

Treasury of the True Dharma Eye  
Dōgen's *Shōbōgenzō*

Volume I - VII

An annotated translation  
by the Sōtō Zen Text Project

The Administrative Headquarters of Sōtō Zen Buddhism  
Sōtōshū Shūmuchō  
Tokyo  
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Sōtō Zen Text Project

Treasury of the True Dharma Eye: Dōgen's *Shōbōgenzō*

Volume I: The Seventy-five-Chapter Compilation, Part 1, Chapters 1-15

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## 英語翻訳版『正法眼蔵』 発刊に寄せて

曹洞宗では、1996年に宗典經典翻訳事業を発足し、爾来『曹洞宗日課勤行聖典』、『曹洞宗行持規範』、『伝光録』を翻訳、出版してまいりました。この度、その発刊を待ち望まれていた曹洞宗の根本宗典である道元禅師の『正法眼蔵』の翻訳がなされ、出版する運びとなりました。

曹洞宗宗典經典翻訳事業に関わった全ての人に対して、甚深の謝意を表する次第であります。

皆様には、本書を学ぶのにあたり、仏道のために学ぶ心をもって、道元禅師のみ教えと常に共にありつつ、日々の行持に励まれますことを祈念いたします。

また、曹洞宗の法孫として大慈大悲の心、広度衆生の願いを胸に、有縁の方々に普及されますことを冀い発刊のご挨拶といたします。

2023年3月吉日

曹洞宗宗典經典翻訳事業会長

曹洞宗宗務総長

服部秀世

## ON THE OCCASION OF THE PUBLICATION OF THE ENGLISH TRANSLATION OF THE *SHŌBŌGENZŌ*

The Sōtō Zen Text Project, launched by the Sōtōshū in 1996, has previously published translations of the *Soto School Scriptures for Daily Services and Practice*, the *Standard Observances of the Soto School*, and the *Record of the Transmission of Illumination*. Now, it is bringing out the long-awaited translation of Zen Master Dōgen's *Treasury of the True Dharma Eye*. We would like to express our deepest gratitude to all those involved in this project of translating the Sōtō Zen scriptures.

We hope that readers of this book will study it for the sake of Buddhism and strive in their daily lives to practice in harmony with the teachings of Zen Master Dōgen. As we welcome this publication, it is our hope that, as followers of the Sōtōshū, we may spread its teachings widely among family and friends, with a heart of great compassion and mercy and the aspiration to liberate all sentient beings.

Hattori Shūsei

Chairperson, Sōtō Zen Text Project

President, Administrative Headquarters of Sōtō Zen Buddhism

March 2023

## 『正法眼蔵』英訳の刊行によせて

本宗典編纂委員会が立ち上がり、宗典の翻訳を開始したのは1996年のことであつた。その成果は、2001年8月に刊行された『曹洞宗日課勤行聖典』に始まり、2010年1月の『曹洞宗行持軌範』、そして2017年11月『伝光録』と、着実に発表されてきた。

このたび、道元禅師の仮字『正法眼蔵』英訳が完成し刊行されたことは、その集大成にも位置する大きな成果であるといえよう。とはいえ、刊行への道のりは平坦ではなかった。原典の巻数の多さと内容の難解さから、当初の計画を大幅に延長しながら進められてきたのである。それがここに成ったことは、翻訳編集にたずさわってこられた編集員と担当職員のたゆみなき努力の賜に他ならない。

「翻訳」には、もとより解釈が入り込まざるを得ないものではあるが、こと仮字『正法眼蔵』に関しては、日本語においてさえも確定的解釈が存在しない状況において、そのニュアンスを変えずに他言語に展開してゆくことは、大いなる課題であつた。それゆえ、従来の翻訳に私的解釈が大きく入り込んでしまう傾向が存在していたのである。

このたびの英訳では、プロジェクトチームが訳語を綿密に検討することにより、この問題はほぼ解決されている。さらに特筆すべきは重厚な注記である。道元禅師は、仮字『正法眼蔵』において、中国祖師の言葉を引用しながら、それに対して独自の解釈を付す。それは、原典の中国語の意味を完全に覆していることも少なくない。まさにこのような意味的展開が、道元禅師が仮字『正法眼蔵』を和文で著された意図の一つであつたといえる。その段階構造を、一元的に翻訳文に繰り込むことをせず、翻訳は原文に忠実に行い、相違点を注記において明確化するという手法を用いて、最大限の情報を与えてくれるのが、この翻訳の特徴といえるであろう。

いにしえより、曹洞宗学の先達は、仮字『正法眼蔵』と向き合うとき、その本文が、読む側の力量に合わせてさまざまな様相を見せるものであると評されていた。これは、難解ながらも、読み手の、その時(而今)の力量に伴って、さまざまに『正法眼蔵』の世界が広がることを表現したものといえよう。このたびの翻訳は、まさに、そのような、「確定的」でありながらも、読み手を縛り付けない、原典の本質を発揮する翻訳を提供しているといえるであろう。

ここに改めて翻訳事業関係各位のご努力に感謝申し上げたい。そしてそれが大きく曹洞禅の世界的展開に寄与することを確信している。

2022年11月17日北アメリカ国際布教100周年記念授戒会にて記す

石井清純

# ON THE OCCASION OF THE PUBLICATION OF THE ENGLISH TRANSLATION OF THE *SHŌBŌGENZŌ*

In 1996, the Sōtō Zen Text Project began the work of translating the scriptures of the Sōtō School. Since then, the results of this work have steadily appeared, beginning with the publication of the *Soto School Scriptures for Daily Services and Practice* in August 2001, followed by the *Standard Observances of the Soto School* in January 2010, and the *Record of the Transmission of Illumination* in November 2017.

The present English translation of Zen Master Dōgen's *Shōbōgenzō* is a major achievement, representing the culmination of the committee's work. The road to publication has not been smooth: due to the number of volumes and the difficulty of the contents, the original plan had to be considerably extended. That it has now come to fruition is a testament to the tireless efforts of the project members and staff involved in the translation and editorial processes.

Translation, of course, necessarily involves interpretation; and, particularly in the case of the *Shōbōgenzō*, for which there are no definitive interpretations even in Japanese, how to render it into other languages without altering its nuances has been a major issue. Hence, in previous translations, there has been a tendency to introduce much personal interpretation. Here, this issue has been largely resolved through the project team's careful consideration of the translation equivalents.

Particularly noteworthy is the copious annotation. In his *Shōbōgenzō*, Dōgen quotes the words of the Chinese ancestral masters and adds his own interpretations, often completely subverting the meaning of the source Chinese. Indeed, such semantic development was one of Dōgen's intentions in composing the *Shōbōgenzō* in Japanese. Without resolving this tiered structure into a single voice, the English style of this translation remains faithful to the source text and makes use of the annotation to clarify the divergent elements in the original. This technique, which provides the reader with a maximum amount of information on the text, is a unique feature of the translation.

From long ago, the forerunners of Sōtō scholarship have commented that the text of the *Shōbōgenzō* displays various aspects in accordance with the ability of its readers. This is an expression of the fact that, while difficult to understand, the world of the *Shōbōgenzō* opens up in various ways according to the reader's abilities at the present moment. This work, while in one sense "definitive," offers us a translation that reveals this essential character of the original without restricting the reader to a single view.

I would like to express my appreciation once again for the efforts of all those involved in the translation project. I am confident that this translation will contribute greatly to the global development of Sōtō Zen.

Ishii Seijun

Chair of the Translation and Editorial Committee

Sōtō Zen Text Project

November 17, 2022, at the Soto Zen Buddhism North America 100th Anniversary Jukai-e

# The Sōtō Zen Text Project *Shōbōgenzō*

## Volume I

### The Seventy-five-Chapter Compilation, Part 1

1. The Realized Kōan *Genjō kōan* 現成公案
2. Mahā-prajñā-pāramitā *Maka hannya haramitsu* 摩訶般若波羅蜜
3. Buddha Nature *Busshō* 佛性
4. Studying the Way with Body and Mind *Shinjin gakudō* 身心學道
5. This Mind Itself Is the Buddha *Soku shin ze butsu* 即心是佛
6. Deportment of the Practicing Buddha *Gyōbutsu iigi* 行佛威儀
7. One Bright Pearl *Ikka myōju* 一顆明珠
8. The Mind Cannot Be Got *Shin fukatoku* 心不可得
9. The Old Buddha Mind *Kobutsushin* 古佛心
10. Great Awakening *Daigo* 大悟
11. Principles of Seated Meditation *Zazen gi* 坐禪儀
12. Needle of Seated Meditation *Zazen shin* 坐禪箴
13. Ocean Seal Samādhi *Kaiin zanmai* 海印三昧
14. Sky Flowers *Kūge* 空華
15. Radiance *Kōmyō* 光明

## Volume II

### The Seventy-five-Chapter Compilation, Part 2

- 16A. Sustained Practice, Part 1 *Gyōji jō* 行持上
- 16B. Sustained Practice, Part 2 *Gyōji ge* 行持下
17. Such *Inmo* 怎麼
18. Avalokiteśvara *Kannon* 觀音
19. The Old Mirror *Kokyō* 古鏡
20. Sometimes *Uji* 有時
21. Prediction *Juki* 授記
22. Full Function *Zenki* 全機
23. The Moon *Tsuki* 都機
24. Painted Cake *Gabyō* 畫餅
25. Sound of the Stream, Form of the Mountain *Keisei sanshoku* 谿聲山色
26. Beyond the Buddha *Butsu kōjō ji* 佛向上事
27. Talking of a Dream within a Dream *Muchū setsumu* 夢中說夢
28. Making a Bow and Getting the Marrow *Raihai tokuzui* 禮拜得髓
29. The Mountains and Waters Sūtra *Sansui kyō* 山水經
30. Sūtra Reading *Kankin* 看經

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34. The Teachings of the Buddhas *Bukkyō* 佛教
35. Spiritual Powers *Jinzū* 神通
36. The Arhat *Arakan* 阿羅漢

37. Spring and Autumn *Shunjū* 春秋
38. Tangled Vines *Kattō* 葛藤
39. The Inheritance Certificate *Shisho* 嗣書
40. The Cypress Tree *Hakujushi* 柏樹子
41. The Three Realms Are Only Mind *Sangai yui shin* 三界唯心
42. Talking of the Mind, Talking of the Nature *Sesshin sesshō* 說心說性
43. The Real Marks of the Dharma *Shohō jissō* 諸法實相
44. The Way of the Buddhas *Butsudō* 佛道
45. Secret Words *Mitsugo* 密語

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## Volume V

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61. Song of the Dragon *Ryūgin* 龍吟
62. The Intention of the Ancestral Master's Coming from the West  
*Soshi seirai i* 祖師西來意
63. Bringing Forth the Mind of Bodhi *Hotsu bodai shin* 發菩提心
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T2. Receiving the Precepts *Jukai* 受戒  
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T5. Offerings to the Buddhas *Kuyō shobutsu* 供養諸佛  
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## Volume VII

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#### Supplementary Chapters

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S2. Procedures for the Hall of Gathered Clouds *Jūundō shiki* 重雲堂式  
S3. The Lotus Turns the Lotus *Hokke ten Hokke* 法華轉法華  
S4. The Mind Cannot Be Got *Shin fukatoku* 心不可得  
S5. The Four Attractions of the Bodhisattva *Bodaisatta shishōbō* 菩提薩埵四攝法  
S6. Instructions to the Administration Cloister *Ji kuin mon* 示庫院文  
S7. Only Buddhas with Buddhas *Yui butsu yo butsu* 唯佛與佛  
S8. Birth and Death *Shōji* 生死  
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#### Variant Texts

- V1. Talk on Pursuing the Way *Bendōwa* 辦道話  
V2. The Inheritance Certificate *Shisho* 嗣書  
V3. Beyond the Buddha *Butsu kōjō ji* 佛向上事  
V4. Washing the Face *Senmen* 洗面  
V5. Extensive Study *Henzan* 遍參  
V6. Great Awakening *Daigo* 大悟  
V7. Karma of the Three Times *Sanji gō* 三時業

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## PREFACE

This translation of Dōgen’s *Shōbōgenzō* is a product of the Sōtō Zen Text Project (Sōtōshū Shūten Kyōten Hon’yaku Jigyō 曹洞宗宗典經典翻訳事業). Founded in 1995 under the auspices of the International Department (Kokusaika 国際課) of the Administrative Headquarters of Sōtō Zen Buddhism (Sōtōshū Shūmuchō 曹洞宗宗務庁), the Sōtō Zen Text Project brings together a team of scholars to produce English translations of the foundational texts of the Japanese Sōtō Zen School. In addition to translations of the ritual and liturgical texts of the School, the Project has previously published *Record of the Transmission of Illumination* (Tokyo: 2017; revised edition Honolulu: 2021), an annotated English version of the *Denkōroku* 傳光錄, by Keizan Jōkin 瑩山紹瑾 (1264–1325), founder of the Sōjiji Monastery 總持寺.

The aim of the Sōtō Zen Text Project is to provide English-language materials for the study of Sōtō Zen texts. In keeping with this aim, the present translation of the *Shōbōgenzō* places emphasis on the linguistic characteristics of the original text — its vocabulary and grammar, rhetorical devices and textual sources. The English of the translation is intended, in so far as it is linguistically realistic, to provide a reflection of Dōgen’s Japanese style — a style that is idiosyncratic and notoriously difficult, brimming with cryptic remark and baffling logic, obscure allusion and witty word play. Hence, a faithful English reflection of Dōgen’s style will also tend to be odd and difficult, often almost impossible to understand or appreciate without extensive annotation. The present translation tries to provide such annotation, but it remains a guiding principle of the work that this English-language *Shōbōgenzō* should be as challenging to the reader as the Japanese version has always been.

Contributions to this translation were made by Carl Bielefeldt, William M. Bodiford, T. Griffith Foulk, and the late Stanley Weinstein. Sarah J. Horton served as copy editor; Urs App provided technical assistance and page layout. Carl Bielefeldt served as editor and, as such, expresses here our deep appreciation to the numerous friends of the Project, both within and beyond the Sōtō School, who have supported and contributed to this work over so many years.

Carl Bielefeldt  
Editor

## CONVENTIONS

This publication is an annotated translation, in seven volumes, of one hundred three texts of Dōgen's Japanese *Shōbōgenzō*, plus an additional volume containing an introduction, supplementary notes, appendices, and list of works cited. The translation is based on the edition of the *Shōbōgenzō* published in Kawamura Kōdō 河村孝道, ed., *Dōgen zenji zenshū* 道元禅師全集, vols. 1-2 (Tokyo: Shunjusha, 1991, 1993), cited herein as DZZ.1 and DZZ.2; volume and page numbers of this edition are noted in braces at the corresponding locations in the translation.

The Japanese text accompanying the translation here follows the punctuation and *kanazukai* of the Kawamura edition; for ease of reference to premodern sources, Kawamura's modern Japanese kanji have been replaced with traditional forms. Also, for ease of reference, the sections into which the texts of the Kawamura edition are divided have been assigned numbers in square brackets by the translators. The translation of Kawamura's longer sections is sometimes broken into separate paragraphs, and transitions to new topics between sections are sometimes marked by a string of asterisks.

Though primarily written in Japanese, the *Shōbōgenzō* includes many passages of Chinese, ranging from long quotations of texts to short phrases inserted into the Japanese sentences. Since this inclusion of Chinese is a prominent linguistic feature of the original texts, the translation seeks to indicate such passages by the use of oblique font. The reader is warned that, given the ubiquity in the Japanese language of expressions adopted from Chinese, the identification of the shorter phrases as Chinese, rather than Japanese, is often rather arbitrary.

Much of the *Shōbōgenzō* is devoted to comment on material in other texts. The translation uses quotation marks to indicate terms and passages on which Dōgen is commenting. Here, again, the reader is warned that the distinction between use and mention can often be difficult to draw.

Sanskrit, Chinese, and Japanese terms appearing in the *Oxford English Dictionary* (3rd edition) are considered to have been adopted into English; other such terms are treated as foreign words and rendered in italics. Romanization of all such terms, whether treated as foreign or English, is given with diacritics.

With some exceptions, Chinese transliterations of Sanskrit terms are rendered as romanized Sanskrit. Indic proper nouns, whether transliterated or translated in the Chinese, are rendered as their presumed originals where possible; the reader is warned that some such reconstructions are unattested and speculative.

The proper noun “Zen” is used in reference to (a) the tradition that Dōgen calls the “buddhas and ancestors,” and (b) the Japanese instantiation of that tradition; the Chinese name “Chan” is used in reference to the Chinese instantiation of the tradition.

Romanized readings of the Japanese text given in the notes follow wherever possible the ruby in Kawamura’s text; readings not provided by Kawamura are based on *Zengaku daijiten* 禅学大辞典 (1978) and/or Katō Shūkō 加藤宗厚, *Shōbōgenzō yōgo sakuin* 正法眼藏用語索引 (1962).

Citations of T (*Taishō shinshū daizōkyō* 大正新脩大藏經) are from the *SAT Daizōkyō Text Database* (<https://21dzk.l.u-tokyo.ac.jp/SAT>). Citations of ZZ (*Dainihon zokuzōkyō* 大日本続藏經) are from the *CBETA Hanwen dazangjing* 漢文大藏經 (<http://tripitaka.cbeta.org>). Citations of KR are from *Kanripō* 漢リポ *Kanseki Repository* (<https://www.kanripō.org>).

The Kawamura edition provides colophons from several sources, some following the relevant chapter, some in the head notes of the chapter, some in the collation notes (*honbun kōi* 本文校異) for that chapter in the end matter of DZZ.1 and DZZ.2. For the convenience of the reader, this translation collects these colophons (and occasionally others omitted by Kawamura) at the end of each chapter. Colophons without attribution are assumed to have been written by Dōgen.

## ABBREVIATIONS

- C Chinese language
- DZZ *Dōgen zenji zenshū* 道元禪師全集, Kagamishima Genryū 鏡島元隆 et al., compilers. 7 vols. Tokyo: Shunjūsha, 1988–1993.
- ESST *Eihei Shōbōgenzō shūsho taisei* 永平正法眼藏菟書大成, Kawamura Kōdō 河村孝道, ed. 27 vols. Tokyo: Taishūkan Shoten, 1974–1982.
- J Japanese language
- KR Kanseki Repository (Kanseki Ripo 漢籍リポ). Online: <https://www.kanripo.org>
- M *Dai kanwa jiten* 大漢和辭典, Morohashi Tetsuji 諸橋轍次, ed. 13 vols. (plus 2-vol. supplement). Tokyo: Taishūkan Shoten, 1955–1960.
- S Sanskrit
- SCZ *Shōbōgenzō chūkai zensho* 正法眼藏註解全書, Jinbo Nyoten 神保如天 and Andō Bun'ei 安藤文英, eds. 11 vols. Reprint Tokyo: Nihon Bussho Kankōkai, 1956–1957.
- SZ *Sōtōshū zensho* 曹洞宗全書. 20 vols. Tokyo: Kōmeisha, 1929–1938.
- T *Taishō shinshū daizōkyō* 大正新脩大藏經, Takakusu Junjirō 高楠順次郎 and Watanabe Kaikyoku 渡邊海旭, eds. 100 vols. Tokyo: Daizōkyōkai, 1924–1935.
- ZT *Zengaku taikai* 禪學大系. 8 vols. Tokyo: Kokusho Kankōkai, 1952 (orig. publ. 1910–11).
- ZTS *Zengaku tenseki sōkan* 禪學典籍叢刊, Yanagida Seizan 柳田聖山 and Shiina Kōyū 椎名宏雄, eds. 12 vols. Kyoto: Rinsen Shoten, 1999–2001.
- ZZ *Dainihon zokuzōkyō* 大日本續藏經. 150 vols. Kyoto: Bussho Kankōkai, 1905–1912.

# INTRODUCTION TO THE SEVENTY-FIVE-CHAPTER *SHŌBŌGENZŌ*

Among the several compilations of Dōgen's Japanese *Shōbōgenzō* texts, the seventy-five-chapter *Shōbōgenzō* (*Nanajūgokan bon Shōbōgenzō* 七十五卷本正法眼藏) has long been considered the one closest to its author's own vision of the work, containing as it does the most polished versions of texts, most of which are found in draft form elsewhere, in the sixty-chapter compilation and twenty-eight-text *Himitsu* 秘密 collection. Although it contains chapters originally dating from all periods of Dōgen's teaching career, it is thought to represent the fruit of editorial work in its author's later years. Thus, its seventy-five texts are often taken together with the twelve-chapter compilation as preserving the eighty-seven chapters Dōgen had intended for his *Shōbōgenzō* at the time of his death. The seventy-five-chapter *Shōbōgenzō* was the basis for the earliest commentary, the *Shōbōgenzō kikigaki shō* 正法眼藏聞書抄, completed in 1308, by Dōgen's followers Senne 詮慧 and Kyōgō 經豪.

In addition to the inclusion of its chapters in other compilations, the seventy-five-chapter *Shōbōgenzō* has been preserved in many manuscript witnesses, of which three are perhaps the most often cited: (a) the Kenkon'in 乾坤院 manuscript of 1488, based on an earlier copy dated 1430; (b) the Shōbōji 正法寺 manuscript of 1512, from a 1472 copy of a manuscript dated 1333; and (c) the Ryūmonji 龍門寺 manuscript of 1547, from a 1430 copy of the same 1333 manuscript. It is the last of these that serves as the text for the modern edition that is translated here below.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 1

The Realized Kōan

*Genjō kōan*

現成公案

# The Realized Kōan

## *Genjō kōan*

### INTRODUCTION

This brief essay was composed in the autumn of 1233, probably at its author's newly opened monastery, Kōshōji, in Fukakusa, just south of the imperial capital of Heiankyō (modern Kyoto). It represents the first text in both the seventy-five and sixty-chapter compilations of the *Shōbōgenzō* and number 3 in the ninety-five-chapter Honzan edition. The work bears an unusual colophon stating that it was presented to a lay disciple, Yō Kōshū 楊光秀 (or Yanagi Mitsuhide), apparently an official at the government office in Chikuzen 筑前, in present-day Kyushu, about whom little is known.

The title theme of the essay is an expression occurring frequently in Zen literature, where it originally carried the juridical sense of a legal matter or case (*kōan* 公案) in which the finding or verdict is settled or is immediately apparent (*genjō* 現成). Its use in Zen is thought to derive from a saying attributed to the Tang-dynasty figure Chen Zunsu 陳尊宿, who, upon seeing a monk approaching, said, "Yours is a settled case, but I spare you the thirty blows." The expression (or variants of it) occur frequently in Dōgen's writing. It came to be used as a technical term in Sōtō tradition to express the direct manifestation of ultimate truth in the phenomenal world.

The essay is a much-celebrated statement on Buddhist religious practice, most famously described here as the study of the self, in which one forgets the self, sloughs off body and mind, and is verified by all things. Such practice, we are told, has no end: it is the practitioner's natural environment, like water to a fish or the sky to a bird. It is like the wind that is always blowing, even as we fan ourselves.



# 正法眼藏第一

## Treasury of the True Dharma Eye

### Number 1

#### 現成公案

#### The Realized Kōan

[01:1] {1:2}

諸法の佛法なる時節、すなはち迷悟あり、修行あり、生あり、死あり、諸佛あり、衆生あり。

At times when the dharmas are the buddha dharma, just then there are delusion and awakening; there is practice; there is birth; there is death; there are buddhas; there are living beings.<sup>1</sup>

[01:2]

萬法ともにわれにあらざる時節、まどひなく、さとりになく、諸佛なく、衆生なく、生なく、滅なし。

At times when all the myriad dharmas are not self, there is no delusion; there is no awakening; there are no buddhas; there are no living beings; there is no arising; there is no cessation.<sup>2</sup>

[01:3]

佛道もとより豊儉より跳出せるゆえに、生滅あり、迷悟あり、生佛あり。しかもかくのごとくなりといへども、花は愛惜にちり、草は棄嫌におふるのみなり。

Because, from the start, the way of the buddhas has jumped out from abundance and scarcity, there are arising and ceasing, there are delusion and awakening, there are living beings and buddhas.<sup>3</sup> And yet, while this

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1 **Realized Kōan** (*genjō kōan* 現成公案): Also written 見成公案. From a saying attributed to the Tang-dynasty figure Venerable Chen 陳尊宿 (also known as Muzhou 睦州 or Daoming 道明; dates unknown); see Supplementary Notes.

**At times when the dharmas are the buddha dharma** (*shohō no buppō naru jisetsu* 諸法の佛法なる時節): Probably to be taken in the sense “when everything is seen in terms of the Buddhist teachings.”

2 **At times when all the myriad dharmas are not self** (*manbō tomo ni ware ni arazaru jisetsu* 萬法ともにわれにあらざる時節): Probably to be taken in the sense, “when everything is seen to be empty of independent existence.”

3 **Because, from the start, the way of the buddhas has jumped out from abundance and scarcity** (*butsudō motoyori hōken yori chōshutsu seru yue ni* 佛道もとより豊儉より

may be so, it is simply “flowers falling when we cherish them, weeds growing when we despise them.”<sup>4</sup>

[01:4]

自己をはこびて萬法を修證するを迷とす、萬法すすみて自己を修證するはさとりなり。

Bringing the self to practice and verify the myriad dharmas represents delusion; the myriad dharmas proceeding to practice and verify the self is awakening.<sup>5</sup>

[01:5]

迷を大悟するは諸佛なり、悟に大迷なるは衆生なり。さらに悟上に得悟する漢あり、迷中又迷の漢あり。

Those who greatly awaken to delusion are the buddhas; those who are greatly deluded about awakening are the living beings. Moreover, there are people who attain awakening on top of awakening, and there are people who are *further deluded within their delusion*.<sup>6</sup>

[01:6] {1:3}

諸佛のまさしく諸佛なるときは、自己は諸佛なりと覺知することをもちいず。しかあれども證佛なり、佛を證しもてゆく。

When the buddhas are truly the buddhas, they make no use of perceiving that they themselves are buddhas. Nevertheless, they are verified buddhas; they go on verifying buddhahood.<sup>7</sup>

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跳出せるゆえに): Presumably, meaning that the way of the buddhas transcends the affirmation and negation of the previous two sentences.

4 “flowers falling when we cherish them, weeds growing when we despise them” (*hana wa aijaku ni chiri, kusa wa kiken ni ouru* 花は愛惜にちり、草は棄嫌におふる): A Japanese reworking of a saying attributed to Chan Master Jing of Niutou 牛頭精禪師 (dates unknown) (see *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:860b6-7):

問、如何是和尚家風。師云、華從愛惜落、草逐棄嫌生。

Someone asked, “What is the Reverend’s house style?”

The Master said, “Flowers fall from my love for them; weeds grow from my hatred of them.”

Dōgen also quotes this line in his *Eihei kōroku* 永平廣錄 (DZZ.3:36, no. 51).

5 the myriad dharmas proceeding to practice and verify the self (*manbō susumite jiko o shushō suru* 萬法すすみて自己を修證する): This phrase could also be read “to practice and verify the self while the myriad dharmas advance.”

6 further deluded within their delusion (*meichū u mei* 迷中又迷): An expression in Chinese that occurs several times in the *Shōbōgenzō*; perhaps reflecting the *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄 at T.1998A.47:893a21.

7 they are verified buddhas (*shōbutsu nari* 證佛なり): Or “they verify buddhahood”; an expression occurring several times in the *Shōbōgenzō*, usually as a verb-object compound.

[01:7]

身心を擧して色を見取し、身心を擧して聲を聴取するに、したしく會取すれども、かがみにかげをやどすがごとくにあらず、水と月とのごとくにあらず。一方を證するときは一方向はくらし。

When we take up body and mind and see forms, when we take up body and mind and hear sounds, although we understand them intimately, it is not like the reflection in a mirror, not like the water and the moon: when one side is verified, the other side is obscure.<sup>8</sup>

[01:8]

佛道をならふといふは、自己をならふなり。自己をならふといふは、自己をわするなり。自己をわするといふは、萬法に證せらるなり。萬法に證せらるるといふは、自己の身心および他己の身心をして脱落せしむるなり。悟迹の休歇なるあり、休歇なる悟迹を長長出ならしむ。

To study the way of the buddhas is to study oneself. To study oneself is to forget oneself. To forget oneself is to be verified by the myriad dharmas. To be verified by the myriad dharmas is to slough off one's own body and mind and the body and mind of others. There is an ending to the traces of awakening; and the traces of awakening that are ended are brought out for a long, long time.<sup>9</sup>

[01:9]

人、はじめて法をもとむるとき、はるかに法の邊際を離却せり。法、すでにおのれに正傳するとき、すみやかに本分人なり。

**8 We take up body and mind and see forms** (*shinjin o ko shite shiki o kenshu shi* 身心を擧して色を見取し): Most interpreters take this phrase to mean, “we (or perhaps the buddhas) see with the entire body and mind.” Hence, they read the passage as describing a non-dualistic apprehension in which there is no opposition between the object and its reflection in the mirror or the water. It is also possible, however, to take the phrase to mean simply, “we see using the body and mind,” and to understand the passage as describing ordinary, biased perception, in contrast to the undistorted reflection of the mirror or the water. See Supplementary Notes, s.v. “Body and mind.”

**when one side is verified, the other side is obscure** (*ippō o shō suru toki wa ippō wa kurashi* 一方を證するときは一方向はくらし): Perhaps to be taken as a description of a non-dualistic perception, in which the object (moon) and the subject (water) are both complete in themselves.

**9 the traces of awakening that are ended are brought out for a long, long time** (*kyūkatsu naru goshaku o chōchō shutsu narashimu* 休歇なる悟迹を長長出ならしむ): A difficult passage typically taken to mean that the traces of having ended the traces of awakening continue forever. In his use here of the unusual expression *chōchō shutsu* 長長出, Dōgen may have had in mind the saying by Changsha Jingcen 長沙景岑 (dates unknown), alluded to in *Shōbōgenzō kenbutsu* 正法眼藏見佛, that “You can’t get out [the eye of the śramaṇa] for a long, long time” (*chōchō shutsu futoku* 長長出不得); see Supplementary Notes, s.v. “All the worlds in the ten directions are the single eye of the śramaṇa.”

People, when they first seek the dharma, remove themselves far from the borders of the dharma. The dharma, when it has been directly transmitted to one, is immediately the person of the original lot.<sup>10</sup>

[01:10]

人、舟にのりてゆくに、目をめぐらしてきしをみれば、きしのうつるとあやまる。目をしたしく舟につくれば、舟のすすむをしるがごとく、身心を亂想して萬法を辦肯するには、自心自性は常住なるかとあやまる。もし行李をしたしくして箇裡に歸すれば、萬法のわれにあらぬ道理あきらけし。

When people ride in a boat, if they turn their eyes and gaze at the shore, they make the mistake of thinking that the shore is moving. When they fix their eyes more closely on the boat, they understand that it is the boat that is advancing. Similarly, in confirming the myriad dharmas with a confused conception of body and mind, we make the mistake of thinking that our own mind and our own nature are eternally abiding. If we become intimate with our conduct and return here, the principle that the myriad dharmas are not self is clear.<sup>11</sup>

[01:11]

たき木、はいとなる、さらにかへりてたき木となるべきにあらず。しかあるを、灰はのち、薪はさきと見取すべからず。しるべし、薪は薪の法位に住して、さきあり、のちあり。前後ありといへども、前後際斷せり。灰は灰の法位にありて、のちあり、さきあり。かのたき木、はいとなりぬるのち、さらにたき木とならざるがごとく、人のしぬるのち、さらに生とならず。しかあるを、生の死になるといはざるは、佛法のさだまれるならひなり、このゆえに不生といふ。死の生にならざる、法輪のさだまれる佛轉なり、このゆえに不滅といふ。生も一時のくらいなり、死も一時のくらいなり。たとへば冬と春とのごとし。冬の春となるとおもはず、春の夏となるといはぬなり。

Firewood becomes ashes, and it is not possible for it to return again to firewood. However, we should not take the view that the ashes are after and the firewood is before. We should know that firewood occupies the dharma position of firewood, and has a before and has an after.<sup>12</sup> Al-

10 **person of the original lot** (*honbun nin* 本分人): An expression, occurring several times in Chan literature, for one who has realized his or her true nature, or fundamental lot in life. The translation of this sentence seeks to preserve the syntactical parallel with the preceding sentence, such that “the dharma” (*hō* 法) is read as the grammatical subject of both verbs here. Perhaps more naturally, we may read, “When the dharma has been transmitted to one, one is immediately the ‘person of the original lot.’”

11 **If we become intimate with our conduct and return here** (*moshi anri o shitashiku shite kori ni ki sureba* もし行李をしたしくして箇裡に歸すれば): I.e., when we attend closely to our actions in the place where we are.

12 **firewood occupies the dharma position of firewood** (*takigi wa takigi no hōi ni jū shite* 薪は薪の法位に住して): Drawing on the common Buddhist teaching that each

though it may have a before and after, before and after are cut off.<sup>13</sup> The ashes occupy the dharma position of ashes, and have an after and have a before. Just as that firewood does not become firewood again after it has been reduced to ashes, after people die they do not come to life again. However, it is an established practice of the buddha dharma not to speak of life becoming death; therefore, we say, “not arising.” It is an established buddha-turning of the dharma wheel that death does not become life; therefore, we say, “not ceasing.”<sup>14</sup> Life is one position in time, and death is one position in time. It is, for example, like winter and spring: we do not think that winter becomes spring; we do not say that spring becomes summer.

[01:12] {1:4}

人の、さとりをうる、水に月のやどるがごとし。月ぬれず、水やぶれず。ひろくおほきなるひかりにてあれど、尺寸の水にやどり、全月も彌天も、くさの露にもやどり、一滴の水にもやどる。さとりの、人をやぶらざること、月の、水をうがたざるがごとし。人の、さとりを導礙せざること、滴露の、天月を導礙せざるがごとし。ふかきことは、たかき分量なるべし。時節の長短は、大水・小水を檢點し、天月の廣狹を辨取すべし。

A person's attaining of awakening is like the moon residing in the water. The moon does not get wet, and the water is not disturbed. Although its illumination is wide and great, it resides in water of a foot or an inch. Even the whole moon and all the heavens reside in the dew on a blade of grass or reside in a single drop of water. Awakening's not disturbing the person is like the moon's not boring into the water; the person's not obstructing the awakening is like the dewdrop's not obstructing the heavens or the moon. The depth must be a measure of the height.<sup>15</sup> The

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dharma exists in its own moment, or temporal position, without changing into something else. Allusion to a passage in the *Lotus Sūtra* that can be read “The dharmas abide in their dharma positions.” See Supplementary Notes, s.v. “Dharmas abide in their dharma positions.”

13 **before and after are cut off** (*zengo saidan* 前後際斷): A common idiom, found in the *prajñā-pāramitā* literature; see Supplementary Notes, s.v. “Before and after cut off.”

14 **“not arising”** (*fushō* 不生); **“not ceasing”** (*fumetsu* 不滅): A standard pair in many Mahāyāna texts expressing the doctrine that all dharmas are empty and, hence, neither arise nor cease. Dōgen here is conflating “arising and ceasing” (*shōmetsu* 生滅) with “life and death” (*shōji* 生死).

**an established buddha-turning of the dharma wheel** (*hōrin no sadamareru butten* 法輪のさだまれる佛轉): A play with the standard phrase, the “buddha turns the dharma wheel” (*butten hōrin* 佛轉法輪).

15 **The depth must be a measure of the height** (*fukaki koto wa, takaki bunryō naru beshi* ふかきことは、たかき分量なるべし): Likely meaning that the depth of one's awakening is a function of the loftiness of the dharma that inspired it.

length of time must be determined by whether the water is large or small, must be appraised by the breadth of the heavens or the moon.<sup>16</sup>

[01:13]

身心に、法いまだ参飽せざるには、法すでにたれりとおぼゆ。法もし身心に充足すれば、ひとかたはたらずとおぼゆるなり。たとへば、船にのりて山なき海中にいでて四方をみるに、ただまろにのみみゆ。さらにことなる相、みゆることなし。しかあれど、この大海、まろなるにあらず、方なるにあらず、のこれる海徳、つくすべからざるなり。宮殿のごとし、瓔珞のごとし。ただわがまなこのおよぶところ、しばらくまろにみゆるのみなり。かれがごとく、萬法もまたしかあり。塵中・格外、おほく様子を帶せりといへども、参學眼力のおよぶばかりを、見取・會取するなり。萬法の家風をきかんには、方圓とみゆるよりほかに、のこりの海徳・山徳おほくきわまりなく、よもの世界あることをしるべし。かたはらのみかくのごとくあるにあらず、直下も一滴もしかある、としるべし。

When, in our body and mind, we have yet to study our fill of the dharma, we feel that the dharma is already sufficient; if the dharma is replete in body and mind, we feel that it is insufficient in some respect. For example, when we board a boat, go out into the middle of the ocean where no mountains are in sight, and look around in the four directions, all we see is a circle. We do not see any different shapes. Nevertheless, the great ocean is not round, nor is it square, and the remaining virtues of the ocean can hardly be exhausted.<sup>17</sup> It is like a palace; it is like a jeweled necklace.<sup>18</sup> It is just that, for the moment, the part our eyes can reach appears circular.

Like that, so are the myriad dharmas. Amidst the dust and beyond its bounds are included many forms, but we see and understand only what is reached by the strength of the eye of study.<sup>19</sup> If we wish to perceive the

16 **The length of time** (*jisetsu no chōtan* 時節の長短): Likely the time of (or until) awakening.

17 **virtues of the ocean** (*kaitoku* 海徳): Buddhist texts sometimes attribute eight virtues to the ocean: that it is vast and deep; that its tides are regular; that it does not retain corpses; that it contains precious substances; that it collects the five rivers; that it absorbs precipitation without increase or decrease; that it contains great fish; and that it is a single saltiness throughout. (See, e.g., *Fo shuo hai ba de jing* 佛說海八徳經, T.35.1:819a19-b7.)

18 **It is like a palace; it is like a jeweled necklace** (*gūden no gotoshi, yōraku no gotoshi* 宮殿のごとし、瓔珞のごとし): Likely reflecting the Buddhist teaching, found especially in Yogācāra literature, known as “the four views of water” (*issui shiken* 一水四見): devas see water as jewels (or jeweled ground), humans as water, pretas (“hungry ghosts”) as pus and blood, fish as a dwelling.

19 **Amidst the dust and beyond its bounds** (*jinchū kakugai* 塵中格外): Perhaps to be taken as the mundane world of the six sense objects (or “dusts”) and the higher realm of the buddha dharma. See Supplementary Notes, s.v. “Dust.”

house styles of the myriad dharmas, in addition to seeing the square and the round, we should realize that there are worlds in the four directions in which the remaining virtues of the ocean and virtues of the mountains are numerous and boundless.<sup>20</sup> We should realize that it is not that this is so only beside us: it is so right here as well, in a single drop as well.<sup>21</sup>

[01:14] {1:5}

魚、水を行くに、ゆけども水のきはなく、鳥、そらをとぶに、とぶといへどもそらのきはなし。しかあれども、うを・鳥、いまだむかしよりみづ・そらをはなれず。ただ用大のときは使大なり、要小のときは使小なり。かくのごとくして、頭頭に邊際をつくさずといふことなく、處處に踏蹴せずといふことなしといへども、鳥、もしそらをいづれば、たちまちに死す、魚、もし水をいづれば、たちまちに死す。以水爲命しりぬべし、以空爲命しりぬべし。以鳥爲命あり、以魚爲命あり。以命爲鳥なるべし、以命爲魚なるべし。このほかさらに進歩あるべし。修證あり、その壽者命者あること、かくのごとし。

When a fish moves in water, however far it goes, the water has no boundaries; when a bird flies in the sky, fly as it may, the sky has no boundaries. However, from long ago, fish and birds have never been separated from the water and the sky.<sup>22</sup> It is just that, when their function is great, their use is great; when their need is small, their use is small.<sup>23</sup> In this way, while none of them fails to reach its limits, and nowhere do

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**only what is reached by the strength of the eye of study** (*sangaku gan riki no oyobu bakari* 參學眼力のおよぶばかり): i.e., only those objects that the vision gained through our practice is capable of perceiving. The expression “eye of study” (*sangaku gen* 參學眼) occurs with some frequency in the *Shōbōgenzō*.

**20 house styles of the myriad dharmas** (*manbō no kafū* 萬法の家風): The expression “house style” (*kafū* 家風) usually refers to the teaching styles of the various “houses,” or lineages, of Zen. Dōgen may be using it here simply as a playful way of saying “what things are like,” but it is possible that the “dharmas” here are not only the “things” of this world, but also the myriad “teachings” of the various schools of Buddhism.

**the square and the round** (*hōen* 方圓): These terms, while here of course reflecting Dōgen’s point that the ocean is neither square nor round, are also used as Buddhist technical terms for “partial” and “complete” teachings respectively — i.e., teachings that utilize expedient devices (*hōben* 方便; S. *upāya*) and teachings that directly reveal the highest truth.

**21 it is not that this is so only beside us** (*katawara nomi kaku no gotoku aru ni arazu* かたはらのみかくのごとくあるにあらず): The term *katawara* かたはら (literally, one’s “side”) may be taken to mean one’s “surroundings” — as opposed to the following *jikige* 直下 (“right here”), meaning “at our very feet” or, perhaps, “we ourselves.”

**22 from long ago** (*mukashi yori* むかしより): Probably best taken in the sense “from the start” (*moto yori* もとより).

**23 when their function is great** (*yōdai no toki* 用大のとき): “Great function” (*daiyū* 大用; also read *daiyō*) is a common term in Zen literature for the activities of the awakened master; see Supplementary Notes, s.v. “Manifestation of the great function.”

they fail to overturn it, if the bird were to leave the sky, it would quickly die, and if the fish were to leave the water, it would quickly die.<sup>24</sup> We should know that they *take water as life*; we should know that they *take the sky as life*.<sup>25</sup> There is *taking the bird as life*; there is *taking the fish as life*. It should be *taking life as the bird*; it should be *taking life as the fish*. Other than these, there should be further steps forward.<sup>26</sup> That there are practice and verification, and that they have those with lifespans, those with lives, are like this.<sup>27</sup>

[01:15]

しかあるを、水をきわめ、そらをきわめてのち、水・そらをゆかんと擬する鳥魚あらんは、水にもそらにも、みちをうべからず、ところをうべからず。このところをうれば、この行李したがひて現成公案す。このみちをうれば、この行李したがひて現成公案なり。このみち、このところ、大にあらず小にあらず、自にあらず他にあらず、さきよりあるにあらず、いま現ずるにあらざるがゆえに、かくのごとくあるなり。しかあるがごとく、人もし佛道を修證するに、得一法通一法なり、遇一行修一行なり。これにとりあり、みち通達せるによりて、しらるきはのしるからざるは、このしることの、佛法の究盡と共生し同參するがゆえに、しかあるなり。

Nevertheless, if there were birds or fish that thought to go through the water or sky after reaching the limits of the water or sky, they could get no way, could get no place, to do so in either water or sky. When we get this place, our actions accordingly realize the kōan; when we get this

24 none of them fails to reach its limits, and nowhere do they fail to overturn it (*zuzu ni henrai o tsukusazu to iu koto naku, shosho ni tōhon sezu to iu koto nashi* 頭頭に邊際をつくさずといふことなく、處處に踏蹴せずといふことなし): A loose translation of a passage more literally read, “for each of them, there is no case in which it fails to exhaust the boundaries; in each place, there is no case in which they fail to kick over.” The verb *tōhon* 踏蹴, rendered here as “overturn” (as in tipping over a boat), is used in Chan texts to express the “great function” — as in phrases like “kick over the great oceans, jump over Mount Sumeru” (*tōhon daikai tekitō shumi* 踏翻大海趯倒須彌).

25 We should know that they take water as life (*i sui i myō shirinu beshi* 以水爲命しりぬべし): The saying that fish (and dragons) “take water as life” occurs in several Chan sources. The grammatical subject of the verb “should know” (*shirinu beshi* しりぬべし) here is unexpressed and could also be taken as “they” (i.e., “the fish must have known”), a reading suggesting that Dōgen was recalling a line by Hongzhi Zhengjue 宏智正覺 (1091-1157) (*Hongzhi chanshi guanglu* 宏智禪師廣錄, T.2001.48:25c23):

龍魚未知水爲命。

Dragons and fish don't know that water is life.

26 there should be further steps forward (*sara ni shinpo aru beshi* さらに進歩あるべし): i.e., there must be other permutations of the phrase; see Supplementary Notes, s.v. “Stepping forward and stepping back.”

27 That there are practice and verification, and that they have those with lifespans, those with lives, are like this (*shushō ari, sono jusha myōsha aru koto, kaku no gotoshi* 修證あり、その壽者命者あること、かくのごとし): i.e., Buddhist practice and verification are to living beings as water is to fish or the sky is to birds.



way, our actions accordingly are the realized kōan.<sup>28</sup> This way and this place are neither great nor small, are neither self nor other; it is not that they existed before, nor that they appear now. Hence, they exist like this.<sup>29</sup> In this way, when a person practices and verifies the way of the buddhas, it is *to get one dharma is to penetrate one dharma; to meet one practice is to cultivate one practice*.<sup>30</sup> Since, in this, the place exists, and the way penetrates [everywhere], the fact that the known limits are not conspicuous is so because this knowing is born together with and studies together with the exhaustive investigation of the buddha dharma.<sup>31</sup>

[01:16] {1:6}

得處かならず自己の知見となりて、慮知にしられんずるとならふことなかれ。證究すみやかに現成すといへども、密有かならずしも見成にあらず。見成これ何必なり。

Do not think that finding one's place will necessarily become one's own knowledge and be understood by thinking.<sup>32</sup> While ultimate verification may be realized suddenly, what is intimately ours is not necessarily realized; what is realized is, "why necessarily so?"<sup>33</sup>

28 **When we get this place, our actions accordingly realize the kōan** (*kono tokoro o ureba, kono anri shitagaite genjō kōan su* このところをうれば、この行李したがひて現成公案す): "Realize the kōan" renders Dōgen's novel verbal form *genjō kōan su* 現成公案す, which might be understood, "manifests, or expresses, 'the realized kōan.'"

29 **This way and this place** (*kono michi kono tokoro* このみちこのところ): "This place" could also be read in apposition to "this way": "this way, this place."

**they exist like this** (*kaku no gotoku aru nari* かくのごとくあるなり): The sense of "like this" is unclear; perhaps, "in a way that enables them to be the loci for the expression of the realized kōan."

30 **To get one dharma is to penetrate one dharma; to meet one practice is to cultivate one practice** (*toku ippō tsū ippō nari, gū ichigyō shu ichigyō nari* 得一法通一法なり、遇一行修一行なり): Dōgen gives these two phrases in Chinese, as if quoting some text; but there is no known source. "Dharma" here likely refers to "teaching": one thoroughly understands each Buddhist teaching one learns.

31 **the fact that the known limits are not conspicuous is so because this knowing is born together with and studies together with the exhaustive investigation of the buddha dharma** (*shiraruru kiwa no shirukazaruru wa, kono shiru koto no, buppō no gūjin to dōshō shi dōsan suru ga yue ni, shika aru nari* しらるるきはのしるからざるは、このしることの、佛法の究盡と同生し同参するがゆえに、しかあるなり): Perhaps meaning something like, "the limits of this place and this way are not obvious to the practitioner because they are experienced as the practice itself." Dōgen often uses the expressions *dōshō* 同生 ("arises together" or "lives together") and *dōsan* 同参 ("studies together") to express identity or equivalence.

32 **finding one's place** (*tokusho* 得處): Taken here as the Chinese version of Dōgen's earlier Japanese *tokoro o uru* とところをうる, though it could as well be read as "what one gets."

33 **what is intimately ours is not necessarily realized** (*mitsu'u kanarazushimo genjō*

\* \* \* \* \*

[01:17]

麻浴山寶徹禪師、あふぎをつかふちなみに、僧きたりてとふ、風性常住、無處不周なり、なにをもてかさらに和尚あふぎをつかふ。師云く、なんぢただ風性常住をしれりとも、いまだところとしていたらずといふことなき道理をしらず、と。僧曰く、いかならんかこれ無處不周底の道理。ときに、師、あふぎをつかふのみなり。僧、禮拜す。

Chan Master Baoche of Mount Mayu was fanning himself when a monk came and asked, “*The nature of the wind is constant, and there’s no place it does not circulate*; why does the Reverend fan himself?”<sup>34</sup>

The Master said, “You only understand that ‘*the nature of the wind is constant*’; you still don’t understand the principle that there’s no place it doesn’t reach.”

The monk said, “What is the principle of ‘*there’s no place it does not circulate*’?”

The Master at this point just fanned himself.

The monk bowed.

[01:18]

佛法の證驗、正傳の活路、それかくのごとし。常住なればあふぎをつかふべからず、つかはぬおりも風をきくべきといふは、常住をもしらず、風性をもしらぬなり。風性は常住なるがゆえに、佛家の風は、大地の黄金なるを現成せしめ、長河の蘇酪を參熟せり。

The proof of the buddha dharma, the life-saving path directly transmitted, is like this. To say that, since it is constant, he need not fan himself, and that, even when he does not fan himself, he should feel the wind, is not to understand “constant” and not to understand “the nature of the wind.” Because the nature of the wind is constant, the wind of the house

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*ni arazu* 密有かならずしも見成にあらず): “What is intimately ours” (or, perhaps, “private being”) renders *mitsu’u* 密有, a term not found elsewhere in the *Shōbōgenzō* and not common in the Buddhist literature; typically taken as a reference to our innermost reality.

**what is realized is, “why necessarily so?”** (*genjō kore ka hitsu nari* 見成これ何必なり): “Why necessarily so?” (*ka hitsu* 何必) is a fixed expression in Chinese used to question (or challenge) a statement; perhaps meaning here that what is realized in “ultimate verification” is not a previously unrealized reality but a questioning of previous understanding.

34 **Chan Master Baoche of Mount Mayu** (*Mayokuzan Hōtetsu zenji* 麻浴山寶徹禪師): Dates unknown; a follower of Mazu Daoyi 馬祖道一 (709-788). Mount Mayu 麻浴山 is in present-day Shanxi province. Dōgen here recounts, largely in Japanese, a conversation found, e.g., at *Zongmen tongyao ji* 宗門統要集, ZTS.1:54d4-7; and *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:194, case 123.

of the buddhas has revealed the whole earth to be golden and prepared the butter of the Long River.<sup>35</sup>

正法眼藏現成公案第一  
Treasury of the True Dharma Eye  
The Realized Kōan  
Number 1

[Ryūmonji MS:]

これは、天福元年中秋のころ、かきて鎮西の俗弟子楊光秀にあたふ

This was written on the mid-autumn day, first year of Tenpuku  
[20 September 1233], and given to the lay disciple Yō Kōshū of  
Chinzei<sup>36</sup>

建長壬子拾勒

*Compiled and ordered in the senior water year of the rat, [fourth year  
of] Kenchō [1252]*<sup>37</sup>

于時永享二季正月吉日、校了

*Proofed. Auspicious [first] day of the first month, second year of Eikyō  
[25 January 1430]*<sup>38</sup>

天文丁未二月念三日書

*Copied on the twenty-third day of the second month, junior fire year of  
the sheep, [the sixteenth year of] Tenbun [14 March 1547]*<sup>39</sup>

**35 revealed the whole earth to be golden and prepared the butter of the Long River** (*daichi no ōgon naru o genjō seshime, chōga no soraku o sanjuku seri* 大地の黄金なるを現成せしめ、長河の蘇酪を參熟せり): Taking *soraku* 蘇酪 as a variant of *soraku* 酥酪, a form of processed milk, variously described as “butter,” “yogurt,” “curd cheese,” etc. “The Long River” refers to the Milky Way. The phrase reflects an expression used in reference to the powers of the advanced bodhisattva, “to churn the Long River into butter and turn the whole earth into gold” (*kaku Chōga i soraku, hen daichi i ōgon* 攪長河爲酥酪、變大地爲黄金).

36 The Tōunji 洞雲寺 MS shares an identical colophon.

**mid-autumn day** (*chūshū* 中秋): i.e., the Harvest Moon Festival, on the fifteenth of the eighth lunar month.

**lay disciple Yō Kōshū of Chinzei** (*Chinzei no zoku deshi Yō Kōshū* 鎮西の俗弟子楊光秀): A name that might also be read Yanagi Mitsuhide 楊光秀. The identity of this individual is unknown; presumably, an official at Chinzei 鎮西, the government office of Dazaifu 太宰府, in Chikuzen 筑前, in present-day Kyushu.

37 It has been speculated that this colophon, written in 1252, presumably by Dōgen himself, may have indicated completion of his work on the seventy-five-chapter *Shōbō-genzō*.

38 Copyist unknown.

39 By Tessō Hōken 喆箇芳賢 (d. 1551), copyist of the Ryūmonji 龍門寺 MS.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 2

Mahā-prajñā-pāramitā

*Maka hannya haramitsu*

摩訶般若波羅蜜

# Mahā-prajñā-pāramitā

## *Maka hannya haramitsu*

### INTRODUCTION

Based on its colophon, this brief text represents the earliest dated work found in traditional editions of the *Shōbōgenzō*. It appears as number 2 in both the sixty- and seventy-five-chapter compilations, as well as in the ninety-five-chapter Honzan edition. It is said to have been composed during the summer retreat of 1233, at the Kannon Dōriin (i.e., Kōshō-ji), Dōgen's quarters at Fukakusa, just south of the imperial capital of Heiankyō (modern Kyoto).

We do not know who might have kept that 1233 retreat with Dōgen. He had been back from China for six years at this point, but it had been only three years since he left the Zen monastery of Kenninji 建仁寺, in Heiankyō, to make his own way as an independent teacher. We know that the Chinese monk Jiyuan 寂圓 (J. Jakuen) had already joined him, but his most important disciple, Ejō, would not arrive until the following year. Thus, it is not clear for whom and to what end this work was written.

Unlike Dōgen's "Bendōwa," 辨道話 of 1231, and the majority of *Shōbōgenzō* texts that were to come, the "Maka hannya haramitsu" chapter does not yet address the stories and sayings of the Chinese Chan masters. Apart from a brief comment on a single poem by Dōgen's recently deceased Chinese master, Rujing 如淨, the essay is devoted entirely to its title theme of the "perfection of wisdom" (prajñā-pāramitā), opening with an interpretation of the *Heart Sūtra* (*Mohe bore boluomiduo xin jing* 摩訶般若波羅蜜多心經), the most popular of the prajñā-pāramitā texts, and then proceeding to quotations from the massive *Da bore boluomiduo jing* 大般若波羅蜜多經, Xuanzang's 玄奘 translation of the *Mahā-prajñā-pāramitā-sūtra*, in six hundred fascicles. Although Dōgen does not introduce here the rich allusions to Chan literature that mark his mature writing, we can already see in some of his comments a taste for the novel readings of Chinese passages that would become a hallmark of his style.

# 正法眼藏第二

## Treasury of the True Dharma Eye

### Number 2

#### 摩訶般若波羅蜜

#### Mahā-prajñā-pāramitā

[02:1] {1:8}

觀自在菩薩の行深般若波羅蜜多時は、渾身の照見五蘊皆空なり。五蘊は色・受・想・行・識なり、五枚の般若なり。照見、これ般若なり。この宗旨の開演現成するにいはく、色即是空なり、空即是色なり。色是色なり、空即空なり。百草なり、萬象なり。般若波羅蜜十二枚、これ十二入なり。また十八枚の般若あり、眼・耳・鼻・舌・身・意、色・聲・香・味・触・法、および眼・耳・鼻・舌・身・意識等なり。また四枚の般若あり、苦・集・滅・道なり。また六枚の般若あり、布施・淨戒・安忍・精進・靜慮・般若なり。また一枚の般若波羅蜜、而今現成せり、阿耨多羅三藐三菩提なり。また般若波羅蜜三枚あり、過去・現在・未來なり。また般若六枚あり、地・水・火・風・空・識なり。また四枚の般若、よのつねにおこなはる、行・住・坐・臥なり。

“When Bodhisattva Avalokiteśvara practiced the deep *prajñā-pāramitā*,” it was his whole body “*perceiving that the five aggregates are all empty.*”<sup>1</sup> The five aggregates are form, sensation, perception, formations, and consciousness; they are *prajñā* in five pieces.<sup>2</sup> “Perceiving” is *prajñā*. When the exposition of this essential point appears, it is said, “*form*

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1 “When Bodhisattva Avalokiteśvara practiced the deep *prajñā-pāramitā*” (*Kanjizai bosatsu no gyō jin hannya haramitta ji* 觀自在菩薩の行深般若波羅蜜多時): The opening paragraph here is devoted to comments on the *Heart Sūtra* (*Bore boluomiduo xin jing* 般若波羅蜜多心經). This first sentence represents Dōgen’s variation, in mixed Chinese and Japanese, on the first sentence of the *Sūtra* (T.251.8:848c6-7):

觀自在菩薩行深般若波羅蜜多時、照見五蘊皆空。

When Bodhisattva Avalokiteśvara practiced the deep *prajñā-pāramitā*, he perceived that the five aggregates were all empty.

See Supplementary Notes, s.v. “Four elements and five aggregates.”

2 **they are *prajñā* in five pieces** (*gomai no hannya nari* 五枚の般若なり): I.e., each of the five aggregates is an instance of wisdom. Cf. the *Heart Sūtra* here (*Bore boluomiduo xin jing* 般若波羅蜜多心經, T.251.8:848c10):

是故空中、無色、無受想行識。

Therefore, in emptiness, there is no form, no sensation, perception, formations or consciousness.

is itself emptiness; emptiness is itself form.”<sup>3</sup> Form is form; emptiness is itself emptiness. They are the hundred grasses; they are the myriad forms.<sup>4</sup> Twelve pieces of *prajñā-pāramitā* — these are the twelve entrances.<sup>5</sup> Again, there is *prajñā* in eighteen pieces: the eye, ear, nose, tongue, body, and mind; form, sound, smell, taste, touch, and dharma; the consciousnesses of seeing, hearing, smelling, tasting, touching, and knowing.<sup>6</sup> Again, there is *prajñā* in four pieces: suffering, its arising, its cessation, and the path.<sup>7</sup> Again, there is *prajñā* in six pieces: giving, morality, patience, vigor, meditation, and *prajñā*.<sup>8</sup> Again, the *prajñā* in one

3 **When the exposition of this essential point appears, it is said** (*kono shūshi no kaien genjō suru ni iwaku* この宗旨の開演現成するにいわく): Taking *shūshi no kaien* 宗旨の開演 as the subject of *genjō suru* 現成する. The antecedent of “this” (*kono* この) here is uncertain. Perhaps, the phrase is to be understood simply as, “in explaining its teaching on wisdom, it is said [in the *Sūtra*].”

“form is itself emptiness; emptiness is itself form” (*shiki soku ze kū nari, kū soku ze shiki nari* 色即是空なり、空即是色なり): Quoting from the famous passage in the *Heart Sūtra*; see Supplementary Notes, s.v. “Form is itself emptiness; emptiness is itself form.”

4 **“They are the hundred grasses; they are the myriad forms”** (*hyakusō nari, banzō nari* 百草なり、萬象なり): Or perhaps “it is”; the translation takes the unexpressed subject here to be “form” and “emptiness,” but it might as well be the immediately preceding “emptiness.” “The hundred grasses” (*hyakusō* 百草) and “the myriad forms” (*banzō* 萬象) are two common expressions for all things in the world; see Supplementary Notes, s.v. “Myriad forms.”

5 **twelve entrances** (*jūni nyū* 十二入): Synonymous with the “twelve spheres” (or “bases”; S. *āyatana*): i.e., the six sense organs (*kon* 根; S. *indriya*) and their objects (*kyō* 境; S. *viśaya*).

6 ***prajñā* in eighteen pieces** (*jūhachi mai no hannya* 十八枚の般若): The list here corresponds to the eighteen constituents (*jūhachi kai* 十八界; S. *dhātu*), involved in cognition: the six sense organs, their objects, and the corresponding consciousnesses. This and the preceding sentence reflect the *Heart Sūtra* (*Bore boluomiduo xin jing* 般若波羅蜜多心經) at T.251.8:848c10-12:

無眼耳鼻舌身意。無色聲香味觸法。無眼界。乃至無意識界。

There is no eye, ear, nose, tongue, body or mind. There is no form, sound, smell, taste, touch or dharma. There is no eye constituent, and so on until, there is no mental consciousness constituent.

7 ***prajñā* in four pieces** (*shimai no hannya* 四枚の般若): i.e., the Buddhist four sacred truths.

8 ***prajñā* in six pieces** (*rokumai no hannya* 六枚の般若): i.e., the six perfections (*rokudo* 六度; S. *ṣaṭ-pāramitā*) of the bodhisattva: perfection of giving (*dando* 檀度; S. *dāna-pāramitā*), perfection of morality (*kaido* 戒度; S. *śīla-pāramitā*), perfection of patience (*nindo* 忍度; S. *kṣānti-pāramitā*), perfection of vigor (*shōjindo* 精進度; S. *vīrya-pāramitā*), perfection of meditation (*zendo* 禪度; S. *dhyāna-pāramitā*), and perfection of wisdom (*chido* 智度; S. *prajñā-pāramitā*).



piece has been realized in the present: it is *anuttara-samyak-saṃbodhi*.<sup>9</sup> Again, there are three pieces of *prajñā-pāramitā*: the past, present, and future. Again, there are six-pieces of *prajñā*: earth, water, fire, wind, space, and consciousness.<sup>10</sup> Again, the *prajñā* in four pieces is the walking, standing, sitting, and reclining performed in everyday life.<sup>11</sup>

\* \* \* \* \*

[02:2] {1:9}

釋迦牟尼如來會中有一苾芻。竊作是念、我應敬禮甚深般若波羅蜜多。此中雖無諸法生滅、而有戒蘊・定蘊・慧蘊・解脫蘊・解脫知見蘊施設可得、亦有預流果・一來果・不還果・阿羅漢果施設可得、亦有獨覺菩提施設可得、亦有無上正等菩提施設可得、亦有佛法僧寶施設可得、亦有轉妙法輪・度有情類施設可得。佛知其念、告苾芻言、如是如是、甚深般若波羅蜜、微妙難測。

*There was a bhikṣu in the assembly of Tathāgata Śākyamuni who thought to himself,*<sup>12</sup>

*I should honor and pay obeisance to the most profound prajñā-pāramitā. Although in it, there are no dharmas that arise or cease, still it can be postulated that there are the morality aggregate, concentration aggregate, wisdom aggregate, liberation aggregate, and knowledge of liberation aggregate.*<sup>13</sup> *Again, it can be postulated*

9 **the *prajñā* in one piece has been realized in the present** (*ichimai no hannya haramitsu, nikon genjō seri* 一枚の般若波羅蜜、而今現成せり): Probably, to be understood simply as, “the single *prajñā-pāramitā* has been expressed here [in the *Heart Sūtra*],” in reference to the line at T.251.8:848c16-17:

三世諸佛、依般若波羅蜜多故、得阿耨多羅三藐三菩提。

The buddhas of the three times, by relying on *prajñā-pāramitā*, attain *anuttara-samyak-saṃbodhi*.

***anuttara-samyak-saṃbodhi*** (*anokutara sanmyaku sanbodai* 阿耨多羅三藐三菩提): i.e., “unsurpassed, perfect awakening,” the supreme wisdom of a buddha.

10 **six pieces of *prajñā*** (*hannya rokumai* 般若六枚): i.e., the six elements (*rokudai* 六大; S. *mahābhūta*) of Buddhist cosmology: earth, water, fire, wind, space, and consciousness.

11 ***prajñā* in four pieces** (*shimai no hannya* 四枚の般若): i.e., the four deportments (*iigi* [or *igi*] 威儀; S. *īryāpatha*) of the body: walking, standing, sitting, and reclining (*gyōjūzaga* 行住坐臥). See Supplementary Notes, s.v. “Deportment.”

12 **There was a bhikṣu** (*ichi bissū* 一苾芻): This entire section is a quotation from the *Great Perfection of Wisdom Sūtra* (*Da bore boluomiduo jing* 大般若波羅蜜多經, T.220.6:480b17-26).

13 **morality aggregate, concentration aggregate, wisdom aggregate, liberation aggregate, and knowledge of liberation aggregate** (*kai un jō un e un gedatsu un chicken un* 戒蘊・定蘊・慧蘊・解脫蘊・解脫知見蘊): The so-called “undefiled five aggregates” (*muro goun* 無漏五蘊) attributed to an awakened one, also treated as the “five-part dharma body” (*gobun hosshin* 五分法身) of a buddha. For an earlier meaning of

that there are the fruit of the stream-entrant, the fruit of the once-returner, the fruit of the nonreturner, and the fruit of the arhat.<sup>14</sup> Again, it can be postulated that there is the bodhi of the solitary awakened one; and again, it can be postulated that there is the unsurpassed, perfect bodhi.<sup>15</sup> Again, it can be postulated that there are the treasures of buddha, dharma, and saṃgha.<sup>16</sup> Again, it can be postulated that there are turning the wheel of the wondrous dharma and delivering sentient beings.

The Buddha, knowing his thoughts, addressed the bhikṣu, saying, “Rightly so, rightly so. The most profound *prajñā-pāramitā* is subtle and wondrous, difficult to fathom.”

[02:3]

而今の一苾芻の竊作念は、諸法を敬禮するところに、雖無生滅の般若、これ敬禮なり。この正當敬禮時、ちなみに施設可得の般若現成せり、いはゆる戒・定・慧、乃至度有情類等なり。これを無といふ。無の施設、かくのごとく可得なり。これ甚深微妙難測の般若波羅蜜なり。

Where the bhikṣu here thinks to himself to honor and pay obeisance to the dharmas, the *prajñā* of “although there are no arising and ceasing” — this is “honoring and paying obeisance.”<sup>17</sup> At the very time that he honors and pays obeisance, the *prajñā* of “it can be postulated” is realized — that is, the “morality,” “concentration,” and “wisdom,” down to “de-

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“five aggregates” (*goun* 五蘊), see Supplementary Notes, s.v. “Four elements and five aggregates.”

14 **The fruit of the stream-entrant, the fruit of the once-returner, the fruit of the nonreturner, and the fruit of the arhat** (*yoru ka ichirai ka fugen ka arakan ka* 預流果・一來果・不還果・阿羅漢果): I.e., the four stages, or “fruits” (S. *phala*), on the traditional Buddhist path to nirvāṇa.

15 **bodhi of the solitary awakened one** (*dokkaku bodai* 獨覺菩提): I.e., the awakening of a *pratyeka-buddha*.

**the unsurpassed, perfect bodhi** (*mujō shōtō bodai* 無上正等菩提): I.e., the full awakening of a buddha; S. *anuttara-samyak-saṃbodhi*.

16 **the treasures of buddha, dharma, and saṃgha** (*buppōsōbō* 佛法僧寶): I.e., the “three treasures” (*sanbō* 三寶; S. *tri-ratna*), traditional symbol of the Buddhist religion.

17 **Where the bhikṣu here thinks to himself to honor and pay obeisance to the dharmas** (*nikon no ichi bissū no setsu sanen wa, shohō o kyōrai suru tokoro ni* 而今の一苾芻の竊作念は、諸法を敬禮するところに): This entire passage is an exercise in reorganizing the semantic units in the sūtra quotation. Here, honor is paid to the dharmas, rather than to *prajñā*; and it is *prajñā*, rather than the dharmas, that is without arising and ceasing.

livering sentient beings.”<sup>18</sup> This is called “there are no.”<sup>19</sup> In this way, the “postulation” “there are no” “can be.”<sup>20</sup> This is “the prajñā-pāramitā,” “most profound,” “subtle and wondrous, difficult to fathom.”<sup>21</sup>

[02:4]

天帝釋問具壽善現言、大德、若菩薩摩訶薩、欲學甚深般若波羅蜜多、當如何學。善現答言、憍尸迦、若菩薩摩訶薩、欲學甚深般若波羅蜜多、當如虛空學。

*Deva Lord Śakra asked Elder Subhūti, “Most Virtuous One, if a bodhisattva-mahāsattva wishes to study the most profound prajñā-pāramitā, how should he study it?”<sup>22</sup>*

*Subhūti replied, “Kauśika, if a bodhisattva-mahāsattva wishes to study the most profound prajñā-pāramitā, he should study it as if it were empty space.”*

[02:5] {1:10}

しかあれば、學般若これ虚空なり、虚空は學般若なり。

Thus, to study prajñā is empty space; empty space is to study prajñā.

18 **the prajñā of “it can be postulated” is realized** (*sesetsu katoku no hannya genjō seri* 施設可得の般若現成せり): Or, perhaps, “the prajñā that ‘can be postulated’ . . . .” Likely meaning something like, “the wisdom that recognizes that [although ultimately ‘there are no dharmas,’ the entire list of dharmas that follow here in the sūtra] ‘can be postulated’ [i.e., conventionally proposed]” — such wisdom is realized in the act of “honoring and paying obeisance” to the dharmas.

19 **This is called “there are no”** (*kore o mu to iu* これを無といふ): I.e., the list of dharmas, from “the morality aggregate” down to “delivering sentient beings,” is characterized by the bhikṣu as “there are no dharmas that arise or cease.”

20 **In this way, the “postulation” “there are no” “can be”** (*mu no sesetsu kaku no gotoku katoku nari* 無の施設かくのごとく可得なり): The translation struggles here to retain something of Dōgen’s play with the terms of the sūtra passage. Here, he has split the predicate “can be postulated” (*sesetsu katoku* 施設可得) and made the term *mu* 無 (“there are no,” in the phrase “there are no dharmas”) the “designation” that “can be” in this way.

21 **This is “the prajñā-pāramitā,” “most profound,” “subtle and wondrous, difficult to fathom”** (*kore jinjin mimyō nansoku no hannya haramitsu nari* これ甚深微妙難測の般若波羅蜜なり): Variation on the last line of the sūtra quotation above.

22 **Deva Lord Śakra asked Elder Subhūti** (*Ten Taishaku mon guju Zengen* 天帝釋問具壽善現): Continuing to quote from the *Da bore boluomiduo jing* 大般若波羅蜜多經, T.220.6.480b28-c2. “Deva Lord Śakra” (*Ten Taishaku* 天帝釋) is the god Indra, also addressed here as Kauśika (*Kyōshika* 憍尸迦); “Elder Subhūti” (*guju Zengen* 具壽善現) is Buddha Śākyamuni’s disciple.

[02:6]

天帝釋復白佛言、世尊、若善男子善女人等、於此所說甚深般若波羅蜜多、受持讀誦、如理思惟、爲他演說、我當云何而爲守護。唯願世尊、垂哀示教。爾時具壽善現、謂天帝釋言、憍尸迦、汝見有法可守護不。天帝釋言、不也。大德、我不見有法是可守護。善現言、憍尸迦、若善男子善女人等、作如是說、甚深般若波羅蜜多、即爲守護。若善男子善女人等、作如所說、甚深般若波羅蜜多、常不遠離。當知、一切人非人等、伺求其便、欲爲損害、終不能得。憍尸迦、若欲守護、作如所說、甚深般若波羅蜜多、諸菩薩者、無異爲欲守護虛空。

*Deva Lord Śakra further addressed the Buddha saying,<sup>23</sup> “World-Honored One, if good men and good women receive and keep, read and recite, correctly reflect on, and preach for the benefit of others the most profound prajñā-pāramitā spoken of here, in what way should I protect it? I beg the World-Honored One to extend his compassion and instruct me.”*

*At that time, Elder Subhūti said to Deva Lord Śakra, “Kauśika, do you see any dharma that should be protected?”*

*Deva Lord Śakra replied, “No, Most Virtuous One, I do not see any dharma that should be protected.”*

*Subhūti said, “Kauśika, if good men and good women speak like this, the most profound prajñā-pāramitā will itself be their protection. If good men and good women speak like this, the most profound prajñā-pāramitā will never be distant. This you should know: whatever humans or non-humans might look for the chance to harm it, in the end they will be unable to do so. Kauśika, if you wish to protect it, you should do so in accordance with what has been said: for the bodhi-sattvas, [wishing to protect] the most profound prajñā-pāramitā is no different from wishing to protect empty space.”*

[02:7] {1:11}

しるべし、受持・讀誦・如理思惟、すなはち守護般若なり。欲守護は、受持・讀誦等なり。

We should know that “receiving and keeping, reading and reciting, correctly reflecting on,” are themselves protecting prajñā. “Wishing to protect” is “receiving and keeping, reading and reciting,” and so on.

\* \* \* \* \*

23 *Deva Lord Śakra further addressed the Buddha* (*Ten Taishaku fuku byaku Butsu* 天帝釋復白佛): Continuing the quotation from the *Da bore boluomiduo jing* 大般若波羅蜜多經, T.220.6:480c2-15.

[02:8]

先師古佛云、渾身似口掛虛空、不問東西南北風、一等爲他談般若、滴丁東了滴丁東。

*My former master, the Old Buddha, said,*<sup>24</sup>

*Its whole body, like a mouth, hanging in empty space,  
Without asking if the winds are from north, south, east, or west,  
Equally, for them, it talks of prajñā:  
Di dingdong liao di dingdong.*<sup>25</sup>

[02:9]

これ佛祖嫡嫡の談般若なり。渾身般若なり、渾他般若なり。渾自般若なり、渾東西南北般若なり。

This is the “talking of prajñā” of successor after successor of buddhas and ancestors. It is the prajñā of “the whole body”; it is the prajñā of the whole “other”; it is the prajñā of the whole self; it is the prajñā of the whole “north, south, east, or west.”<sup>26</sup>

\* \* \* \* \*

24 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): I.e., Dōgen’s teacher, Tiantong Rujing 天童如淨 (1162-1227). The verse quoted here, entitled “Ode to the Wind Chime” (“Fengling song” 風鈴頌), is cited elsewhere in Dōgen’s writings. His source for it is uncertain: it can be found in the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:132b15-16), but that record of Rujing’s sayings did not reach Dōgen until the eighth month of 1242, well after the date of our text here.

25 **Equally, for them, it talks of prajñā** (*ittō i ta dan hannya* 一等爲他談般若): The translation takes the word *ta* 他 here as a third person plural pronoun referring to “the winds”; it could also be read “others,” and indeed, in his comment below, Dōgen reads it as “other” (in contrast to “self”). In the *Rujing heshang yulu*, this line appears as “equally, with them, it talks of prajñā” (*ittō yo kyo dan hannya* 一等與渠談般若) — a version that suggests the chime and the winds are talking together. This latter version is closer to the text cited at *Eihei kōroku* 永平廣錄, DZZ.4:220. In his *Hōkyōki* 寶慶記 (DZZ.7:40), Dōgen records Rujing’s appreciation of his interpretation of the verse.

**Di dingdong liao di dingdong** (*teki teitō ryō teki teitō* 滴丁東了滴丁東): An onomatopoeic representation of the sound of the wind chime, here read in modern Mandarin. A premodern Japanese reading (*chi chintsun ryan chi chintsun* ちちんつんりゃんちちんつん) is recorded at *Maka hannya haramitsu monge* 摩訶般若波羅蜜聞解, SCZ.1:165.

26 **the whole “other”** (*konta hannya* 渾他般若): The translation here obscures Dōgen’s play with Rujing’s verse, which extends the adjective “whole” (*kon* 渾) from the expression “whole body” (*konjin* 渾身) in the first line to other terms in the verse. Here, the English “other” renders *ta* 他 (translated in the verse as “them”), to which Dōgen adds the contrasting “whole self” (*konko* 渾己).

[02:10]

釋迦牟尼佛言、舍利子、是諸有情、於此般若波羅蜜多、應如佛住供養禮敬。思惟般若波羅蜜多、應如供養禮敬佛薄伽梵。所以者何。般若波羅蜜多、不異佛薄伽梵、佛薄伽梵、不異般若波羅蜜多。般若波羅蜜多、即是佛薄伽梵、佛薄伽梵、即是般若波羅蜜多。何以故。舍利子、一切如來應正等覺、皆由般若波羅蜜多得出現故。舍利子、一切菩薩摩訶薩・獨覺・阿羅漢・不還・一來・預流等、皆由般若波羅蜜多得出現故。舍利子、一切世間十善業道・四靜慮・四無色定・五神通、皆由般若波羅蜜多得出現故。

*Buddha Śākyamuni said,*<sup>27</sup>

Śariputra, these sentient beings should make offerings, honor, and pay obeisance to this *prajñā-pāramitā* as if a buddha dwelt there. When they reflect upon the *prajñā-pāramitā*, they should do so as if they were making offerings, honoring, and paying obeisance to a buddha, a *bhagavat*. What is the reason? The *prajñā-pāramitā* is no different from a buddha, a *bhagavat*; a buddha, a *bhagavat*, is no different from the *prajñā-pāramitā*. The *prajñā-pāramitā* is identical with a buddha, a *bhagavat*; a buddha, a *bhagavat*, is identical with the *prajñā-pāramitā*. Why is this so? Because, Śariputra, all the *tathāgatas*, the worthy ones, the perfectly awakened ones appear owing to the *prajñā-pāramitā*.<sup>28</sup> Because, Śariputra, all the *bodhisattvas-mahāsattvas*, *pratyeka-buddhas*, arhats, nonreturners, once-returners, and stream-entrants appear owing to the *prajñā-pāramitā*. Because, Śariputra, the way of the ten virtuous deeds, the four tranquil contemplations, the four formless concentrations, and the five spiritual powers, in all worlds, appear owing to the *prajñā-pāramitā*.<sup>29</sup>

[02:11] {1:12}

しかあればすなはち、佛薄伽梵は般若波羅蜜多なり、般若波羅蜜多は是れ諸法なり。この諸法は空相なり、不生不滅なり、不垢不淨、不増不減なり。この般若波羅蜜多の現成せるは、佛薄伽梵の現成せるなり。問取すべ

27 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Quoting again from the *Da bore boluomiduo jing* 大般若波羅蜜多經 (T.220.5:925a8-20).

28 **the tathāgatas, the worthy ones, the perfectly awakened ones** (*nyorai ō shōtōgaku* 如來應正等覺): Three standard epithets of the buddhas. “The worthy ones” translates *ō* 應 (abbreviation of *ōgu* 應供, “worthy of reverence”); i.e., “arhats.”

29 **way of the ten virtuous deeds** (*jūzengōdō* 十善業道): Here, the sūtra begins a list of standard Buddhist spiritual practices: “the ten virtuous deeds,” or wholesome actions (*zengōdō* 善業道; S. *kuśala-karma-patha*); “the four tranquil contemplations,” or meditations (*jōryo* 靜慮; S. *dhyāna*); “the four formless concentrations,” or formless absorptions (*mushiki jō* 無色定; S. *ārūpya-samāpatti*), and “the five spiritual powers,” or higher knowledges (*jinzū* 神通; S. *abhijñā*). For the last, see Supplementary Notes, s.v. “Spiritual powers.”

し、參取すべし。供養禮敬する、これ佛薄伽梵に奉觀承事するなり、奉觀承事の佛薄伽梵なり。

Thus, a buddha, a *bhagavat*, is the *prajñā-pāramitā*. The *prajñā-pāramitā* is the dharmas. “These dharmas are marked by emptiness; they do not arise or cease; they are not sullied or pure; they do not increase or decrease.”<sup>30</sup> When this *prajñā-pāramitā* appears, a buddha, a *bhagavat*, appears. We should question him; we should study with him. To “make offerings, do obeisance, and honor” is to attend and serve the buddha, the *bhagavat*. Attending and serving is a buddha, a *bhagavat*.<sup>31</sup>

正法眼藏摩訶般若波羅蜜第二  
Treasury of the True Dharma Eye  
Mahā-prajñā-pāramitā  
Number 2

[Ryūmonji MS:]

爾時天福元年夏安居日、在觀音導利院示衆  
*Presented to the assembly at Kannon Dōri Cloister; on a day of the  
summer retreat, in the first year of Tenpuku [1233]<sup>2</sup>*

永享二年正月書、校了  
*Proofed. Copied in the first month, second year of Eikyō  
[25 January-22 February 1430]<sup>3</sup>*

30 “These dharmas are marked by emptiness; they do not arise or cease; they are not sullied or pure; they do not increase or decrease” (*kono shohō wa kūso nari, fushō fumetsu nari, fuku fujō fuzō fugen nari* この諸法は空相なり、不生不滅なり、不垢不淨不増不減なり); Dōgen here gives a Japanese rendering of a line from the *Heart Sūtra* (*Bore boluomiduo xin jing* 般若波羅蜜多心經, T.251.8:848c9-10).

31 **Attending and serving is a buddha, a *bhagavat*** (*bugon shōji butsu bagabon nari* 奉觀承事佛薄伽梵なり): Following the punctuation in Kawamura’s text; the passage might also be parsed, “To make offerings, do obeisance, and honor is to attend and serve the buddha, the *bhagavat*; is to be a buddha, a *bhagavat*, who attends and serves.”

32 The Tōunji 洞雲寺 MS shares an identical colophon.

**day of the summer retreat** (*ge angō no hi* 夏安居日): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth month through the fifteenth of the seventh month; in 1233, this would correspond to 25 May through 21 August.

33 Copyist unknown.

[Tōunji MS:]

寬元二年甲辰春三月二十一日、侍越宇吉峰精舍侍司書寫之。懷奘  
*Copied this while serving in the acolyte's office, Kippō Vihāra, Etsuu;*  
*twenty-first day of the third month, spring of the senior wood year of*  
*the dragon, second year of Kangen [29 April 1244]. Ejō*

嘉慶三年正月十三日、在永平寺衆寮奉書寫之。宗吾  
*Copied this as a memorial offering while in the common quarters of*  
*Eihei Monastery; thirteenth day, first month, third year of Kakyō*  
*[9 February 1389]. Sōgo<sup>34</sup>*

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34 **Sōgo** 宋吾: 1343-1406, ninth abbot of Eiheiiji.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 3

Buddha Nature

*Busshō*

佛性

# Buddha Nature

## *Bussshō*

### INTRODUCTION

Dōgen's essay on buddha nature is one of the most celebrated texts in the *Shōbōgenzō*. It was composed in the autumn of 1241, at Kōshōji, the monastery Dōgen had established five years earlier on the southern outskirts of the imperial capital at Heiankyō. The work appears as number 3 in both the sixty- and seventy-five-chapter compilations of the *Shōbōgenzō*, and as number 22 in the Honzan edition; it is also extant in a holograph manuscript by Dōgen's disciple Ejō dated 1243.

The concept of buddha nature, one of the most widely discussed topics in East Asian Buddhism, was subject to a wide range of interpretations. In his opening remarks, Dōgen dismisses several of the most common views: that buddha nature is the potential to become a buddha, that it is the activity of cognition within us, or that it is a universal self pervading the world. Rather, he says, buddha nature is existence itself — not an abstract principle of being, but the actual occurrence of things, or, as he puts it simply at the end of his essay, “fences, walls, tiles, and pebbles.”

Like the majority of the representative texts of the *Shōbōgenzō*, Dōgen's essay takes the form of commentary on thematically related passages from the Chinese Chan literature. His readings of these passages can be highly idiosyncratic and often depend on linguistic play with the grammar and syntax of his Chinese quotations — a feature famously exemplified at the beginning of our text, where Dōgen transforms a statement in the *Nirvāṇa Sūtra* that beings all have buddha nature to the claim that all beings are buddha nature. Similar play is found throughout the essay and makes this text one of the most demanding, for both translator and reader, in the *Shōbōgenzō*.

# 正法眼藏第三

## Treasury of the True Dharma Eye

### Number 3

#### 佛性

#### Buddha Nature

[03:1] {1:14}

釋迦牟尼佛言、一切衆生、悉有佛性。如來常住、無有變易。

*Buddha Śākyamuni said, “All living beings in their entirety have buddha nature. The Tathāgata always abides, without any change.”<sup>1</sup>*

[03:2]

これ、われらが大師釋尊の師子吼の轉法輪なりといへども、一切諸佛、一切祖師の、頂顙眼睛なり。參學しきたること、すでに二千一百九十年<當日本仁治二年辛丑歲>、正嫡わづかに五十代<至先師天童淨和尚>、西天二十八代、代代住持しきたり、東地二十三世、世世住持しきたる。十方の佛祖、ともに住持せり。

Though it is said that this is turning the dharma wheel of the lion’s roar of Great Master Śākyā, the Honored One, it is the crown of the head and the eyes of all the buddhas, all the ancestral masters.<sup>2</sup> Its study has come down for two thousand, one hundred ninety years (to this, the

1 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From the Northern text of the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:522c24). The initial phrase, “all living beings in their entirety have buddha nature,” appears thirteen times in that text and represents one its key doctrinal assertions. The second phrase, “the Tathāgata always abides, without any change,” also appears seven times in the *Nirvāṇa Sūtra*. The two phrases are only juxtaposed in two places: T.374.12:522c24 (quoted here by Dōgen) and T.374.12:574c24-28.

“**All living beings in their entirety have buddha nature**” (*issai shujō, shitsu u busshō* 一切衆生、悉有佛性): Or, more simply, “all living beings have buddha nature.” The term *shitsu* 悉, rendered here as “in their entirety,” functions simply as an emphatic adverb meaning “each and every,” “without exception,” etc.; the English here represents an attempt to facilitate translation of Dōgen’s play with this term below (see Note 7). See Supplementary Notes, s.v. “All living beings in their entirety have buddha nature,” for a parable from the *Nirvāṇa Sūtra* that explains the meaning of the saying.

2 **turning the dharma wheel of the lion’s roar** (*shishi ku no ten bōrin* 師子吼の轉法輪): Mixing two standard metaphors for the preaching of the dharma. The passage cited here from the *Nirvāṇa Sūtra* is presented in the sūtra as “the lion’s roar.”

**Great Master, Śākyā, the Honored One** (*daishi Shakuson* 大師釋尊): An epithet for the Buddha combining a standard East Asian reference to Śākyamuni as “world honored” (*seson* 世尊) with the honorific title “Great Master” (*daishi* 大師) awarded to prominent clerics.

junior metal year of the ox, the second year of the Japanese Ninji [era]), through merely fifty generations of direct descent (to my former master, Reverend Jing of Tiantong).<sup>3</sup> Through twenty-eight generations in Sindh in the West, it has been maintained in generation after generation; through twenty-three descendants in the Land of the East, it has been maintained by descendant after descendant.<sup>4</sup> The buddhas and ancestors of the ten directions have all maintained it.

[03:3]

世尊道の一切衆生悉有佛性は、その宗旨いかむ。是什麼物恁麼來の道、轉法輪なり。あるひは衆生といひ、有情といひ、群生といひ、群類といふ。悉有の言は、衆生なり、群有なり。すなはち悉有は佛性なり、悉有の一悉を衆生といふ。正當恁麼時は、衆生の内外すなはち佛性の悉有なり。單傳する皮肉骨髓のみにあらず、汝得吾皮肉骨髓なるがゆえに。しるべし、いま佛性に悉有せらるる有は、有無の有にあらず。悉有は佛語なり、佛舌なり、佛祖眼睛なり、衲僧鼻孔なり。悉有の言、さらに始有にあらず、本有にあらず、妙有等にあらず。いはんや縁有・妄有ならんや。心境・性相等にかかはれず。しかあればすなはち、衆生悉有の依正、しかしながら業増上力にあらず、妄縁起にあらず、法爾にあらず、神通修證にあらず。衆生の悉有、それ業増上および縁起法爾等ならんには、諸聖の證道および諸佛の菩提、佛祖の眼睛も、業増上力および縁起法爾なるべし。しかあらざるなり。盡界はすべて客塵なし、直下さらに第二人あらず、直截根源人未識、忙忙業識幾時休なるがゆえに。妄縁起の有にあらず、徧界不曾藏のゆえに。徧界不曾藏といふは、かならずしも滿界是有といふにあらざるなり。徧界我有は、外道の邪見なり。本有の有にあらず、亙古亙今のゆえに。始起の有にあらず、不受一塵のゆえに。條條の有にあらず、合取のゆえに。無始有の有にあらず、是什麼物恁麼來のゆえに。始起有の有にあらず、吾常心是道のゆえに。まさにしるべし、悉有中に衆生快便難逢なり。悉有を會取することかくのごとくなれば、悉有それ透體脱落なり。

**3 two thousand, one hundred ninety years (to this, the junior metal year of the ox, the second year of the Japanese Ninji [era])** (*nisen ippyaku kyūjū nen [tō nihon Ninji ninen shin-chū sai]* 二千一百九十年<當日本仁治二年辛丑歳>): Parentheses here are in the original text. The second year of the Ninji 仁治 era (1240-1243) corresponds to 1241 CE of the Gregorian calendar, 2190 years from 949 BCE, the date traditionally used in East Asia for the *parinirvāṇa* of Buddha Śākyamuni.

**my former master, the Reverend Jing of Tiantong** (*senshi Tendō Jō oshō* 先師天童淨和尚): I.e., Dōgen's Chinese teacher, Tiantong Rujing 天童如淨 (1162-1227), to whom he regularly refers as "my former (or "late") master." Again, the parentheses are in the original.

**4 twenty-eight generations in Sindh in the West** (*Saiten nijūhachi dai* 西天二十八代); **twenty-three generations in the Land of the East** (*Tōchi nijūsan se* 東地二十三世): I.e., the twenty-eight members in the traditional lineage of ancestors in India, from Śākyamuni's disciple Mahākāśyapa to Bodhidharma; and the twenty-three ancestors in the Chinese Chan lineage leading from Bodhidharma to Rujing 如淨. (The total of "fifty generations" mentioned here reflects the fact that Bodhidharma is counted as both the twenty-eighth ancestor in the Indian succession and the first ancestor of the Chinese succession.)

What is the essential point of the World-Honored One's saying, "All living beings in their entirety have buddha nature"? It is turning the dharma wheel of the saying, "What thing is it that comes like this?"<sup>5</sup> One speaks of "living beings," or "sentient beings," or "the multitude of beings," or "the multitude of types."<sup>6</sup> The words "in their entirety have" refer to living beings, the multitude of beings.<sup>7</sup> That is, the "entirety of beings" is buddha nature; one entirety of the "entirety of beings" is called "living beings."<sup>8</sup> At this very moment, the interior and exterior of living beings is the "entirety of beings" of buddha nature. This is not only the skin, flesh, bones, and marrow uniquely transmitted; for you've gotten my skin, flesh, bones, and marrow.<sup>9</sup>

5 **turning the dharma wheel of the saying, "What thing is it that comes like this?"** (*ze jūmo butsu inmo rai no dō, ten bōrin* 是什麼物恁麼來の道、轉法輪): I.e., a Buddhist teaching equivalent to the famous question put to Nanyue Huairang 南嶽懷讓 (677-744) by the Sixth Ancestor, Huineng 慧能, in a dialogue recorded in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and often cited elsewhere in Dōgen's writing; see Supplementary Notes, s.v. "What thing is it that comes like this?"

6 **"sentient beings"** (*ujō* 有情); **"the multitude of beings"** (*gunjō* 群生); **"the multitude of types"** (*gunrui* 群類): Terms regularly used as synonyms for "living beings," as is "the multitude of beings" (*gun'u* 群有) in the following sentence.

7 **The words "in their entirety have"** (*shitsu'u no gon* 悉有の言): Or "the words 'the entirety of beings.'" Dōgen here begins play with a neologism created from the adverb *shitsu* 悉 and the verb *u* 有 in the phrase *shitsu u busshō* 悉有佛性, translated in the quotation as "in their entirety have buddha nature." The play relies on the fact that the term *u* 有 means both "to have" and "to exist" and is regularly used in philosophical discourse as a noun for "being" or "beings." The resultant expression might also be rendered "all existents" or, more simply, "everything" (the singular, "entirety of being," is less likely with *shitsu* 悉).

8 **one entirety of the "entirety of beings"** (*shitsuu no isshitsu* 悉有の一悉): Presumably the point is that "living beings" represent but one type within the "entirety of beings" — with, perhaps, the added suggestion that any one type is in some sense one with the entire set.

9 **skin, flesh, bones, and marrow** (*hi niku kotsu zui* 皮肉骨髓): An expression, very common in Dōgen's writings for the essence or truth or entirety of something or someone, as handed down in Zen tradition; from the famous story of Bodhidharma's testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had gotten his skin, flesh, bones, and marrow. See Supplementary Notes, s.v. "Skin, flesh, bones, and marrow."

**for you've gotten my skin, flesh, bones, and marrow** (*nyo toku go hi niku kotsu zui naru ga yue ni* 汝得吾皮肉骨髓なるがゆえに): Quoting Bodhidharma's statement, "you've gotten" to each of his four disciples. Presumably, the implication here is that the statement concerns not just Bodhidharma's "single transmission" to the Second Ancestor, Huike 慧可, but the affirmation of buddha nature in all beings (as proposed, e.g., at *Shōbōgenzō keiteki* 正法眼藏啓迪 2:185).

We should realize that the being that is here made the “entirety of beings” by buddha nature is not the being of being and non-being.<sup>10</sup> The “entirety of beings” is the word of the buddha, the tongue of the buddha, the eyes of the buddhas and ancestors, the nose of the patch-robed monk. Furthermore, the term “entirety of beings” is not initial being, not original being, not wondrous being, and the like; how much less is it conditioned being or deluded being.<sup>11</sup> It has nothing to do with the likes of mind and object, nature and mark.<sup>12</sup> Therefore, the secondary and primary recompense of the “entirety of beings” of living beings is not by any means the generative power of karma, not deluded conditioned arising, not of its own accord, not the practice and verification of spiritual powers.<sup>13</sup> Were the “entirety of beings” of living beings generated by karma, or conditioned arising, or of its own accord, the verification of the way of the sages as well as the bodhi of the buddhas and the eyes of

10 **the being that is here made the “entirety of beings” by buddha nature** (*ima busshō ni shitsuu seraruru u* いま佛性に悉有せらるる有): An odd locution, presumably meaning something like, “the term ‘being’ in the expression ‘entirety of beings’ that is here being identified with buddha nature.”

11 **initial being** (*shi’u* 始有); **original being** (*hon’u* 本有); **wondrous being** (*myō’u* 妙有); **conditioned being** (*en’u* 緣有); **deluded being** (*mō’u* 妄有): A series of terms expressing modes of existence discussed in Buddhist thought. The first, “initial being” (*shi’u* 始有), while not itself particularly common, is here contrasted with the familiar “original being” (*hon’u* 本有), a term used to express the fundamental reality from which the phenomenal world emerges. The expression “wondrous being” (*myō’u* 妙有) is probably best known in the phrase “true emptiness and wondrous being” (*shinkū myō’u* 眞空妙有), where it expresses the ultimate emptiness of phenomena. The term “conditioned being” (*en’u* 緣有) suggests that which exists as a result of conditions — i.e., the conditioned dharmas of dependent origination (*engi* 緣起; S. *pratīya-samutpāda*); “deluded being” (*mō’u* 妄有) suggests that which exists as a result of deluded thoughts — i.e., the false objects of our misguided discrimination (*funbetsu* 分別; S. *vikalpa*).

12 **nature and mark** (*shōsō* 性相): A standard Buddhist dichotomy between what a thing is in itself (S. *svabhāva*) and its phenomenal characteristics (S. *lakṣana*).

13 **secondary and primary recompense** (*eshō* 依正): A standard Buddhist term for the results of past karma reflected respectively in the circumstances into which one is born and the mental and physical makeup of the person; see Supplementary Notes, s.v. “Secondary and primary recompense.” Here, perhaps to be understood as “the quality of the experience” of living beings as the “entirety of beings.”

**the generative power of karma** (*gō zōjō riki* 業増上力): I.e., the power of karma to produce phenomena; S. *adhipati*.

**deluded conditioned origination** (*mō engi* 妄緣起): An unusual expression, probably indicating phenomena that arise as a result of deluded thoughts. Given the apparent distinction, above, between “conditioned being” and “deluded being,” one is tempted to parse the expression “deluded or conditioned origination.”

**of its own accord** (*hōni* 法爾): A loose translation of a fairly common Buddhist term meaning something like “the thing itself,” “the dharma as it is in itself,” etc.

the buddhas and ancestors would also be the generative power of karma, conditioned arising, and of its own accord. And this is not the case.

In all the worlds, there is no adventitious dust at all; right here, there is no second person beyond this.<sup>14</sup> For “the root source is directly cut, but people have not noticed; the busy, busy karmic consciousness, when will it rest?”<sup>15</sup> It is not the being of deluded conditioned arising; for “in the realms everywhere, it has never been hidden.”<sup>16</sup> To say that “in the realms everywhere, it has never been hidden” is not necessarily to say that what fills the realms is being: [the notion] that the realms everywhere are my being is a false view of other paths.<sup>17</sup> It is not the being of original being; for it is throughout the past and throughout the pres-

14 **adventitious dust** (*kyakujin* 客塵): The spiritual defilements (*bonnō* 煩惱; S. *kleśa*) understood as extrinsic (S. *agantuka*) to the mind; see Supplementary Notes, s.v. “Dust.”

**there is no second person** (*daini nin arazu* 第二人あらず): A common expression in Zen texts, likely used here in the sense “this is all there is.” The expression also appears in Dōgen’s “Bendōwa” 辨道話; the version here seems to reflect the *Fozhao chanshi zoudui lu* 佛照禪師奏對錄 (*Guzunsu yulu* 古尊宿語錄, ZZ.118:823a7): *jikige kō mu daini nin* 直下更無第二人。

15 For “the root source is directly cut, but people have not noticed; the busy, busy karmic consciousness, when will it rest?” (*jiki setsu kongen jin mishiki, bōbō gosshiki kiji kyū naru ga yue ni* 直截根源人未識、忙忙業識幾時休なるがゆえに): Dōgen inserts here two lines in Chinese found in the *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (T.1997.47:744b8). The translation therefore takes the final *yue ni* ゆえに rendered as “for,” to govern both lines — a reading that makes them an intriguing explanation of the preceding claim that the “entirety of beings” is a single, undefiled buddha nature. A somewhat less satisfying reading would limit the scope of “for” to the first clause: “the root source is directly cut, but people have not noticed; for the busy, busy karmic consciousness, when will it rest?”

“the root source is directly cut” (*jiki setsu kongen* 直截根源): Recalling a line from the famous poem *Zhengdao ge* 證道歌, attributed to the early Chan figure Yongjia Xuanjue 永嘉玄覺 (d. 723) (T.2014.48:395c21-22):

直截根源佛所印。摘葉尋枝我不能。

Directly cutting off the root source — this is sealed by the Buddha;

Plucking at the leaves and searching the branches — this I can’t do.

**the busy, busy karmic consciousness** (*bōbō gosshiki* 忙忙業識): An idiomatic expression in Zen texts, sometimes in reverse order (*gosshiki bōbō* 業識忙忙). The term “karmic consciousness” (*gosshiki* 業識; also read *gōshiki*) may be understood either as the consciousness that arises from past karma or the consciousness that produces future karma; see Supplementary Notes, s.v. “Karmic consciousness.”

16 “in the realms everywhere, it has never been hidden” (*henkai fu zō zō* 徧界不曾藏): A popular saying, found in the *shinji Shōbōgenzō* 真字正法眼藏 (DZZ.5:157-158, case 58), attributed to Chan Master Shishuang Qīngzhu 石霜慶諸 (807-888); see Supplementary Notes, s.v. “In the realms everywhere, it has never been hidden.”

17 **what fills the realms is being** (*man kai ze u* 滿界是有): An odd locution, put in Chinese syntax, presumably meaning something like “being is the stuff of the cosmos.”

ent.<sup>18</sup> It is not the being of initial arising; for it does not admit a single dust mote.<sup>19</sup> It is not the being of individual instances; for it combines them. It is not the being of beginningless being; for “*What thing is it that comes like this?*”<sup>20</sup> It is not the being of initially arising being; for “my usual mind is the way.”<sup>21</sup> We should realize that, within the “entirety of beings,” *living beings cannot readily be met*.<sup>22</sup> When the understanding of the “entirety of beings” is like this, the “entirety of beings” is passing through the body and sloughing it off.<sup>23</sup>

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**the realms everywhere are my being** (*henkai ga u* 徧界我有): Or “I exist in the realms everywhere,” or “the realms everywhere belong to me.” Another phrase in Chinese syntax, thought to express the notion in Indian thought that the self (S. ātman) is co-extensive with reality (S. *brahman*).

**18 throughout the past and throughout the present** (*gōko gōkon* 亙古亙今; also written 亙古亙今). A common idiom for extension throughout all history.

**19 “does not admit a single dust mote”** (*fuju ichijin* 不受一塵): From a line attributed to Weishan Lingyou 潁山靈祐 (771-853) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:265a1-2):

實際理地不受一塵。萬行門中不捨一法。

The ground of principle at the limit of reality does not admit a single dust mote; Those within the gate of the myriad practices, do not discard a single dharma.

**20 “What thing is it that comes like this?”** (*ze jūmo butsu inmo rai* 是什麼物恁麼來): See above, Note 5. Here, presumably, the point is that the “entirety of beings” actually appears and is, therefore, not merely some eternal being.

**21 It is not the being of initially arising being; for “my usual mind is the way”** (*shiki u no u ni arazu, go jō shin ze dō no yue ni* 始起有の有にあらず、吾常心是道のゆえに): The expression “initially arising being” (*shikiu* 始起有) is an unusual one; it may mean simply “a kind of being that comes into existence,” or, on the analogy of the common term “initial awakening” (*shikaku* 始覺), it may suggest “a kind of being that one acquires upon awakening.” The expression “my usual mind is the way” (*go jō shin ze dō* 吾常心是道) is likely a variant of a famous saying attributed to Nanquan Puyuan 南泉普願 (748-835): “Ordinary mind is the way” (*byōjō shin ze dō* 平常心是道). (Recorded in the *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:134, case 19; and see Supplementary Notes, s.v., “Ordinary mind is the way.” Some MS witnesses of our text give Nanquan’s version. Presumably, Dōgen wants to contrast change implied by “initially arising being” with the constancy (*jō* 常) of the “usual mind.”

**22 living beings cannot readily be met** (*shujō kaiben nanbō* 衆生快便難逢): Perhaps meaning that (since the “entirety of beings” is equated with “living beings”) one does not easily encounter living beings in the “entirety of beings.” The phrase rendered here “cannot readily be met” (*kaiben nanbō* 快便難逢) is an idiomatic Chinese expression, used often in Zen texts but not elsewhere in the *Shōbōgenzō*.

**23 passing through the body and sloughing it off** (*tōtai datsuraku* 透體脱落): Or, perhaps, simply, “thoroughly sloughing off.” Generally taken to mean that the “entirety of beings” itself is liberation. The expression translated “passing through the body” (*tōtai* 透體) is not common and does not appear elsewhere in Dōgen’s writings. The term “slough off” (*datsuraku* 脱落) is best known from the expression “body and mind



## [03:4] {1:15}

佛性の言をききて、學者おほく先尼外道の我のごとく邪計せり。それ人にあはず、自己にあはず、師をみざるゆえなり。いたづらに風火の動著する心意識を、佛性の覺知・覺了とおもへり。たれかいふし、佛性に覺知・覺了ありと。覺者・知者は、たとひ諸佛なりとも、佛性は覺知・覺了にあらざるなり。いはんや諸佛を覺者・知者といふ覺知は、なんだちが云云の邪解を覺知とせず、風火の動静を覺知とするにあらず。ただ一兩の佛面祖面、これ覺知なり。

Many students, hearing the term “buddha nature,” have falsely reckoned that it is like the “I” in the other path of Śreṇika.<sup>24</sup> This is because they have not met a person, they have not met themselves, they have not seen a teacher.<sup>25</sup> They have foolishly thought that the mind, mentation, and consciousness moved by wind and fire are the perception and comprehension of buddha nature.<sup>26</sup> Who said that buddha nature has perception and comprehension?<sup>27</sup> While those who perceive and those who know may be buddhas, buddha nature is not perception and comprehension.<sup>28</sup> Much less does the perception with which one refers to the buddhas as perceivers and knowers represent the perception in the

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sloughed off” (*shinjin datsuraku* 身心脱落) that Dōgen attributes to his master, Rujing 如淨; see Supplementary Notes, s.v. “Slough off,” and “Body and mind sloughed off.”

24 **other path of Śreṇika** (*Senni gedō* 先尼外道): Or “Śreṇika, of an other path.” I.e., the non-Buddhist view expressed to the Buddha by the *tīrthika* Śreṇika, who held that the self (S. ātman) is constant and pervades all space. Dōgen refers to this position in several texts of the *Shōbōgenzō*; his source is likely the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:594a16ff).

25 **they have not met a person** (*hito ni awazu* 人にあはず): I.e., a “real” person; probably akin to the expression “that person” (*sono hito* その人) used in reference to a significant spiritual figure (as seen below, section 26: “If the Sixth Ancestor is ‘that person’”).

26 **mind, mentation, and consciousness moved by wind and fire** (*fūka no dōjaku suru shin i shiki* 風火の動著する心意識): An unusual expression not repeated elsewhere in Dōgen’s writings; probably meaning something like “mental processes as a function of physical life.” The expression “wind and fire” is regularly used to indicate the physical basis of life. Its use here doubtless anticipates the saying of Chan Master Changsha Jingcen 長沙景岑 that Dōgen will introduce below, section 76.

27 **perception and comprehension** (*kakuchi kakuryō* 覺知覺了): An unusual combination, not encountered elsewhere in the *Shōbōgenzō*. “Perception” here renders the compound expression *kakuchi* 覺知, which Dōgen will take apart below into its component glyphs *kaku* 覺 (“sensing,” “perceiving”) and *chi* 知 (“knowing”), as in the common expression “seeing, hearing, perceiving, and knowing” (*ken mon kaku chi* 見聞覺知). The translation of the compound *kakuryō* 覺了 as “comprehension” takes the element *ryō* 了 as “understanding”; some would read it as a particle of completed action (Chinese *le* 了), though this seems somewhat unlikely in our context.

28 **those who perceive and those who know** (*kakusha chisha* 覺者知者): Dōgen has here divided the compound *kakuchi* 覺知 into two terms, used for “the perceiver” and “the knower,” respectively.

misunderstandings you talk on about, the perception of the motion and rest of wind and fire.<sup>29</sup> Just one or two faces of the buddhas and faces of the ancestors — this is perception.<sup>30</sup>

[03:5] {1:16}

往々に古老先徳、あるひは西天に往還し、あるひは人天を化導する、漢唐より宋朝にいたるまで、稲麻竹葦のごとくなる、おほく風火の動著を佛性の知覚とおもへる、あはれむべし、學道轉疏なるによりて、いまの失誤あり。いま佛道の晩學初心、しかあるべからず。たとひ覺知を學習すとも、覺知は動著にあらざるなり。たとひ動著を學習すとも、動著は恁麼にあらざるなり。もし眞箇の動著を會取することあらば、眞箇の覺知・覺了を會取すべきなり。佛之與性、達彼達此なり。佛性かならず悉有なり、悉有は佛性なるがゆえに。悉有は百雜碎にあらず、悉有は一條鐵にあらず。拈拳頭なるがゆえに大小にあらず。すでに佛性といふ、諸聖と齊肩なるべからず、佛性と齊肩すべからず。

There have frequently been ancient elders and prior worthies who have gone to Sindh in the West and back or have guided humans and devas; from the Han and Tang through the court of the Song, they are like “rice, hemp, bamboo, and reeds.”<sup>31</sup> It is pitiful that many of them have thought that the movements of wind and fire are the perception of buddha nature. It is because they are estranged from the study of the way that they make this mistake.<sup>32</sup> Late students and beginners in the way of the buddhas today should not be like this. We may study perception, but perception is not movements; we may study movements, but movements are not like this.<sup>33</sup> If one has an understanding of true movement, one will understand true perception and comprehension.

29 **the misunderstandings you talk on about** (*nandachi ga unnun no jage* なんだちが云云の邪解): Dōgen here addresses his imagined opponents directly, in a rather dismissive second person plural. To “talk on” loosely renders *unnun* 云云, somewhat akin to the English “blah blah.”

30 **one or two faces of the buddhas and faces of the ancestors** (*ichiryō no butsumen somen* 一兩の佛面祖面): Perhaps suggesting “actual historical instances of buddhas and ancestors”; see Supplementary Notes, s.v. “Buddha faces, ancestor faces.”

31 **“rice, hemp, bamboo, and reeds”** (*tō ma chiku i* 稲麻竹葦): i.e., they are dense and profuse; a simile from Kumārajīva’s translation of the *Lotus Sūtra*; see Supplementary Notes.

32 **estranged from the study of the way** (*gakudō tenso* 學道轉疏): Or “the study of the way is remote [from them]”; as, e.g., in the saying of Mazu Daoyi 馬祖道一 (709-788) (*Guzunsu yulu* 古尊宿語錄, ZZ.118:159b14):

若向外馳求轉疏轉遠。

If you run around seeking it outside, you get more remote and distant from it.

33 **movements are not like this** (*dōjaku wa inmo ni arazaru nari* 動著は恁麼にあらざるなり): The antecedent of “this” is likely “the movements of wind and fire” identified with “the knowing and perceiving of buddha nature.”

With “buddha” and “nature,” to master that one is to master this one.<sup>34</sup> Buddha nature is always the “entirety of beings”; for the “entirety of beings” is buddha nature. The “entirety of beings” is not a hundred fragments; the “entirety of beings” is not one strip of iron.<sup>35</sup> Since it is raising a fist, it is not large or small.<sup>36</sup> Given that we are calling it “buddha nature,” it should not be of equal stature to the sages; it should not be made of equal stature to buddha nature.<sup>37</sup>

[03:6]

ある一類おもはく、佛性は草木の種子のごとし。法雨のうるほひしきりにうるほすとき、芽茎生長し、枝葉華果、もすことあり、果實さらに種子をはらめり。かくのごとく見解する、凡夫の情量なり。たとひかくのごとく見解すとも、種子および華果、ともに條條の赤心なりと參究すべし。果裏に種子あり、種子みえざれども根茎等を生ず。あつめざれどもそこばくの枝條大團となれる、内外の論にあらず、古今の時に不空なり。しかあれば、たとひ凡夫の見解に一任すとも、根茎枝葉、みな同生し同死し、同悉有なる佛性なるべし。

There is one type that thinks buddha nature is like the seed of grasses and trees. When the rain of the dharma continually waters it, it sprouts and grows, the branches, leaves, flowers, and fruits flourish, and the fruits contain further seeds.<sup>38</sup> To hold this kind of view is the sentiment

34 **With “buddha” and “nature,” to master that one is to master this one** (*butsu shi yo shō, tatsu bi tatsu shi* 佛之與性、達彼達此): I.e., to understand one is to understand the other; a sentence in Chinese syntax employing a linguistic pattern often found in Zen texts: e.g., “the buddha and the way” (*fō zhi yu dao* 佛之與道), “the buddha and the dharma” (*fō zhi yu fa* 佛之與法), etc.

35 **a hundred fragments** (*hyaku zassui* 百雜碎): A common Chan idiom for the multiplicity of phenomena. For other meanings and examples of usage, see Supplementary Notes, s.v. “A hundred fragments.”

**one strip of iron** (*ichijō tetsu* 一條鐵): A common Chan idiom for the unity of phenomena, as in the saying, “one strip of iron for ten thousand miles” (*banri ichijō tetsu* 萬里一條鐵); see Supplementary Notes.

36 **raising a fist** (*nen kentō* 拈拳頭): The raising of the fist is a common Chan gesture expressing what is beyond language and discrimination; see Supplementary Notes, s.v. “Fist.”

37 **it should not be of equal stature to the sages** (*shoshō to seiken naru bekarazu* 諸聖と齊肩なるべからず): The sense here is likely that, while we call the “entirety of beings” buddha nature, it should not be thought of as the spiritual state of the advanced Buddhist adepts. The following “it should not be made of equal stature to buddha nature” (*bushshō to seiken su bekarazu* 佛性と齊肩すべからず) might be taken to mean that the “entirety of beings,” being the entirety, is beyond compare.

38 **When the rain of the dharma continually waters it** (*hō'u no uruoi shikiri ni uruosu toki* 法雨のうるほひしきりにうるほすとき): “Dharma rain” (*hō'u* 法雨; S. *dharma-varṣa*) is a common metaphor for the Buddhist teachings; see Supplementary Notes. The Japanese *uruoi* here should probably be read as the grammatical subject: literally, “when the watering of the rain of the dharma repeatedly waters.”

of common people.<sup>39</sup> Even if one holds this kind of view, we should investigate that the seeds and the flowers and fruits are bare mind in each instance.<sup>40</sup> Within the fruit is the seed; though the seed cannot be seen, it generates the roots and trunks and the rest. Though not assembled, that they become the many twigs, branches, and great trunk is not an issue of inside or outside, and is not empty in past or present.<sup>41</sup> Therefore, even if we accept the view of common people, the root, trunk, branches, and leaves are all born together, die together, and are buddha nature that is the “entirety of beings” together.<sup>42</sup>

\* \* \* \* \*

[03:7] {1:17}

佛言、欲知佛性義、當觀時節因緣。時節若至、佛性現前。

*The Buddha said, “If you wish to know the meaning of ‘buddha nature,’ you should observe the conditions of the time. If the time arrives, buddha nature appears.”*<sup>43</sup>

39 **the sentiment of common people** (*bonbu no jōryō* 凡夫の情量): I.e., the thinking of ordinary people. The term translated “sentiment” (*jōryō* 情量) is a common compound in Buddhist texts, usually parsed as the “calculations” (*ryō* 量) of a mind governed by emotional attachments (*jō* 情). In Buddhist usage, “commoners” (*bonbu* 凡夫; S. *prthagjana*) are those not yet advanced on the Buddhist path, in contrast to “sages” (or “nobles”; *shō* 聖; S. *ārya*).

40 **bare mind in each instance** (*jōjō no sekishin* 條條の赤心): Perhaps derived from the more common expression “bare mind in pieces” (*sekishin henpen* 赤心片片); see Supplementary Notes, s.v. “Bare mind in pieces.” A “bare (or red) mind” (*chixin* 赤心) is a common Chinese idiom for a sincere, or straightforward, mind (or heart); here, commonly interpreted as the buddha mind (*busshin* 佛心), equivalent to buddha nature.

41 **though not assembled** (*atsumezaredomo* あつめざれども): Presumably, the sense is “though no one (or nothing) puts them together.”

**is not an issue of inside or outside, and is not empty in past or present** (*naige no ron ni arazu, kokon no toki ni fukū nari* 内外の論にあらず、古今の時に不空なり): Presumably, meaning something like, “[the development of the tree] is not the result of internal or external causes but is nevertheless true throughout history.”

42 **are all born together, die together, and are buddha nature that is the “entirety of beings” together** (*mina dōshō shi dōshi shi, dōshitsu’u naru busshō naru beshi* みな同生し同死し、同悉有なる佛性なるべし): Or, perhaps, “are all buddha nature, with which they are born together, die together, and are the ‘entirety of beings’ together.” The expressions “same birth” (*dōshō* 同生) and “same death” (*dōshi* 同死) are elsewhere used in Dōgen’s writings to indicate the identity or co-extension of two things.

43 **The Buddha** (*butsu* 佛): Although both sentences here are attributed to the Buddha, only the first is a saying that, according to some Chan sources, comes from a sūtra. Modern scholars identify that sūtra as the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經). The second sentence does not correspond perfectly to any extant source but is typical of comments that Baizhang Huaihai 百丈懷海 (749-814) and other Chan masters attached

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いま佛性義をしらんとおもはばといふは、ただ知のみにあらず、行ぜんとおもはば、證せんとおもはば、とかんとおもはばとも、わすれんとおもはばともいふなり。かの説・行・證・亡・錯・不錯等も、しかしながら時節の因縁なり。時節の因縁を観ずるには、時節の因縁をもて観ずるなり。拂子・拄杖等をもて相観するなり。さらに有漏智・無漏智、本覺・始覺、無覺・正覺等の智をもちいるには、観ぜられざるなり。

This “if you wish to know the meaning of buddha nature” is not just about knowing: it means also “if you wish to practice it,” “if you wish to verify it,” “if you wish to preach it,” “if you wish to forget it.” That preaching, practicing, verifying, forgetting, mistaking, and not mistaking are, all of them, “the conditions of the time.” In “observing the conditions of the time,” one observes them using the conditions of the time; one observes their marks using the whisk, the staff, and so on.<sup>44</sup> They cannot be observed using in addition the wisdoms of contaminated wisdom, uncontaminated wisdom, original awakening, initial awakening, non-awakening, right awakening, and the like.<sup>45</sup>

to the sūtra saying that precedes it. For details, see Supplementary Notes, s.v. “If you wish to know the meaning of ‘buddha nature,’ you should observe the conditions of the time.”

**“you should observe the conditions of the time”** (*tō kan jisetsu innen* 當觀時節因縁): Perhaps a variant of the line from the *Nirvāṇa Sūtra*. In a Buddhist context, the term translated as “observe” (*kan* 觀; “to see,” “regard,” “contemplate,” etc.) often (though not always) indicates a contemplative practice. The expression *jisetsu innen* 時節因縁, translated here as “the conditions of the time,” typically in the sense “the actual circumstances of the particular occasion,” occurs often in Chan texts. For examples, see Supplementary Notes, s.v. “If you wish to know the meaning of ‘buddha nature,’ you should observe the conditions of the time.”

**44 the whisk, the staff, and so on** (*hossu shujō tō* 拂子拄杖等): i.e., the concrete objects of (or, perhaps, their use by) the Chan teacher. The whisk (*hossu* 拂子) is a ceremonial fly-whisk, often held by the master during lectures and other rituals; the staff (*shujō* 拄杖) is a walking stick, often carried by the master when he “ascends to the hall” (*jōdō* 上堂; i.e., presides over a formal convocation). See Supplementary Notes, s.v. “Whisk,” “Staff.”

**45 contaminated wisdom, uncontaminated wisdom, original awakening, initial awakening, non-awakening, right awakening, and the like** (*uro chi muro chi hongaku shikaku mukaku shōkaku tō* 有漏智無漏智本覺始覺無覺正覺等): A list of terms for various sorts of knowledge discussed in Buddhist texts. “Contaminated wisdom” (*uro chi* 有漏智; S. *sāsrava-jñāna*) and “uncontaminated wisdom” (*muro chi* 無漏智; S. *anāsrava-jñāna*) refer respectively to knowledge defiled or undefiled by the mental “afflictions” (*bonnō* 煩惱; S. *kleśa*). The former is characteristic of the spiritual “commoner” (*bonbu* 凡夫; S. *prthagjana*); the latter, of the spiritual “noble” (*shō* 聖; S. *ārya*), or “sage.” The pair “original awakening” (*hongaku* 本覺) and “initial awakening” (*shikaku* 始覺) distinguishes between the *bodhi* inherent in buddha nature and the *bodhi* attained at the end of the bodhisattva path. “Non-awakening” (*mukaku* 無覺; “without awakening”) plays on the sense of *kaku* 覺 as both “perception” and “awakening”: it is used in reference both

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當觀といふは、能觀・所觀にかかはれず、正觀・邪觀等に準すべきにあらず、これ當觀なり。當觀なるがゆえに不自觀なり、不他觀なり。時節因縁響なり、超越因縁なり。佛性響なり、脱體佛性なり。佛佛響なり、性性響なり。

[The meaning of] “should observe” has nothing to do with the observer or what is observed; it should not be gauged by such [notions] as right observation or false observation: it is “should observe.”<sup>46</sup> Because it is “should observe,” it is not one’s own observing, it is not another’s observing.<sup>47</sup> It is the very “conditions of the time” themselves; it transcends conditions.<sup>48</sup> It is buddha nature itself; it is buddha nature with body stripped.<sup>49</sup> It is buddha after buddha themselves; it is nature after nature themselves.

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to insentience and to a mental state free from ordinary perception, as in Zen sayings such as “the awakening of non-awakening — this is called the true awakening” (*mukaku shi kaku ze myō shin kaku* 無覺之覺是名眞覺), or “right awakening is without awakening; true emptiness is not empty” (*shōkaku mukaku shinkū fukū* 正覺無覺眞空不空). “Right awakening” (*shōkaku* 正覺) is a standard translation of Sanskrit *sambodhi* or *samyak-sambodhi*, often translated “perfect enlightenment.”

46 **“should observe”** (*tōkan* 當觀): Dōgen has here created a neologism from the predicate in the clause “you should observe the conditions of the time” (*tōkan jisetsu innen* 當觀時節因縁). The translation loses the play with the element *tō* 當, which functions in the quotation simply as a deontic modal (“should,” “ought to,” etc.) but also has among its uses such meanings as “now,” “at that very time,” “immediately,” “just then,” etc. Hence, the sense of *tōkan* here is typically understood as “observing right now,” “immediately observing,” etc.

47 **it is not one’s own observing, it is not another’s observing** (*fujikan nari, futakan nari* 不自觀なり、不他觀なり): This could also be parsed “it is not observing the self, it is not observing the other.”

48 **the very “conditions of the time” themselves** (*jisetsu innen nii* 時節因縁響): Here and in the parallel constructions that follow, the translation attempts to capture something of the use of the colloquial final particle *nii* 響 (sometimes read *ni*), which has the primary function of an emphatic or a device for calling the hearer’s attention to the preceding, somewhat akin to an English final “right?” In Dōgen’s use here, it is usually interpreted to mark off what precedes it as “X itself,” “X just as it is,” “nothing but X,” etc. **it transcends conditions** (*chōōtsu innen nari* 超越因縁なり): Or, possibly, “it is the traditions transcended.”

49 **buddha nature with body stripped** (*dattai busshō* 脱體佛性): Or “the fully exposed buddha nature.” The term *dattai* 脱體, translated rather literally here as “body stripped,” can indicate a state of liberation; but, in Chan texts, it often carries the sense “to reveal all,” or, as we might say, “to say it as it is” — hence, “the very thing itself,” “the ‘naked’ thing.” See Supplementary Notes, s.v. “Body stripped.”

[03:10]

時節若至の道を、古今のやから往往におもはく、佛性の現前する時節の向後にあらんずるをまつなりとおもへり。かくのごとく修行しゆくところに、自然に佛性現前の時節にあふ。時節いたらざれば、參師問法するにも、辦道功夫するにも、現前せずといふ。恁麼見取して、いたづらに紅塵にかへり、むなしく雲漢をまぼる。かくのごとくのとぐひ、おそらくは天然外道の流類なり。いはゆる欲知佛性義は、たとへば當知佛性義といふなり。當觀時節因縁といふは、當知時節因縁といふなり。いはゆる佛性をしらんとおもはば、しるべし、時節因縁これなり。時節若至といふは、すでに時節いたれり、なにの疑著すべきところかあらんとなり。疑著時節さもあらばあれ、還我佛性來なり。しるべし、時節若至は、十二時中不空過なり。若至は既至といはんがごとし。時節若至すれば、佛性不至なり。しかあればすなはち、時節すでにいたれば、これ佛性の現前なり。あるひは其理自彰なり。おほよそ時節の若至せざる時節いまだあらず、佛性の現前せざる佛性あらざるなり。

A bunch in the past and present have frequently thought the words “if the time arrives” mean that one awaits a time later when buddha nature might appear. “Continuing to practice in this way,” they say, “one encounters the time when buddha nature appears naturally; if the time does not arrive, even though one studies with a teacher and asks about the dharma, even though one makes concentrated effort in pursuit of the way, it will not appear.”<sup>50</sup> Taking such a view, they return in vain to the red dust, they stare vacantly at the Milky Way.<sup>51</sup> Types like this are doubtless followers of an other path of natural occurrence.<sup>52</sup>

50 “one encounters the time when buddha nature appears naturally” (*jinen ni busshō genzen no jisetsu ni au* 自然に佛性現前の時節にあふ): Or “one naturally encounters the time when buddha nature appears.”

51 **red dust** (*kōjin* 紅塵): i.e., the secular world. The sense of this common Chinese expression is said to derive from the dust kicked up by the bustle of the city streets.

**stare vacantly at the Milky Way** (*munashiku unkan o maboru* むなしく雲漢をまぼる): Or, by extension, “at the sky.” “To gaze at the Milky Way” (*mu shi yunkan* 目視雲漢) is a fairly common expression for idleness. The unusual verb *maboru* here is best understood as *mimamoru* 見守る.

52 **An other path of natural occurrence** (*tennen gedō* 天然外道): Seemingly synonymous with the more familiar *jinen gedō* 自然外道; non-Buddhist religion holding the view that things exist or arise of themselves, rather than as the result of causes and conditions. A fairly common pejorative in Dōgen’s writings.

To say, “if you wish to know the meaning of buddha nature” is saying, for example, “you should know the meaning of buddha nature.”<sup>53</sup> To say “you should observe the conditions of the time” is to say, “you should know the conditions of the time.” If you wish to know what is called “buddha nature,” you should know that it is precisely “the conditions of the time.”<sup>54</sup> To say, “if the time arrives,” means “the time has already arrived; what is there to doubt?”<sup>55</sup> Let doubting the time be as it may, *return buddha nature to me*.<sup>56</sup> We should realize that “if the time arrives” is “not passing the twelve times in vain.”<sup>57</sup> “If it arrives” is like saying, “it has arrived.” If it were “if the time arrives,” buddha nature would not

53 “you should know the meaning of buddha nature” (*tōchi busshō gi* 當知佛性義): Here and in the following sentence, Dōgen seems again to be playing with the modal auxiliary “should” (*tō* 當) in its additional meaning of “now,” etc., as above (see Note 46). Hence, these sentences might be interpreted as follows: “To say ‘if you wish to know the meaning of buddha nature’ is to say, for example, ‘you know right now the meaning of buddha nature.’ To say ‘just observe the conditions of the time’ is to say ‘you know right now the conditions of the time.’”

54 you should know that it is precisely “the conditions of the time” (*shiru beshi, jisetsu innen kore nari* しるべし、時節因縁これなり): Or, more literally, “you should know that ‘the conditions of the time’ are it.”

55 “The time has already arrived” (*sude ni jisetsu itareri* すでに時節いたれり): Dōgen is here giving a vernacular reading of Baizhang’s comment, “once the time has arrived...” (*jisetsu ki shi* 時節既至), as that appears in the *Jingde chuandeng lu* 景德傳燈錄; for a translation of the relevant passage in that text, see Supplementary Notes, s.v. “If you wish to know the meaning of ‘buddha nature,’ you should observe the conditions of the time.”

“what is there to doubt?” (*nani no gijaku su beki tokoro ka aran* なにの疑著すべきところかあらん): Possibly a Japanese variant of the common Chinese idiom “who could doubt it?” (*you shui yi zhao* 有誰疑著).

56 *return buddha nature to me* (*gen ga busshō rai* 還我佛性來): Or, more colloquially, “give me back buddha nature.” The Chinese imperative construction here, *huan wo . . . lai* 還我 . . . 來 (“give me back . . .”), is a fairly common challenge in Chan texts, in such expressions as “give me back the buddha dharma” (*huan wo fofa lai* 還我佛法來); “give me back the lion’s roar” (*huan wo shizi hou rai* 還我師子吼來); “give me back your original face” (*huan wo benlai mianmu lai* 還我本來面目來); etc. Dōgen uses the construction (or the closely similar *gen go . . . rai* 還吾 . . . 來) elsewhere in the *Shōbōgenzō*, in phrases like “return the bright mirror to me” (*gen ga myōkyō rai* 還我明鏡來), “return the fragments [of the mirror] to me” (*gen go saihen rai* 還吾碎片來) (“Shōbōgenzō kokyō” 正法眼藏古鏡, DZZ.1:227); “return concentrated effort to me” (*gen go kufū rai* 還吾功夫來) (“Shōbōgenzō hakujushi” 正法眼藏柏樹子, DZZ.1:440).

57 “not passing the twelve times in vain” (*jūni ji chū fukū ka* 十二時中不空過): i.e., “not wasting the day [waiting for the time to arrive].” The “twelve times” (*jūni ji* 十二時) are the twenty-four hours of the day figured traditionally in two-hour divisions. The use of this expression here may be a reflection of a conversation recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:260, case 261):

雲門因僧問、十二時中如何即得不空過。師曰、向什麼處著此一問。



arrive; therefore, since the time has already arrived, this is the appearance of buddha nature.<sup>58</sup> Or “its principle will appear of itself.”<sup>59</sup> In sum, there has never been a time when the time does not arrive, nor a buddha nature that does not appear.<sup>60</sup>

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[03:11] {1:18}

第十二祖馬鳴尊者、十三祖のために佛性海をとくにいはく、山河大地、皆依建立、三昧六通、由茲發現。

The Twelfth Ancestor, Venerable Aśvaghōṣa, in teaching the ocean of buddha nature to the Thirteenth Ancestor, said,<sup>61</sup>

*The mountains, rivers, and the whole earth  
Are all constructed dependent upon it;  
Samādhi and the six powers  
Appear from here.*<sup>62</sup>

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Once a monk asked Yunmen, “How can we not pass the twelve times in vain?” The Master said, “Where do you ask this question?”

58 **If it were “if the time arrives,” buddha nature would not arrive** (*jisetsu nyaku shi sureba, busshō fushi nari* 時節若至すれば、佛性不至なり): The translation interprets the argument to be that, if we take the phrase “if the time arrives” literally, it implies that buddha nature is not yet present — hence, the need to read the phrase as “since the time has already arrived.”

59 **“its principle will appear of itself”** (*go ri ji shō* 其理自彰): Or, perhaps, “its principle will be self-evident.” Taken from a variant of Baizhang’s saying; see above, Note 43.

60 **a time when the time does not arrive** (*jisetsu no nyaku shi sezarū jisetsu* 時節の若至せざる時節): The translation fails to capture the play with the expression *nyaku shi* 若至 (“if [the time] arrives”) treated as a compound verb; a literal translation would yield the grotesque, “a time when the time does not ‘if it arrives.’”

61 **The Twelfth Ancestor, Venerable Aśvaghōṣa** (*daijūni so Memyō sonja* 第十二祖馬鳴尊者): The famous second-century Buddhist author; his biography as the twelfth Zen ancestor can be found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:209c1ff). His verse on the “ocean of the nature” for the Thirteenth Ancestor, Kapimāla, occurs at T.2076.51:209c20-21.

**ocean of buddha nature** (*busshō kai* 佛性海): i.e., buddha nature likened to an ocean; a term not common in Dōgen’s lexicon: elsewhere in the *Shōbōgenzō*, it receives only passing notice in the “Kaiin zanmai” 海印三昧 chapter (DZZ.1:125). In the *Jingde chuandeng lu* 景德傳燈錄 version of this episode (T.2076.51:209c19-20), Aśvaghōṣa’s teaching is said to be on the “ocean of the nature” (*shōkai* 性海), a more familiar East Asian Buddhist term for the ultimate realm of suchness.

62 **Samādhi and the six powers** (*zanmai rokuzū* 三昧六通): Or “the samādhis and the six powers.” i.e., states of extreme mental concentration and the standard list of six paranormal powers said to be attainable through their cultivation: physical powers, paranormal vision, paranormal hearing, mind reading, recollection of past lives, and

[03:12]

しかあれば、この山河大地、みな佛性海なり。皆依建立といふは、建立せる正當恁麼時、これ山河大地なり。すでに皆依建立といふ、しるべし、佛性海のかたちはかくのごとし。さらに内外中間にかかはるべきにあらず。恁麼ならば、山河をみるは佛性をみるなり、佛性をみるは驢腮馬背をみるなり。皆依は全依なり、依全なりと、會取し、不會取するなり。三昧六通、由茲發現。しるべし、諸三昧の發現・未現、おなじく皆依佛性なり。全六通の由茲・不由茲、ともに皆依佛性なり。六神通はただ阿笈摩教にいふ六神通にあらず。六といふは、前三三後三三を六神通波羅蜜といふ。しかあれば、六神通は明明百草頭、明明佛祖意なりと參究することなかれ。六神通に滯累せしむといへども、佛性海の朝宗に罣礙するものなり。

Thus, these “mountains, rivers, and the whole earth” are all the ocean of buddha nature. To say that they “*are all constructed dependent upon it*” means that the very time they are constructed is the “mountains, rivers, and the whole earth.” Since it is said that they “*are all constructed dependent upon it*,” we should realize that such is the shape of the ocean of buddha nature; it has nothing beyond this to do with inside, outside, or in between.<sup>63</sup> If such is the case, to see the mountains and rivers is to see buddha nature; to see buddha nature is to see an ass’s jaw and a horse’s muzzle.<sup>64</sup> “All . . . dependent,” we understand — and we do not understand — as “wholly dependent,” as “dependent on the whole.”<sup>65</sup> “*Samādhi and the six powers appear from here*”: we should realize that the “appearance” and the non-appearance of the samādhis are equally “all dependent” on buddha nature; the “from here” — and the not “from here” — of the whole of the six powers are both “*all dependent*” on

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knowledge of the exhaustion of the mental contaminants (*rojin* 漏盡; S. *āśraya-kṣaya*); see Supplementary Notes, s.v. “Spiritual powers.”

63 **such is the shape of the ocean of buddha nature** (*busshō kai no katachi wa kaku no gotoshi* 佛性海のかたちはかくのごとし): Presumably, the antecedent of “such” here is “the mountains, rivers, and the whole earth.”

64 **an ass’s jaw and a horse’s muzzle** (*rosai bashi* 驢腮馬背): A Chinese colloquial expression, appearing often in Chan texts, for “this and that,” “every sort of thing,” etc.

65 “All . . . dependent,” we understand — and we do not understand — as “wholly dependent,” as “dependent on the whole” (*kai e wa zen’e nari, ezen nari to, eshu shi, fueshu suru nari* 皆依は全依なり、依全なりと、會取し、不會取するなり): Dōgen is here playing with the Chinese grammar, taking the adverb-verb combination *kai e* 皆依 (“all dependent”) as if it were a compound expression and then substituting *zen* 全 (“complete,” “total,” “perfect,” etc.) for *kai* 皆; presumably, the results are intended to convey the sense that each thing is dependent on the whole [ocean of buddha nature]. The implication of the playful remark that we both understand and do not understand this is ambiguous; it is often taken to suggest that this is true whether or not we understand it.

*buddha nature*.<sup>66</sup> The six spiritual powers are not just the six spiritual powers spoken of in the teachings of the āgamas: “six” means that “three three in front, three three in back” are the *pāramitā* of the six spiritual powers.<sup>67</sup> Therefore, do not investigate the six spiritual powers as being “perfectly clear, the tips of the hundred grasses; perfectly clear, the intention of the buddhas and ancestors.”<sup>68</sup> Although they may be constrict-

66 the “from here” — and the “not from here” — of the whole of the six powers (*zen rokuzū no yūji fuyūji* 全六通の由茲不由茲): The awkward translation tries to retain something of Dōgen’s play here again with the Chinese passage, in which he takes the prepositional phrase translated “from here” (*yū ji* 由茲) as a verbal nominative (“deriving from here,” “depending on here,” etc.); like the structure, the sense seems to parallel the preceding clause and to be something like, “whether or not we take the complete six powers as arising from or not arising from buddha nature, they are dependent on it.”

67 the teachings of the āgamas (*agyūma kyō* 阿笈摩教): i.e., the teachings of the non-Mahāyāna sūtras of the Buddhist canon (more commonly transliterated as *agon* 阿含); for Dōgen, equivalent to the teachings of the Small Vehicle. Dōgen doubtless has in mind here the standard Buddhist list of powers given above. Note 62. In his “Shōbōgenzō jinzū” 正法眼藏神通 (DZZ.1:394), Dōgen identifies this list with what he calls there the “small spiritual powers” discussed in the traditional Buddhist texts, in contrast to the “great spiritual powers” discussed in Chan texts:

二乘外道經師論師等は、小神通をならふ、大神通をならはず。諸佛は大神通を住特す、大神通を相傳す、これ佛神通なり。．．．また五通六通みな小神通なり。

The two vehicles, the other paths, the sūtra masters and treatise masters, and the like, learn the small spiritual powers; they do not learn the great spiritual powers. The buddhas maintain the great spiritual powers; they transmit the great spiritual powers. These are the spiritual powers of a buddha. . . . Further, the five powers or six powers are all small spiritual powers.

“three three in front, three three in back” (*zen sansan go sansan* 前三三後三三): Or, perhaps, “three and three of the former, three and three of the latter.” Dōgen is clearly playing here with the number six, but the exact sense of this Zen expression is uncertain. The source appears in several Chan collections as well as in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:194-195, case 127); see Supplementary Notes, s.v. “Three three in front, three three in back.”

the *pāramitā* of the six spiritual powers (*roku jinzū haramitsu* 六神通波羅蜜): Or “the six spiritual power *pāramitās*.” i.e., the perfection of the six paranormal powers, or the paranormal powers as the six perfections of the bodhisattva. The paranormal powers are not typically listed among the six *pāramitās*, or “perfections”; rather, Dōgen seems here to be playing with the coincidence that both the powers and perfections are listed as six in number.

68 do not investigate the six spiritual powers as being “perfectly clear, the tips of the hundred grasses; perfectly clear, the intention of the buddhas and ancestors” (*roku jinzū wa meimei hyaku sōtō, meimei busso i nari to sankyū suru koto nakare* 六神通は明明百草頭、明明佛祖意なりと參究することなかれ): Variant of a saying best known from a conversation between the famous Layman Pang Yun 龐蘊居士 (740?-808) and his daughter, Lingzhao 靈照, found in several Chan sources as well as Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:168, case 88); see Supplementary Notes, s.v. “Perfectly clear, the tips of the hundred grasses.” The surprising imperative “do not

ed by the six spiritual powers, they are obstructions in the flow to the source in the ocean of buddha nature.<sup>69</sup>

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[03:13] {1:19}

五祖大滿禪師、蘄州黃梅人也。無父而生。童兒得道。乃栽松道者也。初在蘄州西山栽松、遇四祖出遊。告道者、吾欲傳法與汝、汝已年邁。若待汝再來、吾尚遲汝。師諾。遂往周氏家女托生。因拋濁港中。神物護持、七日不損。因收養矣。至七歲爲童子。於黃梅路上逢四祖大醫禪師。祖見師、雖是小兒、骨相奇秀、異乎常童。祖見問曰、汝何姓。師答曰、姓即有、不是常姓。祖曰、是何姓。師答曰、是佛性。祖曰、汝無佛性。師答曰、佛性空故、所以言無。祖識其法器、俾侍者至其家、於父母所乞令出家。父母以宿緣故、殊無難色捨爲弟子。後付正法眼藏。居黃梅東山、大振玄風。

*The Fifth Ancestor, Chan Master Daman, was from Huangmei in Qizhou.<sup>70</sup> He was born without a father and gained the way as a child; he was actually the Pine-Planting Practitioner.<sup>71</sup> First, when he was re-*

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investigate as” (*to sankyū suru koto nakare* と參究することなかれ) is perhaps best taken here to mean “there is no need to investigate as” — i.e., to add a “higher” interpretation to what is already “three three in front, three three in back.”

69 **Although they may be constricted by the six spiritual powers, they are obstructions in the flow to the source in the ocean of buddha nature** (*roku jinzū ni tairui seshimu to iedomo, busshō kai no chōsō ni keige suru mono nari* 六神通に滯累せしむといへども、佛性海の朝宗に罣礙するものなり): A tentative translation of an odd sentence, taken to mean that, even though defined as the six spiritual powers, the powers belong to the ocean of buddha nature. The expression *keige suru mono* 罣礙するもの, translated here as “obstructions,” should probably be taken as something like “that which identifies with,” in keeping with Dōgen’s recurrent use of the passive form *keige seraru* in the sense “to be identified with” (given the active mood of the predicate, the particle *ni* に is taken here as a locative, rather than an instrumental). The expression *chōsō* 朝宗, translated loosely here as “flow to the source,” has the primary sense “to attend court” but is regularly used for rivers flowing into the ocean.

70 **The Fifth Ancestor, Chan Master Daman** (*goso Daiman zenji* 五祖大滿禪師): i.e., the fifth ancestor of Chan in China, Daman Hongren 大滿弘忍 (602-675). Huangmei 黃梅 was located in Qizhou 蘄州, modern Hubei. Dōgen’s source for this story is unknown. Elements of his account (without mention of Hongren’s rebirth) can be found in several texts — e.g., at *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄 (ZZ.136:46b3-11); *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:222b10-14). A version including the rebirth story does appear in *Chanzong songgu lianzhu tongji* 禪宗頌古聯珠通集 (ZZ.115:74a2-9).

71 **He was born without a father** (*mu fu ni shō* 無父而生): As is explained below, he simply used the womb of the Zhou woman to take rebirth.

**gained the way as a child** (*dōji tokudō* 童兒得道): The term “gained the way” (*tokudō* 得道) can refer either to the spiritual attainment of awakening or to the ritual admission into the Buddhist order.

**the Pine-Planting Practitioner** (*sai shō dōsha* 栽松道者): i.e., he was the reincarnation

siding on Mount Xi in Qizhou planting pines, he encountered the Fourth Ancestor on an outing there.<sup>72</sup>

[The Fourth Ancestor] addressed the Practitioner, “I want to transmit the dharma to you, but your years are already full. If you wait till you come again, I’ll wait for you.”<sup>73</sup>

The Master agreed. Thereafter, he went to a woman of the Zhou Clan for rebirth. Upon being thrown into a dirty waterway, he was protected by spiritual forces and was unharmed for seven days. And so, [his mother] took him up and raised him. As a boy of seven, he met the Fourth Ancestor, Chan Master Dayi, on the road in Huangmei. The Ancestor saw that, although he was a child, the Master’s physiognomy was remarkably fine, different from that of an ordinary child.

Seeing this, the Ancestor asked, “What’s your surname?”

The Master answered, “I have a surname, but it’s not an ordinary surname.”

The Ancestor said, “What is this surname?”

The Master answered, “It’s Buddha Nature.”<sup>74</sup>

The Ancestor said, “You have no buddha nature.”<sup>75</sup>

The Master replied, “It’s because buddha nature is empty that you say I have none.”

The Ancestor, recognizing that he was a vessel of the dharma, had his acolyte go to his house and beg his parents to permit him to leave

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of the practitioner who, as the story tells us, had planted pines in his previous life. The term *dōsha* 道者 (“person of the way”) may refer to any Buddhist (or Daoist) practitioner or, in particular, to a Buddhist acolyte.

72 **Mount Xi in Qizhou** (*Kishū Seizan* 蕪州西山): i.e., Mount Shuangfeng 雙峰山, known as the West Mountain (Xishan 西山), in contrast to the Fifth Ancestor’s East Mountain (Dongshan 東山).

**Fourth Ancestor** (*shiso* 四祖): i.e., Dayi Daoxin 大醫道信 (580-651), the fourth ancestor of Chan in China, who resided at Huangmei 黃梅.

73 **“If you wait till you come again”** (*nyaku tai nyo sai rai* 若待汝再來): i.e., when you return in your next life.

74 **“It’s Buddha Nature”** (*ze busshō* 是佛性): The boy’s answer plays on the close semantic relationship between the homophonous Chinese glyphs for “surname” (*xing* 姓) and “nature” (*xing* 性). The graph for “surname” is regularly used in Buddhist texts to translate the Sanskrit *gotra* (“clan”) and, hence, appears in reference both to the “clan” of Buddha Śākyamuni and, metaphorically, to the “clan,” or “lineage,” of the bodhisattvas who seek to become buddhas.

75 **“You have no buddha nature”** (*nyo mu busshō* 汝無佛性): Or, more colloquially, “you don’t have a buddha nature”; a fairly common retort in Chan texts. The translation seeks to facilitate Dōgen’s play with “no buddha nature” (*mu busshō* 無佛性) below. In scholastic Buddhism, the lack of buddha nature makes one an *icchantika* (*issendai* 一闍提), someone without the potential to achieve the perfect awakening of a buddha.

home.<sup>76</sup> Because of the karma of his previous life, his parents had no objection whatsoever and relinquished him to become a disciple. Later, he transmitted the treasury of the true dharma eye. [The Master] resided on Mount Dong in Huangmei, where he greatly wielded the dark style.<sup>77</sup>

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しかあればすなはち、祖師の道取を参究するに、四祖いはく汝何姓は、その宗旨あり。むかしは何國人の人あり、何姓の姓あり。なんぢは何姓と爲説するなり。たとへば吾亦如是、汝亦如是と道取するがごとし。

Thus, in investigating the saying of the Ancestral Master, there is an essential point to the Fourth Ancestor's saying, "What's your surname?"<sup>78</sup> In ancient times, there was a person from the Land of What, who had the surname What.<sup>79</sup> He is saying to him, "You're of the What family." It is like saying, "I'm also like this, you're also like this."<sup>80</sup>

[03:15]

五祖いはく、姓即有、不是常姓。いはゆるは、有即姓は常姓にあらず、常姓は即有に不是なり。

The Fifth Ancestor said, "I have a surname, but it's not an ordinary surname." That is, the surname Being Itself is not "an ordinary surname"; "an ordinary surname" is "not right" for what is itself being.<sup>81</sup>

76 **his parents** (*bumo* 父母): At this point in the story, Hongren seems to have acquired a father.

77 **Dongshan at Huangmei** (Ōbai Tōzan 黄梅東山): i.e., the eastern peak at Mount Huangmei. The community of Daoxin 道信 and Hongren 弘忍 became known as the "East Mountain teachings" (*Dongshan famen* 東山法門).

78 **"What's your surname?"** (*nyo ka shō* 汝何姓): Dōgen begins here a play with the terms in the quotation. First up is a Chinese version of the old Abbott and Costello joke, "Who's on first?" The game puns on the Chinese interrogative *he* 何 ("what"), also used as a family name.

79 **Person from the Land of What** (*Gakokunin* 何國人): Or "a person of He." Reference to a dialogue found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:433a9-10) and elsewhere; the version in the *Liandeng huiyao* 聯燈會要 (ZZ.136:927a13-14) reads:

泗州大聖或問、師何姓。師云、姓何。或云、何國人。師云、何國人。

Dasheng of Sizhou would be asked, "Master, what [he] is your surname?"

The Master would answer, "My surname is He ['What']."

Or he would be asked, "What land are you from?"

The Master answered, "I'm from the Land of He ['What']."

80 **"I'm also like this, you're also like this"** (*go yaku nyo ze, nyo yaku nyo ze* 吾亦如是、汝亦如是): From the words of the Sixth Ancestor, Huineng 慧能, in the dialogue with Nanyue Huairang 南嶽懷讓 alluded to above, section 3; see above, Note 5, and Supplementary Notes, s.v. "You're also like this, I'm also like this."

81 **the surname Being Itself is not "an ordinary surname"** (*u soku shō wa joshō ni arazu* 有即姓は常姓にあらず): The translation struggles in vain to capture a bit of this complicated word game. Dōgen has here reversed the order of the three glyphs *shō soku*

[03:16]

四祖いはく是何姓は、何は是なり、是を何しきたれり、これ姓なり。何ならしむるは是のゆえなり、是ならしむるは何の能なり。姓は是也何也なり。これを蕎湯にも點ず、茶湯にも點ず、家常の茶飯ともするなり。

The Fourth Ancestor's saying, "What is this surname?" means "what" is "this"; he has "what-ed" "this" — this is his "surname."<sup>82</sup> For what makes it "what" is "this"; making it "this" is the function of "what."<sup>83</sup> His "surname" is both "this" and "what." We serve this also in an artemisia

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*u* 姓即有 in the Fifth Ancestor's "I have a surname, but," in the process, opening up the possibility of play with the meanings of *u* 有 as both "have" and "be" (see above, Note 7), and of redoing the function of *soku* 即 from the concessive ("I may have a surname, but . . .") to an emphatic copula ("is precisely," "is itself"). The resulting phrase, *u soku shō* 有即姓, can be read in several ways: e.g., as here, "the surname Being Itself"; or "Being is itself my surname"; or "the surname I Have Itself"; or "I Have is itself my surname."

**an ordinary surname is "not right" for what is itself being** (*jōshō wa sokuu ni fuze nari* 常姓は即有に不是なり): Further play with the the Chinese terms in the Fifth Ancestor's answer. The translation assumes that here Dōgen has taken the glyphs *soku u* 即有 ("I do have, but") as a compound term with a sense, presumably, of something like "precisely being," "being itself," etc., and has treated the negative copula *fuze* 不是 ("it's not") as the adjectival "not correct," "not appropriate," etc. To the extent that we take "surname" (*shō* 姓) as a play on "nature" (*shō* 性) in this dialogue, we can read "ordinary surname" (*jōshō* 常姓) as "constant nature" (*jōshō* 常性), and understand Dōgen's point to be that being has no permanent nature.

**82 "what" is "this"** (*ga wa ze nari* 何は是なり): Or "'what' is 'right.'" Continuing his play with the interrogative "what," Dōgen here reads the question, "what is this [surname]?" as a declarative sentence. The translation obscures the pun on the graph, *ze* 是, rendered here as "this" (from the Fourth Ancestor's question, "What is this name?") and as "right" in the preceding remark by Dōgen, "An ordinary surname is 'not right' for what is itself being."

**he has "what-ed" "this"** (*ze o ga shikitareri* 是を何しきたれり): Here, the interrogative "what" is treated as a transitive verb; presumably the meaning is "to make 'what' of 'this,'" "to take 'this' as 'what.'" A common interpretation takes "what" here to represent the ultimate mystery of things, and "this" to stand for the immediate presence of things; hence, to "what" "this" is to see the mystery in the presence.

**this is his "surname"** (*kore shō nari* これ姓なり): The antecedent of "this" here is unclear; possibly the act of "what-ing" "this."

**83 For what makes it "what" is "this"; making it "this" is the function of "what"** (*ga narashimuru wa ze no yue nari, ze narashimuru wa ga no nō nari* 何ならしむるは是のゆえなり、是ならしむるは何の能なり): If we follow the common interpretation, the causatives here would convey the reciprocal relationship between the "what" of the ultimate mystery and the "this" of the immediate presence: it is the immediate realm of things that reveals the ultimate; it is the ultimate realm that expresses itself as things.

brew; we serve it also as in a tea brew; we even make it our everyday tea and rice.<sup>84</sup>

[03:17] {1:21}

五祖いはく是佛性。いはくの宗旨は、是は佛性なりとなり。何のゆえに佛なるなり。是は何姓のみに究取しきたらんや、是すでに不是のとき佛性なり。しかあればすなはち、是は何なり、佛なりといへども、脱落しきたり、透脱しきたるに、かならず姓なり。その姓すなはち周なり。しかあれども、父にうけず、祖にうけず、母氏に相似ならず、傍觀に齊肩ならんや。

The Fifth Ancestor said, “It’s buddha nature.” The essential point of what he says is that “it’s” is “buddha nature.”<sup>85</sup> Because of “what,” it is buddha.<sup>86</sup> Has “it’s” been exhaustively investigated only in the surname “What?”<sup>87</sup> When “it’s” was [said to be] “it’s not,” it was “buddha nature.”<sup>88</sup> Therefore, while “it’s” is “what” and is buddha, when they have been sloughed off and have been transcended, it is necessarily his “surname.”<sup>89</sup> That surname is Zhou.<sup>90</sup> Nevertheless, he does not get it from

84 **We serve this in an artemisia brew** (*kore o kōtō ni mo tenzu* これを蒿湯にも點ず): Or, perhaps, “he [i.e., the Fourth Ancestor (?)] serves it”; here and in the following two clauses, the grammatical subject is unexpressed. The antecedent of “this” (*kore* これ) is unclear; presumably, his “name.” “Artemisia tea” (*kōtō* 蒿湯) is likely a suffusion of mugwort (or wormwood) taken for medicinal purposes.

**everyday tea and rice** (*kajō no sahan* 家常の茶飯): Japanese version of a fairly common expression, in both Zen texts and Dōgen’s writings, for the “daily fare” of the home, or “normal practice”; well known in a saying of Furong Daokai 芙蓉道楷 (1043-1118), found in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:202, case 143) and often cited by Dōgen; see Supplementary Notes.

85 **“it’s” is “buddha nature”** (*ze wa busshō nari* 是は佛性なり): Or “‘this’ is buddha nature.” Continuing the play with the graph *ze* 是, here translated as “it’s” in Hongren’s remark, “It’s buddha nature.”

86 **Because of “what,” it is buddha** (*ga no yue ni butsu naru nari* 何のゆえに佛なるなり): Or “because of ‘what’ is it buddha?”

87 **Has “it’s” been exhaustively investigated only in the surname “What?”** (*ze wa ga shō nomi ni kyūshu shikitaranya* 是何姓のみに究取しきたらんや): I.e., is the term *ze* 是 (“it’s”) being treated in this conversation only as the name “What?”

88 **When “it’s” was [said to be] “it’s not,” it was “buddha nature”** (*ze sude ni fuze no toki busshō nari* 是すでに不是のとき佛性なり): I.e., when Hongren said, “it’s not [an ordinary surname],” the negation of “it’s” (*ze* 是), “it’s not” (*fu ze* 不是), also indicated buddha nature.

89 **When they have been sloughed off and have been transcended, it is necessarily his “surname”** (*datsuraku shikitari, tōdatsu shikitaru ni, kanarazu shō nari* 脱落しきたり、透脱しきたるに、かならず姓なり): Taken to mean that, although “it’s” can be identified with “what” or “buddha,” when it is freed from these higher abstractions, it is Hongren’s actual name. See Supplementary Notes, s.v. “Slough off.”

90 **That surname is Zhou** (*sono shō sunawachi Shū nari* その姓すなはち周なり): According to his biography (e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.5I:222c6),



his father; he does not get it from his ancestors; he does not resemble his mother's family; how could he be of equal stature to bystanders?<sup>91</sup>

[03:18]

四祖いはく汝無佛性。いはゆる道取は、汝はたれにあらず、汝に一任すれども、無佛性なりと開演するなり。しるべし、學すべし、いまはいかなる時節にして無佛性なるぞ。佛頭に立て無佛性なるか、佛向上にして無佛性なるか。七通を逼塞することなかれ、八達を摸索することなかれ。無佛性は一時の三昧なりと修習することもあり。佛性成佛のとき、無佛性なるか、佛性發心のとき、無佛性なるかと問取すべし、道取すべし。露柱をしても問取せしむべし、露柱にも問取すべし、佛性をしても問取せしむべし。

The Fourth Ancestor said, “*You have no buddha nature.*” This saying proclaims, “Although I allow that ‘you’ are ‘you’ and not another, you are ‘no buddha nature.’”<sup>92</sup> We should know, we should study, what time it is now such that he is “no buddha nature”<sup>93</sup> Is it at the head of buddha that he is “no buddha nature”? Is it beyond the buddha that he is “no buddha nature”?<sup>94</sup> Do not block up the seven penetrations; do not grope for the eight masteries.<sup>95</sup> There are instances when “no buddha nature”

Hongren's family name was Zhou 周 (a common surname, with the meaning “all-embracing”); and see above, section 13, for the identification of his mother's clan as Zhou.

91 **how could he be of equal stature to bystanders?** (*bōkan ni seiken naranya* 傍觀に齊肩ならんや): i.e., how could the Fifth Ancestor be compared with others?

92 **“Although I allow that ‘you’ are ‘you’ and not another”** (*nyo wa tare ni arazu, nyo ni ichinin suredomo* 汝はたれにあらず、汝に一任すれども): A tentative translation of an odd locution, literally something like, “you are not someone; although entrusting [this] to you . . .”; taken here to mean, “acknowledging your identity as ‘you.’” The verb *ichinin su* 一任 (translated here “allowing”) occurs often in Dōgen's writings in the sense, common in Chan texts, “to leave entirely to . . .”

**you are “no buddha nature”** (*mu busshō nari* 無佛性なり): Or, less awkwardly, “you are without buddha nature.” Here and in the remainder of his discussion of this topic, Dōgen treats the phrase *mu busshō* 無佛性 (“having no buddha nature,” “lacking buddha nature”) as a single semantic unit.

93 **what time it is now** (*ima wa ikanaru jisetsu ni shite* いまはいかなる時節にして): Perhaps recalling the earlier discussion of the phrase “if the time arrives.”

94 **the head of the buddha** (*butō* 佛頭): An unusual expression, not occurring elsewhere in Dōgen's writings; possibly a variant of the more common *butchō* 佛頂 (“buddha's ‘crown,’ or ‘topknot’”; S. *buddhōṣṇīṣa*), often used metaphorically as the very pinnacle of awakening; perhaps to be taken here to indicate the attainment of buddhahood.

**beyond the buddha** (*butsu kōjō* 佛向上): A common expression in Chan texts and Dōgen's writings; see Supplementary Notes, s.v. “Beyond the buddha.”

95 **block up the seven penetrations** (*shittsū o hissaku su* 七通を逼塞す); **grobe for the eight masteries** (*hattatsu o mosaku su* 八達を摸索す): The “seven penetrations and eight masteries” (*shittsū hattatsu* 七通八達), or “seven passes and eight arrivals,” is a

is also studied as a momentary *samādhi*.<sup>96</sup> When buddha nature attains buddhahood, is this “no buddha nature”? When buddha nature brings forth the mind [of bodhi], is this “no buddha nature”?<sup>97</sup> We should ask this; we should say it. We should make the pillars ask it; we should ask it to the pillars.<sup>98</sup> We should make buddha nature ask it.

[03:19]

しかあればすなはち、無佛性の道、はるかに四祖の祖室よりきこゆるものなり。黄梅に見聞し、趙州に流通し、大滙に擧揚す。無佛性の道、かならず精進すべし、趲趲することなかれ。無佛性たどりぬべしといへども、何なる標準あり、汝なる時節あり、是なる投機あり、周なる同姓あり、直趣なり。

Thus, the words “no buddha nature” are something heard far beyond the ancestral room of the Fourth Ancestor.<sup>99</sup> They are seen and heard in Huangmei; they circulate to Zhaozhou; they are raised by Dawei.<sup>100</sup> The words “no buddha nature,” we should pursue with vigor; do not falter or

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common expression in Dōgen’s writings and earlier Chan texts for “thorough understanding,” or “complete mastery.”

96 **studied as a momentary *samādhi*** (*ichiji no zanmai nari to shujū su* 一時の三昧なりと修習す): The term “*samādhi*” here should probably be understood in its common usage in reference to any spiritual practice or experience, rather than to a psychological state of extreme concentration. Some interpreters take *ichiji no zanmai* 一時の三昧 as indicating “*samādhi* in each moment”; the translation takes it simply as a temporary state, or experience (in contrast to a general condition), of which the following two questions here would be examples.

97 **buddha nature attains buddhahood** (*busshō jōbutsu* 佛性成佛); **buddha nature brings forth the mind** (*busshō hosshin* 佛性發心): I.e. at the end and at the beginning of the bodhisattva path, respectively. The questions may presuppose the common notion that the “buddha nature” refers to the potential to undertake and complete the bodhisattva’s quest for buddhahood.

98 **We should make the pillars ask it; we should ask it to the pillars** (*rochū o shitemo monshu seshimu beshi, rochū ni mo monshu su beshi* 露柱をしても問取せしむべし、露柱にも問取すべし): The term *rochū* 露柱 (“exposed column”) refers to the free-standing pillars of monastic buildings, appearing often in Chan conversations as symbols of the objective world. Dōgen here reflects a saying attributed to the famous Tang-dynasty Chan master Shitou Xiqian 石頭希遷 (700-790) recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:148, case 41); see Supplementary Notes, s.v. “Pillars and lanterns.”

99 **ancestral room** (*soshitsu* 祖室): A common expression in Chan for the “inner recesses” of the tradition handed down from master to disciple.

100 **Huangmei** (Ōbai 黄梅); **Zhaozhou** (*Jōshū* 趙州); **Dawei** (*Daii* 大滙): Reference to famous Chan masters who use the expression “no buddha nature.” “Huangmei” indicates the Fourth Ancestor, Daoxin, himself; “Zhaozhou” and “Dawei” refer to Zhaozhou Congshen 趙州從諗 (778-897) and Weishan Lingyou 滙山靈祐, respectively, both of whom will be quoted below.

hesitate.<sup>101</sup> Though we may well have lost our bearings in “no buddha nature,” we have “what” as the standard, “you” as the time, “this” as the accord, “Zhou” as the same name; and we advance directly.<sup>102</sup>

[03:20]

五祖いはく佛性空故、所以言無。あきらかに道取す、空は無にあらず。佛性空を道取するに、半斤といはず、八兩といはず、無と言取するなり。空なるゆえに空といはず、無なるゆえに無といはず、佛性空なるゆえに無といふ。しかあれば、無の片片は空を道取する標榜なり、空は無を道取する力量なり。いはゆるの空は、色即是空の空にあらず。色即是空といふは、色を強爲して空とするにあらず、空をわかつて色を作家せるにあらず、空是空の空なるべし。空是空の空といふは、空裏一片石なり。しかあればすなはち、佛性無と佛性空と佛性有と、四祖・五祖、問取道取。

The Fifth Ancestor said, “*It’s because buddha nature is empty that you say I have none.*” He says it clearly: being “empty” is not “having none.”<sup>103</sup> In saying “buddha nature is empty,” without calling it “half

101 **pursue with vigor** (*shōjin su* 精進す): Presumably meaning “make effort to understand.” The term *shōjin* 精進, commonly used for the virtue of “zeal,” or “exertion,” does not typically occur as a transitive verb.

102 **Though we may well have lost our bearings in “no buddha nature”** (*mu busshō tadorinu beshi to iedomo* 無佛性たどりぬべしといへども): Taking the verb *tadoru* here in the sense *tomadoi* 戸惑 (“lose one’s way,” “grope about,” etc.).

**we have “what” as the standard** (*ga naru hyōjun ari* 何なる標準あり): The first in a list of four terms in Dōgen’s preceding discussion of the dialogue. The term *hyōjun* 標準 occurs fairly often in Dōgen’s writings in the sense of a “marker” or “norm”; akin to *hyōkaku* 標格.

**“you” as the time** (*nyo naru jisetsu* 汝なる時節): It is unclear what “time” is referred to here: the most likely candidate is the “time” in the question of the preceding section: “what time it is now that he is ‘no buddha nature.’”

**“this” as the accord** (*ze naru tōki* 是なる投機): The term *ze* 是 (“this”) has also appeared above as “it’s” in Hongren’s statement, “it’s buddha nature.” The word “accord” here translates *tōki* 投機, a term often indicating a perfect “fit,” or “match,” perhaps especially between master and disciple; here, perhaps the accord between “what” and “this.”

**“Zhou” as the same name** (*Shū naru dōshō* 周なる同姓): Some MS witnesses give the more familiar expression *dōshō* 同生 (“the same birth,” “born together”). “Zhou” 周 (“all-embracing”) is Hongren’s family name (see, above, Note 90), here apparently shared with “no buddha nature.”

**we advance directly** (*jikishu* 直趣): The implication seems to be that, though “no buddha nature” may be confusing, given the guidance of the terms in the dialogue listed, we can immediately understand it. The expression, “advance directly” here may reflect the words, quoted elsewhere in Dōgen’s writings, “advance directly to unsurpassed bodhi” (*jikishu mujō bodai* 直趣無上菩提).

103 **being “empty” is not “having none”** (*kū wa mu ni arazu* 空は無にあらず): Or, as more commonly read, “emptiness is not non-existence.” Here and in the following discussion, the translation aims to retain something of the language of the Fifth Ancestor’s

a catty,” without calling it “eight tael,” he says he “has none.”<sup>104</sup> He does not say it is “empty” because it is emptiness; he does not say he “has none” because it is non-existence: he says he “has none” because it is the “emptiness of buddha nature.”<sup>105</sup> Therefore, the pieces of his “having none” are the signposts of his saying it is “empty”; it’s being “empty” is the power to say “I have none.”<sup>106</sup> This “emptiness” is not the “emptiness” of “*form is itself emptiness*.”<sup>107</sup> “*Form is itself emptiness*” does not mean that “form” is forced into “emptiness”; it does not mean that “emptiness” has been divided up to author “form”: it is the “emptiness” of “emptiness is emptiness.”<sup>108</sup> The “emptiness” of “emptiness is

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remark with which Dōgen is playing. Hence, the translation of the graph *mu* 無, (the “no” of Daoxin’s “no buddha nature”) which might well be taken here in the abstract sense of “nothingness” or “non-existence,” keeps to the original sense “to have none.” An alternative, more metaphysical translation of this passage might read as follows:

The Fifth Ancestor said, “It’s because buddha nature is empty that you say I have none.” This says it clearly: “emptiness” is not “non-existence.” In speaking of “the emptiness of buddha nature,” he does not call it “a half catty”; he does not call it “eight tael”: he calls it “non-existent.” He does not call it “empty” because it is emptiness; he does not call it “non-existent” because it is non-existence: he calls it “non-existent” because it is the “emptiness of buddha nature.” Therefore, the pieces of “non-existence” are the signposts of his saying it is “empty”; “emptiness” is the power to say it is “non-existent.”

104 **“half a catty”** (*han kin* 半斤); **“eight tael”** (*hachi ryō* 八兩): A tael (C. *liang* 兩) is a unit of weight (varying throughout history) equal to 1/16 catty (C. *jin* 斤); hence, eight tael equal a half catty. Although Dōgen’s use here could be taken to mean simply “without calling it this or that,” the point may be “without saying that *kū* 空 (“emptiness”) equals *mu* 無 (“non-existence”).

105 **“emptiness of buddha nature”** (*bushhō kū* 佛性空): Or “buddha nature is empty.” The translation assumes that here and below Dōgen is treating the glyph *kū* 空 (“empty”) in the Fifth Ancestor’s remark, no longer as a predicate adjective, but as a noun modified by *bushhō* 佛性 (“buddha nature”). The influential *Shōbōgenzō monge* 正法眼藏聞解 (SCZ.3:125) interprets this sentence to mean that the use of *kū* 空 and *mu* 無 here are not the “emptiness” taught in the two [non-Mahāyāna] vehicles (*nijō no kū* 二乗の空) or the “non-existence” of annihilation in non-Buddhist thought (*gedō no mu* 外道の無) but “non-existence” as the ultimate meaning of buddha nature (*bushhō no daiichi gi no mu* 佛性の第一義の無).

106 **the pieces of his “having none” are the signposts of his saying it is “empty”** (*mu no henpen wa kū o dōshū suru hyōbō nari* 無の片片は空を道取する標榜なり): An odd locution that might be taken to mean something like, “the individual instances of [the use of] *mu* are the markers of what he means by saying ‘[buddha nature is] empty.’” The following clause would then seem to say, “what he means by ‘empty’ is what enables him to say that [buddha nature] ‘does not exist.’”

107 **“Form is itself emptiness”** (*shiki soku ze kū* 色即是空): The famous formula of the perfection of wisdom literature, known especially from the *Heart Sūtra*; see Supplementary Notes, s.v. “Form is itself emptiness; emptiness is itself form.”

108 **divided up to author “form”** (*wakachite shiki o soka seru* わかちて色を作家せ

emptiness” is “a single stone in space.”<sup>109</sup> Therefore, the “non-existence of buddha nature,” the “emptiness of buddha nature,” the “existence of buddha nature” — this is what the Fourth Ancestor and the Fifth Ancestor are asking about and talking about.

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[03:21] {1:22}

震旦第六祖曹溪山大鑑禪師、そのかみ黄梅山に參ぜしはじめ、五祖とふ、なんぢいづれのところよりかきたれる。六祖いはく、嶺南人なり。五祖いはく、きたりてなにごとをかもとむる。六祖いはく、作佛をもとむ。五祖いはく、嶺南人無佛性、いかにしてか作佛せん。

When the Sixth Ancestor of Cīnasthāna, Chan Master Dajian of Mount Caoxi, first consulted at Mount Huangmei, the Fifth Ancestor asked, “Where have you come from?”<sup>110</sup>

The Sixth Ancestor said, “I’m a person of Lingnan.”<sup>111</sup>

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る): i.e., “form” has been constructed from parts [of “emptiness”]. The term *soka* 作家 (commonly read *sakke*) derives from the Chinese *zuojia* 作家, an author or poet and, in Chan usage, an accomplished master; here put in a verbal form seen elsewhere in the *Shōbōgenzō*.

109 “a single stone in space” (*kūri ippen seki* 空裏一片石): Usually understood to indicate the complete identity of “form” and “emptiness.” The word “space” here translates the term *kū* 空, the same graph used for “emptiness.” Likely a variant of a saying by Shishuang Qingzhu 石霜慶諸 (*Jingde chuandeng lu*, T.2076.51:320c26-28).

僧問、如何是西來意。師曰、空中一片石。僧禮拜。師曰、會麼。曰、不會。師曰、賴汝不會。若會即打破爾頭。

A monk asked, “What is the intention of coming from the west?”

The Master said, “A single stone in space.”

The monk bowed. The Master said, “Do you understand?”

He said, “I don’t understand.”

The Master said, “I trust you don’t understand. If you understood, it [or, perhaps, I] would bust your head.”

110 the Sixth Ancestor of Cīnasthāna, Chan Master Dajian of Mount Caoxi (*Shintan dairokuso Sōkeizan Daikan zenji* 震旦第六祖曹溪山大鑑禪師): i.e., Huineng 慧能, who would become the Sixth Ancestor; Chan Master Dajian 大鑑禪師 is a posthumous title. Mount Caoxi 曹溪山, in present-day Guangdong, is the site of his temple, the Baolinsi 寶林寺. The term *Shintan* 震旦 (C. *Zhendān*) represents the Chinese transliteration of a Sanskrit name for China, “Cīnasthāna” (“Land of the Qin”). Dōgen here begins retelling in Japanese the famous story of the first encounter between the Fifth and Sixth Ancestors, as found, for example, in the *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:222c10-13. The conversation between the two masters is continued below, following Dōgen’s comments on this section.

111 “a person of Lingnan” (*Reinan nin* 嶺南人): “Lingnan” is a term for the region “south of the peaks” — i.e., the area of present-day Guangdong and other Southeastern provinces. In Tang times, it was considered a semi-barbaric border region, beyond the pale of Han civilization.

The Fifth Ancestor said, “What did you come here for?”

The Sixth Ancestor said, “I want to become a buddha.”

The Fifth Ancestor said, “A person of Lingnan has no buddha nature. How can you become a buddha?”

[03:22]

この嶺南人無佛性といふ、嶺南人は佛性なしといふにあらず、嶺南人は佛性ありといふにあらず、嶺南人無佛性となり。いかにしてか作佛せんといふは、いかなる作佛をか期するといふなり。

This “a person of Lingnan has no buddha nature” does not mean that a person of Lingnan does not have buddha nature; it does not mean that a person of Lingnan has buddha nature: it is the “no buddha nature of the person of Lingnan.”<sup>112</sup> “How can you become a buddha?” means “what kind of becoming a buddha are you expecting?”

[03:23]

おほよそ佛性の道理、あきらむる先達すくなし。諸阿笈摩教および經論師のしるべきにあらず。佛祖の兒孫のみ單傳するなり。佛性の道理は、佛性は成佛よりさきに具足せるにあらず、成佛よりのちに具足するなり。佛性かならず成佛と同參するなり。この道理、よくよく參究功夫すべし、三二十年も功夫參學すべし。十聖三賢のあきらむるところにあらず。衆生有佛性、衆生無佛性と道取する、この道理なり。成佛已來に具足する法なりと參學する、正的なり。かくのごとく學せざるは、佛法にあらざるべし。かくのごとく學せずば、佛法あへて今日にいたるべからず。もしこの道理あきらめざるには、成佛をあきらめず、見聞せざるなり。

Generally speaking, there are few predecessors who have clarified the principle of buddha nature. The masters of the teachings of the āgamas and the sūtras and treatises could not be expected to know it; only descendants of the buddhas and ancestors uniquely transmit it. The principle of buddha nature is that one is not endowed with buddha nature before attaining buddhahood: one is endowed with it after attaining buddhahood. It is buddha nature always studies together with attaining buddhahood.<sup>113</sup> This principle, we should fully investigate and make concentrated effort on; we should make concentrated effort on and investigate it for twenty or thirty years. It is not something clarified by the ten sages and three

112 “no buddha nature of the person of Lingnan” (*Reinan nin mu busshō* 嶺南人無佛性): Dōgen simply repeats here the Chinese of Hungren’s remark; the translation assumes that he wants us to read the declarative sentence as a single nominal expression.

113 It is buddha nature always studies together with attaining buddhahood (*busshō kanarazu jōbutsu to dōsan suru nari* 佛性かならず成佛と同參するなり): The term *dōsan* 同參 (“to study, or practice, together”), occurring frequently in the *Shōbōgenzō*, is regularly used in reference to fellow students; here, it suggests that buddha nature and the attainment of buddhahood occur together within spiritual practice.

worthies.<sup>114</sup> To say, “*living beings have buddha nature*,” “*living beings have no buddha nature*,” is this principle. To study this as the dharma that one is endowed [with buddha nature] after attaining buddhahood is right on the mark. If it is not studied in this way, it would not be the buddha dharma; if it had not been studied in this way, the buddha dharma would not have reached us today. Those who have not clarified this principle have not clarified, have not seen or heard of, attaining buddhahood.

[03:24] {1:23}

このゆえに、五祖は向他道するに、嶺南人無佛性と爲道するなり。見佛聞法の最初に、難得難聞なるは衆生無佛性なり。或從知識、或從經卷するに、きくことのよろこぶべきは衆生無佛性なり。一切衆生無佛性を見聞・覺知に參飽せざるものは、佛性いまだ見聞・覺知せざるなり。六祖、もはら作佛をもとむるに、五祖、よく六祖を作佛せしむるに、他の道取なし、善巧なし。ただ嶺南人無佛性といふ。しるべし、無佛性の道取・聞取、これ作佛の直道なりといふことを。しかあれば、無佛性の正當恁麼時、すなはち作佛なり。無佛性いまだ見聞せず、道取せざるは、いまだ作佛せざるなり。

Therefore, the Fifth Ancestor said to him, “A person of Lingnan has no buddha nature.” When one first sees the buddha and hears the dharma, what is difficult to acquire, difficult to hear, is that “*living beings have no buddha nature*”; whether from a wise friend, whether from a sūtra scroll, what is a joy to hear is that “*living beings have no buddha nature*.”<sup>115</sup> Those who have not studied their fill of seeing, hearing, perceiving, and knowing that “*all living beings have no buddha nature*” have not yet seen, heard, perceived, or known buddha nature.<sup>116</sup> When the Sixth Ancestor sought solely to “become a buddha,” the Fifth Ancestor, in order to make a buddha of the Sixth Ancestor, had no other words, no other ingenious device: he just said, “A person of Lingnan has no

114 **ten sages and three worthies** (*jisshō sanken* 十聖三賢): Also read *jisshō sangen*. A common Buddhist technical term in reference to the traditional path of the bodhisattva: the ten stages, or “grounds” (*chi* 地, S. *bhūmi*), of the sage, or “noble” (*shō* 聖; S. *ārya*) — i.e., those on the advanced levels of the path — and the three types of “worthy” (*ken* 賢; S. *bhadra*) — i.e., those on the level just preceding the *ārya*. Also written *sanken jisshō* 三賢十聖.

115 **whether from a wise friend, whether from a sūtra scroll** (*waku jū chishiki waku jū kyōkan* 或從知識或從經卷): A fixed phrase in Chinese syntax occurring often in Dōgen’s writings; see Supplementary Notes.

116 **Those who have not studied their fill of seeing, hearing, perceiving, and knowing** (*ken mon kaku chi ni sanpō sezarū mono* 見聞覺知に參飽せざるもの): i.e., “those who have not fully understood the experience.” The expression *ken mon kaku chi* 見聞覺知 (“seeing, hearing, perceiving, and knowing”) is a common idiom for cognition; the term *sanpō* 參飽 (“studied their fill”) is a somewhat unusual expression, occurring several times in the *Shōbōgenzō*, that suggests one who is “satiated” or “surfeited” with Buddhist study.

*buddha nature.*” We should recognize the fact that speaking and hearing of “no buddha nature” — this is the direct path to “becoming a buddha.” Therefore, the very time of “no buddha nature” is just then “becoming a buddha.” Those who have not yet seen or heard, who have not yet spoken of, “no buddha nature” have not yet “become a buddha.”

[03:25]

六祖いはく、人有南北なりとも、佛性無南北なり。この道取を擧して、句裏を功夫すべし。南北の言、まさに赤心に照顧すべし。六祖道得の句に宗旨あり。いはゆる、人は作佛すとも、佛性は作佛すべからずといふ一隅の構得あり。六祖これをするやいなや。

The Sixth Ancestor said, “People may have north and south, but *buddha nature has no north or south.*”<sup>117</sup>

We should take up this saying and make concentrated effort on what is within its lines. We should reflect with bare mind on the words “north and south.”<sup>118</sup> There is an essential point in the line spoken by the Sixth Ancestor: it captures one corner of [the fact that], though “people” may “become a buddha,” buddha nature ought not “become a buddha.”<sup>119</sup> Did the Sixth Ancestor know this or not?<sup>120</sup>

[03:26]

四祖・五祖の道取する無佛性の道得、はるかに導礙の力量ある一隅をうけて、迦葉佛および釋迦牟尼佛等の諸佛は、作佛し轉法するに、悉有佛性と道取する力量あるなり。悉有の有、なんぞ無無の無に嗣法せざらん。しかあれば、無佛性の語、はるかに四祖五祖の室よりきこゆるなり。このとき、六祖その人ならば、この無佛性の語を功夫すべきなり。有無の無はしばらくおく、いかならんかこれ佛性と問取すべし、なにものかこれ佛性とたづぬべし。いまの人も、佛性とききぬれば、さらにいかなるかこれ佛性と問取せず、佛性の有無等の義をいふがごとし、これ倉卒なり。しかあれば、諸無の無は、無佛性の無に學すべし。六祖の道取する人有南北、佛性無南北の道、ひさしく再三撈摠すべし、まさに撈波子に力量あるべきな

117 **The Sixth Ancestor said** (*rokuso iwaku* 六祖いはく): The text here returns to the conversation between the two ancestors begun in section 21.

118 **reflect with bare mind** (*sekishin ni shōko* 赤心に照顧): See above, Note 40.

119 **it captures one corner** (*ichigū no kōtoku ari* 一隅の構得あり): A tentative translation of a somewhat unusual expression. The term *kōtoku* 構得 (rendered here “capture”) has the basic meaning “being able to pull in” or “hold back” something; it occurs in Chan texts with a sense “to grasp” (i.e., “understand”), akin to *kōtoku* 觀得. The term will appear again below, in the sense, probably, “to catch.” The expression *ichigū* 一隅 (“one corner”) suggests something partial.

120 **Did the Sixth Ancestor know this or not?** (*rokuso kore o shiru ya ina ya* 六祖これをするやいなや): The implication seems to be that the Sixth Ancestor may not have understood the significance of his own saying. Although he is often critical of Chan masters’ words, it is hard to find doubts about the famous Sixth Ancestor, Huineng, in Dōgen’s writings; such doubts seem to recur in the section following.



り。六祖の道取する人有南北、佛性無南北の道、しづかに拈放すべし。おろかなるやからおもはくは、人間には質礙すれば南北あれども、佛性は虚融にして南北の論におよばずと六祖は道取せりけるか、と推度するは、無分の愚蒙なるべし。この邪解を抛却して、直須勤學すべし。

When they become buddhas and turn the dharma, Buddha Kāśyapa and Buddha Śākyamuni, and the rest of the buddhas have the power to say, “in their entirety have buddha nature,” by receiving from afar one corner, with the power to delimit them, the words “no buddha nature” spoken by the Fourth Ancestor and Fifth Ancestor.<sup>121</sup> How could the “have” of “in their entirety have” not inherit the dharma of the “have no” of “no no”?<sup>122</sup> Therefore, the words “no buddha nature” are heard from the distant rooms of the Fourth Ancestor and Fifth Ancestor.

121 **When they become buddhas and turn the dharma** (*sabutsu shi tenbō suru ni* 作佛し轉法するに): The expression “turn the dharma” (*tenbō* 轉法) is a common expression for the buddhas’ teaching, equivalent to “turn the wheel of dharma” (*tenbōrin* 轉法輪).

**Buddha Kāśyapa and Buddha Śākyamuni, and the rest of the buddhas** (*Kashō butsu oyobi Shakamuni butsu tō no shobutsu* 迦葉佛および釋迦牟尼佛等の諸佛): The Buddha Kāśyapa is the sixth of the seven buddhas of the past (*kako shichi butsu* 過去七佛), of which Śākyamuni is the last; see Supplementary Notes, s.v. “Seven buddhas.”

**“in their entirety have buddha nature”** (*shitsu u busshō* 悉有佛性): Or, in Dōgen’s reading, “the entirety of beings is buddha nature.” From the quotation of the *Nirvāṇa Sūtra* in section 1, above.

**receiving from afar one corner, with the power to delimit them** (*haruka ni gaige no rikiryō aru ichigū o ukete* はるかに導礙の力量ある一隅をうけて): An awkward attempt to render an odd expression probably meaning something like “receiving from [an historical] distance one feature [of the two ancestors’ words] that defines [those words].” The term *gaige* 導礙 (“obstruction,” “impediment”), translated here “to delimit,” is regularly used by Dōgen in the sense “to identify,” “to define”; synonymous with *keige* 罣礙.

122 **How could the “have” of “in their entirety have” not inherit the dharma of the “have no” of “no no”?** (*shitsu u no u, nanzo mu mu no mu ni shihō sezarān* 悉有の有、なんぞ無無の無に嗣法せざらん): The translation takes the sentence to mean that the term “have” (*u* 有, or “being”) in the *Nirvāṇa Sūtra*’s expression “in their entirety have” (*shitsu u* 悉有, or “entirety of being”) is consonant with the term “have no” (*mu* 無, or “no”) in the Fourth Ancestor’s saying “you have no buddha nature” (*nyo mu busshō* 汝無佛性) and the Fifth Ancestor’s saying “a person of Lingnan has no buddha nature” (*Reinan nin mu busshō* 嶺南人無佛性). Alternatively, the expression rendered clumsily here as “the ‘no’ of ‘no no’” (*mu mu no mu* 無無の無) could be taken simply as a double negation (“the ‘no’ that negates ‘no’”) and, hence, the logical equivalent of the assertion in the *Nirvāṇa Sūtra* passage. Some readers take this “no no” to mean “total, or absolute, non-being.” The wording may reflect an ambiguous phrase attributed to Huineng’s disciple Bianyan Xiaoliao 區檐曉了 (dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:237c7): *mu mu shi mu* 無無之無, which might be rendered variously as “the negation that negates negation,” “the non-being that is not non-being,” “the nothing that lacks nothing,” etc.

At this point, if the Sixth Ancestor is that person, he should make concentrated effort on the words “no buddha nature.”<sup>123</sup> Leaving aside the “have no” of “having” or “having no,” he should ask, “What is it that is buddha nature?”<sup>124</sup> He should inquire, “What thing is it that is buddha nature?” People today as well, once they have heard “buddha nature,” without going on to ask what it is that is buddha nature, seem to talk about the meaning of having and not having of buddha nature. This is precipitate. Therefore, we should study the “no” of the various “nos” in the “no” of “no buddha nature.”<sup>125</sup> The words spoken by the Sixth Ancestor, “*People have north and south; buddha nature has no north and south,*” we should long “scoop up two or three times”; there should be power in the scoop.<sup>126</sup> We should quietly take up and let go of the words spoken by the Sixth Ancestor: “*People have north and south; buddha nature has no north and south.*”<sup>127</sup> The foolish think that the Sixth Ancestor might have been saying that, since humans are obstructed by materiality, they have north and south, but buddha nature, being vacant and pervasive, is beyond discussion of north and south.<sup>128</sup> Those who speculate

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The expression “inherit the dharma” (*shihō* 嗣法) is a standard term referring to the reception, or “inheritance,” of the teaching of a master; here used metaphorically to suggest that the buddhas’ teachings “inherit” the teachings of the two Chan ancestors — an historical reversal seen elsewhere in the *Shōbōgenzō* (e.g., at the opening of “*Shōbōgenzō kobutsushin*” 正法眼藏古佛心, DZZ.1:87).

123 **if the Sixth Ancestor is that person** (*rokuso sono hito naraba* 六祖その人ならば): The expression *sono hito* その人, translated here “that person,” occurs several times in the *Shōbōgenzō* in the sense “a real person,” “a person with real understanding”; here, perhaps “a person worthy to be called the Sixth Ancestor.” The implication seems to be that the Sixth Ancestor’s response here was inadequate; and, indeed, this phrase could be translated as a past subjunctive: “had the Sixth Ancestor been that person.”

124 **the “have no” of “having” or “having no”** (*u mu no mu* 有無の無): Or “being” of “being” and “non-being.” Here, again, the translation struggles with the several uses of the terms *u* 有 and *mu* 無.

125 **study the “no” of the various “nos” in the “no” of “no buddha nature”** (*shomu no mu wa, mu busshō no mu ni gaku su* 諸無の無は、無佛性の無に學す): Probably meaning something like “the use of the term ‘no’ (*mu* 無; or ‘has no’) in the phrase ‘has no buddha nature’ provides the key to the meaning of the term in other contexts.”

126 **“scoop up two or three times”** (*saisan rōroku* 再三撈攬): Reflecting a verse found in the *Shi xuantan* 十玄談, by Tong’an Changcha 同安常察 (dates unknown); see Supplementary Notes.

127 **take up and let go of** (*nenpō su* 拈放す): Perhaps meaning something like “to examine [the words] without clinging to them”; presumably, continuing the imagery of the preceding “scoop up” and expressing what we might call the practice of linguistic “catch and release.”

128 **obstructed by materiality** (*zetsuge su* 質礙す): A Buddhist technical term for the inability of two physical objects to occupy the same space at the same time, here treated as a verbal form.

like this must be indiscriminate simpletons. They should discard this false understanding and study with diligence.

\* \* \* \* \*

[03:27] {1:24}

六祖示門人行昌云、無常者即佛性也、有常者即善惡一切諸法分別心也。

*The Sixth Ancestor addressed his follower Xing Chang, saying, “‘Impermanence’ is buddha nature. ‘Permanence’ is the mind that discriminates all dharmas, good and bad.”*<sup>129</sup>

[03:28]

いはゆる六祖道の無常は、外道二乗等の測度にあらず。二乗外道の鼻祖鼻末、それ無常なりといふとも、かれら窮盡すべからざるなり。しかあれば、無常のみづから無常を説著・行著・證著せんは、みな無常なるべし。今以現自身得度者、即現自身而爲説法なり、これ佛性なり。さらに或現長法身、或現短法身なるべし。常聖これ無常なり、常凡これ無常なり。常凡聖ならんは、佛性なるべからず。小量の愚見なるべし、測度の管見なるべし。佛者小量身也、性者小量作也。このゆえに六祖道取す、無常者佛性也。

The “impermanence” spoken of by the Sixth Ancestor is not what is calculated by the likes of other paths and the two vehicles. The two vehicles and the other paths, from first founder to final follower, may say that

<sup>129</sup> **The Sixth Ancestor addressed his follower Xing Chang** (*Rokuso shi monjin Gyōshō* 六祖示門人行昌): From the *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:239a2-3. Xing Chang 行昌 is the lay name of the monk Jiangxi Zhiche 江西志徹 (dates unknown). According to tradition, he was sent by followers of the Northern School master Shenxiu 神秀 (d. 706) to assassinate Huineng. When his blade failed three times to injure the ancestor, Xing Chang repented, took the precepts, and eventually became a disciple of the Sixth Ancestor. The saying quoted here comes from a conversation between the two about the doctrine of permanence in the *Nirvāṇa Sūtra* (at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:239a1ff).

弟子嘗覽涅槃經。未曉常無常義。乞和尚慈悲略爲宣説。祖曰無常者即佛性也。有常者即善惡一切諸法分別心也。曰和尚所説大違經文也。祖曰吾傳佛心印。安敢違於佛經。

[Xing Chang said,] “Your disciple has read the *Nirvāṇa Sūtra*, but I still don’t understand its doctrines of permanence and impermanence. I beg the Reverend in his compassion briefly to explain it for me.”

The Ancestor said, “‘Impermanence’ means buddha nature. ‘Permanence’ means the mind that discriminates all the dharmas good and bad.”

[Xing Chang] said, “The Reverend’s explanation is very different from the text of the sūtra.”

The Ancestor said, “I transmit the buddha mind seal. How could it differ from the sūtras of the buddhas?”

is impermanence, but they could not exhaust it.<sup>130</sup> Therefore, impermanence itself preaching, practicing, and verifying impermanence — they should all be impermanent. Now, *if there are those who attain deliverance by its manifesting its own body, then it manifests its own body and preaches the dharma to them* — this is buddha nature.<sup>131</sup> Going further, there should be, *it may manifest a long dharma body, it may manifest a short dharma body*.<sup>132</sup> The permanent sage is impermanent; the permanent common person is impermanent; were there to be permanent common people or sages, it would not be buddha nature. It would be a small, stupid view; it would be a calculating, narrow view, [such that] *the buddha is a small body; the nature is a small activity*.<sup>133</sup> Hence, the Sixth Ancestor said, “*Impermanence is buddha nature.*”

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130 **other paths and the two vehicles, from first founder to final follower** (*nijō gedō no biso bimatsu* 二乗外道の鼻祖鼻末): Or, perhaps, “other paths and the two vehicles [may say] from first to last.” The odd expression *biso bimatsu* 鼻祖鼻末, loosely translated here as “first founder to final ancestor,” plays on the word *biso*, “founding ancestor” (literally, “nose ancestor,” from the notion that the foetus develops from the nose); some read the expression here to mean “the founder and the descendants”; others take it simply as “beginning and end.” The term “two vehicles” (*nijō* 二乗) refers to the non-Mahāyāna Buddhists of the śrāvaka-yāna (*shōmon jō* 聲聞乘) and *pratyeka-buddha-yāna* (*engaku jō* 緣覺乘); a common term of dismissal in Dōgen’s writings.

131 **Now, if there are those who attain deliverance by its manifesting its own body, then it manifests its own body and preaches the dharma to them** (*kon i gen jishin tokudo sha, soku gen jishin ni i seppō* 今以現自身得度者、即現自身而爲說法): A sentence in Chinese that plays on the famous passage in the *Lotus Sūtra* describing the thirty-three manifestations of Bodhisattva Avalokiteśvara (*Kannon* 觀音); see Supplementary Notes, s.v. “Manifesting a body to preach the dharma.” The grammatical subject is unexpressed; in the sūtra, it is clearly the Bodhisattva; here, presumably, the “buddha nature.” The implication of the introductory adverb “now” (*kon* 今) here is unclear.

132 **long dharma body** (*chō hosshin* 長法身); **short dharma body** (*tan hossin* 短法身): Again, a sentence in Chinese reflecting Zen usage seen in sayings such as “the long one is a long dharma body; the short one is a short dharma body” (*chōsha chō hosshin tansha tan hosshin* 長者長法身短者短法身); i.e., whether long or short, it is the dharma body of the buddha.

133 **permanent sage** (*jōshō* 常聖); **permanent common person** (*jōbon* 常凡): Unusual expressions, not appearing elsewhere in the *Shōbōgenzō*, likely introduced here in expansion of the thought of the previous sentence: the ostensibly permanent dharma body of the spiritually advanced “sage” is impermanent, appearing variously as “long” and “short”; similarly one’s seemingly permanent status as spiritual “commoner” is impermanent.

**the buddha is a small body; the nature is a small activity** (*butsu sha shōryō shin ya, shō sha shōryō sa ya* 佛者小量身也、性者小量作也): Dōgen here switches to Chinese for a sentence undoubtedly intended to convey the consequences of the “small, stupid view” (*shōryō no guken* 小量の愚見) of permanence: that, under such a view, buddha nature would be reduced to something trivial in both substance and function.

[03:29] {1:25}

常者未轉なり。未轉といふは、たとひ能斷と變ずとも、たとひ所斷と化すれども、かならずしも去來の蹤跡にかかはれず。ゆえに常なり。

“Permanence” means it is unconverted.<sup>134</sup> “Unconverted” means that, even though it may change by eradicating, even though it may transform by being the eradicated, this does not necessarily have anything to do with the traces of coming and going.<sup>135</sup> Therefore, it is “permanent.”

[03:30]

しかあれば、草木叢林の無常なる、すなはち佛性なり。人物身心の無常なる、これ佛性なり。國土山河の無常なる、これ佛性なるによりてなり。阿耨多羅三藐三菩提、これ佛性なるがゆえに無常なり。大般涅槃、これ無常なるがゆえに佛性なり。もろもろの二乗の小見および經論師の三藏等は、この六祖の道を驚疑怖畏すべし。もし驚疑せんことは、魔外の類なり。

Therefore, that the grasses, trees, thickets, and groves are impermanent is itself buddha nature; that the body and mind of human beings are impermanent — this is buddha nature. That the lands, mountains, and rivers are impermanent — this is because they are buddha nature.<sup>136</sup>

134 “Permanence” means it is unconverted (*jō sha miten nari* 常者未轉なり): A difficult section, variously interpreted. Dōgen is here presumably commenting on the Sixth Ancestor’s definition of “permanence”: “‘permanence’ is the mind that discriminates all the dharmas, good and bad.” Some readers take the term *miten* 未轉 here to mean simply “unchanging”; the translation “unconverted” treats it as a reference to the mental state prior to the “conversion of the basis” (*tenne* 轉依; S. *āśraya-parivṛtti*), a technical term for the transformation of consciousness from defiled ignorance to undefiled knowledge; i.e., the state of the spiritual commoner’s “mind that discriminates.”

135 **change by eradicating** (*nōdan to henzu* 能斷と變ず); **transform by being eradicated** (*shōdan to kesu* 所斷と化す): Dōgen splits the common word for “change” (*henka* 變化) into two verbs, translated here as “change” and “transform.” The translation takes the term “eradicating” (*nōdan* 能斷) as referring to the wisdom that removes the two obstacles to bodhi: the afflictive obstacles (*bonnō shō* 煩惱障; S. *kleśāvaraṇa*) and the cognitive obstacles (*shochi shō* 所知障; S. *jñeyāvaraṇa*); “eradicated” (*shōdan* 所斷) refers to the obstacles to be removed. On this reading, the clause might be paraphrased, “even though it [i.e., the discriminating mind that is unconverted] might be converted and achieve wisdom . . . .”

**the traces of coming and going** (*korai no shōseki* 去來の蹤跡): Typically, used in reference to the ordinary ups and downs of rebirth in *saṃsāra*; here, perhaps especially life among “all dharmas, good and bad.”

136 **lands, mountains, and rivers** (*kokudo senga* 國土山河): An unusual combination; Dōgen seems here to be combining two common expressions often occurring together: “lands in the ten directions” (*jippō kokudo* 十方國土) and “mountains, rivers, and the whole earth” (*senga daichi* 山河大地), as, e.g., in a passage in the *Zongjing lu* 宗鏡錄 (T.2016.48:946c15-16):

十方國土、山河大地、石壁瓦礫、虛空與非空、有情無情、草木叢林、通爲一身。

*Annuttara-samyak-saṃbodhi*, because it is buddha nature, is impermanent; great *parinirvāṇa*, because it is impermanent, is buddha nature. All those with the small views of the two vehicles and *trepīṭakas* who are sūtra and treatise masters should be “alarmed, dubious, and frightened” at these words of the Sixth Ancestor.<sup>137</sup> If they are alarmed and dubious, they are grouped with Māra and other paths.<sup>138</sup>

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[03:31]

第十四祖龍樹尊者、梵云那伽闍刺樹那、唐云龍樹亦龍勝、亦云龍猛。西天竺國人也。至南天竺國。彼國之人、多信福業。尊者爲說妙法。聞者遞相謂曰、人有福業、世間第一。徒言佛性、誰能觀之。尊者曰、汝欲見佛性、先須除我慢。彼人曰、佛性大耶小耶。尊者曰、佛性非大非小、非廣非狹、無福無報、不死・不生。彼聞理勝、悉迴初心。尊者復於座上現自在身、如滿月輪。一切衆會、唯聞法音、不覩師相。

*The Fourteenth Ancestor, Venerable Nāgārjuna, is called Nāgārjuna in the language of the brahmans; in the language of the Tang, he is called Longshu or Longsheng or, again, Longmeng.<sup>139</sup> He was from*

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The lands in the ten directions, the mountains, rivers, and the whole earth, stones, walls, tiles, and pebbles, empty space and what is not space, the sentient and the insentient, grass, trees, thickets, and groves — all together make one body.

137 *trepīṭakas* who are sūtra and treatise masters (*kyōronji no sanzō tō* 經論師の三藏等): The term “*trepīṭaka*” (*sanzō* 三藏) is used as an honorific for scholars of the Buddhist canon.

“alarmed, dubious, and frightened” (*kyōgi fui* 驚疑怖畏): Borrowing an expression found in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:31c19-21):

藥王、若有菩薩聞是法華經驚疑怖畏、當知是爲新發意菩薩。若聲聞人聞是經驚疑怖畏、當知是爲增上慢者。

[Buddha Śākyamuni said,] “Medicine King, if there are bodhisattvas who, upon hearing this *Lotus Sūtra*, are alarmed, dubious, or frightened, you should know that they are bodhisattvas who have newly produced the aspiration [for bodhi]. If there are *śrāvakas* who, upon hearing this sūtra, are alarmed, dubious, or frightened, you should know that they are the arrogant ones.

138 **Māra and other paths** (*mage* 魔外): A contraction of *tenma gedō* 天魔外道 (“Deva Māra and the other paths”). Māra, lord of the sixth heaven (S. *deva-loka*) of the realm of desire (S. *kāma-loka*), is “the evil one” (S. *pāpīyān*) who seeks to obstruct Buddhist awakening.

139 **The Fourteenth Ancestor, Venerable Nāgārjuna** (*daijūshi so Ryūju sonja* 第十四祖龍樹尊者): The early Mahāyāna philosopher thought to have lived in the second to third centuries CE, famed as the founder of the Madhyamaka school of thought; traditionally considered the fourteenth ancestor in the Indian lineage of Zen. The exact source of this quotation is unclear; a somewhat similar passage appears in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:210a29-b15); a more distant version can be found in the *Zongjing lu* 宗鏡錄 (T.2016.48:938b13-27).

a land of West Sindhu.<sup>140</sup> He went to a land of South Sindhu, where many of the people of the land believed in meritorious deeds.

When the Venerable preached the wondrous dharma to them, the listeners said to each other, “For people to have meritorious deeds is the foremost thing in the world. He talks futilely of buddha nature, but who can see it?”

The Venerable said, “If you want to see buddha nature, first you must eliminate self-conceit.”<sup>141</sup>

Those people said, “Is buddha nature large or small?”

The Venerable said, “Buddha nature is neither large nor small, neither broad nor narrow; it is without merit and without recompense; it does not die and is not born.”

Hearing the excellence of this principle, they all converted to the beginner’s mind.<sup>142</sup> The Venerable, further, at his seat, manifested his body of freedom, like the disk of the full moon.<sup>143</sup> All the assembly merely heard the sound of the dharma but did not see the form of the Master.<sup>144</sup>

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**Longshu** (*Ryūju* 龍樹): **Longsheng** (*Ryūshō* 龍勝): **Longmeng** (*Ryūmyō* 龍猛): Representing variant interpretations by Chinese translators of the etymology of the Sanskrit *nāgārjuna* (meaning roughly “dragon tree,” “dragon victory,” and “dragon ferocity,” respectively). The first form, favored by the early translator Kumārajīva, is the most popular in East Asia.

140 **a land of West Sindhu** (*Saitenjiku koku* 西天竺國): The toponym *Saitenjiku* 西天竺 is ambiguous: it typically refers to “India to the west [of China],” but in the context here seems to indicate “western India.” Although there is little reliable information on Nāgārjuna’s life, most legendary biographies identify him with south India.

141 **“self-conceit”** (*gaman* 我慢): Though regularly used simply to mean “pride,” in technical terms, *gaman* represents one member of a standard list of seven conceits (*shichi man* 七慢), referring especially to the conceit that one has an enduring self (*S. as-mimāṇa*).

142 **converted to the beginner’s mind** (*e shoshin* 廻初心): Or “turned to the first thought [of bodhi].” See Supplementary Notes, s.v. “Beginner’s mind.”

143 **body of freedom** (*jizai shin* 自在身): Or “autonomous body”; the body of a spiritual adept with the paranormal powers of physical transformation.

144 **did not see the form of the Master** (*futo shi sō* 不覩師相): Or, more simply, “did not see the Master.” The glyph *sō* 相 (“form”), referring here simply to Nāgārjuna’s physical appearance, will figure prominently in the following discussion. The term is multivalent: in addition to its common meanings of “aspect,” “shape,” “appearance,” etc., it is used in Buddhist discourse for the identifying feature, or “sign” (*S. nimitta*) by which an epistemological object is recognized, and for the thirty-two “marks” (*S. lakṣa-na*), or attributes, said to adorn the body of a buddha. In what follows here, the English “form” will be used for *sō* 相, while “shape” will render the closely related *gyō* 形.

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於彼衆中、有長者子迦那提婆、謂衆會曰、識此相否。衆會曰、而今我等目所未見、耳所未聞、心無所識、身無所住。提婆曰、此是尊者現佛性相、以示我等。何以知之。蓋以無相三昧、形如滿月。佛性之義、廓然虛明。言訖輪相即隱。復居本座、而說偈言、身現圓月相、以表諸佛體、說法無其形、用辯非聲色。

*In that assembly was Kāṇadeva, the son of a rich man. He said to the assembly, “Do you know this form or not?”<sup>145</sup>*

*The assembly said, “Now, our eyes haven’t seen it, our ears haven’t heard it, our minds know nothing of it, our bodies have no abode for it.”<sup>146</sup>*

*Kāṇadeva said, “This is the Venerable’s manifesting the form of buddha nature to show it to us. How do we know it? Because the signless samādhi has a shape like the full moon.”<sup>147</sup> The meaning of buddha nature is wide open, spacious and clear.”<sup>148</sup>*

*As soon as he had finished speaking, the disk form then vanished, and [Nārgāṛjuna] was once again at his seat. Then, he recited a gāthā, which said,*

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145 **Kāṇadeva** (*Kanadaiba* 迦那提婆): i.e., the famous Madhyamaka author Āryadeva, considered Nārgāṛjuna’s leading disciple and regarded in Zen tradition as the fifteenth ancestor. The sobriquet Kāṇadeva (“one-eyed deva”) derives from the story that Āryadeva offered one of his eyes to (in Chinese accounts) an image of Maheśvara.

146 **“our ears haven’t heard it”** (*ni shomimon* 耳所未聞): More literally, “not something heard by the ear”; an odd claim, not found in other sources, that seems to contradict the earlier report that the assembly did in fact hear the dharma.

**“our bodies have no abode for it”** (*shin mu shojū* 身無所住): Or, perhaps, “not something accommodated by our bodies.” A tentative translation of another rather odd claim not found in other sources. Perhaps meaning something like, “we can’t feel it.”

147 **“the signless samādhi”** (*musō zanmai* 無相三昧): The translation of *musō* 無相 as “signless” here loses the play on the glyph *sō* 相 (otherwise rendered here “form”). The *musō zanmai* 無相三昧 (S. *animitta-samādhi*) is a member of a standard Buddhist list of concentrations known as “the three samādhis” (*san zanmai* 三三昧): sometimes rendered “empty” (*kū* 空), “signless” (*musō* 無相), and “wishless” (*mugan* 無願); in this list, *musō* refers to the absence of an identifying feature, or “sign” (S. *nimitta*) by which the object of meditation is recognized. The term *musō* 無相 is also used to describe the body of the buddha as “without marks” — in particular, to be “empty” of the thirty-two “marks” (S. *lakṣaṇa*), or attributes, said to adorn the body of a buddha; more generally, to be beyond all attribution.

148 **“wide open, spacious and clear”** (*kakunen komei* 廓然虛明): A loose translation. The term *kakunen* 廓然 has the sense of vast, open expanse; *komei* 虛明 suggests something as clear and bright as the empty sky.



*My body manifests a round moon form,  
Showing by which the body of the buddhas.<sup>149</sup>  
My preaching of the dharma lacks any shape;  
The explanations are not sound or form.<sup>150</sup>*

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しるべし、眞箇の用辨は聲色の即現にあらず。眞箇の説法は無其形なり。尊者かつてひろく佛性を爲説する、不可數量なり。いまはしばらく一隅を略擧するなり。

We should realize that true “explanations” are not “then it manifests” “sound and form.”<sup>151</sup> True “preaching of the dharma” “lacks any shape.” The Venerable’s teachings on buddha nature are innumerable; here, for a time, we briefly take up one corner of them.<sup>152</sup>

149 “Showing by which the body of the buddhas” (*i hyō shobutsu tai* 以表諸佛體): Here and below, the translation makes a “theological” choice to take the plural marker *sho* 諸 here to govern only *butsu* 佛; the expression could also be translated “the buddha bodies” (*sho buttai*). The awkward phrase “showing by which” (*i hyō* 以表; “use it to show”) here seeks to establish a form of English that can reflect Dōgen’s play with these words below.

150 “The explanations are not sound or form” (*yōben hi shōshiki* 用辯非聲色): I.e., “my teachings are not what is heard or seen.” The term *yōben* 用辯 (also written 用辨) suggests “verbal clarifications” — i.e., explanations of the dharma. The expression *shōshiki* 聲色 (“sound and form”) is regularly used as shorthand for what is experienced through the physical senses, as in the Zen expression, “beyond sound and form” (*shōshiki gai* 聲色外); this sense of “form” as the object of sight should not be confused with the “form” used to render the glyph *sō* 相 (“appearance”) in the expression “round moon form” (*engetsu sō* 圓月相).

The *Jingde chuandeng lu* 景德傳燈錄 version of this story concludes here (at T.2076.51:210b15) with the report:

彼衆聞偈頓悟無生、咸願出家以求解脫。

Hearing this *gāthā*, the assembly suddenly understood the unborn; and together they vowed to leave home in order to pursue liberation.

151 true “explanations” are not “then it manifests” “sound and form” (*shinko no yōben wa shōshiki no sokugen ni arazu* 眞箇の用辨は聲色の即現にあらず): Or, more simply, “true explanation is not the appearance of sound and form.” The awkward translation tries to preserve something of Dōgen’s play with the words *soku gen* 即現 (“then it manifests”), from his earlier line, “Now, if there are those who attain deliverance by its manifesting its own body, then it manifests its own body and preaches the dharma to them.”

152 briefly take up one corner (*ichigū o ryakuko suru* 一隅を略擧する): I.e., give a partial, summary account. Possibly, reflecting the well-known saying of Confucius (*Lunyu* 論語 7, KR.1h0005.004.2a-b):

擧一隅不以三隅反、則不復也。

If I take up one corner, and he cannot come back with the other three, I don’t do it again.

## [03:34]

汝欲見佛性、先須除我慢。この爲説の宗旨、すごさず辦肯すべし。見はなきにあらず、その見これ除我慢なり。我もひとつにあらず、慢も多般なり、除法また萬差なるべし。しかあれども、これらみな見佛性なり。眼見目觀に習ふべし。

*“If you want to see buddha nature, first you must eliminate self-conceit.”* We should confirm the essential point of this teaching without overlooking it. It is not that there is no “seeing”; but that seeing is itself “eliminating self-conceit.” The “self” is not one, “conceit” is of many types, and the method of “eliminating” it must also be of myriad variations. Nevertheless, they are all “seeing buddha nature.” We should learn this in the eye’s seeing what the eye sees.<sup>153</sup>

## [03:35]

佛性非大非小等の道取、よのつねの凡夫・二乗に例諸することなかれ。偏枯に佛性は廣大ならんとのみおもへる、邪念をたくはへきたるなり。大にあらず小にあらずらん正當恁麼時の道取に罣礙せられん道理、いま聴取するがごとく思量すべきなり。思量なる聴取を使得するがゆえに。

Do not exemplify the saying, “buddha nature is neither large nor small,” and so on, in [the understandings of] common people and the two vehicles.<sup>154</sup> Thinking lopsidedly only that it means buddha nature must be vast is harboring false thoughts.<sup>155</sup> The principle delimited by the saying at this very time that it is not large and it is not small, we should think of just as we hear it here; for we make use of hearing that is our thinking.<sup>156</sup>

153 **We should learn this in the eye’s seeing what the eye sees** (*gen ken moku to ni narau beshi* 眼見目觀に習うべし): A tentative translation of a rather obscure sentence, perhaps meaning something like, “we should take ‘seeing buddha nature’ as our ordinary seeing.” The unusual phrase *gen ken moku to* 眼見目觀, which could be rendered simply “the eye’s seeing,” recalls the assembly’s statement that “our eyes haven’t seen” (*moku shomiken* 目所未見) the full moon; it simply creates two ways of saying “the eye sees,” by splitting the compound terms “eye” (*ganmoku* 眼目) and “see” (*kento* 見觀).

154 **Do not exemplify** (*reisho suru koto nakare* 例諸することなかれ): A somewhat odd use of a Chinese idiom meaning “to take as example or instance” — as in the phrase, “to take one instance” (*ko ichi reisho* 舉一例諸).

155 **lopsidedly** (*henko ni* 偏枯に): Adverbial form of a term, literally “half crippled,” regularly used for one-sided or partial understandings, as in the expression “a lopsided view” (*kenjo henko* 見處偏枯; or *kenge hinko* 見解偏枯).

156 **The principle delimited by the saying at this very time that it is not large and it is not small, we should think of just as we hear it here** (*dai ni arazu shô ni arazaran shôtô inmo ji no dôshu ni keige seraren dôri, ima chôshu suru ga gotoku shiryô su beki nari* 大にあらず小にあらずらん正當恁麼時の道取に罣礙せられん道理、いま聴取するがごとく思量すべきなり): A rather convoluted sentence that might be restated, “what is meant at this point in the story by [Nāgārjuna’s] saying [that buddha nature is] not large or small should be understood simply by attending to what we hear it saying [i.e., what it

[03:36]

しばらく尊者の道著する偈を聞取すべし。いはゆる身現圓月相、以表諸佛體なり。すでに諸佛體を以表しきたれる身現なるがゆえに、圓月相なり。しかあれば、一切の長短・方圓、この身現に學習すべし。身と現とに轉疏なるは、圓月相にくらきのみにあらず、諸佛體にあらざるなり。愚者おもはく、尊者かりに化身を現ぜるを圓月相といふとおもふは、佛道を相承せざる黨類の邪念なり。いづれのところのいづれのときか、非身の他現ならん。まさにしるべし、このとき尊者は高座せるのみなり。身現の儀は、いまのたれ人も坐せるがごとくありしなり。この身、これ圓月相現なり。身現は方圓にあらず、有無にあらず、隱顯にあらず、八萬四千蘊にあらず、ただ身現なり。圓月相といふ、這裏是甚麼處在、說細說麤月なり。この身現は先須除我慢なるがゆえに龍樹にあらず、諸佛體なり。以表するがゆえに諸佛體を透脱す。しかあるがゆえに佛邊にかかはれず。佛性の、滿月を形如する虚明ありとも、圓月相を排列するにあらず。いはんや用辨も聲色にあらず、身現も色心にあらず、蘊處界にあらず。蘊處界に一似なりといへども、以表なり、諸佛體なり。これ說法蘊なり、それ無其形なり。無其形さらに無相三昧なるとき、身現なり。一衆いま圓月相を望見すといへども、目所未見なるは、說法蘊の轉機なり、現自在身の非聲色なり。即隱・即現は、輪相の進歩・退歩なり。復於座上、現自在身の正當恁麼時は、一切衆會、唯聞法音するなり、不覩師相なるなり。

We should listen for a while to the gāthā spoken by the Venerable:

*My body manifests a round moon form,  
Showing by which the body of the buddhas.*

It is “the round moon form” because it is the “body manifesting,” “showing by which” “the body of the buddhas.”<sup>157</sup> Therefore, we should study all long and short, square and round, in this “body manifesting.” For the “body” and its “manifesting” to be alienated from each other is

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actually says]” (that is, we should take the words literally as “not large and not small,” rather than imagining that they indicate an enormous expanse). On the idiosyncratic use of *keige* 置礙 (“to obstruct”), translated here by the passive “delimited,” see above, Note 8.

**for we make use of hearing that is thinking** (*shiryō naru chōshu o shitoku suru ga yue ni* 思量なる聽取を使得するがゆえに): An obscure remark that might be taken to mean that hearing [the principle expressed here] is itself (or involves?) a kind of thinking. Elsewhere, as well, Dōgen uses the colloquial *shitoku* 使得 (commonly, “to be O.K.,” “to work”) as a transitive verb in the sense “to use” or “to be able to use.”

**157 the “body manifesting,” “showing by which” “the body of the buddhas.”** (*sude ni shobuttai o ihyō shikitareru shingen* すでに諸佛體を以表しきたれる身現): Here and below, the translation seeks to preserve Dōgen’s use as nominal compounds the neologisms, “body manifesting” (*shingen* 身現) and “showing by which” (*ihyō* 以表) from Nāgārjuna’s lines, “My body manifests a round moon form, showing by which the body of the buddhas.” Like the English “manifest,” the verb *gen* 現 in the compound *shingen* 身現 (“body manifests”) can be used both transitively and intransitively (i.e., “body appears”). The emphasis here, as suggested by the following sentence, should probably be on the word *en* 圓 (“round”), which also has the senses “perfect,” “complete”: i.e., it is “round” because it is the perfect embodiment of the ultimate body of the buddhas.

not only to be in the dark about “the round moon shape”; it is not “the body of the buddhas.”<sup>158</sup> The thinking of fools who think that a transformation body temporarily manifested by the Venerable is what is meant by “a round moon form” is the false thought of a bunch that has not inherited the way of the buddhas.<sup>159</sup> Where and when would it be another manifestation that is not his body?<sup>160</sup>

We should realize that, at this time, it was just the Venerable assuming the high seat: the appearance that his body manifested was like anyone's sitting now.<sup>161</sup> This body — this is the manifestation of the “round moon form.” The “body manifesting” is not square or round; it is not being or non-being; it is not hidden or apparent; it is not an aggregate of eighty-four thousand: it is just the “body manifesting.”<sup>162</sup> The “round moon form” is the moon of “where are we here that we're talking of

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**158 For the “body” and its “manifesting” to be alienated from each other** (*shin to gen to ni tenso naru wa* 身と現とに轉疏なるは): Dōgen here takes apart his new compound *shingen* 身現 (“body manifesting”). “Alienated” translates *tenso* 轉疏 (“to turn away from”), as in the expression *tenso ten'on* 轉疏轉遠 (“to grow estranged, to grow distant”). The phrase may be taken to mean, “to think that the body and the manifestation of the body are distinct.”

**be in the dark about “the round moon form”** (*engetsu sō ni kuraki* 圓月相にくらき): The translation seeks to preserve what may be intended as a pun on the term *kuraki* くらき, commonly used in the sense “ignorant” or “oblivious” but bearing the primary sense “dark.”

**159 transformation body** (*keshin* 化身): i.e., an apparitional body manifest by a buddha or bodhisattva; a term regularly used to translate the Sanskrit *nirmāṇa-kāya*.

**a bunch that has not inherited the way of the buddhas** (*butsudō o sōjō sezarū tōrui* 佛道を相承せざる黨類): i.e., those without authentic transmission of the dharma. Dōgen uses the term *tōrui* 黨類 (“confederates”; also written 儻類) elsewhere, as here, in a dismissive sense.

**160 Where and when would it be another manifestation that is not his body?** (*izure no tokoro no izure no toki ka hi shin no ta gen naran* いづれのところのいづれのときか非身の他現ならん): A peculiar phrase that might also be read, “where and when would what is not his body manifest another?” However it is to be read, the point, as suggested by the following sentence, is presumably that the “full moon form” is Nāgārjuna's body.

**161 assuming the high seat** (*kōza seru* 高座せる): “The high seat” is a standard term for the place or office of Buddhist preaching, here put in verbal form.

**162 not hidden or apparent** (*onken ni arazu* 隠顯にあらず): The word “hidden” translates *on* 隠, rendered as “vanished” in the line in the quotation, “As soon as he had finished speaking, the disk form vanished.”

**an aggregate of eighty-four thousand** (*hachiman shisen un* 八萬四千蘊): The numeral 84,000 is a standard expression for an extremely large number; “aggregate” renders *un* 蘊, a standard translation of the Sanskrit *skandha*. Here, likely indicating the buddha's dharma body (*hosshin* 法身), comprised of the 84,000 teachings of the aggregate of dharmas (*hō'un* 法蘊; S. *dharma-skandha*).

*fine and talking of rough?*"<sup>163</sup> Since this "body manifesting" is "first you must eliminate self-conceit," it is not Nāgārjuna: it is the "body of the buddhas." Since it "shows by which," it transcends the "body of the buddhas."<sup>164</sup> Therefore, it has nothing to do with the confines of the buddha.<sup>165</sup>

Though buddha nature has a "spacious clarity" that takes a "shape like" "the full moon," it is not the case that it lines up with the "round moon form," let alone that its "explanations" are "sound or sight," or its "body manifesting" is form and mind, or the aggregates, spheres, and constituents.<sup>166</sup> Even if we say it completely resembles the aggregates,

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163 "where are we here that we're talking of fine and talking of rough?" (*shari ze jinmo shozai setsu sai setsu so* 這裏是甚麼處在說細說麤): A fixed rhetorical question, variants of which occur several times in the *Shōbōgenzō*. The force of the question is usually something like, "Where do you think we are, that we're talking about such trivial dualities?" Perhaps best known from the retort of the monk Puhua 普化 (dates unknown), when charged with being rough by Linji Yixuan 臨濟義玄 (d. 866) (*Linji lu* 臨濟錄, T.1985.47:b5-6; recorded also at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:174, case 96):

這裏是什麼所在、說麤說細。

Where are we here that we're talking of rough and talking of fine?

An identical remark is attributed to Huangbo Xiyun 黃檗希運 (dates unknown) in the *Biyan lu* 碧巖錄 (T.2003.48:152c9-10; quoted by Dōgen in the first chapter of his "Shōbōgenzō gyōji" 正法眼藏行持).

164 Since it "shows by which," it transcends the "body of the buddhas" (*ihyō suru ga yue ni shobutsu tai o tōdatsu su* 以表するがゆえに諸佛體を透脱す): Here again Dōgen plays with the expression "showing by which" (*ihyō* 以表) from Nāgārjuna's verse. Presumably, the argument is that, since the "body manifesting" is said to reveal the "body of the buddhas," it must transcend that body.

165 confines of the buddha (*buppen* 佛邊): A term that can imply either "the limits of" or "the vicinity of the buddha," it appears with some frequency in Zen texts, often in a dismissive sense, as in "to fall into the confines of the buddha" (*raku buppen* 落佛邊 — as opposed to the "unlimited" [*muhen* 無邊] buddha body) or "what is within the confines of the buddha" (*buppen ji* 佛邊事 — as opposed to "what lies beyond the buddha" [*butsu kōjō ji* 佛向上事]).

166 has a "spacious clarity" that takes a "shape like" "the full moon" (*mangetsu o gyōnyo suru komei ari* 滿月を形如する虚明あり): Dōgen is here again playing with the language of the quotation, in Kāṇadeva's statement, "because the signless samādhi has a shape like the full moon. The meaning of buddha nature is wide open, spacious and clear," treating "spacious and clear" (*komei* 虚明) as a noun modified by the novel verb "to shape like" (*gyōnyo su* 形如す).

it is not the case that it lines up with the "round moon form" (*engetsu sō o hairetsu suru ni arazu* 圓月相を排列するにあらず): I.e., it cannot be associated with the visible shape of the full moon.

form and mind (*shiki shin* 色心): I.e., the material and mental realms; "form" here renders *shiki* 色 (S. *rūpa*), standing for the objects of the eye or, more broadly, the physical senses.

bases, and constituents, it is “showing by which”; it is “the body of the buddhas.” It is the preaching of the aggregate of dharmas; and that is “without any shape.”<sup>167</sup> When “without any shape” is further the “signless samādhi,” it is “the body manifesting.” Even if we say the entire assembly was here gazing upon a “round moon form,” it is something “our eyes haven’t seen”; for it is the turning point of the preaching of the aggregate of dharmas; it is the “not sound or form” of “manifesting his body of freedom.”<sup>168</sup> “Then vanished” and “then manifest” are the stepping forward and stepping back of the form of the disk.<sup>169</sup> The very moment when, “*at his seat, he manifested his body of freedom*” is “*all the assembly merely hearing the sound of the dharma*,” is “not seeing the Master’s form.”

[03:37] {1:28}

尊者の嫡嗣迦那提婆尊者、あきらかに満月相を識此し、圓月相を識此し、身現を識此し、諸佛性を識此し、諸佛體を識此せり。入室瀉瓶の衆たとひおほしといへども、提婆と齊肩ならざるべし。提婆は半座の尊なり、衆會の導師なり、全座の分座なり。正法眼藏無上大法を正傳せること、靈山に摩訶迦葉尊者の座元なりしがごとし。龍樹未廻心のさき、外道の法にありしときの弟子おほかりしかども、みな謝遣しきたれり。龍樹すでに佛祖となれりしときは、ひとり提婆を付法の正嫡として、大法眼藏を正傳す。こ

**aggregates, spheres, and constituents** (*un jo kai* 蘊處界): Three common terms used in Buddhist writing to account for the psychophysical organism and its world: (a) the five *skandhas* (*goun* 五蘊): form (*shiki* 色; S. *rūpa*), sensation (*ju* 受; S. *vedanā*), perception (*sō* 想; S. *saṃjñā*), formations (*gyō* 行; S. *samskāra*), and consciousness (*shiki* 識; S. *viññāna*); (b) the twelve āyatanas (*jūni sho* 十二處): i.e., the six sense faculties (*kon* 根; S. *indriya*) and their objects (*kyō* 境; S. *viṣaya*); and (c) the eighteen *dhātus* (*jūhachi kai* 十八界): the six sense faculties, six sense objects, and six consciousnesses (*shiki* 識; S. *viññāna*). See Supplementary Notes, s.v. “Four elements and five aggregates.”

**167 preaching of the aggregate of dharmas** (*setsu hōun* 說法蘊): The “aggregate of dharmas” (S. *dharma-skandha*) is a standard reference to the collection of the Buddhist teachings; here, no doubt, playing on the term “aggregate” (*un* 蘊) and indicating the manifestation of the body as a teaching.

**168 the “not sound or form” of “manifesting his body of freedom”** (*gen jizai shin no hi shō shiki* 現自在身の非聲色): An awkward attempt to retain Dōgen’s playful nominative use of *hishōshiki* 非聲色 (“not sound or form”), from the final line of Nāgārjuna’s verse: “The explanations are not sound or form” (*yōben hi shōshiki* 用辯非聲色).

**169 “Then vanished” and “then manifest” are the stepping forward and stepping back of the form of the disk** (*soku on soku gen wa, rinsō no shinpo taiho nari* 即隱即現は、輪相の進歩退歩なり): “Then vanished and then manifest” (*soku on soku gen* 即隱即現) continues Dōgen’s play with “then it manifests” (see above, Note 151), adding “then vanished” from the line in the quotation, “As soon as he had finished speaking, the disk form then vanished.” “Stepping forward and stepping back” (*shinpo taiho* 進歩退歩) is an expression occurring regularly in Dōgen’s writings; it can refer simply to all the ordinary movements of the agent, or more specifically, to motion forward and back. Here, perhaps, it represents the manifesting and vanishing of the disk form. See Supplementary Notes, s.v. “Stepping forward and stepping back.”

れ無上佛道の單傳なり。しかあるに、僭偽の邪群、ままたに自稱すらく、われらも龍樹大士の法嗣なり。論をつくり義をあつむる、おほく龍樹の手をかれり。龍樹の造にあらず。むかしすてられし群徒の、人天を惑亂するなり。佛弟子はひとすちに、提婆の所傳にあらざらんは、龍樹の道にあらずとしるべきなり。これ正信得及なり。しかあるに、偽なりとしりながら稟受するものおほかり。謗大般若の衆生の愚蒙、あはれみかなしむべし。

The Venerable's legitimate heir, Venerable Kāṇadeva, clearly “knew this” full moon form, “knew this” round moon form, “knew this” body manifesting, “knew this” nature of the buddhas, “knew this” body of the buddhas.<sup>170</sup> Though there may have been many who entered the room and drained the jug, they could not have been of equal stature with Kāṇadeva.<sup>171</sup> Kāṇadeva was a venerable with a co-seat, a leader of the assembly, a shared seat with the whole seat.<sup>172</sup> His direct transmission of the treasury of the true dharma eye, the unsurpassed great dharma, was like Venerable Mahākāśyapa's being the prime seat on Vulture Peak.<sup>173</sup>

170 “**knew this**” (*shiki shi shi* 識此し): Dōgen has here created a new verb, “to know this,” from Kāṇadeva's question to the assembly, “Do you know this form or not?” (*shiki shi sō hi* 識此相否).

**nature of the buddhas** (*shobutsu shō* 諸佛性): Like the parallel expression “body of the buddhas,” this expression could also be read as a plural: “buddha natures” (*shobusshō*); see above, Note 149.

171 **entered the room and drained the jug** (*nisshitsu shabyō* 入室瀉瓶): To “enter the room” is a standard term for study with a Zen master; to “drain the jug” is to receive the teachings of the master, from the image of draining the contents of one jar into another.

172 **a venerable with a co-seat** (*hanza no son* 半座の尊): I.e., an elder honored by sharing the “seat” of the master. The rite of sharing the seat is best known from the story in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:33c5-8) of Buddha Prabhūtaratna's sharing the seat in his stūpa with Buddha Śākyamuni.

**a shared seat with the whole seat** (*zenza no bunza* 全座の分座): The “shared seat” here is probably synonymous with “co-seat”; in the Zen monastery, it represents one function of the head monk, or “head seat” (*shuso* 首座), standing in for the abbot. Dōgen's playful expression probably means something like, “a co-teacher who was a whole teacher.”

173 **treasury of the true dharma eye, the unsurpassed great dharma** (*shōbōgenzō mujō daihō* 正法眼藏無上大法): An unusual description of the content of Zen transmission, appearing elsewhere in the *Shōbōgenzō*; the more common form is “treasury of the true dharma eye, the wondrous mind of nirvāṇa” (*shōbōgenzō nehan myōshin* 正法眼藏涅槃妙心); see Supplementary Notes, s.v. “Treasury of the true dharma eye.”

**like Venerable Mahākāśyapa's being the prime seat on Vulture Peak** (*Ryōzen ni Makakashō sonja no zagen narishi ga gotoshi* 靈山に摩訶迦葉尊者の座元なりしがごとし): Reference to Śākyamuni's disciple, considered the First Ancestor of the Zen lineage. Vulture Peak (*Ryōzen* 靈山; S. Ḡṛdhraṭṭa) is the site in Magadha of the legendary first transmission of Zen from Śākyamuni to Mahākāśyapa. “Prime seat” (*zagen* 座元; also read *zogen*) is ordinarily a term for someone who has served as head monk in a monastery; here perhaps merely a reference to Mahākāśyapa's position as the inheritor of Śākyamuni's dharma.

Prior to Nāgārjuna's conversion, he had many disciples from the time he followed the teachings of an other path; but he sent them all away.<sup>174</sup> Once Nāgārjuna became a buddha and ancestor, he directly transmitted the treasury of the great dharma eye solely to Kāṇadeva as the direct descendant of the bequest of the dharma. This was the unique transmission of the unsurpassed way of the buddhas.<sup>175</sup> Nevertheless, a false bunch of usurpers willfully claimed of themselves, "We are also the dharma heirs of Bodhisattva Nāgārjuna." They made treatises and put together doctrines, many of which they ascribed to Nāgārjuna's hand.<sup>176</sup> They are not Nāgārjuna's works; they are [works of] the previously abandoned bunch deluding and confusing humans and devas. Disciples of the Buddha should know without doubt that what was not transmitted to Kāṇadeva is not the word of Nāgārjuna; this is believing correctly.<sup>177</sup> Nevertheless, there are many who accept them knowing they are apocryphal. How pitiful, how sad, the simpletons among living beings who disparage the great prajñā.

[03:38] {1:29}

迦那提婆尊者、ちなみに龍樹尊者の身現をさして、衆會につげていはく、此是尊者現佛性相、以示我等、何以知之、蓋以無相三昧、形如滿月、佛性之義、廓然虛明なり。

174 **Prior to Nāgārjuna's conversion** (*Ryūju mi kaishin* 龍樹未廻心): According to his hagiographies, before he converted to Buddhism, Nāgārjuna was a student of Brahmanical texts, no doubt the "other path" (*gedō* 外道) mentioned here.

175 **unique transmission** (*tanden* 單傳): While this term need not imply an exclusive dharma transmission to a single disciple, given the context here, it seems clear that Dōgen takes Kāṇadeva as Nāgārjuna's sole legitimate heir.

176 **They made treatises and put together doctrines, many of which they ascribed to Nāgārjuna's hand** (*ron o tsukuri, gi o atsumuru, ooku Ryūju no te o kareri* 論をつくり、義をあつむる、おほく龍樹の手をかれり): Or, perhaps, "many of which are borrowed from Nāgārjuna"; the expression *te o karu* 手をかる ("borrow a hand"), while most commonly meaning simply "to get help," may here include the sense of the "hand" of an author. The term *gi* 義, translated here as "doctrines," might also mean "teachings" or "works of interpretation." It is not clear what works Dōgen may have had in mind here.

177 **should know without doubt** (*hitosuji ni . . . shiru beki nari* ひとすちに . . . しるべきなり): Taking *hitosuji ni* in the sense "single-mindedly"; it might also mean here "as one" (i.e., "all [disciples of the buddha], as a single group").

**this is believing correctly** (*kore shō shin toku gyū nari* これ正信得及なり): The form *shin toku gyū* (literally, "faith can reach it") is a common Chinese idiom for "to believe," as in expressions like *xu shi xin de ji* 須是信得及 ("believe it") or *huan xin di ji* 還信得及麼 ("can you believe it?").



Venerable Kāṇadeva then pointed out Venerable Nāgārjuna's body manifesting and admonished the assembly, saying,<sup>178</sup>

*This Venerable's manifesting the form of buddha nature to show it to us. How do we know it? Because the signless samādhi has a shape like the full moon. The meaning of buddha nature is wide open, spacious and clear.*

[03:39]

いま天上・人間、大千法界に流布せる佛法を見聞せる前後の皮袋、たれか道取せる、身現相は佛性なりと。大千界には、ただ提婆尊者のみ道取せるなり。餘者はただ、佛性は眼見・耳聞・心識等にあらず、とのみ道取するなり。身現は佛性なり、としらざるゆえに道取せざるなり。祖師のおしむにあらざれども、眼耳ふさがれて見聞することあたはざるなり。身識いまだおこらずして、了別することあたはざるなり。無相三昧の形如満月なるを望見し禮拜するに、目未所覩なり。佛性之義、廓然虚明なり。

Among the prior and later skin bags who have seen and heard the buddha dharma that has now spread among devas and humans and throughout the dharma realms of the great chiliocosm, who else has said that the form of the body manifesting is buddha nature?<sup>179</sup> In the great chiliocosm, only Venerable Kāṇadeva has said it. The others say only that buddha nature is not something the eye sees or the ear hears or the mind knows; they have not said it because they do not know that the body manifesting is buddha nature. It is not that the Ancestral Master begrudged [teaching them], but they close their eyes and ears and cannot see or hear him. Never having known it with their bodies, they cannot discern it.<sup>180</sup> While gazing upon and bowing to the fact that the signless samādhi has a “shape like the full moon,” their eyes haven't seen it.<sup>181</sup> It is “the meaning of buddha nature, wide open, spacious and clear.”

178 **Venerable Kāṇadeva** (*Kanadaiba sonja* 迦那提婆尊者): This passage simply repeats the earlier quotation of Kāṇadeva, with an introduction in Japanese.

179 **prior and later skin bags** (*zengo no hitai* 前後の皮袋): i.e., “Buddhist teachers throughout history.” For the meaning of the metaphor and other examples of its usage, see Supplementary Notes, s.v. “Bag of skin.”

180 **Never having known it with their bodies, they cannot discern it** (*shinshiki imada okorazushite, ryōbetsu suru koto atawazaru nari* 身識いまだおこらずして、了別することあたはざるなり): In the expression translated “known with their bodies” (*shinshiki* 身識), Dōgen has created a new term by substituting “body” (*shin* 身) for “mind” (*shin* 心) in the preceding expression “the mind knows.” The word *ryōbetsu* 了別 (“discern”) is a standard Buddhist term used variously for “cognition,” “perception,” “comprehension,” etc.

181 **their eyes haven't seen it** (*moku mishoto* 目未所覩): Variation on the assembly's description of buddha nature as “our eyes haven't seen it” (*moku shomiken* 目所未見).

## [03:40] {1:30}

しかあれば、身現の説佛性なる、虚明なり、廓然なり。説佛性の身現なる、以表諸佛體なり。いづれの一佛二佛か、この以表を佛體せざらん。佛體は身現なり、身現なる佛性あり。四大五蘊と道取し會取する佛量祖量も、かへりて身現の造次なり。すでに諸佛體といふ、蘊處界のかくのごとくなるなり。一切の功德、この功德なり。佛功德は、この身現の窮盡し、囊括するなり。一切無量無邊の功德の往來は、この身現の一造次なり。

Therefore, that the body manifesting is the preaching of buddha nature is “a spacious clarity,” is “a wide openness”; that the preaching of dharma nature is the body manifesting is “*showing by which the body of the buddhas*.” Which one buddha or two buddhas does not “buddha body” this “showing by which”?<sup>182</sup> The buddha body is the body manifesting, has a buddha nature that is the body manifesting. Even the measure of a buddha or the measure of an ancestor that speaks of and understands it as the four elements and five aggregates is, nevertheless, the hasty act of the body manifesting.<sup>183</sup> Since they are called “the body of the buddhas,”

182 **does not “buddha body” this “showing by which”** (*kono ihyō o buttai sezararu* この以表を佛體せざらん): An ugly attempt to capture an odd locution that continues the earlier play on “showing by which” as a noun and treats the noun “buddha body” (*buttai* 佛體) as a verb. The meaning is probably something like, “[is there any buddha that] does not embody the act of showing the buddha body?” or, perhaps, “[is there any buddha that] does not show himself as the buddha body?”

183 **the measure of a buddha or the measure of an ancestor** (*butsuryō soryō* 佛量祖量): Though not particularly common in Zen texts, the term *butsuryō* 佛量 appears several times in Dōgen writings, often in a sense traditionally interpreted as “the thinking of a buddha” (*hotoke no shiryō* 佛の思量) or “the power of a buddha” (*hotoke no rikiryō* 佛の力量); see Supplementary Notes, s.v. “Measure of the buddha.” The unusual term *soryō* 祖量 is no doubt employed to reflect the common compound “buddhas and ancestors” (*busso* 佛祖); see Supplementary Notes, s.v. “Buddhas and ancestors.” The specific reference here is likely to a saying on the four elements and five aggregates by the famous Tang-dynasty Chan master Zhaozhou Congshen 趙州從諗, which Dōgen quotes in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:270, case 88) and elsewhere. See Supplementary Notes, s.v. “Four elements and five aggregates.”

**the hasty act of the body manifesting** (*shingen no zōji* 身現の造次): Or, perhaps “a fleeting occurrence of the body manifesting.” Here and in the following “single hasty act” (*ichi zōji* 一造次), the translation seeks to reflect the common use of the term *zōji* 造次 in the sense of something done “in haste,” “on the spot,” something done “rashly” or “haphazardly”; the term can also mean (and is more often interpreted here to mean) “a short time,” “a while,” “momentary,” “transitory,” etc. Elsewhere Dōgen uses the term in a pejorative sense when he accuses a monk of “wild, hasty acts” (*araarashiki zōji* あらあらしき造次) (“Shōbōgenzō shin fukatoku” 正法眼藏心不可得, DZZ.1:86) and in a positive sense when he quotes the saying “the hasty [or transient] mind is the way” (*zōji shin kore dō* 造次心これ道) (*Himitsu* MS of “Shōbōgenzō shin fukatoku” 正法眼藏心不可得, DZZ.2:509).

the aggregates, bases, and constituents are like this.<sup>184</sup> All their virtues are this virtue.<sup>185</sup> The virtues of a buddha complete and envelop this body manifesting; the comings and goings of all his incalculable, limitless virtues are a single hasty act of this body manifesting.<sup>186</sup>

[03:41]

しかあるに龍樹・提婆師資よりのち、三國の諸方にある前代後代、ままたに佛學する人物、いまだ龍樹・提婆のごとく道取せず。いくばくの經師・論師等か、佛祖の道を蹉過する。大宋國むかしよりこの因縁を畫せんとするに、身に畫し、心に畫し、空に畫し、壁に畫することあたはず、いたづらに筆頭に畫するに、法座上に如鏡なる一輪相を圖して、いま龍樹の身現圓月相とせり。すでに數百歳の霜華も開落して、人眼の金屑をなさんとすれども、あやまるといふ人なし。あはれむべし、萬事の蹉跎たることかくのごときなる。もし身現圓月相は一輪相なりと會取せば、眞箇の畫餅一枚なり。弄他せん、笑也笑殺人なるべし。かなしむべし、大宋一國の在家・出家、いづれの一箇も龍樹のことばをきかず、しらず、提婆の道を通ぜず、みざること。いはんや身現に親切ならんや。圓月にくらし、満月を虧闕せり。これ稽古のおろそかなるなり、慕古いたらざるなり。古佛・新佛、さらに眞箇の身現にあふて、畫餅を賞翫することなかれ。

Nevertheless, following the master and disciple Nāgārjuna and Kāṇadeva, in prior and later generations throughout all quarters in the three countries, people who have occasionally studied Buddhism, have never said anything like Nāgārjuna and Kāṇadeva.<sup>187</sup> How many sūtra masters and treatise masters have missed the words of the buddhas and

184 Since they are called “the body of the buddhas,” the aggregates, bases, and constituents are like this (*sude ni shobutsu tai to iu, un sho kai no kaku no gotoku naru nari* すでに諸佛體といふ、蘊處界のかくのごとくなるなり): Recalling Dōgen’s earlier remark, “even if we say [the body manifesting] completely resembles the aggregates, fields, and constituents, it is ‘showing by which’; it is ‘the body of the buddhas.’” Presumably the antecedent of “like this” is “the hasty act of the body manifesting.”

185 All their virtues are this virtue (*issai no kudoku, kono kudoku nari* 一切の功德、この功德なり): Or, perhaps, “all virtues are this virtue”; the translation supplies the pronoun “their,” taking as the antecedent “the aggregates, fields, and constituents.” The antecedent of “this” is again presumably “the hasty act of the body manifesting.” The term *kudoku* 功德, rather like the English “virtue,” can carry a sense both of (a) a “quality,” or “attribute” (especially a positive quality) (S. *guṇa*), and (b) a moral property, state, or action — in the Buddhist context, “good karma,” or “merit” (S. *punya*); the former sense is the likelier one in this passage.

186 are a single hasty act of this body manifesting (*kono shingen no ichi zōji nari* この身現の一造次なり): Or, perhaps, “are each a single hasty act of this body manifesting.”

187 prior and later generations throughout all quarters in the three countries (*sangoku no shohō ni aru zendai kōdai* 三國の諸方にある前代後代): I.e., heads of the monastic establishments of India, China, and Japan.

ancestors?<sup>188</sup> In the Land of the Great Song, from long ago, in trying to paint this episode, being unable to paint it on their bodies, paint it on their minds, paint it on the sky, paint it on a wall, they have pointlessly painted it with a brush, depicting on a dharma seat the form of a disk that is like a mirror and taking it as this [scene of] Nāgārjuna's body manifesting a round moon form.<sup>189</sup> Already for hundreds of years of frost and flowers blossoming and falling, although they would have formed gold dust in people's eyes, no one has said they are wrong.<sup>190</sup> What a pity that everything has gone amiss like this.<sup>191</sup>

If we understand the body manifesting a round moon form to be the form of a disk, it is a real painted cake.<sup>192</sup> To play around with that —

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**188 people who have occasionally studied Buddhism** (*mama ni butsugaku suru nin-motsu* ままに佛學する人物): Taking *mama* as 間間 (“on occasion,” “now and then”); likely a sarcastic reference to the insufficient study of the “prior and later generations.”

**missed the words of the buddhas and ancestors** (*busso no dō o shaka suru* 佛祖の道を蹉過する): Or “missed the way of the buddhas and ancestors.” The translation takes the term *dō* 道 here in the sense of “speech,” referring specifically to the words of Nāgārjuna and Kānadeva; it could also be taken as “path.” The term *shaka* 蹉過 (also read *saka*) occurs often in Dōgen's writing; it has the sense “to pass by,” “to miss [an opportunity],” “to overlook [a passage in a text].”

**189 paint it on their bodies** (*shin ni ga shi* 身に畫し): Here, and in the following “paint it on their bodies, paint it on their minds, paint it on the sky, paint it on a wall,” the translation treats the particle *ni* as a locative marker, whereas in the subsequent “painted it with a brush tip,” it is taken as an instrumental. The more radically consistent version would read “paint it with their bodies,” etc. The phrase “paint it on the sky” (*kū ni ga shi* 空に畫し) could also be taken as “paint it on space,” or “paint it on emptiness.”

**on a dharma seat** (*hōza jō* 法座上): The *hōza* 法座 is the seat of the teacher at an assembly.

**190 Already for hundreds of years of frost and flowers blossoming and falling** (*sude ni sūhyaku sai no sōke mo kairaku shite* すでに數百歳の霜華も開落して): The expression “frost and flowers” (*sōke* 霜華, more often read *sōka*) is a common literary expression for autumn and spring — hence, a year. Since Dōgen has here modified the expression with the term “years” (*sai* 歳), this use seems somewhat redundant; given the predicate “blossom and fall” (*kairaku* 開落), which would seem to apply only to flowers, it may be that he is playing on the other poetic meaning of *sōke*, “frost flowers.”

**although they would have formed gold dust in people's eyes** (*ningen no kinsetsu o nasan to suredomo* 人眼の金屑をなさんとすれども): From the common proverb, found in Buddhist texts, “gold dust may be precious, but it blinds when it gets in the eyes” (*kinsetsu sui ki raku gen jō ei* 金屑雖貴落眼成翳).

**191 that everything has gone amiss like this** (*banji no sada taru koto kaku no gotoki naru* 萬事の蹉跎たることかくのごときなる): More literally, “that [people] have stumbled over the myriad things”; the predicate *sada* 蹉跎 means to “lose one's footing,” “to be tripped up,” etc.

**192 a real painted cake** (*shinko no gabyō ichimai* 眞箇の畫餅一枚): Dōgen is playing here on both the round shape of the image and, more profoundly, on the well-known

what a laugh!<sup>193</sup> How sad that not a single one among the householders and renunciants in the entire Land of the Great Song has heard or known Nāgārjuna's words, has penetrated or seen Kāṇadeva's saying — much less has been intimate with the body manifesting. They are in the dark about the round moon; they have made the full moon wane.<sup>194</sup> This is neglect of investigating the ancient; it is lack of admiration for the ancients.<sup>195</sup> Old buddhas and new buddhas, going on to meet the real body manifesting, do not enjoy the painted cake!<sup>196</sup>

[03:42] {1:31}

しるべし、身現圓月相の相を畫せんには、法座上に身現相あるべし。揚眉瞬目、それ端直なるべし。皮肉骨髓正法眼藏、かならず兀坐すべきなり。破顔微笑、つたはるべし、作佛作祖するがゆえに。この畫いまだ月相ならざるには、形如なし、説法せず、聲色なし、用辨なきなり。もし身現をもとめば、圓月相を圖すべし。圓月相を圖せば、圓月相を圖すべし、身現圓月相なるがゆえに。圓月相を畫せんとき、滿月相を圖すべし、滿月相を現ずべし。しかあるを、身現を畫せず、圓月を畫せず、滿月相を畫せず、諸佛體を圖せず、以表を體せず、説法を圖せず、いたづらに畫餅一枚を圖す、用作什麼。これを急著眼看せん、たれか直至如今飽不飢ならん。月は圓形なり、圓は身現なり。圓を學するに、一枚錢のごとく學することなかれ、一枚餅に相似することなかれ。身相圓月身なり、形如滿月形なり。一枚錢・一枚餅は、圓に學習すべし。

Chan proverb that “a painted cake can't satisfy hunger” (*gabyō fukajū ki* 畫餅不可充飢); see Supplementary Notes, s.v. “A painted cake can't satisfy hunger,” for the source of that saying. The attributive modifier “real” (*shinko no* 眞箇の) here probably carries the colloquial emphatic sense (as in, e.g., “a real fool”), a sense seen again below, section 44: “The bunch like this are real beasts” (*kaku no gotoku no yakara wa shinko ze chikushō nari* かくのごとくのやからは眞箇は畜生なり).

193 **To play around with that — what a laugh!** (*rō ta sen, shō ya shōsatsu nin naru beshi* 弄他せん、笑也笑殺人なるべし): The antecedent of “that” is likely the “painted cake” (or, perhaps, the painted disk). “What a laugh” is a loose translation of a Chinese phrase meaning something like, “laugh, it's laughable.” The idiom *shōsatsu nin* 笑殺人 should probably be understood as “make people laugh,” with the verb *satsu* 殺 (“to kill”) taken with *shō* 笑 (“to laugh”) as an intensive.

194 **made the full moon wane** (*mangetsu o kiketsu seri* 滿月を虧闕せり): Dōgen has here artfully made a transitive verb of the “waning” of the moon.

195 **investigating the ancient** (*keiko* 稽古); **admiration for the ancients** (*boko* 慕古): Two fixed expressions from Chinese literature for the knowledge and appreciation of classical tradition as guide; both occur with great frequency in Dōgen's writing — often, as here, in laments over the decline of Buddhist tradition.

196 **Old buddhas and new buddhas** (*kobutsu shinbutsu* 古佛新佛): Terms of ambiguous reference. They may be taken simply to mean “Buddhists of past and present” (some would take them in a more “theological” sense to indicate “Buddhists, who are at once buddhas by nature and practicing buddhas”). Though the terms appear together elsewhere in Dōgen's work, it is unusual to find them used, as here, in direct address; it is unclear whether Dōgen is addressing his own audience or the “householders and renunciants” of the Song. See Supplementary Notes, s.v. “Old buddha.”

We should know that, in painting the “body manifesting a round moon form,” it should have the form of the body manifesting on the dharma seat. *Raising the eyebrows and blinking the eyes* should be authentic.<sup>197</sup> The skin, flesh, bones, and marrow, the treasury of the true dharma eye, should always be sitting fixedly.<sup>198</sup> It should convey *breaking into a smile*; for it is making a buddha, making an ancestor.<sup>199</sup> Where this painting fails to achieve the moon form, it has no “shape like,” is not “preaching the dharma,” has no “sound or sight,” has no “explanations.”<sup>200</sup>

**197 Raising the eyebrows and blinking the eye should be authentic** (*yōbi shunmoku, sore tanjiki naru beshi* 揚眉瞬目、それ端直なるべし): The expression “raising the eyebrows and blinking the eyes” (*yōbi shunmoku* 揚眉瞬目), occurring several times in the *Shōbōgenzō*, is a set phrase used in Zen texts to represent the ordinary actions through which Buddhism is expressed; see Supplementary Notes, s.v. “Raise the eyebrows and blink the eyes.” The English “authentic” is a loose translation of *tanjiki* 端直, a term usually meaning “upright and straightforward”: here, presumably, used less as an ethical than as an aesthetic quality: “true to life,” “realistically portrayed.”

**198 The skin, flesh, bones, and marrow, the treasury of the true dharma eye, should always be sitting fixedly** (*hi niku kotsu zui shōbōgenzō, kanarazu gotsuza su beki nari* 皮肉骨髓正法眼藏、かならず兀坐すべきなり): The grammatical relationship between “the skin, flesh, bones, and marrow” and “the treasury of the true dharma eye” is unclear; the translation treats them in apposition, as two ways of expressing the Zen tradition. See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow,” “Treasury of the true dharma eye.” The term *gotsuza* 兀坐 (C. *wuzuo*), translated here as “sitting fixedly,” is regularly used in reference to seated meditation, or *zazen* 坐禪, and occurs frequently in Dōgen’s work; see Supplementary Notes, s.v. “Sit fixedly.” The sense of this sentence seems to be that the Zen tradition should be depicted [as “the shape of the body manifested”] seated in meditation.

**199 It should convey breaking into a smile** (*hagan mishō tsutawaru beshi* 破顔微笑つたはるべし): A reference to the famous story of the first transmission of Zen from Śākyamuni to Mahākāśyapa, which Dōgen records in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:258, case 253); see Supplementary Notes, s.v. “Break into a smile.”

**making a buddha, making an ancestor** (*sabutsu saso suru* 作佛作祖する): Or “becoming a buddha, becoming an ancestor.” The translation assumes that the diction of this passage reflects the famous episode, much treasured by Dōgen, involving Mazu Daoyi 馬祖道一 and his teacher, Nanyue Huairang 南嶽懷讓 (*Jingde chuandeng lu*, T.2076.51:240c20):

大德坐禪圖什麼。一曰、圖作佛。

[Nanyue asked.] “Most Virtuous One, what are you figuring to do, sitting there in meditation?”

Daoyi said, “I’m figuring to make a buddha.”

See Supplementary Notes, s.v. “Nanyue polishes a tile.”

**200 it has no “shape like”** (*gyōnyo nashi* 形如なし): Dōgen has here created a nominal compound from Kāṇadeva’s statement, “because the signless samādhi has a shape like the full moon” (*gyō nyō mangetsu* 形如滿月). The three subsequent characteristics in this sentence (“preaching the dharma,” “sound or sight,” and “explanations”) are taken from Nāgārjuna’s verse.

If we seek the body manifesting, we should depict the “round moon form.”<sup>201</sup> If we are depicting the round moon form, we should depict the round moon form; for [it says,] “My body manifests the round moon form.” When we would paint the round moon form, we should depict the form of the full moon, we should manifest the form of the full moon.<sup>202</sup> But without painting the body manifesting, without painting the round moon, without painting the form of the full moon, without depicting the body of the buddhas, without embodying the “showing by which,” without depicting the preaching of the dharma, just pointlessly to depict a painted cake — what good is that?<sup>203</sup> To look at it, who would be satisfied as I am now and not hungry?<sup>204</sup> The moon is a round shape; “round” is the body manifesting: when you study “round,” do not study it in something like a coin; do not liken it to a cake.<sup>205</sup> The form of the body

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**201 If we seek the body manifesting, we should depict the “round moon form”** (*moshi shingen o motomeba, engetsu sō o zu su beshi* もし身現をもとめば、圓月相を圖すべし): The English “depict” for the verb *zu* 圖 masks what may be a significant ambiguity in Dōgen’s use of the term here and throughout this passage: in addition to its sense “to draw,” “to picture,” etc., the term has the meaning “to plan for,” “to anticipate,” “to ‘figure’ on doing or getting,” etc., as in the expression “figuring to make a buddha” (*zu sabutsu* 圖作佛). In this latter sense, then, the sentence could be rendered, “if we seek to get (or get at) the body manifesting, we should figure to make a round (or perfect) moon.” This additional connotation of the verb *zu* as the intention to become awakened reminds us that the other key terms in our passage here can also be taken in “nonvisual” senses masked by the translation — *en* 圓 (“round,” in “the round moon”) as “perfect”; *man* 滿 (“full,” in “the full moon”) as “complete” — and encourages us to read the passage as something more than art criticism.

**202 we should manifest the form of the full moon** (*mangetsu sō o genzu beshi* 満月相を現すべし): Dōgen has here borrowed the verb “manifest” from “the body manifesting”; it is unclear whether the manifestation occurs in the painting or the artist (or both).

**203 without embodying the “showing by which”** (*ihyō o tai sezu* 以表を體せず): Another awkward attempt to render Dōgen’s playful use of *ihyō* 以表 as a noun (see above, Note 157).

**204 who would be satisfied as I am now and not hungry?** (*tare ka jikishi nyokon hō fuki naran* たれか直至如今飽不飢ならん): Dōgen is here playing on the painted cake that “doesn’t satisfy one’s hunger,” borrowing a common saying in Chan texts that suggests satiation with the dharma. The expression is also written 直至如今飽不饑; a frequent variant, also found in the *Shōbōgenzō*, is *jikishi nyokon hōshōshō* 直至如今飽餉餉 (“I’ve been completely full right up till now”).

**205 The moon is a round shape; “round” is the body manifesting** (*tsuki wa engyō nari, en wa shingen nari* 月は圓形なり、圓は身現なり): If we read the glyph *en* 圓 here as “perfect” rather than “round,” this passage might be paraphrased, “The round moon represents the shape of perfection; what Nāgārjuna manifests is this perfection. Do not think that the word ‘round’ here simply means something round, like a coin or a cake.”

is the body of the round moon; its “shape like” is the shape of the full moon.<sup>206</sup> The coin and the cake, we should study in “round.”<sup>207</sup>

[03:43]

予、雲遊のそのかみ、大宋國にいたる。嘉定十六年癸未秋のころ、はじめて阿育王山廣利禪寺にいたる。西廊の壁間に、西天東地三十三祖の變相を畫せるをみる。このとき領覽なし。のちに寶慶元年乙酉夏安居のなかにかさねていたるに、西蜀の成桂知客と廊下を行歩するついでに、予、知客にとふ、這箇是什麼變相。知客いはく、龍樹身現圓月相。かく道取する顔色に鼻孔なし、聲裏に語句なし。予いはく、眞箇は一枚畫餅相似。ときに知客大笑すといへども、笑裏無刀、破畫餅不得なり。すなはち知客と予と、舍利殿および六殊勝地等にいたるあひだ、數番舉揚すれども、疑著するにもおよばず。おのづから下語する僧侶も、おほく都不是なり。予いはく、堂頭にとふてみん。ときに堂頭は大光和尚なり。知客いはく、他無鼻孔對不得、如何得知。ゆえに光老にとはず。恁麼道取すれども、桂兄も會すべからず。聞説する皮袋も道取せるなし。前後の粥飯頭、みるにあやしまず、あらためなをさず。又、畫することうべからざらん法は、すべて畫せざるべし。畫すべくは端直に畫すべし。しかあるに身現の圓月相なる、かつて畫せるなきなり。

In the past, during my wanderings, I reached the Land of the Great Song. In the autumn of the junior water year of the sheep, the sixteenth year of Jiading, I went to the Guangli Chan Monastery on Mount Ayuwang.<sup>208</sup> On the wall of the west corridor, I saw painted illustrations of the thirty-three ancestors of Sindh in the West and the Land of the East.<sup>209</sup> At the time, I had no grasp of them.

206 **The form of the body is the body of the round moon; its “shape like” is the shape of the full moon** (*shinsō engetsu shin nari, gyō nyo mangetsu gyō nari* 身相圓月身なり、形如滿月形なり): This sentence might also be parsed, “The round moon of the form of the body is the body [manifested]; the ‘shape like the full moon’ is the shape [of that body].”

207 **The coin and the cake, we should study in “round”** (*ichimai sen ichimai byō wa, en ni gakushū su beshi* 一枚錢一枚餅は、圓に學習すべし) I.e., “we should understand the roundness of the coin and cake through the meaning of “round” in “the round moon.”

208 **autumn of the junior water year of the sheep, the sixteenth year of Jiading** (*Katei jūroku nen kimi shū* 嘉定十六年癸未秋): I.e., 1223, the tenth stem, eighth branch of the sexagenary calendar; the Jiading era of the Song Emperor Ningzong 寧宗, lasting from 1208 to 1225. The autumn date would have been within just a few months of Dōgen’s arrival at Mount Tiantong.

**Guangli Chan Monastery on Mount Ayuwang** (*Aikuōzan Kōri zenji* 阿育王山廣利禪寺): I.e., the monastery better known as Ayuwangsi 阿育王寺. Mount Ayuwang (“King Aśoka Mountain”) is located in present-day Zhejiang, just west of Mount Tiantong. The monastery there is said to have been founded in the fifth century; in Dōgen’s day, it was famous for its relic of the Buddha and was ranked among the “five mountains” (*gozan* 五山), the leading Chan institutions supposed to have been recognized by the Southern Song court.

209 **the thirty-three ancestors of Sindh in the West and the Land of the East** (*Saiten Tōchi sanjūsan so* 西天東地三十三祖): I.e., the Zen ancestral lineage of India and China through the Sixth Ancestor, Huineng 慧能.



Later, when I went again during the summer retreat of the junior wood year of the rooster, the first year of Baoqing, while walking in the corridor with Guest Prefect Cheng Gui of Western Shu, I asked the Guest Prefect, “What is this portrait?”<sup>210</sup>

The Guest Prefect said, “*Nāgārjuna’s body manifesting the round moon form.*” He spoke like this with no nose on his face, no words in his voice.<sup>211</sup>

I said, “*This really looks like a painted cake.*” Whereupon, the guest prefect gave a great laugh, but *in the laugh there was no blade, and he could not break the painted cake.*<sup>212</sup>

While the guest prefect and I were going to the *śarīra* hall and the six outstanding sites, I raised this with him several times, but he never even had doubts about it.<sup>213</sup> Most of the monks who volunteered comments were also completely wrong.

I said, “Let’s ask the Head of Hall.” At the time, the head of hall was Reverend Daguang.<sup>214</sup>

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210 **the summer retreat of the junior wood year of the rooster, the first year of Baoqing** (*Hōkyō gannen itsuyū ge angō* 寶慶元年乙酉夏安居): i.e., 1225, second stem, tenth branch of the sexagenary calendar; the Baoqing era of the Emperor Lizong 理宗, covering 1225-1228. Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth lunar month to the fifteenth of the seventh month. This event would have taken place just prior to the start of Dōgen’s study with Tiantong Rujing 天童如淨.

**Guest Prefect Cheng Gui of Western Shu** (*Seishoku no Jōkei shika* 西蜀の成桂知客): A figure otherwise unknown. The “guest prefect” (*shika* 知客) is the monastic officer in charge of visitors. “Western Shu” is the name of an ancient kingdom in present-day Sichuan; probably used here simply to indicate the Sichuan region.

211 **no nose on his face, no words in his voice** (*ganshiki ni bikū nashi, shōri ni goku nashi* 顔色に鼻孔なし、聲裏に語句なし): Probably meaning something like, “his facial expression showed he had no substance, and his tone of voice revealed he had nothing to say”; see Supplementary Notes, s.v. “Nose.”

212 **in the laugh there was no blade, and he could not break the painted cake** (*shōri mu tō, ha gabyō futoku* 笑裏無刀、破畫餅不得): Or “in the laugh there was no blade that could cut the painted cake”; the translation of the verb *ha* 破 as “break” takes it in the sense, “to attack a problem” or “to solve a case.” The “blade” (*tō* 刀) is a metaphor for the insight that informs a Zen master’s laugh (or words) and is intended to cut off a disciple’s deluded thinking. Dōgen will use the idiom again below. The *kōan* that is the *locus classicus* of this idiom is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:258, case 253); see Supplementary Notes, s.v. “A blade within the laugh.”

213 **the śarīra hall and the six outstanding sites** (*shari den oyobi roku shushō chi tō* 舍利殿および六殊勝地等): i.e., the hall at Ayuwang enshrining its famous relic of the Buddha and six famous sites (unidentified) at the monastery.

214 **head of hall** (*dōchō* 堂頭): i.e. the abbot.

**Reverend Daguang** (*Daikō oshō* 大光和尚): His biography is unknown.

The guest prefect said, “He has no nose and couldn’t answer. What could he know?”

So, we did not ask Old Daguang. Though he talked like this, Elder Brother Cheng Gui also did not understand; and the skin bags who were listening also had nothing to say. Prior and later heads of meals had seen it without having doubts about it or correcting it.<sup>215</sup> Again, a dharma that cannot be painted should not be painted at all; what is to be painted, should be painted authentically.<sup>216</sup> Nevertheless, that the body manifesting is the round moon form has never been painted.

[03:44] {1:32}

おほよそ佛性は、いまの慮知念覺ならんと見解することさめざるによりて、有佛性の道にも、無佛性の道にも、通達の端を失せるがごとくなり、道取すべきと學習するもまれなり。しるべし、この疏忽は廢せるによりてなり。諸方の粥飯頭、すべて佛性といふ道得を、一生いはずしてやみぬるもあるなり。あるひはいふ、聽教のともがら佛性を談ず、參禪の雲衲はいふべからず。かくのごとくのやからは、眞箇は畜生なり。なにといふ魔黨の、わが佛如來の道にまじはりけがさんとするぞ。聽教といふことの佛道にあるか、參禪といふことの佛道にあるか。いまだ聽教・參禪といふこと、佛道にはなしとしるべし。

In sum, because they have not awakened from the view that buddha nature is our present thinking and perceiving, they seem to have lost the point from which to penetrate either the words “have buddha nature” or the words “have no buddha nature,” and even those who study that we should speak of them are rare.<sup>217</sup> We should realize that this neglect is due to a decline. Among the heads of meals in all quarters, there are even

215 **Prior and later heads of meals** (*zengo no shukuhantō* 前後の粥飯頭): I.e., “abbot one after another.” The use of the term “head of meals” in reference to the abbot is sometimes said to reflect his ranking in the order of the meal service. Among the previous abbots of Mount Ayuwang was Dahui Zonggao 大慧宗杲 (1089-1163), arguably the most famous Chan monk of the Southern Song and a figure that Dōgen would come to criticize in his later writings.

216 **a dharma that cannot be painted** (*ga suru koto u bekarazaran hō* 畫することうべからざらん法): The glyph *hō* 法 (“dharma”) can be understood as “thing” or, perhaps more likely here, as “teaching.”

**what is be painted, should be painted authentically** (*ga subeku wa tanjiki ni ga su beshi* 畫すべくは端直に畫すべし): For this sense of *tanjiki* 端直 (“authentic”), see above, Note 197.

217 **because they have not awakened** (*samezaru ni yorite* さめざるによりて): The subject is unexpressed; presumably, the “heads of meals” discussed in the preceding paragraph and below.

**thinking and perceiving** (*ryo chi nen kaku* 慮知念覺): A loose translation of terms for cognitive functions not commonly found as a set in Buddhist literature but appearing several times in the *Shōbōgenzō*, where they seem to stand collectively for the ordinary operations of consciousness. The translation takes them as two compound expressions (the first of which does occur elsewhere in the *Shōbōgenzō* in reference to the thinking

those who have spent their entire lives without ever speaking of buddha nature.<sup>218</sup> Or they say, “those who listen to the teachings talk of buddha nature; those robed in clouds who study Zen shouldn’t speak of it.”<sup>219</sup> The lot like this are really beasts.<sup>220</sup> What minions of Māra are these that have infiltrated our way of the buddhas, the tathāgatas, and seek to defile it? Is there something called “listening to the teachings” in the way of the buddhas? Is there something called “studying Zen” in the way of the buddhas? We should realize that there has never been anything called “listening to the teachings” or “studying Zen” in the way of the buddhas.

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[03:45] {1:33}

杭州鹽官縣齋安國師は、馬祖下の尊宿なり。ちなみに衆にしめしていはく、一切衆生有佛性。

National Teacher Qian of Yanguang District in Hangzhou was a venerable under Mazu.<sup>221</sup> On one occasion, he addressed the assembly saying, “*All living beings have buddha nature.*”

mind); as individual terms, they might be rendered “considering, knowing, thinking, and perceiving.” See Supplementary Notes.

**lost the point from which to penetrate** (*tsūdatsu no tan o shisseru* 通達の端を失せる): Taking *tan* 端 in the sense “beginning” (or, perhaps, “first premise”).

**218 there are even those who have spent their entire lives without ever speaking of buddha nature** (*subete bushhō to iu dōtoku o, isshō iwazu shite yaminuru mo aru nari* すべて佛性といふ道得を、一生いはずしてやみぬるもあるなり): In his “Shōbōgenzō sesshin sesshō” 正法眼藏説心説性 (DZZ.1:450), Dōgen returns to this theme, in a criticism of the former abbot of Mount Ayuwang, Dahui Zonggao 大慧宗杲, for warning against talking about buddha nature.

**219 “those who listen to the teachings”** (*chōkyō no tomogara* 聴教のともがら); **“those robed in clouds who study Zen”** (*sanzen no unnō* 参禪の雲衲): I.e., those who know Buddhism only from books vs. monks who engage in the practice of Zen. “Robed in clouds” (*unnō* 雲衲) is a literary term for the itinerant monk: synonymous with *unsui* 雲水 (“clouds and water”). In his “Shōbōgenzō butsudō” 正法眼藏佛道 (DZZ.1:472ff), Dōgen engages in an extended critique of those who distinguish Zen from the “way of the buddhas” (*butsudō* 佛道).

**220 The lot like this are really beasts** (*kaku no gotoku no yakara wa shinko ze chikushō nari* かくのごとくのかからは眞箇は畜生なり): An expression attributed to Tiantong Ru-jing 天童如浄 in “Shōbōgenzō senjō” 正法眼藏洗淨, in criticism there of monastics who grow out their hair; see also Rujing’s words in the *Hōkyō ki* 寶慶記, DZZ.7:14, number 9.

**221 National Teacher Qian of Yanguang District in Hangzhou** (*Kōshū Enkan ken Seian kokushi* 杭州鹽官縣齋安國師): I.e., Yanguang Qian 鹽官齋安 (d. 842), disciple of the famed master Mazu Daoyi 馬祖道一. His saying here and that of Dawei quoted below come from a story found in the *Liandeng huiyao* 聯燈會要 (ZZ.136:542a10-b1) and *Zongmen tongyao ji* 宗門統要集 (ZTS.1:88b2-c2), as well in Dōgen’s own *shinji* *Shōbōgenzō* 眞正法眼藏 (DZZ.5:188, case 115).

## [03:46]

いはゆる一切衆生の言、すみやかに參究すべし。一切衆生、その業道依正ひとつにあらず、その見まちまちなり。凡夫・外道・三乗・五乗等、おのおのなるべし。いま佛道にいふ一切衆生は、有心者みな衆生なり、心是衆生なるがゆえに。無心者おなじく衆生なるべし、衆生是心なるがゆえに。しかあれば、心みなこれ衆生なり、衆生みなこれ有佛性なり。草木國土、これ心なり、心なるがゆえに衆生なり、衆生なるがゆえに有佛性なり。日月星辰これ心なり、心なるがゆえに衆生なり、衆生なるがゆえに有佛性なり。國師の道取する有佛性、それかくのごとし。もしかくのごとくにあらずは、佛道に道取する有佛性にあらざるなり。いま國師の道取する宗旨は、一切衆生有佛性のみなり。さらに衆生にあらざらんは、有佛性にあらざるべし。しばらく國師にとふべし、一切諸佛有佛性也無。かくのごとく問取し試験すべきなり。一切衆生即佛性といはず、一切衆生有佛性といふと參學すべし。有佛性の有、まさに脱落すべし。脱落は一條鐵なり、一條鐵は鳥道なり。しかあれば、一切佛性有衆生なり。これその道理は、衆生を説透するのみにあらず、佛性をも説透するなり。國師たとひ會得を道得に承當せずとも、承當の期なきにあらず。今日の道得、いたづらに宗旨なきにあらず。又、自己に具する道理、いまだかならずしもみづから會取せざれども、四大五陰もあり、皮肉骨髓もあり。しかあるがごとく、道取も一生に道取することもあり、道取にかかれる生生もあり。

We should quickly investigate the words “all living beings.” The deeds and paths, secondary and primary recompense, of “all living beings” are not the same, and their views are various.<sup>222</sup> They will variously be a common person, a follower of an other path, or on the three vehicles or five vehicles, and so on.<sup>223</sup> In “all living beings” spoken of here on the way of the buddhas, those with mind are all living beings; for mind is living beings.<sup>224</sup> Those without mind are similarly living beings; for liv-

222 **deeds and paths, secondary and primary recompense** (*gō dō eshō* 業道依正): i.e., karma and its consequences. “Deeds” (*gō* 業) translates the standard Buddhist term for “karma”; “paths” (*dō* 道) here refers to the “destinies” (*shu* 趣), or “births” (S. *gati*), of *saṃsāra*: deva, human, animal, ghost, and dweller in hell (to which is added in some lists titan). For the expression “secondary and primary recompense” (*eshō* 依正), see above, Note 13.

223 **three vehicles or five vehicles** (*sanjō gojō* 三乘五乘): i.e., the vehicles of the *śrāvaka* (*shōmon* 聲聞), the *pratyeka-buddha* (*engaku* 緣覺), and bodhisattva (*bosatsu* 菩薩). The “five vehicles” adds the vehicles of humans (*nin* 人) and devas (*ten* 天) to the three vehicles. See Supplementary Notes, s.v. “Three vehicles.”

224 **“all living beings” spoken of here on the way of the buddhas** (*ima butsudō ni iu issai shujō* いま佛道にいふ一切衆生): Beginning with this phrase, Dōgen introduces what seems to represent an exploration of the term “living beings” in the light of famous lines, popularly (though wrongly) attributed to the *Huayan jing* 華嚴經, discussed in “Shōbōgenzō sangai yui shin” 正法眼藏三界唯心 (DZZ.1:443ff):

三界唯一心、心外無別法。心佛及衆生、是三無差別。

The three realms are only one mind;

Outside the mind, there's no other dharma.

The mind, the buddha, and living beings —

These three are without distinction.

ing beings are mind.<sup>225</sup> Therefore, all minds are living beings, and living beings all “have buddha nature.” The grasses, trees, and lands are mind; because they are mind, they are living beings; because they are living beings, they “have buddha nature.” The sun, moon, and stars are mind; because they are mind, they are living beings; because they are living beings, they “have buddha nature.”<sup>226</sup>

[The words] “have buddha nature” said by the National Teacher are like this. If they were not like this, they would not be the “having buddha nature” said on the way of the buddhas.<sup>227</sup> The essential point of what the National Teacher says here is only that “*all living beings have buddha nature*”; to take this further, those who are not living beings would not “have buddha nature.”<sup>228</sup> Let us for the moment ask the National Teacher, “*Do all buddhas have buddha nature?*” We should ask him and test him like this. We should study [the fact] that he does not say, “*all living beings are buddha nature*”; he says, “*all living beings have buddha nature*.” The “have” of “have buddha nature,” he should slough off.<sup>229</sup> Sloughing it off is one strip of iron; one strip of iron is the path of the

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See Supplementary Notes, s.v. “The three realms are only mind.”

225 **those with mind** (*u shin sha* 有心者); **Those without mind** (*mu shin sha* 無心者): The term *ushin* 有心 (“having mind” or “having thought”) is a standard reference to “conscious” or “sentient” beings; the term *mushin* 無心 (“having no mind”), while famously used in Chan as description of a spontaneous state free from discrimination or intention, is probably used here simply to mean the “non-conscious,” or “insentient,” phenomena (“grass and trees,” etc.) that Dōgen will go on to invoke.

226 **sun, moon, and stars** (*nichigetsu seishin* 日月星辰): A common generic expression in Buddhist texts for the “celestial bodies”; occurs often in Dōgen’s writings, not infrequently together with the expression “the mountains, rivers, and the whole earth” — a combination likely reflecting an exchange recorded in the *shinji Shōbōgenzō* 眞字正法眼藏; see Supplementary Notes, s.v. “Sun, moon, and stars.”

227 **“having buddha nature” said on the way of the buddhas** (*butsudō ni dōshu suru u busshō* 佛道に道取する有佛性): I.e., what is meant by “having buddha nature” in Buddhist discourse.

228 **those who are not living beings would not “have buddha nature”** (*shujō ni arazaran wa, u busshō ni arazaru beshi* 衆生にあらざらんは、有佛性にあらざるべし): I.e., if we interpret the National Teacher’s remark to mean that only sentient beings have buddha nature, it would follow that other beings would not have it. The logic is obscured by the Japanese syntax of the preceding clause, in which “only” (*nomi*) governs the entire Chinese phrase “all living beings have buddha nature.”

229 **The “have” of “have buddha nature,” he should slough off** (*u busshō no u, masa ni datsuraku su beshi* 有佛性の有、まさに脱落すべし): I.e., he should get rid of the verb “to have” in this saying; the result would be a phrase, *issai shujō busshō* 一切衆生佛性, that could be read “all living beings are buddha nature.” The subject here is unexpressed and could as well be taken as “we” (the readers) rather than “he” (the speaker); but Dōgen is clearly taking Qian to task in his comments here.

bird.<sup>230</sup> Therefore, *all buddha natures have living beings*. The principle of this not only explains thoroughly living beings but explains thoroughly buddha nature.<sup>231</sup> Although the National Teacher may not have acceded to a saying of this understanding, this is not to say that he will have no opportunity to accede to it.<sup>232</sup> Today's saying is not without an essential point. Again, though he himself may not necessarily yet understand the principle with which he is endowed, he has the four elements and five aggregates, he has the skin, flesh, bones, and marrow.<sup>233</sup> In this way, in saying something, there is saying something one's whole lifetime, there are lifetimes after lifetimes contingent on a saying.<sup>234</sup>

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[03:47] {1:34}

大滄山大圓禪師、あるとき衆にしめしていはく、一切衆生無佛性。

Chan Master Dayuan of Mount Dawei once addressed the assembly, saying, “*All living beings have no buddha nature.*”<sup>235</sup>

230 **Sloughing it off is one strip of iron; one strip of iron is the path of the bird** (*datsuraku wa ichijō tetsu nari, ichijō tetsu wa chōdō nari* 脱落は一條鐵なり、一條鐵は鳥道なり): For the verb “slough off” (*datsuraku* 脱落), see above, Note 23. For “one strip of iron” (*ichijō tetsu* 一條鐵), see above, Note 35. “The path of the bird” (*chōdō* 鳥道) is a favorite expression of Dongshan Liangjie 洞山良价 (807-869) that occurs several times in Dōgen's writings; generally taken to imply a way that follows no route and leaves no traces. See Supplementary Notes, s.v. “Dongshan's three roads.”

231 **explains thoroughly** (*settō su* 説透す): An unusual term not found elsewhere in Dōgen's writings. The translation takes the element *tō* 透 in the sense “completely penetrate”; the combination is regularly interpreted to mean “explain and transcend.”

232 **may not have acceded to a saying of this understanding** (*etoku o dōtoku ni jōtō sezu* 會得を道得に承當せず): An odd locution probably meaning “did not know how to express this understanding.” The verb *jōtō* 承當, quite common in Dōgen's writing, seems typically to mean “to succeed (to an office),” “to accept” (or “to understand” a teaching).

233 **he has the four elements and five aggregates, he has the skin, flesh, bones, and marrow** (*shidai goon mo ari, hi niku kotsu zui mo ari* 四大五陰もあり、皮肉骨髓もあり): I.e., (while he may not understand the meaning of his buddha nature,) he has it by reason of his having the elements and aggregates, the skin, flesh, bones, and marrow. The translation takes the subject here to be “the National Teacher,” but the sentence could also be read with the pronoun “we” or “one.” See Supplementary Notes, s.v. “Four elements and five aggregates,” “Skin, flesh, bones, and marrow.”

234 **there are lifetimes after lifetimes contingent on a saying** (*dōshu ni kakareru shōshō mo ari* 道取にかかれる生生もあり): Perhaps best interpreted to mean “some sayings may take lifetimes.”

235 **Chan Master Dayuan of Mount Dawei** (*Daiisan Daien zenji* 大滄山大圓禪師): I.e., Weishan Lingyou 滄山靈祐, disciple of Baizhang Huihai 百丈懷海. Chan Master Dayuan is an honorific posthumous title. Mount Dawei (also known as Weishan 滄山) is

## [03:48]

これをきく人天のなかに、よろこぶ大機あり、驚疑のたぐひなきにあらず。釋尊說道は、一切衆生悉有佛性なり。大滙の說道は、一切衆生無佛性なり。有無の言理、はるかにことなるべし、道得の當不うたがひぬべし。しかあれども、一切衆生無佛性のみ佛道に長なり。鹽官有佛性の道、たとひ古佛とともに一隻の手をいだすにいたりとも、なほこれ一條拄杖兩人昇なるべし。

Among the humans and devas hearing this, there are those of great capacities who rejoice and no lack of those who are alarmed and dubious. What Śākya, the Honored One, says is “*all living beings in their entirety have buddha nature*”; what Dawei says is “*all livings beings have no buddha nature*.” There is a big difference between the meanings of “have” and “have no,” and which saying is correct must have been doubted. Nevertheless, “*all living beings have no buddha nature*” is superior on the way of the buddhas.<sup>236</sup> Yanguan’s saying, “have buddha nature,” while it seems to extend a hand with the Old Buddha, is still *one staff borne by two people*.<sup>237</sup>

## [03:49]

いま、大滙はしかあらず、一條拄杖吞兩人なるべし。いはんや國師は馬祖の子なり、大滙は馬祖の孫なり。しかあれども、法孫は師翁の道に老大なり、法子は師父の道に年少なり。いま大滙道の理致は、一切衆生無佛性を理致とせり。いまだ曠然繩墨外といはず。自家屋裏の經典、かくのごとくの受持あり。さらに摸索すべし、一切衆生なにしてか佛性ならん、佛性あらん。もし佛性あるは、これ魔黨なるべし。魔子一枚を將來して、一切衆生にかさねんとす。佛性これ佛性なれば、衆生これ衆生なり。衆生もとより佛性を具足せるにあらず。たとひ具せんともとむとも、佛性はじめてきたるべきにあらざる宗旨なり。張公喫酒李公醉といふことなかれ。もしおのづから佛性あらんは、さらに衆生にあらず。すでに衆生あらんは、つひに佛性にあらず。

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in present-day Hunan province. Dōgen here returns to the story of the two monks who studied with Yanguan and Dawei; see above, Note 221.

236 **superior on the way of the buddhas** (*butsudō ni chō nari* 佛道に長なり): i.e., “is the superior expression of Buddhism”; the phrase could also be read “superior as a Buddhist saying.”

237 **Yanguan’s saying, “have buddha nature”** (*Enkan u busshō no dō* 鹽官有佛性の道): i.e., the saying of Yanguan 鹽官 齋安 quoted above, section 45.

**extend a hand with the Old Buddha** (*kobutsu to tomo ni isseki no te o idasu* 古佛とともに一隻の手をいだす): i.e., offer a teaching together with Buddha Śākyamuni. “To extend a hand” (*shutsu isseki shū* 出一隻手) is a common idiom for teaching.

**one staff borne by two people** (*ichijō shujō ryōnin yo* 一條拄杖兩人昇): i.e., “they are simply saying the same thing.” An idiomatic expression in Chinese syntax indicating “two statements with the same purport,” or, as we might say, “a distinction without a difference”; seemingly synonymous with the variant “two people leaning on one staff” (*ichijō shujō ryōnin fu* 一條拄杖兩人扶). See Supplementary Notes, s.v. “Staff.”

But here, Dawei is not like that: he is *one staff swallowing up two people*.<sup>238</sup> Moreover, the National Teacher is the child of Mazu, while Dawei is the grandchild of Mazu.<sup>239</sup> Nevertheless, the dharma grandchild is an elder in the way of his master's father, while the dharma child is a youth in the way of his master father.<sup>240</sup> What Dawei says here by way of explication is "all living beings have no buddha nature."<sup>241</sup> He has not said that it is a vastness beyond the line of ink.<sup>242</sup> He has this way of receiving and keeping a scripture within his own house.<sup>243</sup> We should grope further: how could all living beings be buddha nature or have buddha nature?<sup>244</sup> Any that have buddha nature must be minions of Māra; they

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238 **one staff swallowing up two people** (*ichi jō shujō don ryōnin* 一條拄杖吞兩人): Likely meaning that Dawei's saying outdoes both Śākyamuni and Yanguan.

239 **the National Teacher is the child of Mazu, while Dawei is the grandchild of Mazu** (*oku shi wa Baso no ko nari, Daii wa Baso no mago nari* 國師は馬祖の子なり、大滄は馬祖の孫なり): As Dōgen mentions above, Yuanguan was a direct student of Mazu Daoyi 馬祖道一 (see above, Note 221). Dawei's teacher, Baizhang Huihai 百丈懷海, was also a disciple of Mazu.

240 **the dharma grandchild is an elder in the way of his master's father, while the dharma child is a youth in the way of his master father** (*hasson* [more often read *hōson*] *wa shiō no dō ni rōdai nari, hōssu wa shifu no dō ni nenshō nari* 法孫は師翁の道に老大なり、法子は師父の道に年少なり): i.e., the grandson, Dawei, is a veteran of Mazu's tradition, while the son, Yuanguan, is still a beginner. The term *shiō* 師翁 ("master's old man"; also read *suō*) is used in reference to the teacher of one's teacher; *shifu* 師父 ("master father") is a term for master, understood as "master and father" or "fatherly master."

241 **What Dawei says here by way of explication** (*ima Daii dō no richi* いま大滄道の理致): A loose translation of a sentence that seems to say, more literally, "In regard to Dawei's explication, he takes 'all living beings have no buddha nature' as his explication." The term *richi* 理致, translated here as "explication," has the sense "presentation of the theory"; it is often used in Chan to indicate the use of Buddhist texts and doctrines in teaching.

242 **vastness beyond the line of ink** (*kōzen jōboku gai* 曠然繩墨外): A line from a comment made by Yuanwu Keqin 圓悟克勤 (1063-1135) on a kōan involving Shitou Xiqian 石頭希遷 (710-790) and the latter's dharma heir Yaoshan Weiyuan 藥山惟儼 (751-834); for the full context, see Supplementary Notes, s.v. "Vastness beyond the line of ink." An "ink line" (*jōboku* 繩墨) is a carpenter's guide, similar to a "chalk line." The expression "vastness beyond the line of ink" suggests a realm free from norms. It does not occur elsewhere in Dōgen's writing.

243 **scripture within his own house** (*jike okuri no kyōten* 自家屋裏の經典): This phrase could be taken to mean "a tradition within Dawei's school"; more often it is read in a metaphorical sense, as "the authority of his own experience."

244 **We should grope further** (*sara ni mosaku su beshi* さらに摸索すべし): i.e., "we should extend our exploration [of this saying]"; *mosaku* 摸索 is a common idiom meaning "to search for," as in the expression *mosaku fu jaku* 摸索不著, "to grope for it without touching it."



bring in a son of Māra and try to pile him on “all living beings.”<sup>245</sup> As buddha nature is buddha nature, so living beings are living beings. The essential point is that living beings are not endowed from the start with buddha nature; and even though they seek to provide themselves with it, buddha nature will not newly arrive. Do not say that, when *Mr. Chang drinks wine, Mr. Li gets drunk*.<sup>246</sup> Where there is inherently buddha nature, that is not a living being; where there is already a living being, that will not eventually be buddha nature.

[03:50] {1:35}

このゆえに百丈いはく、説衆生有佛性、亦謗佛法僧。説衆生無佛性、亦謗佛法僧。しかあればすなはち、有佛性といひ、無佛性といふ、ともに謗となる。謗となるといふとも、道取せざるべきにはあらず。且問爾大滙・百丈、しばらくきくべし、謗はすなはちなきにあらず、佛性は説得すやいまだしや。たとひ説得せば、説著を罣礙せん。説著あらば聞著と同參なるべし。また大滙にむかひていふべし、一切衆生無佛性は、たとひ道得すといふとも、一切佛性無衆生といはず、一切佛性無佛性といはず、いはんや一切諸佛無佛性は、夢也未見在なり。試舉看。

Hence, Baizhang said, “To talk of living beings having buddha nature is to denigrate the buddha, dharma, and saṃgha; to talk of living beings having no buddha nature is to denigrate the buddha, dharma, and saṃgha.”<sup>247</sup>

245 they bring in a son of Māra and try to pile him on “all living beings” (*Masu ichimai o shōrai shite, issai shujō ni kasanen to su* 魔子一枚を將來して、一切衆生にかさねんとす): The demonic “sons of Māra” (*masu* 魔子) appear elsewhere in the *Shōbōgenzō* in pejorative reference to what Dōgen considers heretical types, in contrast to “sons of the Buddha” (*busshi* 佛子). Here, there seems to be the additional sense that buddha nature itself is a demonic (i.e., anti-Buddhist) notion smuggled into the Buddhist concept of “all living beings.” The translation ignores Dōgen’s playful use of the numeric classifier *ichimai* 一枚, used for flat objects, in the expression *masu ichimai* 魔子一枚 (literally, “one sheet of Māra son”).

246 when Mr. Chang drinks wine, Mr. Li gets drunk (*Chō kō kisshū Ri kō sui* 張公喫酒李公醉): A familiar idiom in Chan texts, generally taken to mean that two things, while distinct, are in some sense one. The common surnames “Chang and Li” regularly occur as examples of “everyman.” Dōgen’s admonition here can be taken as a warning simply not to collapse the two concepts of “living beings” and “buddha nature”; or, more pointedly, as a warning not to think that what the living being does will bring about buddha nature.

247 Baizhang (*Hyakujō* 百丈): i.e. Dawei’s teacher, Baizhang Huihai 百丈懷海. His saying can be found at *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:670a18-b1:

説衆生有佛、亦謗佛法僧。説衆生無佛性、亦謗佛法僧。若言有佛性、名執著謗。若言無佛性、名虛妄謗。如云説佛性有、則增益謗。説佛性無、則損減謗。説佛性亦有亦無、則相違謗。説佛性非有非無、則戲論謗。

To talk of living beings having buddha nature is to denigrate the buddha, dharma, and saṃgha; to talk of living beings having no buddha nature is to denigrate the buddha, dharma, and saṃgha. If we say they have buddha nature, this is called the

Thus, both saying “have buddha nature” and saying “have no buddha nature” become denigration. Though we say they become denigration, this does not mean one should not say them. Now, let us ask you, Dawei and Baizhang: we should ask a bit, it is not that there is no denigration, but have you talked of buddha nature or not? If you have talked of it, it delimits the talk; and where there is talking, it should “study together” with hearing.<sup>248</sup> Again, we should say to Dawei: you may be able to say, “*all living beings have no buddha nature*,” but you do not say, “*all buddha natures have no living being*”; you do not say, “*all buddha natures have no buddha nature*.” Not to mention that you have never seen even in your dreams “*all buddhas have no buddha nature*.” Try taking this up.<sup>249</sup>

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[03:51]

百丈山大智禪師、示衆云、佛是最上乘、是上上智、是佛道立此人、是佛有佛性、是導師、是使得無所礙風、是無礙慧。於後能使得因果、福智自由。是作車運載因果。處於生不被生之所留、處於死不被死之所礙、處於五陰如門開、不被五陰礙。去住自由、出入無難。若能恁麼、不論階梯勝劣、乃至蟻子之身、但能恁麼、盡是淨妙國土、不可思議。

*Chan Master Dazhi of Mount Baizhang addressed the assembly saying,*<sup>250</sup>

*Buddha is the supreme vehicle, is the highest wisdom, is this person established by the way of the buddhas, is a buddha having buddha*

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denigration of grasping; if we say they have no buddha nature, this is called the denigration of vacuousness. If we say buddha nature exists, that is the denigration of reification; if we say buddha nature does not exist, that is the denigration of nihilism; if we say buddha nature both exists and does not exist, that is the denigration of contradiction; if we say buddha nature neither exists nor does not exist, that is the denigration of conceptual proliferation.

248 **If you have talked of it, it delimits the talk; and where there is talking, it should “study together” with hearing** (*tatoi settoku seba, setsujaku o keige sen. Setsujaku araba, monjaku to dōsan naru beshi* たとひ説得せば、説著を罣礙せん。説著あらば、聞著と同參なるべし): A difficult passage, perhaps meaning something like, “if you have expressed it, this is buddha nature expressing itself; and if it can express itself, it can hear itself.” For the idiosyncratic use of *keige* 罣礙 (“delimit”), see above, Note 8. For the use of *dōsan* 同參 (“study together with”), see above, Note 113.

249 **Try taking this up** (*shi ko kan* 試舉看): I.e., “what do you have to say?”; a Chan master’s frequent challenge, here presumably directed at Dawei (and perhaps also Baizhang).

250 **Chan Master Dazhi of Mount Baizhang** (*Hyakujōzan Daichi zenji* 百丈山大智禪師): I.e., Baizhang Huaihai 百丈懷海. Dazhi chanshi 大智禪師 is his title; Mount Baizhang 百丈山 is in Hongzhou 洪州, modern Jiangxi province. The passage can be found in the *Tiansheng guangdeng lu* 天聖廣燈錄 (ZZ.135:167b10-16).

*nature.*<sup>251</sup> [One such as this] is a guiding teacher, is making use of an unobstructed style, is unobstructed wisdom. Henceforth, one can make use of cause and effect, and is free in merit and wisdom; one becomes the cart that carries cause and effect.<sup>252</sup> In life, one is unarrested by life; in death, one is unobstructed by death. In the five aggregates, like a gate opening, one is unobstructed by the five aggregates: one goes and stays freely, leaves and enters without difficulty. If one can be like this, there is no issue of rank or stage, superiority or inferiority, even down to the body of an ant; if one is simply like this, everything is the pure and wondrous land, inconceivable.

[03:52] {1:36}

これすなはち百丈の道處なり。いはゆる五蘊は、いまの不壞身なり。いまの造次は、門開なり、不被五陰礙なり。生を使得するに生にとどめられず、死を使得するに死にさへられず。いたづらに生を愛することなかれ、みだりに死を恐怖することなかれ。すでに佛性の處在なり、動著し厭却するは外道なり。現前の衆縁と認ずるは、使得無礙風なり。これ最上乘なるは佛なり。この是佛の處在、すなはち淨妙國土なり。

**251 Buddha is the supreme vehicle** (*butsu ze saijō jō* 佛是最上乘): The translation of this sentence reflects the traditional Japanese reading of the Chinese passage, witnessed already in the fifteenth-century Kenkon'in manuscript of the *Shōbōgenzō* (ESST.1:116b5-6), as a series of characterizations of “buddha” (*butsu* 佛), each introduced by the copula *ze* 是 (“buddha is . . .”). The passage could, however, be parsed differently; and, indeed, it would seem that Dōgen's quotation may itself have altered the sense of the Chinese: in its original context, “buddha” should probably not be read as the grammatical subject here; rather the passage is describing those who have “seen their own buddha nature” (*ken jiko busshō* 見自己佛性) (ZZ.135:167b6ff); of such people, it is said (ZZ.135:167b9-11):

是屬然燈後佛。是最上乘。最上上智。是佛道上立。此人是佛。有佛性。

They belong among the buddhas after Dīpaṃkara [i.e., those aware of their buddha nature]. This is the supreme vehicle, the highest wisdom. They are established on the way of the buddhas. These people are buddhas; they have buddha nature.

**is a buddha having buddha nature** (*ze butsu u busshō* 是佛有佛性): Following the reading at ESST.1:116b6: *kore butsu u busshō nari* 是レ佛有佛性ナリ; a more obvious reading would yield, “this buddha has buddha nature.”

**252 free in merit and wisdom** (*fukuchi jiyū* 福智自由): I.e., one freely manifests the two desiderata of the bodhisattva ideal of perfect awakening: an infinite store of merit (*S. puṇya*) and complete knowledge (*S. jñāna*).

**one becomes the cart that carries cause and effect** (*ze sa sha unsai inga* 是作車運載因果): The exact significance is uncertain; and, while not normally read in this way, it may be that “cart” and “carry” should be understood in apposition respectively to “cause” and “effect”: i.e., the vehicle (cause) that conveys one to the goal (effect) — an interpretation that might yield something like, “it forms the cart and the conveyance, the cause and effect.”

This is Baizhang's statement. The "five aggregates" are the present body that "won't be destroyed"; the present hasty act is "a gate opening," is "unobstructed by the five aggregates."<sup>253</sup> In making use of life, one is not arrested by life; in making use of death, one is not obstructed by death. Do not futilely love life; do not irrationally fear death. Since they are the locus of buddha nature, to be moved by them or to reject them is an other path. To recognize the conditions right before one is "*making use of the unobstructed style*." This is "this buddha" that is "the supreme vehicle."<sup>254</sup> The location of "this buddha" is "the pure and wondrous land."

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[03:53]

黃檗在南泉茶堂內坐。南泉問黃檗、定慧等學、明見佛性、此理如何。黃檗曰、十二時中不依倚一物始得。南泉云、莫便是長老見處麼。黃檗曰、不敢。南泉云、漿水錢且致、草鞋錢教什麼人還。黃檗便休。

*Huangbo was sitting in Nanquan's tea hall.*<sup>255</sup> Nanquan asked Huangbo, "Studying meditation and wisdom equally, one clearly sees buddha nature' — what about this principle?"<sup>256</sup>

253 the present body that "won't be destroyed" (*ima no fue shin* いまの不壊身): Likely an allusion to Zhaozhou's saying that the "nature that won't be destroyed" is "the four elements and the five aggregates." See above, Note 183.

the present hasty act (*ima no zōji* いまの造次): i.e., the everyday act (here, presumably, of the "present body"); for this notion, see above, Note 183.

254 This is "this buddha" that is "the supreme vehicle" (*kore saijō jō naru ze butsu nari* これ最上乘なる是佛なり): Dōgen appears here to be switching the word order of Baizhang's first phrase, "Buddha is the supreme vehicle" (*butsu ze saijō jō* 佛是最上乘), such that the copula "is" (*ze* 是) in "buddha is" now modifies "buddha" in "this buddha." Alternatively, he may be borrowing *ze butsu* 是佛 from Baizhang's line, "is a buddha having buddha nature" (or "this buddha has buddha nature"; *ze butsu u busshō* 是佛有佛性).

255 Huangbo was sitting in Nanquan's tea hall (*Ōbaku zai Nansen sadō nai za* 黃檗在南泉茶堂內坐): "Huangbo" refers to the famous monk Huangbo Xiyun 黃檗希運, disciple of Baizhang Huaihai; "Nanquan" is Nanquan Puyuan 南泉普願, disciple of Mazu Daoyi 馬祖道一. The "tea hall" (*sadō* 茶堂) is the abbot's private reception room. The conversation can be found in the *Tiansheng guangdeng lu* 天聖廣燈錄 (ZZ.135:658b14-18); a variant occurs in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:257c25-28).

256 "Studying meditation and wisdom equally, one clearly sees buddha nature" (*jō e tō gaku, myōken busshō* 定慧等學、明見佛性): From a teaching of the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:547a1216):

善男子、十住菩薩智慧力多三昧力少、是故不得明見佛性。聲聞緣覺三昧力多智慧力少、以是因緣不見佛性。諸佛世尊定慧等故、明見佛性。了了無礙如觀掌中菴摩勒果。

Huangbo said, “You only achieve it when you don’t rely on a single thing throughout the twelve times.”<sup>257</sup>

Nanquan said, “Isn’t this the Elder’s viewpoint?”

Huangbo said, “Not at all.”<sup>258</sup>

Nanquan said, “Leaving aside the money for the rice water, whom can I get to pay back the money for the straw sandals?”<sup>259</sup>

Huangbo desisted.

[03:54] {1:37}

いはゆる定慧等學の宗旨は、定學の慧學をさへざれば、等學するところに明見佛性のあるにはあらず、明見佛性のところに、定慧等學の學あるなり。此理如何と道取するなり。たとへば、明見佛性はたれが所作なるぞと道取せんもおなじかるべし。佛性等學、明見佛性、此理如何、と道取せんも道得なり。

The essential point of “meditation and wisdom studied equally” is not that, since studying meditation does not interfere with studying wisdom, we “clearly see buddha nature” where they are studied equally: it is that, where we “clearly see buddha nature,” we have a study that is “meditation and wisdom studied equally.” He says, “what about this principle?” This is like saying, for example, “by whom is ‘clearly seeing buddha nature’ done”? Another saying would also be, “*When buddha and nature are studied equally, one clearly sees buddha nature — what about this principle?*”<sup>260</sup>

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Good son, the bodhisattvas on the ten stages are strong in wisdom and weak in samādhi and, because of this, cannot clearly see buddha nature. The *śrāvakas* and *pratyeka-buddhas* are strong in samādhi and weak in wisdom and, for this reason, cannot see buddha nature. The buddhas, the World-Honored Ones, are equal in meditation and wisdom and, therefore, clearly see buddha nature, with complete clarity, like a betel nut in the palm of the hand.

257 “**throughout the twelve times**” (*jūni ji chū* 十二時中): I.e., “twenty-four hours a day”; see above, Note 57.

258 “**Not at all**” (*fukan* 不取): As Dōgen explains below, section 57, a colloquial expression of modest acknowledgement of a compliment; short for *fukan tō* 不敢當.

259 “**the money for the rice water**” (*shōsui sen* 漿水錢); “**the money for the straw sandals**” (*sōai sen* 草鞋錢): I.e., the cost of Huangbo’s board and travels respectively. The term *shōsui* 漿水 refers to the water in which rice has been cooked (what we might call “rice slops”) that can be taken as a thin rice gruel.

260 “**buddha and nature are studied equally**” (*busshō tōgaku* 佛性等學): The translation retains the original grammatical structure “A B studied equally”; but, given the preceding question about the agent, the phrase might also be read, “when buddha nature studies equally.”

[03:55]

黄檗いはく、十二時中不依倚一物、といふ宗旨は、十二時中たとひ十二時中に處在せりとも、不依倚なり。不依倚一物、これ十二時中なるがゆえに佛性明見なり。この十二時中、いづれの時節到來なりとかせん、いづれの國土なりとかせん。いまいふ十二時は、人間の十二時なるべきか、他那裏に十二時のあるか、白銀世界の十二時のしばらくきたれるか。たとひ此土なりとも、たとひ他界なりとも、不依倚なり。すでに十二時中なり、不依倚なるべし。

Huangbo says, “*You don’t rely on a single thing throughout the twelve times.*” The essential point of this is that, although “throughout the twelve times” is located “throughout the twelve times,” it is “not relying”: because “not relying on a single thing” is “throughout the twelve times,” it is the “clear seeing” of buddha nature.<sup>261</sup> This “throughout the twelve times” — in which time does it arrive? In which land? This “twelve times” — is it the twelve times among humans? Are there twelve times over there?<sup>262</sup> Have the twelve times of the silver world come to us for a while?<sup>263</sup> Whether it is this land, whether it is other worlds, it is “not relying.”<sup>264</sup> Since it is “throughout the twelve times,” it must be “not relying.”

261 because “not relying on a single thing” is “throughout the twelve times,” it is the “clear seeing” of buddha nature (*fuei ichimotsu, kore jūni ji chū naru ga yue ni busshō myōken nari* 不依倚一物、これ十二時中なるがゆえに佛性明見なり); i.e., “because ‘not relying’ is [the nature of] the twenty-four hours a day.” The phrase *busshō myōken* 佛性明見 (rendered here “the clear seeing of buddha nature”) could also be read “buddha nature is clearly seen” or “buddha nature clearly sees.”

262 Are there twelve times over there? (*ta nari ni jūni ji no aru ka* 他那裏に十二時のあるか): Dōgen uses here a colloquial term for “there,” “in that place”—presumably here, indicating a place other than the human realm.

263 the silver world (*byakugon sekai* 白銀世界): A pure realm sometimes associated with Bodhisattva Samantabhadra (Puxian pusa 普賢菩薩); known in Chan perhaps especially from a line in a verse by Shoushan Xingnian 首山省念 (926-993) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:305a3-4):

白銀世界金色身、情與非情共一眞。

The silver world and the golden body,  
Sentient and insentient share a single truth.

264 this land (*shido* 此土); other worlds (*takai* 他界): Terms of ambiguous referent. Depending on context, *shido* 此土 (“this land”) can indicate (a) the Sāhā world (*shaba sekai* 娑婆世界), the world of Buddha Śākyamuni; (b) the human realm (*ningen* 人間), as opposed to other realms of *saṃsāra*; or (c) China (or East Asia), as opposed to India. Similarly, *takai* 他界 (“other worlds”) can refer to (a) other buddha lands, or (b) other realms of *saṃsāra*; it can also be translated in the singular, as a reference (much like the English “the other world”) to (c) the world of the dead, of spirits, etc.

[03:56]

莫便是長老見處麼といふは、これを見處とはいふまじや、といふがごとし。長老見處麼と道取すとも、自己なるべしと回頭すべからず。自己に的當なりとも黄檗にあらず、黄檗かならずしも自己のみにあらず。長老見處は露回回なるがゆえに。

“Isn’t this the Elder’s viewpoint?” is like saying, “Aren’t you saying this is your viewpoint?” Though he says, “is it the Elder’s viewpoint?” he should not turn his head, thinking it must refer to himself.<sup>265</sup> It may be accurate of himself, but it is not Huangbo, and Huangbo is not necessarily merely himself; for the “Elder’s viewpoint” is everywhere exposed.<sup>266</sup>

[03:57]

黄檗いはく、不敢。この言は、宋土に、おのれにある能を問取せらるるには、能を能といはんとて、不敢といふなり。しかあれば、不敢の道は不敢にあらず。この道得はこの道取なること、はかるべきにあらず。長老見處たとひ長老なりとも、長老見處たとひ黄檗なりとも、道取するには不敢なるべし。一頭水牯牛出來道畔畔なるべし。かくのごとく道取するは道取なり。道取する宗旨、さらに又道取なる道取、こころみて道取してみるべし。

Huangbo said, “Not at all.” Regarding this term: in the Land of the Song, when asked about one’s own ability, even while saying an ability is one’s ability, one says, “not at all.” Therefore, saying “not at all” does not mean “not at all,” and we should not reckon that this saying is saying that. The “Elder’s viewpoint” may be that of an elder, the “Elder’s viewpoint” may be that of Huangbo; but in speaking of it, he should say, “not at all.” He should be a water buffalo coming up and saying, “moo, moo.”<sup>267</sup> Saying it like this is saying it. The essential point of what he is saying, we should try to say by another saying that also says it.

265 he should not turn his head, thinking it must refer to himself (*jiko naru beshi to kaitō su bekarazu* 自己なるべしと回頭すべからず): i.e., Huangbo should not respond with the assumption that Nanquan is referring to him by the expression “the elder.”

266 It may be accurate of himself, but it is not Huangbo, and Huangbo is not necessarily merely himself (*jiko ni tekitō nari to mo Ōbaku ni arazu, Ōbaku kanarazushimo jiko nomi ni arazu* 自己に的當なりとも黄檗にあらず、黄檗かならずしも自己のみにあらず): A rather obscure passage, perhaps to be interpreted, “It may be that it is accurate to say that Huangbo’s statement is ‘the Elder’s viewpoint,’ but ‘the Elder’ here does not refer to Huangbo, nor does ‘Huangbo’ here necessarily refer merely to Huangbo.”

for the “Elder’s viewpoint” is “everywhere exposed” (*chōrō kenjo wa rokaikai naru ga yue ni* 長老見處は露回回なるがゆえに): A tentative translation. The term *rokaikai* 露回回, rendered here rather loosely as “everywhere exposed,” represents a variant of the somewhat more common *rokeikei* 露迴迴; subject to two lines of interpretation: (a) “clearly visible” (taking *kaikai* 回回 in the sense “brilliant”); (b) “visible far and wide” (taking *kaikai* as “distant”).

267 He should be a water buffalo coming up and saying, “moo, moo” (*ittō suikogyū*

## [03:58] {1:38}

南泉いはく、漿水錢且致、草鞋錢教什麼人還。いはゆるは、こんづのあたひはしばらくおく、草鞋のあたひは、たれをしてかかへさしめん、となり。この道取の意旨、ひさしく生生をつくして参究すべし。漿水錢、いかなればかししばらく不管なる、留心勤學すべし。草鞋錢、なにとしてか管得する。行脚の年月にいくばくの草鞋をか踏破したるとなり。いまいふべし、若不還錢、未著草鞋。またいふべし、兩三鞞。この道得なるべし、この宗旨なるべし。

Nanquan said, “*Leaving aside the money for the rice water, whom can I get to pay back the money for the straw sandals?*” What he is saying is, “Putting aside for the moment the cost of your rice water, whom can I get to return the cost of your sandals?”<sup>268</sup> The meaning of this saying, we should investigate for a long time, exhausting life after life. We should take heed and diligently study why he is not for the moment concerned about the “money for the rice water,” and why he is concerned about the “money for the straw sandals.” [The question is,] how many straw sandals has he worn out in his years of pilgrimage?<sup>269</sup> He should say, “*If I hadn’t returned the money, I wouldn’t have put on the straw sandals.*”<sup>270</sup> Or he should say, “Two or three pair.” This should be his saying; this should be his essential point.

## [03:59]

黃檗便休。これは休するなり。不肯せられて休し、不肯にて休するにあらず。本色衲子、しかあらず。しるべし、休裏有道は、笑裏有刀のごとくなり。これ佛性明見の粥足飯足なり。

“*Huangbo desisted.*” This means he “desisted”; it does not mean that, not being affirmed, he desisted, or, not affirming, he desisted.<sup>271</sup> A patch-

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*shutsurai dō un'un naru beshi* 一頭水牯牛出來道咩なるべし): Dōgen here slips into Chinese for this phrase. The sense would seem to be that it is as natural for Huangbo to say “not at all” as it is for the water buffalo to say “moo, moo.” Chan masters themselves regularly respond by saying “moo, moo” (*un'un* 咩); and Nanquan famously predicted that in a hundred years he would be water buffalo; see Supplementary Notes, s.v. “Water buffalo.”

268 **What he is saying** (*iwayuru wa* いはゆるは): Dōgen is here simply translating the Chinese into the vernacular.

269 **years of pilgrimage** (*angya no nengetsu* 行脚の年月): Literally, “months and years of traveling on foot.” The term *angya* 行脚 is regularly used for the peregrinations of the Zen monk in search of the dharma.

270 “*If I hadn’t returned the money, I wouldn’t have put on the straw sandals*” (*nyaku fu gen sen, mijaku sōai* 若不還錢、未著草鞋): Dōgen puts this remark into Chinese. The tense of the first clause is unexpressed; it might also be translated, “if I weren’t going to return the money.”

271 **not being affirmed, he desisted, or, not affirming, he desisted** (*fukō serarete kyū shi, fukō nite kyū su* 不肯せられて休し、不肯にて休す): I.e., he stopped because his



robed one of true colors is not like that.<sup>272</sup> We should realize that there is speech within desisting, like the blade within the laugh.<sup>273</sup> This is the *gruel is enough, the rice is enough*, of buddha nature clearly seen.<sup>274</sup>

[03:60]

この因縁を擧して、瀉山、仰山にとふていはく、莫是黄檗搆得他南泉不得麼。仰山いはく、不然、須知黄檗有陷虎之機。瀉山云、子見處、得恁麼長。

Raising this episode, Weishan asked Yangshan, “Doesn’t this mean that Huangbo couldn’t catch that Nanquan?”<sup>275</sup>

Yangshan said, “Not so. You should realize that Huangbo has the ability to trap a tiger.”<sup>276</sup>

Weishan said, “Your viewpoint is so superior.”

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words were not approved by Nanquan, or he stopped because he did not himself approve Nanquan’s words.

272 **A patch-robed one of true colors** (*honjiki nossu* 本色衲子): i.e., an authentic Zen monk. The translation “of true colors” represents a playful rendering of the term *honjiki* 本色: while the graph *shiki* 色 is used for “color,” in this case, the sense is probably more like “authentic type.” The term *nossu* 衲子 (“patch-robed one”) is synonymous with *nassō* [or *nōsō*] 衲僧 (“patch-robed monk”).

273 **blade within the laugh** (*shōri u tō* 笑裏有刀): See above, Note 212.

274 **This is the gruel is enough, the rice is enough, of buddha nature clearly seen** (*kore busshō myōken no shuku soku han soku nari* これ佛性明見の粥足飯足なり): Or “of buddha nature seeing clearly.” The expression “the gruel is enough, the rice is enough” (*shuku soku han soku* 粥足飯足) is a fairly common Zen idiom, occurring several times in Dōgen’s writings, meaning that the monk’s meals are sufficient and suggesting, by metaphorical extension, that the monk’s practice is replete.

275 **Weishan asked Yangshan** (*Isan Kyōzan ni tōte iwaku* 瀉山仰山にとふていはく): Dōgen here quotes the passage that immediately follows the story of Huangbo and Nanquan in the *Tiansheng guangdeng lu* 天聖廣燈錄 (ZZ.135:658b18-22). “Weishan” 瀉山 has appeared several times above; see, e.g., Note 235. “Yangshan” refers to Weishan’s disciple Yangshan Huiji 仰山慧寂 (803-887). Together, the two monks are treated by later histories as the founders of the so-called Weiyang 瀉仰 lineage of Chan.

“Huangbo couldn’t catch that Nanquan” (*Ōbaku kōtoku ta Nansen futoku* 黄檗搆得他南泉不得): For the predicate “catch” (*kōtoku* 搆得), see above, Note 119.

276 **“the ability to trap a tiger”** (*kan ko shi ki* 陷虎之機): A fixed expression in Zen texts for a superior type. The term “trap” *kan* 陷 (variant 陷) here connotes especially use of a pit for catching animals.

## [03:61] {1:39}

大瀧の道は、そのかみ黄檗は南泉を構不得なりやといふ。仰山いはく、黄檗は陷虎の機あり。すでに陷虎することあらば、捋虎頭なるべし。陷虎捋虎異類中行。明見佛性也開一隻眼。佛性明見也失一隻眼。速道速道。佛性見處、得恁麼長なり。このゆえに、半物・全物これ不依倚なり。百千物、不依倚なり、百千時、不依倚なり。このゆえにいはく、籬籠一枚、時中十二、依倚不依倚、如葛藤倚樹。天中及全天、後頭未有語なり。

Dawei's words say, "At that time, Huangbo could not catch Nanquan."<sup>277</sup> Weishan says, "Huangbo has the ability to trap a tiger." If he has trapped the tiger, he should pet the tiger's head.

*Trapping a tiger and petting the tiger,*

*He moves among different types*<sup>278</sup>

*In clearly seeing buddha nature,*

*He opens one eye;*

*In the clear seeing of buddha nature,*

*He loses one eye.*<sup>279</sup>

*Speak! Speak!*

*The viewpoint of buddha nature*

*Is "so superior."*<sup>280</sup>

Therefore, a half thing or a whole thing is "not relying"; a hundred thousand things are "not relying"; a hundred thousand times are "not relying." Therefore, we say,

277 **Dawei's words** (*Daii no dō* 大瀧の道): This and the following sentence represent simply Dōgen's rendering of the Chinese quotation into Japanese.

278 **Trapping a tiger and petting the tiger, he moves among different types** (*kan ko chiku ko irui chū gyō* 陷虎捋虎異類中行): Dōgen here and in the following sentence shifts to balanced parallel Chinese phrases, in the style of traditional Chan comment. The expression "move among different types" (*irui chū gyō* 異類中行) is a fixed expression, occurring several times in the *Shōbōgenzō*, suggesting life as a dumb beast, as well as the salvific activities of the buddhas and bodhisattvas among the beasts; it is associated especially with a comment by Nanquan Puyuan 南泉普願, quoted in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:154-156, case 57). See Supplementary Notes, s.v., "Move among different types," "A head of three feet and a neck of two inches."

279 **In the clear seeing of buddha nature, he loses one eye** (*busshō myōken ya shitsu isseki gen* 佛性明見也失一隻眼): Here, again, the phrase *busshō myōken* 佛性明見 ("the clear seeing of buddha nature") could also be read "when buddha nature is clearly seen" or "when buddha nature clearly sees." (See, above, Note 257.) "To lose an eye" (*shitsu isseki gen* 失一隻眼) is used in reference to the experience of awakening; see Supplementary Notes, s.v. "Eye," "All the worlds in the ten directions are the single eye of the śramaṇa."

280 **The viewpoint of buddha nature** (*busshō kenjo* 佛性見處): A phrase likely meaning "the buddha nature's own viewpoint," though it could also be read "[his (Huangbo's?)] buddha nature viewpoint."

A single snare,  
 Throughout times twelve.<sup>281</sup>  
 Relying and not relying,  
 Like tangled vines rely on a tree<sup>282</sup>  
 Throughout the heavens and the whole of heaven;  
 Afterwards, he had no words.<sup>283</sup>

281 **A single snare, throughout times twelve** (*rarō ichimai, ji chū jūni* 籬籠一枚、時中十二): A loose translation of the term *rarō* 籬籠 (“nets and cages,” for catching and holding birds and fish; also written 羅籠), used very commonly in Zen, and in Dōgen’s writings, for spiritual or cognitive “traps.” See Supplementary Notes, s.v. “Nets and cages.” “Throughout times twelve” reflects the text’s reversal of the syntax of Huangbo’s saying. Here, again, to the end of this section, Dōgen has shifted into Chinese parallel construction.

282 **Relying and not relying, like tangled vines relying on a tree** (*ei fuei, nyo kattō i ju* 依倚不依倚、如葛藤倚樹): Again, a loose translation for the term *kattō* 葛藤, an expression composed of two terms denoting twining plants — the former often used for the arrowroot; the latter, for wisteria; see Supplementary Notes, s.v. “Tangled vines.” The phrase “like tangled vines relying on a tree” represents a variation on the more common expression, “like vines relying on a tree” (*nyo tō i ju* 如藤倚樹), perhaps simply expanded here to achieve the requisite five glyphs to the line. See Supplementary Notes, s.v. “Like vines relying on a tree.”

283 **Throughout the heavens and the whole of heaven** (*tenchū gyū zenten* 天中及全天): A tentative translation. The term *tenchū* 天中 (“throughout the heavens”) is a common expression, usually meaning “among the devas” (i.e., the beings of the Buddhist “heavens”). The word *zenten* 全天 (“the whole of heaven”) is less common and does not appear elsewhere in the *Shōbōgenzō*; taken here to mean “all of heaven” or “all the heavens.”

**Afterwards, he had no words** (*gotō mi u go* 後頭未有語): No doubt an allusion to Huangbo’s “desisting”; likely reflecting another remark by Huangbo that occurs in the *Tiansheng guangdeng lu* 天聖廣燈錄 soon after the passage Dōgen has been examining here. Note that, in this passage (ZZ.135:659a6-13), Huangbo is also seen “desisting,” as well as using the expression, akin to that in our text, “patch-robed monk of true colors.”

一日五人新到、同時相看。四人禮拜。一人不禮拜、以手畫一圓相而立。師云、還知道好隻獵犬麼。云尋羚羊氣來。師云、羚羊無氣、汝向什麼處尋。云尋羚羊蹤。來師云、羚羊無蹤。汝向什麼處尋。云與麼則死羚羊也。師便休。來曰昇座退、問昨日尋羚羊僧出來。其僧便出。師云、老僧昨日後頭未有語在。作麼生。其僧無語。師云、將謂本色衲僧、元來是義學沙門。

One day, five people newly arrived came to see [Huangbo] together. Four of them bowed. One did not bow but drew a circle with his hand and stood there.

The Master said, “Do you know a good hunting dog?”

The monk said, “He seeks the antelope’s scent.”

The Master said, “If the antelope has no scent, where does he seek it?”

The monk said, “He seeks the antelope’s tracks.”

The Master said, “If the antelope has no track, where does he seek it?”

He said, “That’s a dead antelope.”

The Master desisted.

The next day, as he was retiring from his lecture, he called out the monk he had asked about seeking the antelope. The monk came out.

\* \* \* \* \*

[03:62]

趙州眞際大師に、ある僧とふ、狗子還有佛性也無。

A monk asked Great Master Zhenji of Zhaozhou, “Does even a dog have buddha nature?”<sup>284</sup>

[03:63]

この問の意趣、あきらむべし。狗子とはいぬなり。かれに佛性あるべしと問取せず、なかるべしと問取するにあらず。これは、鐵漢また學道するかと問取するなり。あやまりて毒手にあふうらみふかしといへども、三十年よりこのかた、さらに半箇の聖人をみる風流なり。

We should be clear about the meaning of this question. [The word] *gouzi* means “dog.”<sup>285</sup> He is not asking whether it has buddha nature; he is not asking whether it does not have buddha nature: he is asking whether the man of iron also studies the way.<sup>286</sup> Although he may deeply regret having inadvertently encountered a poison hand, it is in the style of seeing half a sage after thirty years.<sup>287</sup>

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The Master said, “Since yesterday, this old monk has had no words. How about it?”  
The monk had no words.

The Master said, “He was supposed to be a patch-robed monk of true colors, but from the beginning he was a “śramaṇa who studies doctrine.”

284 **Great Master Zhenji of Zhaozhou** (*Jōshū Shinsai daishi* 趙州眞際大師): I.e., the famous Tang-dynasty Chan master Zhaozhou Congshen 趙州從諗.

“Does even a dog have buddha nature?” (*kushi gen u busshō ya mu* 狗子還有佛性也無): One of the most famous kōans, appearing throughout Chan and Zen literature, perhaps most prominently as the first case in the popular kōan collection *Wumen guan* 無門關 (T.2005.48:292c20-21). Recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:188, case 114); the source for this version is thought to be the *Congrong lu* 從容錄 (T.2004.48:238b25-c1), the kōan collection based on the verses of Hongzhi Zhengjue 宏智正覺 (1091-1157).

285 [The word] *gouzi* means “dog” (*kushi to wa inu nari* 狗子とはいぬなり): Dōgen is here simply explaining what must have been a Chinese word unfamiliar to his Japanese audience.

286 **whether the man of iron also studies the way** (*tekkan mata gakudō suru ka* 鐵漢また學道するか): Dōgen plays here with the first line of a verse attributed to Li Zunxu 李遵勗 (988-1038):

學道須是鐵漢。

To study the way one should be a man of iron.

See Supplementary Notes, s.v. “Man of iron.”

287 **Although he may deeply regret having inadvertently encountered a poison hand** (*ayamarite dokushu ni au urami fukashi to iedomo* あやまりて毒手にあふうらみふかしといへども): The “poison hand” is an idiom referring to the stringent methods of the Chan teacher. The unexpressed subject here is no doubt the monk who asked the question.

[03:64]

趙州いはく、無。この道をききて、習學すべき方路あり。佛性の自稱する無も恁麼道なるべし、狗子の自稱する無も恁麼道なるべし、傍觀者の喚作の無も恁麼道なるべし。その無、わづかに消石の日あるべし。

Zhaozhou said, “No.”

There is a route we should study when we hear this saying. The “no” that buddha nature calls itself should also be such a saying; the “no” that the dog calls itself should also be such a saying; the “no” by which the onlooker calls it should also be such a saying. There will be a day when this “no” fairly erases the stone.<sup>288</sup>

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it is in the style of seeing half a sage after thirty years (*sanjū nen yori kono kata, sara ni hanko no shōnin o miru fūryū nari* 三十年よりこのかた、さらに半箇の聖人をみる風流なり): Likely in praise of the monk for his willingness to face Zhaozhou. Allusion to a story about the Chan monk Sanping Yizhong 三平義忠 (781-872) facing the arrow of the former hunter Shigong Huizang 石鞏慧藏 (dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:316b20-25):

初參石鞏。石鞏常張弓架箭以待學徒。師詣法席。鞏曰、看箭。師乃撥開胸云、此是殺人箭。活人箭又作麼生。鞏乃扣弓絃三下。師便作禮。鞏云、三十年一張弓兩隻箭。只謝得半箇聖人。遂拗折弓箭。

[Yizhong] first visited Shigong. Shigong always kept his bow drawn and an arrow set, waiting for a student. When the Master [Yizhong] approached the dharma seat, Gong said, “See the arrow.”

The Master exposed his breast and said, “That’s an arrow that kills people. How about the arrow that revives people?”

Gong twanged his bow string three times. The Master bowed. Gong said, “For thirty years, a single bow with a pair of arrows. I only hit half a sage.” Then, he broke his bow and arrow.

Some versions of the *Jingde chuandeng lu* record a simpler variant.

師乃披襟當之。石鞏曰、三十年張弓架箭。只射得半箇漢。

The Master exposed his breast as a target.

Shigong said, “For thirty years, I drew my bow and set an arrow. I only hit half a man.”

288 There will be a day when this “no” fairly erases the stone (*sono mu wazuka ni shōshaku no hi aru beshi* その無わづかに消石の日あるべし): A tentative translation, taking *wazuka ni* わづかに (“fairly”) in the sense “virtually” and *hi* 日 as “day” (rather than “sun”). This does not appear to be a common expression and does not appear elsewhere in Dōgen’s writings; perhaps meaning that, in the presence of this “no,” all things are dissolved.

[03:65]

僧いはく、一切衆生、皆有佛性、狗子爲甚麼無。

The monk said, “All living beings have buddha nature. Why doesn’t the dog have it?”<sup>289</sup>

[03:66] {1:40}

いはゆる宗旨は、一切衆生無ならば、佛性も無なるべし、狗子も無なるべしといふ、その宗旨作麼生となり。狗子佛性、なにとして無をまつことあらん。

The essential point of what he says is that, if “all living beings” are “no,” “buddha nature” must also be “no,” “the dog” must also be “no” — what about this point?<sup>290</sup> Why should the buddha nature of the dog depend on “no”?

[03:67]

趙州いはく、爲他有業識在。この道旨は、爲他有は業識なり、業識有、爲他有なりとも、狗子無、佛性無なり。業識いまだ狗子を會せず、狗子いかでか佛性にあはん。たとひ雙放雙収すとも、なほこれ業識の始終なり。

Zhaozhou said, “Because it has karmic consciousness.”<sup>291</sup>

The meaning of these words is that, while “because it has” is “karmic consciousness,” and “having karmic consciousness” is “because it has,” the “no” of the dog is the “no” of buddha nature.<sup>292</sup> Karmic conscious-

289 “Why doesn’t the dog have it?” (*kushi i jinmo mu* 狗子爲甚麼無): The translation masks the word “no” (*mu* 無) central to Dōgen’s comment below; to better follow that comment, the monk’s question here might be put, “Why is it ‘no’ in the case of the dog?”

290 if “all living beings” are “no” (*issai shujō mu naraba* 一切衆生無ならば): The translation seeks to reflect Dōgen’s emphasis on Zhaozhou’s “no” as “the ‘no’ buddha nature calls itself,” “the ‘no’ the dog calls itself.” In this passage, he seems to be assigning that “no” to each of the nouns in the monk’s question: “all living beings,” “buddha nature,” and “the dog.” Thus, he interprets the monk as asking, in effect, when “no” applies equally to “living beings” and “buddha nature,” obviously it applies to “the dog”; so why say “no” in the case of the dog? Alternative readings could take the term *mu* 無 here (a) as “lacking” (“if all living beings have no [buddha nature] . . .”), or (b) as “non-existent” (“if all living beings are non-existent . . .”).

291 “Because it has karmic consciousness” (*i ta u gosshiki zai* 爲他有業識在): For the term “karmic consciousness” (*gosshiki* 業識), see above, Note 15: “the busy, busy karmic consciousness.” In Buddhist usage, of course, all sentient beings have karmic consciousness.

292 “because it has” is “karmic consciousness,” and “having karmic consciousness” is “because it has” (*i ta u wa gosshiki nari, gosshiki u, i ta u nari* 爲他有は業識なり、業識有、爲他有なり): Dōgen is here playing with the terms in Zhaozhou’s answer, treating the first three words, “because it has” (*i ta u* 爲他有) as a single nominal expression identified with “karmic consciousness.” Part of the play depends on the fact that the words happen to include the graphs for the term *ita* 爲他 (“for the other,” “for the sake

ness does not understand the dog; so how could the dog meet buddha nature?<sup>293</sup> Whether we disperse the pair or collect the pair, it is still karmic consciousness from beginning to end.<sup>294</sup>

[03:68]

趙州有僧問、狗子還有佛性也無。

*Zhaozhou was asked by a monk, “Does the dog have buddha nature?”*<sup>295</sup>

[03:69]

この問取は、この僧、構得趙州の道理なるべし。しかあれば、佛性の道取・問取は、佛祖の家常茶飯なり。

The reason for this question must be for this monk to catch Zhaozhou. Thus, talking about and asking about buddha nature is the everyday tea and rice of the buddhas and ancestors.<sup>296</sup>

[03:70]

趙州いはく、有。

*Zhaozhou said, “Yes.”*<sup>297</sup>

[03:71]

この有の様子は、教家の論師等の有にあらず、有部の論有にあらざるなり。すすみて佛有を學すべし。佛有は趙州有なり、趙州有は狗子有なり、狗子有は佛性有なり。

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of others”; *S. parārtha*); hence, the phrase could be rendered “being for others is karmic consciousness, and having karmic consciousness is being for others.”

**293 Karmic consciousness does not understand the dog; so how could the dog meet buddha nature?** (*gosshiki imada kushi o e sezu, kushi ikade ka busshō ni awan* 業識いまだ狗子を會せず、狗子いかでか佛性にあはん): Likely meaning that, since “karmic consciousness,” “the dog,” and “buddha nature” are all “no,” they do not understand or meet each other; possibly a play on the graph *e* 會, which has the sense both “to understand” and “to meet.”

**294 Whether we disperse the pair or collect the pair** (*tatoi sōhō sōshū su tomo* たとひ雙放雙収すとも): Probably to be understood, “whether we take [the dog and buddha nature] as two or take them as one.”

**295 Zhaozhou was asked by a monk** (*Jōshū u sō mon* 趙州有僧問): Dōgen is continuing his quotation from the same passage. In both the *shinji Shōbōgenzō* 眞字正法眼藏 and *Congrong lu* 從容錄 texts, this part of the passage actually occurs prior to the part quoted above.

**296 everyday tea and rice** (*kajō sahan* 家常茶飯): I.e., normal practice; see above Note 84. No doubt directed at those “beasts,” criticized above, section 44, who say that Zen students should not talk about buddha nature.

**297 Zhaozhou said, “Yes”** (*Jōshū iwaku, u* 趙州いはく、有): Or “it has.” Dōgen will again play here with the multivalence of the glyph *u* 有 (“to have,” “to exist,” “being,” etc.; see above, Note 7).

The status of this “yes” is not the “existence” of the treatise masters of the teaching houses, not the “existence” discussed by the Existence School.<sup>298</sup> We should go on to study the Buddha’s “yes.” The Buddha’s “yes” is Zhaozhou’s “yes”; Zhaozhou’s “yes” is the “yes” of the dog; the “yes” of the dog is the “yes” of buddha nature.<sup>299</sup>

[03:72]

僧いはく、既有、爲甚麼却撞入這皮袋。

The monk said, “Given it has it, why does it force entry into this bag of skin?”<sup>300</sup>

[03:73]

この僧の道得は、今有なるか、古有なるか、既有なるかと問取するに、既有は諸有に相似せりといふとも、既有は孤明なり。既有は撞入すべきか、撞入すべからざるか。撞入這皮袋の行履、いたづらに蹉過の功夫あらず。

In this monk’s saying, in asking whether it is present having, past having, or “already having,” though we may say “already having” resembles the various [other types of] having, “already having” shines alone.<sup>301</sup> Should “already having” “force entry” or should it not “force

298 **not the “existence” of the treatise masters of the teaching houses, not the “existence” discussed by the Existence School** (*kyōke no ronji tō no u ni arazu, ubu no ron u ni arazaru nari* 教家の論師等の有にあらず、有部の論有にあらざるなり): Taking Zhaozhou’s “yes” (*u* 有) now as “exist.” “Teaching houses” (*kyōke* 教家) refers to those styles of Buddhism that emphasize scriptural study. The “Existence School” (*ubu* 有部) refers to the Buddhist philosophical school known as Sarvāstivāda (*Setsu issai ubu* 説一切有部), which held the position that dharmas were real entities (S. *dravya*) existing through past, present, and future.

299 **Buddha’s “yes”** (*butsu u* 佛有): Or “buddha’s existence”; similarly, *mutatis mutandis*, for the remainder of the sentence.

300 **“force entry into this bag of skin”** (*tōnyū sha hitai* 撞入這皮袋): I.e., “enter this dog body”; see Supplementary Notes, s.v. “Bag of skin.” The unexpressed grammatical subject is “buddha nature.” The English “force entry” renders a compound term, *tōnyū* 撞入, that suggests something like, “ram (or stab) into and enter”; the translation here is intended to facilitate Dōgen’s remarks on the second element (*nyū* 入, “enter”) in his comments below.

301 **present having** (*kon u* 今有); **past having** (*ko u* 古有); **“already having”** (*ki u* 既有): Dōgen here treats the adverb and verb, *ki u* 既有 (“since it already has”), of the monk’s question as the nominal expression “already having” (or “already being”), in parallel with “past having” and “present having.” The adverb *ki* 既 is a marker of both temporal and logical senses of completion: “already,” “previously,” etc.; and “since,” “given that,” etc.

**“already having” shines alone** (*ki u wa komyō nari* 既有は孤明なり): I.e., “already having” stands out from the other types of having. The term *komyō* 孤明, while common throughout Buddhist literature, does not appear elsewhere in the *Shōbōgenzō*; it is typically parsed as “shines by itself.”



entry”? There is no concentrated effort that idly overlooks the conduct of “forcing entry into this bag of skin.”<sup>302</sup>

[03:74] {1:41}

趙州いはく、爲他知而故犯。

Zhaozhou said, “Because it knowingly commits an intentional crime.”

[03:75]

この語は、世俗の言語として、ひさしく途中に流布せりといへども、いまは趙州の道得なり。いふところは、しりてことさらおかす、となり。この道得は、疑著せざらん、すくなかるべし。いま一字の入、あきらめがたしといへども、入之一字も不用得なり。いはんや欲識庵中不死人、豈離只今這皮袋なり。不死人はたとひ阿誰なりとも、いづれのときか皮袋に莫離なる。故犯はかならずしも入皮袋にあらず、撞入這皮袋かならずしも知而故犯にあらず。知而のゆえに故犯あるべきなり。しるべし、この故犯すなはち脱體の行履を覆藏せるならん。これ撞入と説著するなり。脱體の行履、その正當覆藏のとき、自己にも覆藏し、他人にも覆藏す。しかもかくのごとくなりといへども、いまだのがれずといふことなかれ、驢前馬後漢。いはんや、雲居高祖いはく、たとひ佛法邊事を學得する、はやくこれ錯用心了也。

These words may have long circulated in the world as a secular expression, but here they are Zhaozhou’s saying.<sup>303</sup> What they say is that, knowing, it intentionally transgressed.<sup>304</sup> Not a few must have had doubts about this saying. The word “entry” here may be difficult to clarify, but “the word ‘enter,’ you can’t use.”<sup>305</sup> Still more, “If you wish to know the deathless one within the hut, how could it be apart from this present bag

302 **There is no concentrated effort that idly overlooks the conduct of “forcing entry into this bag of skin”** (*tōnyū sha hitai no anri, itazura ni shaka no kufū arazu* 撞入這皮袋の行履、いたづらに蹉過の功夫あらず): A tentative translation of an ambiguous sentence, perhaps meaning something like, “in making concentrated effort, one should not idly miss this conduct of ‘forcing entry into this bag of skin.’” The effort in question is likely the study of the conduct (rather than the conduct itself).

303 **These words may have long circulated in the world as a secular expression** (*kono go wa, sezoku no gongo toshite, hisashiku tochū ni rufu seri to iedomo* この語は、世俗の言語として、ひさしく途中に流布せりといへども): I.e., the phrase “knowingly to commit an intentional crime” (*zhi er gu fan* 知而故犯) is a common expression in Chinese.

304 **knowing, it intentionally transgressed** (*shirite kotosara okasu* しりてことさらをかす): Dōgen is here simply explaining the Chinese phrase.

305 **The word “entry” here** (*ima ichiji no nyū* いま一字の入): Dōgen is here referring back to the monk’s question, “why does it still force entry into this bag of skin?”

**“the word ‘enter,’ you can’t use”** (*nyū no ichiji mo fuyōtoku nari* 入之一字も不用得なり): Allusion to a conversation involving Yangshan Huiji 仰山慧寂 and the magistrate Lu Xisheng 陸希聲 (d. 895), found at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:200, case 139; see Supplementary Notes, s.v. “The one word ‘enter.’”

of skin?”<sup>306</sup> Whoever the “undying person” is, when would it leave the bag of skin?

“Committing an intentional crime” is not necessarily “entering the bag of skin”; “forcing entry into this bag of skin” is not necessarily “knowingly committing an intentional crime”: because it is “knowingly,” there must be “the commission of an intentional crime.”<sup>307</sup> We should realize that this “commission of an intentional crime” may have covered and concealed the conduct of the body stripped.<sup>308</sup> This is spoken of as “forcing entry.” The conduct of the body cast off, at the very time it is covered and concealed, is covered and concealed in self and covered and concealed in others. Nevertheless, though this may be the case, do not say it has not escaped — “the guy ahead of the ass and behind the horse.”<sup>309</sup> Moreover, as the Eminent Ancestor Yunju says, “Studying the marginal matters of the buddha dharma, you’ve already misused your mind.”<sup>310</sup>

306 “If you wish to know the deathless one within the hut, how could it be apart from this present bag of skin?” (*yoku shiki an chū fushi nin, ki ri shikon sha hitai* 欲識庵中不死人、豈離只今這皮袋): Closing lines from the *Caoan ge* 草庵歌, by Shitou Xiqian 石頭希遷; see Supplementary Notes, s.v. “Reverend Shitou’s Song of the Thatched Hut.”

307 because it is “knowingly,” there must be “the commission of an intentional crime” (*chi ni no yue ni ko bon aru beki nari* 知而のゆえに故犯あるべきなり): I.e., it is “knowingly” that makes it an “intentional crime.” Dōgen here creates a new term from the two graphs translated “knowingly” (*chi ni* 知而 [“knows, but”]); presumably meaning that life in the “bag of skin” (commission of an “intentional crime”) depends on states of consciousness (“knowingly”).

308 this “commission of an intentional crime” may have covered and concealed the conduct of the body stripped (*kono ko han sunawachi dattai no anri o fukuzō seru naran* この故犯すなはち脱體の行履を覆藏せるならん): For “the body stripped” (*dattai* 脱體), see above, Note 49. Presumably, the sense here is that our karmically determined body conceals the fact that we are liberated.

309 “the guy ahead of the ass and behind the horse” (*ro zen ba go kan* 驢前馬後漢): I.e., an ordinary workman, probably to be taken here as descriptive of the one of whom it is (wrongly) said he “has not escaped.” A colloquial expression best known from the words of Muzhou Daozong 睦州道蹤 (Venerable Chen 陳尊宿, dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:291c15-16):

師問新到僧、什麼處來。僧瞪目視之。師云、驢前馬後漢。僧云、請師鑒。師云。驢前馬後漢、道將一向來。無對。

The Master questioned a newly arrived monk, “Where did you come from?”

The monk stared at him.

The Master said, “A guy ahead of the ass and behind the horse.”

The monk said, “Could the Master give an example?”

The Master said, “A guy ahead of the ass and behind the horse. Tell me something serious.”

[The monk] did not respond.

310 the Eminent Ancestor Yunju says (*Ungo kōso iwaku* 雲居高祖いはく): I.e., Yunju Daoying 雲居道膺 (d. 902), prominent disciple of Dongshan Liangjie 洞山良价. His saying, here put in Japanese, comes from a lecture found at *Liandeng huiyao* 聯燈會要,

[03:76]

しかあれば、半枚學佛法邊事、ひさしくあやまりきたること日深月深なりといへども、これ這皮袋に撞入する狗子なるべし。知而故犯なりとも有佛性なるべし。

Thus, although the days and months are long during which we have been mistaken in our half a “study of the marginal matters of the buddha dharma,” this is the dog forcing entry into this bag of skin. While it is “knowingly committing an intentional crime,” it is “having buddha nature.”

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[03:77]

長沙景岑和尚の會に、竺尚書とふ、蚯蚓斬爲兩段、兩頭俱動。未審、佛性在阿那箇頭。師云、莫妄想。書云、争奈動何。師云、只是風火未散。

In the community of Reverend Changsha Jingcen, Minister Zhu asked, “When you cut a worm in two pieces, the two both move. I don’t understand, in which one is buddha nature?”<sup>311</sup>

The Master said, “Don’t have deluded ideas.”

The Minister said, “What do you make of their moving?”

The Master said, “It’s just that the wind and fire haven’t dispersed.”<sup>312</sup>

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ZZ.136:797a15:

示衆云、汝等直饒學得佛法邊事。早是錯用心了也。

Addressing the assembly, he said, “If you study the marginal matters of the buddha dharma, you’ve already misused your mind.”

Though Kawamura’s edition makes a section break after this quotation, it is probably best understood as the lead-in to Dōgen’s comment in the following section, to the effect that, although we have long been misusing our minds on the margins of Buddhism, we are still like the dog with the buddha nature in its bag of skin.

311 **Reverend Changsha Jingcen** (*Chōsha Keishin oshō* 長沙景岑和尚): Dates unknown; a disciple of Nanquan Puyuan 南泉普願. Minister Zhu (*Chiku shōsho* 竺尚書) is otherwise unknown; the government title *shōsho* 尚書 indicates that he was head of the Department of State Affairs (*shangshu sheng* 尚書省) in the Tang government. This exchange is found in several sources, including Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:136, case 20).

312 “**wind and fire haven’t dispersed**” (*fūka misan* 風火未散): The expression “wind and fire” is likely shorthand for the “four elements” (*shidai* 四大; S. *catvāri-mahā-būtāni*): earth (*chi* 地), water (*sui* 水), fire (*ka* 火), and wind (*fū* 風). Regularly used in reference to the life of the physical body. See Supplementary Notes, s.v. “Four elements and five aggregates.”

## [03:78] {1:42}

いま尚書いはくの蚯蚓斬爲兩段は、未斬時は一段なりと決定するか。佛祖の家常に不恁麼なり。蚯蚓もとより一段にあらず、蚯蚓きれて兩段にあらず。一・兩の道取、まさに功夫參學すべし。兩頭俱動といふ兩頭は、未斬よりさきを一頭とせるか、佛向上を一頭とせるか。兩頭の語、たとひ尚書の會・不會にかかはるべからず、語話をすつることなかれ。きれたる兩段は一頭にして、さらに一頭のあるか。その動といふに俱動といふ、定動智拔ともに動なるべきなり。

The Minister says here “*cut a worm in two pieces*”: is it certain that, before it is cut, it is one piece? In the everyday life of the buddhas and ancestors, this is not so: from the beginning, the worm is not one piece, nor is it two pieces when one cuts it. We should make concentrated effort and study the words “one” and “two.” Does “the two” in his saying “the two both move” mean that he has taken what they were before they are cut as one? Or that he has taken what lies beyond the buddha as one?<sup>313</sup> Whether or not the Minister understands or does not understand the words “the two,” do not discard his words. Is it that, while the two cut pieces are one, there is a further one?<sup>314</sup> In speaking of the movement, he says “both move”: “*concentration moves them and wisdom uproots them*” should both be this “movement.”<sup>315</sup>

313 **beyond the buddha** (*butsu kōjō* 佛向上): See above, Note 94. Presumably, the question here is, are we talking simply about an uncut worm or a higher oneness?

314 **Is it that, while the two cut pieces are one, there is a further one?** (*kiretaru ryōdan wa ittō ni shite, sara ni ittō no aru ka* きれたる兩段は一頭にして、さらに一頭のあるか): Probably meaning, “is there one thing beyond the one thing that was cut?”

315 **“concentration moves them and wisdom uproots them” should both be this “movement”** (*jō dō chi batsu tomo ni dō naru beki nari* 定動智拔ともに動なるべきなり): Identifying the movement of the bifurcated worm with the twin Buddhist practices of meditation and wisdom. Based on a passage in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.347.12:548b4-8).

善男子、菩薩摩訶薩具足二法能大利益。一者定、二者智。善男子、如刈菅草、執急則斷。菩薩摩訶薩修是二法、亦復如是。善男子、如拔堅木、先以手動後則易出。菩薩定慧亦復如是。先以定動後以智拔。

Good man, the bodhisattva mahāsattva is equipped with two methods that are highly beneficial: one is concentration; the other is wisdom. Good man, it is like cutting sedge: you grasp them firmly, then you cut them. The bodhisattva mahāsattva’s practice of these two methods is like this. Good man, it is like uprooting an unyielding tree: first you move it with your hands, then it will easily come out. The bodhisattva’s practice of meditation and wisdom is like this: first he moves [the afflictions] with meditation, then he uproots them with wisdom.

[03:79]

未審、佛性在阿那箇頭。この道得は審細にすべし。佛性斬爲兩段、未審蚯蚓在阿那箇頭といふべし。兩頭俱動、佛性在阿那箇頭といふは、俱動ならば、佛性の所在に不堪なりといふか。俱動なれば、動はともに動ずといふとも、佛性の所在は、そのなかにいづれなるべきぞといふか。

*“I don’t understand, in which one is buddha nature?”* This saying, we should examine in detail. He should say, *“When buddha nature is cut in two pieces, I don’t understand, in which one is the worm?”*<sup>316</sup> In saying, *“the two both move; in which one is buddha nature?”* is he saying that, if both move, they are unfit as the location of buddha nature? Or is he saying that, since both move, the movement moves in both, but which of them should be the location of buddha nature?

[03:80]

師いはく、莫妄想、この宗旨は、作麼生なるべきぞ。妄想することなかれ、といふなり。しかあれば、兩頭俱動するに妄想なし、妄想にあらずといふか、ただ佛性は妄想なしといふか。佛性の論におよばず、兩頭の論におよばず、ただ妄想なしと道取するか、とも參究すべし。

*“The Master said, ‘Don’t have deluded ideas.’”* What should we make of his point here? He says, *“Do not have deluded ideas.”*<sup>317</sup> So, is he saying that, *“when the two both move,”* they have no deluded ideas, are not deluded ideas?<sup>318</sup> Or is he just saying that buddha nature has no deluded ideas? Or, without bothering to discuss buddha nature or discuss *“the two,”* is he just saying that there are no deluded ideas. We should investigate all these [possibilities].

316 **“I don’t understand”** (*mishin* 未審): The translation follows the Kawamura text here. Other versions give a different order of these sentences:

未審、佛性在阿那箇頭。佛性斬爲兩段、未審蚯蚓在阿那箇頭といふべし。この道得は審細にすべし。

*“I don’t understand, in which one is buddha nature?”* He should say, *“When buddha nature is cut in two pieces, I don’t understand, in which one is the worm?”* This saying, we should examine in detail.

317 **He says, “Do not have deluded ideas”** (*mōsō suru koto nakare, to iu nari* 妄想することなかれ、といふなり): Dōgen here simply renders Changsha’s Chinese into Japanese.

318 **they have no deluded ideas, are not deluded ideas** (*mōsō nashi, mōsō ni arazu* 妄想なし、妄想にあらず): The exact sense is uncertain. The translation assumes that the unexpressed grammatical subject of both clauses is *“the two”* (or perhaps their movement); i.e., that Changsha’s *“don’t have deluded ideas”* is not an imperative directed at the Minister but a property of *“the two both moving.”*

## [03:81]

動ずるはいかがせん、といふは、動ずればさらに佛性一枚をかさぬべしと道取するか、動ずれば佛性にあらざらんと道看するか。

“What do you make of their moving?”<sup>319</sup> Is this saying that, since they are moving, there must be another layer of buddha nature on top of them?<sup>320</sup> Or is it trying to say that, since they are moving, they are not buddha nature?<sup>321</sup>

## [03:82] {1:43}

風火未散といふは、佛性を出現せしむるなるべし。佛性なりとやせん、風火なりとやせん。佛性と風火と、俱出すといふべからず、一出・一不出といふべからず、風火すなはち佛性といふべからず。ゆえに長沙は、蚯蚓に有佛性、といはず、蚯蚓無佛性、といはず、ただ、莫妄想、と道取す、風火未散、と道取す。佛性の活計は、長沙の道をト度すべし。風火未散、といふ言語、しづかに功夫すべし。未散、といふは、いかなる道理がある。風火のあつまれりけるが、散すべき期いまだしきと道取するに、未散といふか、しかあるべからざるなり。風火未散は、ほとけ、法をとく。未散風火は、法、ほとけをとく。たとへば、一音の法をとく時節到來なり。説法の一音なる、到來の時節なり。法は一音なり、一音の法なるゆえに。

To say “*the wind and fire haven’t dispersed*” must be to make buddha nature appear. Should we take it as buddha nature? Should we take it as wind and fire? We should not say that buddha nature and wind and fire both emerge; we should not say that one emerges and one does not emerge; we should not say that the wind and fire are themselves buddha nature. Therefore, Changsha does not say that *the worm has buddha nature*; he does not say that *the worm has no buddha nature*. He simply says, “*Don’t have deluded ideas*”; he says, “*the wind and fire haven’t dispersed*.” We should calculate the way of life of buddha nature by the saying of Changsha; we should quietly make concentrated effort on the words “*the wind and fire haven’t dispersed*.”<sup>322</sup> What is the reasoning behind his saying “not dispersed”? Does “not dispersed” mean he is saying that the wind and fire have been collected and have not yet reached the point when they will be dispersed? This cannot be the case. “*The wind*

319 “What do you make of their moving?” (*dō zuru wa ikaga sen* 動ずるはいかがせん): Dōgen here puts the Minister’s question into Japanese.

320 **since they are moving, there must be another layer of buddha nature on top of them** (*dō zureba sara ni busshō ichimai o kasanu beshi* 動ずればさらに佛性一枚をかさぬべし): This could also be read, “since they are moving, we should add another layer of buddha nature on top of them.”

321 “Is it trying to say” (*dōkan suru ka* 道看するか): Following the Kawamura text’s *dōkan* 道看 (“try to say”); other versions give *dōjaku* 道著 (“say”) here.

322 **the way of life of buddha nature** (*busshō no kakkei* 佛性の活計): Or “the livelihood of buddha nature.” The term *kakkei* 活計 is a colloquial expression for one’s way of “making a living,” often applied to the Zen master’s activities.

*and fire haven't dispersed*" is buddha preaching the dharma; "the undispersed wind and fire" is the dharma preaching buddha. It is like the arrival of the time when a single sound preaches the dharma; it is the time of the arrival of the single sound that is the preaching of the dharma. The dharma is a single sound; for it is the dharma of a single sound.<sup>323</sup>

[03:83]

又、佛性は生のときのみにおいて、死のときはなかるべしとおもふ、もとも少聞薄解なり。生のときも有佛性なり、無佛性なり。死のときも有佛性なり、無佛性なり。風火の散・未散を論することあらば、佛性の散・不散なるべし。たとひ散のときも佛性有なるべし、佛性無なるべし。たとひ未散のときも有佛性なるべし、無佛性なるべし。しかあるを、佛性は動・不動によりて在・不在し、識・不識によりて神・不神なり、知・不知に性・不性なるべき、と邪執せるは、外道なり。無始劫來は、癡人おほく識神を認じて、佛性とせり、本來人とせる、笑殺人なり。さらに佛性を道取するに、挖泥滯水なるべきにあらざれども、牆壁瓦礫なり。向上に道取するとき、作麼生ならんかこれ佛性。還委悉麼。三頭八臂。

Moreover, to think that buddha nature exists only at the time of birth and not at the time of death is [a case of] little learning and slight understanding. The time of birth is "has buddha nature," is "has no buddha nature"; the time of death is also "has buddha nature," is "has no buddha nature." If we discuss the dispersal and non-dispersal of the wind and fire, it would be the dispersal and non-dispersal of buddha nature. The time that it disperses must be buddha nature existing, must be buddha nature not existing; the time that it has not dispersed must be "having buddha nature," must be "having no buddha nature."<sup>324</sup> Despite this, to cling mistakenly to [the views that] buddha nature is present or not present depending on whether something is moving or not moving, or it is spirit or is not spirit depending on whether something is conscious or not conscious, or it is the nature or is not the nature depending on whether something is knowing or not knowing — these are other paths. "From beginningless kalpas," that "the deluded," "acknowledging the knowing

323 **The dharma is a single sound; for it is the dharma of a single sound** (*hō wa itton nari, itton no hō naru yue ni* 法は一音なり、一音の法なるゆえに): The adverb *yue ni* ("for") could also be taken as governing the preceding sentence — a reading that would yield, "For the dharma is a single sound; a single sound is the dharma." The notion that dharma is a single sound derives from the common claim that the Buddha speaks with a single voice, while his audience understands him in varied ways; see, e.g., the *Vimalakīrti Sūtra* (*Weimojie suoshuo jing* 維摩詰所說經, T.475.14:538a2):

佛以一音演說法。衆生隨類各得解。

The Buddha preaches the dharma with a single sound;

Living beings each understand it according to his or her type.

324 **buddha nature existing** (*busshō u* 佛性有): **buddha nature not existing** (*busshō mu* 佛性無): Dōgen has here simply reversed the phrases *u busshō* 有佛性 ("have buddha nature") and *mu busshō* 無佛性 ("have no buddha nature").

spirit,” have taken it as buddha nature, have taken it as “the original person” — what a laugh!<sup>325</sup>

To say something further about buddha nature, although we need not be dragged through the mud and drenched with water, it is “fences, walls, tiles, and pebbles.”<sup>326</sup> When we say something beyond this, what is buddha nature? *Is everything clear?*<sup>327</sup> *Three heads and eight arms.*<sup>328</sup>  
{1:44}

正法眼藏佛性第三

Treasury of the True Dharma Eye  
Buddha Nature  
Number 3

[Ryūmonji MS:]

爾時仁治二年辛丑十月十四日、在雍州觀音導利興聖寶林寺示衆  
*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery,*  
*Yōshū; fourteenth day, tenth month, of the junior metal year of the ox,*  
*the second year of Ninji [18 November 1241]<sup>329</sup>*

325 “**From beginningless kalpas**” (*mushi kō rai* 無始劫來): This sentence reflects the verse by Changsha Jingcen 長沙景岑 for Minister Zhu, commenting on the worm conversation quoted in section 76, above.

學道之人不識真、祇爲從前認識神。無始劫來生死本、癡人喚作本來人。

That people who study the way do not know the truth;

Is just because from the past they have acknowledged the knowing spirit.

The root of birth and death from beginningless kalpas,

The deluded call the original person.

326 **dragged through the mud and drenched with water** (*dadei taisui* 挖泥滯水): Reading *taisui* 滯水 as the more common *taisui* 帶水. An idiomatic expression for being “sullied” by words and concepts; see Supplementary Notes, s.v. “Dragged through the mud and drenched with water.” Here, Dōgen seems to be saying, “while there is no need to teach more about this matter.”

“**fences, walls, tiles, and pebbles**” (*shō heki ga ryaku* 牆壁瓦礫): An expression, appearing frequently in Dōgen’s writing, for the inanimate world of objects. Best known from a saying attributed to Nanyang Huizhong 南陽慧忠 (d. 775); see Supplementary Notes.

327 **Is everything clear?** (*gen ishitsu mo* 還委悉麼): A fixed Chinese phrase often used by Chan masters but not appearing elsewhere in the *Shōbōgenzō*.

328 **Three heads and eight arms** (*sanzu happi* 三頭八臂): A fixed expression, used in reference to certain wrathful forms of Buddhist divinities. See Supplementary Notes, s.v. “Three heads and eight arms.”

329 The Tōunji 洞雲寺 MS shares an identical colophon.



天文丁未二月廿四日書焉、按了

*Proofed. Copied on the twenty-fourth day, second month, junior fire year of the sheep, [sixteenth year of] Tenbun [15 March 1547]*<sup>330</sup>

[Tōunji MS:]

于時弘長元年辛酉夏安居日、在越州吉田郡吉祥山永平寺、以先師御草本書寫之、彼本、所所散散或書消或書入或被書直、仍今校合書寫之也。

小師比丘<二代和尚御名>

*Copied my late master's draft at Eihei Monastery, Kichijōzan, Yoshida District, Esshū; on a day of the summer retreat, junior metal year of the rooster, first year of Kōchō [1261].*<sup>331</sup>

*That text was riddled here and there with overwrites, inserted phrases, and rewritten passages; hence, I collated and copied it. The disciple, Bhikṣu (name of the venerable of the second generation)*<sup>332</sup>

建治三年夏安居日、書寫之。寬海

*Copied this on a day of the summer retreat, third year of Kenji [1277].*  
*Kankai*<sup>333</sup>

嘉慶三年正月廿日、在永平寺衆寮奉書寫之。宗吾

*Copied this as a memorial offering in the common quarters of Eihei Monastery; twentieth day of the first month, third year of Kakyō [16 February 1389]. Sōgo*<sup>334</sup>

330 By Tessō Hōken 喆鹵芳賢 (d. 1551), copyist of the Ryūmonji 龍門寺 MS.

331 **my late master's draft** (*senshi gosōhon* 先師御草本): I.e., a draft MS by Ejō's master, Dōgen.

**day of the summer retreat** (*ge angō no hi* 夏安居日): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth lunar month through the fifteenth of the seventh month; in 1251, this would have corresponded to 15 May through 12 August.

332 **The disciple, Bhikṣu (name of the venerable of the second generation)** (*shōshi biku* [Nidai oshō gomei] 小師比丘<二代和尚御名>): I.e., Ejō; the phrase in parentheses is in the original.

333 This colophon is also attested in the Rurikōji 瑠璃光寺 MS in 83 chapters.

**day of the summer retreat** (*ge angō no hi* 夏安居日): If the the common practice of holding the retreat from the fifteenth of the fourth lunar month through the fifteenth of the seventh month was followed, in 1277, it would have been held 18 May through 15 August.

**Kankai** 寬海 (d.u.).

334 **Sōgo** 宗吾 (1343-1406).

[Ejō MS:]<sup>335</sup>

同四年癸卯正月十九日書寫之。懷奘

*Copied this on the nineteenth day, first month, of the senior water year of the tiger, the fourth year of the same [Ninji era] [9 February 1243].*

Ejō

爾時仁治二年辛丑十月十四日、在雍州觀音導利興聖寶林寺示衆  
再治御本之奧書也*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery, Yōshū; fourteenth day, tenth month, of the junior metal year of the ox, the second year of Ninji [18 November 1241]**Corrected colophon to his holograph<sup>336</sup>*

正嘉二年戊午四月廿五日、以再治御本交合了

*Collated his corrected holograph, twenty-fifth day, fourth month, senior earth year of the horse, the second year of Shōka [29 May 1258]*

335 **Ejō MS:** The following three colophons by Ejō are preserved in the so-called “Sozanbon Busshō” 祖本佛性 MS, a copy of the text in Ejō’s own hand owned by Eihei-ji 永平寺 (ESST.27:690a-b).

336 **his holograph** (*gohon* 御本): Here and in the following entry, the reference is to Dōgen’s holograph MS.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 4

Studying the Way with Body and Mind

*Shinjin gakudō*

身心學道

# Studying the Way with Body and Mind

## *Shinjin gakudō*

### INTRODUCTION

This work was written at Kōshōji in the autumn of 1242, during one of the most productive periods in Dōgen's literary career. It appears as number 37 in the Honzan edition of the *Shōbōgenzō* and as number 4 in both the sixty- and seventy-five-chapter compilations.

Dōgen explains the title of his essay at the outset: “studying the way” means to study the way of the buddhas — which, for him, means not simply to learn what the buddha taught but to put into practice what all the buddhas practice. For purposes of discussion, he says, we can divide such study into two: studying with the body and studying with the mind. He then divides his essay into roughly equal parts, focused on each of these two in turn.

Elsewhere (in the twenty-eight-text *Shōbōgenzō* version of the “Butsu kōjō ji” 佛向上事 chapter), Dōgen defines studying with the mind as “clarifying the buddha mind” and studying with the body as “pursuing the way in seated meditation, practicing buddhahood without seeking to make a buddha.” But in our essay here, body and mind are expanded well beyond the mind and body of the individual student of the way. “Mind” is “fences, walls, tiles, and pebbles”; “the mountains, rivers, and the whole earth, the sun, moon, and stars.” “Body” is “all the worlds in the ten directions”; “birth and death, coming and going.” Studying ourselves as such bodies and minds is studying the way with body and mind.

# 正法眼藏第四

## Treasury of the True Dharma Eye

### Number 4

#### 身心學道

## Studying the Way with Body and Mind

[04:1] {1:45}

佛道は、不道を擬するに不得なり、不學を擬するに轉遠なり。

The way of the buddhas: should we think not to speak of it, we cannot; should we think not to study it, we grow distant from it.<sup>1</sup>

[04:2]

南嶽大慧禪師のいはく、修證はなきにあらず、染汚することえじ。

Chan Master Dahui of Nanyue said, “It’s not that it lacks practice and verification, but it can’t be defiled by them.”<sup>2</sup>

[04:3]

佛道を學せざれば、すなはち外道・闡提等の道に墮在す。このゆえに、前佛後佛かならず佛道を修行するなり。

When we do not study the way of the buddhas, we fall into the ways

---

1 **should we think not to speak of it, we cannot; should we think not to study it, we grow distant from it** (*fudō o gi suru ni futoku nari, fugaku o gi suru ni ten'on nari* 不道を擬するに不得なり、不學を擬するに轉遠なり): A tentative translation of a sentence variously interpreted. Dōgen appears here to have split the term *gakudō* 學道 (“studying the way”) in his title and negated both its component glyphs. The translation treats the two resulting negatives, *fudō* 不道 and *fugaku* 不學, as verbs, rendered here respectively as “not to speak of [the way of the buddhas]” and “not to study [the way of the buddhas]”; the first term is often interpreted “to deny [the way of the buddhas.” The negative *futoku* 不得 (rendered here “cannot”) is ambiguous: it could mean that, if we fail to speak of (or if we deny) the way of the buddhas, we cannot attain it; or, perhaps more interestingly, that, though we might attempt not to speak of the way of the buddhas, we cannot but do so. However exactly we are to interpret this sentence, it should probably be read as an introductory comment on the quotation that follows: that the way of the buddhas is something that must be put into practice.

2 **Chan Master Dahui of Nanyue** (*Nangaku Daie zenji* 南嶽大慧禪師): i.e., Nanyue Huairang 南嶽懷讓 (677-744). His saying here occurs in a famous dialogue, recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and cited throughout the *Shōbōgenzō*, with the Sixth Ancestor, Huineng 慧能; see Supplementary Notes, s.v. “What thing is it that comes like this?”

of other paths and the *icchantika*.<sup>3</sup> It is for this reason that prior buddhas and later buddhas invariably practice the way of the buddhas.

[04:4]

佛道を學習するに、しばらくふたつあり。いはゆる心をもて學し、身をもて學するなり。心をもて學するとは、あらゆる諸心をもて學するなり。その諸心といふは、質多心・汗栗駄心・矣栗駄心等なり。又、感應道交して、菩提心をおこしてのち、佛祖の大道に歸依し、發菩提心の行李を學習するなり。たとひいまだ眞實の菩提心おこらずといふとも、さきに菩提心をおこせりし佛祖の法をならふべし。これ發菩提心なり、赤心片片なり、古佛心なり、平常心なり、三界一心なり。

In studying the way of the buddhas, [we may say] for the time being there are two [approaches]: studying with the mind and studying with the body.<sup>4</sup> “Studying with the mind” means to study with all the various minds. These “various minds” mean the mind of *citta*, the mind of *hrdaya*, the mind of *vrddha* [?], and the like.<sup>5</sup> Again, with the interaction

**3 The ways of other paths and the *icchantika*** (*gedō senda tō no dō* 外道闡提等の道): I.e., non-Buddhist religions and those incapable of attaining the Buddhist goal of liberation from *saṃsāra*. The sense of the head word *dō* 道 (“ways”) here is unclear — it is redundant if modified by *gedō* 外道 (“non-Buddhist ways”) and seemingly inappropriate in reference to the *icchantika*, who would not normally be said to have their own “way.”

**4 for the time being there are two approaches** (*shibaraku futatsu ari* しばらくふたつあり): I.e., for purposes of our discussion here, let us say there are two. Dōgen repeats this twofold division of study in the so-called *Himitsu Shōbōgenzō* text of the “Butsu kōjō ji” 佛向上事 (DZZ.2:572):

佛道をならうに、しばらく二の様子あり。いはゆる、こころしてならひ、身してならふなり。

In studying the way of the buddhas, [we may say] for the time being there are two forms: to study with the mind, and to study with the body.

He goes on there to define “studying with the mind” as “clarifying the buddha mind” (*busshin o akiramuru* 佛心をあきらむる), and “studying with the body” as “pursuing the way in seated meditation, practicing buddhahood without seeking to make a buddha” (*zazen bendō suru tokoro ni, sabutsu wo motomezaru gyōbutsu* 坐禪辦道するところに、作佛をもとめざる行佛).

**5 the mind of *citta*, the mind of *hrdaya*, the mind of *vrddha*** (*chitta shin karida shin irida shin* 質多心・汗栗駄心・矣栗駄心): These three types of mind are thought to have been borrowed from a passage in the *Mohe zhiguan* 摩訶止觀 (T.1911.46:4a20-23), in which Zhiyi 智顗 (538-597) defines three Sanskrit terms rendered by the Chinese glyph *xin* 心 (“mind”):

質多者天竺音、此方言心、即慮知之心也。天竺又稱汚栗駄、此方稱是草木之心也。又稱矣栗駄、此方是積聚精要者爲心也。

*Zhiduo* 質多 [S. *citta*] is the pronunciation of *Sindhu*; here, we say *xin* 心 — i.e., the thinking “mind.” In *Sindhu*, they also speak of *wulituo* 汚栗駄 [S. *hrdaya*], which here is called [*xin* 心 in the sense] the “heart” [or “core”] of grasses and trees. They also speak of *yilituo* 矣栗駄 [S. *vrddha* (?)], which here is [*xin* 心 in the sense] the “heart” [or “pith”] of accumulated spiritual essence.

of feeling and response, after we have brought forth the mind of bodhi, we take refuge in the great way of the buddhas and ancestors and train in the observances of bringing forth the mind of bodhi.<sup>6</sup> Even if the true mind of bodhi has not yet been brought forth, we should study the dharma of the buddhas and ancestors who previously brought forth the mind of bodhi. This is bringing forth the mind of bodhi; it is the bare mind in pieces; it is the old buddha mind; it is the ordinary mind; it is the three realms are one mind.<sup>7</sup>

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これらの心を放下して學道するあり、拈擧して學道するあり。このとき、思量して學道す、不思量して學道す。あるひは金襴衣を正傳し、金襴衣を稟受す。あるひは汝得吾髓あり、三拝依位而立あり。碓米傳衣する以心學心あり。剃髮染衣、すなはち回心なり、明心なり。踰城し入山する、出一心入一心なり。山の所入なる、思量箇不思量底なり。世の所捨なる、非思量なり。これを眼睛に團しきたること二三斛、これを業識に弄しきたること千萬端なり。かくのごとく學道するに、有功に賞おのづからきたり、有

The Sanskrit original of Zhiyi's third term here is uncertain: some scholars have suggested *vrddha* ("expanded," "developed"), while others take *yilituo* 矣栗駄 simply as an alternative transliteration of *hrdaya*, here treated as a separate Sanskrit term. These three terms are also introduced in the "Hotsu bodai shin" 發菩提心 chapter of the twelve-chapter *Shōbōgenzō*.

**6 interaction of feeling and response** (*kannō dōkō* 感應道交): A fixed expression for the communication between a devotee and a deity; the devotee's feeling evokes a response from the deity and vice versa. Dōgen's reliance on the expression here (as also in his "Hotsu bodai shin" 發菩提心 chapter) no doubt reflects Zhiyi's use of it to explain bringing forth the mind of bodhi (at *Mohe zhiguan* 摩訶止觀, T.1911.46:4c13-15):

問、行者自發心他教發心。答、自他共離皆不可。但是感應道交而論發心耳。

Question: Do practitioners bring forth the mind by themselves, or are they caused to bring forth the mind by another?

Answer: It cannot happen apart from self and other together. Only when feeling and response interact can we speak of bringing forth the mind.

**mind of bodhi** (*bodai shin* 菩提心): I.e., the bodhisattva's aspiration to attain the unsurpassed, perfect bodhi of a buddha; S. *bodhi-citta*. See Supplementary Notes, s.v. "Bring forth the mind." The translation of *shin* 心 as "mind" (rather than the more common "thought") reflects its place here in the discussion of "studying with the mind."

**observances of bringing forth the mind of bodhi** (*hotsu bodai shin no anri* 發菩提心の行李): The exact meaning here is unclear; perhaps "observances that express one's bringing forth the mind of bodhi."

**7 bare mind in pieces** (*sekishin henpen* 赤心片片); **old buddha mind** (*kobutsushin* 古佛心); **ordinary mind** (*byōjō shin* 平常心): Dōgen here introduces three popular Chan expressions that use the term "mind," which he will discuss below. See Supplementary Notes, s.v. "Bare mind in pieces," "Old buddha."

**three realms are one mind** (*sangai isshin* 三界一心): An uncommon variant of the common Buddhist expressions "the three realms are only one mind" (*sangai yui isshin* 三界唯一心) or "the three realms are only mind" (*sangai yui shin* 三界唯心). See Supplementary Notes, s.v. "The three realms are only mind."

賞に功いまだいたらざれども、ひそかに佛祖の鼻孔をかりて出氣せしめ、驢馬の蹄跡を拈じて印證せしむる、すなはち萬古の榜樣なり。

There is casting away these minds and studying the way; there is taking them up and studying the way. At this time, one thinks and studies the way; one does not think and studies the way.<sup>8</sup> Some directly transmit the golden brocade robe and receive the golden brocade robe.<sup>9</sup> Or there is “you’ve gotten my marrow,” and there is “making three bows and standing in place.”<sup>10</sup> There is the study of the mind by means of the mind that pounds the rice and transmits the robe.<sup>11</sup> To shave the head and dye the robe is to turn the mind, is to illumine the mind.<sup>12</sup> To leap the wall and enter the mountains is to exit one mind and enter one mind.<sup>13</sup> That

**8 one thinks and studies the way; one does not think and studies the way** (*shiryō shite gakudō su, fushiryō shite gakudō su* 思量して學道す、不思量して學道す): Allusion to the words, much cited by Dōgen, of Yaoshan Weiyān 藥山惟儼 (751-834); recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:196, case 129). See Supplementary Notes, s.v. “Yaoshan’s not thinking.”

**9 directly transmit the golden brocade robe** (*kinran’e o shōden shi* 金襴衣を正傳し): Allusion to the legend that Buddha Śākyamuni gave his robe to the First Ancestor of Chan, Mahākāśyapa, to keep for the coming buddha, Maitreya. (See, e.g., *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:612a1-4.)

**10 “you’ve gotten my marrow”** (*nyo toku go zui* 汝得吾髓); **“making three bows and standing in place”** (*sanpai e i ni ryū* 三拝依位而立): Allusion to the famous story of Bodhidharma’s testing of his disciples, in which the First Ancestor said of Huīke 慧可 that he had gotten his marrow. The version of the story that Dōgen quotes in his “Shōbōgenzō kattō” 正法眼藏葛藤 chapter says that Huīke demonstrated his understanding by “making three bows and standing in place” (*sanpai e i ni ryū* 三拝依位而立). See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

**11 study of the mind by means of the mind that pounds the rice and transmits the robe** (*tai bei den e suru i shin gaku shin* 碓米傳衣する以心學心): “To pound the rice and transmit the robe” (*tai bei den e* 碓米傳衣) alludes to the biography of Huineng 慧能, who worked pounding rice at the Fifth Ancestor’s monastery before receiving the transmission of Bodhidharma’s robe as a token of his recognition as the Sixth Ancestor. (See, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:222c6-223b5; Dōgen’s four-character phrase here does not seem to be common and does not appear elsewhere in his writing.) “Study the mind by means of the mind” (*i shin gaku shin* 以心學心), another unusual expression not appearing elsewhere in the *Shōbōgenzō*, is apparently Dōgen’s play on the well-known Chan expression, “transmit the mind by the mind” (*i shin den shin* 以心傳心).

**12 shave the head and dye the robe** (*tei hatsu zen e* 剃髮染衣): A standard expression for joining the Buddhist clerical order.

**turn the mind** (*kaishin* 回心); **illumine the mind** (*myōshin* 明心): The former expression can mean simply to “change one’s mind” but is commonly used, as here, in the sense of spiritual “conversion”; the latter expression, while most often encountered as the nominative “bright mind,” or “lucid mind,” is here clearly a verb-object construction.

**13 leap the wall and enter the mountains** (*yujō shi nissan suru* 踰城し入する): Allusion to the legend of Prince Siddhārtha’s departure from the palace in search of libera-



the mountains are entered is “*thinking of not thinking*”; that the world is abandoned is “*nonthinking*.”<sup>14</sup> Having balled this up as one’s eye is two or three bushels; having played with this as karmic consciousness is a thousand or ten thousand lengths.<sup>15</sup> In studying the way like this, whether the reward naturally comes from the effort, or the effort has yet to reach the reward, secretly to borrow the nose of the buddhas and ancestors and exhale through it; to take up the hoofs of a donkey and validate with them — these are a model ten thousand ages old.<sup>16</sup>

tion; by extension, to leave home and become a renunciant.

**exit one mind and enter one mind** (*shutsu isshin nyū isshin* 出一心入一心): This could be understood simply to mean that, by leaving home, one moves from one state of mind to another. More likely, given that “the three realms are one mind,” both the household life and the life of renunciation occur “within” the one mind.

**14 “thinking of not thinking”** (*shiryō ko fushiryōtei* 思量箇不思量底); “**nonthinking**” (*hishiryō* 非思量): See above, Note 8.

**15 Having balled this up as one’s eye is two or three bushels; having played with this as karmic consciousness is a thousand or ten thousand lengths** (*kore o ganzei ni dan shikitaru koto nisan koku, kore o gosshiki ni rō shikitaru koto senman tan nari* これを眼睛に團しきたること二三斛、これを業識に弄しきたること千萬端なり): A sentence subject to varied interpretation. The antecedents of the two pronouns “this” (*kore*) are not clear. Somewhat as in English, the “eye” (*ganzei* 眼睛) typically indicates (a) what is essential or central, and (b) (spiritual) vision, or insight; hence, to “ball up as (or in) one’s eye” suggests to “see as something really is.” See Supplementary Notes, s.v. “Eye.” To “play with karmic consciousness” (*rō gosshiki* 弄業識) is a common expression in Zen literature for being caught up in ordinary, deluded thoughts; some readers follow that negative sense here, but others see our sentence as a playful affirmation of karmic consciousness. See Supplementary Notes, s.v. “Karmic consciousness.” “Two or three bushels” (*nisan koku* 二三斛) renders the dry measure *koku* 斛, typically figured at five pecks (*to* 斗); “a thousand or ten thousand lengths” (*senman tan* 千萬端) refers to *tan* 端, a measurement for bolts of cloth, the exact dimensions varying in different periods. A possible interpretation of the two clauses might be something like, “when seen with the eye of wisdom, these [the mountains entered and the world abandoned (?)] are just a bit; when experienced with our ordinary consciousness, they are a lot.”

**16 whether the reward naturally comes from the effort, or the effort has yet to reach the reward** (*ukō ni shō onozukara kitari, ushō ni kō imada itarazaredomo* 有功に賞おのづからきたり、有賞に功いまだいたらざれども): Presumably, meaning, “whether or not one has reaped the rewards of his or her Buddhist practice.” Dōgen here plays with the term *ukō* 有功 (“effort”).

**nose of the buddhas and ancestors** (*busso no bikū* 佛祖の鼻孔): The term *bikū* 鼻孔 refers both to the nose and the nostrils; often used in Chan texts to indicate (a) the person, especially (b) that which is essential to the person, or (c) the very essence or identity of someone or something. A term occurring frequently in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Nose.” To borrow and cause this nose to exhale presumably means to practice just as the buddhas and ancestors do.

**hoofs of a donkey** (*roba no kyakutei* 驢馬の蹄): Likely reflecting a saying of Huanglong Huinan 黃龍慧南 (1002-1069) on which Dōgen comments in the *Eihei kōroku* 永平廣錄 (DZZ.4:8, no. 420). The version recorded in the *Jiatāi pudeng lu* 嘉泰

## [04:6]

しばらく山河大地・日月星辰、これ心なり。この正當恁麼時、いかなる保任か現前する。山河大地といふは、山河はたとへば山水なり、大地は此處のみにあらず。山もおほかるべし、大須彌・小須彌あり。横に處せるあり、豎に處せるあり。三千界あり、無量國あり。色にかかるあり、空にかかるあり。河もさらにおほかるべし、天河あり、地河あり、四大河あり、無熱池あり。北俱盧洲には四阿耨達池あり、海あり、池あり。地はかならずしも土にあらず、土かならずしも地にあらず。土地もあるべし、心地もあるべし、寶地もあるべし。萬般なりといふとも、地なかるべからず、空を地とせる世界もあるべきなり。日月星辰は、人天の所見不同あるべし、諸類の所見おなじからず。恁麼なるがゆえに、一心の所見、これ一齊なるなり。これらすでに心なり。内なりとやせん、外なりとやせん、來なりとやせん、去なりとやせん。生時は一點を増するか、増せざるか。死には一塵をさるか、さらざるか。この生死および生死の見、いづれのところにおかんとかする。向來はただこれ心の一念二念なり。一念二念は一山河大地なり、二山河大地なり。山河大地等、これ有無にあらざれば、大・小にあらず、得・不得にあらず、識・不識にあらず、通・不通にあらず、悟・不悟に變ぜず。

For now, [let us say that] the mountains, rivers, and the whole earth, the sun, moon, and stars — these are mind.<sup>17</sup> At this very time, taking on what [form] does it appear before us?<sup>18</sup> When we say, “the mountains, rivers, and the whole earth,” the “mountains and rivers,” for example, are mountains and waters; and “the whole earth” is not merely this place.<sup>19</sup>

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普燈錄 (ZZ.137:302c24) reads:

舉手問僧、我手何似佛手。垂足曰、我腳何似驢腳。

Raising his hand, he asked a monk, “Why is my hand like a buddha’s hand?” Stretching out his leg, he said, “Why is my foot like a donkey’s foot?”

To take up and cause these hoofs to seal and verify presumably means to use one’s own feet to tread the path of the buddhas and ancestors.

**model ten thousand ages old** (*banko no bōyō* 萬古の榜樣): I.e., an ancient exemplar [of studying the way of the buddhas].

**17 mountains, rivers, and the whole earth, the sun, moon, and stars** (*senga daichi nichigetsu seishin* 河大地・日月星辰): Common expressions for heaven and earth, appearing frequently in Dōgen’s writings; likely reflecting an exchange recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:212, case 168). See Supplementary Notes, s.v. “Sun, moon, and stars.”

**18 taking on what [form] does it appear before us?** (*ikanaru hōnin ka genzen suru* いかなる保任か現前する): A tentative translation of a phrase difficult to interpret; taken here to mean “how does the mind appear [when it is mountains, etc.]?” The grammatical subject, *hōnin* 保任 (also read *honin*), a term appearing often in the *Shōbōgenzō*, generally means “to maintain” or “to preserve,” “to take responsibility for” or “to be entrusted with”; here, perhaps, “to make one’s own.”

**19 “mountains and rivers,” for example, are mountains and waters** (*senga wa ta-toeba sansui nari* 河はたとへば水なり): Perhaps the point is that mountains and rivers as the mind are the actual physical landscape of the world around us.

The mountains, too, should be many: there are great Sumerus and small Sumerus; they are situated horizontally; they are situated vertically.<sup>20</sup> There are the three chiliocosms; there are incalculable countries.<sup>21</sup> There are some hanging on form; there are some hanging in emptiness.<sup>22</sup>

And rivers must also be still more numerous: there is the River of Heaven; there are rivers of earth; there are the four great rivers; there is Heatless Lake.<sup>23</sup> On the continent of Uttarakuru, there are four Anavatapta Lakes; there are seas; there are lakes.<sup>24</sup>

Ground is not necessarily soil; soil is not necessarily ground.<sup>25</sup> There must be soil ground; there must be mind ground; there must be jeweled ground.<sup>26</sup> Although they are of myriad types, they must not lack

20 **great Sumerus and small Sumerus** (*dai Shumi shō Shumi* 大須彌・小須彌): “Sumeru” is the name of the mountain at the center of a world system in Buddhist cosmology. “Great” and “small” here may reflect the size of the world system.

21 **three chiliocosms** (*sanzenkai* 三千界): Abbreviation of *sanzen daisen sekai* 三千大千世界 (“great threefold thousandfold worlds”), equal to one billion Sumeru world systems.

**incalculable countries** (*myrō koku* 無量國): Given the context here, this could be taken as a reference to the innumerable buddha lands (*bukkoku* 佛國).

22 **There are some hanging on form; there are some hanging in emptiness** (*shiki ni kakaru ari, kū ni kakaru ari* 色にかかるあり、空にかかるあり): Or “some hanging in the sky”; reading *kū* 空 as “emptiness” (rather than “sky”) here, in contrast to “form” (*shiki* 色).

23 **River of Heaven** (*Tenga* 天河): A term for the Milky Way.

**four great rivers** (*shi daika* 四大河): Usually given as the Gaṅgā, Sindhu, Śītā, and Vākṣu, sometimes identified with the modern Ganges, Indus, Syr Darya, and Amu Darya, respectively.

**Heatless Lake** (*Munetchi* 無熱池): A Chinese translation of the Sanskrit Anavatapta (*Anokuudatsu* 阿耨達; “unheated”); identified with Lake Manasarovar, in western Tibet, and traditionally thought to be the source of the four great rivers.

24 **Uttarakuru** (*Hokkuro* 北俱盧): The continent to the north of Mount Sumeru in Buddhist cosmology. See Supplementary Notes, s.v. “Four Continents.”

**four Anavatapta Lakes** (*shi Anokudatchi* 四阿耨達池): The source of this claim is unknown. Dōgen has here used the transliteration of the Sanskrit name for the “Heatless Lake” mentioned just above; perhaps representing a confusion with the tradition that this lake was the source of the four rivers.

25 **Ground is not necessarily soil** (*chii wa kanarazushimo do ni arazu* 地はかならずしも土にあらず): The translation of the term *chi* (or *ji*) 地 as “ground” obscures the fact that Dōgen is turning here to his comments on “the whole earth” (*daichi* 大地). He expands the term to include its use as “ground,” both in the material and metaphorical senses.

26 **soil ground** (*doji* 土地); **mind ground** (*shinji* 心地); **jeweled ground** (*hōji* 寶地): Three examples of the semantic range of the term *ji* 地: “soil ground” is an overly literal translation for a compound expression meaning “land” (as in “tract of land”); “mind

“ground.”<sup>27</sup> And there must be worlds in which emptiness represents the ground.<sup>28</sup>

Of the sun, moon, and stars, what is seen by humans and devas must not be the same; what is seen by the various types of beings must not be the same. Such being the case, what is seen by one mind is equivalent.<sup>29</sup>

These are “mind.” Can we take them as internal? Can we take them as external? Can we take them as coming? Can we take them as going? When they are born, do they add one iota, or do they not add it? When they die, do they remove one dust mote, or do they not remove it? Where are we to put this birth and death, and the view of birth and death? Up till now has been merely one moment or two moments of mind.<sup>30</sup> “One moment or two moments” is one “mountains, rivers, and the whole earth,” is two “mountains, rivers, and the whole earth.” Since these “mountains, rivers, and the whole earth” are neither existent nor nonexistent, they are neither large nor small, neither attained nor unattained, neither known nor unknown, neither penetrated nor unpenetrated; nor do they change with awakening or not awakening.

[04:7] {1:47}

かくのごとくの心、みづから學道することを慣習するを、心學道といふと決定信受すべし。この信受、それ大小・有無にあらず。いまの知家非家捨家出家の學道、それ大小の量にあらず、遠近の量にあらず。鼻祖鼻末

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ground” is a common Buddhist term for the fundamental nature of the mind; “jeweled ground” is a geological feature commonly attributed to the lands ruled over by buddhas.

27 **Although they are of myriad types, they must not lack “ground”** (*banpan nari to iutomo, chi nakaru bekarazu* 萬般なりといふとも、地なかるべからず): A somewhat problematic sentence, taken here to mean that, although the sense of “ground” [in the preceding examples] may be different, each example includes the notion of ground.

28 **there must be worlds in which emptiness represents the ground** (*kū o chii to seru sekai mo aru beki nari* 空を地とせる世界もあるべきなり): Again, reading *kū* 空 as “emptiness,” in parallel to the previous concluding remark on mountains. This sentence could also be read, “there are worlds in which the sky represents the ground.”

29 **what is seen by one mind is equivalent** (*isshin no shoken, kore issei naru nari* 心の所見、これ一齊なるなり): A sentence subject to various interpretations, the senses of both *isshin* 一心 (“one mind”) and *issei* 一齊 (“equivalent”) here being uncertain. Some would take the sentence to mean that “the one mind” (*isshin* 一心) sees all things as equal. In the context here, perhaps a more likely reading would take “one mind” as “each instance of mind,” or “any given mind,” making the point to be that what each type of being sees is consistent within that type.

30 **Up till now has been merely one moment or two moments of mind** (*kōrai wa tada kore shin no ichinen ninen nari* 向來はただこれ心の一念二念なり): “Up till now” (*kōrai* 向來) should probably be taken as “in our discussion up till now.” Here and in the following sentence, *ichinen ninen* 一念二念 (“one moment or two moments”) can also be understood as “one thought or two thoughts.”

にあまる、向上向下にあまる。展事あり、七尺八尺なり。投機あり、爲自爲他なり。恁麼なる、すなはち學道なり。學道は恁麼なるがゆえに、牆壁瓦礫これ心なり。さらに三界唯心にあらず、法界唯心にあらず、牆壁瓦礫なり。咸通年前につくり、咸通年後にやぶる。挖泥帶水なり、無繩自縛なり。玉をひくちからあり、水にいる能あり。とくる日あり、くだるときあり、極微にきはまるときあり。露柱と同參せず、燈籠と交肩せず。かくのごとくなるゆえに、赤脚走して學道するなり、たれか著眼看せん、翻筋斗して學道するなり、おのおの隨他去あり。このとき、壁落これ十方を學せしむ、無門これ四面を學せしむ。

We should firmly believe that such minds themselves becoming accustomed to studying the way is called “the mind studying the way.” This belief is not [a matter of] large or small, existent or nonexistent. Studying the way here — which, *knowing the home is not a home, abandons home and leaves home* — is not an amount large or small, not an amount far or near.<sup>31</sup> It exceeds first founder and final follower; it exceeds ascending or descending.<sup>32</sup> There is divulging the matter: it is seven feet or eight feet; there is achieving accord: it is for oneself and for the other.<sup>33</sup>

31 **knowing the home is not a home, abandons home and leaves home** (*chi ke hi ke shake shukke* 知家非家捨家出家): Variation on a standard trope in Buddhist literature describing the process by which one “leaves home” (*shukke* 出家) to enter the order (see, e.g., *Mohesengqi lü* 摩訶僧祇律, T.1425.22:227c7-8). Dōgen’s version here (repeated in “Shōbōgenzō hotsu bodai shin” 正法眼藏發菩提心) does not seem to correspond exactly to any extant text; more common versions give “believing that one’s home is not a home, abandons home and leaves home” (*shin ke hi ke shake shukke* 信家非家捨家出家) or “believing that one’s home is not a home, leaves home and studies the way” (*shin ke hi ke shukke gakudō* 信家非家出家學道). Dōgen’s “knowing the home is not a home” (*chi ke hi ke* 知家非家) may reflect the *Mohe zhiguan* 摩訶止觀 at T.1911.46:96a20.

32 **first founder and final follower** (*biso bimatsu* 鼻祖鼻末): A loose translation of an unusual expression found also in “Shōbōgenzō busshō” 正法眼藏佛性, here perhaps suggesting the beginning and end of one’s Buddhist training. The first element, *biso* 鼻祖, is a common term denoting “founder” or “the first person to do something.” Literally translated, it means “ancestor from the nose,” thought to reflect an early Chinese belief that the nose is the first part of a creature to take shape in the womb. *Bimatsu* 鼻末 (literally, “the tip of the nose”) does not occur by itself but only in combination with *biso*.

**ascending or descending** (*kōjō kōge* 向上向下): A term also meaning simply “above and below” but used, as perhaps here, to indicate the two phases of the bodhisattva path: “ascending” toward one’s own liberation, and “descending” into the world for the sake of sentient beings.

33 **divulging the matter** (*tenji* 展事); **achieving accord** (*tōki* 投機): These two terms regularly occur together in Chan literature, the former used for expressions of what one really thinks; the latter, for expressions that accord with one’s interlocutor.

**seven feet or eight feet** (*shichi shaku hachi shaku* 七尺八尺): Dōgen may have in mind here a conversation between Chan Masters Xuansha Shibei 玄沙師備 (835-908) and Xuefeng Yicun 雪峰義存 (822-908), which he records in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:158, case 60), and discusses in “Shōbōgenzō juki” 正法眼藏授記 (DZZ.1:249ff); see Supplementary Notes, s.v. “Seven feet or eight feet.”

Being like this is studying the way. Because studying the way is like this, “fences, walls, tiles, and pebbles” are mind.<sup>34</sup> It is not furthermore the three realms are only mind; it is not the dharma realm is only mind: it is “fences, walls, tiles, and pebbles.”<sup>35</sup> “Before the Xiantong years,” it builds them; “after the Xiantong years,” it breaks them.<sup>36</sup> It is *dragged through the mud and drenched with water*; it is *binding oneself without a rope*.<sup>37</sup> It has the power to take in a jade; it has the ability to enter the water.<sup>38</sup> There are days when it dissolves; there are times when it shatters; there are times when it is ultimately reduced to atoms. It does not study

34 “fences, walls, tiles, and pebbles” (*shō heki ga ryaku* 牆壁瓦礫): A set expression for the world of things; see Supplementary Notes. Its identification with the mind is treated below, section 10.

35 **the three realms are only mind** (*sangai yui shin* 三界唯心); **the dharma realm is only mind** (*hokkai yui shin* 法界唯心): For the former phrase, see above, Note 7; the latter, less common phrase does not occur elsewhere in the *Shōbōgenzō*. In this sentence and those that follow here, while no grammatical subject is expressed, the translation assumes the antecedent of “it” is “studying the way.”

36 “Before the Xiantong years” (*Kantsū nen zen* 咸通年前); “after the Xiantong years” (*Kantsū nen go* 咸通年後): Allusion to a saying of Shushan Kuangren 疏匡仁 (837-909) (see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:802a14-15), recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ. 5:270, case 285):

老僧咸通年已前、會法身邊事。咸通年已後、會法身向上事。

Before the Xiantong years, this old monk understood what’s in the vicinity of the dharma body; after the Xiantong years, I understood what’s beyond the dharma body.

The Xiantong 咸通 era of the Tang dynasty corresponds the years 860-874.

**it builds them** (*tsukuri* つくり); **it breaks them** (*yaburu* やぶる): Neither the subjects nor the objects of these two verbs is expressed. The translation takes the sense to be that “studying the way” first posits a mind of “fences, walls, tiles, and pebbles” (“what’s in the vicinity of the dharma body”) and then transcends this (“what’s beyond the dharma body”).

37 **dragged through the mud and drenched with water** (*dadei taisui* 沱泥帶水): An idiomatic expression for being “sullied” by words and concepts; see Supplementary Notes, s.v. “Dragged through the mud and drenched with water.”

**binding oneself without a rope** (*mujō jibaku* 無繩自縛): A common expression for the state of ignorance, though in the context here, like the preceding phrase, it may refer to the master’s “binding” himself to the work of teaching.

38 **take in a jade** (*tama o hiku* 玉をひく): Japanese expression likely reflecting the Chinese idiom *paozhuān yinyu* 拋甄引玉 (“to toss out a tile and take in a jade”); in literary usage, a polite way to ask another for a capping verse for your poem; used in Chan for the give and take between interlocutors. See Supplementary Notes, s.v. “Tossing out a tile and taking in a jade.”

**enter the water** (*mizu ni iru* 水にいる): Thought to allude to a story in the *Nirvāṇa Sūtra* of a wise man who “enters the water” and retrieves a jewel that had been dropped in a lake. (See *Da banniepan jing* 大般涅槃經, T.375.12:617c3-10.) The sūtra goes on to compare the jewel to its doctrine that nirvāṇa is “permanence, bliss, selfhood, and purity” (*jō raku ga jō* 常樂我淨).

together with the pillars; it does not rub shoulders with the lanterns.<sup>39</sup> Because it is like this, it is studying the way while running barefoot.<sup>40</sup> Who looks at it? It is studying the way while doing flips.<sup>41</sup> Each one “goes along with it.”<sup>42</sup> At this time, the walls and fences let it study the ten directions; the lack of gates lets it study the four sides.<sup>43</sup>

[04:8] {1:48}

發菩提心は、あるひは生死にしてこれをうることあり、あるひは涅槃にしてこれをうることあり、あるひは生死・涅槃のほかにしてこれをうることあり。ところをまつにあらざれども、發心のところにさへられざるあり。境發にあらず、智發にあらず、菩提心發なり、發菩提心なり。發菩提心は、有にあらず無にあらず、善にあらず惡にあらず、無記にあらず。報地によりて縁起するにあらず、天有情はさだめてうべからざるにあらず。ただまさに時節とともに發菩提心するなり、依にかかはれざるがゆえに。發菩提心の正當恁麼時には、法界ことごとく發菩提心なり。依を轉ずるに相似なりといへども、依にしらるるにあらず。共出一隻手なり、自出一隻手なり、異類中行なり。地獄・餓鬼・畜生・修羅等のなかにしても發菩提心するなり。

39 **study together with the pillars** (*rochū to dōsan* 露柱と同參); **rub shoulders with the lanterns** (*tōrō to kōken* 燈籠と交肩): The “pillars and lanterns” of monastic halls are regularly used in Chan texts in reference to inanimate objects in the immediate surroundings; see Supplementary Notes. The point here is presumably that the mind that studies the way, while it may be defined as “fences, walls, tiles, and pebbles,” is not the same as inanimate objects.

40 **running barefoot** (*shakkyakusō* 赤脚走): A phrase, not repeated elsewhere in the *Shōbōgenzō*, perhaps expressing total commitment.

41 **doing flips** (*honkinto* 翻筋斗): An expression, occurring several times in the *Shōbōgenzō*, expressing vigorous energy.

42 **“goes along with it”** (*zui ta ko* 隨他去): From a saying of Dasui Fazhen 大隋法眞 (834-919) that “this” (*zhege* 這箇) “goes along with it” when the chiliocosm is destroyed at the end of the kalpa; see *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:138, case 24); Supplementary Notes, s.v. “Goes along with it.”

43 **the walls and fences let it study the ten directions; the lack of gates lets it study the four sides** (*hekiraku kore jippō o gaku seshimu, mumon kore shimen o gaku seshimu* 壁落これ十方を學せしむ、無門これ四面を學せしむ): From a saying by Guanxi Zhixian 灌溪志閑 (d. 895): see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:830a13; *Biyan lu* 碧巖錄, T.2003.48:192b10:

十方無壁落、四面亦無門。

The ten directions have no walls or fences; the four sides also have no gates.

Bringing forth the mind of bodhi — there is attaining it in birth and death; there is attaining it in nirvāṇa; there is attaining it elsewhere than in birth and death or nirvāṇa. It does not depend on the place; yet bringing forth the mind is not impeded by the place.<sup>44</sup> It is not that sense objects bring it forth; it is not that wisdom brings it forth: it is the mind of bodhi bringing it forth; it is bringing forth the mind of bodhi. Bringing forth the mind of bodhi is not existent, it is not nonexistent; it is not good, it is not evil, it is not neutral. It is not that it arises from conditions depending on one's land of recompense; it is not the case that heavenly beings definitely cannot attain it.<sup>45</sup> We simply bring forth the mind of bodhi in accordance with the time; for it has nothing to do with secondary recompense.<sup>46</sup> At the very moment one brings forth the mind of bodhi, the dharma realm in its entirety brings forth the mind of bodhi. Although it may seem as if one is transforming the secondary recompense, it is not known to the secondary recompense. It is “*together, extending a single hand*”; it is oneself, extending a single hand; it is “*moving among different types*.”<sup>47</sup> Even among those in the hells, hungry ghosts, beasts, *aśura*, and the like, there is the bringing forth of the mind of bodhi.

44 **bringing forth the mind is not impeded by the place** (*hosshin no tokoro ni saerarezaru ari* 發心のところにさへられざるあり): The translation takes *ari* here as *nari*; otherwise, perhaps “there are [instances in which] bringing forth the mind is not impeded by the place.”

45 **land of recompense** (*hōchi* 報地; or *hōji*): i.e., the realm into which one is born as recompense for past actions.

**heavenly beings** (*ten ujō* 天有情): Literally, “sentient beings of the heavens”; i.e., the devas, who are often thought of as incapable of producing the aspiration for bodhi.

46 **secondary recompense** (*e* 依): Abbreviation for *ehō* 依報, a standard term for the circumstances into which one is born as recompense for past actions; in contrast to the “primary recompense” (*shōhō* 正報) of one's psychophysical organism. See Supplementary Notes, s.v. “Secondary and primary recompense.”

47 “**together, extending a single hand**” (*gu shutsu isseki shu* 共出一隻手): Presumably here, the person and the secondary recompense together. Perhaps reflecting the words of Luoshan Daoxian 羅道閑 (dates unknown), in a story recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:174, case 97): A monk asked Luoshan how much he should pay to have a stūpa built. Luoshan said,

若將三文錢與匠人、和尚此生決定不得塔。若將兩文錢與匠人、和尚與匠人共出一隻手。若將一文錢與匠人、帶累匠人眉鬚墮落。

If you offer the artisan three cash, the Reverend will definitely not get a stūpa in this lifetime. If you offer the artisan two cash, the Reverend and the artisan will together extend a single hand. If you offer the artisan one cash, you'll so perplex him that the artisan's eyebrows and beard will fall off.

“**moving among different types**” (*irui chū gyō nari* 異類中行なり): A fixed expression that denotes rebirth in any of the **six paths** other than the human, especially that of animals; usually used to describe the salvific activities of the bodhisattvas. Its use is especially associated with Nanchuan Puyuan 南泉普願 (748-835) (see, e.g., *Zongmen*



[04:9]

赤心片片といふは、片片なるはみな赤心なり。一片・兩片にあらず、片片なるなり。荷葉團團團似鏡、菱角尖尖尖似錐。かがみに似たりといふとも片片なり、錐に似たりといふとも片片なり。

“Bare mind in pieces” means that what is “in pieces” is all the “bare mind.”<sup>48</sup> It is not one piece or two pieces: it is “in pieces.”

*The leaves of the lotus are round, round, round like a mirror;*

*The horns of the water caltrop are sharp, sharp, sharp like an awl.*<sup>49</sup>

Though one may say it is “like a mirror,” it is “in pieces”; though one may say it is “like an awl,” it is “in pieces.”

[04:10]

古佛心といふは、むかし僧ありて大證國師にとふ、いかにあらんかこれ古佛心。ときに國師いはく、牆壁瓦礫。

“Old buddha mind”: Long ago, there was a monk who asked the National Teacher Dazheng, “What is the old buddha mind?” Whereupon, the National Teacher said, “Fences, walls, tiles, and pebbles.”<sup>50</sup>

[04:11]

しかあればしるべし、古佛心は牆壁瓦礫にあらず、牆壁瓦礫を古佛心といふにあらず。古佛心、それかくのごとく學するなり。

Thus, we should understand that the “old buddha mind” is not “fences, walls, tiles, and pebbles”; “fences, walls, tiles, and pebbles” are not called the “old buddha mind.” “Old buddha mind” — this is how it is studied.

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*tongyao ji* 宗門統要集, ZTS.1:148a14; quoted in *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:154, case 57). See Supplementary Notes, s.v. “Move among different types.” The grammatical subject here is not clear; given the context, likely “the bringing forth of (or the one who brings forth) the mind of bodhi.”

48 “Bare mind in pieces” (*sekishin henpen* 赤心片片): A common expression in Chan texts, often understood as a sincere mind in every matter; see Supplementary Notes, s.v. “Bare mind in pieces.” Dōgen here begins his discussion of the three Chan phrases on mind that he introduced above, in section 4.

49 **The leaves of the lotus are round, round, round like a mirror; the horns of the water caltrop are sharp, sharp, sharp like an awl** (*kayō dandan dan i kyō, ryōkaku sen sen sen i sui* 荷葉團團團似鏡、菱角尖尖尖似錐): Quotation of a popular Chan saying, attributed to Jiashan Shanhui 夾善會 (805-881) (see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:774b4-5).

50 “old buddha mind” (*kobutsushin* 古佛心): Second of the phrases on mind introduced in section 4.

**National Teacher Dazheng** (*Daishō kokushi* 大證國師): i.e., Nanyang Huizhong 南陽慧忠 (d. 775), disciple of the Sixth Ancestor. For his saying here, see Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.” Dōgen discusses this exchange in his “Shōbōgenzō kobutsushin” 正法眼藏古佛心 (DZZ.1:89).

## [04:12] {1:49}

平常心といふは、此界・他界といはず、平常心なり。昔日はこのところよりさり、今日はこのところよりきたる。さるときは漫天さり、きたるときは盡地きたる、これ平常心なり。平常心、この屋裡に開門す、千門萬戸一時開閉なるゆえに平常なり。いまこの蓋天蓋地は、おぼえざることばのごとし、噴地の一聲のごとし。語等なり、心等なり、法等なり。壽行生滅の、刹那に生滅するあれども、最後身よりさきはかつてしらず。しらざれども、發心すれば、かならず菩提の道にすすむなり。すでにこのところあり、さらにあやしむべきにあらず。すでにあやしむことあり、すなはち平常なり。

“Ordinary mind”: it is the ordinary mind without reference to this world or other worlds.<sup>51</sup> Yesterday leaves from this place; today comes from this place. When it leaves, the whole of heaven leaves; when it comes, all the earth comes. This is “ordinary mind.” The ordinary mind opens the gates to the interior of the house. Since a thousand gates, ten thousand doors, open and close simultaneously, it is “ordinary.”<sup>52</sup> This covering of heaven and covering of earth is like words not remembered, like the sound of a sneeze.<sup>53</sup> The words are equal, the minds are equal, the dharmas are equal.<sup>54</sup> While the arising and ceasing throughout our lives arise and cease

51 **“Ordinary mind”** (*byōjō shin* 平常心): The third of the three phrases on mind introduced in section 4. The expression “the ordinary mind” is perhaps best known in the saying, “The ordinary mind is the way” (*byōjō shin ze dō* 平常心是道), attributed to Nanquan Puyuan 南泉普願; see Supplementary Notes, s.v. “Ordinary mind is the way.”

**this world or other worlds** (*shikai takai* 此界他界): Terms of ambiguous referent. Depending on context, *shikai* 此界 (“this world”) can indicate (a) the Sahā world (*shaba sekai* 娑婆世界), the world of Buddha Śākyamuni; or (b) the human realm (*ningen* 人間), as opposed to other realms of saṃsāra. Similarly, *takai* 他界 (“other worlds”) can refer to (a) other buddha lands, or (b) other realms of saṃsāra; it can also be translated in the singular, as a reference (much like the English “the other world”) to (c) the world of the dead, of spirits, etc.

52 **a thousand gates, ten thousand doors** (*senmon banko* 千門萬戸): A fairly common expression for the multiplicity of “entrances” to the dharma; their “opening and closing” here may reflect a question of Yungai Zhiyuan 雲蓋志元 (dates unknown) at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:321a8-9):

萬戸俱閉即不問。萬戸俱開時如何。

“I don’t ask about when the myriad doors all close, but how about when the myriad doors all open?”

53 **covering of heaven and covering of earth** (*gaiten gaichi* 蓋天蓋地): I.e., the entire expanse of heaven and earth; roughly synonymous with the previous “whole of heaven” (*manten* 漫天) and “all the earth” (*jinchī* 盡地).

**like words not remembered, like the sound of a sneeze** (*oboezaru kotoba no gotoshi, funchi no issei no gotoshi* おぼえざることばのごとし、噴地の一聲のごとし): Perhaps best taken to mean sounds unintelligible to the hearer.

54 **The words are equal, the minds are equal, the dharmas are equal** (*gotō nari,shintō nari, hōtō nari* 語等なり、心等なり、法等なり): Perhaps a variation on the four

each *kṣaṇa*, we will never know this before our final body.<sup>55</sup> Nevertheless, because we bring forth the mind [of bodhi], we inevitably progress on the way of bodhi. We already have this place; we should not harbor any further doubts. We do already harbor doubts; this is “ordinary.”

\* \* \* \* \*

[04:13]

身學道といふは、身にて學道するなり、赤肉團の學道なり。身は學道よりきたり、學道よりきたれるは、ともに身なり。盡十方界是箇眞實人體なり、生死去來眞實人體なり。この身體をめぐらして、十惡をはなれ、八戒をたもち、三寶に歸依して、捨家出家する、眞實の學道なり。このゆえに、眞實人體といふ。後學かならず自然見の外道に同ずることなかれ。

“Body studying the way” means to study the way with the body, it is the study of the way of the lump of red meat.<sup>56</sup> The body comes from studying the way, and whatever comes from studying the way is “body.”<sup>57</sup> It is “*all the worlds in the ten directions are this true human body*”; it is “*birth and death, coming and going, are the true human body*.”<sup>58</sup> Turning this body and leaving the ten evils, keeping the eight precepts, and taking refuge in the three treasures, to “*abandon the home and leave the home*” — this is the true study of the way.<sup>59</sup> Thus, it is called the “true human

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ways in which buddhas are said to be the same according to the *Lankāvatāra Sūtra* (*Dasheng ru lengqie jing* 楞伽經, T.672.16:608b02): sameness of title (*ji byōdō* 字平等), sameness of speech (*go byōdō* 語平等), sameness of body (*shin byōdō* 身平等), sameness of dharma (*hō byōdō* 法平等). Most readers, however, take Dōgen’s sense to be here that words, minds, and dharmas are all equivalent — i.e., match each other and the “covering of heaven and covering of earth.” (See, e.g., *Shōbōgenzō keiteki* 正法眼藏啓迪 3:314.)

55 *kṣaṇa* (*setsuna* 刹那): Transliteration of the Sanskrit for “instant.”

final body (*saigo shin* 最後身): i.e., our final rebirth on the bodhisattva path to bodhi.

56 lump of red meat (*shaku nikudan* 赤肉團): A common expression for the physical body.

57 The body comes from studying the way (*shin wa gakudō yori kitari* 身は學道よりきたり): Perhaps expressing a common Buddhist conviction that our fortunate birth as humans reflects the karma of spiritual practice in past lives.

58 “all the worlds in the ten directions are this true human body” (*jin jippō kai ze ko shinjitsu nintai* 盡十方界是箇眞實人體): Words attributed to Xuansha Shibei 玄沙師備; see Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:196, case 131; and Supplementary Notes, s.v. “True human body.”

“birth and death, coming and going, are the true human body” (*shōji korai shinjitsu nintai* 生死去來眞實人體): Likely reflecting the words of Yuanwu Keqin 圓悟克勤 (1063-1135); see Supplementary Notes, s.v. “True human body.”

59 ten evils (*jūaku* 十惡): (1) killing, (2) stealing, (3) sexual misconduct, (4) lying, (5) frivolous speech, (6) insult, (7) slander, (8) coveting, (9) anger, and (10) false views.

body.” Later students, never be like those of the other path that holds the view of spontaneous occurrence.<sup>60</sup>

[04:14]

百丈大智禪師のいはく、若執本清淨・本解脱自是佛、自是禪道解者、即属自然外道。

Chan Master Dazhi of Baizhang said, “One who clings to the understanding that you are inherently pure and inherently liberated, that you are naturally a buddha and naturally on the way of Chan, belongs to the other path of spontaneous occurrence.”<sup>61</sup>

[04:15] {1:50}

これら閑家の破具にあらず、學道の積功累徳なり。蹠跳して玲瓏八面なり、脱落して如藤倚樹なり。或現此身得度而爲説法なり、或現他身得度而爲説法なり、或不現此身得度而爲説法なり、或不現他身得度而爲説法なり、乃至不爲説法なり。

These are not the broken furniture of a vacant house; they are the accumulation of the merit and amassing of the virtue of studying the way.<sup>62</sup> He springs up, and it is crystal clear on all eight sides; he sloughs off, and it is “like vines clinging to a tree.”<sup>63</sup> *He manifests this body, attains deliverance, and preaches the dharma to them; or he manifests another*

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**eight precepts** (*hakkai* 八戒): A set of precepts followed by the laity on specific days of the month: (1) not to kill, (2) not to steal, (3) not to engage in sexual misconduct, (4) not to lie, (5) not to drink alcohol, (6) not to indulge in adornments or entertainments, (7) not to sleep on fine beds, and (8) not to eat after noon.

**60 other path that holds the view of spontaneous occurrence** (*jinen ken no gedō* 自然見の外道): I.e., non-Buddhist religious teachings (like the so-called Cārvākas, often criticized in Indian Buddhist literature) that claim events occur of their own accord or accidentally, not by reason of prior cause.

**61 Chan Master Dazhi of Baizhang** (*Hyakujō Daichi zenji* 百丈大智禪師): I.e., Baizhang Huaihai 百丈懷海 (749-814). His remark can be found at *Guzunsu yulu* 古尊宿語錄, ZZ.118:173b15-16.

**62 These are not the broken furniture of a vacant house** (*korera kanka no hagu ni arazu* これら閑家の破具にあらず): The antecedent of *korera* これら (“these”) is not certain; in the context, likely Baizhang’s words.

**63 He springs up, and it is crystal clear on all eight sides** (*botchō shite reirō hachimen nari* 蹠跳して玲瓏八面なり): The unusual term *botchō* 蹠跳 (translated here “springs up”) seems akin to the more common *chōshutsu* 跳出 (“to jump out,” “to jump beyond”) — i.e., “to escape” or “to transcend.” The grammatical subject here is unstated; the translation takes it as the speaker, Baizhang. *Reirō hachimen* 玲瓏八面 is a variant of “the eight sides are crystal clear” (*hachimen reirō* 八面玲瓏), a common term for perfect clarity; see Supplementary Notes, s.v. “Crystal clear on all eight sides.”

**he sloughs off, and it is “like vines relying on a tree”** (*datsuraku shite nyo tō i ju nari* 脱落して如藤倚樹なり): See Supplementary Notes, s.v. “Slough off,” and “Like vines relying on a tree.” The phrase “like the wisteria clinging to the tree” comes from a saying

body, attains deliverance, and preaches the dharma to them; or he does not manifest this body, attains deliverance, and preaches the dharma to them; or he does not manifest another body, attains deliverance, and preaches the dharma to them; and so forth, till we come to, he does not preach the dharma to them.<sup>64</sup>

[04:16]

しかあるに、棄身するところに揚聲止響することあり、捨命するところに斷腸得髓することあり。たとひ威音王よりさきに發足學道すれども、なほこれみづからが兒孫として増長するなり。

Still, where he discards his body, there is “raising one’s voice to stop the echo”; where he abandons his life, there is cutting one’s guts and getting the marrow.<sup>65</sup> Even those who set out to study the way before King

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attributed to Weishan Lingyou 潯山靈祐 (771-853), recorded at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:208, case 157.

64 **He manifests this body** (*waku gen shishin tokudo ni i seppō* 或現此身得度而爲說法): Dōgen here shifts to Chinese, in playful variation on the famous passage in the *Lotus Sūtra* describing the thirty-three manifestations of Bodhisattva Avalokiteśvara. The passage (at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:57a23ff) begins:

佛告無盡意菩薩、善男子、若有國土衆生應以佛身得度者、觀世音菩薩即現佛身而爲說法。

The Buddha said to Bodhisattva Akṣayamati, “Good man, if there are living beings in the land who ought to attain deliverance by a buddha body, then Bodhisattva Avalokiteśvara manifests a buddha body and preaches the dharma to them.”

65 **Still, where he discards his body, there is “raising one’s voice to stop the echo”** (*shika aru ni, kishin suru tokoro ni yōshō shigō suru koto ari* しかあるに、棄身するところに揚聲止響することあり): Continuing to take Baizhang as the unexpressed subject. “Raising one’s voice to stop an echo” (*yōshō shigō* 揚聲止響) is an expression found in words attributed to the sixth-century Layman Xiang (*Xiang jushi* 向居士); see *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:221b13-16:

影由形起、響逐聲來。弄影勞形、不識形爲影本。揚聲止響、不知聲是響根。除煩惱而趣涅槃、喻去形而覓影。離衆生而求佛果。喻默聲而求響。

The shadow arises from the shape; the echo comes from the voice. To play with the shadow to work on the shape is not to recognize that the shape is the basis of the shadow. To raise one’s voice to stop the echo is not to realize that the voice is the root of the echo. To eliminate the afflictions to hurry to nirvāṇa is like getting rid of the shape and looking for its shadow. To separate from living beings and seek the fruit of buddhahood is like silencing the voice and seeking its echo.

The expression in the original is clearly critical of a confusion of cause and effect, but some would give Dōgen’s use of it in this context a positive interpretation; see, e.g., *Shōbōgenzō keiteki* 正法眼藏啓迪 3:324.

**cutting one’s guts and getting the marrow** (*danchō tokuzui* 斷腸得髓): The second element here alludes to the well-known story of Bodhidharma’s having said of his disciple Huike 慧可 that he had “got his marrow” (*tokuzui* 得髓). See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.” The term *danchō* 斷腸, translated literally here as “cutting one’s guts,” has the common meaning, “to be in great pain.” As others have

Majestic Voice, he fosters as his own descendants.<sup>66</sup>

[04:17]

盡十方世界といふは、十方面ともに盡界なり。東西南北四維上下を、十方といふ。かの表裏縦横の究盡なる時節を思量すべし。思量するといふは、人體はたとひ自他に罣礙せらるるといふとも、盡十方なりと諦觀し決定するなり。これ未曾聞をきくなり。方等なるゆえに、界等なるゆえに。人體は四大五蘊なり、大塵ともに凡夫の究盡するところにあらず、聖者の參究するところなり。又、一塵に十方を諦觀すべし、十方は一塵に囊括するにあらず。あるひは一塵に僧堂・佛殿を建立し、あるひは僧堂・佛殿に、盡界を建立せり。これより建立せり、建立、これよりなれり。恁麼の道理、すなはち盡十方界眞實人體なり。自然・天然の邪見をならふべからず。界量にあざれば廣狹にあらず。盡十方界は、八萬四千の說法蘊なり、八萬四千の三昧なり、八萬四千の陀羅尼なり。八萬四千の說法蘊、これ轉法輪なるがゆえに、法輪の轉處は、互界なり、互時なり。方域なきにあらず、眞實人體なり。いまのなんぢ、いまのわれ、盡十方界眞實人體なる人なり。これらを蹉過することなく學道するなり。たとひ三大阿僧祇劫、十三大阿僧祇劫、無量阿僧祇劫までも、捨身・受身しもてゆく、かならず學道の時節なる、進歩退歩學道なり。禮拜問訊する、すなはち動止威儀なり。枯木を畫圖し、死灰を磨斬す、しばらくの間斷あらず。暦日は短促なりといへども、學道は幽遠なり。捨家出家せる風流、たとひ蕭然なりとも、樵夫に混同することなかれ。活計たとひ競頭すとも、佃戸に一齊なるにあらず。迷悟・善惡の論に比することなかれ、邪正・眞偽の際にとどむることなかれ。

“All the worlds in the ten directions” means that the ten directions are “all the worlds.”<sup>67</sup> East, west, south, and north, the four ordinal points, and up and down, are called the “ten directions.” We should think about the time when their surface and interior, length and breadth, are exhaustively investigated.<sup>68</sup> To “think about” means to perceive clearly and be

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suggested, it may be that it should be replaced here by the more common *danpi* 斷臂 (“cutting the arm”), in reference to the famous legend that Huike cut off his arm in order to become Bodhidharma’s disciple. See Supplementary Notes, s.v. “Cut off an arm.”

66 **before King Majestic Voice** (*Ion’ō yori saki ni* 威音王よりさきに): A common expression, occurring often in Dōgen’s writing and other Zen texts, used to suggest the primordial past or a state prior to any differentiation; see Supplementary Notes, s.v. “Before King Majestic Voice.”

67 **“All the worlds in the ten directions”** (*jin jippō sekai* 盡十方世界): Dōgen here turns to a discussion of the expression, introduced above (section 13), “all the worlds in the ten directions are this true human body” (*jin jippō kai ze ko shinjitsu nintai* 盡十方界是箇眞實人體).

68 **the time when their surface and interior, length and breadth, are exhaustively investigated** (*kano hyōri jūō no gūjin naru jisetsu* かの表裏縦横の究盡なる時節): The translation obscures the fact that Dōgen is playing on the adjective *jin* 盡 in the phrase *jinkai* 盡界 (“all the worlds”), shifting its sense from the qualitative “all” to the quantitative “exhaustive” (as in “exhaustively investigated”; *gūjin* 究盡.), and treating it as modifying “the ten directions,” rather than “the worlds.”

certain that, though “the human body” may be obstructed by self and other, it is “all the ten directions.” This is hearing something never heard before; for the directions are the same, for the worlds are the same.<sup>69</sup> “The human body” is “the four elements and five aggregates.”<sup>70</sup> The elements and the dusts are not something exhaustively investigated by common people; they are what is investigated by the sages.<sup>71</sup> Moreover, we should clearly perceive the ten directions in a single dust mote. It is not that the ten directions are bundled up in a single dust mote. Sometimes, we construct a saṃgha hall or a buddha hall in a single dust mote; sometimes we construct all the worlds in a saṃgha hall or buddha hall. They have been constructed from this; the construction has come about from this.<sup>72</sup>

Such a principle is “*the true human body of all the worlds in the ten directions.*” We should not learn the false view that things arise spontaneously or occur naturally. Since there is no measure of the worlds, they are not wide or narrow. “All the worlds in the ten directions” are the aggregate of eighty-four thousand dharmas, are the eighty-four thousand samādhis, are the eighty-four thousand *dhāraṇīs*.<sup>73</sup> Because the aggregate of the eighty-four thousand dharmas is turning the wheel of the dharma, where the dharma wheel turns spans the worlds, spans time. It is not without location; it is the “true human body.” The present you and the present I are the humans that are “*the true human body of all the worlds in the ten directions.*” We study the way without ever missing these.<sup>74</sup> Whether for three great *asaṃkhyeya-kalpas*, for thirteen great

69 **for the directions are the same, for the worlds are the same** (*hōtō naru yue ni, kaitō naru yue ni* 方等なるゆえに、界等なるゆえに): Recalling this usage above, section 12; typically taken here to mean that the directions and the worlds are equal.

70 **“The human body” is “the four elements and five aggregates”** (*nintai wa shidai goun nari* 人體は四大五蘊なり): Presumably, reflecting the words of Xuansha Shibei 玄沙師備 cited above, Note 58. See Supplementary Notes, s.v. “Four elements and five aggregates.”

71 **the elements and the dusts are not something exhaustively investigated by common people** (*dai jin tomo ni bonbu no gūjin suru tokoro ni arazu* 大塵ともに凡夫の究盡するところにあらず): “Dusts” here refers to the objects of the six senses; the literal translation seeks to convey something of the play with the term here in the following expression “single dust mote” (*ichijin* 一塵). See Supplementary Notes, s.v. “Dust.”

72 **They have been constructed from this** (*kore yori konryū seri* これより建立せり): The grammatical subject is unexpressed and the antecedent of “this” (*kore* これ) is open to interpretation.

73 **aggregate of eighty-four thousand dharmas** (*hachiman shisen no seppōun* 八萬四千の説法蘊): i.e., the entire body of the buddhist teachings. “Eighty-four thousand” (*hachiman shisen* 八萬四千) is a standard expression for a great number.

74 **We study the way without ever missing these** (*korera o shaka suru koto naku*

*asamkhyeya-kalpas*, for incalculable *asamkhyeya-kalpas*, the continued casting aside a body and receiving a body are invariably a study of the way, stepping forward and stepping back, that is the time of studying the way.<sup>75</sup> Paying obeisance and making inquiries is deportment in motion and rest.<sup>76</sup> One depicts the dried-up tree and polishes the tile of dead ashes, without the slightest interruption.<sup>77</sup> Though the passing days are short and pressing, the study of the way is deep and distant. Though the style of one who abandons home and leaves home is lonely, do not confuse it with that of the woodcutter. Though his way of life is a struggle, it is not the same as that of the tenant farmer. Do not compare them in discussions of delusion and awakening, good and evil; do not stay within the limits of false and true, real and spurious.

[04:18] {1:51}

生死去來眞實人體といふは、いはゆる生死は凡夫の流轉なりといへども、大聖の所脱なり。超凡越聖せん、これを眞實體とするのみにあらず。これに二種・七種のしなあれど、究盡するに、面みな生死なるゆえに、恐怖すべきにあらず。ゆえいかんとなれば、いまだ生をすてざれども、いまずでに死をみる。いまだ死をすてざれども、いまずでに生をみる。生は死を罣礙するにあらず、死は生を罣礙するにあらず。生死ともに凡夫のしる

*gakudō suru nari* これらを蹉過することなく學道するなり): The antecedent of “these” (*korera* これら) is unclear; perhaps, “all the worlds in the ten directions.”

75 **three great *asamkhyeya-kalpas*** (*san dai asōgi kō* 三大阿僧祇劫): “Three great incalculable æons,” a standard measure of the time required to attain buddhahood on the bodhisattva path.

**casting aside a body and receiving a body** (*shashin jushin* 捨身受身): i.e., dying and being reborn.

**study of the way, stepping forward and stepping back, that is the time of studying the way** (*gakudō no jisetsu naru, shinpo taiho* 學道の時節なる、進歩退歩學道): An awkward phrase, likely meaning that the time of studying the way is made up of the ongoing practice of “stepping forward and stepping back” (*shinpo taiho* 進歩退歩), an expression that can refer to ordinary activities or, more specifically, to movement forward and back; see Supplementary Notes, s.v. “Stepping forward and stepping back.”

76 **Paying obeisance and making inquiries** (*raihai monjin* 禮拜問訊): In Zen practice, to “make inquiries” (*monjin* 問訊) refers to a formal bow of greeting, with hands together.

77 **One depicts the dried-up tree and polishes the tile of dead ashes** (*koboku o gazu shi, shikai o masen su* 枯木を畫圖し、死灰を磨転す): An odd mixing of Chan expressions, presumably in ironic reference to Zen training. The idiom “dried-up trees and dead ashes” (*koboku shikai* 枯木死灰) is a metaphor typically used, often pejoratively, in reference to meditation; hence, “depicting the dried-up tree” suggests depicting meditation practice. See Supplementary Notes, s.v. “Dried-up tree.” “Polishing a tile” (*masen* 磨転) alludes to the famous story, often cited in the *Shōbōgenzō*, of Nanyue Huairang’s 南嶽懷讓 description of the futility of trying to make a buddha by sitting in meditation as “polishing a tile to make a mirror” (*shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:128, case 8); see Supplementary Notes, s.v. “Nanyue polishes a tile.”



ところにあらず。生は栢樹子のごとし、死は鐵漢のごとし。栢樹はたとひ栢樹に礙せらるとも、生はいまだ死に礙せられざるがゆえに學道なり。生は一枚にあらず、死は兩疋にあらず。死の生に相對するなし、生の死に相待するなし。

“*Birth and death, coming and going, are the true human body*”: while “birth and death” here may refer to the drifting about of the common person, it is what is discarded by the great sages.<sup>78</sup> While one may *transcend the commoner and surpass the sage*, not only does this represent the true body, but in this, while there are twofold and sevenfold types, when exhaustively investigated, we should not fear them, for each and every one of them is birth and death.<sup>79</sup> When we ask why, even though we have not abandoned birth, we already now see death; though we have not abandoned death, we already now see birth. Birth does not obstruct death; death does not obstruct birth. Birth and death are not what is understood by the common people. Birth is like the cypress tree; death is like the iron man: although the cypress tree is obstructed by the cypress

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78 “**Birth and death, coming and going, are the true human body**” (*shōji korai shinjit-su nintai* 生死去來眞實人體): See above, Note 58, for the source. The term *shōji* 生死 can indicate both “birth and death” and “life and death”; for consistency’s sake, the translation here will stick to the former, even when, as might sometimes be the case in this passage, the latter would seem more natural.

**drifting about of the common person** (*bonbu no ruten* 凡夫の流轉): i.e., the process of rebirth experienced by the ordinary human. The “great sages,” or “great nobles” (*daishō* 大聖) are the advanced Buddhist adepts.

79 **transcend the commoner and surpass the sage** (*chōbon osshō* 超凡越聖): i.e., to go beyond the stages of the Buddhist spiritual path; a common expression in Zen literature. The point of this sentence is that even those who transcend the most advanced spiritual adepts share the true human body of birth and death, coming and going.

**twofold and sevenfold types** (*nishu shichishu no shina* 二種七種のしな): i.e., (a) a standard Buddhist twofold classification of rebirth into (1) the reincarnation of sentient beings according to their karma, known as “delimited birth and death” (*bundan shōji* 分段生死; S. *pariccheda-jarā-maraṇa*), and (2) the incarnations of advanced bodhisattvas according to their salvific purposes, known as “transformational birth and death” (*hen-yaku shōji* 變易生死; S. *parinamiki-jarā-maraṇa*); and (b) a sevenfold classification, perhaps of the sort found, for example, in the *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:358a21-25), by the Tiantai author Zhanran 湛然 (711-782): (1) “delimited birth and death” (*bundan shoji* 分段生死); (2) “birth and death drifting” (*ryūrai shoji* 流來生死), the beginning of ignorance; (3) “birth and death of resistance” (*hanshutsu shoji* 反出生死), turning away from delusion; (4) “birth and death of expedients” (*hōben shoji* 方便生死), entering the nirvāṇa of the two vehicles; (5) “birth and death and causes and conditions” (*innen shōji* 因緣生死), above the first bodhisattva stage; (6) “birth and death with remainder” (*ugo shōji* 有後生死), the tenth bodhisattva stage; (7) “birth and death without remainder” (*mugo shōji* 無後生死), the vajra mind.

tree, because birth is not obstructed by death, it is studying the way.<sup>80</sup> Birth is not one thing; death is not a second thing.<sup>81</sup> Death is not opposed to birth; birth is not relative to death.

[04:19] {1:52}

圓悟禪師いわく、生也全機現、死也全機現、闔塞大虚空、赤心常片片。

Chan Master Yuanwu said,

*Alive, the manifestation of the full function;*

*Dead, the manifestation of the full function.*

*Filling the whole of empty space,*

*The bare mind, always in pieces.*<sup>82</sup>

80 **Birth is like the cypress tree; death is like the iron man** (*shō wa hakujushi no gotoshi, shi wa tekkan no gotoshi* 生は栢樹子のごとし、死は鐵漢のごとし): Why Dōgen chose these two particular similes for birth and death is not clear, and no source in which they are meaningfully juxtaposed has been identified. While in popular discourse, the cypress was associated with longevity or eternal life and the man of iron was a symbol of manliness, we do not know that Dōgen had such connotations in mind. In Zen texts, the cypress tree is best known from a famous saying of Zhaozhou Congshen 趙州從諗 (778-897); see Supplementary Notes, s.v. “Cypress tree at the front of the garden.” “The man of iron” (*tekkan* 鐵漢) appears regularly in Zen texts and in the *Shōbōgenzō* for the solid practitioner; see Supplementary Notes, s.v. “Man of iron.”

**although the cypress tree is obstructed by the cypress tree, because birth is not obstructed by death, it is studying the way** (*hakujū wa tatoī hakujū ni ge serarutomo, shō wa imada shi ni ge serarezaru ga yue ni gakudō nari* 栢樹はたとひ栢樹に礙せらるとも、生はいまだ死に礙せられざるがゆえに學道なり): The antecedent of “it” in the translation is not clear; indeed, the sentence could be read, “they [i.e., birth and death] are the study of the way.” The pattern “A is obstructed by A” is very common in Dōgen’s writing, seemingly used in the sense “A is just A,” “A is completely A.” The point here, then, would seem to be that, in the study of the way, birth is just birth and death is just death.

81 **Birth is not one thing; death is not a second thing** (*shō wa ichimai ni arazu, shi wa ryōhitsu ni arazu* 生は一枚にあらず、死は兩疋にあらず): Or, perhaps, “birth is not one sheet; death is not two head.” The translation ignores the playful numerical counters *mai* 枚, used for flat objects, and *hitsu* (or *hiki*) 疋, used for horses (and lengths of cloth).

82 **Chan Master Yuanwu** (*Engo zenji* 圓悟禪師): i.e., Yuanwu Keqin 圓悟克勤 (1063–1135). His words here represent the first two and last two phrases of a verse comment in eight phrases that he wrote on a conversation involving Daowu Yuanzhi 道悟圓智 (769–835) and the latter’s dharma heir Jianyuan Zhongxing 漸源仲興 (dates unknown). For the conversation and Yuanwu’s entire verse, see Supplementary Notes, s.v. “Manifestation of the full function.”

**Alive, the manifestation of the full function; Dead, the manifestation of full function** (*shō ya zenki gen, shi ya zenki gen* 生也全機現、死也全機現): The translation here and below of *shō* 生 and *shi* 死 as “alive” and “dead” respectively (rather than “birth” and “death”) reflects the fact that, in the original text, Yuanwu is commenting on a conversation over whether a corpse is alive or dead. In which sense Dōgen took the terms in his comments below is unclear.

[04:20]

この道著、しづかに功夫點檢すべし。圓悟禪師かつて恁麼いふといへども、なおいまだ生死の全機にあまれることをしらず。去來を參學するに、去に生死あり、來に生死あり。生に去來あり、死に去來あり。去來は、盡十方界を兩翼三翼として飛去飛來す、盡十方界を三足五足として進歩退歩するなり。生死を頭尾として、盡十方界眞實人體は、よく翻身回腦するなり。翻身回腦するに、如一錢大なり、似微塵裡なり。平坦坦地、それ壁立千仞なり。壁立千仞處、それ平坦坦地なり。このゆえに、南洲・北洲の面目あり、これを檢して學道す。非想非非想の骨髓あり、これを抗して學道するのみなり。

We should quietly make concentrated effort to examine these words. Chan Master Yuanwu, though he may have spoken like this, does not yet understand that birth and death have exceeded “full function.”<sup>83</sup> In studying “coming and going,” there is birth and death in “going”; there is birth and death in “coming.” There is coming and going in “birth”; there is coming and going in “death.” With all the worlds in the ten directions as its two wings or its three wings, coming and going goes flying away and comes flying back; with all the worlds in the ten directions as its three feet or its five feet, it steps forward and steps back. With birth and death as its head and tail, *the true human body of all the worlds in the ten directions* flips its body and spins its brain.<sup>84</sup> When it flips its body and spins its brain, it is the size of a coin, it is like the interior of an infinitesimal dust mote. “Level and flat, it’s a wall rising a thousand fathoms; where the wall rises a thousand fathoms, it’s level and flat.”<sup>85</sup> Therefore, it has the faces of the Southern Continent and Northern Continent; we study the way by examining them.<sup>86</sup> It has the bones and mar-

83 **birth and death have exceeded “full function”** (*shōji no zenki ni amareru* 生死の全機にあまれる): Or “‘alive’ and ‘dead’ are more than ‘full function.’”

84 **flips its body and spins its brain** (*honshin kainō* 翻身回腦): Two expressions for spiritual transformation — the former quite common; the latter rather unusual.

85 **“Level and flat, it’s a wall rising a thousand fathoms”** (*heitantanchi, sore heki ryū sen jin nari* 平坦坦地、それ壁立千仞なり): Again, quoting (with slight variation) Yuanwu Keqin 圓悟克勤, at *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:797c1213:

平坦坦處、壁立千仞。壁立千仞處、平坦坦。

Where it’s level and flat, a wall rises a thousand fathoms; where the wall rises a thousand fathoms, it’s level and flat.

The Chinese *jin* 仞 (“fathom”; also written 仞) was a linear measure, used chiefly for vertical distances, ranging in value from 4 to 8 feet (*chi* 尺).

86 **faces of the Southern Continent and Northern Continent** (*Nanshū Hokushū no menmoku* 南洲北洲の面目): I.e., the continents of Jambudvīpa (*Enbudai* 閻浮提) and Uttarakuru (*Kurushū* 俱盧洲), to the south and north respectively of the central Mount Sumeru according to Buddhist cosmology. See Supplementary Notes, s.v. “Four Continents.”

row of neither conception nor nonconception; we simply study the way by raising them.<sup>87</sup>

正法眼藏身心學道第四  
Treasury of the True Dharma Eye  
Studying the Way with Body and Mind  
Number 4

[Ryūmonji MS:]

爾時仁治三年壬寅重陽日、在于寶林寺示衆

*Presented to the assembly at Hōrin Monastery; the day of double yang, senior water year of the tiger, the third year of Ninji [4 October 1242]*<sup>88</sup>

永享二年正月書

*Copied in the first month of the second year of Eikyō [25 January-22 February 1430]*<sup>89</sup>

[Tōunji MS:]

仁治癸卯仲春初二日書寫。懷奘

*Copied on the second day of mid-spring, the junior water year of the rabbit, Ninji [22 February 1243]. Ejō*<sup>90</sup>

嘉慶三年正月廿六日、在永平寺衆寮奉書寫之。宗吾

*Copied this as a memorial offering in the common quarters at Eihei Monastery; twenty-sixth day, first month, third year of Kakyō [22 February 1389]. Sōgo*<sup>91</sup>

87 **neither conception nor nonconception** (*hisō hi hisō* 非想非非想): I.e., the highest state in the three realms of saṃsāra; the last of the four formless concentrations (*shi mushiki jō* 四無色定; S. ārūpya-samāpatti).

88 The Tōunji 洞雲寺 MS shares an identical colophon.

**double yang** (*chōyō* 重陽): The ninth day of the ninth month of the lunar calendar; the date of the Chinese Chongyang 重陽 festival — also known as *denggao* 登高 (“scaling the heights”) and, in Japan, as *kiku no hi* 菊の日 (“chrysanthemum day”).

89 Copyist unknown.

90 **mid-spring** (*chūshun* 仲春): The second month of the lunar calendar.

**junior water year of the rabbit, Ninji** (*Ninji kibō* 仁治癸卯): The tenth stem-fourth branch year of the sexagenary calendar would have been the fourth year of the Ninji era, changed during that year to the Kangen 寛元 era.

91 **Sōgo** 宋吾: 1343-1406, ninth abbot of Eihei-ji.

TREASURY OF THE TRUE DHARMA EYE  
NUMBER 5

This Mind Itself Is the Buddha  
*Soku shin ze butsu*

即心是佛

# This Mind Itself Is the Buddha

## *Soku shin ze butsu*

### INTRODUCTION

This relatively short work occurs as number 5 in both the sixty- and seventy-five-chapter compilations of the *Shōbōgenzō* and as number 6 in the Honzan edition. It was written at Kōshōji in the summer of 1239, some three years after the founding of the monastery and near the beginning of its author's serious work on the *kana Shōbōgenzō*. The doctrinal theme of the text stands out from Dōgen's other work dated to 1239 ("Jūundō shiki" 重雲堂式, "Senjō" 洗淨, "Senmen" 洗面), all of which tend to focus on monastic practice.

The title phrase, "this mind itself is the buddha" (or "this very mind is the buddha"), is a well-known saying in Zen literature, usually associated with the famous eighth-century master Mazu Daoyi 馬祖道一. Dōgen opens his essay with a lament that so many Zen students misunderstand the saying, thinking that "the mind" here refers to the consciousness present in all forms of awareness. Such a view, he identifies as the non-Buddhist understanding of the brahman Śreṇika, who argues in the *Nirvāṇa Sūtra* for a self that migrates from body to body.

For his part, Dōgen prefers a Zen saying that the mind is "the mountains, rivers, and the whole earth; the sun, moon, and stars." Yet, lest we think that he is talking simply of a cosmic buddha consciousness, he reminds us that the mind of the buddhas is also the mind of undefiled aspiration, practice, and verification of bodhi. Finally, in a rather surprising turn, he ends by collapsing all the buddhas into Buddha Śākyamuni, who is "this mind itself is the buddha."

# 正法眼藏第五

## Treasury of the True Dharma Eye

### Number 5

#### 即心是佛

#### This Mind Itself Is the Buddha

[05:1] {1:53}

佛佛祖祖、いまだまぬかれず保任しきたれるは、即心是佛のみなり。しかあるを、西天には即心是佛なし、震旦にはじめてきけり。學者おほくあやまるによりて、將錯就錯せず。將錯就錯せざるゆえに、おほく外道に零落す。

What buddha after buddha and ancestor after ancestor have maintained without fail is just “*this mind itself is the buddha*.”<sup>1</sup> However, “*this mind itself is the buddha*” did not exist in Sindh in the West; it was first heard in Cīnasthāna.<sup>2</sup> Since many students misunderstand it, they do not *make a mistake of a mistake*; and because they do not *make a mistake of a mistake*, many drop into other paths.<sup>3</sup>

[05:2]

いはゆる即心の話をききて、癡人おもはくは、衆生の慮知念覺の未發菩提心なるを、すなはち佛とすとおもへり。これはかつて正師にあはざるによりてなり。

1 “**this mind itself is the buddha**” (*soku shin ze butsu* 即心是佛): Or “this very mind is the buddha.” A very common phrase in Chan literature, associated especially with Mazu Daoyi 馬祖道一 (709-788); See Supplementary Notes.

2 “**this mind itself is the buddha**” did not exist in Sindh in the West; it was first heard in Cīnasthāna (*Saiten ni wa soku shin ze butsu nashi, Shintan ni hajimete kikeri* 西天には即心是佛なし、震旦にはじめてきけり): Dōgen uses here a Chinese transliteration (*Shintan* 震旦) of a Sanskrit term for China. The claim seems to be that it was the Chinese who first gave voice to what the buddhas and ancestors of India had “maintained” (*hōnin* 保任) without expressing. While the particular phrase, “this mind itself is the buddha,” does seem first to occur in China, there is Indian precedent for the equation of the mind and the buddha; see Supplementary Notes, s.v. “This mind itself is the buddha.”

3 **make a mistake of a mistake** (*shōshaku jushaku* 將錯就錯): An idiom, found in Zen texts, meaning “to recognize one’s mistake as such,” “to turn a mistake to one’s advantage,” or “to one mistake after another”; see Supplementary Notes, s.v. “Make a mistake of a mistake.”

**other paths** (*gedō* 外道): I.e., [the views of] non-Buddhist religions.

Hearing the words “this mind itself,” the foolish think that the thinking and perceiving of living beings, not yet having brought forth the mind of bodhi, is taken as “the buddha.”<sup>4</sup> This is because they have never met a true master.

[05:3]

外道のたぐひとなるといふは、西天竺國に外道あり、先尼となづく。かれが見處のいはくは、大道はわれらがいまの身にあり、そのていたらくは、たやすくしりぬべし。いはゆる、苦樂をわきまへ、冷煖を自知し、痛癢を了知す。萬物にさへられず、諸境にかかはれず。物は去來し、境は生滅すれども、靈知はつねにありて不變なり。この靈知、ひろく周遍せり。凡聖含靈の隔異なし。そのなかに、しばらく妄法の空華ありといへども、一念相應の智慧あらはれぬれば、物も亡じ、境も滅しぬれば、靈知本性ひとり了了として鎮常なり。たとひ身相は破れぬれども、靈知はやぶれずしていづるなり。たとへば人舍の失火にやくるに、舍主いでてさるがごとし。昭昭靈靈としてある、これを覺者・智者の性といふ。これをほとけともいひ、さとりと稱す。自他おなじく具足し、迷悟ともに通達せり。萬法・諸境ともかくもあれ、靈知は境とともならず、物とおなじからず、歷劫に常住なり。いま現在せる諸境も、靈知の所在によらば、眞實といひぬべし。本性より縁起せるゆえには實法なり。たとひしかありとも、靈知のごとくに常住ならず、存没するがゆえに。明暗にかかはれず、靈知するがゆえに。これを靈知といふ。また眞我と稱し、覺元といひ、本性と稱し、本體と稱す。かくのごとくの本性をさとるを、常住にかへりぬるといひ、歸眞の大士といふ。これよりのちは、さらに生死に流轉せず、不生不滅の性海に證入するなり。このほかは眞實にあらず。この性あらはさざるほど、三界・六道は競起する、といふなり。これすなはち先尼外道が見なり。

To say that they join other paths refers to one such follower of an other path in the Land of Sindhu in the West whose name was Śreṇika.<sup>5</sup> His viewpoint was that the great way is in our present body, and that its true state is easily knowable.<sup>6</sup> It distinguishes pleasure and pain, knows of

4 **thinking and perceiving** (*ryo chi nen kaku* 慮知念覺): A loose translation of terms for cognitive functions not commonly found as a set in Buddhist literature but appearing several times in the *Shōbōgenzō*, where they seem to stand collectively for the ordinary operations of consciousness. The translation takes them as two compound expressions (the first of which does occur elsewhere in the *Shōbōgenzō* in reference to the thinking mind); as individual terms, they might be rendered “considering, knowing, thinking, and perceiving.” See Supplementary Notes.

**not yet having brought forth the mind of bodhi** (*mihotsu bodai shin* 未發菩提心): i.e., without the bodhisattva's aspiration for buddhahood, or “thought of bodhi” (*bodai shin* 菩提心; S. *bodhi-citta*); see Supplementary Notes, s.v. “Bring forth the mind.”

5 **Śreṇika** (*Senni* 先尼): Tentative reconstruction of the Chinese *Xianni* 先尼, the name of a brahman appearing in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:594a14-596b10), who argues for a transcendental self that transmigrates from body to body.

6 **the great way is in our present body** (*daidō wa warera ga ima no mi ni ari* 大道はわれらがいまの身にあり): The term *daidō* 大道 (rendered here “great way”) may also



itself cold and heat, recognizes pains and itches. It is unimpeded by the myriad phenomena and unassociated with its objects. Although things come and go, and its objects arise and cease, the spiritual knowing always exists and is unchanging.<sup>7</sup> This spiritual knowing extends everywhere; there is no division among commoners, sages, and all the animate.<sup>8</sup> Within it, there may temporarily be the sky flowers of false dharmas, but when the wisdom of a single thought's correspondence appears, when things die out and its objects cease, the original nature of spiritual knowing alone is clear and constant.<sup>9</sup> Though the corporeal form may break down, the spiritual knowing departs intact. It is just as the owner of a house departs when the house is destroyed by fire.<sup>10</sup> Its existence is

(and, here, perhaps better) be understood as “great awakening,” taking the glyph *dō* 道 in its use for Sanskrit *bodhi*).

7 **spiritual knowing** (*reichi* 靈知): Or, perhaps, “numinous awareness.” The term is not used in the *Nirvāṇa Sūtra* account of Śreṇika's views but is quite common in Chinese Buddhist texts, including those of Chan, where it typically denotes sentience, or the awareness present in every conscious mental state.

8 **commoners, sages, and all the animate** (*bonshō ganrei* 凡聖含靈): An expression, occurring several times in the *Shōbōgenzō*, for all sentient beings, including ordinary humans and advanced Buddhist adepts; best known from a line of verse by the ninth-century lay figure Zhang Zhuo 張拙 (dates unknown), quoted in “*Shōbōgenzō kūge*” 正法眼藏空華:

光明寂照遍河沙。凡聖含靈共我家。

The radiance shines silent through [worlds like] the Ganges sands;  
Commoners, sages, all the animate, together are my family.

“The animate” renders *ganrei* 含靈 (“beings endowed with spirit”), a translation that loses the syntactic continuity here with *reichi* 靈知 (“spiritual knowing”).

9 **sky flowers of false dharmas** (*mōbō no kūge* 妄法の空華): I.e., illusions. “Sky flowers” (*kūge* 空華) is a standard Buddhist expression for spots appearing as a result of visual impairment; see Supplementary Notes, s.v. “Clouded eyes and sky flowers.” Note, however, that below Dōgen reports that the objects (*shokyō* 諸境) of spiritual knowing are held to be real (*shinjitsu* 眞實), insofar as they are said to arise from that knowing.

**the wisdom of a single thought's correspondence** (*ichinen sōō no chie* 一念相應の智慧): A fixed expression for a state in which one is (a) cognizant of the truth and/or (b) in full accord with one's true nature.

**the original nature of spiritual knowing** (*reichi honshō* 靈知本性): In his description of Śreṇika's view, Dōgen seems to be treating “original nature” (*honshō* 本性) as synonymous with “spiritual knowing” (*reichi* 靈知). The former term was sometimes used in China to render the Sanskrit *prakṛti*, a term of art in Sāṃkhya philosophy for the primordial substance from which the world evolves; but, in that philosophy, the world is merely the unconscious object of experience, distinct from the transcendental subject (S. *puruṣa*).

10 **just as the owner of a house departs when the house is destroyed by fire** (*tatoeba ninsha no shikka ni yakuru ni, shashu idete saru ga gotoshi* たとへば人舎の失火にやくるに、舎主いでてさるがごとし): A simile drawn from Śreṇika's account of his position in the sūtra (*Da banniepan jing* 大般涅槃經, T.374.12:594a28-b1).

luminous and spiritual, and it is said to be “the nature of the awakened and the wise.” It is spoken of as “buddha” and called “awakening.” It endows equally self and other; it penetrates both delusion and awakening. The myriad dharmas and various objects be as they may, the spiritual knowing does not accompany its objects, is not the same as things; it constantly abides across the kalpas. The objects existing in the present, based on the presence of the spiritual knowing, should also be spoken of as real: because they arise conditionally from the original nature, they are real dharmas. Nevertheless, they are not constantly abiding like the spiritual knowing, for they exist and vanish. It is unrelated to light and darkness, because it knows spiritually. This is called “spiritual knowing.”<sup>11</sup> Again it is designated “the true self”; it is called “the source of awakening”; it is designated “the original nature”; it is designated “the original substance.” One who awakens to this kind of original nature is said to have “returned to constant abiding” and is called a “great one returned to the true.” Thereafter, without further drifting about in birth and death, one enters verification of the ocean of the nature that neither arises nor ceases. Anything other than this is not the true. It is said that, to the extent that this nature has not been manifested, the three realms and six paths arise in profusion.<sup>12</sup> This, then, is the view of the other path of Śreṇika.

\* \* \* \* \*

[05:4] {1:54}

大唐國大證國師慧忠和尚問僧、從何方來。僧曰、南方來。師曰、南方有何知識。僧曰、知識頗多。師曰、如何示人。僧曰、彼方知識、直下示學人即心是佛。佛是覺義、汝今悉具見聞覺知之性。此性善能揚眉瞬目、去來運用。徧於身中、捏頭頭知、捏脚脚知、故名正遍知。離此之外、更無別佛。此身即有生滅、心性無始以來、未曾生滅。身生滅者、如龍換骨、似蛇脫皮人出故宅。即身是無常、其性常也。南方所說大約如此。師曰、若然者、與彼先尼外道、無有差別。彼云、我此身中有一神性、此性能知痛癢、身壞之時、神即出去。如舍被燒舍主出去。舍即無常、舍主常矣。審如此者、邪正莫辨、孰爲是乎。吾比遊方、多見此色。近尤盛矣。聚却三五百衆、目視雲漢云、是南方宗旨。把他壇經改換、添糝鄙譚、削除聖意、惑亂後徒、豈成言教。苦哉、吾宗喪矣。若以見聞覺知、是爲佛性者、淨名不應云法離見聞覺知、若行見聞覺知、是則見聞覺知非求法也。

11 It is unrelated to light and darkness, because it knows spiritually. This is called “spiritual knowing,” (*meian ni kakawarezu, reichi suru ga yue ni. Kore o reichi to iu* 明暗にかかはれず、靈知するがゆえに。これを靈知といふ): The translation here follows Kawamura’s punctuation. The passage might better be parsed, “Because, unrelated to light and darkness, it knows spiritually, this is called ‘spiritual knowing.’”

12 **three realms and six paths** (*sangai rokudō* 三界・六道): The three levels of existence and the six stations of rebirth in saṃsāra; see Supplementary Notes, s.v. “Three realms,” and “Six paths.”

Reverend Huizhong, National Teacher Dazheng, of the Land of the Great Tang, asked a monk, “Where have you come from?”<sup>13</sup>

The monk said, “I came from the south.”

The Master said, “What wise friends are there in the south?”<sup>14</sup>

The monk said, “There is a great number of wise friends.”

The Master asked, “How do they instruct people?”

The monk said, “The wise friends there instruct their students straight away that this mind itself is the buddha. [They say,]

“Buddha” means “awakened.” You are all already endowed with a nature that sees, hears, perceives, and knows.<sup>15</sup> This nature enables you to raise your eyebrows and blink your eyes, to come and go and make use of things.<sup>16</sup> It pervades your body: when you poke your head, your head knows it; when you poke your foot, your foot knows it. Therefore, it is called “correct pervasive knowing.”<sup>17</sup> Apart from this, there is no other buddha. This body is subject to arising and ceasing, but since the beginningless past, the nature of the mind has never arisen or ceased. The arising and ceasing of the body are like the dragon changing its

13 **Reverend Huizhong, National Teacher Dazheng, of the Land of the Great Tang** (*Daitō koku Daishō kokushi Echū oshō* 大唐國大證國師慧忠和尚): i.e., Nanyang Huizhong 南陽慧忠 (d. 775), disciple of the Sixth Ancestor and the subject of a number of famous kōans. The conversation quoted here occurs in the *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:437c17-438a6.

14 **“What wise friends are there in the south?”** (*nanpō u ka chishiki* 南方有何知識): “Wise friends” (*chishiki* 知識) is a standard term for a Buddhist teacher. Dazheng lived in the north, at the capital, Chang’an.

15 **“Buddha” means “awakened.” You are all already endowed with a nature that sees, hears, perceives, and knows** (*butsu ze kaku gi, nyo kon shitsu gu ken mon kaku chi shi shō* 佛是覺義、汝今悉具見聞覺知之性). The translation obscures the recurrence of the term *kaku* 覺 here, rendered first as “awakened” and then as “perceives.” The expression “sees, hears, perceives, and knows” (*ken mon kaku chi* 見聞覺知) is a standard fixed set, standing for the operations of the six consciousnesses.

16 **raise your eyebrows and blink your eyes** (*yōbi shunmoku* 揚眉瞬目): A set phrase used in Chan texts to represent the ordinary actions of human life, often, as here, seen as expressions of the buddha nature; occurs several times in the *Shōbōgenzō*. See Supplementary Notes, s.v. “Raise the eyebrows and blink the eyes.”

17 **Therefore, it is called “correct pervasive knowing”** (*ko myō shōhenchi* 故名正遍知): The translation seeks to preserve the word play in the original, which here provides its teaching of the pervasiveness of consciousness throughout the body as an etymology for the term *shōhenchi* 正遍知, one Chinese rendering of the buddhas’ epithet “perfectly awakened one” (S. *samyak-sambuddha*).

bones, resemble the snake shedding its skin or the person leaving an old house.<sup>18</sup> That body is impermanent, while the nature is permanent.

“What they say in the south is roughly like this.”

The Master said, “If this is so, then there’s no difference from that other path of Śreṇika. They say, “Within this body of mine, there is a spirit nature.<sup>19</sup> This nature knows pain and itching. When the body disintegrates, the spirit departs, like the owner of a house departs when the house burns. The house is impermanent, but the owner is permanent.”

When we examine it, something like this fails to distinguish between true and false. Who would take it as right? When I was wandering about some time ago, I often encountered this type. These days, they’re particularly flourishing. They gather assemblies of three to five hundred and, gazing up at the Milky Way, tell them, “This is the message of the South.”<sup>20</sup> They revise the *Platform Sūtra*, mixing in vulgar tales and erasing the sage’s intent, misguiding and confusing later followers.<sup>21</sup> How could it represent the oral instruction?<sup>22</sup> How painful that our tradition is so ruined! If we take seeing, hearing, perceiving, and knowing as the buddha nature, *Vimalakīrti* would not have said, “The dharma is apart from seeing, hearing, perceiving, and knowing.”<sup>23</sup> If we’re engaged in seeing, hearing,

18 **like the dragon changing its bones** (*nyo ryū kan kotsu* 如龍換骨): Based on the belief that a dragon “changes” its bones as it outgrows them.

19 **“Within this body of mine, there is a spirit nature”** (*ga shi shin chū u ichi shinshō* 我此身中有一神性): Judging from its description here, we can probably take the term “spirit” (*shin* 神) here as more or less synonymous with the “spiritual knowing” (*reichi* 靈知) used by Dōgen above.

20 **gazing up at the Milky Way** (*mokushi unkan* 目視雲漢): A fixed expression, typically for an idle or vacant state.

**“This is the message of the South”** (*ze nanpō shūshi* 是南方宗旨): Likely here a reference, not merely to southern China, but to the so-called Southern school, whose members claimed descent from Huizhong’s master, the Sixth Ancestor, Huineng 慧能.

21 **the Platform Sūtra** (*Dankyō* 壇經): I.e., the *Platform Sūtra of the Sixth Ancestor* (*Liuzu tan jing* 六祖壇經, T.2007) the text purporting to record the teachings of Huineng. The work, originating in the second half of the eighth century, underwent much revision over the centuries. In his “Shōbōgenzō shizen biku” 正法眼藏四禪比丘, Dōgen also dismisses the text current in his time as not the teachings of the Sixth Ancestor.

**erasing the sage’s intent** (*sakujo shōi* 削除聖意): I.e., eliminating the Sixth Ancestor’s teachings.

22 **How could it represent the oral instruction?** (*ki jō gonkyō* 豈成言教): Presumably, here again, the authentic teachings of the Sixth Ancestor.

23 **Vimalakīrti** (*Jōmyō* 淨名): From Kumārajīva’s translation of the *Vimalakīrti Sūtra* (*Yuima kyō* 維摩經, T.475.14:546a23-25). The first sentence of the quotation here is a variant of the extant sūtra version..

perceiving, and knowing, this is seeing, hearing, perceiving, and knowing; it is not seeking the dharma.”

[05:5] {1:56}

大證國師は、曹溪古佛の上足なり、天上・人間の大善知識なり。國師のしめす宗旨をあきらめて、參學の龜鑑とすべし。先尼外道が見處、しりてしたがふことなかれ。

National Teacher Dacheng was a superior disciple of the Old Buddha of Caoxi; he was a great wise friend both in the heavens and among humans.<sup>24</sup> We should clarify the essential point presented by the National Teacher and make it the model for our study.<sup>25</sup> Knowing it as the viewpoint of the other path of Śreṇika, do not adopt it.

[05:6]

近代は大宋國に諸山の主人とあるやから、國師のごとくなるはあるべからず。むかしより國師にひとしかるべき知識、いまだかつて出世せず。しかあるに、世人あやまりておもはく、臨濟・徳山も國師にひとしかるべし、と。かくのごとくのやからのみおほし。あはれむべし、明眼の師なきこと。

In recent times among those fellows who serve as the heads of the various mountains in the Land of the Great Song, there could be none like the National Teacher.<sup>26</sup> Since long ago, no wise friend to equal the National Teacher has appeared in the world. However, people of the world mistakenly believe that Linji and Deshan must also be the equal of the National Teacher.<sup>27</sup> There are so many types like this. How deplorable that there are no clear-eyed teachers.

24 **the Old Buddha of Caoxi** (*Sōkei kobutsu* 曹溪古佛): I.e., the Sixth Ancestor, Huineng 慧能 of Caoxi 曹溪.

**a great wise friend both in the heavens and among humans** (*tenjō ningen no dai zenchishiki nari* 天上人間の大善知識なり): Allusion to the tradition, mentioned elsewhere in the *Shōbōgenzō*, that Huizhong was teacher, on earth, to the emperors of China and, in the heavens, to Indra, king of the devas.

25 **model for our study** (*sangaku no kikan* 參學の龜鑑): “Model” here loosely translates the term “tortoise mirror” (*kikan* 龜鑑), something that provides a “pattern” for behavior, as cracks in a heated tortoise shell were used by diviners in ancient China.

26 **various mountains** (*shozan* 諸): Also read *shosan*. A term for the major Buddhist monasteries.

27 **Linji and Deshan** (*Rinzai Tokusan* 臨濟徳山): I.e., Linji Yixuan 臨濟義玄 (d. 866), founder of the Linji 臨濟 lineage; and his contemporary Deshan Xuanjian 徳山宣鑑 (780-865). These two figures are singled out for criticism elsewhere in the *Shōbōgenzō*.

[05:7]

いはゆる佛祖の保任する即心是佛は、外道・二乗のゆめにもみるところにあらず。唯佛祖與佛祖のみ即心是佛しきたり、究盡しきたる。聞著あり、行取あり、證著あり。

*“This mind itself is the buddha”* maintained by the buddhas and ancestors is something the other paths or the two vehicles have not seen even in their dreams. *Only buddhas and ancestors with buddhas and ancestors alone have been doing “this mind itself is the buddha,”* have been exhaustively investigating it.<sup>28</sup> They have the hearing of it; they have the practice of it; they have the verification of it.

[05:8]

佛、百草を拈却しきたり、打失しきたる。しかあれども、丈六の金身に説似せず。即、公案あり、見成を相待せず、敗壞を迴避せず。是、三界あり、退出にあらず、唯心にあらず。心、牆壁あり、いまだ泥水せず、いまだ造作せず。あるひは即心是佛を參究し、心即佛是を參究し、佛即是心を參究し、即心佛是を參究し、是佛心即を參究す。かくのごとくの參究、まさしく即心是佛、これを擧して即心是佛に正傳するなり。かくのごとく正傳して今日にいたれり。

*“The buddha”*: It has been taking away, has been losing, the hundred grasses.<sup>29</sup> Nevertheless, we do not describe it as the sixteen-foot golden body.<sup>30</sup> *“Itself”*: There is a kōan; it does not depend on realization; it does

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28 **Only buddhas and ancestors with buddhas and ancestors alone have been doing “this mind itself is the buddha”** (*yui busso yo busso nomi soku shin ze butsu shikitaru* 唯佛祖與佛祖のみ即心是佛しきたり): Dōgen here creates the novel predicate “to do this mind itself is the buddha” (*soku shin ze butsu su* 即心是佛す). The expression “only buddhas and ancestors with buddhas and ancestors” recalls a passage in Kumārajīva’s translation of the *Lotus Sūtra* occurring often in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

29 **“The buddha”** (*butsu* 佛): Dōgen here begins a set of short comments on each of the four words in the expression “this mind itself is the buddha.” The translation treats each of the words as the topic, rather than the grammatical subject of the comment that follows. Dōgen’s order here rearranges the expression to “the buddha itself is the mind.”

**It has been taking away, has been losing, the hundred grasses** (*hyakusō o nenkyaku shikitaru, dashitsu shikitaru* 百草を拈却しきたり、打失しきたる): “The hundred grasses” (*hyakusō* 百草) is a common term for the manifold phenomena of the world. The point here may be that the term “buddha” seems to have set aside the phenomenal world.

30 **we do not describe it as the sixteen-foot golden body** (*jōroku no konjin ni setsuji sezu* 丈六の金身に説似せず): Or, perhaps, “we do not describe them [i.e. the hundred grasses] as the sixteen-foot golden body”; a standard reference to the body (or the standing image) of a buddha. The association here with “the hundred grasses” may reflect the well-known Chan saying, referred to several times in the *Shōbōgenzō*, “to use one blade of grass as a sixteen-foot golden body”; see Supplementary Notes, s.v. “One blade of grass.”

not escape destruction.<sup>31</sup> “Is”: There are the three realms.<sup>32</sup> It is not that they are withdrawn; it is not that they are only mind.<sup>33</sup> “Mind”: There are fences and walls.<sup>34</sup> They never [consist of] mud and water; they are never constructed.<sup>35</sup>

We investigate “*this mind itself is the buddha*,” or we investigate “*itself this mind the buddha is*,” investigate “*the buddha itself is this mind*,” investigate “*this mind itself the buddha is*,” investigate “*is the buddha this mind itself*.”<sup>36</sup> This kind of investigation is truly “*this mind itself is the buddha*”; it takes this up and directly transmits it to “*this mind itself is the buddha*.”<sup>37</sup> Directly transmitted in this way, it has come down to the present day.

31 **“Itself”** (*soku* 即): A particle expressing identity or immediacy: “precisely this,” “this very,” “just then,” etc.

**There is a kōan; it does not depend on realization** (*kōan ari, genjō o sōtai sezu* 公案あり、見成を相待せず): From the well-known “realized kōan” (or “settled case”; *genjō kōan* 見成公案; more commonly written 現成公案). See Supplementary Notes, s.v. “Realized kōan.”

32 **“Is”: There are the three realms** (*ze, sangai ari* 是、三界あり): For the “three realms,” see above, Note 12.

33 **It is not that they are withdrawn; it is not that they are only mind** (*taishutsu ni arazu, yui shin ni arazu* 退出にあらず、唯心にあらず): The translation takes the unexpressed subject of both phrases as “the three realms”; but the sense of the former phrase is uncertain and might better be understood as “one does not withdraw from them (i.e., enter nirvāṇa).” The latter phrase recalls the common claim that “the three realms are only mind” (*sangai yui shin* 三界唯心); see Supplementary Notes.

34 **“Mind”: There are fences and walls** (*shin shō heki ari* 心牆壁あり): Invoking the famous Chan saying, usually associated with the above-cited Nanyang Huizhong 南陽慧忠, that the buddha mind is “fences, walls, tiles, and pebbles” (*shō heki ga ryaku* 牆壁瓦礫), to which Dōgen will refer below. See Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.”

35 **They never [consist of] mud and water** (*imada deisui sezu* いまだ泥水せず): Seemingly a reference to the material of the walls, but perhaps also invoking the common Chan use of “mud and water” for the “dirty” work of teaching Buddhism in the world; see Supplementary Notes, s.v. “Dragged through the mud and drenched with water.” The novel use of *deisui* 泥水 as a predicate also occurs in “Shōbōgenzō angō” 正法眼藏安居.

36 **or we investigate “itself this mind the buddha is”** (*shin soku butsu ze* 心即佛是): The translation here and in the following three phrases struggles to express Dōgen’s four variations on the syntax of the saying, despite the grotesque linguistic consequences. Most interpreters take the point of this exercise to be that each of the four words in the saying is equal to the others.

37 **This kind of investigation is truly “this mind itself is the buddha”; it takes this up and directly transmits it to “this mind itself is the buddha”** (*kaku no gotoku no sankyū, masashiku soku shin ze butsu, kore o ko shite sokushin ze butsu ni shōden suru nari* かくのごとくの参究、まさしく即心是佛、これを擧して即心是佛に正傳するな

## [05:9] {1:57}

いはゆる正傳しきたれる心といふは、一心一切法、一切法一心なり。このゆえに古人いはく、若人識得心、大地無寸土。しるべし、心を識得するとき、蓋天撲落し、帀地裂破す。あるひは心を識得すれば、大地さらにあつさ三寸をます。

The mind said to have been “directly transmitted” means “one mind is all dharmas, all dharmas are one mind.”<sup>38</sup> Therefore, an ancient has said, “If a person knows the mind, there isn’t an inch of ground on the whole earth.”<sup>39</sup> We should know that, when we know the mind, the whole of heaven crashes down and the entire earth is rent asunder.<sup>40</sup> Or, when one knows the mind, the whole earth gets three inches thicker.

## [05:10]

古徳云、作麼生是妙淨明心、山河大地・日月星辰。

A virtuous one of old has said, “What is the wondrous, pure, clear mind? The mountains, rivers, and the whole earth, the sun, moon, and stars.”<sup>41</sup>

## [05:11]

あきらかにしりぬ、心とは山河大地なり、日月星辰なり。しかあれども、この道取するところ、すすめば不足あり、しりぞくればあまれり。山河大地心は、山河大地のみなり、さらに、波浪なし、風煙なし。日月星辰心は、日月星辰のみなり、さらに、きりなし、かすみなし。生死去來心は、

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り): A tentative translation of a sentence subject to varied readings. The sense seems to be that the expression “this mind itself is the buddha” is “directly transmitted” when it is subjected to “this kind of investigation.”

38 “one mind is all dharmas, all dharmas are one mind” (*isshin issai hō, issai hō isshin* 一心一切法、一切法一心): In his “*Shōbōgenzō tsuki*” 正法眼藏都機, Dōgen repeats this sentence as the saying of “an old buddha” (*kobutsu* 古佛). While similar passages do appear in earlier texts, the actual source of Dōgen’s version has not been identified.

39 an ancient has said (*kojin iwaku* 古人いわく): I.e., Changling Shouzhou 長靈守卓 (1065-1123), whose saying can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:464a26. The expression “there isn’t an inch of ground on the whole earth” (*daichi mu sun do* 大地無寸土) is a fairly common one in Chan texts and occurs elsewhere in the *Shōbōgenzō*.

40 the entire earth is rent asunder (*sōchi reppa* 帀地裂破): More commonly written *sōchi* 帀地. Dōgen reuses this image, together with the “inch of ground” mentioned above, in his “*Shōbōgenzō angō*” 正法眼藏安居: when the summer retreat is dissolved, “it rends asunder the entire earth, without an inch of ground remaining” (*sōchi o reppa su, nokoreru sundo arazu* 帀地を裂破す、のこれる寸土あらず).

41 A virtuous one of old (*kotoku* 古徳): I.e., Weishan Lingyou 潯山靈祐 (771-853). The quotation reworks a conversation between Lingyou and his disciple Yangshan Huiji 仰山慧寂 (803-887) recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:212, case 168); see Supplementary Notes, s.v. “Sun, moon, and stars.”



生死去來のみなり、さらに、迷なし、悟なし。牆壁瓦礫心は、牆壁瓦礫のみなり、さらに、泥なし、水なし。四大五蘊心は、四大五蘊のみなり、さらに、馬なし、猿なし。椅子拂子心は、椅子拂子のみなり、さらに、竹なし、木なし。かくのごとくなるがゆえに、即心是佛、不染汚即心是佛なり、諸佛、不染汚諸佛なり。

It is clearly understood that “the mind” is “the mountains, rivers, and the whole earth,” is “the sun, moon, and stars.” Although this is so, in what is said here, if you advance, it is not enough, if you step back, it is too much.<sup>42</sup> The mind of “mountains, rivers, and the whole earth” is just mountains, rivers, and the whole earth: there are no additional waves and billows, no winds and vapors.<sup>43</sup> The mind of “sun, moon, and stars” is just sun, moon, and stars: there is no additional fog, no mist.<sup>44</sup> The mind of “birth and death, coming and going,” is just birth and death, coming and going: there is no additional delusion, no awakening.<sup>45</sup> The mind of “fences, walls, tiles, and pebbles” is just fences, walls, tiles, and pebbles: there is no additional mud, no water.<sup>46</sup> The mind of the four elements and five aggregates is just the four elements and five aggregates: there are no additional horses, no monkeys.<sup>47</sup> The mind of the chair and the whisk is

42 **if you advance, it is not enough, if you step back, it is too much** (*susumeba fusoku ari, shirizokureba amareri* すすめば不足あり、しりぞくればあまれり): Perhaps meaning that this saying at once falls short of what might be said and says more than what should be said. See Supplementary Notes, s.v. “Stepping forward and stepping back.”

43 **no additional waves and billows, no winds and vapors** (*sara ni harō nashi, fūen nashi* さらに波浪なし、風煙なし): Dōgen begins here excluding a set of terms used to qualify or affect the mind. The mind, for example, is regularly likened to water, and meditators are told to still the “waves” of the mind, and to protect themselves from “winds and vapors.”

44 **no additional fog, no mist** (*sara ni kiri nashi, kasumi nashi* さらにきりなし、かすみなし): As in the common simile of the mind likened to the sun (or moon) behind the “fog” (*kiri* きり) and “mist” (*kasumi* かすみ) of ignorance.

45 **The mind of “birth and death, coming and going”** (*shōji korai shin* 生死去來心): I.e., the mind subject to the vicissitudes of rebirth.

46 **The mind of “fences, walls, tiles, and pebbles”** (*shō heki ga ryaku shin* 牆壁瓦礫心): See Note 34, above.

**no additional mud, no water** (*sara ni dei nashi, sui nashi* さらに泥なし、水なし): See Note 35, above.

47 **four elements and five aggregates** (*shidai goun* 四大五蘊): I.e., the four primary forms of matter (S. *mahābhūta*) — earth, water, fire, and wind — of which the physical world is composed; and the five “heaps” (S. *skandha*) — form, sensation, perception, formations, and consciousness — into which the psychophysical organism can be analyzed. See Supplementary Notes, s.v. “Four elements and five aggregates.”

**no additional horses, no monkeys** (*sara ni ba nashi, en nashi* さらに馬なし、猿なし): From the common use of wild horses and forest monkeys as metaphors for the restless

just the chair and the whisk: there is no additional bamboo, no wood.<sup>48</sup> Since it is like this, “*this mind itself is the buddha*” is an undefiled “*mind itself is the buddha*.” *The buddhas are undefiled buddhas*.<sup>49</sup>

[05:12] {1:58}

しかあればすなはち、即心是佛とは、發心・修行・菩提・涅槃の諸佛なり。いまだ發心・修行・菩提・涅槃せざるは、即心是佛にあらず。たとひ一刹那に發心修證するも、即心是佛なり、たとひ一極微中に發心修證するも、即心是佛なり、たとひ無量劫に發心修證するも、即心是佛なり、たとひ一念中に發心修證するも、即心是佛なり、たとひ半拳裏に發心修證するも、即心是佛なり。しかあるを、長劫に修行作佛するは即心是佛にあらず、といふは、即心是佛をいまだ見ざるなり、いまだしらざるなり、いまだ學せざるなり。即心是佛を開演する正師を見ざるなり。

Such being the case, “*this mind itself is the buddha*” means the buddhas who bring forth the mind [of bodhi], practice, attain bodhi, and enter nirvāṇa. Those who have not brought forth the mind, practiced, attained bodhi, and entered nirvāṇa are not [what is referred to by] “*this mind itself is the buddha*.” Even if we bring forth the mind and practice and verify for a single *kṣana*, it is “*this mind itself is the buddha*”; even if we bring forth the mind and practice and verify within one atom, it is “*this mind itself is the buddha*”; even if we bring forth the mind and practice and verify for innumerable kalpas, it is “*this mind itself is the buddha*”; even if we bring forth the mind and practice and verify within a single thought, it is “*this mind itself is the buddha*”; even if we bring forth the mind and practice and verify in half a fist, it is “*this mind itself is the buddha*.” However, those who say that to practice over long kalpas to become a buddha is not “*this mind itself is the buddha*” have not yet seen “*this mind itself is the*

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mind, as in the familiar expression “the will is a horse; the mind, a monkey” (*iba shin'en* 意馬心猿).

48 **The mind of the chair and the whisk** (*isu hossu shin* 椅子拂子心): An unusual combination, the Zen master’s “whisk” (*hossu* 拂子) usually being paired with his “staff” (*shujō* 拄杖); the “chair” (*isu* 椅子) here belongs, rather, with the following “bamboo” and “wood.” See Supplementary Notes, s.v. “Whisk,” “Staff.”

**no additional bamboo, no wood** (*sara ni chiku nashi, boku nashi* さらに竹なし、木なし): Likely reflecting the conversation between Luohan Guichen 羅漢桂琛 (867-928) and his master, Xuansha Shibei 玄沙師備 (835-908), about whether to understand “the three realms are only one mind” (*sangai yui isshin* 三界唯一心) as a “chair” or as “bamboo and wood.” Recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:186, case 112); see Supplementary Notes, s.v. “Chairs, bamboo, and wood.”

49 **undefiled “mind itself is the buddha”** (*fuzenna soku shin ze butsu* 不染汚即心是佛): Recalls the conversation, alluded to throughout the *Shōbōgenzō*, between the Sixth Ancestor and his disciple Nanyue Huairang 南嶽懷讓 (677-744), to the effect that buddhas and ancestors are “not defiled” (*fuzenna* 不染汚) by Buddhist practice and verification. Recorded at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 101; see Supplementary Notes, s.v. “What thing is it that comes like this?”

*buddha*,” not yet understood it, not yet studied it. They have not seen a true master who expounds “*this mind itself is the buddha*.”

[05:13]

いはゆる諸佛とは、釋迦牟尼佛なり。釋迦牟尼佛、これ即心是佛なり。過去・現在・未來の諸佛、ともにほとけとなるときは、かならず釋迦牟尼佛となるなり。これ即心是佛なり。

“The buddhas” here means Buddha Śākyamuni. Buddha Śākyamuni — this is “this mind itself is the buddha.” When any of the buddhas of past, present, and future become buddhas, they invariably become Buddha Śākyamuni. This is “this mind itself is the buddha.”

正法眼藏即心是佛第五  
Treasury of the True Dharma Eye  
This Mind Itself Is the Buddha  
Number 5

[Ryūmonji MS:]

爾時延應元年五月二十五日、在雍州宇治郡觀音導利興聖寶林寺示衆  
*Presented to the assembly, at the Kannon Dōri Kōshō Hōrin Monastery,  
Uji District, Yōshū; twenty-fifth day, fifth month, first year of En'ō  
[28 June 1239]<sup>50</sup>*

[Tōunji MS:]

于時寬元三年乙巳七月十二日在越州吉田縣大佛寺侍者寮書寫之。懷奘  
*Copied this in the acolyte's quarters, Daibutsu Monastery, Yoshida Dis-  
trict, Esshū; twelfth day, seventh month of the junior wood year of the  
snake, the third year of Kangen [15 August 1245]. Ejō*

嘉慶三年正月廿八日奉書寫、宗吾  
*Copied as a memorial offering, twenty-eighth day, first month, third  
year of Kakyō [24 February 1389]. Sōgo<sup>51</sup>*

50 The Tōunji 洞雲寺 MS shares an identical colophon.

51 Sōgo 宋吾: 1343-1406, ninth abbot of Eihei-ji.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 6

Department of the Practicing Buddha

*Gyōbutsu iigi*

行佛威儀

# Deportment of the Practicing Buddha

## *Gyōbutsu iigi*

### INTRODUCTION

This work, one of the longer texts in the *Shōbōgenzō*, was composed at Kōshōji in November of 1241, around the same time as the “Busshō” 佛性 chapter. It appears as number 6 in both the sixty- and seventy-five-chapter compilations of the *Shōbōgenzō* and as number 23 in the Honzan edition.

The title of this essay is an unusual expression, not encountered elsewhere in Buddhist literature. The phrase *gyōbutsu iigi* 行佛威儀 (also read *gyōbutsu igi*) could well be parsed “to practice the deportment of a buddha”; but it is clear from his opening words that Dōgen wants us to take *gyōbutsu* as a “practicing buddha,” in contrast to other notions of “buddha.” Buddhas are those who practice buddhahood, who engage in (to use the language of one of Dōgen’s favorite Zen dialogues) the “nondefiling practice and verification” of a buddha.

Such deportment is not limited to humans or gods, or even to sentient beings: as we read on, we find it is the practice of heaven and earth, of coming and going in birth and death, of Tuṣita heaven, where the future Buddha Maitreya dwells, of the pure land of Sukhāvatī, where Buddha Amitābha preaches. Finally, Dōgen borrows from the ninth-century Chan masters Xuefeng Yicun 雪峰義存 and Xuansha Shibeī 玄沙師備 to depict the deportment of the practicing buddha as buddhas preaching in the midst of flames, flames preaching while the buddhas stand and listen.

# 正法眼藏第六

## Treasury of the True Dharma Eye Number 6

### 行佛威儀

## Deportment of the Practicing Buddha

[06:1] {1:59}

諸佛かならず威儀を行足す、これ行佛なり。行佛それ報佛にあらず、化佛にあらず。自性身佛にあらず、他性身佛にあらず。始覺・本覺にあらず、性覺・無覺にあらず。如是等佛、たえて行佛に齊肩することうべからず。しるべし、諸佛の佛道にある、覺をまたざるなり。佛向上の道に行履を通達せること、唯行佛のみなり。自性佛等、夢也未見在なるところなり。

The buddhas always fully practice deportment; this is the practicing buddha.<sup>1</sup> The practicing buddha is not the buddha of recompense, not the buddha of transformation, not the buddha of the body of self-nature, not the buddha of the body of other-nature.<sup>2</sup> It is neither initial awakening nor

**1 Deportment of the Practicing Buddha** (*gyōbutsu iigi* 行佛威儀): Also read *gyōbutsu igi*. In ordinary parlance, the term *iigi* 威儀 (“deportment”; more commonly read *igi*) refers to “dignified demeanor,” proper decorum and etiquette; in Buddhism, it is used especially for the four deportments (*shi iigi* 四威儀; S. *īryāpatha*) of walking, standing, sitting, and reclining (*gyōjūzaga* 行住坐臥) (as well as for the donning of formal vestments). See Supplementary Notes, s.v. “Deportment.” The term *gyōbutsu* 行佛 (“practicing buddha”) is not a standard Buddhist technical term, though it may reflect the common distinction between “buddhahood in (or through) practice” (*gyōbusshō* 行佛性), as opposed to “buddhahood in principle” (*ribusshō* 理佛性). The four-glyph expression, *gyōbutsu iigi* 行佛威儀, is not common and does not occur elsewhere in Dōgen’s writing.

**fully practice** (*gyōsoku* 行足): An unusual verb not occurring elsewhere in the *Shōbōgenzō*, with *soku* 足 understood as “complete,” as in the standard epithet of a buddha “perfected in wisdom and conduct” (*myōgyōsoku* 明行足) that Dōgen will use below. Some would derive the term from the phrase, “eye of wisdom, foot of practice” (*chimoku gyōsoku* 智目行足).

**2 the buddha of recompense** (*hōbutsu* 報佛): I.e., a buddha in his “enjoyment body,” or “reward body” (*hōshin* 報身; S. *saṃbhoga-kāya*), the glorified body of a buddha resulting from his practices on the bodhisattva path.

**the buddha of transformation** (*kebutsu* 化佛): I.e., a buddha in the body he manifests to teach among sentient beings (*keshin* 化身 or *ōjin* 應身; S. *nirmāṇa-kāya*).

**the buddha of the body of self-nature** (*jishōshin butsu* 自性身佛); **the buddha of the body of other-nature** (*tashōshin butsu* 他性身佛): The former expression is a technical term for the dharma body (*hosshin* 法身; S. *dharma-kāya*) as it is in itself (S. *svabhāvikā*), rendered below in this section as “buddha of self-nature” (*jishō butsu* 自性佛); the latter expression is Dōgen’s playful neologism.

original awakening; neither awakening by nature nor non-awakening.<sup>3</sup> Such buddhas as these can never be of equal stature with the practicing buddha. We should recognize that the buddhas are on the way of the buddhas; they do not await awakening.<sup>4</sup> Only the practicing buddha has penetrated the conduct on the way beyond the buddha.<sup>5</sup> It is something that *the buddha of self-nature and the rest have never seen even in their dreams*.

[06:2]

この行佛は、頭頭に威儀現成するゆえに、身前に威儀現成す、道前に化機漏泄すること、互時なり、互方なり、互佛なり、互行なり。行佛にあらざれば、佛縛・法縛いまだ解脱せず、佛魔・法魔に黨類せらるるなり。

For this practicing buddha, since his deportment appears in each thing, his deportment appears before his body; his teaching spills out before his words, spanning the times, spanning the directions, spanning the buddhas, spanning the practices.<sup>6</sup> Those who are not practicing buddhas are

3 **initial awakening** (*shikaku* 始覺); **original awakening** (*hongaku* 本覺): Terms widely used in East Asian Buddhism to distinguish respectively the bodhi acquired upon completion of the bodhisattva path and the bodhi inherent in the buddha nature.

**awakening by nature** (*shōkaku* 性覺): A term, roughly synonymous with the more common *hongaku* 本覺, for innate awakening; occurs in the *Śūraṅgama-sūtra* (*Shoulengyan jing* 首楞嚴經, T.945.19:120a3).

**non-awakening** (*mukaku* 無覺): An expression ordinarily meaning both “unawakened” and “unconscious,” it is used in reference both to insentience and to a mental state free from ordinary perception, as in Zen sayings such as “the awakening of non-awakening — this is called the true awakening” (*mukaku shi kaku ze myō shinkaku* 無覺之覺是名眞覺), or “right awakening is without awakening; true emptiness is not empty” (*shōkaku mukaku shinkū fukū* 正覺無覺眞空不空).

4 **the buddhas are on the way of the buddhas; they do not await awakening** (*shobutsu no butsudō ni aru, kaku o matazaru nari* 諸佛の佛道にある、覺をまたざるなり): The exact sense is unclear. Buddhas, of course, are by definition awakened and thus would not be expected to “await awakening”; perhaps the point is that their being on the way of the buddhas is not dependent on their awakening (but, rather, on their practice).

5 **the way beyond the buddha** (*butsu kōjō no dō* 佛向上の道): “Beyond the buddha” (*butsu kōjō* 佛向上) is a common expression in Zen texts and Dōgen’s writings, see Supplementary Notes, s.v. “Beyond the buddha.”

6 **his deportment appears before his body** (*shinzen ni iigi genjō su* 身前に威儀現成す); **his teaching spills out before his words** (*dōzen ni keki rōei suru* 道前に化機漏泄する): Parallel phrases perhaps meaning that both the physical acts and the verbal instructions of the practicing buddha express truths, “before,” or “beyond” the buddha. “Before the body” (*shinzen* 身前) can carry the sense “before birth in this life”; here, perhaps, before the buddha manifests a body. “Teachings” here is a loose translation of *keki* 化機, usually interpreted as “to convert (*ke* 化) an audience according to its capacities (*ki* 機)”; the only instance of the term in the *Shōbōgenzō*.



not yet liberated from the bonds of the buddha, the bonds of the dharma; they are grouped with buddha demons and dharma demons.<sup>7</sup>

[06:3]

佛縛といふは、菩提を菩提と知見解會する、即知見、即解會に即縛せられぬるなり。一念を経歴するに、なほいまだ解脱の期を期せず、いたづらに錯解す。菩提をすなはち菩提なりと見解せん、これ菩提相應の知見なるべし、たれかこれを邪見といはん。想憶す、これすなはち無繩自縛なり。縛縛綿綿として樹倒藤枯にあらず、いたづらに佛邊の窠窟に活計せるのみなり。法身のやまふをしらず、報身の窮をしらず。

“Bonds of the buddha” means precisely to be bound by the very knowledge, the very understanding that knows and understands bodhi as bodhi. We pass through each moment of thought without expectation of a time of liberation, vainly given over to our mistaken understandings. To understand bodhi as bodhi must be the knowledge that accords with bodhi. Who would call this a false view?<sup>8</sup> So we imagine, and this is precisely *to bind ourselves without a rope*.<sup>9</sup> Bound and bound, on and on: it is not “*the tree falling and the vines withering*”; it is just vainly making our living in burrows in the vicinity of the buddha.<sup>10</sup> We do not realize that the dharma body is sick; we do not realize that the recompense body is distressed.<sup>11</sup>

7 **the bonds of the buddha, the bonds of the dharma** (*butsubaku hōbaku* 佛縛法縛): Likely indicating here intellectual and emotional attachment to the categories of “buddha” and “dharma.” The subsequent parallel phrase “buddha demons and dharma demons” (*butsuma hōma* 佛魔法魔) presumably designates the groups of those bound to these same categories.

8 **Who would call this a false view?** (*tare ka kore o jaken to iwan* たれかこれを邪見といはん): This and the preceding sentence represent the rejoinder to Dōgen’s claim here.

9 **bind ourselves without a rope** (*mujō jibaku* 無繩自縛): A common expression, especially in Zen texts, for the state in which one is imprisoned by one’s own ideas.

10 **“the tree falling and the vines withering”** (*jūtō tōko* 樹倒藤枯): A metaphor for the end of ignorance; from the question posed by Shushan Kuangren 疏山匡仁 (837-909) to Weishan Lingyou 滙山靈祐 (771-853) (quoted in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:208, case 157); see Supplementary Notes, s.v. “Like vines relying on a tree.”

**just vainly making our living in burrows in the vicinity of the buddha** (*itazura ni buppen no kakutsu ni kakkei seru nomi* いたづらに佛邊の窠窟に活計せるのみ): The “burrow” (*kakutsu* 窠窟) is a common metaphor for circumscribed views. The “vicinity (or ‘confines’) of the buddha” (*buppen* 佛邊) appears with some frequency in Zen texts, often in a dismissive sense, as in “to fall into the vicinity of the buddha” (*raku buppen* 落佛邊) or “what is in the vicinity of the buddha” (*buppen ji* 佛邊事) — as opposed to “what lies beyond the buddha” (*butsu kōjō ji* 佛向上事). See Supplementary Notes, s.v. “Beyond the buddha.”

11 **dharma body is sick** (*hosshin no yamau* 法身のやまふ); **recompense body is distressed** (*hōshin no kyū* 報身の窮): Dōgen is playing here in Japanese with the Zen

## [06:4] {1:60}

教家・經師・論師等の、佛道を遠聞せる、なほしいはく、即於法性、起法性見、即是無明。この教家のいはくは、法性に法性の見おこるに、法性の縛をいはず、さらに無明の縛をかさぬ。法性の縛あることをしらず。あはれむべしといへども、無明縛のかさなれるをしれるは、發菩提心の種子となりぬべし。いま行佛、かつてかくのごとくの縛に縛せられざるなり。

Even the sūtra masters and treatise masters of the teaching houses, who have heard the way of the buddhas from afar, say that to produce a view of the dharma nature within the dharma nature is ignorance.<sup>12</sup> What these teaching houses say is not that the occurrence of a view of the dharma nature in the dharma nature is the bondage of dharma nature; they go on to add the bondage of “ignorance.” They do not know that there is a bondage of dharma nature. While this is to be pitied, that they know [enough] to add the bondage of ignorance should [at least] become a seed for their bringing forth the mind of bodhi. The practicing buddha here has never been bound by this kind of bondage.

## [06:5]

かるがゆえに、我本行菩薩道、所成壽命、今猶未盡、復倍上數なり。しるべし、菩薩の壽命、いまに連綿とあるにあらず、佛壽命の、過去に布遍せるにあらず。いまいふ上數は、全所成なり。いひきたる今猶は、全壽命なり。我本行、たとひ萬里一條鐵なりとも、百年抛却任縱横なり。

Therefore, “the lifespan attained by my original practice of the bodhisattva path is even now still not exhausted; it is twice the above number.”<sup>13</sup>

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expression “the dharma body is sick” (*hosshin byō* 法身病) — as in the saying, “when the dharma body is sick, the form body is troubled” (*hosshin byō shikishin fuan* 法身病色身不安) (see, e.g., *Xutang heshang yulu* 虛堂和尚語錄, T.2000.47:996c17).

12 the sūtra masters and treatise masters of the teaching houses (*kyōke kyōshi ronshi* 教家・經師・論師): i.e., scholars in Buddhist traditions that emphasize scriptural study. In Song-dynasty China, some Buddhist monasteries were categorized as “Teachings” (*jiao* 教), “Chan” (*chan* 禪), or “Vinaya” (*lū* 律) facilities, which meant that their abbots had to belong to those respective lineages; in this classification, the abbots of the teaching monasteries belonged to the Tiantai 天台 lineage. Kawamura’s punctuation here treats *kyōke* 教家 as parallel to *kyōshi* 經師 and *ronshi* 論師, to be understood, then, as “specialists in the teachings”; the translation supplies the genitive, based on Dōgen’s use elsewhere of *kyōke no ronshi* 教家の論師 and *kyōke no kōshi* 教家の講師).

to produce a view of the dharma nature within the dharma nature is ignorance (*soku o hosshō, ki hosshō ken, soku ze muryō* 即於法性、起法性見、即是無明): Dōgen switches here to Chinese, as if quoting a text; but no exact source has been identified. Some would take the adverbial *soku o* 即於, translated here “within,” in the sense “with regard to.” The “dharma nature” (*hosshō* 法性) is a standard technical term for ultimate reality; in this context, Dōgen may be thinking of it as synonymous with the “dharma body” (*hosshin* 法身) of the buddha.

13 “the lifespan attained by my original practice of the bodhisattva path” (*ga hongyō bosatsu dō, shōjō jumyō* 我本行菩薩道、所成壽命): A line from the *Lotus Sūtra*

We should understand that this does not mean that the Bodhisattva's lifespan continues up to the present; it does not mean that the Buddha's lifespan spreads back into the past: the "above number" spoken of here is the entirety of [what was] "attained"; the "even now" spoken of is the entirety of "the lifespan." While "my original practice" is "one strip of iron for ten thousand miles," it is "one hundred years cast aside, abandoning myself to freedom."<sup>14</sup>

[06:6]

しかあればすなはち、修證は無にあらず、修證は有にあらず、修證は染汚にあらず。無佛・無人の處在に百千萬ありといへども、行佛を染汚せず。ゆえに行佛の修證に染汚せられざるなり。修證の不染汚なるにはあらず、この不染汚、それ不無なり。

Thus, it is not that it lacks practice and verification; it is not that it has practice and verification; it is not that practice and verification are defiling.<sup>15</sup> Although there may be a hundred, a thousand, a myriad in the places without buddhas and without humans, they do not defile the practicing buddha.<sup>16</sup> Therefore, the practicing buddha is not defiled by practice and verification. It is not that practice and verification are not defiling; it is that this "not defiled" is "not lacking."

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(*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c22-23), in which Buddha Śākyamuni reveals that the time since he attained buddhahood it has been "incalculable, limitless hundreds of thousands of myriads of millions of *nayutas* of kalpas." This is "the above number" of which he says here his remaining lifespan will be twice as long.

14 "one strip of iron for ten thousand miles" (*banri ichijō tetsu* 萬里一條鐵): A common Zen idiom for the ultimate unity of the myriad phenomena; here, perhaps, especially the unity of practice through time. See Supplementary Notes, s.v. "One strip of iron."

"one hundred years cast aside, abandoning myself to freedom" (*hyakunen hōkyaku nin jūō* 百年抛却任縱横): From the *Caoan ge* 草庵歌 of Shitou Xiqian 石頭希遷 (700-790); see Supplementary Note, s.v. "Reverend Shitou's Song of the Thatched Hut."

15 it is not that it lacks practice and verification (*shushō wa mu ni arazu* 修證は無にあらず): Dōgen turns here to a discussion of one of his favorite sources on practice, a conversation between the Sixth Ancestor and his disciple Nanyue Huairang 南嶽懷讓 (677-744) that he records in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and frequently cites in the *Shōbōgenzō*; see Supplementary Notes, s.v. "What thing is it that comes like this?"

16 a hundred, a thousand, a myriad (*hyaku sen man* 百千萬): i.e., instances of practice and verification.

places without buddhas and without humans (*mubutsu munin no shozai* 無佛・無人の處在): Perhaps reflecting a line in the *Zhengdao ge* 證道歌 (T.2014.48:396c3), attributed to the early Chan figure Yongjia Xuanjue 永嘉玄覺 (d. 723):

了了見無一物。亦無人亦無佛。

Perfectly clear, not a thing to be seen;

Neither humans nor buddhas.

[06:7] {1:61}

曹溪いはく、祇此不染汚、是諸佛之所護念、汝亦如是、吾亦如是、乃至西天諸祖亦如是。

Caoxi said, “Just this ‘not defiled’ is what the buddhas bear in mind. You’re also like this; I’m also like this; the ancestors of Sindh in the West are also like this.”<sup>17</sup>

[06:8]

しかあればすなはち、汝亦如是のゆえに諸佛なり、吾亦如是のゆえに諸佛なり。まことにわれにあらず、なんぢにあらず。この不染汚に、如吾は吾、諸佛所護念、これ行佛威儀なり、如汝は汝、諸佛所護念、これ行佛威儀なり。吾亦のゆえに師勝なり、汝亦のゆえに資強なり、師勝資強、これ行佛の明行足なり。しるべし、是諸佛之所護念と、吾亦なり、汝亦なり、曹溪古佛の道得、たとひわれにあらずとも、なんぢにあらざらんや。行佛之所護念、行佛之所通達、それかくのごとし。

Therefore, since “you’re also like this,” [you] are “the buddhas”; since “I’m also like this,” [I] am the “the buddhas.” Truly, it is not you; it is not I. In this “not defiled,” “this” I that is “like” I is “what the buddhas bear in mind” — this is the deportment of the practicing buddha; “this” you that is “like” you is “what the buddhas bear in mind” — this is the deportment of the practicing buddha.<sup>18</sup> Because “I’m also,” the master is superior; because “you’re also,” the disciple is strong. That *the master is superior and the disciple strong* — this is the practicing buddha, perfected in wisdom and conduct.<sup>19</sup> We should realize that “this is what the buddhas bear in mind” means “I’m also,” “you’re also.” In the saying of the Old Buddha of Caoxi, even if it is not I, how could it not be you?<sup>20</sup>

17 **Caoxi said** (*Sōkei iwaku* 曹溪いはく): Quoting the Sixth Ancestor’s concluding words in his dialogue with Huairang 懷讓 given just above, Note 15.

18 **this I that is like I** (*nyo go ze go* 如吾是吾); **this you that is like you** (*nyo nyo ze nyo* 如汝是汝): A tentative translation of a phrase that could be parsed in various ways — e.g., “like I is this I; like you is this you,” etc. Dōgen is here playing with terms in the Sixth Ancestor’s statement, “You’re also like this; I’m also like this” (*nyo yaku nyo ze, go yaku nyo ze* 汝亦如是、吾亦如是), splitting the predicate “like this” into “like I (or you)” and “this I (or you).” It is possible to take the former (“like I”) to represent “the I (or you) that is such” (i.e., universal); and the latter (“this I”), “the I (or you) that is this” (i.e., particular), suggesting that the practicing buddha bears in mind you and me as we really are.

19 **the master is superior and the disciple strong** (*shishō shikyō* 師勝資強): Also read *shishō shigō*. A fixed phrase in Zen texts, occurring twice in the *Shōbōgenzō*, for a capable teacher and able student.

**perfected in wisdom and conduct** (*myōgyōsoku* 明行足): S. *Vidyā-carāṇa-saṃpanna*, one of the traditional ten epithets of a buddha.

20 **even if it is not I, how could it not be you?** (*tatoi ware ni arazutomo, nanji ni arazaran ya* たとひわれにあらずとも、なんぢにあらざらんや): Perhaps meaning,

*What the practicing buddha “bears in mind,” what the practicing buddha penetrates is like this.*

[06:9]

かるがゆえにしりぬ、修證は性相・本末等にあらず。行佛の去就、これ果然として佛を行ぜしむるに、佛すなはち行ぜしむ。ここに爲法捨身あり、爲身捨法あり、不惜身命あり、但惜身命あり。法のために法をすつるのみにあらず、心のために法をすつる威儀あり。捨は無量なること、わするべからず。佛量を拈來して、大道を測量し、度量すべからず。佛量は一隅なり、たとへば華開のごとし。心量を擧來して威儀を摸索すべからず、擬議すべからず。心量は一面なり、たとへば世界のごとし。一莖草量、あきらかに佛祖心量なり。これ行佛の蹤跡を認ぜる一片なり。一心量たとひ無量佛量を包含せりと見徹すとも、行佛の容止動靜を量せんと擬するには、もとより過量の面目あり。過量の行履なるがゆえに、即不中なり、使不得なり、量不及なり。

Therefore, we know that practice and verification are not nature and mark, root and branch, and the like.<sup>21</sup> While it is the conduct of the practicing buddha that, in the end, causes the practice of the buddha, it is the buddha himself who causes the practice.<sup>22</sup> Here, there is *discarding the body for the sake of the dharma*; there is *discarding the dharma for the sake of the body*.<sup>23</sup> There is *not begrudging body and life*; there is simply

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“even if the Sixth Ancestor had not claimed that he was ‘like this,’ he would still have said it of Nanyue.”

**21 practice and verification are not nature and mark, root and branch, and the like** (*shushō wa shōshō honmatsu tō ni arazu* 修證は性相・本末等にあらず): Presumably, meaning that the relationship between “practice” (*shu* 修) and “verification” (*shō* 證) is not like that between such standard pairs expressing the essential nature and phenomenal appearance. Though obscured by the translation, the wording here is suggestive of the famous line in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5c11-13), from which the Tiantai tradition derives its characteristic teaching of the “ten suchnesses” (*jū nyoze* 十如是); see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

**22 While it is the conduct of the practicing buddha that, in the end, causes the practice of the buddha, it is the buddha himself who causes the practice** (*gyōbutsu no kyoshū, kore kanen toshite butsu o gyōzeshimuru ni, butsu sunawachi gyōzeshimu* 行佛の去就、これ果然として佛を行ぜしむるに、佛すなはち行ぜしむ): The sense of this somewhat problematic sentence is probably that the buddha and the practice entail each other. Dōgen is reflecting on the fact that the expression *gyōbutsu* 行佛 can be parsed as both “practicing buddha” and “practice of buddhahood.” The term *kyoshū* 去就 (“departing and approaching”) has the sense of “behavior,” “conduct,” etc. The translation takes the particle *ni* に here as a concessive.

**23 discarding the body for the sake of the dharma** (*ihō shashin* 爲法捨身); **discarding the dharma for the sake of the body** (*ishin shahō* 爲身捨法): The former phrase is a standard Buddhist expression that also can be rendered “sacrificing oneself for the sake of the dharma”; the latter phrase is Dōgen’s variation on it. A similar pattern occurs in the “Shōbōgenzō jishō zanmai” 正法眼藏自證三昧: “They discard the body for the sake

*begrudging body and life*.<sup>24</sup> Not only does he discard the dharma for the sake of the dharma; there is deportment in which he discards the dharma for the sake of the mind.<sup>25</sup>

We should not forget that his discardings are without measure.<sup>26</sup> We should not take up the measure of the buddha to calculate, to gauge the great way: the measure of the buddha is one corner, like “a flower opens”; we should not take up the measure of the mind to grope for, to consider deportment: the measure of the mind is one face, like “the world.”<sup>27</sup> The measure of “one blade of grass” is clearly the measure of the mind of the buddhas and ancestors.<sup>28</sup> This is one piece where we recognize the traces of the practicing buddha. Even if we see clearly that the measure of the one mind contains the measure of the immeasurable buddha, when we think to measure the bearing and behavior of the practicing buddha, he has from the beginning a face beyond measure. Because it is conduct

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of the dharma” (*ihō shashin* 爲法捨身); “they seek the dharma for the sake of the body” (*ishin guhō* 爲身求法).

**24 not begrudging body and life** (*fushaku shinmyō* 不惜身命); **simply begrudging body and life** (*tanshaku shinmyō* 但惜身命): Or “not begrudging one’s life”; “simply begrudging one’s life.” Again, the former phrase is a standard Buddhist expression for the willingness to sacrifice for the dharma (or for others); the latter is Dōgen’s variation, perhaps meaning to preserve oneself for the dharma.

**25 discards the dharma for the sake of the mind** (*shin no tame ni hō o sutsuru* 心のためには法をすつる): Dōgen has here shifted to a Japanese variant of his earlier “discarding the dharma for the sake of the body.”

**26 without measure** (*myō* 無量): Dōgen begins here an extended treatment of the glyph 量 (“measure”), which can have such senses as “amount,” “quantity,” “size,” “extent,” “dimension,” etc.

**27 measure of the buddha** (*butsuryō* 佛量): A term that appears several times in Dōgen’s writings, sometimes seemingly in the sense “the thinking of a buddha” (*butsu no shiryō* 佛の思量). Dōgen’s play with the term throughout this section suggests that he is using *ryō* 量 in its primary sense of “size.” See Supplementary Notes, s.v. “Measure of the buddha.”

**to calculate, to gauge** (*sokuryō shi, takuryō su* 測量し、度量す): The translation masks the repetition of the glyph *ryō* 量 in these two terms for measurement.

**“a flower opens”** (*ke kai* 華開); **“the world”** (*sekai* 世界): From the final line of the dharma transmission verse attributed to Bodhidharma’s master, Prajñātāra. See Supplementary Notes, s.v. “A flower opens, and the world arises.”

**measure of the mind** (*shinryō* 心量): A term used in reference to the various types of consciousness and as an equivalent of “mind only” (*yuishin* 唯心; S. *citta-mātra*); here, likely meaning “extent of the mind.” See Supplementary Notes, s.v. “Measure of the buddha.”

**28 measure of “one blade of grass”** (*ikkyō sō ryō* 一莖草量): Likely reflecting the well-known Zen saying, alluded to elsewhere in the *Shōbōgenzō*, that equates a single blade of grass with the sixteen-foot body of a buddha; see Supplementary Notes, s.v. “One blade of grass,” “Measure of the buddha.”

beyond measure, it is “wouldn’t hit it”; it is *impossible to use it*; it is *the measure cannot reach it*.<sup>29</sup>[06:10] {1:62}

しばらく行佛威儀に一究あり。即佛即自と恁麼來せるに、吾亦・汝亦の威儀、それ唯我能にかかはれりといふとも、すなはち十方佛然の脱落、この同條のみにあらず。

There is one investigation of the department of the practicing buddha [that we should pursue here] for a bit. In “coming like this,” as this very buddha, this very self, while the department of “I’m also” and “you’re also” may involve “I alone” am able, the immediate sloughing off of “the buddhas of the ten directions are so” is not merely the same.<sup>30</sup>

[06:11]

かるがゆえに古佛云、體取那邊事、却來這裏行履。

Therefore, an old buddha has said, “*Personally experience what’s over there and bring it back to your conduct here.*”<sup>31</sup>

29 “wouldn’t hit it” (*soku fuchū* 即不中): From the response of Nanyue Huairang 南嶽懷讓 to the Sixth Ancestor’s question, “What is it that comes like this?”: “To say it’s like any thing wouldn’t hit it.” See above, Note 15.

it is impossible to use it; it is the measure cannot reach it (*shi futoku nari, ryō fūgyū nari* 使不得なり、量不及なり): Two expressions frequently found in Buddhist texts, the latter often in the sense “thinking (*shiryō* 思量) cannot reach it.”

30 “In coming like this” (*inmo rai seru ni* 恁麼來せるに): From the Sixth Ancestor’s question to Nanyue: “What thing is it that comes like this?”

“I’m also” and “you’re also” (*go yaku nyo yaku* 吾亦・汝亦): From the Sixth Ancestor’s response to Nanyue: “Just this ‘nondefilement’ is what the buddhas bear in mind. You’re also like this, I’m also like this, and all the ancestors of Sindh in the West are also like this.”

“I alone” am able (*yui ga nō* 唯我能); “the buddhas of the ten directions are so” (*jippō butsu nen* 十方佛然): Variation on a verse in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:6a20), in which Buddha Śākyamuni says,

唯我知是相、十方佛亦然。

I alone know its marks; as do the buddhas of the ten directions.

not merely the same (*kono dōjō nomi ni arazu* この同條のみにあらず): Probably meaning, “not simply the same as ‘I alone.’” Though “sloughing off” (*datsuraku* 脱落) would appear to be the grammatical subject here, the logic of the sentence becomes clearer if we take it as a predicate nominative, with “department” (*iigi* 威儀) as the subject: i.e., insofar as department includes all the buddhas, it sloughs off, and is therefore not the same as, “I alone.” See Supplementary Notes, s.v. “Slough off” and “Department.”

31 an old buddha has said (*kobutsu iwaku* 古佛いはく): Versions of this saying occur in several sources. The closest to Dōgen’s version would seem to be that found, attributed to “an ancient,” in a lecture by Yunju Daoying 雲居道膺 (d. 902), *Liandeng huiyao* 聯燈會要, ZZ.136:797a12.

## [06:12]

すでに恁麼保任するに、諸法・諸身・諸行・諸佛、これ親切なり。この行・法・身・佛、おのおの承當に罣礙あるのみなり。承當に罣礙あるがゆえに、承當に脱落あるのみなり。眼礙の明明百草頭なる、不見一法、不見一物と動著することなかれ。這法に若至なり、那法に若至なり。拈來拈去、出入同門に行履する、徧界不曾藏なるがゆえに、世尊の密語・密證・密行・密附等あるなり。

When it has been maintained like this, the dharmas, the bodies, the practices, and the buddhas are intimate.<sup>32</sup> Each of these practices, dharmas, bodies, and buddhas is simply obstructed by what it accedes to.<sup>33</sup> Because it is obstructed by what it accedes to, it simply sloughs off what it accedes to.<sup>34</sup> The eye obstruction is “perfectly clear, the tips of the hun-

32 **When it has been maintained like this** (*sude ni inmo hōnin suru ni* すでに恁麼保任するに): i.e., “when it has been understood in this way.” The object of “maintained” (*hōnin* 保任) is unexpressed; perhaps best taken as the “the deportment of the practicing buddha” under “one investigation” here. The antecedent of “like this” (*inmo* 恁麼) is most likely the saying of the “old buddha” just preceding.

**the dharmas, the bodies, the practices, and the buddhas are intimate** (*shohō shoshin shogyō shobutsu, kore shinsetsu nari* 諸法・諸身・諸行・諸佛、これ親切なり): The “intimacy” (*shinsetsu* 親切) here might refer to the relation between this list and what is “maintained in this way,” or the one maintaining it; perhaps more likely, it indicates the unity of the four members of the list. How we are to understand this list is uncertain. The last two members, “practices” (*shogyō* 諸行) and “buddhas” (*shobutsu* 諸佛) seem derived from “the practicing buddha” (*gyōbutsu* 行佛); the first two, “dharmas” (*shohō* 諸法) and “bodies” (*shoshin* 諸身) suggest the “dharma body” (*hosshin* 法身) of the buddha, but they may well reflect the earlier discussion (section 9, above) of “discarding the body (*shin* 身) for the sake of the dharma (*hō* 法).”

33 **Each of these practices, dharmas, bodies, and buddhas** (*kono gyō hō shin butsu* この行・法・身・佛): Dōgen has here rearranged the order of his list; the resulting sequence could be parsed variously: e.g., “the practicing dharma body buddha,” “the buddha that practices the dharma body,” etc.

**simply obstructed by what it accedes to** (*jōtō ni keige aru nomi* 承當に罣礙あるのみ): An obscure phrase, more literally reading, “there is simply an obstruction in accession,” that has been taken to mean “each has its own identity,” “each is wholly itself.” (See, e.g., *Shōbōgenzō keiteki* 正法眼藏啓迪 2:362-363). The term *jōtō* 承當 has the sense “to succeed [to a position],” “to accept,” “to make one’s own.” Dōgen regularly uses the term *keige* 罣礙 (“obstruction”), in the sense “to define,” “to identify.”

34 **it simply sloughs off what it accedes to** (*jōtō ni datsuraku aru nomi* 承當に脱落あるのみ): Likely meaning that, to the extent that the practices, dharmas, bodies, and buddhas are wholly themselves, they transcend their limited identity as themselves — a familiar logic in Dōgen’s writings. For the use of “slough off” (*datsuraku* 脱落), see Supplementary Notes, s.v. “Slough off.”

A possible paraphrase of this difficult passage might read something like this:

When the deportment of the practicing buddha is understood in terms of the saying of the old buddha (i.e., as putting into practice the experience of awakening), the body and the dharma (of the saying, “discarding the body for the sake of the dharma”) and



dred grasses”; do not be moved by “*not seeing a single dharma*,” “*not seeing a single thing*”: it is “if it arrives” in this dharma; it is “if it arrives” in that dharma.<sup>35</sup> Since the conduct of *bringing them and taking them away, in and out through the same gate*, is “*in the realms everywhere, it has never been hidden*,” there are the secret words, secret verification, secret practice, secret bequest, and the like, of the World-Honored One.<sup>36</sup>

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the practice and the buddha (of the term “practicing buddha”) are all one. They are all just what they are; but, for that very reason, they are beyond their individuality.

**35 The eye obstruction is “perfectly clear, the tips of the hundred grasses”** (*genge no meimei hyakusōtō naru* 眼礙の明明百草頭なる): i.e., the myriad phenomena are obvious to the eye. The odd expression “eye obstruction” (*genge* 眼礙) may here be echoing the preceding use of “obstruction” (*keige* 罣礙) in the sense of “identity” — i.e., “the eye as it is.” At the same time, the diction is reminiscent of a saying of Fayān Wenyi 法眼文益 (885-958) recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:186, case 111); see Supplementary Notes, s.v. “Obstructed by the eye.” The expression “perfectly clear, the tips of the hundred grasses,” which appears elsewhere in the *Shōbōgenzō*, is usually associated with a story of the Layman Pang Yun 龐蘊居士 (740?-808) that Dōgen records in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:168, case 88); see Supplementary Notes.

**“not seeing a single dharma,” “not seeing a single thing”** (*fuken ippō, fuken ichimotsu* 不見一法、不見一物): The former phrase is best known from the *Zhengdao ge* 證道歌 (T.2014.48:396c11-12):

不見一法即如來。

Not seeing a single dharma — this is a tathāgata.

The latter phrase occurs with some frequency, as, e.g., in the *Shaoshi liumen* 少室六門 (T.2009.4:370b26-27):

不見一物、名爲見道。不行一物、名爲行道。

Not seeing a single thing is called seeing the way; not practicing a single thing is called practicing the way.

**it is “if it arrives” in this dharma; it is “if it arrives” in that dharma** (*shahō ni nyaku shi nari, nahō ni nyaku shi nari* 這法に若至なり、那法に若至なり): The odd “if it arrives” (*nyaku shi* 若至) can probably be understood here simply as “it arrives.” What it is that arrives and what it means to arrive are subject to interpretation. One reading might take “the perfect clarity of the hundred grasses” as the subject: i.e., such clarity (or, perhaps, the “obstructed” vision that perceives it) “arrives” (is present) in every phenomenon (dharma). Alternatively, given the allusion in the preceding sentence to the saying, “Not seeing a single dharma — this is a tathāgata,” the sense may be that the practicing buddha arrives in every phenomenon (dharma). Such a reading might help to explain the use of problematic “if it arrives” (*nyaku shi* 若至) here, inspired by a saying quoted in the “Shōbōgenzō busshō” 正法眼藏佛性:

時節若至佛性現前。

If the time arrives, the buddha nature appears.

**36 bringing them and taking them away** (*nenrai nenko* 拈來拈去): The verbs *nenrai* 拈來 and *nenko* 拈去 can mean both to “bring” and “take away,” respectively, and also to “take up” and “leave off” a topic for discussion. The object of these verbs is unexpressed; the translation takes them as “this dharma” and “that dharma,” but it might also be taken as what “arrives” in these dharmas.

## [06:13]

出門便是草、入門便是草、萬里無寸草也。入之一字、出之一字、這頭也不用得、那頭也不用得なり。いまの把捉は放行をまたざれども、これ夢幻空華なり。たれかこれを夢幻空華と將錯就錯せん。進歩也錯、退歩也錯、一歩也錯、兩歩也錯なるがゆえに錯錯なり。天地懸隔するがゆえに至道無難なり。威儀儀威、大道體寬と究竟すべし。

“Once you exit the gate, it’s grass”; once you enter the gate, it’s grass: they are “not an inch of grass for ten thousand miles.”<sup>37</sup> “The word ‘en-

**in and out through the same gate** (*shutsunyū dōmon* 出入同門): A fixed expression, a variant of which occurs below (section 26), in the line, “going in and out of the same gate without meeting each other” (*dōmon shutsunyū no fusōhō* 同門出入の不相逢). Here, likely an intimation of the gate metaphor introduced in the next section.

**“in the realms everywhere, it has never been hidden”** (*henkai fu zō zō* 徧界不曾藏): A popular saying attributed to Chan Master Shishuang Qingzhu 石霜慶諸 (807-888) found in the *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:157-158, case 58; see Supplementary Notes.

**secret words, secret verification, secret practice, secret bequest, and the like, of the World-Honored One** (*seson no mitsugo misshō mitsugyō mippu* 世尊の密語密證密行密附): Or, perhaps, “of the world-honored ones.” The consistent rendering of *mitsu* 密 as “secret” misrepresents the semantic range of the term in this list; a more natural version might read “secret words, intimate verification, strict practice, and personal bequest.” A similar list appears in “Shōbōgenzō mitsugo” 正法眼藏密語, where Dōgen discusses the saying involving Yunju Daoying 雲居道膺 alluded to here (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:335c1-2):

問曰、世尊有密語迦葉不覆藏。如何是世尊密語。

[An official] asked, “The World-Honored One has secret words; for Kāśyapa, they are not concealed. What are the secret words of the World-Honored One?”

37 **“Once you exit the gate, it’s grass”; once you enter the gate, it’s grass: they are “not an inch of grass for ten thousand miles”** (*shutsu mon ben ze sō, nyū mon ben ze sō, banri musun sō ya* 出門便是草、入門便是草、萬里無寸草也): From an anecdote involving Dongshan Liangjie 洞山良价 (807-869) and Shishuang Qingzhu 石霜慶諸, a version of which is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:166, case 82):

洞山夏末示衆曰、初秋夏末、直須向萬里無寸草處去。衆無語。僧舉似石霜。霜曰、何不道出門便是草。

At the end of the summer [retreat], Dongshan addressed the assembly saying, “It’s the beginning of autumn, and the summer [retreat] is at its end. You should head for the place where there’s not an inch of grass for ten thousand miles.” The assembly was silent.

A monk raised this with Shishuang. Shuang said, “Why not say, ‘Once you exit the gate, it’s grass?’”

See Supplementary Notes, s.v. “Not an inch of grass for ten thousand miles.” The sentence, “Once you enter the gate, it’s grass,” represents Dōgen’s contribution. He has also added the Chinese copula marker *ya* 也 after Shishuang’s statement; the translation takes it as indicating that the statement defines the first two phrases here, in parallel with what seems the function of the Japanese copula *nari* なり in the following sentence.

ter,” the word “exit” — they are “of no use” here, “of no use” there.<sup>38</sup> The “grasping” here, even without the “letting go” — this is “dreams, phantoms, sky flowers.”<sup>39</sup> Who would make a mistake of the mistake of treating this as “dreams, phantoms, sky flowers?”<sup>40</sup> A step forward is a mistake; a step back is a mistake; one step is a mistake; two steps are a mistake. So it is, “Mistake! Mistake!”<sup>41</sup> Since “the gap is like that between heaven and earth,” “the supreme way isn’t hard.”<sup>42</sup> We should fulfill de-

38 “The word ‘enter,’ the word ‘exit’ — they are ‘of no use’ here, ‘of no use’ there (*nyūsshi ichiji, shusshi ichiji, shatō ya fuyōtoku, natō ya fuyōtoku nari* 入之一字、出之一字、這頭也不用得、那頭也不用得なり): Based on a conversation between Yangshan Huiji 仰山慧寂 (803-887) and the magistrate Lu Xisheng 陸希聲 (d. 895), appearing as case 139 in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:200); see Supplementary Notes, s.v. “The one word ‘enter.’”

39 The “grasping” here, even without the “letting go” — this is “dreams, phantoms, sky flowers” (*ima no hasoku wa hōgyō o matazaredomo, kore mu gen kūge nari* いまの把握は放行をまたざれども、これ夢幻空華なり): The glyphs *mu gen* 夢幻, rendered here “dreams, phantoms,” are often read as a compound term referring to the objects of the dreaming consciousness. Dōgen’s sentence alludes to the *Xinxin ming* 信心銘, attributed to the Third Ancestor, Sengcan 僧璨 (d. 606), which will be quoted again just below; see T.2010.48:376c19-21:

一切二邊、妄自斟酌。夢幻空華、何勞把握。得失是非、一時放却。

All the dualities,

The deluded serve themselves.

Dreams, phantoms, sky flowers —

Why bother to grasp them?

Gain and loss, right and wrong —

Let go of them all at once.

40 make a mistake of the mistake (*shōshaku jushaku* 將錯就錯): An idiom, found in Zen texts, meaning “to recognize one’s mistake as a mistake,” “to turn a mistake to one’s advantage,” or “to make one mistake after another”; see Supplementary Notes, s.v. “Make a mistake of a mistake.” Perhaps the sense of this awkward sentence is simply, “who would call dreams, phantoms, and sky flowers ‘dreams, phantoms, and sky flowers’?”

41 “Mistake! Mistake!” (*shaku shaku* 錯錯): Or “Wrong! Wrong!” A common retort of Zen masters, sometimes used in ironic praise. The preceding sentence is given in Chinese, apparently of Dōgen’s own construction.

42 Since “the gap is like that between heaven and earth,” “the supreme way isn’t hard” (*tenchi kenkyaku suru ga yue ni shiido bunan nari* 天地懸隔するがゆえに至道無難なり): From the opening lines of the *Xinxin ming* 信心銘 (T.2010.48:37620-21):

至道無難、唯嫌揀擇。但莫憎愛、洞然明白。毫釐有差、天地懸隔。

The supreme way isn’t hard:

Just dislike picking and choosing.

If we simply do not hate or love,

All will be open and clear.

Where there’s a hair’s breadth of distinction

The gap is like that between heaven and earth.

portment and comportment as “*the great way, its substance is vast.*”<sup>43</sup>

[06:14] {1:63}

しるべし、出生合道出なり、入死合道入なり。その頭正尾正に、玉轉珠回の威儀現前するなり。佛威儀の一隅を遺有するは、盡乾坤大地なり、盡生死去來なり、塵刹なり、蓮華なり。これ塵刹・蓮華おのおの一隅なり。學人おほくおもはく、盡乾坤といふは、この南瞻部州をいふならんと擬せられ、又この一四州をいふならんと擬せられ、ただ又神丹一國おもひにかかり、日本一國おもひにめぐるがごとし。又、盡大地といふも、ただ三千大千世界とおもふがごとし、わづかに一州一縣をおもひにかくるがごとし。盡大地・盡乾坤の言句を參學せんこと、三次五次もおもひめぐらすべし、ひろきにこそはとてやみぬることなかれ。この得道は、極大同小、極小同大の超佛越祖なるなり。大の有にあらざる、小の有にあらざる、疑著に似たりといへども、威儀行佛なり。佛佛祖祖の道趣する盡乾坤の威儀、盡大地の威儀、ともに不曾藏を徧界と參學すべし。徧界不曾藏なるのみにあらざるなり。これ行佛一中の威儀なり。

We should realize that, when we emerge at birth, we emerge in accord with the way; when we enter into death, we enter in accord with the way. True from head to tail, it is the manifestation of the deportment of a jewel turning, a pearl spinning.<sup>44</sup> What provides one corner of the deportment of the buddha is the whole earth of all heaven and earth, is the entire birth and death, coming and going, is *kṣetra* like dust motes, is lotus [lands].<sup>45</sup> These *kṣetra* like dust motes and lotus [lands] are each

43 We should fulfill deportment and comportment as “the great way, its substance is vast” (*iigi gii, daidō tai kan to kikyō su beshi* 威儀儀威、大道體寬と究竟すべし): “The great way, its substance is vast” (*daidō tai kan* 大道體寬) is another line from the *Xinxin ming* 信心銘 (T.2010.48:376c11):

大道體寬、無易無難。

The great way, its substance is vast;

With nothing easy, nothing hard.

“Deportment and comportment” represents an attempt to capture something of Dōgen’s play here with *iigi* 威儀 and its reverse *gii* 儀威 (which might be rendered “dignified demeanor and demeanor dignified”); see Supplementary Notes, s.v. “Deportment.”

44 True from head to tail (*zushin bishin* 頭正尾正): Also read *zushō bishō* or *tōshō bishō*. A fixed expression in Zen literature appearing often in the *Shōbōgenzō*. While typically taken as “true at the beginning and true at the end,” Dōgen seems often to use it in the sense simply of “from start to finish.”

a jewel turning, a pearl spinning (*gyoku ten shu kai* 玉轉珠回): Common metaphors in Zen texts for unimpeded movement; akin to the expression “a pearl running round a tray” (*isshu sōban* 一珠走盤).

45 the whole earth of all heaven and earth (*jin kenkon daichi* 盡乾坤大地): A fixed expression in Zen texts for the whole of the universe.

*kṣetra* like dust motes (*jinsetsu* 塵刹); lotus [lands] (*renge* 蓮華): The former term can indicate (a) “lands as numerous as motes of dust” or (b) “dusty lands” (i.e., “this world” or the “secular world”); see Supplementary Notes, s.v. “Dust.” The latter term is likely here an abbreviation of *renge koku* 蓮華國, used in reference to buddha lands.

one corner. Students often think “all heaven and earth” must refer to the Southern Continent of Jambudvīpa; or they think it must mean these four continents as a whole.<sup>46</sup> Or, again, they seem to imagine that it is simply the one Land of Cīnasthāna, or they call to mind the one Land of Japan.<sup>47</sup> Or again, they seem to think that “all the whole earth” also means just the trichiliocosm, or they seem to imagine it means merely one province or one district.<sup>48</sup>

When we study the terms “all the whole earth” or “all heaven and earth,” we should think them over three to five times; do not take them simply as meaning “vast” and let it go at that. This gaining the way is something *transcending the buddhas and surpassing the ancestors*, where “*the extremely large is the same as the small*,” “*the extremely small is the same as the large*.”<sup>49</sup> That the large is not existent, that the small is not existent, might seem doubtful, but it is the practicing buddha of

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46 **the Southern Continent of Jambudvīpa** (*Nan Senbu shū* 南瞻部州): **these four continents as a whole** (*kono ichi shishū* この一四州): Reference to the geography of the traditional Buddhist account of a single world system, with Mount Sumeru at the center, surrounded by four continents — of which our own is the southern continent of Jambudvīpa (“Rose Apple Island”). See Supplementary Notes, s.v. “Four Continents.”

47 **the one Land of Cīnasthāna** (*Shintan ichikoku* 神丹一國): i.e., “China,” represented here by a Sanskrit name transliterated by the Chinese *Shendan* 神丹.

48 **trichiliocosm** (*sanzen daisen sekai* 三千大千世界): Or the “threefold, great thousandfold world system”; i.e., a “great chiliocosm,” defined as three chiliocosms, or one billion Mount Sumeru world systems.

49 **This gaining of the way** (*kono tokudō* この得道): Here, likely has the sense, “such an understanding.”

**transcending the buddhas and surpassing the ancestors** (*chōbutsu osso* 超佛越祖): A stock expression, occurring several times in the *Shōbōgenzō*, used in reference to going beyond awakening; especially associated with Yunmen Wenyan 雲門文偃 (864-949). See, e.g., *Yunmen Kuangzheng chanshi guanglu* 雲門匡真禪師廣錄, T.1988.47:548b5-6:

時有僧問、如何是超佛越祖之談。師云餽餅。

At the time, there was a monk who asked, “What is the talk that transcends the buddhas and surpasses the ancestors?”

The Master said, “A sesame cake.”

“**the extremely large is the same as the small**,” “**the extremely small is the same as the large**” (*gokudai dō shō, gokushō dō dai* 極大同小、極小同大): Again, lines from the *Xinxin ming* 信心銘 (T.2010.48:377a5-6):

極小同大、妄絕境界。極大同小、不見邊表。

The extremely small is the same as the large;

The boundaries forgotten.

The extremely large is the same as the small;

The sides unseen.

deportment.<sup>50</sup> We should study as “the realms everywhere” that the deportment of all heaven and earth, the deportment of all the earth, spoken of by buddha after buddha and ancestor after ancestor “has never been hidden.”<sup>51</sup> It is not just that “*in the realms everywhere, it has never been hidden*”: this is but one deportment of the practicing buddha.<sup>52</sup>

[06:15]

佛道を説著するに、胎生・化生等は佛道の行履なりといへども、いまだ濕生・卵生等を道取せず。いはんやこの胎・卵・濕・化生のほかに、なほ生あること、夢也未見在なり。いかにいはんや胎・卵・濕・化生のほかに、胎・卵・濕・化生あることを見聞覺知せんや。いま佛佛祖祖の大道には、胎・卵・濕・化生のほかの胎・卵・濕・化あること、不曾藏に正傳せり、親密に正傳せり。この道得、きかず・ならはず・しらず・あきらめざらんは、なにの黨類なりとかせん。すでに四生はきくところなり、死はいくばくかある。四生には四死あるべきか、又、三死二死あるべきか、又、五死六死、千死萬死あるべきか。この道理、わづかに疑著せんも、參學の分なり。

In talking about the way of the buddhas, while some may say that birth from the womb or birth through transformation are conduct on the way of the buddhas, they do not say this of birth from moisture or birth from an egg.<sup>53</sup> Not to mention that *they have never seen even in the dreams* that there are other births besides womb, egg, moisture, and transformation. Still less have they seen, heard, perceived, or known that there are births of womb, egg, moisture, and transformation besides births of

50 **it is the practicing buddha of deportment** (*iigi gyōbutsu nari* 威儀行佛なり): Dōgen has here reversed the two terms in the expression “deportment of the practicing buddha” (*gyōbutsu iigi* 行佛威儀); how to parse the result is subject to disagreement. The translation takes the sense to be that “it (the seemingly doubtful nonexistence of large and small) is the practicing buddha as deportment.” It is also possible to read “the deportment (in which there is no large or small) is the practicing buddha”; or even “it (the seemingly doubtful nonexistence of large and small) is deportment practicing buddhahood.”

51 **We should study as “the realms everywhere”** (*henkai to sangaku su beshi* 徧界と參學すべし): The translation struggles to preserve the awkward grammar of this play with Shishuang’s saying, “in the realms everywhere, it has never been hidden” (*henkai fu zō zō* 徧界不曾藏) (see above, Note 36).

**spoken of by buddha after buddha and ancestor after ancestor** (*butsubutsu soso no dōshu suru* 佛佛祖祖の道趣する): The unusual verb *dōshu* 道趣 is taken here as a variant of the familiar *dōshu* 道取 (“to say”).

52 **This is but one deportment of the practicing buddha** (*kore gyōbutsu itchū no iigi nari* これ行佛一中の威儀なり): A tentative translation; it is also possible to read *gyōbutsu itchū* 行佛一中 as “the unity of the practice and the buddha,” or as “the practicing buddhas as a whole.”

53 **birth from the womb or birth through transformation** (*taishō keshō* 胎生化生); **birth from moisture or birth from an egg** (*shisshō ranshō* 濕生卵生): The four ways in which beings are born in saṃsāra; see Supplementary Notes, s.v. “Four births.”

womb, egg, moisture, and transformation. In this great way of buddha after buddha and ancestor after ancestor, the fact that there are womb, egg, moisture, and transformation besides births of womb, egg, moisture, and transformation has been authentically transmitted without ever being hidden, has been directly transmitted in intimacy. What bunch is it that would not hear, would not study, would not understand and would not clarify these words? The four births are something we've heard of, but how many deaths are there? With four births, should there be four deaths? Or should there be three deaths, or two deaths? Or should there be five deaths or six deaths, or a thousand deaths or ten thousand deaths? Even to have slight doubts about this reasoning is a part of our study.

[06:16] {1:64}

しばらく功夫すべし、この四生衆類のなかに、生はありて死なきものあるべしや。又、死のみ單傳にして、生を單傳せざるありや。單生單死の類の有無、かならず參學すべし。わづかに無生の言句をききてあきらむることなく、身心の功夫をさしおくがごとくするものあり。これ愚鈍のはなはだしきなり。信・法・頓・漸の論にもおよばざる畜類といひぬべし。ゆえいかんとなれば、たとひ無生ときくといふとも、この道得の意旨作麼生なるべし。さらに無佛・無道・無心・無滅なるべしや、無無生なるべしや、無法界・無法性なるべしや、無死なるべしやと功夫せず。いたづらに水草の但念なるがゆえなり。

Let us work at this for a while. Among the types of these four births, will there be any with only birth and no death? Or are there some who uniquely transmit only death and do not uniquely transmit birth? We should definitely study whether or not there are types with solely birth or solely death. There are those who have barely heard the term “no birth” and, without clarifying it, seem to set aside the concentrated effort of body and mind.<sup>54</sup> This is stupidity in the extreme. They should be called a type of beast that does not reach the level of discussions even of faith or dharma, sudden or gradual.<sup>55</sup> Why? It must be that, they hear “no birth,” but *what is the meaning* of these words? Going further, they do not make concentrated effort [to consider] whether it should be “no buddha,” “no way,” “no mind,” “no extinction”; whether it should be “no no birth”; whether it should be “no dharma realm,” “no dharma nature”;

54 “no birth” (*mushō* 無生): Or “unborn,” a term used in reference to the “non-arising” (*S. anutpāda*) of phenomena, as well as to *nirvāṇa* as the cessation of birth and death.

55 **faith or dharma, sudden or gradual** (*shinbō tonzen* 信法頓漸): The former disjunction refers to two approaches to advancement on the Buddhist path: following faith (*zuishin gyō* 隨信行; *S. śraddhānusāra*) and following [practice of] the dharma (*zuihō gyō* 隨法行; *S. dharmānusāra*); the latter disjunction likely refers to the classic Chan discussions of whether practice and its fruit are sudden (*ton* 頓) or gradual (*zen* 漸).

whether it should be “no death.” This is because they pointlessly “think only of water and grass.”<sup>56</sup>

[06:17]

しるべし、生死は佛道の行履なり、生死は佛家の調度なり。使也要使なり、明也明得なり。ゆえに諸佛は、この通塞に明明なり、この要使に得得なり。この生死の際にくらからん、たれかなんちをなんぢといはん、たれかなんちを了生達死漢といはん。生死にしづめりとときくべからず、生死にありとしるべからず。生死を生死なりと信受すべからず、不會すべからず、不知すべからず。

We should understand that birth and death are the conduct of the way of the buddhas, birth and death are the implements of the house of the buddhas. *In using them, they must use them; in clarifying them, they can clarify them.*<sup>57</sup> Hence, the buddhas are perfectly clear about their passage and blockage, are fully able to use what they must.<sup>58</sup> If you are unclear about this realm of birth and death, who can say that you are you? Who can say that you are *one who has comprehended birth and mastered death*?<sup>59</sup> We should not hear that we are sunk in birth and death; we should not think that we exist in birth and death.<sup>60</sup> We should not be-

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56 **This is because they pointlessly “think only of water and grass”** (*itazura ni sui sō no tan nen naru ga yue nari* いたづらに水草の但念なるがゆえなり): i.e., are like dumb beasts of burden; allusion to a description of animals such as camels and donkeys in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:15c7-8):

但念水草、餘無所知

They think only of water and grass and know of nothing else.

57 **In using them, they must use them; in clarifying them, they can clarify them** (*shi ya yō shi nari, myō ya myōtoku nari* 使也要使なり、明也明得なり): A tentative translation of a sentence variously interpreted. Dōgen shifts into Chinese syntax here, as if quoting a saying, but no source has been identified. The translation assumes that the unexpressed subject here is “the buddhas.”

58 **are perfectly clear about their passage and blockage, are fully able to use what they must** (*kono tsūsoku ni myōmyō nari, kono yōshi ni tokutoku nari* この通塞に明明なり、この要使に得得なり): Dōgen plays here with the predicate “able to clarify” (*myōtoku* 明得) in the previous sentence, split here into *myōmyō* 明明 (rendered “perfectly clear”) and *tokutoku* 得得 (“fully able”). “Passage and blockage” here translates *tsūsoku* 通塞, a term that has the idiomatic sense of “things going well or not,” what we might call “the vicissitudes of circumstance.”

59 **comprehended birth and mastered death** (*ryōshō tasshi* 了生達死): A fixed expression for the realized practitioner.

60 **We should not hear that we are sunk in birth and death** (*shoji ni shizumeri to kiku bekarazu* 生死にしづめりとときくべからず): i.e., we should not accept the common metaphor of *samsāra* as an ocean of suffering. Here and in the following sentences, the translation reads the negative verbal suffix *bekarazu* べからず as indicating obligation (rather than supposition or potential).



lieve in birth and death as birth and death. Nor should we not understand them; nor should we not know them.<sup>61</sup>

[06:18]

あるいはいふ、ただ人道のみに諸佛出世す、さらに餘方・餘道には出現せずとおもへり。いふがごとくならば、佛在のところ、みな人道なるべきか。これは人佛の唯我獨尊の道得なり。さらに天佛もあるべし、佛佛もあるべきなり。諸佛は唯人間のみに出現すといはんは、佛祖の闡奥にいらざるなり。

Some say the buddhas appear in the world only in the human path and think that they do not appear in other quarters and other paths.<sup>62</sup> If it were as they say, would every place where the buddhas are be a human path? This is the saying “*I alone am honored*” of a human buddha.<sup>63</sup> There must also be deva buddhas; there must also be buddha buddhas. One who says that the buddhas only appear among humans has not entered the inner sanctum of the buddhas and ancestors.

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[06:19] {1:65}

祖宗いはく、釋迦牟尼佛、自從迦葉佛所傳正法、往兜率天、化兜率陀天、于今有在。

The ancestors say, “*Buddha Śākyamuni, after receiving the true dharma from Buddha Kāśyapa, went to Tuṣita Heaven and taught the devas of Tuṣita. He remains there still.*”<sup>64</sup>

61 **Nor should we not understand them; nor should we not know them** (*fue su bekarazu, fuchi su bekarazu* 不會すべからず、不知すべからず): Perhaps, meaning that we should not simply take birth and death as something beyond understanding and unknowable.

62 **buddhas appear in the world only in the human path** (*tada nindō nomi ni shobutsu shusse su* ただ人道のみに諸佛出世す): Presumably, meaning that the buddhas only take human form, the “human path” (*nindō* 人道; *S. mānuṣya-gati*) being rebirth as a human being. The traditional account of the buddhas, of course, assumes that the bodhisattva in his final incarnation will descend from Tuṣita Heaven into the womb of a woman of the *kṣatriya* class on the continent of Jambudvīpa. See Supplementary Notes, s.v. “Four Continents.”

63 **“I alone am honored”** (*yui ga doku son* 唯我獨尊): Words attributed to Buddha Śākyamuni as a newborn baby; see Supplementary Notes, s.v. “I alone am honored.”

64 **The ancestors say** (*soshū iwaku* 祖宗いはく): Or “an ancestor has said.” The saying is given in Chinese, as if a quotation, but a source has not been identified.

**Buddha Kāśyapa** (*Kashō butsu* 迦葉佛): i.e., the sixth of the seven buddhas of the past, just preceding Buddha Śākyamuni; see Supplementary Notes, s.v. “Seven buddhas.”

**Tuṣita** (*Tosotsu* 兜率, *Tosotsuda* 兜率陀): Fourth of the six heavens of the realm of desire (*yokukai* 欲界), from which the bodhisattva descends to the human realm in his last incarnation.

[06:20]

まことにしるべし、人間の釋迦は、このとき滅度現の化をしけりといへども、上天の釋迦は、于今有在にして化天するものなり。學人しるべし、人間の釋迦の千變萬化の道著あり、行取あり、説著あるは、人間一隅の放光現瑞なり。おろかに、上天の釋迦その化さらに千品萬門ならん、しらざるべからず。佛佛正傳する大道の、斷絶を超越し、無始無終を脱落せる宗旨、ひとり佛道の上に正傳せり。自餘の諸類、しらず、きかざる功德なり。行佛の設化するところには、四生にあらざる衆生あり、天上・人間・法界等にあらざるところあるべし。行佛の威儀を觀見せんとき、天上・人間のまなこをもちいることなかれ、天上・人間の情量をもちいるべからず、これを擧して測量せんとな擬することなかれ。十聖三賢なほこれをしらず、あきらめず、いはんや人中天上の測量のおよぶことあらんや。人量短小なるには、識智も短小なり、壽命短促なるには、思慮も短促なり。いかにしてか行佛の威儀を測量せん。

Truly we should realize that, although the Śākyamuni among humans has at this time spread the teaching of his appearance of extinction, the Śākyamuni in the heavens “*remains there still*,” teaching the devas.<sup>65</sup> Students should realize that the fact that Śākyamuni among humans has a thousand changes and a myriad transformations of speech, practice, and preaching is his *radiating his light and manifesting his auspicious signs* in just the one corner among humans.<sup>66</sup> We should not stupidly fail to realize that the teachings of Śākyamuni of the heavens are also of a thousand types and myriad gates. The essential point — that the great way directly transmitted through buddha after buddha transcends severance and sloughs off beginninglessness and endlessness — has only been directly transmitted in the way of the buddhas; it is a virtue unknown, unheard of by other types.<sup>67</sup> Where the practicing buddha provides his teachings, there are living beings other than the four births; there must be places other than the heavens, among humans, the dharma realm, and so on. When you would look at the deportment of the practicing buddha, do not use the eyes of devas or humans. You should not

65 **the teaching of his appearance of extinction** (*metsudo gen no ke* 滅度現の化): Likely recalling the claim of the *Lotus Sūtra* (see, e.g., *Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c23-24) that Buddha Śākyamuni makes a show of entering nirvāṇa merely as a device for teaching his followers.

66 **a thousand changes and a myriad transformations** (*senpen banka* 千變萬化); **radiating his light and manifesting his auspicious signs** (*hōkō genzui* 放光現瑞): Two fixed phrases found throughout Buddhist texts and appearing elsewhere in the *Shōbōgenzō*.

67 **transcends severance and sloughs off beginninglessness and endlessness** (*danzetsu o chōotsu shi, mushi mushū o datsuraku seru* 斷絶を超越し、無始無終を脱落せる): I.e., [the great way] is neither cut off (by reason of Śākyamuni's extinction?) nor eternal (by reason of his continued presence in Tuṣita?). For the use of “slough off” (*datsuraku* 脱落), see Supplementary Notes, s.v. “Slough off.”

use the sentiments of devas or humans. Do not think to take up these to calculate it.<sup>68</sup> Even the ten sages and three worthies do not know, have not heard of this; how much less could the calculations of humans and devas reach it?<sup>69</sup> As the dimension of humans is short and small, their cognition is short and small; as their lifespan is short and cramped, their thinking is short and cramped. How could they calculate the deportment of the practicing buddha?

[06:21] {1:66}

しかあればすなはち、ただ人間を擧して佛法とし、人法を擧して佛法を局量せる家門、かれこれともに佛子と許可することなかれ、これただ業報の衆生なり。いまだ身心の聞法あるにあらず、いまだ行道せる身心なし。従法生にあらず、従法滅にあらず、従法見にあらず、従法聞にあらず、従法行住坐臥にあらず。かくのごとくの儼類、かつて法の潤益なし。行佛は本覺を愛せず、始覺を愛せず、無覺にあらず、有覺にあらずといふ、すなはちこの道理なり。

Thus, do not acknowledge as children of the Buddha those houses that treat the buddha dharma simply as human, or that reduce the buddha dharma to the human dharma: they are just living beings as the recompense of karma.<sup>70</sup> Their bodies and minds have still never heard the dharma; they still lack a body and mind that practices the way. They are not born in accordance with dharma; they are not extinguished in accordance with dharma; they do not see in accordance with dharma; they do not hear in accordance with dharma; they do not walk, stand, sit, or recline in accordance with dharma. The bunch like this has never enjoyed the nourishment of dharma. This is the principle behind our saying that the practicing buddha does not love original awakening, does not love initial awakening, is not non-awakening, is not awakening.<sup>71</sup>

68 **Do not think to take up these to calculate it** (*kore o koshite sokuryō sen to gisuru koto nakare* これを擧して測量せんと擬することなかれ): i.e., do not try to use the eyes or the sentiments of humans or devas to measure the deportment of the practicing buddha.

69 **ten sages and three worthies** (*jisshō sanken* 十聖三賢): i.e., the advanced bodhisattvas on the ten ārya (*shō* 聖) stages of the path and the three *bhadra* (*ken* 賢) levels preceding them. Also written *sanken jisshō* 三賢十聖, as below, section 27.

70 **children of the Buddha** (*busshi* 佛子): i.e., Buddhists; the progenitor imagined here is no doubt Buddha Śākyamuni, often depicted as the father of his followers — especially, perhaps, of the bodhisattvas among his followers, who sometimes describe themselves as members of the “buddha clan” (*S. buddha-gotra*).

**houses** (*kamon* 家門): i.e., schools of Buddhism.

71 **This is the principle behind our saying** (*iu, sunawachi kono dōri nari* いふ、すなはちこの道理なり): Reference to the opening section of the essay. The antecedent of “this” would seem to be the principle that one cannot understand Buddhism through merely human categories — as further explained below.

[06:22]

いま凡夫の活計する有念無念・有覺無覺・始覺本覺等、ひとへに凡夫の活計なり、佛佛相承せるところにあらず。凡夫の有念と諸佛の有念と、はるかにことなり、比擬することなかれ。凡夫の本覺と活計すると、諸佛の本覺と證せると、天地懸隔なり、比論の所及にあらず。十聖三賢の活計、なほ諸佛の道におよばず。いたづらなる算砂の凡夫、いかでかはかることあらん。しかあるを、わづかに凡夫・外道の本末の邪見を活計して、諸佛の境界とおもへるやからおほし。諸佛いはく、此輩罪根深重なり、可憐憫者なり。深重の罪根たとひ無端なりとも、此輩の深重擔なり。この深重擔、しばらく放行して著眼看すべし、把定して自己を礙すといふとも、起首にあらず。

The thought and non-thought, awakening and non-awakening, initial awakening and original awakening, and so on, here with which common people are occupied, are solely the occupation of the common people, not what has been inherited by buddha after buddha.<sup>72</sup> The “thought” of the common people is very different from the “thought” of the buddhas; do not compare them. The “original awakening” that occupies the common people and the “original awakening” verified by the buddhas are like the gap between heaven and earth; they are not comparable. Even the occupations of the ten sages and three worthies do not approach the way of the buddhas; how could common people, vainly counting sand, ever take its measure?<sup>73</sup> Nevertheless, there are many of the type that, merely occupying themselves with the false views of root and branch held by the common people and other paths, think this to be the realm of the buddhas.<sup>74</sup> The buddhas say, “*The evil roots of this group are deep*

**is not non-awakening, is not awakening** (*mukaku ni arazu, ukaku ni arazu* 無覺にあらず、有覺にあらず): Or “is not lacking awakening, is not having awakening”; here and below, the translation seeks to maintain a consistent rendering of these terms, even when, as here, the result seems less than felicitous.

**72 thought and non-thought** (*unen munen* 有念無念): Or, “having thought and lacking thought.” The term *munen* 無念 (“no-thought”) is much discussed in the literature of Chan.

**with which common people are occupied** (*ima bonbu no kakkei suru* いま凡夫の活計する): “Commoners” (*bonbu* 凡夫, or *bonpu*; S. *prthagjana*) are those not yet advanced on the Buddhist path, in contrast to “the sage” (or “noble”; *shō* 聖; S. *ārya*). “Occupied” (and the subsequent “occupation”) translates *kakkei* 活計, a common term for one’s “livelihood,” or “way of life”; here, perhaps, “to be taken up with,” “given over to.”

**73 counting sand** (*sansha* 算砂): A common pejorative for the study of the details of doctrine; see Supplementary Notes, s.v. “Counting sand.”

**74 the false views of root and branch held by the common people and other paths** (*bonbu gedō no honmatsu no jaken* 凡夫外道の本末の邪見): “Root and branch” (*honmatsu* 本末) is a metaphor common throughout Chinese writing for “beginning and end,” “originary and derivative,” “fundamental and secondary,” etc.; here, perhaps applied to the relationship between “original” (*hon* 本) and “initial” (*shi* 始) awakening. “Other paths” translates *gedō* 外道, a standard reference to non-Buddhist religions (S. *tīrthika*).

and grievous”; they are “ones to be pitied.”<sup>75</sup> The “deep, grievous,” “evil roots” may be beginningless, but they are the deep, grievous burden of “this group.” They should let go of this deep, grievous burden for a while and look at it. Though in holding it fast they may obstruct themselves, this is not its onset.<sup>76</sup>

[06:23]

いま行佛威儀の無礙なる、ほとけに礙せらるるに、沍泥滯水の活路を通達しきたるゆえに無罣礙なり。上天にしては化天す、人間にしては化人す。華開の功德あり、世界起の功德あり、かつて間隙なきものなり。このゆえに、自他に迴脱あり、往來に獨拔あり。即往兜率天なり、即來兜率天なり、即即兜率天なり。即往安樂なり、即來安樂なり、即即安樂なり。即迴脱兜率なり、即迴脱安樂なり。即打破百雜碎安樂兜率なり、即把定放行安樂兜率なり。一口吞盡なり。

The deportment of the practicing buddha here is unobstructed: it is without obstructions because, while being obstructed by the buddha, it has penetrated the life-saving path on which one is *dragged through the mud and drenched with water*.<sup>77</sup> In the heavens, it teaches the devas; among humans, it teaches humans. It has the virtue of “a flower opens”; it has the virtue of “the world arises”; it is without the slightest gap.<sup>78</sup> Therefore, it is far off and free from self and other; it is alone and removed in going and coming.<sup>79</sup> It is “*going directly to Tuṣita Heaven*”;

75 **The buddhas say** (*shobutsu iwaku* 諸佛いはく): The first phrase is from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a9); the second, from the *Śūraṅgama Sūtra* (*Shoulengyan jing* 首楞嚴經, T.945.19:145b28-29).

76 **Though in holding it fast they may obstruct themselves, this is not its onset** (*hajō shite jiko o gi su to iutomo, kishu ni arazu* 把定して自己を礙すといふとも、起首にあらず): A sentence subject to various interpretations, perhaps meaning something like, “holding fast to [this burden] may be what defines them, but it is not the origin [of the burden].” Dōgen often uses the verb *ge su* 礙す (“to obstruct”) in the sense “to identify,” “to define”; see, e.g., the opening sentence of the following section.

77 **dragged through the mud and drenched with water** (*dadei taisui* 沍泥滯水): A common idiom referring to the Zen master’s “getting his hands dirty,” as we might say, in the teaching of his students; see Supplementary Notes.

78 **“a flower opens”** (*ke kai* 華開); **“the world arises”** (*sekai ki* 世界起): See above, Note 27. **it is without the slightest gap** (*katsute kangeki naki mono nari* かつて間隙なきものなり): Presumably, meaning with no gap between the “flower opening” and the “world arising.”

79 **it is far off and free from self and other; it is alone and removed in going and coming** (*jita ni keidatsu ari, ōrai ni dokubatsu ari* 自他に迴脱あり、往來に獨拔あり): A loose translation: *keidatsu dokubatsu* 迴脱獨拔 (also read *kyōdatsu* and written 迴脱), meaning something like “distantly liberated, extricated in solitude,” comes from a saying of Yunju Daoying 雲居道膺 (*Liandeng huiyao* 聯燈會要, ZZ.136:797a8):

一言迴脱獨拔當時、言語不要多、多即無用處。

When a single word is distantly liberated, extricated in solitude, one doesn’t need many words; many are useless.

it is coming directly from Tuṣita Heaven; it is directly Tuṣita Heaven itself.<sup>80</sup> It is “going directly to Sukhāvātī”; it is coming directly from Sukhāvātī; it is directly Sukhāvātī itself.<sup>81</sup> It is directly far off and free from Tuṣita; it is directly far off and free from Sukhāvātī. It is directly smashing Sukhāvātī and Tuṣita into a hundred fragments; it is directly holding fast and letting go of Sukhāvātī and Tuṣita.<sup>82</sup> It is swallowing them up in a single gulp.<sup>83</sup>

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しるべし、安樂兜率といふは、淨土・天堂ともに輪廻することの同般なるとなり。行履なるは、淨土・天堂おなじく行履なり。大悟なれば、おなじく大悟なり。大迷なれば、おなじく大迷なり。これしばらく行佛の鞋裏の動指なり。あるときは一道の放屁聲なり、放屎香なり。鼻孔あるは鼻得す、耳處・身處・行履處あるに聴取するなり。又、得吾皮肉骨髓するときあり、さらに行得に他よりえざるものなり。

80 “going directly to Tuṣita Heaven” (*soku ō Tosotsuten* 即往兜率天): From a line in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:61c8-10):

若有人受持讀誦解其義趣、是人命終爲千佛授手、令不恐怖不墮惡趣、即往兜率天上彌勒菩薩所。

If there is a person who receives and keeps, reads and recites, and interprets the meaning [of the *Lotus Sūtra*], at the end of this person's life, a thousand buddhas will offer their hands to him, causing him to be without fear, and, without falling into the evil destinies, he will go directly to the place of Bodhisattva Maitreya in Tuṣita Heaven.

The subsequent comings and goings and the rest here are Dōgen's variations on the theme.

81 “going directly to Sukhāvātī” (*soku ō Anraku* 即往安樂): The name of Buddha Amitābha's Pure Land in the west. Again, from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:54b29-c2):

若如來滅後後五百歲中、若有女人、聞是經典如說修行、於此命終、即往安樂世界阿彌陀佛大菩薩衆圍繞住處。

If, after the extinction of the Tathāgata, in the final five hundred years, if there is a woman who hears this scripture and practices according to its teachings, then at the end of this life, she will go directly to the world of Sukhāvātī, to the place where Buddha Amitābha dwells surrounded by his assembly of bodhisattvas.

82 “a hundred fragments” (*hyaku zassui* 百雜碎): Perhaps an allusion to the saying of Xuansha Shibei 玄沙師備 (835-908) discussed in *Shōbōgenzō kokyō* 正法眼藏古鏡. When asked by his teacher, Xuefeng Yicun 雪峰義存 (822-908), what happens when a bright mirror comes in front of a bright mirror, Xuansha replied, “A hundred fragments.” For a somewhat different version of this anecdote and the meanings of the idiom, see Supplementary Notes, s.v. “A hundred fragments.”

83 swallowing them up in a single gulp (*ikku donjin* 一口吞盡): Perhaps alluding to the famous saying, attributed in Chan texts to Nanyue Huisi 南嶽慧思 (515-577), that he had “swallowed up the buddhas of the three times in a single gulp” (*sanshi jufo bei wo yikou tunjin* 三世諸佛被我一口吞盡) (see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:925b5-7).

We should realize, in speaking of Sukhāvātī and Tuṣita, that revolving [in rebirth] is the same in both the pure land and the heavenly mansion.<sup>84</sup> In regard to conduct, the conduct is the same in the pure land and the heavenly mansion; when it comes to great awakening, great awakening is the same; when it comes to great delusion, great delusion is the same. These are, for the moment, toes wiggling in the sandals of the practicing buddha.<sup>85</sup> Sometimes, they are the single sound of a fart; sometimes, the smell of a shit. Those with noses can smell them; if they have the sphere of ear, sphere of body, and sphere of conduct, they can hear them.<sup>86</sup> Again, there are times when they've gotten my skin, flesh, bones, and marrow; it is something never gotten except as attained in practice.<sup>87</sup>

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了生達死の大道、すでに豁達するに、ふるくよりの道取あり、大聖は生死を心にまかす、生死を身にまかす、生死を道にまかす、生死を生死にまかす。この宗旨あらはるる、古今の時あらずといへども、行佛の威儀、忽爾として行盡するなり、道環として生死身心の宗旨、すみやかに辨肯するなり。行盡・明盡、これ強爲の爲にあらず、迷頭認影に大似なり、回光返照に一如なり。その明上又明の明は、行佛に彌綸なり、これ行取に一任せり。この任任の道理、すべからく心を參究すべきなり。その參究の元爾は、萬回これ心の明白なり、三界ただ心の大隔なりと知及し會取す。この知及・會取、さらに萬法なりといへども、自己の家郷を行取せり、當人の活計を便是なり。

Where the great way that comprehends birth and masters death is broadly mastered, there is a saying from the past: “The great sages en-

84 **the pure land and the heavenly mansion** (*jōdo tendō* 淨土天堂): i.e., the pure land of Sukhāvātī and the heaven of Tuṣita. Dōgen's claim that rebirth is the same in the two is somewhat problematic. While Tuṣita is a realm of devas, one of the paths of rebirth within saṃsāra, Sukhāvātī was popularly imagined as somehow outside rebirth in saṃsāra and technically defined as a place of advanced bodhisattvas, purified of their karma and able to choose their future incarnations.

85 **These are, for the moment, toes wiggling in the sandals of the practicing buddha** (*kore shibaraku gyōbutsu no airi no dōshi nari* これしばらく行佛の鞋裏の動指なり): The translation assumes the antecedent of *kore* これ (“these”) is the “conduct,” “awakening,” and “delusion” of the previous sentence.

86 **sphere of ear, sphere of body, and sphere of conduct** (*nisho shinsho anrishi* 耳處・身處・行履處): Dōgen here uses the Buddhist technical terms for the auditory and tactile sense spheres; the anomalous “conduct sphere” (*anrishi* 行履處), though common enough in Chan texts, does not occur elsewhere in the *Shōbōgenzō*.

87 **gotten my skin, flesh, bones, and marrow** (*toku go hi niku kotsu zui* 得吾皮肉骨髓): From the famous story of Bodhidharma's testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had gotten his skin, flesh, bones, and marrow. Dōgen records the story in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:230, case 201) and alludes to it very often in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

trust birth and death to the mind, entrust birth and death to the body, entrust birth and death to the way, entrust birth and death to birth and death.”<sup>88</sup> Although the appearance of this essential point may not be in the time of past and present, the deportment of the practicing buddha fully practices it in an instant and immediately confirms the essential point of the body and mind of birth and death as the circling of the way.<sup>89</sup> Fully practicing it, fully clarifying it — this is not a forced act: it is “just like doubting your head and accepting its reflection”; it is the same as turning the light around and shining it back.<sup>90</sup> Its clarity of the clarity beyond clarity permeates the practicing buddha; it is completely entrusted to the practice.<sup>91</sup> For the principle of this entrustment after entrustment, we should surely investigate the mind.<sup>92</sup> The fixed state of that investigation recognizes and understands that the myriad turnings are the clarity of the mind, that the three realms are just great divisions of the mind.<sup>93</sup> This

88 **saying from the past** (*furuku yori no dōshu* ふるくよりの道取): The saying is given in Japanese; no source has been identified.

89 **Although the appearance of this essential point may not be in the time of past and present** (*kono shūshi arawaruru, kokon no toki ni arazu to iedomo* この宗旨あらはるる、古今の時にあらずといへども): On the face of it, this seems to suggest that the saying itself is ahistorical, but presumably the point is that the meaning of the saying points beyond the historical.

**the essential point of the body and mind of birth and death as the circling of the way** (*dōkan toshite shōji shinjin no shūshi* 道環として生死身心の宗旨): Perhaps meaning something like, “the meaning of our lives as ongoing spiritual practice.” The term *dōkan* 道環 occurs several times in the *Shōbōgenzō*, most notably in the opening lines of “*Shōbōgenzō gyōji*” 正法眼藏行持, where it is defined as continuous sustained practice (*gyōji* 行持) on the Buddhist path. The words *shōji shinjin* 生死身心, rendered here “body and mind of birth and death,” might also be read “birth and death and body and mind.” See Supplementary Notes, s.v. “Body and mind.”

90 **“just like doubting your head and accepting its reflection”** (*meitō nin'yō ni daiji nari* 迷頭認影に大似なり): I.e., like Yajñadatta, who thought that his own reflection in the mirror was the face of a trickster spirit; see Supplementary Notes, s.v. “Doubting your head and accepting its reflection.” Although the expression would seem to indicate a deluded state, Dōgen seems here to be giving it a positive valance.

**turning the light around and shining it back** (*ekō henshō* 回光返照): A common idiom in Zen texts used in reference to Buddhist practice as the study of the self, rather than of the external world; see Supplementary Notes, s.v. “Turn the light around and shine it back.” Taken together with the preceding simile, the point here may be that the full practice and clarification of the essential point is merely a matter of Buddhist study and meditation.

91 **permeates the practicing buddha** (*gyōbutsu ni mirin nari* 行佛に彌綸なり): Or, perhaps, “is fully contained within the practicing buddha.”

92 **the principle of this entrustment after entrustment** (*kono ninnin no dōri* この任任の道理): Presumably, a reference to the “entrustments” in the “saying from the past.”

93 **The fixed state of that investigation** (*sono sankyū no gotsuji* その参究の兀爾): The



recognizing and understanding, while they may further be the myriad dharmas, put into practice one's own home town and represent precisely that person's occupation.<sup>94</sup>

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しかあれば、句中取則し、言外求巧する、再三撈摭、それ把定にあまれる把定あり、放行にあまる放行あり。その功夫は、いかなるかこれ生、いかなるかこれ死、いかなるかこれ身心、いかなるかこれ與奪、いかなるかこれ任違。それ同門出入の不相逢なるか、一著落在に藏身露角なるか。大慮而解なるか、老思而知なるか。一顆明珠なるか、一大藏教なるか。一條拄杖なるか、一枚面目なるか。三十年後なるか、一念萬年なるか。子細に檢點し、檢點を子細にすべし。檢點の子細にあたりて、滿眼聞聲、滿耳見色、さらに沙門一隻眼の開明なるに、不是目前法なり、不是目前事なり。雍容の破顔あり、瞬目あり。これ行佛の威儀の暫爾なり。被物牽にあらず、不牽物なり。緣起の無生・無作にあらず、本性・法性にあらず。住法位にあらず、本有然にあらず。如是を是するのみにあらず、ただ威儀行佛なるのみなり。

Therefore, in “taking the norm from within the text” and seeking the art outside the words, “scooping them up two or three times,” there is holding them fast that is more than holding them fast, there is letting them go that is more than letting them go.<sup>95</sup> That concentrated effort is

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term *gotsuji* 兀爾 is best known from the line in the *Xinxin ming* 信心銘 (*Jingde chuan-deng lu* 景德傳燈錄, T.2010.48:376c23): “Fixedly, forgetting objects” (*wuer wangyuan* 兀爾妄緣); akin to *gotsugotsu* 兀兀 (“fixedly”); *gotsuza* 兀坐 (“fixed sitting”). See Supplementary Notes, s.v. “Sit fixedly.”

that the myriad turnings are the clarity of the mind, that the three realms are just great divisions of the mind (*bankai kore shin no meibyaku nari, sangai tada shin no daikaku nari* 萬回これ心の明白なり、三界ただ心の大隔なりと): The “myriad turnings” (*bankai* 萬回) presumably refers to “turning the light” (*ekō* 回光) just above. The latter clause seems to reflect the common expression “the three realms are only mind” (*sangai yui shin* 三界唯心); see Supplementary Notes, s.v. “The three realms are only mind.”

94 while they may further be the myriad dharmas (*sara ni manbō nari to iedomo* さらに萬法なりといへども): Presumably, meaning, “although recognizing and understanding are themselves events of the phenomenal world.”

represent precisely that person's occupation (*tōnin no kakkei o benze nari* 當人の活計を便是なり): An attempt to render the odd use here of *benze* 便是 (“precisely so,” “exactly”) as a transitive verb; the only such use in the *Shōbōgenzō*. “That person's occupation” (*tōnin no kakkei* 當人の活計) indicates the way of life of the one engaged in the practice of recognizing and understanding.

95 “taking the norm from within the text” and seeking the art outside the words (*kuchū shusoku shi, gonge gukō suru* 句中取則し、言外求巧する): The “art” (*kō* 巧) here should probably be taken as the skillful expedients (*kōben* 巧便) of Buddhist teaching. Likely a variation on the saying of Dayu Shouzhi 大愚守芝 quoted above, Note 89:

言中取則、句裏明機。

Take the norm from within the words and clarify the point inside the text.

[asking]: What is birth? What is death? What are body and mind? What are giving and taking away? What are entrusting and opposing?<sup>96</sup> Is this going in and out of the same gate without meeting each other?<sup>97</sup> Is it *hiding the body and showing the horns* where the move has fallen?<sup>98</sup> Is it “reflect much and you will understand”? Is it “think long and you will

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In his “*Shōbōgenzō zazen shin*” 正法眼藏坐禪箴, Dōgen quotes with approval a saying attributed to Luopu Yuan'an 洛浦元安 (834–898) in Wansong Xingxiu's 萬松行秀 (1166–1246) commentary on case 41 of the *Congrong lu* 從容錄 (T.2004.48:254a25-26):

直須旨外明宗、莫向言中取則。

Clarify the meaning apart from the sense;

Don't take the norm from within the words.

See Supplementary Notes, s.v. “Clarify the meaning apart from the sense; don't take the norm from within the words.”

“**scooping them up two or three times**” (*saisan rōroku* 再三撈攬): Reflecting a verse found in the *Shi xuantan* 十玄談, by Tong'an Changcha 同安常察 (dates unknown); see Supplementary Notes, s.v. “Scoop up two or three times.”

**there is holding them fast that is more than holding them fast** (*sore hajō ni amare-ru hajō ari* それ把定にあまれる把定あり): The terms *hajō* 把定 (“holding fast”) here and *hōgyō* 放行 (“letting go”) in the following clause are typically used in reference to a master's treatment of his student; in our context, however, the object would seem to be the “norm” (*soku* 則) and “art” (*kō* 巧) being “scooped up” (*rōroku* 撈攬) — a usage echoing the practicing buddha's treatment of Sukhāvatī and Tuṣita in section 23, above.

96 **giving and taking away** (*yodatsu* 與奪); **entrusting and opposing** (*nin'i* 任違): Again, terms that may be used to describe a master's teaching methods; here, more likely used in the sense, to “accept or reject,” “affirm or deny,” the object of investigation. The latter term, not found elsewhere in the *Shōbōgenzō*, recalls the saying on “entrustment” (*nin* 任) in section 25, above.

97 **going in and out of the same gate without meeting each other** (*dōmon shutsunyū no fusōhō* 同門出入の不相逢): After a fixed expression in Zen literature (see, e.g., the use by Tianyi Yihuai 天衣義懷 [993-1064], *Liandeng huiyao* 聯燈會要, ZZ.136:909a12). Here, perhaps used in reference to the preceding dualities (birth and death, body and mind, etc.), as discrete poles in a shared field of meaning.

98 **hiding the body and showing the horns where the move has fallen** (*ichijaku raku-zai ni zōshin rokaku* 一著落在に藏身露角): The unusual expression “hiding the body and showing the horns” (*zōshin rokaku* 藏身露角) combines two more common idioms used in the sense “to avoid saying what one really thinks”: “to hide the body and show the shadow” (*zōshin roei* 藏身露影); “to hide the head and show the horns” (*zōtō rokaku* 藏頭露角).

**where the move has fallen** (*ichijaku rakuzai ni* 一著落在に): The translation tries to make some sense in English of what is in the original a fragment of a fixed expression, based on board games, often found in Chan texts: “miss one move and [play] falls to the opponent” (*fanguo yizhao laozai dier* 放過一著落在第二). Readers often take *ichijaku rakuzai* 一著落在 as meaning “one move having been made” or simply “one move.”

know”?<sup>99</sup> Is it “one bright pearl”?<sup>100</sup> Is it one great treasury of the teachings?<sup>101</sup> Is it one staff? Is it one face? Is it after thirty years?<sup>102</sup> Is it *ten thousand years in one moment of thought*?<sup>103</sup> We should examine this in detail and detail our examination. When we detail our examination, *the full eye hears the sound, the full ear sees the form*; and, further, when “the single eye of the *śramaṇa*” is open, it is “not a dharma before one’s eyes”; it is “not a thing before one’s eyes.”<sup>104</sup> There is the calm breaking into a smile; there is the blinking of the eyes: these are moments in the

99 “reflect much and you will understand” (*dairyo ni ge* 大慮而解); “think long and you will know” (*rōshi ni chi* 老思而知): Variation on a Chinese saying, “think and you will know; reflect and you will understand” (*si er zhi lü er jie* 思而知慮而解), often criticized in Chan texts: so, e.g., the *Zongjing lu* 宗鏡錄 (T.2016.48:580a16):

思而知慮而解。是鬼家活計。

Think and you will know; reflect and you will understand: this is the business of demons.

100 “one bright pearl” (*ikka myōju* 一顆明珠): An expression attributed in Zen literature to both Dongshan Liangjie 洞山良价 (807–869) and Xuansha Shibei 玄沙師備 (835–908). Dōgen includes Xuansha’s saying in his *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:132, case 15) and discusses it at length in “Shōbōgenzō *ikka myōju*” 正法眼藏一顆明珠; see Supplementary Notes, s.v. “One bright pearl.”

101 **one great treasury of the teachings** (*ichi daizō kyō* 一大藏教): I.e., the recorded teachings of the Buddha; here, perhaps, in contrast to the preceding “one bright pearl” of “the worlds in the ten directions.” See Supplementary Notes, s.v. “One great treasury of the teachings.”

102 **after thirty years** (*sanjū nen go* 三十年後): A fixed expression for training, based on the convention that it takes thirty years to master Zen.

103 **ten thousand years in one moment of thought** (*ichinen bannen* 一念萬年): A common expression in Zen literature for eternity in each moment.

104 **the full eye hears the sound, the full ear sees the form** (*mangen monshō, manni kenshiki* 滿眼聞聲、滿耳見色): The English “full” here seeks to preserve the ambiguity of *mangen* 滿眼 and *manni* 滿耳, which could be read in the senses both that the eye and ears are filled and that they are complete, or whole; elsewhere, the two terms are regularly found together in the sense “fill the eye” and “fill the ear,” respectively. The use of synesthesia seen here occurs several times in the *Shōbōgenzō*.

“the single eye of the *śramaṇa*” (*shamon isseki gen* 沙門一隻眼): Also read *isseki gan*. From the saying, cited elsewhere in the *Shōbōgenzō*, of the ninth-century Chan figure Changsha Jingcen (dates unknown); see Supplementary Notes, s.v. “All the worlds in the ten directions are the single eye of the *śramaṇa*.”

“not a dharma before one’s eyes” (*fuze mokuzen hō* 不是目前法); “not a thing before one’s eyes” (*fuze mokuzen ji* 不是目前事): Two expressions taken from Chinese Chan texts. For the latter, see, e.g., *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (T.1997.47:756a25); the former is associated especially with Jiashan Shanhui 夾山善會 (805–881) (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:324a9–10):

目前無法意在目前。他不是目前法。

The meaning of there being no dharma before your eyes is right before one’s eyes; nothing else is the dharma before one’s eyes.

deportment of the practicing buddha.<sup>105</sup> It is not pulled by things; it does not pull things.<sup>106</sup> It is not the non-arising or non-production of conditioned arising; it is not the original nature or dharma nature.<sup>107</sup> It is not “abiding in its dharma position.”<sup>108</sup> It is not original being as such.<sup>109</sup> It is not just affirming what is like this: it is nothing but the practicing buddha of deportment.<sup>110</sup>

[06:27]

しかあればすなはち、爲法爲身の消息、よく心にまかす。脱生脱死の威儀、しばらくほとけに一任せり。ゆえに道取あり、萬法唯心、三界唯心。さらに向上に道得するに、唯心の道得あり、いはゆる牆壁瓦礫なり。唯心にあらざるがゆえに、牆壁瓦礫にあらず。これ行佛の威儀なる、任心任法、爲法爲身の道理なり。さらに始覺・本覺等の所及にあらず、いはんや外道二乗・三賢十聖の所及ならんや。この威儀、ただこれ面面の不會なり、枚枚の不會なり。たとひ活鱖鱖地も條條響なり。一條鐵か、兩頭動か。一條鐵は長短にあらず、兩頭動は自他にあらず。この展事・投機のちから、功夫をうるに、威掩萬法なり、眼高一世なり。収放をさへざる光明あり、僧堂・佛殿・廚庫・山門。さらに収放にあらざる光明あり、僧堂・佛殿・廚庫・山門なり。さらに十方通のまなこあり、大地全収のまなこあ

105 **There is the calm breaking into a smile; there is the blinking of the eyes** (*yōyō no hagan ari, shunmoku ari* 雍容の破顔あり、瞬目あり): Reference to (one version of) the famous story of Buddha Śākyamuni and the First Ancestor, Mahākāśyapa, on Vulture Peak; when the Buddha held up a flower and blinked, the Ancestor smiled. Recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:258, case 253). See Supplementary Notes, s.v. “Breaking into a smile,” and “Holding up a flower and blinking the eyes.”

106 **It is not pulled by things; it does not pull things** (*hi motsu ken ni arazu, fukuken motsu nari* 被物牽にあらず、不牽物なり): “Pulled” here probably in the sense, “to induce an effect”; hence, “it is not caused nor does it cause.” The unexpressed subject is undoubtedly “the deportment of the practicing buddha.”

107 **the non-arising or non-production of conditioned arising** (*engi no mushō musa* 緣起の無生無作): Probably reference to the common claim of Mahāyāna teachings that all conditioned dharmas are “empty” of ultimate reality and, therefore, do not really arise or function as causes.

**original nature or dharma nature** (*honshō hosshō* 本性法性): Two common terms for the fundamental reality of phenomena.

108 **“abiding in its dharma position”** (*jū hōi* 住法位): Invoking a line in the *Lotus Sūtra* that can be read, “the dharmas abide in their dharma positions”; see Supplementary Notes, s.v. “Dharmas abide in their dharma positions.”

109 **original being as such** (*hon'unen* 本有然): A somewhat unusual term, not encountered elsewhere in the *Shōbōgenzō*, probably to be taken as equivalent to the more familiar *hon'u* 本有 (“original, or fundamental, being”).

110 **affirming what is like this** (*nyoze o ze suru* 如是を是する): “Like this” (*nyoze* 如是) could refer here simply to the above list of rejected items or to a more abstract notion of “thusness” or “suchness.”

**practicing buddha of deportment** (*iigi gyōbutsu nari* 威儀行佛なり): For this expression, see above, Note 50.

り。心のまへあり、心のうしろあり。かくのごとくの眼・耳・鼻・舌・身・意、光明功德の熾然なるゆえに、不知有を保任せる三世諸佛あり、却知有を投機せる狸奴・白牯あり。この巴鼻あり、この眼睛あるは、法の行佛をとく、法の行佛をゆるすなり。

Therefore, the circumstances of “*for the sake of the dharma and for the sake of the body*” are entrusted to the mind; the department that *sloughs off birth and sloughs off death* has long been completely entrusted to the buddha.<sup>111</sup> Hence, there are the sayings, “*the myriad dharmas are only mind*,” “*the three realms are only mind*.”<sup>112</sup> To say something further beyond this, there is a saying on “only mind”: “fences, walls, tiles, and pebbles.”<sup>113</sup> Since it is not “only mind,” it is not “fences, walls, tiles, and pebbles.”<sup>114</sup> This is the principle of *entrusting to the mind and entrusting to the dharma*, and “*for the sake of the dharma, for the sake of body*,” that are the department of the practicing buddha. This is certainly not a place reached by initial awakening or original awakening; how much less could it be a place reached by followers of other paths, or the two vehicles, or the three worthies and ten sages? This department is just not understanding one after another, not understanding again and again.<sup>115</sup>

111 “*for the sake of the dharma and for the sake of the body*” (*ihō ishin* 爲法爲身): Presumably referring back to the earlier statement (section 9) that the department of the practicing buddha consists in “discarding the body for the sake of the dharma” and “discarding the dharma for the sake of the body.”

**entrusted to the mind** (*shin ni makasu* 心にまかす); **completely entrusted to the buddha** (*hotoke ni ichinin seri* ほとけに一任せり): recalling the discussion of “entrusting” (*nin* 任) in section 25, above.

112 “*the myriad dharmas are only mind*,” “*the three realms are only mind*” (*manbō yui shin, sangai yui shin* 萬法唯心、三界唯心): While these two phrases do occur separately in Buddhist texts, the fact that Dōgen puts them together here suggests that he may have been thinking of the very common expression “the three realms are only mind, the myriad dharmas are only consciousness” (*sangai yui shin manbō yui shiki* 三界唯心萬法唯識). See Supplementary Notes, s.v. “The three realms are only mind.”

113 “*fences, walls, tiles, and pebbles*” (*shō heki ga ryaku* 牆壁瓦礫): A well-known expression in Zen texts first attributed to Nanyang Huizhong 南陽慧忠 (d. 775); see Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.” Dōgen discusses this expression in his “Shōbōgenzō kobutsushin” 正法眼藏古佛心.

114 Since it is not “only mind,” it is not “fences, walls, tiles, and pebbles” (*yui shin ni arazaru yue ni, shō heki ga ryaku ni arazu* 唯心にあらざるゆえに、牆壁瓦礫にあらず): The grammatical subjects of these two clauses are unexpressed. The translation takes the sense to be, “just as the mind is not only mind, so fences, walls, tiles and pebbles are not merely fences, walls, tiles, and pebbles.”

115 **not understanding one after another, not understanding again and again** (*menmen no fue nari, maimai no fue nari* 面面の不會なり、枚枚の不會なり): “One after another” and “again and again” render the repetitions of two numerical counters, *men* 面 (“face”) and *mai* 枚 (“sheet”), respectively, of ambiguous referent. The verb *fue* 不會

Even while being brisk and lively, it is each one so.<sup>116</sup> Is it one strip of iron? Is it “both move”?<sup>117</sup> The one strip of iron is not long or short; “both move” is not self or other. When one gets the power, the concentrated effort, that *divulges the matter and achieves accord, one’s authority covers the myriad dharmas, one’s eye is as high as the whole world.*<sup>118</sup> It has a radiance that does not interfere with taking in and letting go: “saṃgha hall, buddha hall, kitchen, and mountain gate.”<sup>119</sup> Further, it has a radiance that is neither taking in nor letting go: “saṃgha hall, buddha hall, kitchen, and mountain gate.” Further, there is an eye that penetrates the

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(“not understand”) occurs often in the *Shōbōgenzō*, in the senses both of a failing and a virtue — the latter being the obvious sense here.

**116 brisk and lively** (*kappatsupatchi* 活鱖鱖地): A loose translation of a Chinese idiom expressing the quick, powerful movements of a jumping fish; see Supplementary Notes, s.v. “Brisk and lively.” While the glyph *di* 地 in the Chinese suggests an adverbial construction, Dōgen tends to use the phrase as a nominal.

**each one so** (*jōjō nii* 條條響): I.e., “purely individual instances”; an unusual expression also occurring in the version of “Henzan” 遍參 included in the sixty-chapter *Shōbōgenzō*.

**117 one strip of iron** (*ichijō tetsu* 一條鐵): A common Chan idiom for the unity of phenomena, as in the saying, “one strip of iron for ten thousand miles” (*banri ichijō tetsu* 萬里一條鐵); see above, Note 14.

**“both move”** (*ryōtō dō* 兩頭動): From a question posed to Changsha Jingcen 長沙景岑 (see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:538a13-14):

竺尚書問、蚯蚓斬爲兩段、兩頭俱動。未審佛性在阿那箇頭。師曰、莫妄想。

The minister Chu asked, “When you cut a worm in two pieces, both of them move. I don’t understand, in which one is the buddha nature?”

The Master said, “Don’t have deluded ideas.”

Dōgen discusses this conversation in his “*Shōbōgenzō busshō*” 正法眼藏佛性.

**118 “divulges the matter and achieves accord”** (*tenji tōki* 展事投機): A fixed idiom, common in Chan texts, used especially for the relationship between master and disciple; see Supplementary Notes, s.v. “Divulging the matter and achieving accord.”

**one’s authority covers the myriad dharmas** (*i en manbō* 威掩萬法): Seemingly, a fixed phrase in Chinese, though the precedent for it is unidentified.

**one’s eye is as high as the whole world** (*gen kō isse* 眼高一世): Taking *isse* 一世 as *issekai* 一世界; another fixed phrase in Chinese appearing several times in the Chan canon.

**119 It has a radiance that does not interfere with taking in and letting go** (*shūhō o saezaru kōmyō ari* 収放をさへざる光明あり): The term *shūhō* 収放 usually refers to “grasping and releasing”; here, it may suggest the absorption and emission of light. The term *kōmyō* 光明 (“radiance”) is regularly used in reference to the nimbus surrounding the body of a buddha, often taken as a symbol of the buddha’s wisdom.

**“saṃgha hall, buddha hall, kitchen, and mountain gate”** (*sōdō butsuden zuku sanmon* 僧堂佛殿廚庫山門): Recalling a definition of “radiance” attributed to Yunmen Wenyan 雲門文偃 (864-949), quoted at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:166, case 81; see Supplementary Notes, s.v. “Saṃgha hall, buddha hall, kitchen, and mountain gate.”

ten directions; there is an eye that completely takes in the whole earth.<sup>120</sup> There is before the mind; there is behind the mind.<sup>121</sup> Since such eyes, ears, nose, tongue, body, and mind are aflame with the virtue of the radiance, there are the “buddhas of the three times,” who have maintained “*I don’t know they exist*”; there are the “cats and white cows,” who have accorded with “*on the other hand, I know they exist*.”<sup>122</sup> Having this nose grip, having this eye, is the dharma preaching the practicing buddha, is the dharma acknowledging the practicing buddha.<sup>123</sup>

\* \* \* \* \*

120 **completely takes in the whole earth** (*daichi zenshū* 大地全収): A common phrase in Zen literature, associated especially with Yunmen Wenyan 雲門文偃 (see, e.g., *Yunmen Kuangzheng chanshi guanglu* 雲門匡真禪師廣錄, T.1988.47:547a23-24):

一塵纔起大地全收。

When a single mote barely arises, the whole earth is completely included.

Dōgen’s sentence here may reflect words attributed to Fushan Fayuan 浮山法遠 (991–1067) at *Liandeng huiyao* 聯燈會要, ZZ.136:640a9:

一隻眼。大地全該。十方通暢。

The one eye: the whole earth is entirely contained; the ten directions are penetrated.

121 **There is before the mind; there is behind the mind** (*shin no mae ari, shin no ushiro ari* 心のまへあり、心のうしろあり): The sense of “before” (*mae*) and “behind” (*ushiro*) could be either spatial or temporal: i.e., “[The eye (or the radiance?)] is both in front of and in back of the mind”; or “the mind has a before and after” (i.e., the mind exists in moment after moment).

122 **“buddhas of the three times”** (*sanze shobutsu* 三世諸佛); **“cats and white oxen”** (*rinu byakko* 狸奴白牯): From a saying of Nanquan Puyuan 南泉普願 (748-835) quoted in the *shinji Shōbōgenzō* 真字正法眼藏 (DZZ.5:272, case 293):

三世諸佛不知有、狸奴白牯却知有。

The buddhas of the three times, I don’t know they exist; cats and white oxen, on the other hand, I know they exist.

See Supplementary Notes, s.v. “Buddhas of the three times, I don’t know they exist; cats and white oxen, on the other hand, I know they exist.”

123 **Having this nose grip, having this eye** (*kono habi ari, kono ganzei aru wa* この巴鼻あり、この眼睛あるは): The term *habi* 巴鼻 (“to grasp by the nose”) refers to the nose ring used to lead cattle — hence, a “hold” or “handle” on something; here presumably playing on Nanchuan’s “white cows.” See Supplementary Notes, s.v. “Nose.” The “eye” (*ganzei* 眼睛) is standard metaphor for spiritual insight, here no doubt reflecting the “eye as high as the whole world.” See Supplementary Notes, s.v. “Eye.”

**the dharma preaching the practicing buddha** (*hō no gyōbutsu o toki* 法の行佛をとく): Here and in the following clause, reading *no* の as the subject marker (reading it as the genitive particle would yield, “Having this nose grip, having this eye, is preaching the practicing buddha of the dharma, is acknowledging the practicing buddha of the dharma.”) The odd “dharma preaching the practicing buddha” no doubt serves as a foretaste of the words of Yuanwu in section 30, below: “The dharma preaches the buddhas” (*hō setsu butsu* 法説佛).

[06:28] {1:69}

雪峰山眞覺大師、示衆云、三世諸佛、在火焰裏、轉大法輪。

*Great Master Zhenjue of Mount Xuefeng addressed the assembly saying, “The buddhas of the three times are in the flames, turning the great dharma wheel.”*<sup>124</sup>

[06:29]

玄沙院宗一大師曰、火焰爲三世諸佛說法、三世諸佛立地聽。

*Great Master Zongyi of the Xuansha Cloister said, “The flames preach the dharma for the buddhas of the three times, and the buddhas of the three times stand and listen.”*<sup>125</sup>

[06:30]

圓悟禪師云、將謂猴白、更有猴黑。互換投機、神出鬼沒。烈焰亙天佛說法、亙天烈焰法說佛。風前剪斷葛藤窠、一言勘破維摩詰。

*Chan Master Yuanwu said,*<sup>126</sup>

*Here we thought it was the Marquise White,*

*But then there’s also the Marquis Black.*<sup>127</sup>

*They have an exchange and reach an accord;*

*The spirit appears, and the demon vanishes.*

*Blazing flames throughout the heavens; the buddhas preach the dharma;*

*Throughout the heavens blazing flames; the dharma preaches the buddhas.*

124 **Great Master Zhenjue of Mount Xuefeng** (*Seppōzan Shinkaku daishi* 雪峰山眞覺大師): i.e., Xuefeng Yicun 雪峰義存. His words here are thought to have been given as a lecture on the occasion known as *kailu* 開爐 (“opening the braziers”), when the monastic stoves are set out for the winter. See *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (T.1997.47:802b26-27); *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:270, case 287).

125 **Great Master Zongyi of Xuansha Cloister** (*Genshain Sōitsu daishi* 玄沙院宗一大師): i.e., Chan Master Xuansha Shibe 玄沙師備, disciple of Xuefeng 雪峰. His words are attached to Xuefeng’s saying in both the *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (T.1997.47:802b27-28) and the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:270, case 287).

“the buddhas of the three times stand and listen” (*sanze shobutsu ritchi chō* 三世諸佛立地聽): A common expression in Song Chan texts. “To stand and listen” (*ritchī chō* 立地聽) refers to the practice of the audience standing during a formal dharma talk.

126 **Chan Master Yuanwu** (*Engo zenji* 圓悟禪師): i.e., Yuanwu Keqin 圓悟克勤 (1063-1135). His words here continue the passage in *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (T.1997.47:802b29-c2).

127 **the Marquise White** (*Kōhaku* 猴白); **the Marquis Black** (*Kōkoku* 猴黑): Two legendary thieves of the Min 閩, known for their cunning. The sobriquets “marquis” and “marquise” represent a play on the homophonic *hou* 猴 (“monkey”) and *hou* 侯 (“marquis,” “lord”). Here, presumably, denoting Xuefeng and Xuansha.



*Before the wind, they cut through the nest of tangled vines;  
With a single word, they see through Vimalakīrti.*<sup>128</sup>

[06:31]

いま三世諸佛といふは、一切諸佛なり。行佛はすなはち三世諸佛なり。十方諸佛、ともに三世にあらざるなし。佛道は三世をとくに、かくのごとく説盡するなり。いま行佛をたづぬるに、すなはち三世諸佛なり。たとひ知有なりといへども、たとひ不知有なりといへども、かならず三世諸佛なる行佛なり。

The “buddhas of the three times” mentioned here are all the buddhas. The practicing buddha is the “buddhas of the three times.” There are no buddhas of the ten directions that are not the three times.<sup>129</sup> When the way of the buddhas explains the three times, it gives an exhaustive explanation like this. When we now inquire into the practicing buddha, this is also “the buddhas of the three times.” Whether we “*know they exist*” or we “*don’t know they exist*,” they are invariably the practicing buddha who is “the buddhas of the three times.”<sup>130</sup>

[06:32] {1:70}

しかあるに、三位の古佛、おなじく三世諸佛を道得するに、かくのごとくの道あり。しばらく雪峰のいふ三世諸佛、在火焰裏、轉大法輪といふ、この道理ならふべし。三世諸佛の轉法輪の道場は、かならず火焰裏なるべし。火焰裏かならず佛道場なるべし。經師・論師きくべからず、外道・二乗しるべからず。しるべし、諸佛の火焰は諸類の火焰なるべからず。又、諸類は火焰あるかなきかとも照顧すべし。三世諸佛の在火焰裏の化儀ならふべし。火焰裏に處在するときは、火焰と諸佛と親切なるか、轉疏なるか。依正一如なるか、依報・正報あるか、依正同條なるか、依正同隔なるか。轉大法輪は、轉自・轉機あるべし。展事・投機なり、轉法・法轉あるべし。すでに轉法輪といふ、たとひ盡大地これ盡火焰なりとも、轉法輪の

128 **Before the wind, they cut through the nest of tangled vines** (*fūzen sendan kattō ka* 風前剪斷葛藤窠): The translation here and in the following line takes the subject to be Xuefeng and Xuansha, whose words Yuanwu is praising. “The nest of tangled vines” (*kattō ka* 葛藤窠) is a common metaphor for the entanglement of words; see Supplementary Notes, s.v. “Tangled vines.”

**With a single word, they see through Vimalakīrti** (*ichigon kanpa Yuimakitsu* 一言勘破維摩詰): Allusion to the famous silence of Bodhisattva Vimalakīrti, praised in the *Vimalakīrti Sūtra* as the final statement on the “nondual dharma.”

129 **There are no buddhas of the ten directions that are not the three times** (*jippō shobutsu, tomo ni sanze ni arazaru nashi* 十方諸佛、ともに三世にあらざるなし): Though this claim could be taken to mean that all buddhas everywhere exist throughout all three periods (of past, present, and future), more likely Dōgen means here simply that all buddhas exist in the three times.

130 **Whether we “know they exist” or we “don’t know they exist”** (*tatoi chi u nari to iedomo, tatoi fuchi u nari to iedomo* たとひ知有なりといへども、たとひ不知有なりといへども): Recalling Naquan’s words on cats and cows introduced above, section 27.

法輪あるべし、轉諸佛の法輪あるべし、轉法輪の法輪あるべし、轉三世の法輪あるべし。

Still, when the three old buddhas speak alike of the buddhas of the three times, they have words like these.<sup>131</sup> We should study for a while the reasons for Xuefeng's saying, "*The buddhas of the three times are in the flames, turning the great dharma wheel.*" The practice place where the buddhas of the three times turn the dharma wheel is invariably "in the flames"; "in the flames" is invariably the practice place of the buddhas.<sup>132</sup> The sūtra masters and treatise masters cannot hear of this; followers of other paths and the two vehicles cannot know it. We should realize that "the flames" of the buddhas are not the flames of other types. Again, we should reflect on whether other types have "flames" or not. We should study the forms of teaching by "the buddhas of the three times" "in the flames." When they are located "in the flames," are the flames and the buddhas intimate? Are they estranged? Are their secondary and primary recompense one and the same?<sup>133</sup> Do they have secondary and primary recompense? Is their secondary and primary recompense something shared? Is their secondary and primary recompense something separated? In "turning the great dharma wheel," there should be turning the self and turning the opportunity.<sup>134</sup> It is divulging the matter and achieving an accord. There should be turning the dharma and the dharma turning. He has said, "turning the dharma wheel."<sup>135</sup> Even if all the whole earth is entirely flames, there should be a dharma wheel that turns the flame wheel;

131 **the three old buddhas** (*san'i no kobutsu* 三位の古佛): i.e., Xuefeng, Xuansha, and Yuanwu. Dōgen often uses the term "old buddha" in reference to distinguished Chan masters of the past (see Supplementary Notes, s.v. "Old buddha"); here, of course, it plays on the "buddhas of the three times."

132 **practice place** (*dōjō* 道場): A term used in reference to the site, under the bodhi tree, of Buddha Śākyamuni's awakening, as well as, more generally, to sites of Buddhist practice.

133 **secondary and primary recompense** (*eshō* 依正): A standard Buddhist term for the results of past karma; see Supplementary Notes, s.v. "Secondary and primary recompense." Dōgen seems to be asking here not only about the nature of the flames as the buddhas' environment but also about the karmic recompense of the flames themselves, as if they are also living beings; in this, he seems to be presupposing Xuansha's remark that the flames are also teaching the buddhas.

134 **turning the self and turning the opportunity** (*tenji tenki* 轉自轉機): An unusual combination not encountered elsewhere in Dōgen's writings. The term *tenki* 轉機 ("turning the opportunity") ordinarily refers to "a turning point," "a shift of fortune or circumstance"; but here, the graph *ki* 機 may indicate (as it often does in other contexts) the student — i.e., the audience for the "turning of the dharma wheel" (as opposed to the "self" that turns it).

135 **He has said, "turning the dharma wheel"** (*sude ten hōrin to iu* すでに轉法輪といふ): The unexpressed subject is most likely Xuefeng.

there should be a dharma wheel that turns the buddhas; there should be a dharma wheel that turns the dharma wheel. There should be a dharma wheel that turns the three times.

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しかあればすなはち、火焰は諸佛の轉大法輪の大道場なり。これを界量・時量・人量・凡聖量等をもて測量するは、あたらざるなり。これらの量に量せられざれば、すなはち三世諸佛、在火焰裏、轉大法輪なり。すでに三世諸佛といふ、これ量を超越せるなり。三世諸佛轉法輪の道場なるがゆえに、火焰あるなり、火焰あるがゆえに、諸佛の道場あるなり。

Therefore, the flames are the great practice place in which the buddhas turn the great dharma wheel. It is not fitting to calculate it by a measure of worlds, a measure of times, a measure of humans, a measure of the common person or sage, and so on.<sup>136</sup> Because it is not measured by these measures, “*the buddhas of the three times are in the flames, turning the great dharma wheel.*” Since he says, “the buddhas of the three times,” they transcend measure. Because it is the practice place at which *the buddhas of the three times turn the dharma wheel*, it has flames; because it has flames, there is the practice place of the buddhas.

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玄沙いはく、火焰の、三世諸佛のために説法するに、三世諸佛は立地聴法す。この道をききて、玄沙の道は雪峰の道よりも道得なりといふ、かならずしもしかあらざるなり。しるべし、雪峰の道は玄沙の道と別なり。いはゆる雪峰は、三世諸佛の轉大法輪の處在を道取し、玄沙は、三世諸佛の聴法を道取するなり。雪峰の道、まさしく轉法を道取すれども、轉法の處在、かならずしも聴法・不聴法を論ずるにあらず。しかあれば、轉法にかならず聴法あるべしときこえず。又、三世諸佛、爲火焰説法といはず、三世諸佛、爲三世諸佛、轉大法輪といはず、火焰爲火焰、轉大法輪といはざる宗旨あるべし。轉法輪といひ、轉大法輪といふ、その別あるか。轉法輪は説法にあらず、説法かならずしも爲他あらんや。しかあれば、雪峰の道の、道取すべき道を道取しつくさざる道にあらず。

Xuansha says that, when the flames preach the dharma for “the buddhas of the three times,” “the buddhas of the three times” “stand and listen” to the dharma. To say upon hearing this that Xuansha’s saying has said it better than Xuefeng’s saying is not necessarily correct. We should realize that Xuefeng’s saying is different from Xuansha’s saying: Xuefeng is speaking of the location in which “the buddhas of the three times” “turn the great dharma wheel”; Xuansha is speaking of “the buddhas of the three times” listening to the dharma. Although, to be sure, Xuefeng’s saying speaks of “turning the dharma,” at the location where the dharma is turned, he does not discuss the issue of “listening”

136 It (*kore* これ): Or “them.” The translation takes the antecedent here to be “the great practice place”; it might as well be taken as “the flames.”

to the dharma or not listening to the dharma. Hence, we do not hear him say that, when there is “turning the dharma,” there must always be “listening” to the dharma. Again, there must be an essential point in the fact that he does not say that “*the buddhas of the three times preach the dharma for the flames*, that “*the buddhas of the three times turn the great dharma wheel*” for “*the buddhas the three times*,” that “*the flames turn the great dharma wheel*” for “*the flames*.” Is there a distinction between “turning the dharma wheel” and “turning the great dharma wheel?” “Turning the dharma wheel” is not “preaching the dharma”; must “preaching the dharma” necessarily involve “to” another?<sup>137</sup> Therefore, Xuefeng’s saying is not a saying that has failed to say what should be said.

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雪峰の在火焰裏、轉大法輪、かならず委悉に參學すべし。玄沙の道に混亂することなかれ。雪峰の道を通ずるは、佛威儀を威儀するなり。火焰の三世諸佛を在裏せしむる、一無盡法界・二無盡法界の周遍のみにあらず、一微塵・二微塵の通達のみにあらず。轉大法輪を量として、大小・廣狹の量に擬することなかれ。轉大法輪は、爲自・爲他にあらず、爲説爲聽にあらず。

We should definitely study in detail Xuefeng’s “*in the flames, turning the great dharma wheel*”; do not confuse it with Xuansha’s saying. To penetrate Xuefeng’s saying is to practice the deportment of the deportment of the buddha. “The flames” causing “the buddhas of the three times” to “be in” them does not extend throughout only one inexhaustible dharma realm or two inexhaustible dharma realms, does not penetrate merely one infinitesimal dust mote or two infinitesimal dust motes. Do not take “turning the great dharma wheel” as a measure and liken it to the measures of big and small, broad and narrow. “Turning the great dharma wheel” is not for oneself or for another, not for preaching or for listening.

[06:36]

玄沙の道に、火焰爲三世諸佛説法、三世諸佛立地聽といふ。これは火焰たとひ爲三世諸佛説法すとも、いまだ轉法輪すといはず、また三世諸佛の、法輪を轉ずといはず。三世諸佛は立地聽すとも、三世諸佛の法輪、いかでか火焰これを轉ずることあらん。爲三世諸佛説法する火焰、又轉大法輪すやいなや。玄沙もいまだいはず、轉法輪はこのときなり、と。轉法輪なし、といはず。しかあれども、想料すらくは、玄沙おろかに轉法輪は説法

137 “Turning the dharma wheel” is not “preaching the dharma”; must “preaching the dharma” necessarily involve “to” another? (*ten hōrin wa seppō ni arazu, seppō kanarazushimo ita aranya* 轉法輪は説法にあらず、説法かならずしも爲他あらんや): Unlike Xuansha, Xuefeng speaks merely of “turning the great dharma wheel,” without reference to “preaching the dharma” to someone.

輪ならんと會取せるか。もししかあらば、なほ雪峰の道にくらし。火焰の三世諸佛のために説法のとて、三世諸佛立地聴法す、とはしれりといへども、火焰轉法輪のところに、火焰立地聴法す、としらず。火焰轉法輪のところに、火焰同轉法輪す、といはず。三世諸佛の聴法は、諸佛の法なり、他よりかうぶらしむるにあらず。火焰を法と認ずることなかれ、火焰を佛と認ずることなかれ、火焰を火焰と認ずることなかれ。まことに師資の道、なほざりなるべからず。將謂赤鬚胡のみならんや、さらにこれ胡鬚赤なり。

Xuansha's saying is, "*the flames preach the dharma for the buddhas of the three times, and the buddhas of the three times stand and listen.*" Here, although the flames may "*preach the dharma for the buddhas of the three times,*" he still does not say that they "turn the dharma wheel," nor does he say that "the buddhas of the three times" "turn the dharma wheel."<sup>138</sup> Although "the buddhas of the three times" may "stand and listen," how could "the flames" turn the dharma wheel of "the buddhas of the three times"? Do "the flames" that "preach the dharma for the buddhas of the three times" also "turn the great dharma wheel" or not? Xuansha has also not said that this is the time when they "turn the dharma wheel."<sup>139</sup> Neither does he say there is no turning of the dharma wheel. Still, what I wonder is, has Xuansha foolishly understood "turning the dharma wheel" to be "preaching the dharma wheel?" If so, he is still in the dark about Xuefeng's saying. He may know that, when "the flames preach the dharma for the buddhas of the three times, the buddhas of the three times stand and listen" to the dharma; but he does not know that where "the flames" turn the dharma wheel, "the flames" "stand and listen to the dharma." He does not say that, where the flames turn the dharma wheel, "the flames" turn the dharma wheel together.<sup>140</sup> "The dharma" heard by "the buddhas of the three times" is the dharma of the buddhas; it is not received from another. Do not recognize "the flames" as "the dharma"; do not recognize "the flames" as "the buddhas"; do not recognize "the flames" as "the flames." Surely, the sayings of master and disciple are not to be taken casually. How could it only be "*here I*

138 **nor does he say that "the buddhas of the three times" "turn the dharma wheel"** (*mata sanze shobutsu no, hōrin o tenzu to iwazu* また三世諸佛の、法輪を轉ずといはず): The translation follows Kawamura's punctuation here; without it, the English would read, "nor does he say that they 'turn the dharma wheel' of 'the buddhas of the three times.'"

139 **this is the time when they "turn the dharma wheel"** (*ten hōrin wa kono toki nari* 轉法輪はこのときなり): The antecedent of "this" is unclear; it could be the time when the buddhas "stand and listen" or the time when the flames "preach the dharma."

140 **"the flames" turn the dharma wheel together** (*kaen dō ten hōrin su* 火焰同轉法輪す): The exact sense is unclear; perhaps "the flames and their turning of the dharma wheel are the same."

*thought he was a red-bearded foreigner”? It is also “the foreigner’s beard is red.”<sup>141</sup>*

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玄沙の道、かくのごとくなりといへども、參學の力量とすべきところあり。いはゆる經師・論師の大乗・小乗の局量の性相にかかはれず、佛佛祖祖正傳せる性相を參學すべし。いはゆる三世諸佛の聽法なり、これ大小乗の性相にあらざるところなり。諸佛は機縁に逗する說法ありとのみしりて、諸佛聽法すとしらず、諸佛修行すといはず、諸佛成佛すといはず。いま玄沙の道には、すでに三世諸佛立地聽法といふ、諸佛聽法する性相あり。かならずしも能説をすぐれたりとし、能聽是法者を劣なりといふことなかれ。説者尊なれば聽者も尊なり。

Although Xuansha’s saying is like this, it has something that should be powerful for our study. That is, we should study the nature and marks directly transmitted by buddha after buddha and ancestor after ancestor — which have nothing to do with the restricted nature and marks of the Great Vehicle and Small Vehicle of the sūtra masters and treatise masters: i.e., that the buddhas of the three times listen to the dharma. This is something absent in the nature and marks of the Great and Small Vehicles. They know only that the buddhas preach the dharma that accords with the capacities of their audience; they do not know that the buddhas listen to the dharma. They do not say that the buddhas practice; they do not say that the buddhas attain buddhahood. In Xuansha’s saying here, where he has said “*the buddhas of the three times stand there and listen to the dharma*,” we have the nature and marks of the buddhas listening to the dharma. Do not say that the preacher is always superior and “the one who can hear this dharma” is inferior.<sup>142</sup> When the one who preaches is to be honored, the one who listens is also to be honored.

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釋迦牟尼佛のいわく、若説此經、則爲見我、爲一人説、是則爲難。

Buddha Śākyamuni said, “*If one preaches this scripture, one will thereby see me. To preach it even to one person — this will be difficult.*”<sup>143</sup>

141 How could it only be “here I thought he was a red-bearded foreigner”? It is also “the foreigner’s beard is red” (*shōi shakushu ko nomi naranya, sara ni kore koshu shaku nari* 將謂赤鬚胡のみならんや、さらにこれ胡鬚赤なり): “The red-bearded foreigner” and “the foreigner’s beard is red” are used as we might say “six of one, a half-dozen of the other” — i.e., a distinction without a difference. From the saying of Baizhang Huaihai 百丈懷海 (749-814), to his disciple Huangbo Xiyun 黃檗希運 (dates unknown) (see, e.g., *Zongmen tongyaoji* 宗門統要集, ZTS.1:58c4-5; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 102).

142 “the one who can hear this dharma” (*nōchō ze hō sha* 能聽是法者): A phrase borrowed from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:10a27).

143 Buddha Śākyamuni (*Shakamuni butsu* 釋迦牟尼佛): Two fragments from the

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しかあれば、能説法は見釋迦牟尼佛なり、則爲見我は釋迦牟尼佛なるがゆえに。

Thus, preaching the dharma is seeing Buddha Śākyamuni, for “will thereby see me” is Buddha Śākyamuni.<sup>144</sup>

[06:40]

又いはく、於我滅後、聽受此經、問其義趣、是則爲難。

He also said, “After my extinction, to hear this scripture and ask about its meaning — this will be difficult.”<sup>145</sup>

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しるべし、聽受者もおなじくこれ爲難なり、勝劣あるにあらず。立地聽これ最尊なる諸佛なりといふとも、立地聽法あるべきなり、立地聽法これ三世諸佛なるがゆえに。諸佛は果上なり、因中の聽法をいふにあらず、すでに三世諸佛とあるがゆえに。しるべし、三世諸佛は火焰の説法を立地聽して諸佛なり。一道の化儀、たどるべきにあらず。たどらんとするに、箭鋒相拄せり。火焰は決定して三世諸佛のために説法す。赤心片片として鐵樹華開世界香なるなり。且道すらくは、火焰の説法を立地聽しもてゆくに、畢竟じて現成箇什麼。いはゆるは智勝于師なるべし、智等于師なるべし。師資の闡奥に參究して、三世諸佛なるなり。

We should realize that this is equally “difficult” for the listener as well: there is no superiority or inferiority.<sup>146</sup> The ones who “stand and listen” may be the buddhas, the most honored, but they must have “standing and listening” to the dharma; for “standing and listening” to the dharma is “the buddhas of the three times.”<sup>147</sup> The buddhas are at the stage of ef-

*Lotus Sūtra*, run together as if a single passage:

(a) *Miaofa lianhua jing* 妙法蓮華經, T.262.9:34a14-15:

若説此經、則爲見我、多寶如來、及諸化佛。

If one preaches this scripture, one will thereby see me, Tathāgata Prabhūtaratna, and the transformation buddhas.

(b) *Miaofa lianhua jing* 妙法蓮華經, T.262.9:34b1-2:

我滅度後、若持此經、爲一人説、是則爲難。

After my extinction, to keep this scripture and preach it even to one person — this will be difficult.

144 for “will thereby see me” is Buddha Śākyamuni (*soku i ken ga wa Shakamuni butsu naru ga yue ni* 則爲見我は釋迦牟尼佛なるがゆえに): I.e., “for the ‘me’ that ‘will thereby be seen’ is Buddha Śākyamuni.”

145 He also said (*mata iwaku* 又いはく): From the same passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:34b5-6).

146 there is no superiority or inferiority (*shōretsu aru ni arazu* 勝劣あるにあらず): I.e., between the preacher and the audience of the sūtra.

147 for “standing and listening” to the dharma is “the buddhas of the three times”

fect; this is not talking about listening to the dharma at the stage of cause; for they are represented as already “the buddhas of the three times.”<sup>148</sup> We should realize that “the buddhas of the three times” are buddhas by “standing and listening” to the dharma preached by “the flames.” The forms of their teaching of the one way cannot be traced; when we try to trace them, the arrow heads oppose each other.<sup>149</sup> “The flames” definitely preach the dharma for “the buddhas of the three times.” Their bare mind in pieces, *on the iron tree a flower blooms and the world is fragrant*.<sup>150</sup> So tell me, when they keep “standing and listening” to “the flames” preach the dharma, in the end, *what appears?* It should be *wisdom exceeding the master's*; it should be *wisdom equal to the master's*.<sup>151</sup> It is “the buddhas of the three times,” investigating the inner sanctum of master and disciple.

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(*ritchi chōhō kore sanze shobutsu naru ga yue ni* 立地聴法これ三世諸佛なるがゆえに): Perhaps to be understood “those who ‘stand and listen’ to the dharma are ‘buddhas of the three times.’”

148 **the stage of effect** (*kajō* 果上); **the stage of cause** (*inchū* 因中): Reference to the cause and effect stages of practice on the Buddhist path. The buddhas have, by definition, already achieved the ultimate effect of the practice and, therefore, do not listen to the dharma in order to advance on the bodhisattva path.

149 **the arrow heads oppose each other** (*senpō sōshu seri* 箭鋒相拄せり): A common idiom in Chan texts for the meeting of masters, from the story in the *Liezi* 列子 (Tang wen pian 湯問篇, KR.5c0124.005.14a) of the master archer and his disciple, both so skilled that, when they fought a duel, their arrows met in midair. Exactly what the two arrow heads represent here is unclear — perhaps the “flames” and the “buddhas.”

150 **bare mind in pieces, on the iron tree a flower blooms and the world is fragrant** (*sekishin henpen toshite tetsuju kekai sekai kō naru nari* 赤心片片として鐵樹華開世界香なるなり): “The bare mind in pieces” (*sekishin henpen* 赤心片片) is a common expression in Chan texts, most often understood as a sincere mind in every matter; see Supplementary Notes, s.v. “Bare mind in pieces.” “On the iron tree a flower blooms and the world is fragrant” (*tetsuju kekai sekai kō* 鐵樹華開世界香) represents a clever overlapping of two Chan expressions: “a flower blooms on an iron tree” (*tetsuju kekai* 鐵樹華開), used to express life in the seemingly lifeless; and “in a single night a flower blooms and the world is fragrant” (*ichiya kekai sekai kō* 一夜華開世界香), used in reference to the experience of awakening (see, e.g., *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄, T.1008A.47:811c3-4).

151 **wisdom exceeding the master's** (*chi shō u shi* 智勝于師); **wisdom equal to the master's** (*chi tō u shi* 智等于師): Although given in Chinese, as if quoting a text, a source is not known; perhaps merely rephrasing the common Chan saying, “A view equal to the master's reduces the master's virtue by half; only a view exceeding the master's is worthy of his transmission” (*jian yu shi qi, jian shi ban de, jian guo yu shi, fang kan chuanshou* 見與師齊減師半德見過於師方堪傳授).



[06:42]

圓悟いはくの、猴白と將謂する、さらに猴黒をさへざる互換の投機、それ神出鬼没なり。これは、玄沙と同條出すれども、玄沙に同條入せざる一路もあるべしといへども、火焰の諸佛なるか、諸佛を火焰とせるか。黒白互換のころ、玄沙の神鬼に出没すといへども、雪峰の聲色、いまだ黒白の際にのこらず。しかもかくのごとくなりといへども、玄沙に道是あり、道不是あり、雪峰に道拈あり、道放あることをしるべし。

The one of whom Yuanwu says “we thought” it was “the Marquise White” has a further “accord” in an “exchange” that does not interfere with “the Marquis Black”; this is “*the spirit appearing and the demon vanishing*.” This comes out of the same line as Xuansha; but, while it may also have a route that does not go into the same line as Xuansha, [the question remains,] are his “flames” the buddhas?<sup>152</sup> Has he taken the buddhas as the “flames”? The point of the “exchange” between “Black and White” may be the “appearing and vanishing” of Xuansha’s “spirits and demons,” but the voice and form of Xuefeng still do not remain in the confines of “Black and White.”<sup>153</sup> Still, however this may be, we should recognize that Xuansha has words that are right and words that are wrong; and Xuefeng has words to take up and words to let go.<sup>154</sup>

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いま、圓悟さらに玄沙に同ぜず、雪峰に同ぜざる道あり。いはゆる烈焰互天は、ほとけ、法をとくなり、互天烈焰は、法、ほとけをとくなり。この道は、眞箇これ晩進の光明なり。たとひ烈焰にくらしといふとも、互天におほはれば、われその分あり、他この分あり。互天のおほふところ、すでにこれ烈焰なり。這箇をきらふて用那頭は作麼生なるのみなり。

Now, Yuanwu has a further saying here that is not the same as Xuansha nor the same as Xuefeng: i.e., that “blazing flames throughout the

152 This comes out of the same line as Xuansha; but, while it may also have a route that does not go into the same line as Xuansha (*kore wa Gensha to dōjō shutsu suredomo, Gensha ni dōjō nyū sezarū ichiro mo aru beshi to iedomo* これは玄沙と同條出すれども、玄沙に同條入せざる一路もあるべしといへども): Probably to be understood, “Yuanwu’s view tends to accord with that of Xuansha; it may also depart from that view, but . . .” The sense of the counter *jō* 條 here is unclear; the translation takes it as a “line” (of text or thought), but it may also be a play on the metaphor of Yuanwu’s “route” (*ichiro* 一路).

153 the voice and form of Xuefeng still do not remain in the confines of “Black and White” (*Seppō no shōshiki, imada kokubyaku no sai ni nokorazu* 雪峰の聲色、いまだ黒白の際にのこらず): i.e., Yuanwu’s use of “Marquise White” and “Marquis Black” in reference to Xuefeng and Xuansha does not capture Xuefeng’s saying.

154 Xuefeng has words to take up and words to let go (*Seppō ni dō nen ari, dō hō aru* 雪峰に道拈あり、道放ある): A tentative translation, taking the unusual expressions *dōnen* 道拈 and *dōhō* 道放 to parallel the more common *dōze* 道是 (“words that are right”) and *dōfuze* 道不是 (“words that are wrong”).

heavens” are the buddha preaching the dharma; “throughout the heavens blazing flames” are the dharma preaching the buddha. This saying is truly a light for latecomers.<sup>155</sup> Even if we are in the dark about the “blazing flames,” since we are covered by “the heavens throughout,” we have a part in it, and others have a part in it. Wherever “the heavens throughout” cover, this is surely “blazing flames.” Using that while hating this — it is just, *what’s the point?*<sup>156</sup>

[06:44]

よろこぶべし、この皮袋子、うまれたところは去聖方遠なり、いけるいまは去聖時遠なりといへども、互天の化道なほきこゆるにあへり。いはゆる、ほとけ、法をとくことは、きくところなりといへども、法、ほとけをとくことは、いくかさなりの不知をかわづらひこし。

We should rejoice that this bag of skin, though where it was born may be *far removed from the place of the Sage*, and where it now lives may be *far removed from the time of the Sage*, has still been able to hear the guidance of “the heavens throughout.”<sup>157</sup> That is, that the buddhas preach the dharma may be something we have heard, but that the dharma preaches the buddhas — how profoundly have we suffered ignorance of it?

[06:45]

しかあればすなはち、三世の諸佛は、三世に法にとかれ、三世の諸法は、三世に佛にとかるなり。葛藤窠の、風前に剪断する互天のみあり。一言は、かくることなく勘破しきたる、維摩詰をも非維摩詰をも。しかあればすなはち、法説佛なり、法行佛なり、法證佛なり、佛説法なり、佛行佛なり、佛作佛なり。かくのごとくなる、ともに行佛の威儀なり。互天互地、互古互今にも、得者不輕微、明者不賤用なり。

Therefore, the buddhas of the three times are preached by the dharma in the three times, and the dharmas of the three times are preached by the buddhas in the three times. There is only “the heavens throughout,” where “before the wind,” the “the nest of tangled vines” has been “cut

155 a light for latecomers (*banshin no kōmyō* 晩進の光明): i.e., a beacon for later students.

156 Using that while hating this — it is just, *what’s the point?* (*shako o kiraute yō natō wa somosan naru nomi nari* 這箇をきらふて用那頭は作麼生なるのみなり): Perhaps meaning that it does not make sense to prefer “throughout the heavens” to the “blazing flames.”

157 far removed from the place of the Sage (*ko shō hō on* 去聖方遠); far removed from the time of the Sage (*ko shō ji on* 去聖時遠): i.e., at a great distance in time and space from Buddha Śākyamuni. The latter phrase seems the more common in Buddhist literature, though neither occurs elsewhere in the *Shōbōgenzō*.

through.”<sup>158</sup> “A single word” has obviously “seen through” them — both “Vimalakīrti” and not Vimalakīrti.<sup>159</sup> Therefore, the dharma preaches the buddhas, the dharma practices the buddhas, the dharma verifies the buddhas. The buddhas preach the dharma, the buddhas practice the buddhas, the buddhas become buddhas. Such, in all, is the department of the practicing buddha. “Throughout the heavens,” throughout the earth, throughout the past, throughout the present, “*the one who gets it does not treat it lightly; the one who clarifies it, does not use it cheaply.*”<sup>160</sup>

{1:75}

正法眼藏行佛威儀第六

Treasury of the True Dharma Eye  
Department of the Practicing Buddha  
Number 6

[Ryūmonji MS:]

仁治二年辛丑十月中旬、記于觀音導利興聖寶林寺。沙門道元  
*Recorded at Kannon Dōri Kōshō Hōrin Monastery; middle third of the  
tenth month of the junior metal year of the ox, the second year of Ninji  
[November 1241]. The Śramaṇa Dōgen*<sup>161</sup>

158 “the heavens throughout,” where “before the wind,” the “the nest of tangled vines” has been “cut through” (*kattō ka no, fūzen ni sendan suru gōten* 葛藤窠の、風前に剪斷する 互天): Taking *sendan suru* 剪斷する as a passive; reading in the more obvious active voice would yield the odd, “the heavens throughout that the nest of tangled vines cuts through before the wind.” For “tangled vines” (*kattō* 葛藤), see Supplementary Notes. Here and in the following sentence, Dōgen is commenting on the final lines of Yuanwu’s verse, quoted above, section 30:

風前剪斷葛藤窠、一言勘破維摩詰。

Before the wind, they cut through the nest of tangled vines;

With a single word, they see through Vimalakīrti.

159 both “Vimalakīrti” and not Vimalakīrti (*Yuimakitsu o mo hi Yuimakitsu o mo* 維摩詰をも非維摩詰をも): Presumably, both Vimalakīrti and others, though whether Dōgen may have anyone particular in mind here is unclear.

160 “the one who gets it does not treat it lightly; the one who clarifies it, does not use it cheaply” (*tokusha fukeibi, myōsha fusen’yō* 得者不輕微、明者不賤用): A saying, quoted here in Chinese, of Yunju Daoying 雲居道膺 (*Liandeng huiyao* 聯燈會要, ZZ.136:797a5).

161 The sixty-chapter *Shōbōgenzō* lacks a colophon for this chapter.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 7

One Bright Pearl

*Ikka myōju*

一顆明珠

# One Bright Pearl

## *Ikka myōju*

### INTRODUCTION

This chapter, written at Kōshōji in the early summer of 1238, marks the beginning of Dōgen's serious work on the *Shōbōgenzō* texts. It occurs as number 7 in both the sixty- and seventy-five-chapter compilations and as number 4 in the Honzan edition.

“One Bright Pearl” is devoted entirely to a single saying of the Tang-dynasty monk Xuansha Shibeī 玄沙師備 (835-908): “All the worlds in the ten directions are one bright pearl.” The pearl has a rich metaphorical life in Buddhist literature: as the luminous consciousness on the floor of the ocean of mind, as the wish-fulfilling jewel held by the dragon, as the perfect self rolling freely round the bowl of the world. Here, everything everywhere is such a pearl. Hence, Dōgen can say toward the end of his essay that merely to know this is itself the bright pearl, even to doubt this is the bright pearl.

## 正法眼藏第七

Treasury of the True Dharma Eye  
Number 7

## 一顆明珠

## One Bright Pearl

[07:1] {1:76}

娑婆世界大宋國、福州玄沙山院宗一大師、法諱師備、俗姓者謝なり。在家のそのかみ釣魚を愛し、舟を南臺江にうかべて、もろもろのつり人にならひけり。不釣自上の金鱗を不待にもありけん。唐の感通のはじめ、たちまちに出塵をねがふ。舟をすてて山にいる、そのとし三十歳になりけり。浮世のあやうきをさと、佛道の高貴をしりぬ。つひに雪峰山にのぼりて、眞覺大師に参じて、晝夜に辦道す。

Great Master Zongyi of Mount Xuansha Cloister, in Fuzhou, Land of the Great Song, in the Sahā world: his dharma name was Shibei; his lay surname was Xie.<sup>1</sup> As a householder, he loved fishing and went out in a boat on the Nantai River with the fishermen.<sup>2</sup> It seems he did not wait for the golden-scaled one that rises of itself without being caught.<sup>3</sup> At the beginning

1 **Great Master Zongyi of Mount Xuansha Cloister, in Fuzhou, Land of the Great Song, in the Sahā world** (*Shaba sekai Daisōkoku, Fukushū Genshasan'in Sōitsu daishi* 娑婆世界大宋國、福州玄沙山院宗一大師): I.e., Xuansha Shibei 玄沙師備 (835-908). “The Sahā World” (*Shaba sekai* 娑婆世界; S. *sahā-loka-dhātu*) is our world, “the realm to be endured,” in which Buddha Śākyamuni teaches. Fuzhou 福州 is in present-day Fujian.

2 **As a householder, he loved fishing** (*zaike no sonokami chōgyo o ai shi* 在家のそのかみ釣魚を愛し): The biographical description in this section seems to be drawn from Xuansha’s notice in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:343c25-26). Dōgen discusses Xuansha’s own reference to his fishing in the “Henzan” 遍参 chapter of the *Shōbōgenzō*.

**Nantai River** (*Nandai kō* 南臺江) is the name given to the Min River 閩江 at the point where it runs beneath Mount Diaotai 釣臺山 in Fujian.

3 **golden-scaled one that rises of itself without being caught** (*fuchō jijō no konrin* 不釣自上の金鱗): The mysterious golden-scaled fish is a common topic of Chan conversations. “To rise of itself without being caught” (*fuchō jijō* 不釣自上) may reflect the words of Dōgen’s teacher, Tiantong Rujing 天童如淨 (1162-1227) (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:127a17):

盡大地人不釣自上

People of all the whole earth rise of themselves without being caught.

Dōgen uses the same image, “rising of itself before being caught” (*michō sen jō* 未釣先上), in his discussion of Xuansha in “Shōbōgenzō henzan” 正法眼藏遍参.

of the Xiantong era of the Tang, he suddenly felt the desire to leave the dusty world.<sup>4</sup> Abandoning his boat, he entered the mountains.<sup>5</sup> He was thirty years of age. He understood the perils of the floating world and knew the great worth of the way of the buddhas. Eventually, he climbed Mount Xuefeng and, studying with Great Master Zhenjue, pursued the way day and night.<sup>6</sup>

[07:2]

あるとき、あまねく諸方を参徹せんため、囊をたづさへて出嶺するちなみに、脚指を石に築著して流血し痛楚するに、忽然として猛省していはく、是身非有、痛自何來。すなはち雪峰にかへる。

One time, in order widely to study [under masters] in all quarters, he was leaving the ridge with his bag in his hand when he stubbed his toe on a rock.<sup>7</sup> Bleeding and in pain, he suddenly reflected earnestly, saying, “*If this body doesn’t really exist, where does the pain come from?*” Thereupon, he returned to Xuefeng.

[07:3]

雪峰とふ、那箇是備頭陀。玄沙いはく、終不敢誑於人。

Xuefeng asked, “*What is this Bei Dhūta?*”

Xuansha said, “*I would never fool anyone.*”<sup>8</sup>

[07:4] {1:77}

このことばを、雪峰ことに愛していはく、たれかこのことばをもたざらん、たれかこのことばを道得せん。

These words, Xuefeng especially liked and said, “Who does not possess these words? Yet who could say these words?”<sup>9</sup>

4 **Xiantong era of the Tang** (*Tō no kantsū* 唐の感通): The Xiantong era covers the years 860-875.

5 **he entered the mountains** (*yama ni iru* 山にいる): Japanese equivalent of a Chinese expression (*rushan* 入山) regularly used for joining a monastic community.

6 **Great Master Zhenjue** (*Shinkaku daishi* 眞覺大師): i.e., Xuefeng Yicun 雪峰義存 (822-908). Mount Xuefeng (*Seppōzan* 雪峰山) is located near Fuzhou in present-day Fujian.

7 **One time, in order widely to study [under masters] in all quarters** (*aru toki, amaneku shohō o santetsu sen tame* あるとき、あまねく諸方を参徹せんため): This anecdote represents a Japanese retelling of a passage appearing in the *Liandeng huiyao* 聯燈會要 (ZZ.136:818b3-6) and other sources.

8 **“What is this Bei Dhūta?”** (*nako ze Bi zuda* 那箇是備頭陀): The Chinese *toutuo* (J. *zuda* 頭陀) transliterates Sanskrit *dhūta*, used in reference to the practice of austerities. According to his biography, Xuansha earned this sobriquet for his strict practice. Xuefeng is expressing surprise at Xuansha’s comings and goings. Some readers take Xuansha’s response here as a passive: “I would never be deceived by anyone.”

9 **“Who does not possess these words?”** (*tare ka kono kotoba o motazaran* たれかこ



[07:5]

雪峰さらにとふ、備頭陀、なんぞ遍參せざる。師いはく、達磨不來東土、二祖不往西天。といふに、雪峰ことにほめき。

Xuefeng further asked, “Bei Dhūta, why don’t you go on extensive study?”<sup>10</sup>

The Master said, “*Dharma didn’t come to the Land of the East; the Second Ancestor didn’t go to Sindh in the West.*”<sup>11</sup>

When he said this, Xuefeng praised him even more.

[07:6]

ひごろは、つりする人にてあれば、もろもろの經書、ゆめにもかつていまだ見ざりけれども、こころざしのあさからぬをさきとすれば、かたへにこゆる志氣あらはれけり。雪峰も衆のなかにすぐれたりとおもひて、門下の角立なりとほめき。ころもは、ぬのをもちい、ひとつをかへざりければ、ももつづりにつづれりけり。はだへには、紙衣をもちいけり。艾草をもきけり。雪峰に參ずるほかは、自餘の知識をとぶらはざりけり。しかあれども、まさに師の法を嗣するちから辨取せりき。

Since he had always been a fisherman, [Xuansha] had never seen books even in his dreams; yet because he made depth of commitment his priority, he displayed a determination beyond that of his peers. Xuefeng, too, thought that he stood out in his assembly and praised him as pre-eminent among his followers. For his robe, he used plant fibers and, since he did not change it for another, he patched and re-patched it. Against his skin, he used a paper garment or wore mugwort fiber. Apart from studying with Xuefeng, he visited no other wise friends. And yet he certainly acquired the authority to inherit the dharma of his master.

[07:7]

つひにみちをえてのち、人にしめすにいはく、盡十方世界、是一箇明珠。

After he eventually attained the way, in instructing people he would say, “*All the worlds in the ten directions are one bright pearl.*”

\* \* \* \* \*

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のことばをもたざらん): Xuefeng’s words, given here in Japanese, do not appear in the standard accounts of this episode, and Dōgen’s source for them is uncertain.

10 **Xuefeng further asked** (*Seppō sara ni tou* 雪峰さらにとふ): A continuation of the preceding quotation (from ZZ.136:818b6-8).

11 “**Dharma**” (*Daruma* 達磨): i.e., Bodhidharma, said to have brought the Zen lineage from India (“Sindh in the West”; *Saiten* 西天) to China (“the Land of the East”; *Tōdo* 東土) and to have transmitted it there to the Second Ancestor, Huike 慧可.

[07:8]

ときに、僧問、承和尚有言、盡十方世界、是一顆明珠。學人如何會得。師曰、盡十方世界、是一顆明珠、用會作麼。師、來日却問其僧、盡十方世界、是一顆明珠、汝作麼生會。僧曰、盡十方世界、是一顆明珠、用會作麼。師曰、知汝向黑山鬼窟裏作活計。

Once, a monk asked him, “I’ve heard that you say, ‘All the worlds in the ten directions are one bright pearl.’ How is your student to understand it?”<sup>12</sup>

The Master said, “All the worlds in the ten directions are one bright pearl. What’s the use of understanding it?”

The next day the Master in his turn asked the monk, “All the worlds in the ten directions are one bright pearl. How do you understand it?”

The monk said, “All the worlds in the ten directions are one bright pearl. What’s the use of understanding it?”

The Master said, “Now I know that you make your living inside the ghost cave at the Black Mountains.”<sup>13</sup>

[07:9] {1:78}

いま道取する盡十方世界、是一顆明珠、はじめて玄沙にあり。その宗旨は、盡十方世界は、廣大にあらず、微小にあらず、方圓にあらず、中正にあらず、活鱖鱖にあらず、露廻廻にあらず。さらに、生死去來にあらざるゆえに生死去來なり。恁麼のゆえに、昔日曾此去にして而今從此來なり。究辦するに、たれか片片なりと見徹するあらん、たれか兀兀なりと撿擧するあらん。

The words spoken here, “All the worlds in the ten directions are one bright pearl,” originate with Xuansha. Their essential point is that “all the worlds in the ten directions” are not vast, are not minute, are not square or round, are not centered and upright, are not brisk and lively, are not everywhere exposed.<sup>14</sup> Furthermore, because they are not birth and death, coming and going, they are birth and death, coming and go-

12 **Once, a monk asked him** (*toki ni, sō mon* ときに、僧問): Dōgen here switches into Chinese to quote the following conversation, which can be found, e.g., at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:346c16-21), as well as in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:132, case 15). See Supplementary Notes, s.v. “One bright pearl.”

13 **the ghost cave at the Black Mountains** (*Kokusan kikutsu* 黑山鬼窟): A common image in Zen literature for the confines of fixed intellectual or spiritual positions; see Supplementary Notes, s.v. “Ghost cave.”

14 **brisk and lively** (*kappatsupatsu* 活鱖鱖): A loose rendering of a common Chinese idiom expressing the quick, powerful movements of a fish.

**everywhere exposed** (*rokaikai* 露廻廻, also read *roe’e* or *rokeikei* and written 露廻廻 or 露回回) can mean either “clearly visible” or “visible far and wide.”

ing.<sup>15</sup> This being so, “*Once, in the past, he left from this*”; now, he comes through this.<sup>16</sup> When we exhaustively examine them, who would discern that they are in pieces? Who would propose that they are firmly fixed?<sup>17</sup>

[07:10]

盡十方といふは、逐物爲己、逐己爲物の未休なり。情生智隔を隔と道取る、これ回頭換面なり、展事投機なり。逐己爲物のゆえに、未休なる盡十方なり。機先の道理なるゆえに、機要の管得にあまれることあり。

“All the worlds in the ten directions” means that *pursuing things as the self and pursuing the self as a thing* are without rest.<sup>18</sup> To call “when feelings arise and wisdom is blocked” a “blockage” — this is *turning the head and changing the face*; it is *divulging the matter and achieving accord*.<sup>19</sup> Because they are “*pursuing things as the self*,” they are “all ten

15 **birth and death, coming and going** (*shōji korai* 生死去來): An expression appearing often in Zen texts and in the *Shōbōgenzō* for the process of reincarnation, as in the saying used several times by Dōgen, “birth and death, coming and going, are the true human body” (*shōji korai shinjitsu nintai* 生死去來眞實人體). See Supplementary Notes, s.v. “True human body.”

16 “*Once, in the past, he left from this*”; now, he comes through this (*sekijitsu zō shi ko ni shite, nikon jū shi rai nari* 昔日曾此去にして、而今從此來なり): Dōgen here mixes Japanese and Chinese syntax in a sentence likely reflecting the words of Rujing 如淨 (*Rujing hoshang yulu* 如淨和尚語錄, T.2002A.48:126a12-13). In his second tenure as abbot of Jingci Monastery 淨慈寺, pointing to the gate of the monastery (and referring to himself by his monastery name), Rujing said,

昔日淨慈曾此去。淨慈從此又還來。

Once, in the past, Jingci left from this;

Once again, Jingci has come back through this.

Dōgen’s own sentence here may represent an explanation of why he has said that “all the worlds” both do and do not “come and go”: i.e., because they are “all the worlds,” all the “coming and going” takes place within them.

17 **in pieces** (*henpen* 片片); **firmly fixed** (*gotsugotsu* 兀兀): The former is a common term seen perhaps most often in the expression “the bare mind in pieces” (*sekishin henpen* 赤心片片); see Supplementary Notes, s.v. “Bare mind in pieces.” The latter is a term associated especially with both the posture and mental state of seated meditation; see Supplementary Notes, s.v. “Sit fixedly.”

18 **pursuing things as the self and pursuing the self as a thing** (*chiku motsu i ko, chiku ko i motsu* 逐物爲己、逐己爲物): Dōgen here switches to Chinese, as if quoting a saying, but there is no known source; possibly reflecting a common saying found in the Chan corpus (see, e.g., the words of Jingqing Daofu 鏡清道愆 [864-937], *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:349c13-14; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:270, case 286):

衆生顛倒、迷己逐物。

Living beings are perverse: losing sight of themselves, they pursue things.

19 “**when feelings arise and wisdom is blocked**” (*jōshō chikyaku* 情生智隔): After the saying discussed in a conversation between an unnamed monk and Baoci Zangxu 報慈藏嶼 (dates unknown), (*Liandeng huiyao* 聯燈會要, ZZ.136:853b8-9):

directions” “without rest.” Because they are a principle before their functioning, they can exceed our control of the essence of their functioning.<sup>20</sup>

[07:11]

は一顆珠は、いまだ名にあらざれども道得なり。これを名に認じきたることあり。一顆珠は直須萬年なり、亙古未了なるに亙今到來なり。身今あり、心今ありといへども、明珠なり。彼此の草木にあらず、乾坤の山河にあらず、明珠なり。

“This one pearl,” though not a name, is a saying, and this has sometimes been recognized as a name.<sup>21</sup> “One pearl” is “*it would surely take ten thousand years*.”<sup>22</sup> It is “the past throughout is not yet over when the present throughout has already arrived.”<sup>23</sup> While there is a present of the

僧問、承古有言、情生智隔、想變體殊。只如情未生時如何。師云、隔。

A monk asked, “I’ve heard the ancients had a saying, ‘When feelings arise, wisdom is blocked; when thoughts change, the substance is isolated.’ How about when feelings have not yet arisen?”

The Master said, “Blocked.”

**turning the head and changing the face** (*kaitō kanmen* 回頭換面): Also read *uitō kanmen*. A common expression in Zen literature interpreted along various different lines; here, perhaps, conveying the inseparability or interdependence of wisdom and its blockage. See Supplementary Notes, s.v. “Turning the head and changing the face.”

**divulging the matter and achieving accord** (*tenji tōki* 展事投機): Two terms regularly occurring together in Zen literature, the former used for expressions of what one really thinks; the latter, for matching the understanding of one’s interlocutor (often the master); see Supplementary Notes, s.v. “Divulging the matter and achieving accord.”

20 **Because they are a principle before their functioning, they can exceed our control of the essence of their functioning** (*kisen no dōri naru yue ni, kiyō no kantoku ni amareru koto ari* 機先の道理なるゆえに、機要の管得にあまれることあり): Perhaps meaning that, because “all the worlds in the ten directions” precede their phenomenal activity, their essential nature cannot be fully understood through that activity. The translation strains to preserve the lexical parallel between *kisen* 機先 (“prior to their function”) and *kiyō* 機要 (“essence of their function”).

21 **“This one pearl,” though not a name, is a saying** (*ze ikka ju wa, imada na ni arazaredomo dōtoku nari* 一顆珠は、いまだ名にあらざれども道得なり): Reading the copula *ze* 是 of Xuansha’s “is one pearl” as the pronoun “this” (*kono* この). The sense of “name” (*na* 名) here is uncertain; perhaps the point is that “one pearl” is not a technical term, but its use in this saying has led to its treatment as such.

22 **“it would surely take ten thousand years”** (*jikishu bannen* 直須萬年): Reflecting a saying attributed to Shishuang Chingzhu 石霜慶諸 (807-888) appearing elsewhere in the *Shōbōgenzō* and recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:166, case 85); see Supplementary Notes, s.v. “It would surely take ten thousand years.”

23 **“the past throughout is not yet over when the present throughout has already arrived”** (*gōko miryō naru ni gōkon tōrai* 亙古未了なるに亙今到來): From the expression “throughout the past and throughout the present” (*gōko gōkon* 亙古亙今), a common idiom for extension through all history.

body and a present of the mind, they are the “bright pearl.”<sup>24</sup> It is not the grasses and trees of here and there; it is not the mountains and rivers of heaven and earth: it is the “bright pearl.”<sup>25</sup>

[07:12] {1:79}

學人如何會得。この道取は、たとひ僧の弄業識に相似せりとも、大用現は大軌則なり。すすみて一尺水、一尺波を突兀ならしむべし。いはゆる一丈珠、一丈明なり。

“*How is your student to understand it?*” This saying, though it resembles the monk’s playing with karmic consciousness, is “*the manifestation of the great function*” is the great rule.<sup>26</sup> Going further, “one foot of water” should thrust up one foot of wave: that is, ten feet of pearl is ten feet of bright.<sup>27</sup>

[07:13]

いはゆるの道得を道取するに、玄沙の道は、盡十方世界、は一顆明珠、用會作麼なり。この道取は、佛は佛に嗣し、祖は祖に嗣す、玄沙は玄沙に嗣する道得なり。嗣せざらんと廻避せんに、廻避のところなかるべきにあらざれども、しばらく灼然廻避するも、道取生あるは、現前の蓋時節なり。

In making his statement, Xuansha’s words are, “*All the worlds in the ten directions are one bright pearl. What’s the use of understanding it?*” This saying is a statement that buddhas inherit from buddhas, ancestors inherit from ancestors, Xuansha inherits from Xuansha. When he tries to avoid inheriting it, although it is not that it could not be avoided, even if

24 **there is a present of the body and a present of the mind** (*shinkon ari, shinkon ari* 身今あり、心今あり): Perhaps merely a playful way of saying “the present body and mind,” this could also be parsed, “the body exists in the present; the mind exists in the present.”

25 **it is the “bright pearl”** (*myōju nari* 明珠なり): The subject is not expressed; the translation takes it as “this one pearl.”

26 **playing with karmic consciousness** (*rō gosshiki* 弄業識): A common expression in Zen literature for being caught up in deluded thoughts; see Supplementary Notes, s.v. “Karmic consciousness.”

“**manifestation of the great function**” is the great rule (*daiyū gen ze dai kisoku* 大用現是大軌則): Perhaps suggesting that the monk’s seemingly routine question is expressing “the great function.” A reversal of the set phrase, the “manifestation of the great function does not abide in rules”; see Supplementary Notes, s.v. “Manifestation of the great function.”

27 **“one foot of water” should thrust up one foot of wave** (*isshaku sui, isshaku ha o totsugotsu narashimu beshi* 一尺水、一尺波を突兀ならしむべし): Perhaps suggesting that the monk’s question, while shallow, is complete. This and the following clause are likely playing on a line of verse found in the *Hongzhi chanshi guanglu* 宏智禪師廣錄 (T.2001.48:19a25):

一尺水一丈波。

One foot of water and ten feet of wave.

for the moment he does clearly avoid it, this saying is present in all time right before us.<sup>28</sup>

[07:14]

玄沙、來日問其僧、盡十方世界、是一顆明珠、汝作麼生會。

*The next day Xuansha asked the monk, “All the worlds in the ten directions are one bright pearl. How do you understand it?”*

[07:15]

これは道取す、昨日説定法なる、今日二枚をかりて出氣す。今日説不定法なり、推倒昨日點頭笑なり。

This says, “Yesterday, I preached a fixed dharma”; today, I’m borrowing the pair to exhale.<sup>29</sup> It is, “Today, I’m preaching an indeterminate dharma”; it is, overturning yesterday, I’m nodding and laughing.<sup>30</sup>

28 **this saying is present in all time right before us** (*dōshushō aru wa, genzen no gaijsetsu nari* 道取生あるは、現前の蓋時節なり): A tentative translation of a sentence difficult to interpret. Perhaps the sense is that, while Xuansha might have spoken otherwise (and thus “avoided inheriting” the saying), the saying itself is always before us. The expression *dōshushō* 道取生 (also read *dōshusei*) should be taken simply as “saying,” the graph *shō* 生 functioning here as an emphatic colloquial suffix. The unusual expression *gaijsetsu* 蓋時節, translated here as “all time,” is likely constructed after terms like *gaiten* 蓋天 (“the whole of heaven”) or *gaichi* 蓋地 (“all of earth”).

29 **“Yesterday, I preached a fixed dharma”** (*sakujitsu setsu jōhō* 昨日説定法); **“Today, I’m preaching an indeterminate dharma”** (*konnichi setsu fujōhō* 今日説不定法): After words attributed to Buddha Śākyamuni in the *Liandeng huiyao* 聯燈會要 (ZZ.136:443b9-11):

世尊因外道問、昨日説何法。云説定法。外道云、今日説何法、云説不定法。外道云、昨日説定法。今日何故説不定法。云昨日定。今日不定。

The World-Honored One was once asked by a follower of an other path, “What dharma did you preach yesterday?”

He said, “I preached a fixed dharma.”

The follower said, “What dharma do you preach today?”

He said, “I’m preaching an indeterminate dharma.”

The follower said, “Yesterday, you preached a fixed dharma. Why are you preaching an indeterminate dharma today?”

He said, “Yesterday was fixed. Today is not fixed.”

**I’m borrowing the pair to exhale** (*nimai o karite shukki su* 二枚をかりて出氣す): “The pair” (*nimai* 二枚) here likely refers to the lips and “exhale” (*shukki* 出氣), to speaking. The construction parallels the expression, found in the “Shōbōgenzō shinjin gakudō” 正法眼藏身心學道, “to borrow the nostrils of the buddhas and ancestors and exhale through them” (*busso no bikū o karite shukki seshime* 佛祖の鼻孔をかりて出氣せしめ); see Supplementary Notes, s.v. “Nose.”

30 **I’m nodding and laughing** (*tentō shō* 點頭笑): A common fixed idiom, more often in reverse order, “laughing and nodding” (*shō tentō* 笑點頭).

[07:16]

僧曰、盡十方世界、是一顆明珠、用會作麼。

*The monk said, “All the worlds in the ten directions are one bright pearl. What’s the use of understanding it?”*

[07:17]

いふべし、騎賊馬逐賊なり。古佛爲汝説するには、異類中行なり。しばらく回光返照すべし、幾箇枚の用會作麼かある。試道するには、乳餅七枚、菜餅五枚なりといへども、湘之南、潭之北の教行なり。

We should say this is *riding the bandit’s horse to chase the bandit*.<sup>31</sup> When the old buddha preaches for your sake, “he moves among different types.”<sup>32</sup> You should for a bit turn the light around and shine it back: how many instances are there of “what’s the use of understanding it”?<sup>33</sup> To try to say something, while it might be seven milk cakes and five vegetable cakes, would be a teaching and practice “south of Xiang and north of Tan.”<sup>34</sup>

31 **riding the bandit’s horse to chase the bandit** (*ki zokuba chiku zoku* 騎賊馬逐賊): A common idiom (occurring with various verbs for “pursue”) for turning a statement back on the interlocutor.

32 **When the old buddha preaches for your sake, “he moves among different types”** (*kobutsu i nyo setsu suru ni wa, irui chū gyō nari* 古佛爲汝説するには、異類中行なり): The translation takes “you” (*nyo* 汝) here to refer to the monk in the story and, though the comments could be read otherwise, treats this entire section as Dōgen’s direct address to him. “He moves among different types” (*irui chū gyō* 異類中行) is a fixed expression, occurring often in Dōgen’s writings, typically used to indicate the salvific activities of the buddhas and bodhisattvas among the various forms of living beings; see Supplementary Notes, s.v. “Move among different types.”

33 **turn the light around and shine it back** (*ekō henshō* 回光返照): A common idiom in Zen texts used in reference to Buddhist practice as the study of the self, rather than of the external world; see Supplementary Notes.

34 **seven milk cakes and five vegetable cakes** (*nyūbyō shichimai, saibyō gomai* 乳餅七枚、菜餅五枚): Perhaps suggesting “standard fare,” “humble food.” Possibly reflecting a line in the *Rujing hoshang yulu* 如淨和尚語錄, T.2002A.48:125a22-23:

齋時三枚乳餅、七枚菜餅。

At the noon meal, three milk cakes and seven vegetable cakes.

“**south of Xiang and north of Tan**” (*Shō shi nan, Tan shi hoku* 湘之南、潭之北): From a verse by Yingzhen 應眞 (dates unknown), on Huizhong’s seamless stūpa (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:245a12):

湘之南潭之北、中有黃金充一國。

South of Xiang and north of Tan:

Between, there’s gold to fill a kingdom.

There are diverse views of the exact geographical locations of “south of Xiang” and “north of Tan” (place names most often said to refer to Xiangzhou 湘州 and Tanzhou 潭州 in present-day Hunan Province), but the sense is generally held to be “anywhere.” On such a reading, Dōgen’s point here would seem to be that, although the monk’s question may seem prosaic, it has universal significance.

[07:18]

玄沙曰、知汝向黑山鬼窟裏作活計。

*Xuansha said, “Now I know that you make your living inside the ghost cave at the Black Mountains.”*

[07:19]

しるべし、日面月面は往古よりいまだ不換なり。日面は日面とともに共出す、月面は月面とともに共出するゆえに、若六月道正是時、不可道我姓熱なり。

We should understand that, since ancient times, the face of the sun and the face of the moon have never been switched. The face of the sun emerges together with the face of the sun; the face of the moon emerges together with the face of the moon.<sup>35</sup> Hence, “If I say in the sixth month that it’s just this time, you shouldn’t say that my surname is ‘Hot.’”<sup>36</sup>

[07:20] {1:80}

しかあればすなはち、この明珠の有如無始は、無端なり。盡十方世界一顆明珠なり、兩顆三顆といはず。全身これ一隻の正法眼なり、全身これ眞實體なり、全身これ一句なり、全身これ光明なり、全身これ全心なり。全身のとき、全身の罣礙なし、圓陀陀地なり、轉轉轉なり。明珠の功德、かくのごとく見成なるゆえに、いまの見色聞聲の觀音・彌勒あり、現身説法の古佛・新佛あり。

**35 The face of the sun emerges together with the face of the sun** (*nichimen wa nichimen to tomo ni gūshutsu su* 日面は日面とともに共出す): i.e., the sun is just the sun (and the moon, just the moon). “Sun face” (*nichimen* 日面) and “moon face” (*gachimen* 月面) may also allude to two buddhas of those names given in the *Foming jing* 佛名經, or to a famous saying by Mazu Daoyi 馬祖道一 (709-788); see Supplementary Notes, s.v. “Sun face, moon face.” Here, no doubt, the reference is to Xuansha and the monk: Xuansha’s question is his question; the monk’s question is the monk’s question.

**36 “If I say in the sixth month that it’s just this time, you shouldn’t say that my surname is ‘Hot.’”** (*nyaku rokugetsu dō shō ze ji, fuka dō ga shō netsu* 若六月道正是時、不可道我姓熱): The words of Yaoshan Weiyan 藥山惟儼 (751-834), found in a story recorded at *Jitai pudeng lu* 嘉泰普燈錄 (ZZ.137:110b10-13):

昔日有官人問藥山、和尚何姓。藥山云、正是時。官人罔措。下至知事處問云、適來問長老何姓。答道正是時。的當是姓箇甚麼。知事云、只是姓韓。藥山聞云、若六月道正是時、不可道我姓熱也。

Once, there was an official who asked Yaoshan, “What is the Reverend’s surname?” Yaoshan said, “Just this time.”

The official, not knowing what to make of it, went and asked a steward, “Just now, when I asked the Elder his surname, he said, ‘Just this time.’ Really, what is this surname?”

The steward said, “It’s just that his surname is Han 韓 [homophonous with *han* 寒 (‘cold’)].”

Hearing about this, Yaoshan said, “If I say in the sixth month that it’s just this time, you shouldn’t say my surname is Re 熱 [‘hot’].”



Thus, the suchness and beginninglessness of this bright pearl is limitless.<sup>37</sup> It is the one bright pearl of all the worlds in the ten directions; it is not described as “two” or “three.” Its whole body is a single true dharma eye; its whole body is the true body; its whole body is a single phrase; its whole body is radiance; its whole body is the whole mind.<sup>38</sup> When it is the whole body, it is not obstructed by the whole body.<sup>39</sup> It is round, round; it rolls round and round.<sup>40</sup> Since the virtues of the bright pearl appear like this, there are the present Avalokiteśvara and Maitreya, seeing forms and hearing sounds, there are old buddhas and new buddhas, manifesting their bodies and preaching the dharma.<sup>41</sup>

37 **the suchness and beginninglessness of this bright pearl is limitless** (*kono myōju no u nyo mushi wa, mutan nari* この明珠の有如無始は、無端なり): A tentative translation. The unusual phrase *unyo mushi* 有如無始 (rendered here “suchness and beginninglessness”) could be read “having such beginninglessness”; that Dōgen takes the four glyphs as two pairs is suggested by their recurrence in reverse order (*mushi unyo* 無始有如) at *Eihei kōroku* 永平廣錄 (DZZ.3:44, no. 67). The term *mutan* 無端 (“without limit”) can mean both “without origin” and “without reason.”

38 **a single true dharma eye** (*isseki no shōbō gen* 一隻の正法眼): Perhaps recalling the words of the ninth-century figure Changsha Jingcen 長沙景岑 (dates unknown); see Supplementary Notes, s.v. “All the worlds in the ten directions are the single eye of the śramaṇa.”

**true body** (*shinjitsu tai* 眞實體): Perhaps recalling Xuansha’s own words (e.g., at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:196, case 131):

盡十方界是箇眞實人體。

All the worlds in the ten directions are this true human body.

See Supplementary Notes, s.v. “True human body.”

**radiance** (*kōmyō* 光明): A term regularly used for the nimbus surrounding the body of a buddha.

39 **not obstructed by the whole body** (*zenshin no keige nashi* 全身の罣礙なし): Literally, “there is no obstruction of the whole body,” perhaps meaning that it is not limited to, or by, its totality.

40 **It is round, round; it rolls round and round** (*en dadachi nari, ten rokuroku nari* 圓陀陀地なり、轉轆轤なり): Loose translation of two idiomatic expressions with the repetitive sounds *dada* and *rokuroku*, the former expressing perfect roundness, the latter free rotation.

41 **the present Avalokiteśvara and Maitreya, seeing forms and hearing sounds** (*ima no kenshiki monshō no Kannon Miroku ari* いまの見色聞聲の観音・彌勒あり): A characterization of these two bodhisattvas perhaps inspired by the fact that the former’s name means “perceiver of sound (i.e., the voices of his supplicants).”

**manifesting their bodies and preaching the dharma** (*genshin seppō* 現身說法): Recalling a famous passage in the *Pumen* 普門 chapter of the *Lotus Sūtra*; see Supplementary Notes, s.v. “Manifesting a body to preach the dharma.”

## [07:21]

正當恁麼時、あるひは虚空にかかり、衣裏にかかる、あるひは領下にをさめ、髻中にをさむる、みな盡十方世界一顆明珠なり。ころものうらにかかるを様子とせり、おもてにかけんと道取することなかれ。髻中・領下にかかるを様子とせり、髻表・領表に弄せんと擬することなかれ。醉酒の時節にたまをあたふる親友あり、親友にはかならずたまをあたふべし。たまをかけらるる時節、かならず醉酒するなり。既是恁麼は、盡十方界にてある一顆明珠なり。

At this very moment, hanging in empty space or hanging inside a garment, tucked under the chin or tucked in the topknot — these are all the one bright pearl of all the worlds in the ten directions.<sup>42</sup> To be hanging inside your garment represents the standard; do not say, “Let’s hang it outside.” To be in the topknot or under the chin represents the standard; do not think to play with them in front of the topknot or in front of the chin. There is a close friend who gives a jewel when one is drunk; he always gives the jewel to his close friend. When the jewel is hung, he is always drunk. “*Since you are such*” is the one bright pearl of all the worlds in the ten directions.<sup>43</sup>

## [07:22]

しかあればすなはち、轉・不轉のおもてをかへゆくににたれども、すなはち明珠なり。まさに、たまはかくありけるとして、すなはちこれ明珠なり。明珠は、かくのごとくきこゆる聲色あり。既得恁麼なるには、われは明珠にはあらじとたどらるるは、たまにはあらじとうたがはざるべきなり。たどり、うたがひ、取舍する作・無作も、ただしばらく小量の見なり、さらに小量に相似ならしむるのみなり。

Therefore, although it seems to change its appearance as it spins or does not spin, it is the bright pearl. To know that there truly is a pearl like this — this itself is the bright pearl. The bright pearl has sound and

42 **hanging in empty space** (*kokū ni kakari* 虚空にかかり): Perhaps an allusion to the scene in the *Pusa yingluo jing* 菩薩瓔珞經 (T.656.16:1b24-25), in which priceless gems illumine the space above the Buddha and his assembly.

**hanging inside a garment** (*eri ni kakaru* 衣裏にかかる): Reference to the famous parable in the *Lotus Sūtra*, in which a friend sews a priceless gem into the lining of the garment of a man in a drunken sleep; see Supplementary Notes, s.v. “Jewel in the robe.”

**tucked under the chin** (*ganka ni osame* 領下にをさめ): Allusion to the black dragon of Chinese lore that holds a gem beneath its chin (see, e.g., *Zhuangzi* 莊子, Lie Yukou 列御寇, KR.5c0126.032.9a).

**tucked in the topknot** (*keichū ni osamuru* 髻中にをさむる): Reference to the *Lotus Sūtra* metaphor of the sūtra as the jewel in the king’s topknot; see Supplementary Notes, s.v. “Jewel in the topknot.”

43 “**Since you are such**” (*ki ze inmo* 既是恁麼): Likely an allusion, repeated below, to the famous saying attributed to Yunju Daoying 雲居道膺 (d. 902); see Supplementary Notes, s.v. “Such a person.”

form that is perceived like this. When they “have got such,” those who confusedly think, “we are not the bright pearl,” should be without doubts about not being the pearl.<sup>44</sup> The actions and non-actions of being confused and doubting, accepting and rejecting — these are just temporary small views; going further, they are just making it resemble something small.<sup>45</sup>

[07:23] {1:81}

愛せざらんや、明珠かくのごとくの彩光きはまりなきなり。彩彩光光の片片條條は、盡十方界の功德なり、たれかこれを撓奪せん、行市に埒をなぐる人あらず、六道の因果に不落・有落をわづらふことなかれ。不昧本來の頭正尾正なる、明珠は面目なり、明珠は眼睛なり。

Can you not but love it? The colorful lights like this of the bright pearl are boundless. Each bit and each ray of each color and each light is a virtue of all the worlds in the ten directions. Who could seize them? In the market, there is no one who would toss out a tile.<sup>46</sup> Do not worry about falling or not falling into the cause and effect of the six paths.<sup>47</sup> Our not

44 “have got such” (*ki toku inmo* 既得恁麼): Variation on Yunju’s verse cited above, Note 43.

45 going further, they are just making it resemble something small (*sara ni shōryō ni sōji narashimuru nomi nari* さらに小量に相似ならしむるのみなり): The object of the causative here is unstated; presumably, “the bright pearl.”

46 Who could seize them? In the market, there is no one who would toss out a tile (*tare ka kore o zandatsu sen, kōshi ni kawara o naguru hito arazu* たれかこれを撓奪せん、行市に埒をなぐる人あらず): Taking the verb *zandatsu* 撓奪 here in the sense “to take by force” (or, perhaps, “to have one’s way with”); in his immediately following reference to the “market” (*kōshi* 行市), Dōgen seems to be recalling the phrase, occurring several times in the *Shōbōgenzō*, “to dominate the market” (*zandatsu kōshi* 撓奪行市; perhaps in the sense “to control prices”) — as in the saying of Xuansha Shibei 玄沙師備 recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:146, case 38); see Supplementary Notes, s.v. “Dominate the market.” “Toss out a tile” translates Dōgen’s Japanese rendering of a Chinese expression from the idiom, “to toss out a tile and take in a jade” (*hōsen ingyoku* 抛甄引玉), in literary usage, a polite way to ask another for a capping verse for your poem, and by extension, as typically in Zen dialogues, to get back more than you offered. See Supplementary Notes, s.v. “Tossing out a tile and taking in a jade.”

47 falling or not falling into the cause and effect of the six paths (*rokudō no inga ni furaku uraku o wazurau koto nakare* 六道の因果に不落有落をわづらふことなかれ): Allusion to the famous tale of Baizhang Huaihai 百丈懷海 (749-814) and the teacher who was reborn as a fox for saying that the person of great practice “does not fall into cause and effect” (*furaku inga* 不落因果). (See, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:495a9-b2; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 102).

six paths (*rokudō* 六道): I.e., the six states of rebirth in *samsāra*; see Supplementary Notes, s.v. “Six paths.”

being in the dark about the fundamental is true from head to tail; the bright pearl is its face; the bright pearl is its eye.<sup>48</sup>

[07:24]

しかあれども、われもなんども、いかなるかこれ明珠、いかなるかこれ明珠にあらざるとしらざる百思・百不思は、明明の草料をむすびきたれども、玄沙の法道によりて、明珠なりける身心の様子をも、きき、しり、あきらめつれば、心これわたくしにあらず、起滅をたれとしてか、明珠なり、明珠にあらざる、と取舍にわづらはん。たとひたどりわづらふも、明珠にあらぬにあらず。明珠にあらぬがありておこさせける行にも念にもにてはあらざれば、ただまさに黒山鬼窟の進歩退歩、これ一顆明珠なるのみなり。

Nevertheless, while neither you nor I knows what is the bright pearl and what is not the bright pearl, a hundred thinkings and a hundred not-thinkings have bundled the perfectly clear fodder.<sup>49</sup> But, thanks to the dharma words of Xuansha, we have heard about and clarified the status of body and mind as the bright pearl; therefore, the mind is not our own, and exactly as whom its arising and ceasing is the bright pearl or is not the bright pearl — the taking and rejecting of this might well worry us.<sup>50</sup> Even being confused and worrying is not not the bright pearl. Since there exists neither action nor thought brought about by what is not the bright pearl, stepping forward and stepping back in the ghost cave at the Black Mountains — this is nothing but one bright pearl.<sup>51</sup>

48 **Our not being in the dark about the fundamental is true from head to tail** (*fumai honrai no zushin bishin naru* 不昧本來の頭正尾正なる): A tentative translation of a difficult clause subject to varied readings. The English here takes the phrase *fumai honrai* 不昧本來 as a verb-object expression, playing on Baizhang's opinion in the fox story that the person of great practice is "not in the dark about cause and effect" (*fumai inga* 不昧因果); the phrase might also be read "the fundamental that is not in the dark."

49 **a hundred thinkings and a hundred not-thinkings have bundled the perfectly clear fodder** (*hyaku shi hyaku fushi wa, meimei no sōryō o musubikitaredomo* 百思・百不思は、明明の草料をむすびきたれども): A complicated play with the expression "perfectly clear, the tips of the hundred grasses" (see Supplementary Notes) — as well as, perhaps, with the expression "thinking of not-thinking" (*shiryō ko fushiryō tei* 思量箇不思量底); see Supplementary Notes, s.v. "Yaoshan's not thinking." Dōgen has here replaced *sōrō* 草頭 ("tips of the grasses") with *sōryō* 草料 ("fodder"), a term regularly used for the subject of Zen discussion, somewhat as we might say "food for thought."

50 **exactly as whom its arising and ceasing is the bright pearl or is not the bright pearl — the taking and rejecting of this might well worry us** (*kimetsu o tare toshite ka myōju nari, myōju ni arazaru to shusha ni wazurawan* 起滅をたれとしてか、明珠なり、明珠にあらざる、と取舍にわづらはん): I.e., if the mind is not our own, we might well wonder whose mind is being identified with the bright pearl.

51 **stepping forward and stepping back** (*shinpo taiho* 進歩退歩): A term appearing several times in the *Shōbōgenzō*; it can indicate movement forward and back but also all activities, motion and rest, etc.; see Supplementary Notes, s.v. "Stepping forward and stepping back."

正法眼藏一顆明珠第七

Treasury of the True Dharma Eye  
One Bright Pearl  
Number 7[Tōunji MS:]<sup>52</sup>

爾時嘉禎四年四月十八日、在雍州宇治縣觀音導利興聖寶林寺示衆  
*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery, Uji*  
*District, Yōshū; eighteenth day, fourth month, fourth year of Katei*  
*[2 June 1238]*

寬元元年癸卯閏七月二十三日、書寫于越州吉田郡志比莊吉峰寺院主房。  
 侍者比丘懷奘  
*Copied at the residence of the head of cloister, Kippō Monastery, Shihi*  
*Estate, Yoshida District, Esshū; twenty-third day, intercalary seventh*  
*month of the junior water year of the rabbit, the first year of Kangen*  
*[8 September 1243].*  
*The acolyte, Bhikṣu Ejō*

嘉慶三年二月三日、在永平寺衆寮奉書寫之。宗吾  
*Copied this as a memorial offering in the common quarters of Eihei*  
*Monastery; third day, second month, third year of Kakyō*  
*[1 March 1389].*  
*Sōgo*<sup>53</sup>

52 The MSS of the seventy-five-chapter compilation lack colophons for this chapter.

53 **Sōgo** 宋吾: 1343-1406, ninth abbot of Eihei-ji.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 8

The Mind Cannot Be Got

*Shin fukatoku*

心不可得

# The Mind Cannot Be Got

## *Shin fukatoku*

### INTRODUCTION

According to its colophon, this brief essay was composed during the summer retreat of 1241, at Kōshōji, on the southern outskirts of the capital at Heiankyō (modern Kyoto). The actual date of composition, however, is subject to some doubt. The chapter occurs as number 8 in the seventy-five-chapter compilation of the *Shōbōgenzō* but is not included in the sixty-chapter compilation; instead, it is preserved as title number 4 in fascicle 1 of the so-called *Himitsu* collection of twenty-eight *Shōbōgenzō* texts. In the Honzan edition, where it appears as number 18, it is followed by another chapter of the same name (typically referred to as the “Go Shin fukatoku” 後心不可得, or the “latter” text) that was also preserved in the *Himitsu* collection, as number 3 of fascicle 1. This second version of the “Shin fukatoku” (translated below, in Volume 7, as Supplementary Text 4) bears a colophon identical with the one found in our text here, but the content is rather different.

The first half of this second work is quite similar to our text, while the second half represents material found in the “Tashin tsū” 他心通 chapter, a work of 1245 recorded as number 73 in the seventy-five-chapter compilation. It has been suggested that the “Go Shin fukatoku” was composed first, in 1241, as indicated in its colophon; while our text represents a later revision, perhaps dating from around the time that the “Tashin tsū” was written.

“The Mind Cannot Be Got” represents Dōgen’s comments on a single kōan, the famous story of the old woman selling cakes who defeated the monk Deshan Xuanjian 德山宣鑑, a leading scholar of the *Diamond Sūtra*. The Zen tradition valued this story because the victory of the old woman over the scholar monk nicely dramatized the tradition’s dismissal of book learning and church hierarchy. For his part, however, Dōgen seems disappointed by the quality of the exchange between the monk and the old woman: Deshan, he says, is quite pathetic; and for that very reason, he is unable to test the depth of the old woman’s understanding. Thus, Dōgen wonders what she might have to say if she were really challenged and offers his own suggestions on how the conversation between the two could be improved.



# 正法眼藏第八

## Treasury of the True Dharma Eye

### Number 8

#### 心不可得

#### The Mind Cannot Be Got

[08:1] {1:82}

釋迦牟尼佛言、過去心不可得、現在心不可得、未來心不可得。

*Buddha Śākyamuni said, “The past mind cannot be got; the present mind cannot be got; the future mind cannot be got.”<sup>1</sup>*

[08:2]

これ佛祖の参究なり。不可得裏に過去・現在・未來の窟籠を剝來せり。しかあれども、自家の窟籠をもちいきたれり。いはゆる自家といふは、心不可得なり。而今の思量分別は、心不可得なり。使得十二時の渾身、これ心不可得なり。佛祖の入室よりこのかた、心不可得を會取す。いまだ佛祖の入室あらざれば、心不可得の問取なし、道著なし、見聞せざるなり。經師・論師のやから、聲聞・緣覺のたぐひ、夢也未見在なり。その驗、ちかきにあり。

This is the investigation of the buddhas and ancestors. Within “cannot be got,” they have scooped out the holes of “past,” “present,” and “future.”<sup>2</sup> Nevertheless, they have been using holes of their own house.<sup>3</sup> “Their own” here means “the mind cannot be got.” The present thinking and discrimination is “the mind cannot be got”; the whole body that “employs the twelve times” is “the mind cannot be got.”<sup>4</sup> Once one en-

1 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Quoting the *Diamond Sūtra* (*Jingang bore boluomi jing* 金剛般若波羅蜜經, T.235.8:751b27-28).

2 **they have scooped out the holes of “past,” “present,” and “future”** (*kako genzai mirai no kutsurō o enrai seri* 過去・現在・未來の窟籠を剝來せり): The grammatical subject here is unexpressed; the translation takes it as “the buddhas and ancestors,” but it might as well be understood as “Buddha Śākyamuni” or “this [saying].”

3 **holes of their own house** (*jike no kutsurō* 自家の窟籠): Presumably, meaning something like, “the categories [of past, present, and future] as understood by the buddhas and ancestors.”

4 **the whole body that “employs the twelve times”** (*shitoku jūni ji no konjin* 使得十二時の渾身): The “whole body” (*konjin* 渾身; also read *konshin*) is a common expression in Dōgen’s writings for one’s entire being. The notion of “employing the twelve times” (into which the twenty-four hours of the day were traditionally divided) occurs frequently in the *Shōbōgenzō*; it comes from a popular saying attributed to the famous Tang-dynasty Chan master Zhaozhou Congshen 趙州從諗 (778-897); see Supplementary Notes, s.v. “Employ the twelve times.”

ters the rooms of the buddhas and ancestors, one understands “the mind cannot be got”; one who has yet to enter the rooms of the buddhas and ancestors does not question, or speak of, or see and hear, “the mind cannot be got.” Fellows like the *sūtra* masters and treatise masters, types like the *śrāvakas* and *pratyeka-buddhas*, have never seen this even in their dreams. The signs of this are near at hand.<sup>5</sup>

[08:3]

いはゆる徳山宣鑑禪師、そのかみ金剛般若經をあきらめたりと自稱す、あるひは周金剛王と自稱す。ことに青龍疏をよくせりと稱す。さらに十二擔の書籍を撰集せり、齊肩の講者なきがごとし。しかあれども、文字法師の末流なり。あるとき、南方に嫡嫡相承の無上の佛法あることをききて、いきどほりにたへず、經書をたづさへて山河をわたりゆく。ちなみに龍潭の信禪師の會にあへり。かの會に投ぜんとおもむく、中路に歇息せり。ときに老婆子きたりあひて、路側に歇息せり。

Chan Master Xuanjian of Deshan used to claim that he had clarified the *Diamond Prajñā Sūtra* and to style himself “Zhou, King of the Diamond.”<sup>6</sup> He especially claimed mastery of the *Qinglong Commentary*.<sup>7</sup> He further compiled twelve piculs of books and seemed without peer as a lecturer.<sup>8</sup> Nevertheless, he represents a late line of dharma masters of letters.<sup>9</sup> Once, upon hearing that, in the south, there existed an

5 **The signs of this are near at hand** (*sono ken, chikaki ni ari* その驗、ちかきにあり): A reference to the story of Deshan that Dōgen is about to relate.

6 **Chan Master Xuanjian of Deshan** (*Tokusan Senkan zenji* 徳山宣鑑禪師): Deshan Xuanjian 徳山宣鑑 (or 宣鑒, 780-865), disciple of Longtan Chongxin 龍潭崇信; his biography can be found at *Song gaoseng zhuan* 宋高僧傳 (T.2061.50:778b21); *Jingde chuangdeng lu* 景德傳燈錄 (T.2076.51:317b13). The version of the famous story of Deshan and the old woman selling cakes that Dōgen tells in Japanese here does not seem to accord exactly with any extant source; for other versions, see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:755b1-12; *Biyan lu* 碧巖錄, T.2003.48:143b23-c8.

**Diamond Prajñā Sūtra** (*Kongō hannya kyō* 金剛般若經): I.e., Kumārajīva's translation of the *Vajracchedikā-prajñā-pāramitā-sūtra* (*Jingang bore boluomi jing* 金剛般若波羅蜜經, T.235).

“Zhou, King of the Diamond” (*Shū kongō ō* 周金剛王): After Deshan's lay surname, Zhou 周.

7 **Qinglong Commentary** (*Seiryū sho* 青龍疏): Identified as the *Yuzhu Jingang bore boluomi jing xuanyan* 御注金剛般若波羅蜜經宣演 (T.2733), said to have been written at the request of the Tang Emperor Xuanzong 宣宗 by Daoyin of Qinglongsi 青龍寺道胤 (668-740).

8 **twelve piculs of books** (*jūni tan no shojaku* 十二擔の書籍): The picul (*dan* 擔) is a unit of weight equal to 100 *jīn* 斤 (“catty”); traditionally defined as what could be carried by a shoulder pole, it is often reckoned at 50 (or sometimes 60) kilograms, the exact weight varying with time and place.

9 **late line of dharma masters of letters** (*monji* [also read *moji*] *hōshi no matsuryū* 文字法師の末流): I.e., a descendant of those Buddhist teachers who simply study texts; a dismissive expression not occurring elsewhere in the *Shōbōgenzō*.

unsurpassed buddha dharma inherited by successor after successor, he was overcome by indignation; and, packing his books, he crossed mountains and rivers, eventually to encounter the community of Chan Master Xin of Longtan.<sup>10</sup> As he was headed to join this community, he paused for a rest on the road. An old woman came along and rested by the side of the road.

[08:4] {1:83}

ときに鑑講師とふ、なんぢはこれなに人ぞ。婆子いはく、われは賣餅の老婆子なり。徳山いはく、わがためにもちひをうるべし。婆子いはく、和尚、もちひをかふてなにかせん。徳山いはく、もちひをかふて點心にすべし。婆子いはく、和尚の、そこばくたづさへてあるは、それなにもものぞ。徳山いはく、なんぢきかずや、われはこれ周金剛王なり。金剛經に長ぜり、通達せずといふところなし。わがいまたづさへたるは、金剛經の解釋なり。

Lecturer Jian said, “Who are you?”

The old woman said, “I’m an old woman selling cakes.”

Deshan said, “Sell me a cake.”

The old woman said, “Why is the Reverend buying a cake?”

Deshan said, “I’m buying the cake for a refreshment.”<sup>11</sup>

The old woman said, “What is that load the Reverend is carrying?”

Deshan said, “Haven’t you heard? I’m Zhou, King of the *Diamond*. I’m an expert on the *Diamond Sūtra*. There’s nothing [in it] I haven’t penetrated. What I’m carrying here are commentaries on the *Diamond Sūtra*.”

[08:5]

かくいふをききて、婆子いはく、老婆に一問あり、和尚これをゆるすやいなや。徳山いはく、われいまゆるす、なんぢここにまかせてとふべし。婆子いはく、われかつて金剛經をきくにいはく、過去心不可得、現在心不可得、未來心不可得。いまいづれの心をか、もちひをしていかに點ぜんとかする。和尚もし道得ならんには、もちひをうるべし。和尚もし道不得ならんには、もちひをうるべからず。

Hearing him speak thus, the old woman said, “This old woman has a question. Does the Reverend grant it?”

Deshan said, “Granted. Feel free to ask.”

10 Chan Master Xin of Longtan (*Ryūtan no Shin zenji* 龍潭の信禪師): i.e., Longtan Chongxin 龍潭崇信 (dates unknown), a disciple of Tianhuang Daowu 天皇道悟 (748-807), in the lineage of Qingyuan Xingsi 青原行思.

11 “I’m buying the cake for a refreshment” (*mochii o kaute tenjin ni su beshi* もちひをかふて點心にすべし): The translation “refreshment” for *tenjin* (Mandarin *dianxin*, known in the West by the Cantonese *dimsum*) obscures the old lady’s subsequent play on the word that is the key to the story. She takes it, not as the common noun for a light snack, but as a verb-object construction meaning something like “to spark the heart,” or “to refresh the mind.”

The old woman said, “I once heard it said in the *Diamond Sūtra*, ‘The past mind cannot be got; the present mind cannot be got; the future mind cannot be got.’ Now, which mind will you refresh with the cake?<sup>12</sup> If the Reverend can answer, I’ll sell you the cake; if the Reverend can’t answer, I won’t sell you the cake.”

[08:6]

徳山、ときに茫然として、祇對すべきところをおぼえざりき。婆子、すなはち拂袖していでぬ。つひにもちひを徳山にうらず。

Deshan was at a loss and could not think of how to respond. The old woman thereupon shook out her sleeves and left.<sup>13</sup> She never sold Deshan the cake.

[08:7]

うらむべし、數百軸の釋主、數十年の講者、わづかに弊婆の一間をうるに、たちまちに負處に墮して、祇對におよぼざること。正師をみると、正師に嗣承せると、正法をきけると、いまだ正法をきかず、正師をみざると、はるかにことなるによりてかくのごとし。徳山、このときはじめていはく、晝にかけるもちひ、うえをやむるにあたはず、と。いまは龍潭に嗣法すと稱す。

What a pity. A commentator of several hundred fascicles, a lecturer of several tens of years, gets but a single question from a tired, worn-out old woman and is immediately defeated, without so much as a response. This happens because of the great difference between one who has met a true master, who has inherited from a true master, who has heard the true dharma, and one who has not yet heard the true dharma nor met a true master. At this time, Deshan first said, “A painted cake can’t satisfy hunger.”<sup>14</sup> Now, it is said he inherited the dharma from Longtan.<sup>15</sup>

12 “Now, which mind will you refresh with the cake?” (*ima izure no shin o ka, mo-chii o shite ika ni ten zen to ka suru* いまいづれの心をか、もちひをしていかに點ぜんとかする): Or, more literally, “which mind now, and in what way, will you try to refresh with the cake?”

13 **shook out her sleeves and left** (*hosshū shite idenu* 拂袖していでぬ): A rude gesture of dismissal; Japanese rendering of such common Chinese phrases as *fú xiou erh chu* 拂袖而出, *fú xiou bian chu* 拂袖便出, etc.

14 “A painted cake can’t satisfy hunger” (*e ni kakeru mochii ue o yamuru ni atawazu* 晝にかけるもちひうゑをやむるにあたはず): Japanese version of a famous saying in the biographies of Xiangyan Zhixian 香嚴智閑 (d. 898) (see Supplementary Notes, s.v. “A painted cake can’t satisfy hunger”); it is not elsewhere associated with Deshan.

15 **Now, it is said he inherited the dharma from Longtan** (*ima wa Ryūtan ni shihō su to shōsu* いまは龍潭に嗣法すと稱す): The translation follows Kawamura’s section break, but this apparent non-sequiter might as well be read with the following section — i.e., “Now, it is said he inherited the dharma, but at the time of this story . . . .”

## [08:8] {1:84}

つらつらこの婆子と徳山と相見する因縁をおもへば、徳山のむかしあきらめざることは、いまきこゆるところなり。龍潭をみしよりのちも、なほ婆子を怕却しつべし。なほこれ參學の晩進なり、超證の古佛にあらず。婆子そのとき徳山を杜口せしむとも、實にその人なること、いまださだめがたし。そのゆえは、心不可得のことばをききては、心、うべからず、心、あるべからず、とのみおもひて、かくのごとくとふ。徳山もし丈夫なりせば、婆子を勘破するちからあらまし。すでに勘破せましかば、婆子まことにその人なる道理もあらはるべし。徳山いまだ徳山ならざれば、婆子その人なることもいまだあらはれず。

If we think carefully about this episode of the encounter between the old woman and Deshan, it is obvious that at that time Deshan had not clarified [the dharma]. He was probably still afraid of the old lady even after he met Longtan. He was still a late-comer to study, not an old buddha transcending verification. Although, at the time, the old woman shut Deshan's mouth, it is still difficult to decide whether she was really that person.<sup>16</sup> This is because, having heard the words “the mind cannot be got,” she was thinking only that the mind cannot be got, the mind does not exist, when she asked as she did. If Deshan had been a man, he would have had the strength to see through the old woman; and, once he had seen through her, the truth of whether she was really that person would have appeared.<sup>17</sup> Since Deshan was not yet Deshan, whether the old woman was that person also remains unclear.

## [08:9]

現在大宋國にある雲衲霞袂、いたづらに徳山の對不得をわらひ、婆子が靈利なることをほむるは、いとはかなかるべし、おろかなるなり。そのゆえは、いま婆子を疑著する、ゆえなきにあらず。いはゆるそのちなみ、徳山、道不得ならんに、婆子なんぞ徳山にむかふていはざる、和尚いまだ道不得なり、さらに老婆にとふべし、老婆かへりて和尚のためにいふべし。かくのごとくいひて、徳山の問をえて、徳山にむかふていふこと道是ならば、婆子まことにその人なりといふこと、あらはるべし。問著たとひありとも、いまだ道處あらず。むかしよりいまだ一語をも道著せざるを、その人といふこと、いまだあらず。いたづらなる自稱の始終、その益なき、徳山のむかしにてみるべし。いまだ道處なきものをゆるすべからざること、婆子にてしるべし。

Today, in the Land of the Great Song, those robed in clouds and sleeved in mist foolishly laugh at Deshan's inability to answer and praise the old

16 **that person** (*sono hito* その人): An expression occurring several times in the *Shōbō-genzō* in the sense, “a real person,” “a person with real understanding.”

17 **a man** (*jōbu* 丈夫): I.e., “a real man”; a common Chinese expression for the manly male; a term also used in Buddhist texts for “person” (*S. puruṣa, pudgala*, etc.).

woman as being spiritually acute; this is quite insubstantial and stupid.<sup>18</sup> The reason is that we are not without reasons to doubt the old woman: when Deshan was unable to say anything, why did not the old woman say to him, “Since the Reverend is unable to say anything, ask this old woman, and the old woman will answer for you.” Having said this, if what she replied to Deshan’s question had been words that were right, that she really was that person would be clear. [As it is,] while she may have a question, she does not yet have anything to say. From ancient times, no one has been considered that person who has yet to make a statement of a single word. That vain boasts from beginning to end are without profit, we should see from Deshan’s past; that we should not acknowledge one who does not yet have anything to say, we should know from the old woman.

[08:10] {1:85}

こころみに徳山にかはりていふべし、婆子まさしく恁麼問著せんに、徳山すなはち婆子にむかひていふべし、恁麼則爾莫與吾賣餅。もし徳山かくのごとくいはいましかば、伶俐の參學ならん。

Let us try speaking for Deshan. As soon as the old woman asked him this question, Deshan should have said to her, “*In that case, don’t sell me the cake.*” If Deshan had said this, it would have been a sharp study.<sup>19</sup>

[08:11]

婆子、もし徳山とはん、現在心不可得、過去心不可得、未來心不可得、いまもちひをしていづれの心をか點ぜんとかする。かくのごとくとはんに、婆子、すなはち徳山にむかふていふべし、和尚はただ、もちひの、心を點ずべからずとのみしりて、心の、もちひを點ずることをしらず、心の、心を點ずることをもしらず。

Suppose Deshan had asked the old woman, “*The past mind cannot be got; the present mind cannot be got; the future mind cannot be got. Which mind will you refresh with the cake?*” Being asked this, the old woman should have said to Deshan, “Reverend, you only know that the cake can’t refresh the mind. You don’t know that the mind refreshes the cake; you don’t know that the mind refreshes the mind.”

18 **robed in clouds and sleeved in mist** (*unnō kabei* 雲衲霞袂): Combining two literary references to the monk, the former seemingly somewhat more common than the latter; occurs several times in the *Shōbōgenzō*.

**spiritually acute** (*reiri* 靈利): A term of approbation for a wise student, fairly common in Chan literature.

19 **sharp study** (*reiri no sangaku* 伶俐の參學): I.e., a “perspicacious understanding.” The term *reiri* 伶俐 (also written 伶俐) is not common in Dōgen’s writing; it is virtually synonymous with the term *reiri* 靈利 (“spiritually acute”), appearing just above.

[08:12]

恁麼いはんに、徳山さだめて擬議すべし。當恁麼時、もちひ三枚を拈じて徳山に度與すべし。徳山とらんと擬せんとき、婆子いふべし、過去心不可得、現在心不可得、未來心不可得。もし又、徳山展手擬取せずば、一餅を拈じて徳山をうちていふべし、無魂屍子、爾莫茫然。かくのごとくいはんに、徳山いふことあらばよし、いふことなからんには、婆子さらに徳山のためにいふべし。ただ拂袖してさる、そでのなかに蜂ありともおぼえず。徳山も、われはいふことあたはず、老婆わがためにいふべし、ともいはず。しかあれば、いふべきをいはざるのみにあらず、とふべきをもとはず。あはれむべし、婆子・徳山、過去心・未來心、問著・道著、未來心不可得なるのみなり。

If she had said this, Deshan would surely have paused to consider it. At that moment, she should have taken up three cakes and given them to Deshan. When Deshan went to take them, the old woman should have said, “*The past mind cannot be got; the present mind cannot be got; the future mind cannot be got.*” Or, if Deshan did not open his hand to take them, she should have taken up a cake and hit him with it, saying, “*You lifeless corpse. Don’t be at such a loss.*” Thus addressed, if Deshan had something to say, fine; if he had nothing to say, the old woman should have said something for him. But she just shook out her sleeves and left, though I doubt she had a bee in her sleeve.<sup>20</sup> And Deshan does not say, “I have nothing to say; old woman, you should say something for me.” In this way, not only does he not say what he should say, he does not ask what he should ask. It is pathetic: the “old woman” and “Deshan,” “past mind” and “future mind,” “questions” and “statements” — these are just “the future mind cannot be got.”<sup>21</sup>

20 **though I doubt she had a bee in her sleeve** (*sode no naka ni hachi ari tomo oboezu* そでのなかに蜂ありともおぼえず): Sometimes said to be an allusion to the Chinese story of the Phaedra-like stepmother of the paragon of filial piety Yin Boqi 尹伯奇: her affections spurned by her stepson, in anger she places a bee in her robe in order to trick him into trying to remove it for her, whereupon she accuses him of making improper advances. If indeed Dōgen had this story in mind here, perhaps his playful remark might mean “I doubt she had any ulterior motive in this.”

21 **the “old woman” and “Deshan,” “past mind” and “future mind,” “questions” and “statements” — these are just “the future mind cannot be got”** (*basu Tokusan, kako shin mirai shin, monjaku dōjaku, miraishin fukatoku naru nomi nari* 婆子・徳山、過去心・未來心、問著・道著、未來心不可得なるのみなり): A tentative reading, following Kawamura’s punctuation, of a sentence in mixed Chinese-Japanese syntax difficult to parse and variously interpreted. However exactly it is to be read, generally taken to mean that the dialogue between Deshan and the old woman never gets at the issue.

## [08:13] {1:86}

およそ徳山、それよりのちも、させる發明ありともみえず、ただあらあらしき造次のみなり。ひさしく龍潭にとぶらひせば、頭角觸折することもありまし、頷珠を正傳する時節にもあはまし。わづかに吹滅紙燭をみる、傳燈に不足なり。

Even after that, we do not see that Deshan had any clarification; he just engaged in rough hasty acts.<sup>22</sup> Had he long attended on Longtan, the horns on his head might have been broken off, and he might have had occasion to transmit directly the jewel at the chin.<sup>23</sup> But all we see is the paper lantern blown out, not enough to transmit the flame.<sup>24</sup>

## [08:14]

しかあれば、參學の雲水、かならず勤學なるべし、容易にせしは不是なり、勤學なりしは佛祖なり。おほよそ心不可得とは、畫餅一枚を買弄して、一口に咬著嚼盡するをいふ。

Thus, monks who study this should always be diligent in their study: those who have taken it easy are not right; those who have been diligent in their study are buddhas and ancestors. In sum, “the mind cannot be got” means to buy a single painted cake and chew it up in a single mouthful.

22 **rough hasty acts** (*araarashiki zōji* あらあらしき造次): Possibly a reference to Deshan's reputation for teaching through “thirty blows.”

23 **the horns on his head might have been broken off** (*zukaku sokusetsu suru koto mo aramashi* 頭角觸折することもありまし): Likely meaning that he might have lost some of his pretensions. The term *zukaku* 頭角 (“horn on the head”), normally used in reference to great promise, can also carry the sense of something impossible, unnecessary, or worthless.

**the jewel at the chin** (*ganju* 頷珠): The jewel beneath the chin of the black dragon (*riryū* 驪龍); here, no doubt, the wisdom of Longtan 龍潭 (whose name means “dragon depths”).

24 **the paper lantern blown out** (*suimetsu shishoku* 吹滅紙燭): The story of Deshan's awakening when his paper lantern was blown out is well known in Chan literature (see, e.g., Dahui Zonggao's 大慧宗杲 *Zhengfayanrang* 正法眼藏, ZZ.118:114a11-14; *Biyan lu* 碧巖錄, T.2003.48:143c11-14). Here is the version recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (D.5:180, case 104):

至夜入室、侍立更深。潭曰、子何不下。師遂珍重、揭簾而去。見外面黒、却回云、外面黒。潭乃點紙燭度與。師方接次、潭便吹滅。師於是忽然大悟便禮拜。

At evening, he [i.e., Deshan 徳山] entered his [i.e., Longtan's 龍潭] room, where he waited in attendance till deep [into the night]. Tan said, “Why don't you retire?” The Master [Deshan] thereupon paid his respects, raised the screen and left. When he saw that it was dark outside, he came back and said, “It's dark outside.”

Tan then lit a paper lantern and offered it to him. Just as the Master took it, Tan blew it out. At this, the Master suddenly had a great awakening and bowed.

**transmit the flame** (*dentō* 傳燈): I.e., inherit the dharma from his teacher; playing here on the story of the paper lantern.



正法眼藏心不可得第八  
Treasury of the True Dharma Eye  
The Mind Cannot Be Got  
Number 8

[Ryūmonji MS:]

爾時仁治二年辛丑夏安居于雍州宇治郡觀音導利興聖寶林寺示衆

*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery,  
Uji District, Yōshū; summer retreat of the junior metal year of the ox,  
the second year of Ninji [28 May-28 August 1241]*



TREASURY OF THE TRUE DHARMA EYE

NUMBER 9

The Old Buddha Mind

*Kobutsushin*

古佛心

# The Old Buddha Mind

## *Kobutsushin*

### INTRODUCTION

“The Old Buddha Mind” (“Kobutsushin,” also sometimes read “Kobusshin”) is number 9 in the sixty- and seventy-five-chapter compilations of the *Shōbōgenzō* and number 44 in the Honzan edition. According to its colophon, it was delivered in the fourth month of 1243, at Rokuharamitsuji 六波羅蜜寺, the neighborhood in the eastern quarter of Heiankyō in which was located the Rokuhara Tandai 六波羅探題, the headquarters in the capital of the new warrior administration recently established in Kamakura. It is thought that Dōgen was invited to teach there by his chief patron in the administration, Hatano Yoshishige 波多野義重, who maintained a residence in the neighborhood. Several months before he delivered “The Old Buddha Mind,” Dōgen had taught the “Zenki” 全機 chapter at this place. These two texts are among the shortest in the *Shōbōgenzō*, perhaps a reflection of the attention span of an audience that may have included Hatano’s warrior colleagues. They are also among the last teachings Dōgen would deliver in the capital: three months after producing the “Kobutsushin,” he was on his way to Hatano’s home district of Echizen, where he would subsequently establish his community at Eihei-ji.

The title theme of this essay is a common expression in Zen texts. The word combines two senses: “the mind of the old buddhas” (i.e., the buddhas [or prominent Zen masters] of the past), and “the old buddha mind” (i.e., the timeless mind of a buddha). Dōgen’s use of the term, here and elsewhere in the *Shōbōgenzō*, draws on both these senses.

Our text is divided into two sections — the first dealing with the term “old buddha” (*kobutsu* 古佛); the second, with the title theme itself. In the former section, Dōgen is at pains to distinguish his sense of “old buddha” from that in common use in the broader Buddhist community, where it typically refers to the seven buddhas of the past ending with Śākyamuni. Dōgen introduces here a characteristic Zen use of the term in reference to the ancestors of the tradition and argues (to a Japanese audience for which these would have been somewhat novel claims) that

all the great masters of the tradition should be understood as buddhas, that there can be more than one such buddha in the world at the same time, and that such buddhas are not merely past but occur throughout (and beyond) history. He then goes on to cite and comment on several examples of Zen usage of “old buddha.”

The second section of the text turns to the title theme. Here, the discussion focuses especially on the famous saying, by the Sixth Ancestor’s disciple Nanyang Huizhong 南陽慧忠 (d. 775), that the old buddha mind is “fences, walls, tiles, and pebbles.” In his comments, Dōgen plays freely with the expression “old buddha mind,” resolving it into the “old buddha” that expresses himself as the world, the “old mind” that enacts and verifies the buddha, the “mind buddha” that is always old, and even the curious “buddha old” (*sic*) that makes the mind. He then goes on to warn us not to take the “fences, walls, tiles, and pebbles” of this saying for granted but to study what they really are. Finally, after brief comments on the saying by the Tang-dynasty figure Jianyuan Zhongxing 漸源仲興 that the “old buddha mind” means “the world collapses in ruins,” Dōgen returns to his opening theme to remind us that the old buddha mind occurs both before and after the seven buddhas, and (lest we think we have understood it) that the old buddha mind is “sloughed off” before the old buddha mind.

## 正法眼藏第九

## Treasury of the True Dharma Eye

## Number 9

## 古佛心

## The Old Buddha Mind

[09:1] {1:87}

祖宗の嗣法するところ、七佛より曹溪にいたるまで四十祖なり、曹溪より七佛にいたるまで四十佛なり。七佛ともに向上向下の功德あるがゆえに、曹溪にいたり七佛にいたる。曹溪に向上向下の功德あるがゆえに、七佛より正傳し、曹溪より正傳し、後佛に正傳す。ただ前後のみにあらず、釋迦牟尼佛のとき十方諸佛あり。青原のとき南嶽あり、南嶽のとき青原あり、乃至石頭のとき江西あり。あひ罣礙せざるは、不礙にあらざるべし。かくのごとくの功德あること、參究すべきなり。

The inheritance of the dharma of the ancestors is forty ancestors from the seven buddhas through Caoxi; it is forty buddhas from Caoxi through the seven buddhas.<sup>1</sup> Since the seven buddhas all have the virtues of both ascent and descent, [the succession] reaches Caoxi; it reaches the seven buddhas.<sup>2</sup> Since Caoxi has the virtue of both ascent and descent, [the lineage] is directly transmitted from the seven buddhas, is directly transmitted from Caoxi, is directly transmitted to later buddhas.<sup>3</sup> It is

1 **forty ancestors from the seven buddhas through Caoxi; it is forty buddhas from Caoxi through the seven buddhas** (*shichi butsu yori Sōkei ni itaru made shijisso nari, Sōkei yori shichi butsu ni itaru made shijūbutsu nari* 七佛より曹溪にいたるまで四十祖なり、曹溪より七佛にいたるまで四十佛なり): “Caoxi” is the Sixth Ancestor, Huineng of Caoxi 曹溪慧能. The list of forty consists of the seven buddhas of the past (see Supplementary Notes, s.v. “Seven buddhas”), the twenty-seven ancestors of India, from Mahākāśyapa through Prajñātāra, and the six ancestors of China, from Bodhidharma through Huineng. In his “Shōbōgenzō shisho” 正法眼藏嗣書 (1241) and again in “Shōbōgenzō butsudō” 正法眼藏佛道 (1243), Dōgen attributes this statement to Huineng himself.

2 **the virtues of both ascent and descent** (*kōjō kōge no kudoku* 向上向下の功德): Or, perhaps, “the virtues above and below.” As spiritual virtues, the words *kōjō* and *kōge* typically refer to “ascent” to personal liberation and “descent” into the world for the sake of saving sentient beings — not, as here, movement “up” and “down” the generations of the Zen lineage. It may be that Dōgen means simply that each of the seven buddhas shares the virtues of those in the lineage “above” and “below” him.

3 **is directly transmitted to later buddhas** (*gobutsu ni shōden su* 後佛に正傳す): This could mean simply that the dharma succession continues after the Sixth Ancestor to later generations, or it could be, and often is, read “directly transmitted to the later buddha” — i.e., the future Buddha Maitreya.

not only a matter of before and after: at the time of Buddha Śākyamuni, there were the buddhas of the ten directions; at the time of Qingyuan, there was Nanyue; at the time of Nanyue, there was Qingyuan.<sup>4</sup> And so on down to, at the time of Shitou, there was Jiangxi.<sup>5</sup> That they do not obstruct each other does not mean that they are unobstructed.<sup>6</sup> The fact that they have such a virtue is something to be investigated.

[09:2]

向來の四十位の佛祖、ともにこれ古佛なりといへども、心あり、身あり、光明あり、國土あり、過去久矣あり、未曾過去あり。たとひ未曾過去なりとも、たとひ過去久矣なりとも、おなじくこれ古佛の功德なるべし。古佛の道を參學するは、古佛の道を證するなり。代代の古佛なり。いはゆる古佛は、新古の古に一齊なりといへども、さらに古今を超出せり、古今に正直なり。

Though we say of these forty buddhas and ancestors above that they are all old buddhas, each has a mind, has a body, has a radiance, has a land; has “passed long ago,” has never passed.<sup>7</sup> Whether it be never passed or “passed long ago,” these are equally virtues of the old bud-

4 **Qingyuan** (*Seigen* 青原); **Nanyue** (*Nangaku* 南嶽): i.e., Qingyuan Xingsi 青原行思 (d. 740) and Nanyue Huairang 南嶽懷讓 (677-744), regarded as the two leading disciples of the Sixth Ancestor.

5 **Shitou** (*Sekitō* 石頭); **Jiangxi** (*Kōzei* 江西): i.e., Shitou Xiqian 石頭希遷 (700-790) and Mazu Daoyi 馬祖道一 (709-788), most prominent disciples of Qingyuan and Nanyue respectively.

6 **That they do not obstruct each other does not mean that they are unobstructed** (*ai keige sezarū wa, fuge ni arazarū beshi* あひ罣礙せざるは、不礙にあらざるべし): Some commentaries explain this difficult sentence by resort to two senses of the term “obstruction”: from the relative perspective, the buddhas do not obstruct each other because they are distinct; from the absolute perspective, they obstruct each other because they are one. At issue here is the question of how, contrary to traditional buddhology, two buddhas can coexist in the same buddha field.

7 **has a radiance, has a land** (*kōmyō ari, kokudo ari* 光明あり、國土あり): Reference to classical attributes of a buddha: the radiant nimbus surrounding his body and the buddha “field” (*S. kṣetra*) over which he presides.

**has “passed long ago,” has never passed** (*kako kyūi ari, mizō kako ari* 過去久矣あり、未曾過去あり): The first phrase, more literally, “has a passing long ago,” reflects the well-known words of Nanyang Huizhong 南陽慧忠 (d. 775) recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (D.5:234, case 210):

南陽忠國師、因僧問、如何是本身盧舍那。師曰、與我過淨瓶來。僧將淨瓶到。師曰、却安旧處著。僧復問、如何是本身盧舍那。師曰、古佛過去久矣。

The National Teacher Nanyang Zhong was asked by a monk, “What is Vairocana as the original body?”

The Master said, “Would you pass me that flask.”

The monk brought him the flask. The Master said, “Would you put it back.”

The monk asked again, “What is Vairocana as the original body?”

The Master said, “The old buddhas passed long ago.”

dhas. To study the way of the old buddhas is to verify the way of the old buddhas; it is old buddhas in generation after generation. The old buddhas, though they may have the same “old” as in “new and old,” go beyond past and present, they are straightforward in past and present.<sup>8</sup>

\* \* \* \* \*

[09:3] {1:88}

先師いわく、與宏智古佛相見。

My former master said, “We meet Old Buddha Hongzhi.”<sup>9</sup>

[09:4]

はかりしりぬ、天童の屋裏に古佛あり、古佛の屋裏に天童あることを。

Thus, we can deduce that there are old buddhas within the house of Tiantong, there is Tiantong within the house of the old buddhas.

\* \* \* \* \*

[09:5]

圓悟禪師いわく、稽首曹溪眞古佛。

Chan Master Yuanwu said, “I make prostrations to the true Old Buddha of Caoxi.”<sup>10</sup>

[09:6]

しるべし、釋迦牟尼佛より第三十三世は、これ古佛なりと稽首すべきなり。圓悟禪師に古佛の莊嚴光明あるゆえに、古佛と相見しきたるに、慙麼の禮拜あり。しかあればすなはち、曹溪の頭正尾正を草料して、古佛はか

8 **they are straightforward in past and present** (*kokon ni shōjiki nari* 古今に正直なり): Perhaps meaning something like, “they run straight through history.”

9 **My former master** (*senshi* 先師): Reference to Dōgen’s Chinese master, Tiantong Rujing 天童如淨 (1162-1227), who served as the 31st abbot of Tiantongshan 天童山 in the final years of his life. “The Old Buddha Hongzhi” refers to Hongzhi Zhengjue 宏智正覺 (1091-1157), prominent Caodong figure and former abbot of Tiantongshan 天童山. (For the use of “old buddha” as an epithet, see Supplementary Notes, s.v. “Old buddha.”) The words appear in the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:127a25-26):

正當慙麼、且與宏智古佛相見。舉拂子云、相見已了。

“At just such a time, we meet the Old Buddha Hongzhi.” He raised his whisk and said, “Have you met him?”

10 **Chan Master Yuanwu** (*Engo Zenji* 圓悟禪師): Yuanwu Keqin 圓悟克勤 (1063–1135), in a verse on “The Great Master, the Sixth Ancestor,” *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:807b8. “Caoxi” 曹溪 is a reference to the location of the Sixth Ancestor’s monastery.



くのこことくの巴鼻なることをしるべきなり。この巴鼻あるは、これ古佛なり。

Thus, we know that we are to make prostrations recognizing that the thirty-third generation after Buddha Śākyamuni is an old buddha.<sup>11</sup> Because Chan Master Yuanwu has the adornments and radiance of an old buddha, when he has met an old buddha, he bows to him thus. This being the case, with Caoxi's truth from head to tail as our fodder, we should know that an old buddha is this kind of nose grip.<sup>12</sup> To have this nose grip is to be an old buddha.

\* \* \* \* \*

[09:7]

疏山いわく、大庾嶺頭有古佛、放光射到此間。

Shushan said, “*There’s an old buddha atop Dayu Peak. He emits a light that reaches here.*”<sup>13</sup>

[09:8]

しるべし、疏山すでに古佛と相見すといふことを。ほかに参尋すべからず、古佛の有處は、大庾嶺頭なり。古佛にあらざる自己は、古佛の出處をしるべからず。古佛の在處をしるは、古佛なるべし。

Thus, we know that Shushan has surely met the old buddha. One should not seek him elsewhere: the old buddha's location is “atop Dayu Peak.” One who is not himself an old buddha cannot know where an old buddha appears. To know an old buddha's location is to be an old buddha.

\* \* \* \* \*

11 **thirty-third generation after Buddha Śākyamuni** (*Shakamuni butsu yori dai san-jūsan se* 釋迦牟尼佛より第三十三世): i.e., the Sixth Ancestor, who represented the thirty-third generation in the lineage of Zen ancestors.

12 **Caoxi's truth from head to tail as our fodder** (*Sōkei no zushin bishin o sōryō shite* 曹溪の頭正尾正を草料して): Dōgen is here playing with the spiritual “adornments and radiance” (*shōgon kōmyō* 莊嚴光明) of the buddha's body, treating them in terms related to livestock: “true from head to tail” (*zushin bishin* 頭正尾正) is a fixed expression appearing often in Dōgen's writings; “fodder” (*sōryō* 草料), or “feed,” often refers to what we might call the “food for thought” given by a master to a disciple; “nose grip” (or “nose hold”; *habi* 巴鼻) refers to the ring in the nose of cattle and suggests having a “hold” or “handle” on something (see Supplementary Notes, s.v. “Nose”).

13 **Shushan** (*Sozan* 疏山): Chan figure Shushan Guangren 疏山光仁 (837-909), expressing his appreciation of the words of Lushan Daoxian 廬山道閑 (dates unknown), who was living on Dayu Peak 大庾嶺, in southern Jiangxi. (From a story recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:174-75, case 97.)

[09:9]

雪峰いわく、趙州古佛。

Xuefeng said, “Zhaozhou is an old buddha.”<sup>14</sup>

[09:10]

しるべし、趙州たとひ古佛なりとも、雪峰もし古佛の力量を分奉せられざらんは、古佛に奉観する骨法を了達しがたからん。いまの行履は、古佛の加被によりて古佛に參學するには、不答話の功夫あり。いはゆる雪峰老漢、大丈夫なり。古佛の家風および古佛の威儀は、古佛にあらざるには相似ならず、一等ならざるなり。しかあれば、趙州の初・中・後善を參學して、古佛の壽量を參學すべし。

We should know that, while Zhaozhou may be an old buddha, if Xuefeng were not allotted the power of an old buddha, it would have been hard for him to master the forms of an audience with an old buddha.<sup>15</sup> His conduct here is empowered by the old buddha, and therefore, in studying with the old buddha, he has the concentrated effort that “does not give answers.”<sup>16</sup> This old man Xuefeng was a great person.<sup>17</sup> The house style of an old buddha and the deportment of an old buddha are not similar to those who are not old buddhas; they are not equivalent. Therefore, studying Zhaozhou’s “good in the beginning, middle, and end,” we should study the lifespan of the old buddha.<sup>18</sup>

14 **Xuefeng** (*Seppō* 雪峰): i.e., Xuefeng Yicun 雪峰義存 (822-908), in praise of Zhaozhou Congshen 趙州從諗 (778-897); a remark found in Xuefeng’s recorded sayings (*Xuefeng yulu* 雪峰語錄, ZZ.119:964b16) and other texts; Dōgen records it in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:268, case 283). See Supplementary Notes, s.v. “Old buddha.”

15 **forms of an audience** (*bugon suru koppō* 奉観する骨法): Taking *koppō* 骨法 in the sense of “correct ritual procedures” (*sahō* 作法); the term might also be read as “essentials” or “fundamentals.” The only occurrence of this term in the *Shōbōgenzō*.

16 **the concentrated effort that “does not give answers”** (*futōwa no kufū* 不答話の功夫): Allusion to the story cited in Note 14, above, in which it is said that, after recognizing Zhaozhou as an old buddha, Xuefeng no longer gave answers.

17 **old man Xuefeng was a great person** (*Seppō rōkan daijōbu nari* 雪峰老漢大丈夫なり): “Old man” (*rōkan* 老漢) is a common form of familiar reference to a teacher, often applied to Xuefeng; “great person” (*daijōbu* 大丈夫), a term used to translate the Sanskrit *mahāpuruṣa*, one of the epithets of a buddha, is regularly applied to a person of extraordinary ability.

18 **Zhaozhou’s “good in the beginning, middle, and end”** (*Jōshū no sho chū go zen* 趙州の初・中・後善): Dōgen is playing here with a standard form of praise for the teachings of a buddha, said to be “good at the beginning, middle, and end”; see Supplementary Notes, s.v. “Good in the beginning, middle, and end.”

**the lifespan of the old buddha** (*kobutsu no juryō* 古佛の壽量): Dōgen here evokes Chapter 16 of the *Lotus Sūtra*, in which Śākyamuni famously reveals the true, and truly enormous, extent of his lifespan.

\* \* \* \* \*

[09:11] {1:89}

西京光宅寺大證國師は、曹溪の法嗣なり。人帝・天帝おなじく恭敬尊重するところなり。まことに神丹國に見聞まれなるところなり。四代の帝師なるのみにあらず、皇帝てづからみづから車をひきて参内せしむ。いはんやまた帝釋宮の請をえて、はるかに上天す。諸天衆のなかにして、帝釋のために説法す。

National Teacher Dazheng, of Guangzhai Monastery in the Western Capital, was the dharma heir of Caoxi.<sup>19</sup> He was revered and honored by the human lord and the deva lord alike, truly something rarely experienced in the Land of Cīnasthāna.<sup>20</sup> Not only was he teacher to four generations of emperors, but the emperor himself brought him into the palace in a cart pulled by his own hands.<sup>21</sup> Not to mention that, receiving an invitation to Lord Śakra's palace, he ascended far into heaven, where in the assembly of devas, he preached the dharma for Lord Śakra.<sup>22</sup>

[09:12]

國師、因僧問、如何是古佛心。師云、牆壁瓦礫。

*The National Teacher was once asked by a monk, “What is the old buddha mind?”*

*The Teacher said, “Fences, walls, tiles, and pebbles.”*<sup>23</sup>

19 **National Teacher Dazheng** (*Daishō kokushi* 大證國師): i.e., Nanyang Huizhong 南陽慧忠, about whom there are several legends of the sort reflected here. Dōgen turns here to two sayings on “the old buddha mind.”

20 **the human lord and the deva lord** (*nintei tentei* 人帝・天帝): i.e., the emperors of China and Indra, king of the devas.

21 **teacher to four generations of emperors** (*shidai no teishi* 四代の帝師): The source of this claim is unclear; Huizhong's biography at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:244a-245a, mentions only the emperors Suzong 肅宗 (r. 756-762) and Daizong 代宗 (r. 762-779). If not simply an error, perhaps the claim is only that Huizhong was an imperial teacher who lived during the reigns of four emperors. Huizhong's date of birth is uncertain; but, if he lived at least into his mid-sixties, he would have been alive during the reigns of the emperors Ruizong 睿宗 (684-690, 710-712) and his successor, Xuanzong 玄宗 (712-756). The claim that the Emperor pulled Huizhong's cart into the palace seems an improvement on the tradition that, in 761, Huizhong was invited to lecture at the imperial palace and so impressed the Emperor Suzong that the latter personally mounted Huizhong's cart to see him off. (See, e.g., *Biyan lu* 碧巖錄, T.2003.48:158a9-11.)

22 **Lord Śakra's palace** (*Taishaku gū* 帝釋宮): This tradition of Huizhong's audience with the deva sovereign Indra is mentioned at *Biyan lu* 碧巖錄, T.2003.48:158a13.

23 **“Fences, walls, tiles, and pebbles”** (*shō heki ga ryaku* 牆壁瓦礫): Variants of this conversation occur in several texts; see Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.”

[09:13]

いはゆる問處は、這頭得恁麼といひ、那頭得恁麼といふなり。この道得を擧して、問處とせるなり。この問處、ひろく古今の道得となれり。

The question here is saying, “*this side gets such*,” is saying “*that side gets such*.”<sup>24</sup> He took up this saying and made it a question, and this question became a saying widely known in past and present.<sup>25</sup>

[09:14]

このゆえに、華開の萬木百草、これ古佛の道得なり、古佛の問處なり。世界起の九山八海、これ古佛の日面・月面なり、古佛の皮肉骨髓なり。さらに又、古心の行佛なるあるべし、古心の證佛なるあるべし、古心の作佛なるあるべし、佛古の爲心なるあるべし。古心といふは、心古なるがゆえなり。心佛はかならず古なるべきがゆえに、古心は、椅子・竹木なり。盡大地覓一箇會佛法人不可得なり、和尚喚這箇作甚麼なり。いまの時節因縁、および塵刹・虚空、ともに古心にあらずといふことなし。古心を保任する、古佛を保任する、一面目にして兩頭保任なり、兩頭畫圖なり。

Therefore, the myriad trees and hundred grasses of “a flower opens” are a statement of the old buddha, are a question of the old buddha; the nine mountains and eight oceans of “the world arises” are the sun face and moon face of the old buddha, are the skin, flesh, bones, and marrow of the old buddha.<sup>26</sup> Going further, there should also be the old mind that is practicing the buddha; there should be the old mind that is verifying

24 “*this side gets such*” (*shatō toku inmo* 這頭得恁麼); “*that side gets such*” (*natō toku inmo* 那頭得恁麼): Dōgen here shifts to colloquial Chinese, which might be read more naturally, “it’s like this here; it’s like this there.” The translation strains to preserve the expression *toku inmo* 得恁麼 (“get such”), often encountered in Zen texts in casual reference to spiritual attainment — as in the well-known saying attributed to the ninth-century master Yunju Daoying 雲居道膺 (d. 902); see Supplementary Notes, s.v. “Such a person.” To what “here” (*shatō* 這頭) and “there” (*natō* 那頭) refer is up for interpretation. Given that, in what follows here, Dōgen wants to read the monk’s question as a statement, it is possible that they refer to the two sides of the copula (*ze* 是) in the statement: “‘what’ (*ikan* 如何) is like this; ‘the old buddha mind’ (*kobutsushin* 古佛心) is like this.”

25 He took up this saying and made it a question (*kono dōtoku o koshite, monsho to seru nari* この道得を擧して、問處とせるなり): The grammatical subject here is unexpressed; the translation takes it as the “monk,” understanding Dōgen’s comment here to represent a play with the monk’s question: He posed the statement, “‘What’ is the old buddha mind” as the question, “What is the old buddha mind?”

26 the myriad trees and hundred grasses (*manboku hyakusō* 萬木百草): Both *manboku* 萬木 (also read *banboku*) and *hyakusō* 百草 are regularly used in reference to all the things in the phenomenal world.

“a flower opens” (*ke kai* 華開); “the world arises” (*sekai ki* 世界起): From the final line of the dharma transmission verse attributed to Bodhidharma’s master, Prajñātāra. See Supplementary Notes, s.v. “A flower opens, and the world arises.”

the nine mountains and eight oceans (*kusen hakkai* 九山八海): i.e., the topographic features of the world surrounding Mount Sumeru in Buddhist cosmology.

the buddha; there should be the old mind that is becoming the buddha; there should be the buddha old that is making the mind.<sup>27</sup> We say “the old mind” because mind is old. Because the “mind buddha” must always be old, the old mind is “a chair,” “bamboo and wood.”<sup>28</sup> It is “*I can’t find a single person anywhere on all the whole earth who understands the buddha dharma*”; it is “*Reverend, what do you call this?*” Whether it be these conditions of the time, or *kṣetra* like dust motes, or empty space, it cannot be said that any are not the old mind.<sup>29</sup> To maintain the old

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**the sun face and moon face** (*nichimen gachimen* 日面・月面): The terms may be taken either as referring to the sun and moon, or as allusion to two buddhas given in the *Foming jing* 佛名經, or to a famous saying by Mazu Daoyi 馬祖道一 (709-788); see Supplementary Notes, s.v. “Sun face, moon face.”

**skin, flesh, bones, and marrow** (*hi niku kotsu zui* 皮肉骨髓): An expression commonly used by Dōgen for the essence or truth or entirety of something or someone, as handed down in the Zen tradition; see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

**27 old mind that is practicing the buddha** (*koshin no gyōbutsu naru* 古心の行佛なる); **old mind that is verifying the buddha** (*koshin no shōbutsu naru* 古心の證佛なる): Or “old mind that is a practicing buddha”; “old mind that is a verifying (or verified?) buddha.”

**old mind that is becoming the buddha** (*koshin no sabutsu naru* 古心の作佛なる): Or “old mind that is making a buddha.”

**the buddha old that is making the mind** (*bukko no ishin naru* 佛古の爲心なる): The awkward translation seeks to preserve Dōgen’s play with the three terms, “old,” “buddha,” and “mind.” A sentence as odd in the original as it is in English, perhaps meaning something like “the antiquity of its buddhahood is what constitutes the mind.” Though masked by the translation, the following sentence repeats this reversal of noun and adjective; it might be read “We say ‘old mind’ because it is ‘mind old.’”

**28 the “mind buddha” must always be old** (*shinbutsu wa kanarazu ko naru beki* 心佛はかならず古なるべき): The awkward English translation assumes that Dōgen is continuing his play with the syntax of “old buddha mind” here. The phrase could also be read, “The mind and the buddha must always be old.”

**the old mind is “a chair,” “bamboo and wood”** (*koshin wa, isu chikuboku nari* 古心は、椅子・竹木なり): Here, and in the next sentence, Dōgen is alluding to a discussion between Luohan Guichen 羅漢桂琛 (867-928) and Xuansha Shibei 玄沙師備 (835-908) about whether to understand “the three realms are only one mind” (*sangai yui isshin* 三界唯一心) as a “chair” or as “bamboo and wood.” The episode is recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:186, case 112) and discussed in the “Sangai yuishin” 三界唯心 chapter of the *Shōbōgenzō*. See Supplementary Notes, s.v. “Chairs, bamboo, and wood.”

**29 conditions of the time** (*jisetsu innen* 時節因緣): Or “the time and conditions”; an expression occurring often in Zen texts, typically in the sense “the actual circumstances of the particular occasion.” For examples of usage and a discussion of the possible source of the saying in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經), see Supplementary Notes, s.v. “If you wish to know the meaning of ‘buddha nature,’ you should observe the conditions of the time.”

mind, to maintain the old buddha, is maintaining two heads, depicting two heads, with a single face.<sup>30</sup>

[09:15] {1:90}

師いはく、牆壁瓦礫。

The Master said, “Fences, walls, tiles, and pebbles.”

[09:16]

いはゆる宗旨は、牆壁瓦礫にむかひて道取する一進あり、牆壁瓦礫なり。道出する一途あり、牆壁瓦礫の牆壁瓦礫の許裏に道著する一退あり。これらの道取の現成するところの圓成十成に、千仞萬仞の壁立せり、市地市天の牆立あり。一片半片の瓦蓋あり、乃大乃小の礫尖あり。かくのごとくあるは、ただ心のみにあらず、すなはちこれ身なり、乃至依正なるべし。

The essential point here is that there is one advance that speaks to “fences, walls, tiles, and pebbles”: it is “fences, walls, tiles, and pebbles.” There is one way to speak out. There is one retreat in which the “fences, walls, tiles, and pebbles” speak within the “fences, walls, tiles, and pebbles.”<sup>31</sup> In the fullness and completion of what these sayings express are “walls” built to a thousand fathoms, a myriad fathoms; “fences” built to encircle the earth and encircle the heavens; “tile” coverings of one piece or half a piece; “pebbles” pointed large and small.<sup>32</sup> What is like this is not only the mind; it is the body, it is right down to the secondary and primary recompense of karma.<sup>33</sup>

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*kṣetra* like dust motes (*jinsetsu* 塵刹): I.e., “fields” (S. *kṣetra*), or “lands,” numerous as motes of dust; see Supplementary Notes, s.v. “Dust.”

30 **maintaining two heads, depicting two heads, with a single face** (*ichi menmoku nishite ryōtō hōnin nari, ryōtō gazu nari* 一面目にして兩頭保任なり、兩頭畫圖なり): I.e., “the old mind” and “the old buddha” amount to the same thing. The term *ryōtō* 兩頭 might more naturally be taken simply as “both”; the translation “two heads” seeks to preserve what is presumably a play with “single face” (*ichi menmoku* 一面目).

31 **one advance** (*isshin* 一進); **one way** (*itto* 一途); **one retreat** (*ittai* 一退): Dōgen is here playing with terms expressing motion forward and back along a path (or out from and back toward the subject), as well as three terms for speech (*dōshu* 道取, *dōshutsu* 道出, *dōjaku* 道著). The phrase “one way to speak out” is a tentative translation for an unusual expression, in which Dōgen seems to be offering the verb *dōshutsu* 道出 in a play against the colloquial predicate marker *shu* 取 (“to take in”) in *dōshu* 道取; it could also be understood as “one road beyond speech.”

32 **“walls” built to a thousand fathoms, a myriad fathoms** (*senjin banjin no hekiryū* 千仞萬仞の壁立): “Fathom” here translates *jin* 仞, a measurement of length of about eight *shaku* 尺, or “feet”; sometimes defined as the arm span of an adult male. In this sentence, Dōgen goes through each of the four objects given in Huizhong’s answer.

33 **it is right down to the secondary and primary recompense of karma** (*naishi eshō naru beshi* 乃至依正なるべし): I.e., down to and including the environment into which one is born (*ehō* 依報) and the psychophysical makeup of the individual (*shōbō* 正報),

[09:17]

しかあれば、作麼生是牆壁瓦礫と問取すべし、道取すべし。答話せんには、古佛心と答取すべし。かくのごとく保任して、さらに參究すべし。いはゆる牆壁は、いかなるべきぞ、なにをか牆壁といふ、いまいかなる形段をか具足せる、と審細に參究すべし。造作より牆壁を出現せしむるか、牆壁より造作を出現せしむるか。造作か、造作にあらざるか。有情なりとやせん、無情なりや。現前すや、不現前なりや。かくのごとく功夫參學して、たとひ天上・人間にもあれ、此土・他界の出現なりとも、古佛心は牆壁瓦礫なり、さらに一塵の出頭して染汚する、いまだあらざるなり。

Thus, we should ask, we should say, “*What are fences, walls, tiles, and pebbles?*” In answering, we should answer, “old buddha mind.” Maintaining it in this way, we should go on to investigate it. We should investigate in detail just what these fences and walls are, what it is we call “fences and walls,” with what shape they have now been endowed. Are fences and walls made to appear from construction?<sup>34</sup> Is construction made to appear from fences and walls? Are they a construction? Are they not a construction? Are they sentient? Are they insentient? Are they immediately apparent? Are they not immediately apparent? Making concentrated effort and studying them in this way, [we should understand that] whether among the devas or humans, whether an appearance in this land or other worlds, the old buddha mind is “fences, walls, tiles, and pebbles.” Nor has a single dust mote ever emerged to defile it.<sup>35</sup>

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both seen as the consequences of one’s previous deeds; see Supplementary Notes, s.v. “Secondary and primary recompense.”

34 **Are fences and walls made to appear from construction?** (*zōsa yori shōheki o shutsugen seshimuru ka* 造作より牆壁を出現せしむるか): The term *zōsa* 造作 (“construction”) here may be taken either in the mundane sense, “built by human labor,” or in the more metaphysical sense, “fabricated by the mind.”

35 **Nor has a single dust mote ever emerged to defile it** (*sara ni ichijin no shuttō shite zenna suru, imada arazaru nari* さらに一塵の出頭して染汚する、いまだあらざるなり): Probably reflecting the Chinese idiom, “unstained by a single dust mote” (*yi chen bu ran* 一塵不染), usually used in reference to an uncorrupted official.

[09:18]

漸源仲興大師、因僧問、如何是古佛心。師云、世界崩壞。僧云、爲甚麼世界崩壞。師云、寧無我身。

Once, Great Master Jianyuan Zhongxing was asked by a monk, “What is the old buddha mind?”<sup>36</sup>

The Master answered, “The world collapses.”

The monk asked, “Why does the world collapse?”

The Master answered, “How could it be without me?”<sup>37</sup>

[09:19] {1:91}

いはゆる世界は、十方みな佛世界なり、非佛世界いまだあらざるなり。崩壞の形段は、この盡十方界に參學すべし、自己に學することなかれ。自己に參學せざるゆえに、崩壞の正當恁麼時は、一條兩條、三四五條なるがゆえに無盡條なり。かの條條、それ寧無我身なり。我身は寧無なり。而今を自惜して、我身を古佛心ならしめざることなかれ。

The “world” here means that the ten directions are all the buddha world; there is no non-buddha world. The shape of its “collapse” should be studied throughout all these worlds in the ten directions; do not study it in the self. Because we do not study it in the self, this very moment of the collapse is one instance, two instances, three, four, five instances; and hence it is inexhaustible instances. Each of those instances is “how could it be without me?” “Me” is “how could it be without?” Do not begrudge the present and fail to make “me” the old buddha mind.<sup>38</sup>

\* \* \* \* \*

[09:20]

まことに七佛以前に古佛心壁豎す、七佛以後に古佛心才生す、諸佛以前に古佛心華開す、諸佛以後に古佛心結果す、古佛心以前に古佛心脱落なり。

Truly, before the seven buddhas, the old buddha mind is already erected; after the seven buddhas, the old buddha mind is just born. Before the buddhas, the old buddha mind opens its flower; after the buddhas, the

36 **Great Master Jianyuan Zhongxing** (*Zengen Chūkō daishi* 漸源仲興大師): Dates unknown, a disciple of Daowu Yuanzhi 道吾圓智 (769-835). This conversation appears at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:289a12-13.

37 **“How could it be without me?”** (*nei mu gashin* 寧無我身): Or “without my body.” A tentative translation of a sentence variously understood, here taking the glyph *nei* 寧 in the sense, “how could?”; others prefer to take it as “preferably” and read the sentence, “Better without me (or without my body).” Some readers take Zhongxing’s mysterious statement to mean that, when the world collapses, the self remains; others, that when the world collapses, there is no self.

38 **Do not begrudge the present** (*nikon o jishaku shite* 而今を自惜して): “The present” here is not entirely clear; presumably, the “me” of the present saying.



old buddha mind forms its fruit.<sup>39</sup> Before the old buddha mind, the old buddha mind is sloughed off.<sup>40</sup>

正法眼藏古佛心第九

Treasury of the True Dharma Eye

The Old Buddha Mind

Number 9

[Ryūmonji MS:]

爾時寬元元年癸卯四月二十九日、在六波羅蜜寺示衆

*Presented to the assembly at Rokuharamitsuji; twentieth day, fourth month of the junior water year of the rabbit, the first year of Kangen [19 May 1243]*<sup>41</sup>

[Tōunji MS:]

寬元二年甲辰五月十二日、在越州吉峰庵下侍司書寫之。懷奘

*Copied in the acolyte's office, Kippō Hermitage, Esshū; twelfth day, fifth month of the senior wood year of the dragon, the second year Kangen [18 June 1244]. Ejō*

嘉慶三年二月六日奉書寫之。宗吾

*Copied this as a memorial offering, sixth day, second month, third year of Kakyō [4 March 1389]. Sōgo*<sup>42</sup>

39 **the old buddha mind opens its flower** (*kobusshin kekai su* 古佛心華開す); **the old buddha mind forms its fruit** (*kobusshin kekka su* 古佛心結果す): Or, “the flower of the old buddha mind opens; the old buddha mind bears fruit.” Evocative of the final lines of the transmission verse of the First Ancestor, Bodhidharma (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219c17-18):

吾本來茲土、傳法救迷情。一華開五葉、結果自然成。

I originally came to this land

To transmit the dharma and save deluded beings.

A single flower opens five petals;

The fruit forms, ripening naturally of itself.

For more on this verse, see Supplementary Notes, s.v. “A single flower opens five petals.”

40 **the old buddha mind is sloughed off** (*kobusshin datsuraku nari* 古佛心脱落なり): Reminiscent of the famous expression, “body and mind sloughed off” (*shinjin datsuraku* 身心脱落) occurring several times in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Body and mind sloughed off.”

41 The Tōunji 洞雲寺 MS shares an identical colophon.

42 **Sōgo** 宋吾: 1343-1406, ninth abbot of Eihei-ji.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 10

Great Awakening

*Daigo*

大悟

# Great Awakening

## *Daigo*

### INTRODUCTION

This relatively short essay represents number 10 in the sixty- and seventy-five-chapter compilations of the *Shōbōgenzō*; it occurs as number 26 in the Honzan edition. According to its colophons, it was first presented in the early spring of 1242, when Dōgen was living at Kōshōji, his monastery just south of the capital, and then re-presented in the spring of 1244, after its author had taken up residence at Kippōji, in Echizen. A variant version of the work (translated below as Variant Text 6) discovered at Shinpukuji 真福寺, in Nagoya, while lacking a colophon, may well preserve the original 1242 draft.

The title word, *daigo* 大悟, is found throughout Buddhist literature for deep insight into, or profound understanding of, the Buddhist teachings. Often the word is associated with a transformative spiritual experience that overcomes delusion and reveals a truth; thus, many Zen stories end with the student experiencing a “great awakening” to the point of the master’s teaching. But, as is so often the case, Dōgen has his own sense of the word — a sense in which, as he says in his opening lines, great awakening “springs beyond the buddhas and ancestors.”

For Dōgen here, “great awakening” is not merely a state of knowledge that overcomes delusion, let alone a momentary leap of insight; it seems rather to be a basic condition, or fundamental way of being, that is shared, not only by buddhas and deluded beings, but by all things — by “earth, water, fire, wind, and space,” by “pillars and lanterns,” by the “Snowy Mountains,” by “the trees and rocks.” Such great awakening, he says, “is without origin”; it “fills the ditches and clogs the gullies” of our world.

# 正法眼藏第十

## Treasury of the True Dharma Eye

### Number 10

#### 大悟

#### Great Awakening

[10:1] {1:92}

佛佛の大道、つたはれて綿密なり、祖祖の功業、あらはれて平展なり。このゆえに、大悟現成し、不悟至道し、省悟弄悟し、失悟放行す。これ佛祖家常なり。擧拈する使得十二時あり、抛却する被使十二時あり。さらにこの關楨子を跳出する弄泥團もあり、弄精魂もあり。大悟より佛祖かならず恁麼現成する參學を究竟すといへども、大悟の渾悟を佛祖とせるにはあらず、佛祖の渾佛祖を渾大悟なりとにはあらざるなり。佛祖は大悟の邊際を跳出し、大悟は佛祖より向上に跳出する面目なり。

The great way of buddha after buddha, in its transmission, is detailed and thorough; the meritorious deeds of ancestor after ancestor, in their manifestation, are open and expansive. Therefore, great awakening is realized; and arriving at the way without awakening, observing awakening and playing with awakening, losing awakening and letting it go — these are everyday matters among the buddhas and ancestors.<sup>1</sup> They have “employing the twelve times” they take up; they have “being

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1 **great awakening** (*daigo* 大悟): A term found throughout Buddhist literature for insight into the Buddhist teachings; “deep understanding,” or “full apprehension”; may be, but is not necessarily, used synonymously with other terms for spiritual knowledge, such as *bodai* 菩提, *kaku* 覺, etc. To maintain lexical continuity in the translation, we will use the awkward “greatly to awaken” for the verbal form.

**observing awakening and playing with awakening** (*shōgo rōgo* 省悟弄悟): The term *shōgo* 省悟 (also read *seigo*; “reflecting and understanding”) is a common compound expression for “awakening,” but Dōgen seems to be using it here as a verb-object construction paralleling *rōgo* 弄悟 (“playing with awakening”) and *shitsugo* 失悟 (“losing awakening”) — hence, the rather forced translation, “observing awakening.”

**losing awakening and letting it go** (*shitsugo hōgyō* 失悟放行): The expression *hōgyō* 放行 is regularly used in Chan texts for giving free rein to someone. Note that the order of these phrases here suggests a spiritual progression in the realization of great awakening, from unawakened, through awakening, the enjoyment of awakening, and the abandonment, or transcendence, of awakening.

**everyday matters among the buddhas and ancestors** (*busso kajō* 佛祖家常): The expression contains a clever “turning word” (*kakekotoba* 掛け詞), *ka* (or *ke* 家, “house”), that suggests both *busso ke* 佛祖家, “house of the buddhas and ancestors,” and *kajō* 家常, the “daily fare of the household.”

employed by the twelve times” they throw away.<sup>2</sup> And, going further, they also have the playing with the mud ball and playing with the spirit that spring forth from this pivot.<sup>3</sup> From great awakening, the buddhas and ancestors always thoroughly investigate the study that appears like this; however, it is not the case that the full awakening of the great awakening represents the buddhas and ancestors; nor is it the case that the full buddhas and ancestors of the buddhas and ancestors represent the full great awakening: the buddhas and ancestors spring forth from the boundaries of great awakening; great awakening is a face that springs forth beyond the buddhas and ancestors.

[10:2]

しかあるに、人根に多般あり。いはく、生知。これは生じて生を透脱するなり。いはゆるは、生の初・中・後際に體究なり。いはく、學而知。これは學して自己を究竟す。いはゆるは、學の皮肉骨髓を體究するなり。いはく、佛知者あり。これは生知にあらず、學知にあらず。自他の際を超越して、遮裏に無端なり、自他知に無拘なり。いはく、無師知者あり。善知識によらず、經卷によらず、性によらず、相によらず、自を撥轉せず、他を回互せざれども、露堂堂なり。これらの數般、ひとつを利と認し、ふたつを鈍と認ぜざるなり。多般ともに多般の功業を現成するなり。

Still, human faculties are of many types.<sup>4</sup> There are “those who know at birth”: they transcend birth at birth; that is, theirs is the personal inves-

2 “employing the twelve times” (*shitoku jūni ji* 使得十二時); “being employed by the twelve times” (*hishi jūni ji* 被使十二時): The expression “to employ the twelve times” (into which the twenty-four hours of the day were traditionally divided) occurs frequently in the *Shōbōgenzō*; it comes from a popular saying attributed to the famous Tang-dynasty Chan master Zhaozhou Congshen 趙州從諗 (778-897); see Supplementary Notes, s.v. “Employ the twelve times.”

3 playing with the mud ball (*rō deidan* 弄泥團); playing with the spirit (*rō zeikon* 弄精魂): Two expressions common in Zen literature; both typically have a pejorative connotation and are no doubt used here in an ironic sense. “A guy who plays around with a mud ball” (*rō deidan kan* 弄泥團漢) is a common expression in the literature for someone who wastes his time “fiddling around” with meaningless thoughts or activities. “To play with the spirit” occurs often in the literature for a distracted, or “possessed,” state of mind. In his “*Shōbōgenzō udonge*” 正法眼藏優曇華 (DZZ.2:171), Dōgen gives a much more positive interpretation, as “just sitting, sloughing off body and mind” (*shikan taza datsuraku shinjin* 祇管打坐脱落身心); see Supplementary Notes, s.v. “Just sit” and “Body and mind sloughed off.”

spring forth from this pivot (*kono kanreisu o chōshutsu suru* この關樞子を跳出する): See Supplementary Notes, s.v., “Pivot.” “To spring forth” (or “jump out”; *chōshutsu* 跳出) is one of Dōgen’s favorite expressions for “getting free from,” or “transcending.”

4 human faculties are of many types (*ninkon ni tahan ari* 人根に多般あり): The list of four types that Dōgen discusses here seems to be of his own design and does not appear elsewhere in the Buddhist literature. In his “*Shōbōgenzō kokū*” 正法眼藏虚空, he gives a similar but slightly different list; see Supplementary Notes, s.v. “Knowledge at birth.”

tigation of the beginning, middle, and end of birth.<sup>5</sup> There are “those who know from study”: they study and thoroughly investigate themselves; that is, they personally investigate the skin, flesh, bones, and marrow of study.<sup>6</sup> There are those with buddha knowledge.<sup>7</sup> This is not knowledge at birth or knowledge from study. Transcending the boundaries of self and other, it is here without reason; it is unconcerned with the knowledge of self and other.<sup>8</sup> There are those who know without a teacher.<sup>9</sup> Without relying on wise friends, without relying on sūtra scrolls, without relying on nature, without relying on characteristics, without turning about the

5 **“those who know at birth”** (*shōchi* 生知): This and the following type are taken from the *Lunyu* 論語 16 (KR.1h0005.008.16b-17a), in a passage Dōgen quotes in his “Shōbōgenzō shizen biku” 正法眼藏四禪比丘; see Supplementary Notes, s.v. “Knowledge at birth.” Dōgen’s interpretation of *shōchi* 生知 here is of course a playful departure from the language of the *Lunyu*, in that it reads the expression as “knowledge of birth” (as opposed to “knowledge at birth”). It is worth bearing in mind that the element *shō* 生 (translated “birth”) also has the meanings “life,” “to live,” “living being” — meanings that may be in play in Dōgen’s discussion below.

6 **“those who know from study”** (*gaku ni chi* 學而知): The second of the *Lunyu* types, though Dōgen does not suggest a hierarchy here. His first definition of this type of knowledge reminds us of his famous remark, in the “Shōbōgenzō genjō kōan” 正法眼藏現成公案 (DZZ.1:3), that “to study the way of the buddhas is to study the self” (*butsudō o narau wa jiko o narau nari* 佛道をならふは自己をならふなり). His second definition here again shifts the sense from “knowledge from studying” to “knowledge of the true nature (‘skin, flesh, bones, and marrow’) of study.”

**personally investigate the skin, flesh, bones, and marrow of study** (*gaku no hi niku kotsu zui o taikyū suru* 學の皮肉骨髓を體究する): The translation of *taikyū* 體究 as “personally investigate” masks the corporeal connotation of the glyph *tai* 體 (“body”) with which Dōgen may be playing here. The expression “skin, flesh, bones, and marrow” (*hi niku kotsu zui* 皮肉骨髓) occurs very often throughout the *Shōbōgenzō*, typically, as here, indicating the essence or truth or entirety of something or someone. From the famous story of Bodhidharma’s testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had got his skin, flesh, bones, and marrow. Recorded in the *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:230, case 201; see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

7 **those with buddha knowledge** (*butchisha* 佛知者): Likely a variation on the more common *butchi* 佛智 (S. *buddha-jñāna*), the knowledge of a buddha, in scholastic writing, often defined as omniscience, the “knowledge of all forms” (*issaishuchi* 一切種智; S. *sarvākāra-jñātā*).

8 **here without reason** (*shari ni mutan* 遮裏に無端): Taking the term *mutan* 無端 here in its common use as “for no [apparent] reason,” “without [good] reason”; it is also possible to take it as “without limits” or “without beginning.”

**unconcerned with the knowledge of self and other** (*jitchi ni mukō nari* 自他知に無拘なり): The term *mukō* 無拘 (“unconcerned with”) here might also be understood in the sense “unconstrained by.”

9 **those who know without a teacher** (*mushichisha* 無師知者): Likely a variant of the more common *mushichi* 無師智, a standard characterization of the knowledge of a buddha; “knowledge untaught” (S. *anupadiṣṭa-jñāna*).

self or interacting with the other, they are nevertheless exposed and imposing.<sup>10</sup> It is not that, of these several sorts, one is recognized as sharp and another is recognized as dull: the many sorts all manifest many sorts of meritorious deeds.

[10:3] {1:93}

しかあれば、いづれの情・無情か生知にあらざらんと參學すべし。生知あれば生悟あり、生證明あり、生修行あり。しかあれば、佛祖すでに調御丈夫なる、これを生悟と稱しきたれり。悟を拈來せる生なるがゆえにかくのごとし。參飽大悟する生悟なるべし。拈悟の學なるがゆえにかくのごとし。

Therefore, we should study which sentient or insentient being is not one of those who “know at birth.” If they have knowledge at birth, they have awakening at birth; they have verification at birth; they have practice at birth. Therefore, since the buddhas and ancestors are tamers of persons, they have been called “awakened at birth.”<sup>11</sup> This is so because theirs is a birth that has taken up awakening; it is an awakening at birth that studies its fill and greatly awakens.<sup>12</sup> This is so because it is a study that takes up awakening.

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10 **wise friends** (*chishiki* 知識); **sūtra scrolls** (*kyōkan* 經卷): From the fixed expression, occurring often in Dōgen’s writing, “whether from a wise friend, whether from a sūtra scroll”; see Supplementary Notes.

**nature** (*shō* 性); **characteristics** (*sō* 相): A standard Buddhist dichotomy between what a thing is in itself and its phenomenal “marks” (*S. lakṣaṇa*).

**without turning about the self** (*ji o hatten sezu* 自を撥轉せず): Perhaps meaning “without working to transform themselves.” *Hatten* 撥轉 is a term that can also mean “to lead [someone] about,” “to handle or manage [someone]” (as a master with a student).

**exposed and imposing** (*rō dōdō* 露堂堂): A common Zen expression for the bearing of the realized practitioner.

11 **tamers of persons** (*chōgo jōbu* 調御丈夫): One of the standard epithets of a buddha, from his role as one who trains people; *S. puruṣa-dāmya-sārathi*.

**they have been called “awakened at birth”** (*kore o shōgo to shōshikitareri* これを生悟と稱しきたれり): “Awakened at birth” is not, in fact, a standard epithet of the buddhas, nor is it clear why such an epithet would follow from their status as “tamers of persons.” It may be that Dōgen is shifting the sense of *shō* 生 here from “birth” to “life” or “living”; or, as he seems to be saying in the next lines, the buddhas and ancestors are “born to” “take up awakening” — i.e., live for the study and expression of awakening. Such a formulation would seem to break down the distinction between “knowledge at birth” and “knowledge from study.”

12 **studies its fill** (*sanpō* 參飽): I.e., is fully trained; an expression, occurring several times in the *Shōbōgenzō*, suggesting a state in which one is “satiated” or “surfeited” with Buddhist study.



[10:4]

しかあればすなはち、三界を拈じて大悟す、百草を拈じて大悟す、四大を拈じて大悟す、佛祖を拈じて大悟す、公案を拈じて大悟す。みなともに大悟を拈來して、さらに大悟するなり。その正當恁麼時は而今なり。

Therefore, they take up the three realms and greatly awaken; they take up the hundred grasses and greatly awaken; they take up the four elements and greatly awaken; they take up the buddhas and ancestors and greatly awaken; they take up a kōan and greatly awaken.<sup>13</sup> In every case, they are taking up the great awakening and further awakening greatly. This very moment that they do so is the present.

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[10:5]

臨濟院慧照大師云、大唐國裏、覓一人不悟者難得。

*Great Master Huizhao of the Linji Cloister said, “In the Land of the Great Tang, it’s hard to find a single person who’s unawakened.”*<sup>14</sup>

[10:6]

いま慧照大師の道取するところ、正脈しきたれる皮肉骨髓なり、不是あるべからず。大唐國裏といふは、自己眼睛裏なり。盡界にかかはれず、塵刹にとどまらず。遮裏に不悟者の一人をもとむるに難得なり。自己の昨自己も不悟者にあらず、他己の今自己も不悟者にあらず。山人・水人の古今、もとめて不悟を要するにいまだえざるべし。學人かくのごとく臨濟の道を參學せん、虚度光陰なるべからず。

What Great Master Huizhao says here is “the skin, flesh, bones, and marrow” passed down through the main artery; it could not be false.<sup>15</sup>

**13 three realms** (*sangai* 三界): i.e., the threefold world system of saṃsāra; see Supplementary Notes, s.v. “Three realms.”

**hundred grasses** (*hyakusō* 百草): A term regularly used in Zen texts for the myriad phenomena of the world.

**four elements** (*shidai* 四大): Earth, water, fire, and wind; see Supplementary Notes, s.v. “Four elements and five aggregates.”

**14 Great Master Huizhao of the Linji Cloister** (*Rinzaiin Eshō daishi* 臨濟院慧照大師): i.e., Linji Yixuan 臨濟義玄 (d. 866), famous founder of the Linji 臨濟 lineage of Chan. The source of Dōgen’s version of his saying is unknown; a similar saying that does not mention the term “awakening” is attributed to Linji at *Liandeng huiyao* 聯燈會要, ZZ.136:301b12:

打破大唐國、覓箇不會人難得。

You can bust up the whole Land of the Great Tang, and it’s hard to find anyone who doesn’t understand.

**15 passed down through the main artery** (*shōmyaku shikitareru* 正脈しきたれる): i.e., the essence of Bodhidharma’s teaching transmitted in the orthodox line of the ancestors. The translation of *shōmyaku* 正脈 as “main artery” (here in an unusual verbal

“In the Land of the Great Tang” means “in one’s own eye”: it is not concerned with all the worlds; it is not confined to *kṣetra* like dust motes.<sup>16</sup> Here, it is hard to find a single person “who’s unawakened.”<sup>17</sup> Yesterday’s self of one’s own is not one “who’s unawakened”; today’s self of another is not one “who’s unawakened.”<sup>18</sup> Searching through the past and present of the people of the mountains and the people of the waters, the unawakened cannot be found.<sup>19</sup> Students who study Linji’s saying in this way will not “pass their years and months in vain.”<sup>20</sup>

[10:7] {1:94}

しかもかくのごとくなりといへども、さらに祖宗の懷業を參學すべし。いはく、しばらく臨濟に問すべし、不悟者難得のみをしりて、悟者難得をしらずば、未足爲是なり、不悟者難得をも參究せるといひがたし。たとひ一人の不悟者をもとむるには難得なりとも、半人の不悟者ありて面目雍容、巍巍堂堂なる、相見しきたるやいまだしや。たとひ大唐國裏に一人の不悟者をもとむるに難得なるを、究竟とすることなかれ。一人・半人のなかに、兩三箇の大唐國をもとめころみるべし。難得なりや、難得にあらずや。この眼目をそなへんとき、參飽の佛祖なりとゆるすべし。

While this may be so, we should nevertheless go on to study the cherished deeds of the ancestors.<sup>21</sup> That is, we should question Linji for a bit.

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form) tries to retain something of Dōgen’s play with the physiological metaphor of “skin, flesh, bones, and marrow.”

16 **all the worlds** (*jinkai* 盡界); **kṣetra like dust motes** (*jinsetsu* 塵刹): Two terms for what we might call the entire cosmos. The former represents an abbreviation of “all the worlds in the ten directions” (*jin jippō kai* 盡十方界); the latter refers to an incalculable number of “fields” (S. *kṣetra*), or “lands.” See Supplementary Notes, s.v. “Dust.”

17 **Here, it is hard to find a single person “who’s unawakened”** (*shari ni fugosha no hitori o motomuru ni nantoku nari* 遮裏に不悟者の一人をもとむるに難得なり): Dōgen here simply translates Linji’s remark into Japanese, substituting “here” (*shari ni* 遮裏に; i.e., “in one’s own eye”) for the original “in the Land of the Great Tang.”

18 **Yesterday’s self of one’s own** (*jiko no saku jiko* 自己の昨自己); **today’s self of another** (*tako no kon jiko* 他己の今自己): Unusual expressions suggesting, “the self, either of past or present, either one’s own or another’s.”

19 **the past and present of the people of the mountains and the people of the waters** (*sanjin suijin no kokon* 山人・水人の古今): i.e., the history of the general populace; the somewhat unusual expression *sanjin suijin* 山人水人 (“mountain people, water people”) is no doubt a variant of the ancient practice of dividing the populace into those who live in the mountains (*yamado* 山人) and those who live by the sea (*ama* 海人).

20 **“pass their years and months in vain”** (*ko do kōin* 虚度光陰): A phrase well known from the *Cantong qi* 參同契, of Shitou Xiqian 石頭希遷 (700-791) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:459b20-21). The term *kōin* 光陰 (literally, “light and shade”) refers to the sun and moon; variously understood as “years and months,” “days and months,” and “days and nights.”

21 **cherished deeds of the ancestors** (*soshū no egō* 祖宗の懷業): Or, perhaps, the “inner acts” [i.e., thinking] of the ancestors.”

To know only that “it’s hard to find someone who’s unawakened,” without knowing that *it’s hard to find someone who’s awakened, is to take as right what is not enough*.<sup>22</sup> It is hard to say that you have fully investigated even “it’s hard to find someone who’s unawakened.” Although it may be hard to find a single person who is unawakened, there is half a person who is unawakened, his countenance calm, solemn and imposing — have you seen him or not?<sup>23</sup> Do not think that your difficulty in finding a single person who is unawakened in the “Land of the Great Tang” is the ultimate. You should try to find two or three Lands of the Great Tang within a single person or half a person. Are they hard to find or not hard to find? When you are equipped with this eye, I will accept you as a buddha and ancestor who has studied his fill.

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[10:8]

京兆華嚴寺寶智大師〈嗣洞山、諱休靜〉、因僧問、大悟底人却迷時如何。師云、破鏡不重照、落華難上樹。

*Great Master Baozhi of Huayan Monastery in Jingzhao (heir to Dongshan, called Xiujing) was once asked by a monk, “What about when the person of great awakening reverts to delusion?”*<sup>24</sup>

*The Master said, “The broken mirror doesn’t reflect again; the fallen flower can’t climb the tree.”*

22 **take as right what is not enough** (*misoku i ze* 未足爲是): Dōgen shifts to Chinese syntax here. Some texts read here *misoku i soku* 未足爲足 (“to take as enough what is not enough”). This is not the only place in the *Shōbōgenzō* in which Dōgen is critical of Linji.

23 **his countenance calm, solemn and imposing** (*menmoku yōyō gigi dōdō* 面目雍容巍巍堂堂): Adjectives typically describing an awakened person, especially a buddha.

24 **Great Master Baozhi of the Huayan Monastery in Jingzhao (heir to Dongshan, called Xiujing)** (*Keichō Kagonji Hōchi daishi [shi Tōzan ki Kyūjō]* 京兆華嚴寺寶智大師[嗣洞山諱休靜]): i.e., Huayan Xiujing 華嚴休靜 (dates unknown), disciple of Dongshan Liangjie 洞山良价 (807-869). Great Master Baoji is his posthumous title. His monastery, Huayansi 華嚴寺, was to the south of the Tang capital at Chang’an. Slightly variant versions of Xiujing’s conversation with the monk are recorded in several sources; see, e.g., *Jingde chuangdeng lu* 景德傳燈錄, T.2076.51:338a17-18:

問、大悟底人爲什麼却迷。師曰、破鏡不重照、落華難上枝。

[Someone] asked, “How does the person of great awakening revert to delusion?”

The master said, “The broken mirror doesn’t reflect again; the fallen flower can’t climb up to the branch.”

[10:9]

いまの間處は、問處なりといへども示衆のごとし。華嚴の會にあらざれば開演せず、洞山の嫡子にあらざれば加被すべからず。まことにこれ參飽佛祖の方席なるべし。

This question may be a question, but it is like a presentation to the assembly.<sup>25</sup> If not in the community of Huayan, it would not have been expounded; if not by a legitimate heir of Dongshan, it could not have been bestowed.<sup>26</sup> Truly this must be the proper seat of buddhas and ancestors who have studied their fill.<sup>27</sup>

[10:10]

いはゆる大悟底人は、もとより大悟なりとにはあらず、餘外に大悟してたくはふるにあらず。大悟は、公界におけるを、末上の老年に相見するにあらず。自己より強爲して牽挽出來するにあられども、かならず大悟するなり。不迷なるを大悟とするにあらず、大悟の種草のために、はじめて迷者とならんと擬すべきにもあらず。大悟人さらに大悟す、大迷人さらに大悟す。大悟人あるがごとく、大悟佛あり、大悟地水火風空あり、大悟露柱燈籠あり。いまは大悟底人と問取するなり。大悟底人却迷時如何の問取、まことに問取すべきを問取するなり。華嚴きはらず、叢席に慕古す、佛祖の勲業なるべきなり。

The “person of great awakening” does not mean someone with great awakening from the beginning; it is not someone who stores up a great awakening from somewhere else. Great awakening is not something that, though present in the public realm, one only encounters at last in old age.<sup>28</sup> It is not something one forcibly pulls out of oneself. Nevertheless, one invariably greatly awakens. It is not that great awakening is not being deluded: we need not suppose that, in order to be the seedling for great awakening, we ought first become deluded.<sup>29</sup> The person of great

25 **presentation to the assembly** (*jishu* 示衆): i.e., formal instruction of a master.

26 **the community of Huayan** (*Kegon no e* 華嚴の會): i.e., in the community of Huayan Xiujiing 華嚴休靜.

27 **this must be the proper seat of buddhas and ancestors who have studied their fill** (*kore sanpō busso no hōseki naru beshi* これ參飽佛祖の方席なるべし): “Proper seat” renders *hōseki* 方席, taking it as “correct dharma seat” (*hōseki* 法席) — i.e., an authentic place of instruction; here, no doubt, a reference to the Huayan community.

28 **public realm** (*kugai* 公界): The reference could be to the world at large or to the common areas of the monastery (where the monks engage in formal training); see Supplementary Notes, s.v. “Public realm.”

**at last in old age** (*matsujō no rōnen* 末上の老年): Or, perhaps, “first in old age.” The term *matsujō* 末上 appears elsewhere in the *Shōbōgenzō* in both the sense “last,” as well as in its usual sense, “first.”

29 **the seedling for great awakening** (*daigo no shusō no tame ni* 大悟の種草のために): The use of “seedling” here (rather than “seed”) doubtless reflects the practice of wet rice planting.

awakening goes on greatly to awaken; the person of great delusion goes on greatly to awaken. Just as there is the person of great awakening, there is the buddha of great awakening; there are the earth, water, fire, wind, and space of great awakening, there are the pillars and lanterns of great awakening.<sup>30</sup> Here they are being questioned as the “person of great awakening.” The question, “*What about when the person of great awakening reverts to delusion?*” is truly asking what should be asked. Huayan does not reject it: he emulates the ancients in the monastic seat.<sup>31</sup> His is the meritorious deed of a buddha and ancestor.

[10:11] {1:95}

しばらく功夫すべし、大悟底人の却迷は、不悟底人と一等なるべしや、大悟底人却迷の時節は、大悟を拈來して迷を造作するか、他那裏より迷を拈來して、大悟を蓋覆して却迷するか、また大悟底人は一人にして、大悟をやぶらずといへども、さらに却迷を參ずるか、また大悟底人の却迷といふは、さらに一枚の大悟を拈來するを却迷とするか、と、かたがた參究すべきなり。また、大悟也一隻手なり、却迷也一隻手なるか。いかやうにても、大悟底人の却迷ありと聴取するを、參來の究徹なりとするべし。却迷を親曾ならしむる大悟ありとするべきなり。

We should work at this a bit. Is the “reversion to delusion” of “the person of great awakening” the equivalent of an unawakened person? When *the person of great awakening reverts to delusion*, does he take up great awakening and create delusion? Does he revert to delusion by taking up delusion from over there and covering over great awakening? Again, does the person of great awakening, although remaining themselves without destroying great awakening, go on to study “reverting to delusion”?<sup>32</sup> Or does the “reverting to delusion” of the person of great awakening refer to taking up a further great awakening as “reverting to delusion”? We should investigate it in these various ways. Again, is great awakening one hand and reverting to delusion the other hand?

30 **earth, water, fire, wind, and space** (*chi sui ka fū kū* 地水火風空): i.e., the five elements (*godai* 五大), a list, popular especially in esoteric Buddhism, that adds space to the set of four given in Note 13, above.

**pillars and lanterns** (*rochū tōrō* 露柱燈籠): i.e., the free-standing columns and the lanterns of monastic buildings; regularly used in Zen texts for the immediate surroundings of the inanimate phenomenal world (or of the monks' environment). See Supplementary Notes, s.v. “Pillars and lanterns.”

31 **he emulates the ancients in the monastic seat** (*sōseki ni boko su* 叢席に慕古す): i.e., his response is worthy of the old masters of the Zen tradition.

32 **remaining themselves without destroying great awakening** (*ichinin ni shite daigo o yaburazu* 一人にして大悟をやぶらず): i.e., remaining fundamentally unchanged as a person of great awakening.

**go on to study “reverting to delusion”** (*sara ni kyakumei o san zu* さらに却迷を參ず): Taking the verb *san* 參 here in the sense *sangaku* 參學, “to study.”

However we take it, we should recognize that hearing that the person of great awakening reverts to delusion is the complete mastery of our study. We should recognize that there is a great awakening that makes reverting to delusion a personal experience.<sup>33</sup>

[10:12]

しかあれば、認賊爲子を却迷とするにあらず、認子爲賊を却迷とするにあらず。大悟は認賊爲賊なるべし、却迷は認子爲子なり。多處添些子を大悟とす、少處減些子これ却迷なり。しかあれば、却迷者を摸著して、把定了に大悟底人に相逢すべし。而今の自己、これ却迷なるか、不迷なるか、檢點將來すべし。これを參見佛祖とす。

Therefore, *seeing a thief as your child* does not represent “reverting to delusion”; *seeing your child as a thief* does not represent “reverting to delusion.”<sup>34</sup> Great awakening is to *see the thief as a thief*; reverting to delusion is to *see the child as your child*. *Adding a bit where there is a lot* is great awakening; *reducing a bit where there is little* is reverting to delusion.<sup>35</sup> Therefore, when you grope for the one who reverts to delusion and have got him held fast, you will encounter the person of great

33 **makes reverting to delusion a personal experience** (*kyakumei o shinzō narashimu* 却迷を親曾ならしむ): A loose translation of the unusual term *shinzō* 親曾, an adverbial expression, meaning something like “personally in the past,” regularly used by Dōgen to indicate an intimate relationship. This use likely reflects a verse by Dōgen’s teacher, Tiantong Rujing 天童如淨 (1162-1227), that he quotes more than once in the *Shōbōgenzō*. Here is the version given in the “*Shōbōgenzō kenbutsu*” 正法眼藏見佛 (DZZ.2:107):

先師天童古佛舉、波斯匿王問賓頭盧尊者、承聞尊者親見佛來是否。尊者以手策起眉毛示之。先師頌云、策起眉毛答問端、親曾見佛不相瞞、至今應供四天下、春在梅梢帶雪寒。

My former master, the Old Buddha of Tiantong, brought up [the following]: King Prasenajit asked the worthy Piṇḍola, “I’ve heard that the worthy has personally seen the Buddha. Is this true?”

The worthy brushed up his [famously long] eyebrows with his hand to show it. In a verse, my former master said,

He brushed up his eyebrows, and his answer was obvious;  
He’d personally once seen the Buddha; he doesn’t deceive.  
Worthy of offerings even now, throughout the four continents.  
Spring is on the twigs of the plum, cold in their girdle of snow.

34 **seeing a thief as your child** (*nin zoku i shi* 認賊爲子): A common Zen expression used to describe an egregious misunderstanding; usually traced to the *Shoulengyan jing* 首楞嚴經 (*Sūrangama-sūtra*), T.945.19:108c21. The following, “seeing your child as a thief,” represents Dōgen’s variation on the phrase.

35 **Adding a bit where there is a lot** (*tasho ten shasu* 多處添些子); **reducing a bit where there is little** (*shōsho gen shasu* 少處減些子): Common expressions, typically occurring together in Zen texts, though not found elsewhere in the *Shōbōgenzō*. In the context here, perhaps suggesting that addition and subtraction do not fundamentally affect great awakening and reverting to delusion.

awakening. Is the self at this time reverting to delusion? Is it undeluded? You should examine this and bring it forward.<sup>36</sup> This is to meet with a buddha and ancestor.<sup>37</sup>

[10:13] {1:96}

師云、破鏡不重照、落華難上樹。この示衆は、破鏡の正當恁麼時を道取るなり。しかあるを、未破鏡の時節にころをつかはして、しかも破鏡のことばを參學するは不是なり。いま華嚴道の破鏡不重照、落華難上樹の宗旨は、大悟底人不重照といひ、大悟底人難上樹といひて、大悟底人さらに却迷せずと道取する、と會取しつべし。しかあれども、恁麼の參學にあらず。人のおもふがごとくならば、大悟底人家常如何とら問取すべし。これを答話せんに、有却迷時とらいはん。而今の因縁、しかにはあらず。大悟底人却迷時如何と問取するがゆえに、正當却迷時を未審するなり。恁麼時節の道取現成は、破鏡不重照なり、落華難上樹なり。落華のまさしく落華なるときは、百尺の竿頭に昇晋するとも、なほこれ落華なり。破鏡の正當破鏡なるゆえに、そこばくの活計見成すれども、おなじくこれ不重照の照なるべし。破鏡と道取し落華と道取する宗旨を拈來して、大悟底人却迷時の時節を參取すべきなり。

The Master said, “*The broken mirror doesn’t reflect again; the fallen flower can’t climb the tree.*” This instruction to the assembly speaks of the very moment of “the broken mirror.” Thus, to study the words “broken mirror” while having in mind the time when the mirror was not yet broken is not right. The essential point of this saying by Huayan — “*the broken mirror doesn’t reflect again; the fallen flower can’t climb the tree*” — has likely been understood as saying, “*the person of great awakening doesn’t reflect again,*” saying “*the person of great awakening can’t climb the tree,*” saying that the person of great awakening does not once again revert to delusion. However, it is not a study like this. If it were as people have thought, he would be asking something like, “*How about the everyday life of the person of great awakening?*”<sup>38</sup> And in answering, one would say something like, “*There are times when he reverts to delusion.*” The present episode is not like this. Since he asks, “What about when the person of great awakening reverts to delusion?”

36 **examine this and bring it forward** (*kenten shōrai su* 檢點將來す): The term *kenten* 檢點 (“examine”; also written 檢點) occurs elsewhere in the *Shōbōgenzō*; seemingly synonymous with *tenken* 點檢, “to investigate in detail.” *Shōrai* 將來 (“to bring”) here probably has the sense “to bring up,” “introduce into [the discussion].”

37 **This is to meet with a buddha and ancestor** (*kore o sanken busso to su* これを參見佛祖とす): The verb *sanken* 參見 refers especially to seeing, paying a visit to, or studying under, a teacher. The “buddha and ancestor” here may be taken either as Huayan Xiujiing 華嚴休靜 or as a generic reference to the masters of the tradition.

38 **would be asking something like** (*to ra monshu su beshi* とら問取すべし): Taking the plural marker *ra* ら here as giving a somewhat vague quality to what is being asked. Similarly, below, “say something like” (*to ra iwan* とらいはん).

he is still uncertain about the very moment of “reverting to delusion.”<sup>39</sup> The saying that appears at such a time is, “*the broken mirror doesn’t reflect again*”; “*the fallen flower can’t climb the tree*.”<sup>40</sup> When the fallen flower is truly a fallen flower, even if it climbs beyond a hundred-foot pole, it is still “the fallen flower.”<sup>41</sup> Since “the broken mirror” is precisely a broken mirror, however many ways of life it expresses, they will all be reflections that “don’t reflect again.”<sup>42</sup> Taking up the essential point of his saying “broken mirror” and saying “fallen flower,” we should inquire into the time “*when the person of great awakening reverts to delusion*.”

[10:14]

これは、大悟は作佛のごとし、却迷は衆生のごとし、還作衆生といひ、從本垂迹とらいふがごとく學すべきにはあらざるなり。かれは、大覺をやぶりと衆生となるがごとくいふ、これは、大悟やぶるといはず、大悟うせぬるといはず、迷きたるといはずなり。かれらにひとしむべからず。まことに大悟無端なり、却迷無端なり。大悟を罣礙する迷あらず、大悟三枚を拈來して、小迷半枚をつくるなり。ここをもて、雪山の雪山のために大悟するあり、木石は木石をかりて大悟す。諸佛の大悟は、衆生のために大悟す、衆生の大悟は、諸佛の大悟を大悟す、前後にかかはれざるべし。而今の大悟は、自己にあらず、他己にあらず、きたるにあられども、填溝塞壑なり、さるにあられども切忌隨他覺なり。なにとしてか慙麼なる。いはゆる隨他去なり。

It is not that we should study this as if “great awakening” were like becoming a buddha, “reverting to delusion” were like living beings, and it is saying, “*again becoming a living being*,” or saying something like, “*leaving traces from the original*.”<sup>43</sup> That seems to say he destroys his

39 **he is still uncertain** (*mishin su* 未審す): Or, “he is inquiring.” Dōgen here treats as a transitive verb an expression, meaning something like, “I don’t yet fully understand,” regularly used by Zen students to request further instruction from a teacher.

40 **The saying that appears at such a time** (*inmo jisetsu no dōshu genjō* 慙麼時節の道取現成): The antecedent of “such a time” (*inmo jisetsu* 慙麼時節) here could be taken either as the moment of “reverting to delusion” or as the moment in the dialogue when the monk asks his question.

41 **even if it climbs beyond a hundred-foot pole** (*hyakushaku no kantō ni shōshin suru tomo* 百尺の竿頭に昇晋するとも): From a common expression in Zen literature for going beyond the extreme limit of spiritual practice, as in “proceed one step beyond the tip of a hundred-foot pole” (*hyakushaku kantō shin ippō* 百尺竿頭進一步). Dōgen’s Japanese version suggests that he read *tō* 頭 here as a nominal suffix, rather than as “tip.”

42 **however many ways of life it expresses** (*sokobaku no kakkei genjō suredomo* そこばくの活計見成すれども): The term *kakkei* 活計 (“way of life,” “livelihood,” or “pursuit”) is regularly used in reference to the Zen master’s activities.

43 **It is not that we should study this** (*kore wa . . . gaku su beki ni wa arazaru nari* これは . . . 學すべきにはあらざるなり): The translation treats the final negative verb as applying to the entire passage. Some readers would break the passage, to read, “In this, great awakening is like making a buddha, reverting to delusion is like living beings. We



great awakening to become a living being; this is not saying that he destroys great awakening, is not saying that he loses great awakening, is not saying that delusion has come.<sup>44</sup> We should not identify it with those. Truly, great awakening is without origin; reverting to delusion is without origin.<sup>45</sup> There is no delusion that obstructs great awakening; taking up three pieces of great awakening, we make a half piece of slight delusion. With this, there are Snowy Mountains having a great awakening because of the Snowy Mountains; the trees and rocks have a great awakening by dint of trees and rocks.<sup>46</sup> The great awakening of the buddhas has a great awakening because of living beings; the great awakening of living beings has a great awakening to the great awakening of the buddhas.<sup>47</sup> This has nothing to do with before or after. The present great awakening is not self, is not other. It has not come; yet it *fills the ditches and clogs the gullies*.<sup>48</sup> It has not gone; yet “seeking it from another is strictly

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should not study that this is saying ‘again becoming a living being,’ or saying something like ‘leaving traces from the original.’”

**“again becoming a living being”** (*gen sa shujō* 還作衆生); **“leaving traces from the original”** (*jū hon sui jaku* 従本垂迹): Two fixed phrases for discussion of the relationship between a buddha and his phenomenal body: the former expresses the notion that the buddha returns to saṃsāra from nirvāṇa; the latter reflects the view that a buddha manifests a phenomenal body from his transcendental dharma body — the so-called *honji suijaku* 本地垂迹 (“original ground and manifest traces”) theory quite popular in the Japanese Tendai Buddhism of Dōgen’s day.

44 **That seems to say . . . this is not saying** (*kare wa . . . gotoku iu, kore wa . . . to iwazu* かれは . . . ごとくいふ、これは . . . といはず): Taking the antecedent of the pronoun *kare* かれ (“that”) to be the mistaken views just mentioned, and *kore* これ (“this”) to refer to the correct interpretation of the saying given above.

45 **without origin** (*mutan* 無端): Or “without reason.” See above, Note 8.

46 **Snowy Mountains** (*Sessen* 雪山); **trees and rocks** (*kiseki* 木石): The juxtaposition of “Snowy Mountains” (*Sessen* 雪山) with “trees and rocks” (*bokuseki* 木石) suggests an allusion to the famous story, invoked elsewhere in the *Shōbōgenzō*, of the prior life of Śākyamuni as the so-called “boy of the Snowy Mountains [i.e., Himalayas]” (*Sessen dōji* 雪山童子), who wrote the *Verse of Impermanence* (*Mujō ge* 無常偈) on trees and rocks; see Supplementary Notes, s.v. “Whether on trees or on rocks.” At the same time, the use of the glyphs *bokuseki* 木石 for “trees and rocks” (or “wood and stone”), rather than the story’s *nyaku ju nyaku seki* 若樹若石, suggests Dōgen may simply have had in mind here the natural, inanimate world.

47 **has a great awakening because of living beings** (*shujō no tame ni daigo su* 衆生のために大悟す): It is also possible to read this phrase, “has the great awakening for the sake of living beings.”

48 **it fills the ditches and clogs the gullies** (*ten kō soku gaku* 填溝塞壑): I.e., it is ubiquitous; see Supplementary Notes, s.v. “Fill the ditches and clog the gullies.”

prohibited.”<sup>49</sup> Why is this so? As it is said, “It goes along with it.”<sup>50</sup>

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[10:15] {1:97}

京兆米胡和尚、令僧問仰山、今時人、還假悟否。仰山云、悟即不無、爭奈落第二頭何。僧廻舉似米胡。胡深肯之。

*Reverend MiHu of Jingzhao had a monk ask Yangshan, “People of the present time, do they also avail themselves of awakening?”*<sup>51</sup>

*Yangshan said, “It’s not that they lack awakening, but how can they help falling into the second rate?”*

*The monk returned and presented this to MiHu. MiHu deeply assented to it.*

[10:16]

いはくの今時は、人人の而今なり。令我念過去未來現在いく千萬なりとも、今時なり、而今なり。人の分上は、かならず今時なり。あるひは眼睛を今時とせるあり、あるひは鼻孔を今時とせるあり。

The “present time” spoken of here is every person’s present moment. *The pasts, futures, and presents that “you make me recall”* may be thousands, myriads, but they are “the present time,” the present moment.<sup>52</sup> A person’s

49 “seeking it from another is strictly prohibited” (*sekki zui ta myaku* 切忌隨他覓): From a verse by Dongshan Liangjie 洞山良价 after his great awakening, upon seeing his reflection in the water (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:321c21). The translations here and in the final sentence of this section mask the play on the phrase *zui ta* 隨他 (“to follow another”).

50 “goes along with it” (*zui ta ko* 隨他去): From a saying of Dasui Fazhen 大隋法真 (834-919), recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:138, case 24), that “this” (*shako* 這箇) “goes along with it” when the chiliocosm is destroyed at the end of the kalpa; see Supplementary Notes.

51 **Reverend MiHu of Jingzhao** (*Keichō Beiko oshō* 京兆米胡和尚): A disciple of Weishan Lingyou 潯山靈祐 (771-853), also known simply as Reverend Mi 米和尚, dates unknown. This story appears in various sources; see, e.g., *Hongzhi chanshi guanglu* 宏智禪師廣錄 (T.2001.48:24a21-23); *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:285c20-22); *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:128, case 7). Yangshan 仰山 is Yangshan Huiji 仰山慧寂 (803-887), also a disciple of Weishan.

52 **The pasts, futures, and presents that “you make me recall”** (*ryō ga nen kako mirai genzai* 令我念過去未來現在): Reflecting a line from a verse spoken by Ānanda in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:30a1213):

世尊甚希有、令我念過去、無量諸佛法、如今日所聞。

The World-Honored One, how very rare,

To make me recall past

Incalculable buddha dharmas,

As if I were hearing them today.

status is invariably “the present time.”<sup>53</sup> Or we could take their eyes as “the present time”; or we could take their nose as “the present time.”

[10:17]

還假悟否。この道をしづかに参究して、胸襟にも換却すべし、頂顙にも換却すべし。近日大宋國禿子等いはく、悟道是本期。かくのごとくいひて、いたづらに待悟す。しかあれども、佛祖の光明にてらされざるがごとし。ただ眞善知識に参取すべきを、懶墮にして蹉過するなり。古佛の出世にも度脱せざりぬべし。

“Do they also avail themselves of awakening?” Quietly investigating these words, you should switch them for your breast; you should switch them for the crown of your head.<sup>54</sup> Recently, shavelings in the Land of the Great Song say, “Awakening to the way is the basic expectation.” So saying, they vainly await awakening.<sup>55</sup> Nevertheless, they seem not to be illumined by the radiance of the buddhas and ancestors. Given over to laziness, they miss the fact that they should just study with a true wise friend. Even during the appearance in the world of the old buddhas, they would probably not have been liberated.<sup>56</sup>

[10:18] {1:98}

いまの還假悟否の道取は、さとりなしといはず、ありといはず、きたるといはず、かるやいなやといふ。今時人のさとりはいかにしてさとれるぞ、と道取せんがごとし。たとへば、さとりをう、といはば、ひごろはなかりつるかとおぼゆ。さとりきたれり、といはば、ひごろはそのさとりいづれのところにありけるぞ、とおぼゆ。さとりとなれり、といはば、さとり、はじめありとおぼゆ。かくのごとくいはず、かくのことくならずといへども、さとのありやうをいふときに、さとりをかるやとはいふなり。

53 A person's status (*nin no bunjō* 人の分上): Following Kawamura's text; other editions give *ninnin no bunjō* 人人の分上 (“people's status”). The term *bunjō* 分上 (“status”) occurs frequently in the *Shōbōgenzō*; it is generally taken to mean “one's natural lot or disposition.”

54 you should switch them for your breast; you should switch them for the crown of your head (*kyōkin ni mo kankyaku su beshi, chōnei ni mo kankyaku su beshi* 胸襟にも換却すべし、頂顙にも換却すべし): I.e., make them your own. Perhaps reflecting the saying, alluded to elsewhere in the *Shōbōgenzō*, “to switch the soapberry seeds [of the Buddhist rosary] for your eyes” (*shō mokukansu kankyoku ni ganzei* 將木穗子換却爾眼睛) (see, e.g., *Yunmen yulu* 雲門語錄, T.1988.47:544a12). See Supplementary Notes, s.v. “Crown of the head.”

55 they vainly await awakening (*itazura ni taigo su* いたづらに待悟す): A criticism of those who hold that awakening is the final goal of Buddhist practice, after which practice is abandoned. The term *taigo* 待悟 (“await awakening”) is not used in the *Shōbōgenzō* apart from the two versions of this “Daigo” 大悟 chapter, but Dōgen does mention it in his *Eihei kōroku* 永平廣錄. See Supplementary Notes, s.v. “Await awakening.”

56 the appearance in the world of the old buddhas (*kobutsu no shusse* 古佛の出世): The referent of “old buddhas” (*kobutsu* 古佛) here is unclear: it could refer to the seven buddhas of the past or to any of the Chan masters for whom Dōgen uses the term as an honorific; see Supplementary Notes, s.v. “Old buddha.”

The words “do they also avail themselves of awakening?” do not say that they do not have awakening; they do not say that they have awakening; they do not say that awakening comes: they say “do they avail themselves of it, or not?” It is like asking, “How has the awakening of people nowadays been awakened?” For example, if we say that they “get awakening,” we wonder whether for some time they did not have it. If we say that “awakening has come,” we wonder where it was until now. If we say they have “become awakened,” we imagine that awakening was already there. He does not say it like this; it is not like this. Yet, when he speaks of how awakening is, he says, “do they avail themselves of it?”

[10:19]

しかあるを、さとるといふには、いはる。しかあれども、第二頭へおつるぞいかにかすべき、といひつれば、第二頭もさとりなり、といふなり。第二頭といふは、さとりになりぬる、といひや、さとりをう、といひや、さとりきたれり、といはんがごとし。なりぬ、といふも、きたれり、といふも、さとりなりといふなり。しかあれば、第二頭におつることをいたみながら、第二頭をなからしむるがごとし。さとりのなれらん第二頭は、またまことの第二頭なりともおぼゆ。しかあれば、たとひ第二頭なりとも、たとひ百千頭なりとも、さとりなるべし。第二頭あれば、これよりかみに第一頭のあるをのこせるにはあらぬなり。たとへば、昨日のわれをわれとすれども、昨日はけふを第二人といはんがごとし。而今のさとり、昨日にあらざといはず、いまはじめたるにあらざ、かくのごとく参取するなり。しかあれば、大悟頭黒なり、大悟頭白なり。

Nevertheless, we can speak of awakening. However, since he has said, “What about their falling into the second rate?” he is saying that “the second rate” is also awakening.<sup>57</sup> “The second rate” is like saying, “became awakened,” or “get awakening,” or “awakening has come.” He is saying that “became” or “has come” are also awakening. Therefore, while lamenting the fall into “the second rate,” it seems he eliminates “the second rate.” One may also think that “the second rate” that awakening becomes is the real second rate. Therefore, though it be second rate, though it be a hundred or a thousand rate, it must still be awakening. It is not that, since there is a second rate, it exists where some prior first rate is left behind. This would be, for example, like saying that, while we take ourselves yesterday to be ourselves, yesterday’s [self] takes today’s as a second person. The present awakening, we do not say

57 **we can speak of awakening. However** (*satori to iu ni wa iwaru shikaaredomo* さとりといふにはいはるしかあれども): A tentative translation of a disputed text; other versions read here only *satori to iu wa* さとりといふは (“regarding ‘awakening’”).

“**What about their falling into the second rate?**” (*dainitō e otsuru zo ikan ni ka su beki* 第二頭へおつるぞにかすべき): Dōgen here gives his Japanese reading of Yangshan’s Chinese question, *zhengnai luo diertou he* 爭奈落第二頭何, translated above as “How can they help falling into the second rate?”

is not yesterday's; it has not begun now. This is how we study it. Therefore, great awakening's head is black; great awakening's head is white.<sup>58</sup>

正法眼藏大悟第十

Treasury of the True Dharma Eye  
Great Awakening  
Number 10

[Ryūmonji MS:]

爾時仁治三年壬寅春正月二十八日、住觀音導利院興聖寶林寺示衆

*Presented to the assembly while residing at Kannon Dōri Cloister, Kōshō Hōrin Monastery; twenty-eighth day, first month, spring of the senior water year of the tiger, the third year of Ninji [1 March 1242]*

而今寬元二年甲辰春正月二十七日、駐錫越宇吉峰古寺而書示於人天大衆  
*Written and presented to the great assembly of humans and devas at the old monastery of Kippō, in Etsuu, where I rested my staff; twenty-seventh day, first month, spring of the senior wood year of the dragon, the second year of Kangen [7 March 1244]*<sup>59</sup>

[Tōunji MS:]

同二年甲辰春三月二十日、侍越宇吉峰精舍堂奧次書寫之。懷契

*Copied this while serving as acolyte in the inner sanctum of Kippō Vihāra, Etsuu; twentieth day, third month, spring of the senior wood year of the dragon, the second year of the same era [28 April 1244]. Ejō*<sup>60</sup>

嘉慶三年二月七日奉書寫之。宗吾

*Copied this as a memorial offering, seventh day, second month, third year of Kakyō [5 March 1389]. Sōgo*<sup>61</sup>

58 **great awakening's head is black; great awakening's head is white** (*daigo tō koku nari. daigo tō haku nari* 大悟頭黒なり、大悟頭白なり): Likely inspired by the remark of Mazu Daoyi 馬祖道一 (709-788) about his two disciples Xitang Zhizang 西堂智藏 (735-814) and Baizhang Huaihai 百丈懷海 (749-814) (e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:252a29):

藏頭白海頭黒。

Zang's head is white; Hai's head is black.

59 The Tōunji 洞雲寺 MS shares these two colophons.

60 Ejō's colophon is also attested in the Rurikōji 瑠璃光寺 MS in 83 chapters.

61 Sōgo 宋吾: 1343-1406, ninth abbot of Eihei-ji.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 11

Principles of Seated Meditation

*Zazen gi*

坐禪儀

# Principles of Seated Meditation

## *Zazen gi*

### INTRODUCTION

This brief work is said to have been composed in the eleventh month of 1243, at Kippōji, the monastery in Echizen (modern Fukui Prefecture) to which its author had moved in the summer of the same year. It occurs as number 11 in both the seventy-five and sixty-chapter compilations of the *Shōbōgenzō* and as number 58 in the Honzan edition.

The “Principles of Seated Meditation” is rather different in character from most of the texts of the *Shōbōgenzō*: it is not an essay commenting on themes in the Chinese Chan literature but rather, as its title suggests, a set of instructions for the practice of *zazen*. Thus, it shares much with Dōgen’s more famous treatment of meditation, the *Fukan zazen gi* 普勸坐禪儀, as well as with his account of *zazen* given in the *Bendō hō* 辨道法, both of which were likely composed in the years following his move to Echizen.

The title, *zazen gi* 坐禪儀 (Chinese, *zuochan yi*, which might also be rendered “procedures” or “rites of seated meditation”), was used for a genre of practical manuals on Chan meditation in China. The best-known example of this genre in the Southern Song when Dōgen visited there was the *Zuochan yi* 坐禪儀 included in the *Chanyuan qinggui* 禪苑清規 (*Rules of Purity for Chan Monasteries*), a monastic code composed in 1103 by Changlu Zongze 長蘆宗頤. Dōgen borrowed heavily from this work in composing his own meditation instructions. Yet he was also critical of Zongze’s understanding of Zen and went on to introduce into his instructions several crucial passages alluding to the sayings of other Chinese masters.

The most important innovations in our text are thought to reflect the account of meditation presented in the “Zazen shin” 坐禪箴. This *Shōbōgenzō* chapter, composed in 1242, discusses two *kōans* on *zazen* known as “Nanyue polishes a tile” and “Yaoshan’s not thinking,” both of which appear here in the “Zazen gi.” Although, in the “Zazen shin,” Dōgen gives more attention to the former story, it is the latter that stands out in our text. Here, as in the *Fukan zazen gi*, “Yaoshan’s not thinking” is given as the very content of *zazen*, what Dōgen calls in both texts “the art” of the practice. Consequently, this passage has become central to the interpretation of Dōgen’s meditation teaching and has received much attention in Sōtō commentary.



# 正法眼藏第十一

## Treasury of the True Dharma Eye Number 11

### 坐禪儀

## Principles of Seated Meditation

[11:1] {1:100}

參禪は坐禪なり。坐禪は靜處よろし。坐蓐あつくしくべし。風煙をいらしむることなかれ、雨露をもらしむることなかれ、容身の地を護持すべし。かつて金剛のうへに坐し、盤石のうへに坐する蹤跡あり、かれらみな草をあつくしきて坐せしなり。坐處あきらかなるべし、晝夜くらからざれ。冬暖夏涼をその術とせり。

Studying Zen is seated meditation.<sup>1</sup> For seated meditation, one should have a quiet place.<sup>2</sup> Spread a thick sitting mat. Do not let in drafts or vapors; do not admit rain or dew.<sup>3</sup> You should secure and maintain the place you use.<sup>4</sup> There are traces from the past of those who sat on a *vajra* [throne] or sat on a rock; they all spread a thick layer of grass to sit on.<sup>5</sup> The place where you sit should be bright; it should not be dark either day or night. The technique is to keep it warm in winter and cool in summer.

1 **Studying Zen is seated meditation** (*sanzen wa zazen nari* 參禪は坐禪なり): The term *sanzen* 參禪 refers to training in the Zen form of Buddhism. The common term *zazen* 坐禪 (“seated dhyāna” or “seated meditation”), though often associated in particular with the Zen tradition, is widely used in East Asian Buddhist texts for the practice of meditation; it has no exact equivalent in the Sanskrit.

2 **a quiet place** (*jōsho* 靜處): In traditional meditation literature, the term is defined as a mountain fastness, an isolated forest retreat, or a pure monastery (see, e.g., *Xiuxi zhiguan zuochan fayao* 修習止觀坐禪法要, T.1915.46:463b9-14).

3 **drafts or vapors** (*fūen* 風煙): A similar warning against drafts during meditation appears among the teachings attributed to Dōgen’s master, Tiantong Rujing 天童如淨 (1162-1227), in Dōgen’s *Hōkyō ki* 寶慶記 (DZZ.7:26, number 23).

4 **You should secure and maintain the place you use** (*yōshin no ji o goji su beshi* 容身の地を護持すべし): More literally, “the place that accommodates you”; likely, an admonishment to take care of the place where you regularly practice seated meditation.

5 ***vajra*** (*kongō* 金剛); **grass** (*kusa* 草): The reference to those who spread grass and sat on a *vajra* recalls the legend of the Buddha’s awakening under the bodhi tree, according to which, at the time of Sākyamuni’s attainment of buddhahood, a jewel-encrusted throne, known as the *vajra* (“diamond,” or “adamantine”) seat, arose from the earth beneath the tree. The Buddha is supposed to have been offered by the god Indra a sacred grass to spread on the seat, in accordance with the practice of all the past buddhas. The practice of meditation on a rock appears in several descriptions of Zen monks who practiced outdoors.

[11:2]

諸縁を放捨し、萬事を休息すべし。善也不思量なり、惡也不思量なり。心意識にあらず、念想觀にあらず。作佛を圖することなかれ、坐臥を脱落すべし。飲食を節量すべし、光陰を護惜すべし。頭燃をはらふがごとく坐禪をこのむべし。黃梅山の五祖、ことなるいとなみなし、唯務坐禪のみなり。

“Cast aside the various involvements and discontinue the myriad affairs.”<sup>6</sup> *Good is not thought of; evil is not thought of.*<sup>7</sup> It is not mind, mentation, or consciousness; it is not thoughts, ideas, or perceptions.<sup>8</sup> Do not figure to make a buddha; slough off sitting or reclining.<sup>9</sup> You should be moderate in food and drink.<sup>10</sup> Hold dear the passing years and

6 “Cast aside the various involvements and discontinue the myriad affairs” (*shoen o hōsha shi, banji o kyūsoku su beshi* 諸縁を放捨し、萬事を休息すべし): Japanese version of an expression likely taken from the *Zuochan yi* 坐禪儀 of Changlu Zongze 長蘆宗頤 (dates unknown) (Kagamishima Genryū 鏡島元隆, *Yakuchū Zennen shingi* 訳注禪苑清規, p. 279): *fangshe zhuyuan, xiuxi wanshi* 放捨諸縁、休息萬事. (The *Taishō* [T.2025.48:1183a5-6] and *Zokuzōkyō* [ZZ.111:920a8-9] printings of the text have slightly variant versions.) Similar advice to the contemplative to avoid worldly entanglements occurs in many meditation texts. The *Xiuxi zhiguan zuochan fayao* 修習止觀坐禪法要 (T.1915.46:463b14-19), for example, recommends avoiding four sorts of activities (*yuanwu* 緣務): occupational pursuits, social intercourse with the laity, arts and sciences, and scholarship.

7 *Good is not thought of; evil is not thought of* (*zen ya fu shiryō nari, aku ya fushiryō nari* 善也不思量なり、惡也不思量なり): Variation on a passage in Zongze's *Zuochan yi* 坐禪儀 (Kagamishima, 281):

一切善惡都莫思量

Do not think of any good or evil.

The expression comes from a popular saying attributed to the Sixth Ancestor, Huineng 慧能 (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:236a20); probably first appearing in the *Nanyang heshang tan yu* 南陽和尚壇語 of Heze Shenhui 荷澤神會 (668-760) (Hu Shih 胡適, *Shenhui heshang yiji* 神會和尚遺集, 236).

8 *It is not mind, mentation, or consciousness; it is not thoughts, ideas, or perceptions* (*shin i shiki ni arazu, nen sō kan ni arazu* 心意識にあらず、念想觀にあらず): The idiom “mind, mentation, and consciousness” (*shin i shiki* 心意識, in scholastic writing representing the Sanskrit *citta*, *manas*, and *vijñāna* respectively) is regularly used in Zen texts as equivalent to “thought” (*nen* 念). The expression “thoughts, ideas, and perceptions” (*nen sō kan* 念想觀) is rather less common and somewhat ambiguous: it likely refers here to discriminative cognition (S. *vikalpa*), but it can also represent various Buddhist contemplative exercises.

9 *Do not figure to make a buddha* (*sabutsu o zu suru koto nakare* 作佛を圖することなかれ): From a conversation between Nanyue Huairang 南嶽懷讓 (677-744) and Mazu Daoyi 馬祖道一 (709-788), recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:128, case 8); Dōgen often refers to this story and comments on it at length in his “Shōbōgenzō zazen shin” 正法眼藏坐禪箴. See Supplementary Notes, s.v. “Nanyue polishes a tile.”

10 *be moderate in food and drink* (*onjiki o setsuryō su beshi* 飲食を節量すべし): Variation on a passage in the *Zuochan yi* 坐禪儀 (Kagamishima, 279).

months, and take to seated meditation as though brushing a fire from your head. The Fifth Ancestor on Mount Huangmei worked only at seated meditation, without any other occupation.<sup>11</sup>

[11:3]

坐禪の時、袈裟をかくべし、蒲團をしくべし。蒲團は全跏にしくはあらず、跏趺の半よりはうしろにしくなり。しかあれば、累足のしたは坐蓐にあたり、脊骨のしたは蒲團にてあるなり。これ佛佛祖祖の坐禪のとき坐する法なり。

During seated meditation, you should wear the *kāṣāya*.<sup>12</sup> Put down a cushion.<sup>13</sup> The cushion is not placed completely under your crossed legs but only under the rear half, so that the sitting mat is beneath the folded legs and the cushion beneath the spine. This is the way that buddha after buddha and ancestor after ancestor have sat during seated meditation.

[11:4] {1:101}

あるひは半跏趺坐し、あるひは結跏趺坐す。結跏趺坐は、右の足を左のものうへにおく、左の足を右のものうへにおく。足のさき、おのおのもとひとしくすべし、參差なることをえざれ。半跏趺坐は、ただ左の足を右のものうへにおくのみなり。

Assume either the semi-cross-legged or fully cross-legged sitting posture.<sup>14</sup> For the fully cross-legged sitting posture, place your right foot on

11 **The Fifth Ancestor on Mount Huangmei** (*Ōbaisan no goso* 黄梅山の五祖): Reference to Daman Hongren 大滿弘忍 (602-675). The description here may reflect a passage in the notice on Hongren's follower Shenxiu 神秀 (d. 706) in the *Jingde chuangdeng lu* 景德傳燈錄 (T.2076.51:231b15), where Hongren is said to have "made seated meditation his work."

12 **you should wear the *kāṣāya*** (*kesa o kaku beshi* 袈裟をかくべし): The *kāṣāya* is the outer robe worn by the monk especially during services. Note that Dōgen's reference to this clerical garb makes it clear that the zazen instruction of the text is directed to those who have taken orders.

13 **Put down a cushion** (*futon o shiku beshi* 蒲團をしくべし): The *futon* (in modern usage, *zafu* 坐蒲) placed on top of the meditation mat is still a standard feature of Sōtō zazen practice. The *Zazen yōjin ki* 坐禪用心記 of Keizan Jōkin 瑩山紹瑾 (1264-1325), which also emphasizes the need for such a cushion, gives its diameter as one *shaku* 尺, two *sun* 寸 (roughly fourteen inches) (SSZ.*Shūgen* 宗源 2:426b). Despite Dōgen's final remark here, the use of such a combination of cushion and mat does not seem to have been a universal practice. The *Zuochan yi* 坐禪儀 (Kagamishima, 279), for example, recommends simply spreading a single mat, a practice still commonly encountered in East Asian meditation halls.

14 **Assume either the semi-cross-legged or fully cross-legged sitting posture** (*aruwa hankafu za shi, aruiwa kekafu za su* あるひは半跏趺坐し、あるひは結跏趺坐す): Dōgen's directions here follow the recommendation of the *Zuochan yi* 坐禪儀 (Kagamishima, 279), but there is considerable difference of opinion within the Buddhist tradition on how to arrange the legs during meditation. The posture described here, with the left leg crossed over the right, is sometimes called the *gōma* 降魔 ("demon quelling")

your left thigh and your left foot on your right thigh. The toes should be even with the thighs, not out of alignment. For the semi-cross-legged sitting posture, simply place your left foot on your right thigh.

[11:5]

衣衫を寛繫して、齊整ならしむべし。右手を左の足のうへにおく、左手を右手のうへにおく。ふたつのおほゆびさきあひささふ。兩手かくのごとくして、身にちかづけておくなり。ふたつのおほゆびのさしあはせたるさきを、ほぞに對しておくべし。

Loosen your upper robe and arrange it properly. Place your right hand on your left foot and your left hand on your right hand. Put the tips of your thumbs together. With your hands in this position, place them against your body, so that the joined thumb tips are aligned with your navel.<sup>15</sup>

[11:6]

正身端坐すべし。ひだりへそばだち、みぎへかたぶき、まへにくぐまり、うしろへあほのくことなかれ。かならず耳と肩と對し、鼻と臍と對すべし。舌はかみの脛にかくべし。息は鼻より通すべし。くちびる・齒あひつくべし。目は開すべし、不張・不微なるべし。

Straighten your body and sit erect. Do not lean to the left or right; do not bend forward or back. The ears should always be aligned with the shoulders, and the nose aligned with the navel. The tongue should be placed against the front of the palate.<sup>16</sup> The breath should pass through

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position; the opposite form, in which the right leg is crossed over the left (the so-called *kichijō* 吉祥, or “auspicious” posture), is probably the more common in iconography and in many practice traditions. Though Dōgen’s style is sometimes considered standard for the Zen school, both forms can be found in the school’s literature. Similar disagreements over whether the left or the right should be on top can be found in descriptions of the semi-cross-legged posture and in the placement of the hands. In the *Hōkyō ki* 寶慶記 (DZZ.7:42, number 36), Dōgen reports that his teacher, Tiantong Rujing 天童如淨, held that the position of the legs might be reversed if they become painful after long sitting.

In his *Fukan zazen gi* 普勸坐禪儀 (DZZ.5:6), Dōgen follows the *Zuochan yi* 坐禪儀 in recommending at this point that the practitioner stretch the body up and swing it back and forth to the left and the right. Keizan’s *Zazen yōjin ki* 坐禪用心記 (SSZ.*Shūgen* 宗原 2:427a) explains that one should swing the body from side to side seven or eight times, gradually reducing the length of the arc, an exercise still widely followed in Sōtō practice.

15 This and the following paragraph largely follow the text of the *Zuochan yi* 坐禪儀 (Kagamishima, 279), although Dōgen has added the information on aligning the hands with the navel.

16 **The tongue should be placed against the front of the palate** (*shita wa kami no agito ni kaku beshi* 舌はかみの脛にかくべし): In the *Hōkyō ki* 寶慶記 (DZZ.7:42, number 36), Rujing advises Dōgen that one may either press the tongue against the palate or the front teeth.

the nose. The lips and teeth should be closed. The eyes should be open, neither too widely nor too narrowly.<sup>17</sup>

[11:7]

かくのごとく身心をととのへて、欠氣一息あるべし。兀兀と坐定して、思量箇不思量底なり、不思量底如何思量、これ非思量なり。これすなはち坐禪の法術なり。坐禪は習禪にはあらず、大安樂の法門なり、不染汚の修證なり。

Having thus regulated body and mind, take a breath and exhale fully. Sitting fixedly, it is “*thinking of not thinking*.” “*How do you think of not*

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17 **The eyes should be open** (*me wa kai su beshi* 目は開すべし): The recommendation here to keep the eyes open during zazen follows the advice of the *Zuochan yi* 坐禪儀 (Kagamishima, 279), whose author goes on to argue for this practice, citing the precedent of past meditation adepts and quoting his own teacher, Chan Master Fayun Faxiu 法雲法秀 (1027-1090), who criticized the practice of meditation with the eyes closed as “the ghost cave of the Black Mountains” (*heishan gueiku* 黑山鬼窟). Not only, he says, does the opening of the eyes ward off drowsiness, but it can serve to enhance the power of samādhi (Kagamishima, 279). Other Buddhist accounts of meditation, however, sometimes favor closing the eyes completely. In the *Hōkyō ki* 寶慶記 (DZZ.7:42, number 36), Rujing 如淨 says that, while experienced meditators, not susceptible to drowsiness, may sit with eyes closed, beginners should keep them open.

thinking?” It is “nonthinking.”<sup>18</sup> “This is the art of seated meditation.”<sup>19</sup> Seated meditation is not the practice of dhyāna.<sup>20</sup> It is the dharma gate of

**18 Sitting fixedly, it is “thinking of not thinking.” “How do you think of not thinking?” It is “nonthinking”** (*gotsugotsu to zajō shite, shiryō ko fushiryō tei nari, fushiryō tei ikan shiryō, kore hi shiryō nari* 兀兀と坐定して、思量箇不思量底なり、不思量底如何思量、これ非思量なり): The expression *gotsugotsu* 兀兀, translated here as “fixedly,” is a Chinese idiom indicating something “massive and immovable” (also “towering”); regularly used for a state of fixed concentration (and sometimes for a state of obliviousness). See Supplementary Notes, s.v. “Sit fixedly.”

This passage is taken from the *kōan* known as “Yaoshan’s not thinking” (*Yakusan fushiryō tei* 藥山不思量底), which appears several times in Dōgen’s writings. The story is found in a number of Zen sources, as well as in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:196, case 129); see Supplementary Notes, s.v. “Yaoshan’s not thinking.”

Here is the version of the story on which Dōgen comments at the opening of his “Shōbōgenzō zazen shin” 正法眼藏坐禪箴 (DZZ.1:103).

藥山弘道大師坐次、有僧問、兀兀地思量什麼。師云、思量箇不思量底。僧曰、不思量底、如何思量。師云、非思量。

Once, when the Great Master Hongdao of Yaoshan was sitting [in meditation], a monk asked him, “What are you thinking of, [sitting there] so fixedly?”

The Master answered, “I’m thinking of not thinking.”

The monk asked, “How do you think of not thinking?”

The Master answered, “Nonthinking.”

The use of Yaoshan’s words here to describe the practice of zazen accords with the vulgate text of Dōgen’s *Fukan zazen gi* 普勸坐禪儀 (DZZ.5:6), but the earlier, autograph text of the *Fukan zazen gi* (DZZ.5:11) uses instead a quotation from the *Zuochan yi* 坐禪儀 (Kagamishima, 281):

念起即覺、覺之即失。久久妄緣、自成一派。

Whenever a thought occurs, be aware of it; as soon as you are aware of it, it will vanish. If you remain for a long period forgetful of objects, you will naturally become unified.

**19 “This is the art of seated meditation”** (*kore sunawachi zazen no hōjutsu nari* これすなはち坐禪の法術なり): Japanese variation of a line from the *Zuochan yi* 坐禪儀 (Kagamishima, 281):

此坐禪之要術也。

This is the essential art of seated meditation.

**20 Seated meditation is not the practice of dhyāna** (*zazen wa shūzen ni wa arazu* 坐禪は習禪にはあらず): Likely an allusion to a passage in the *Linjian lu* 林間錄 (ZZ.148:590b7-12), in which the author, Juefan Huihong 覺範慧洪 (1071-1128), criticizes the association of Bodhidharma’s famous nine years of sitting before a wall at Shaolin 少林 with the practice of dhyāna — a practice he dismisses as “dried-up trees and dead ashes” (*koboku shikai* 枯木死灰). Dōgen quotes the passage at length in his “Shōbōgenzō gyōji” 正法眼藏行持, part 2. See Supplementary Notes, s.v. “Dried-up tree,” and “Practitioner of dhyāna.”

great ease and joy.<sup>21</sup> It is nondefiling practice and verification.<sup>22</sup>

正法眼藏坐禪儀第十一  
Treasury of the True Dharma Eye  
Principles of Seated Meditation  
Number 11

[Ryūmonji MS:]

爾時寬元元年癸卯冬十一、在越州吉田縣吉峰精舍示衆

*Presented to the assembly at Kippō Vihāra, Yoshida District, Esshū;  
eleventh [month], winter of the junior water year of the rabbit, the first  
year of Kangen [13 December 1243-11 January 1244]*<sup>23</sup>

{1:102}

[Fumon'in MS:]

同二年甲辰正月廿日、書寫之在越州吉峰庵侍者寮

*Copied this at the attendant's quarters, Kippō Hermitage, Esshū; twen-  
tieth day, first month of the senior wood year of the dragon, the second  
year of the same [era] [29 February 1244]*<sup>24</sup>

21 **dharma gate of great ease and joy** (*dai anraku no hōmon* 大安樂の法門): A phrase, reflecting the *Zuochan yi* 坐禪儀 (Kagamishima, 281), that evokes the Sukhavihāra chapter of the *Lotus Sūtra*, in which it is said that the bodhisattva's life of ease and joy (*S. sukha*) consists in always enjoying seated meditation (*S. pratisaṃlayana*), retiring from the world to practice control of his mind (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:37b10). Dōgen gives this claim a more concrete sense in his "Bendōwa" 辨道話 (DZZ.2:470), where he uses it as a justification of the superiority of the seated posture itself.

22 **nondefiling practice and verification** (*fu zenna no shushō* 不染汚の修證): One of Dōgen's favorite expressions, from a conversation between the Sixth Ancestor, Huineng 慧能 and his disciple Nanyue Huairang 南嶽懷讓; it is recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and referred to often in the *Shōbōgenzō*. See Supplementary Notes, s.v. "What thing is it that comes like this?"

23 The Fumon'in 普門院 MS shares an identical colophon.

24 The Tōunji 洞雲寺 MS lacks a colophon by Ejō; it is supplied in Kawamura's edition from the Fumon'in 普門院 MS of the sixty-chapter *Shōbōgenzō*, belonging to Myōshōji 妙昌寺 (Aichi Prefecture), a copy completed in 1751.





TREASURY OF THE TRUE DHARMA EYE

NUMBER 12

Needle of Seated Meditation

*Zazen shin*

坐禪箴

# Needle of Seated Meditation

## *Zazen shin*

### INTRODUCTION

This essay, number 12 in the seventy-five-chapter *Shōbōgenzō* and number 27 in the Honzan edition, does not occur elsewhere in the early compilations, nor do any of the early manuscripts provide a colophon for the work. Nevertheless, internal evidence dates the composition to the spring of 1242, when its author was residing at Kōshōji, on the southern outskirts of the capital at Heiankyō. A colophon of the Honzan edition states that the work was subsequently presented to the monastic assembly in the winter of 1243-1244 at Kippōji, the monastery where Dōgen taught following his move to Echizen Province in the summer of 1243; but the similarity of this colophon to that of the “Zazen gi” 坐禪儀 chapter casts doubt on its reliability.

The “Zazen shin” represents one the most important texts for the study of Dōgen’s views on Zen meditation. It is divided into three major sections. The first is devoted to the famous kōan known as “thinking of not thinking,” a saying of the early eighth-century master Yaoshan Weiyan 藥山惟儼. Although the discussion of it here is very brief, this kōan is central to the Sōtō understanding of Dōgen’s meditation; for it appears as a description of (or perhaps prescription for) the practice in his *Fukan zazen gi* 普勸坐禪儀, a manual recognized by the school as the chief source for its style of meditation teaching. This section concludes with a sharp criticism of those in Chinese Chan who do not understand seated meditation.

In his second section, Dōgen turns to another famous story, known as “Nanyue polishes a tile,” in which the eighth-century master Nanyue Huairang 南嶽懷讓 likens his disciple Mazu Daoyi’s 馬祖道一 attempt to “make a Buddha” by sitting in meditation to someone’s trying to make a mirror by polishing a clay tile or trying to drive an ox cart by whipping the cart. On the face of it, the story would seem to be a criticism — often in fact seen in the sayings of the masters — of the view that meditation practice is central to Zen soteriology. But Dōgen’s commentary here goes through the story to bring out in each line of the dialogue his own vision of a higher understanding of the practice.

The final section of the essay opens with a return to its author's lament over the benighted Chan understanding of seated meditation. After dismissing most of the literature on the practice, he introduces with high praise the verse from which our essay takes its name: the "Needle of Seated Meditation" (*Zuochan zhen* 坐禪箴) by Hongzhi Zhengjue 宏智正覺, most famous master in the recent history of Dōgen's Caodong lineage and former head of the monastery at Mt. Tiantong 天童山 where Dōgen had studied in China. After commenting on the lines of Hongzhi's piece, Dōgen offers in closing his own version of the poem.

## 正法眼藏第十二

## Treasury of the True Dharma Eye

## Number 12

## 坐禪箴

## Needle of Seated Meditation

[12:1] {1:103}

藥山弘道大師坐次、有僧問、兀兀地思量什麼。師云、思量箇不思量底。僧曰、不思量底、如何思量。師云、非思量。

*Once, when Great Master Hongdao of Yaoshan was sitting, a monk asked him, “What are you thinking [sitting there] so fixedly?”<sup>1</sup>*

*The Master answered, “I’m thinking of not thinking.”*

*The monk asked, “How do you think of not thinking?”*

*The Master answered, “Nonthinking.”<sup>2</sup>*

[12:2]

大師の道、かくのごとくなるを證して、兀坐を參學すべし。兀坐正傳すべし。兀坐の、佛道につたはれる參究なり。兀兀地の思量、ひとりにあらず

1 **Great Master Hongdao of Yaoshan** (*Yakusan Kudō daishi* 藥山弘道大師): The posthumous title of Yaoshan Weiyan 藥山惟儼 (751-834). See Supplementary Notes, s.v. “Yaoshan’s not thinking.” This dialogue appears in a number of Chan sources: see, e.g., *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:311c26-28); *Liandeng huiyao* 聯燈會要 (ZZ.136:740b13-14), *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:196, case 129). The passage is one of the prime sources for Dōgen’s meditation teachings: it forms the core of his description of zazen in his (vulgate) *Fukan zazen gi* 普勸坐禪儀 (DZZ.5:6), “Shōbōgenzō zazen gi” 正法眼藏坐禪儀, and *Bendō hō* 辦道法 (DZZ.6:40), and is cited several times in the *Shōbōgenzō* and *Eihei kōroku* 永平廣錄 (e.g., DZZ.3:238, no. 373; DZZ.4:104, no. 524).

[**sitting there**] **so fixedly** (*gotsugotsuchi* 兀兀地): The Chinese idiom (*wuwu* 兀兀) suggests something “massive and immovable” (also “towering”) and is regularly used for a state of fixed concentration (and sometimes for a state of obliviousness), in which use it is synonymous with *gotsuza* 兀坐; see Supplementary Notes, s.v. “Sit fixedly.” The translation “fixedly” here and below attempts to preserve the original adverbial sense of the form *gotsugotsuchi*, which Dōgen will treat in his commentary as a noun (perhaps indicating something like “the activity of being in a massively fixed state”).

2 **“not thinking”** (*ko fushiryō tei* 箇不思量底); **“Nonthinking”** (*hi shiryō* 非思量): The translation follows the usual Sōtō interpretation of these famous expressions, which treats them both as mental states. Yaoshan’s first answer might also be rendered, “I’m thinking the unthinkable” (*fu ka shiryō* 不可思量), and his final remark could be read, “It isn’t thinking.”

といへども、薬山の道は其一なり。いはゆる思量箇不思量底なり。思量の皮肉骨髓なるあり、不思量の皮肉骨髓なるあり。

Verifying that such are the words of the Great Master, we should study fixed sitting; we should directly transmit fixed sitting.<sup>3</sup> This is the investigation of fixed sitting transmitted in the way of the buddhas. Although he is not alone in “thinking [while sitting] fixedly,” Yaoshan’s words are the first: he is “*thinking of not thinking*.”<sup>4</sup> [These words] have what is the very skin, flesh, bones, and marrow of “thinking,” the very skin, flesh, bones, and marrow of “not thinking.”<sup>5</sup>

[12:3]

僧のいふ、不思量底如何思量、まことに不思量底たとひふるくとも、さらにこれ如何思量なり。兀兀地に思量なからんや、兀兀地の向上、なによりてか通せざる。賤近の愚にあらずば、兀兀地を問著する力量あるべし、思量あるべし。

“The monk asked, ‘How do you think of not thinking?’” Indeed, though “not thinking” may be old, going further, this is “how do you think?”<sup>6</sup> Could there be no “thinking” in “sitting fixedly”? How could

3 **we should study fixed sitting** (*gotsuza o sangaku su beshi* 兀坐を參學すべし): The term *gotsuza* 兀坐, translated here as “fixed sitting,” is virtually synonymous with the expression *gotsugotsu* 兀兀 on which Dōgen is commenting; see Supplementary Notes, s.v. “Sit fixedly.”

4 **Although he is not alone in “thinking [while sitting] fixedly,” Yaoshan’s words are the first** (*gotsugotsuchi no shiryō, hitori ni arazu to iedomo, yakusan no dō wa sore ichi nari* 兀兀地の思量、ひとりにあらずといへども、薬山の道は其一なり): Perhaps best interpreted to mean that, while the practice of thinking in *zazen* is the common heritage of the buddhas and ancestors, Yaoshan’s words are the best expression of it, or the first to describe it as “thinking of not thinking.”

5 **[These words] have what is the very skin, flesh, bones, and marrow of “thinking,” the very skin, flesh, bones, and marrow of “not thinking”** (*shiryō no hi niku kotsu zui naru ari, fushiryō no hi niku kotsu zui naru ari* 思量の皮肉骨髓なるあり、不思量の皮肉骨髓なるあり): Or, perhaps, “[Yaoshan] has . . .” Likely meaning that Yaoshan has fully expressed the meaning of both “thinking” and “not thinking.” “Skin, flesh, bones, and marrow” (*hi niku kotsu zui* 皮肉骨髓) is an expression, occurring very often throughout the *Shōbōgenzō*, indicating the essence or truth or entirety of something or someone; see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

6 **Indeed, though “not thinking” may be old, going further, this is “how do you think?”** (*makoto ni fushiryōtei tatoi furukutomo, sara ni kore ikan shiryō nari* まことに不思量底たとひふるくとも、さらにこれ如何思量なり): Most commentators take “old” (*furuku* ふるく) here to mean “well known,” “familiar” (e.g., *Shōbōgenzō keiteki* 正法眼藏啓迪 2:523). The antecedent of “this” (*kore* これ) here is unclear; the most common reading identifies it as “not thinking” (e.g., *Shōbōgenzō keiteki* 正法眼藏啓迪 2:523) and thus understands the second clause to be identifying “not thinking” with “how do you think?” (*ikan shiryō* 如何思量).

it not pass beyond “sitting fixedly”?<sup>7</sup> If we are not the sort of fool that “despises the near,” we ought to have the strength, ought to have the “thinking,” to question “sitting fixedly.”<sup>8</sup>

[12:4] {1:104}

大師いはく、非思量。いはゆる非思量を使用すること玲瓏なりといへども、不思議底を思量するには、かならず非思量をもちいるなり。非思量にたれあり、たれ、我を保任す。兀兀地たとひ我なりとも、思量のみにあらず、兀兀地を擧頭するなり。兀兀地たとひ兀兀地なりとも、兀兀地いかでか兀兀地を思量せん。

“The Master answered, ‘Nonthinking.’” Although the employment of “nonthinking” is crystal clear, when we “think of not thinking,” we always use “nonthinking.” There is someone in “nonthinking,” and [this] someone maintains us.<sup>9</sup> Although it may be we who are “sitting fixedly,” “sitting fixedly” is not merely “thinking”: it presents “sitting fixedly.”<sup>10</sup> Although “sitting fixedly” is “sitting fixedly,” how could “sitting fixedly” “think” of “sitting fixedly”?<sup>11</sup>

**7 How could it not pass beyond “sitting fixedly?”** (*gotsugotsuchi no kōjō, nani ni yorite ka tsū zezaru* 兀兀地の向上、なにによりてか通ぜざる): A tentative translation of a sentence variously interpreted. The grammatical subject here is unexpressed; given the context, this translation interprets it as the “thinking” of the previous sentence. On such a reading, then, Dōgen is asserting that the thinking present in zazen must also be operating outside of zazen. Whether he would also hold that our ordinary thinking outside of zazen is the thinking present in zazen is another matter.

**8 the sort of fool that “despises the near”** (*segon no gu* 賤近の愚): From the old Chinese saying, “The ordinary person values the distant (*gui yuan* 貴遠) and despises the near (*jian jin* 賤近).” Dōgen will allude to this saying again below, section 10.

**we ought to have the strength, ought to have the “thinking,” to question “sitting fixedly”** (*gotsugotsuchi o monjaku suru rikiryō aru beshi, shiryō aru beshi* 兀兀地を問著する力量あるべし、思量あるべし): Here, as below in the text, the translation loses Dōgen’s play on the element *ryō* 量 (“measure”) in the expressions *shiryō* 思量 (“thinking”) and *rikiryō* 力量 (“strength”).

**9 There is someone in “nonthinking,” and [this] someone maintains us** (*hishiryō ni tare ari, tare, ware o hōnin su* 非思量にたれあり、たれ、我を保任す): Some interpreters follow the *Shōbōgenzō shō* 正法眼藏抄 (SCZ.4:74) here in associating the mysterious “someone” (*tare* たれ) with “thinking” and “not thinking,” and “us” (*ware* 我) with “nonthinking”; thus, “thinking” and “not thinking” maintain “nonthinking.”

**10 it presents “sitting fixedly”** (*gotsugotsuchi o kotō suru* 兀兀地を擧頭する): An odd locution, perhaps meaning “sitting fixedly presents itself” — i.e., is just “sitting fixedly.” The glyph *tō* 頭 (“head”) here is best read as the nominalizing suffix.

**11** This section is one of the more obscure arguments in the text. A possible paraphrase might look something like the following:

Although nonthinking is an awakened activity, free from all obstructions to knowledge (as in the Zen expression, “all eight sides are crystal clear”), it is a distinct act of cognition, with its own agent (the awakened “someone” who is present in all our cognitive states). But the activity of nonthinking in meditation (“sitting fixedly”) is not merely

[12:5]

しかあればすなはち、兀兀地は佛量にあらず、法量にあらず、悟量にあらず、會量にあらざるなり。藥山かくのごとく單傳すること、すでに釋迦牟尼佛より直下三十六代なり。藥山より向上をたづぬるに、三十六代に釋迦牟尼佛あり。かくのごとく正傳せる、すでに思量箇不思量底あり。

Therefore, “sitting fixedly” is not the measure of the buddha, not the measure of the dharma, not the measure of awakening, not the measure of understanding.<sup>12</sup> Such unique transmission by Yaoshan represents the thirty-sixth generation directly from Buddha Śākyamuni: if we trace beyond Yaoshan thirty-six generations, we come to Buddha Śākyamuni.<sup>13</sup> And in what was thus directly transmitted, there was already “*thinking of not thinking*.”

[12:6]

しかあるに、近年おろかなる杜撰いはく、功夫坐禪、得胸襟無事了、便是平穩地也。この見解、なほ小乗の學者におよばず、人天乗よりも劣なり、いかでか學佛法の漢といはん。見在大宋國に、恁麼の功夫人おほし、祖道の荒蕪かなしむべし。

Recently, however, some stupid illiterates say, “*Once the breast is without concerns, the concentrated effort at seated meditation is a state of peace and calm.*”<sup>14</sup> This view does not reach that of the scholars of the

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a matter of cognitive states (“thinking”): it is the act of meditation itself (“it presents sitting fixedly”). When it is just the act itself (“sitting fixedly” is “sitting fixedly”), it is not thinking even of itself.

12 **measure of the buddha** (*butsuryō* 佛量); **measure of the dharma** (*hōryō* 法量); **measure of awakening** (*goryō* 悟量); **measure of understanding** (*eryō* 會量): As above (Note 8), Dōgen is here again playing with the glyph *ryō* 量 (“measure”) in *shiryō* 思量 (“thinking”), here, perhaps, to be taken as “to be measured by”; See Supplementary Notes, s.v. “Measure of the buddha.”

13 **Such unique transmission by Yaoshan** (*Yakusan kaku no gotoku tanden suru koto* 藥山かくのごとく單傳すること): “Unique transmission” (*tanden* 單傳) is commonly used in Zen to describe the transmission of the dharma from master to disciple. Though the term suggests (and in some cases is used to indicate) a lineage in which there is only one legitimate representative, or “ancestor,” in each generation, it regularly appears in contexts where the element *tan* 單 is better understood as “direct,” “pure,” “simple,” etc. **the thirty-sixth generation directly from Buddha Śākyamuni** (*Shakamuni butsu yori jikige sanjūroku dai* 釋迦牟尼佛より直下三十六代): I.e., twenty-seven generations of Indian ancestors before Bodhidharma and nine generations of masters in China. Yaoshan was a disciple of Shitou Xiqian 石頭希遷 (700-790), in the third generation after the Sixth Ancestor, Huineng 慧能.

14 **illiterates** (*zusan* [or *zuzan*] 杜撰): Literally, “Du composition,” used in pejorative reference to a literary work that, like those of Du 杜, is ignorant of classical precedents. (Du is most often identified as the Song-dynasty poet Du Mo 杜默; for alternative theories, see M.14477.122.) Dōgen regularly uses the term to refer to those in the Chan lineage who are ignorant of the tradition.

Small Vehicle; it is inferior even to the Vehicle of Humans and Devas.<sup>15</sup> How could one [who holds such a view] be called a man who studies the buddha dharma? At present, there are many such practitioners in the Land of the Great Song; it is lamentable that the path of the ancestors is overgrown.

[12:7]

又一類の漢あり、坐禪辨道は、これ初心晩學の要機なり、かならずしも佛祖の行履にあらず、行亦禪、坐亦禪、語默動靜體安然なり、ただいまの功夫のみにかかはることなかれ。臨濟の餘流と稱するともがら、おほくこの見解なり。佛法の正命つたはれることおろそかなるによりて、恁麼道するなり。なにかこれ初心、いづれか初心にあらざる、初心いづれのところにかおく。

Then there is another type [that holds] that to pursue the way in seated meditation is a function essential for the beginner's mind and late student, but it is not necessarily the conduct of the buddhas and ancestors.<sup>16</sup> "Walking is Zen, sitting is Zen; in speech or silence, motion or rest, the substance is at ease."<sup>17</sup> Do not adhere solely to the present concentrated

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**"Once the breast is without concerns, the concentrated effort at seated meditation is a state of peace and calm"** (*kufū zazen, toku kyōkin buji ryō, ben ze heionchi ya* 功夫坐禪、得胸襟無事了、便是平穩地也): The translation follows the usual reading of this passage, which could also be read, "Once one attains [the state in which] the breast is without concerns through concentrated effort at seated meditation, this is peace and tranquility." Dōgen here shifts into Chinese, as if quoting a text; but the passage has not been identified as a direct citation from any known source. A similar sentiment appears in the letters of Dahui Zonggao 大慧宗杲 (1089-1163) ("Da Fu shumì dièr shū" 答富樞密第二書, *Dahui yulu* 大慧語錄, T.1998A.47:921c29-a1), where he criticizes those who make concentrated effort (*gongfu* 功夫) in a quiet place:

乍得胸中無事、便認著以爲究竟安樂、殊不知似石壓草。

"If they happen to achieve a state in which the breast is without concerns, they think it is the ultimate ease and joy; they don't realize it is simply like a stone pressing down grass."

**15 Vehicle of Humans and Devas** (*ninten jō* 人天乘): Buddhist teachings and practices appropriate for, or directed toward rebirth as, a human or deva. In Dōgen's usage, probably equivalent to the teachings of humans and devas (*ninten kyō* 人天教), the lowest in the schema of the five teachings (*gokyō* 五教) popularized by Guifeng Zongmi 圭峰宗密 (780-841). In his account, this teaching emphasizes the laws of karma and encourages the keeping of the precepts (to ensure rebirth as a human or a deva in one of the heavens of the desire realm (*yokkai* 欲界; S. *kāma-loka*) and practice of the four dhyānas (*shizen* 四禪) and four formless absorptions (*shi mushiki jō* 四無色定; S. *ārūpya-samāpatti*) (for rebirth in the form and formless realms [*shikikai* 色界, S. *rūpa-loka*; *mushikikai* 無色界, S. *ārūpya-loka*]). (See, e.g., *Yuanren lun* 原人論, T.1886.45:707ff.)

**16 beginner's mind and late student** (*shoshin bangaku* 初心晩學): An expression occurring often in the *Shōbōgenzō* for the inexperienced practitioner; see Supplementary Notes, s.v. "Beginner's mind."

**17 "Walking is Zen, sitting is Zen; in speech or silence, motion or rest, the sub-**



effort. This view is common among those calling themselves a branch of Linji. It is because of a deficiency in the transmission of the correct life of the buddha dharma that they say this.<sup>18</sup> What is the beginner's mind? Where is there no beginner's mind? Where do we leave the beginner's mind?

[12:8] {1:105}

しるべし、學道のさだまれる參究には、坐禪辦道するなり。その榜様の宗旨は、作佛をもとめざる行佛あり。行佛さらに作佛にあらざるがゆえに、公案見成なり。身佛さらに作佛にあらず、籬籠打破すれば、坐佛さらに作佛をさへず。正當恁麼のとき、千古萬古、ともにもとよりほとけにいり、魔にいるちからあり、進歩退歩、したしく溝にみち、壑にみつ量あるなり。

We should realize that, in the established [means of] investigation for studying the way, one pursues the way in seated meditation. The essential point that is the model for this [investigation] is that there is a practice of a buddha that does not seek to “make a buddha.”<sup>19</sup> Since the practice of a buddha is not further to make a buddha, it is the realization of the *kōan*.<sup>20</sup> The embodied buddha does not further make a buddha; when the nets and cages are broken, a seated buddha does not further interfere with making a buddha.<sup>21</sup> At this very time — “from a thousand

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**stance is at ease**” (*gyō yaku zen, za yaku zen, go moku dō jō tai annen* 行亦禪、坐亦禪、語默動靜體安然): From the *Zhengdao ge* 證道歌 (T.2014.48:396a10-11), attributed to the early eighth-century figure Yongjia Xuanjue 永嘉玄覺.

**18 correct life** (*shōmyō* 正命): A term usually indicating “right livelihood” (*S. samyag-ājīva*), one of the practices of the traditional Buddhist eightfold path, but sometimes occurring in Dōgen’s writings in a sense in which the element *myō* 命 is taken to suggest the “lifeblood” or “vital artery” (*meimyaku* 命脈) of the lineage; often interpreted as “the rightly transmitted life of wisdom” (*shōden emyō* 正傳慧命).

**19 practice of a buddha that does not seek to “make a buddha”** (*sabutsu o moto-mezaru gyōbutsu* 作佛をもとめざる行佛): In the term *sabutsu* 作佛 (“make [or become] a buddha”), Dōgen is here introducing the topic of the conversation between Mazu Daoyi 馬祖道一 (709-788) and Nanyue Huairang 南嶽懷讓 (677-744) that he will explore below. As in that conversation, this passage is playing with a set of parallel compounds, the first member of which may function as either a verb or an adjective: *sabutsu* 作佛: “to make a buddha,” “a made buddha”; *gyōbutsu* 行佛: “to practice [as a] buddha,” “a practicing buddha”; *shinbutsu* 身佛: “to embody a buddha,” “an embodied buddha”; and *zabutsu* 坐佛: “to sit [as a] buddha,” “a seated buddha.”

**20 realization of the *kōan*** (*kōan genjō* 公案見成): Or “the case is settled” (more often written 公案現成). An expression (or its reverse, “a settled case” [*genjō kōan* 現成公案]) occurring often in Zen texts and in Dōgen’s writing. See Supplementary Notes, s.v. “Realized *kōan*.”

**21 nets and cages are broken** (*rarō taha* 籬籠打破): The term “nets and cages” occurs very commonly in Chan literature as a metaphor for spiritual or intellectual “traps” or “snares”; see Supplementary Notes, s.v. “Nets and cages.”

ages past, ten thousand ages past”—they both have the power from the beginning to enter into buddha and enter into Māra.<sup>22</sup> Stepping forward and stepping back, their measure “fills the ditches and fills the gullies.”<sup>23</sup>

22 “from a thousand ages past, ten thousand ages past” (*senko banko* 千古萬古): Together with the phrase below, “fills the ditches, fills the gullies” (*mizo ni michi, tani ni mitsu* 溝にみち、壑にみつ), likely reflects the words of Yuanwu Keqin 圓悟克勤 (1063–1135) (see, e.g., *Biyan lu* 碧巖錄, T.2003.48:156c10):

千古萬古、黑漫漫。填溝塞壑、無人會。

From a thousand ages past, ten thousand ages past;

The blackness is everywhere.

It fills the ditches and clogs the gullies;

No one understands it.

**they both** (*tomo ni* ともに): The grammatical subject is unstated, and the sense of the adverbial *tomo ni* (“together,” “both”) here is unclear. The translation assumes that it refers to a plural subject (presumably, the “seated buddha” and the “making of a buddha”; a somewhat grammatically more awkward reading might take it as referring to the verbs “enter into buddha and enter into Māra” — on which reading, the subject here might well be understood as “we” or “one.”)

**enter into buddha and enter into Māra** (*hoteke ni iri, ma ni iru* ほとけにいり、魔にいる): Māra, the Evil One (S. *Māra-pāpīyān*) appears often in Buddhist literature as the deva who seeks to keep beings in saṃsāra. “To enter into Māra” is used in Zen texts to express the spiritual freedom of advanced practice, as in the saying, “You can enter into buddha (*nyūbutsu* 入佛), but you can’t enter into Māra (*nyūma* 入魔). (See, e.g., Dahui Zonggao’s 大慧宗杲 *Zongmen wuku* 宗門武庫, T.1998B.47:950a15.)

23 **Stepping forward and stepping back** (*shinpo taiho* 進歩退歩): An expression appearing several times in the *Shōbōgenzō*; it can indicate both activities in general and movement forward and back; see Supplementary Notes, s.v. “Stepping forward and stepping back.”

**“fills the ditches and fills the gullies”** (*mizo ni michi, tani ni mitsu* 溝にみち、壑にみつ): i.e., is everywhere. A Japanese version of the expression *tenkō sokugaku* 填溝塞壑, “to fill the ditches and clog the gullies,” said of the bodies of those who have died of starvation along the roadside; regularly used in Chan texts in the sense, “extends or pervades everywhere.” See Supplementary Notes, s.v. “Fill the ditches and clog the gullies.”

A variant version of this important passage occurs in the text of the “Butsu kōjō ji” 佛向上事 chapter preserved in the twenty-eight-text *Shōbōgenzō* collection (DZZ.2:572), where it serves to describe what Dōgen calls there “studying with the body.”

佛道をならふに、しばらく二の様子あり。いはゆる、こころしてならひ、身してならふなり。身してならふ、といふは、坐禪辦道するところに、作佛をもとめざる行佛あり。公案見成するに、身佛もとより作仏にあらず。羅籠ひさしくやぶれぬれば、坐佛さらに作佛をさへず。かくのごとく、身してならふとき、千古萬古、とこしなへにほとけにいり、魔にいるちからあり。進歩退歩に、溝にみち壑にみつ、ひかりをあらしむる、これを父母未生以前の面目といはざらめやは。

In studying the way of the buddhas, there are provisionally two types: studying with the mind and studying with the body. “Studying with the body” means that, where the way is pursued in seated meditation, there is the practice of a buddha that does not seek to make a buddha. In the realization of the kōan, from the beginning, the

\* \* \* \* \*

[12:9]

江西大寂禪師、ちなみに南嶽大慧禪師に參學するに、密受心印よりこのかた、つねに坐禪す。南嶽、あるとき大寂のところにゆきてとふ、大德、坐禪圖箇什麼。

When Chan Master Daji of Jiangxi was studying with Chan Master Dahui of Nanyue, after intimately receiving the mind seal, he always sat in meditation.<sup>24</sup> Once, Nanyue went to Daji and said, “Most Virtuous One, what are you figuring to do, sitting there in meditation?”

[12:10]

この問、しづかに功夫參究すべし。そのゆえは、坐禪より向上にあるべき圖のあるか、坐禪より格外に圖すべき道のいまだしきか、すべて圖すべからざるか、當時坐禪せるに、いかなる圖か現成すると問著するか、審細に功夫すべし。彫龍を愛するより、すすみて眞龍を愛すべし、彫龍・眞龍ともに雲雨の能あること、學習すべし。遠を貴することなかれ、遠を賤することなかれ、遠に慣熟なるべし。近を賤することなかれ、近を貴することなかれ、近に慣熟なるべし。目をかろくすることなかれ、目をおもくすることなかれ、耳をおもくすることなかれ、耳をかろくすることなかれ、耳目をして聡明ならしむべし。

We should quietly make concentrated effort at the investigation of this question. Is its point that he has some “figuring” that must be beyond “seated meditation”? Does he not yet have a way that should be “figured” outside of “seated meditation”? Should he not “figure” at all? Or does it ask what kind of “figuring” occurred at the time he was practicing

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embodied buddha is not making a buddha. When “the nets and cages” are long broken, a seated buddha does not interfere with making a buddha. When we study with the body like this, “from a thousand ages, ten thousand ages past,” from eternity, we have the power to “enter into buddha and enter into Māra.” In stepping forward and stepping back, we display a light that “fills the ditches, fills the gullies.” How could this not be called our “face before our father and mother were born”?

24 **Chan Master Daji of Jiangxi** (*Kōzei Daijaku zenji* 江西大寂禪師); **Chan Master Dahui of Nanyue** (*Nangaku Daie zenji* 南嶽大慧禪師); i.e., Mazu Daoyi 馬祖道一 and his teacher, Nanyue Huairang 南嶽懷讓, respectively. Their famous conversation, on which Dōgen will provide a line-by-line commentary below, is found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:240c18-28; Dōgen recorded it in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:128-130, case 8) and gave a Japanese retelling in his “Shōbōgenzō kokyō” 正法眼藏古鏡. See Supplementary Notes, s.v. “Nanyue polishes a tile.”

**mind seal** (*shin'in* 心印): A common term for the “seal of approval” of the transmission of the “buddha mind” (*bushin* 佛心). This element of the story, which places the conversation at a time after Mazu had already received his master’s certification, does not occur in the *Jingde chuandeng lu* 景德傳燈錄 version; it is found in the *shinji Shōbōgenzō* 眞字正法眼藏 account, which seems to reflect elements from Mazu’s biography in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:245c26f).

“seated meditation”? We should make concentrated effort to examine this in detail. Rather than love the carved dragon, we should go on to love the real dragon.<sup>25</sup> We should learn that both the carved and the real dragons have the ability [to produce] clouds and rain. Do not “value the distant”; do not despise the distant; become completely familiar with the distant.<sup>26</sup> Do not “despise the near”; do not value the near; become completely familiar with the near. Do not “take the eyes lightly”; do not give weight to the eyes.<sup>27</sup> Do not “give weight to the ears”; do not take the ears lightly. We should make our eyes and ears clear and sharp.

[12:11] {1:106}

江西いはく、圖作佛。

Jiangxi said, “*I’m figuring to make a buddha.*”

[12:12]

この道、あきらめ達すべし。作佛と道取するは、いかにあるべきぞ。ほとけに作佛せらるるを作佛と道取するか、ほとけを作佛するを作佛と道取するか、ほとけの一面出・両面出するを作佛と道取するか。圖作佛は脱落にして、脱落なる圖作佛か。作佛たとひ萬般なりとも、この圖に葛藤しもてゆくを圖作佛と道取するか。

We should clarify and penetrate these words. What could he mean by saying “make a buddha”? Is he saying that “make a buddha” is being made a buddha by the buddha? Is he saying that “make a buddha” is making a buddha of a buddha? Is he saying that “make a buddha” is one or two faces of a buddha emerging? Is it that “figuring to make a buddha” is sloughing off, and it is a sloughed off “figuring to make a buddha”?<sup>28</sup> Or is he saying that, while there are ten thousand ways to “make a buddha,” “figuring to make a buddha” is becoming entangled in this “figuring”?<sup>29</sup>

25 **love the carved dragon** (*chōryū o ai suru* 彫龍を愛する): Allusion to the ancient Chinese story of the Duke of She 楚葉公, who loved the image of the dragon but was terrified of the real thing; the *locus classicus* is *Xinxu* 新序, Zashi 雜事 5 (KR3a0008.005.14a).

26 **Do not “value the distant”** (*en o ki suru koto nakare* 遠を貴することなかれ): See above, Note 8.

27 **Do not “take the eyes lightly”** (*me o karoku suru koto nakare* 目をかろくすることなかれ): Allusion to the Chinese saying, “To give weight to the ears and take the eyes lightly is the constant failing of the common person” (*zhong er qing mu su zhi heng bi* 重耳輕目俗之恆弊).

28 **sloughing off** (*datsuraku* 脱落): Reminscent of Dōgen’s famous term for awakening, “sloughing off body and mind” (*shinjin datsuraku* 身心脱落); see Supplementary Notes, s.v. “Slough off” and “Body and mind sloughed off.” Here, however, it may also be that it is “figuring to make a buddha” that is itself “sloughed off.”

29 **becoming entangled in this “figuring”** (*kono zu ni kattō shi moteyuku* この圖に

[12:13]

しるべし、大寂の道は、坐禪かならず圖作佛なり、坐禪かならず作佛の圖なり。圖は作佛より前なるべし、作佛より後なるべし、作佛の正當恁麼時なるべし。且問すらくは、この一圖、いくそばくの作佛を葛藤すとかせん。この葛藤、さらに葛藤をまつふべし。このとき、盡作佛の條條なる、葛藤かならず盡作佛の端的なる、みなともに條條の圖なり。一圖を廻避すべからず。一圖を廻避するときは、喪身失命するなり。喪身失命するとき、一圖の葛藤なり。

It should be recognized that Daji's words mean that "seated meditation" is always "figuring to make a buddha," that "seated meditation" is always the "figuring" that is "making a buddha." This "figuring" must be prior to "making a buddha"; it must be subsequent to "making a buddha"; it must be at the very moment of "making a buddha." Now what I ask is this: How many [ways of] "making a buddha" does this one "figuring" entangle? This entanglement should further intertwine with entanglement.<sup>30</sup> At this point, the entanglements that are individual instances of the entirety of "making a buddha" are invariably the reality of the entirety of "making a buddha" and are all instances of "figuring."<sup>31</sup> We cannot avoid a single "figuring": when we avoid a single "figuring," we *forfeit our bodies and lose our lives*; when we *forfeit our bodies and lose our lives*, this is entanglement in the single "figuring."<sup>32</sup>

葛藤しもてゆく): "Entangled" loosely renders Dōgen's verbal form of "arrowroot and wisteria" (*kattō* 葛藤; elsewhere, rendered "tangled vines"); see Supplementary Notes, s.v. "Tangled vines." Zen texts regularly use the term in reference to the spiritual entanglements of conceptual thought and language, but here and elsewhere Dōgen also uses it in a more positive sense close to "intertwining" (for example, of master and disciple).

30 **This entanglement should further intertwine with entanglement** (*kono kattō, sara ni kattō o matsuu beshi* この葛藤、さらに葛藤をまつふべし): Probably reflecting the saying of Dōgen's master, Tiantong Rujing 天童如淨 (1162-1227), that "the bottle gourd vine entwines the bottle gourd"; see Supplementary Notes, s.v. "The bottle gourd vine entwines the bottle gourd."

31 **entanglements that are individual instances of the entirety of "making a buddha"** (*jin sabutsu no jōjō naru, kattō* 盡作佛の條條なる、葛藤): A tentative translation of a difficult sentence, disregarding the punctuation following *jōjō naru* 條條なる in Kawamura's text.

32 **We cannot avoid a single "figuring"** (*ichizu o kaihi subekarazu* 一圖を廻避すべからず): Taking the modal *beshi* here as expressing possibility, rather than the deontic "should."

**forfeit our bodies and lose our lives** (*sōshin shitsumyō* 喪身失命): A fixed expression for dying; perhaps best known from the famous problem, recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:254, case 243), of the man hanging by his teeth over a thousand-foot cliff who is asked the meaning of Bodhidharma's arrival from the west: "If he opens his mouth to answer, he forfeits his body and loses his life." See Supplementary Notes, s.v. "Forfeit one's body and lose one's life." Dōgen will re-introduce the expression below, section 43.

[12:14]

南嶽、ときに一甌をとりて、石上にあててとぐ。大寂つひにとふにいはいく、師作什麼。

At this point, Nanyue took up a tile and began to rub it on a stone. At length, Daji asked, “Master, what are you making?”

[12:15]

まことに、たれかこれを磨甌とみざらん、たれかこれを磨甌とみん。しかあれども、磨甌は、かくのごとく作什麼と問せられきたるなり。作什麼なるは、かならず磨甌なり。此土・他界、ことなりといへども、磨甌、いまだやまざる宗旨あるべし。自己の所見を自己の所見と決定せざるのみにあらず、萬般の作業に參學すべき宗旨あることを一定するなり。しるべし、佛をみるに佛をしらず、會せざるがごとく、水をみるをもしらず、山をみるをもしらざるなり。眼前の法、さらに通路あるべからずと倉卒なるは、佛學にあらざるなり。

Who could fail to see that he was “polishing a tile”? Who could see that he was “polishing a tile”? Still, “polishing a tile” has been questioned in this way: “What are you making?” This “what are you making?” is itself always “polishing a tile.” This land and other worlds may differ, but the essential point of “polishing a tile” never ceases.<sup>33</sup> It is not only that we do not decide that what we see is what we see; it is that we are firmly convinced that there is an essential point to be studied in all the ten thousand activities. We should know that, just as we may see buddhas without knowing or understanding them, so we may see waters and yet not know waters, may see mountains and yet not know mountains. The precipitate assumption that the phenomena before one’s eyes offer no further passage [for understanding] is not Buddhist study.

[12:16] {1:107}

南嶽いはく、磨作鏡。

Nanyue said, “I’m polishing this to make a mirror.”

33 **This land and other worlds** (*shido takai* 此土・他界): Terms of ambiguous referent. Depending on context, *shido* 此土 (“this land”) can indicate (a) the *Sahā* world (*shaba sekai* 娑婆世界), the world of Buddha Śākyamuni; (b) the human realm (*ningen* 人間), as opposed to other realms of *saṃsāra*; or (c) China (or East Asia), as opposed to India. Similarly, *takai* 他界 (“other worlds”) can refer to (a) other buddha lands, or (b) other realms of *saṃsāra*; it can also be translated in the singular, as a reference (much like the English “the other world”) to (c) the world of the dead, of spirits, etc.

[12:17]

この道旨、あきらむべし。磨作鏡は、道理かならずあり、見成の公案あり、虚設なるべからず。甌はたとひ甌なりとも、鏡はたとひ鏡なりとも、磨の道理を力究するに、許多の傍様あることをしるべし。古鏡も明鏡も、磨甌より作鏡をうるなるべし。もし諸鏡は磨甌よりきたるとしられれば、佛祖の道得なし、佛祖の開口なし、佛祖の出氣を見聞せず。

We should clarify the meaning of these words. There is definitely a principle in his “*polishing this to make a mirror*”: there is the realized *kōan*; this is no mere empty contrivance. A tile may be a tile and a mirror, a mirror, but when we exert ourselves in rigorously investigating the principle of “polishing,” we shall find there are many models: the old mirror and the bright mirror — these are mirrors made through “polishing a tile.”<sup>34</sup> If we do not realize that these mirrors come from “polishing a tile,” then the buddhas and ancestors have nothing to say; they do not open their mouths, and we do not perceive them exhaling.

[12:18]

大寂いはく、磨甌豈得成鏡耶。

Daji said, “How can you produce a mirror by polishing a tile?”

[12:19]

まことに磨甌の鐵漢なる、他の力量をからざれども、磨甌は成鏡にあらず。成鏡たとひ甌なりとも、すみやかなるべし。

Indeed, though [the one who is] “polishing a tile” be a man of iron, who does not borrow the power of another, “polishing a tile” is not “producing a mirror.”<sup>35</sup> Even if it is “producing a mirror,” it must be quick about it.<sup>36</sup>

34 **the old mirror and the bright mirror** (*kokyō mo meikyō mo* 古鏡も明鏡も): Venerable symbols for the buddha nature, or buddha mind, which is by definition unproduced and by standard Chan account quite unaffected by polishing; see Supplementary Notes, s.v. “Old mirror,” “Bright mirror.” The many “models” (*bōyō* 傍様) here, may refer to *kōans* in which these mirrors occur, of which there are a goodly number.

35 **a man of iron** (*tekkān* 鐵漢): A common Chan term, occurring frequently in Dōgen’s writings, for the solid practitioner; see Supplementary Notes, s.v., “Man of iron.” “To borrow the power of another” (*ta no rikiryō o karu* 他の力量をかる) may suggest the Buddhist teachings of “other power” (*tariki* 他力), which offer birth in the land of Sukhāvātī through faith in Buddha Amitābha.

36 **it must be quick about it** (*sumiyaka naru beshi* すみやかなるべし): Likely an allusion to the venerable Zen tradition of “sudden practice and sudden awakening” (*tonshu tongo* 頓修頓悟), or, as Dōgen might say, the “intertwining” of practice and verification.

[12:20]

南嶽いはく、坐禪豈得作佛耶。

Nanyue replied, “How can you make a buddha by sitting in meditation?”

[12:21]

あきらかにしりぬ、坐禪の、作佛をまつにあらざる道理あり、作佛の、坐禪にかかはれざる宗旨かくれず。

This is clearly understood: there is a principle that seated meditation does not await “making a buddha”; there is nothing obscure about the essential message that “making a buddha” is not connected with seated meditation.

[12:22] {1:108}

大寂いはく、如何即是。

Daji asked, “So, what is right?”<sup>37</sup>

[12:23]

いまの道取、ひとすちに這頭の間著に相似せりといへども、那頭の即是をも問著するなり。たとへば、親友の、親友に相見する時節をしるべし。われに親友なるは、かれに親友なり。如何・即是、すなはち一時の出現なり。

While these words may resemble a simple question about this, they are also asking about that “is right.”<sup>38</sup> We should understand the occasion, for example, when one friend meets another: the fact that he is my friend means that I am his friend. [Similarly, the meanings here of] “What” and “is right” emerge simultaneously.<sup>39</sup>

37 “So, what is right?” (*ikan sokuze* 如何即是): Or, more colloquially, “So, what should I do?” The translation tries to capture at least some of Dōgen’s play below with the two parts of the question, the interrogative “what” (*ikan* 如何) and the predicate “is right” (*soku ze* 即是), which in other semantic contexts would function as an emphatic copula (“is precisely”).

38 While these words may resemble a simple question about this, they are also asking about that “is right” (*ima no dōshu, hitosuji ni shatō no monjaku ni sōji seri to iedomo, natō no sokuze o mo monjaku suru nari* いまの道取、ひとすちに這頭の間著に相似せりといへども、那頭の即是をも問著するなり): Probably meaning that Mazu’s question may seem to be asking merely about “this” (*shatō* 這頭) practical matter of what to do to make a buddha, but we can also read it as asking about “that” (*natō* 那頭) ultimate “rightness,” or identity (*sokuze* 即是), of “making a buddha.”

39 “What” and “is right” emerge simultaneously (*ikan sokuze, sunawachi ichiji no shutsugen nari* 如何・即是、すなはち一時の出現なり): More literally, “‘what is right’ is a simultaneous emergence.” Presumably meaning that, like the relationship between two friends, the interrogative “what” (*ikan* 如何) and what “is right” (*sokuze* 即是) are interdependent.



[12:24]

南嶽いはく、如人駕車、車若不行、打車即是、打牛即是。

Nanyue replied, “When someone’s driving a cart, if the cart doesn’t go, is beating the cart right, or is beating the ox right?”<sup>40</sup>

[12:25]

しばらく、車若不行といふは、いかならんかこれ車行、いかならんかこれ車不行。たとへば、水流は車行なるか、水不流は車行なるか。流は水の不行といつべし、水の行は流にあらざるもあるべきなり。しかあれば、車若不行の道を参究せんには、不行ありとも参ずべし、不行なしとも参ずべし、時なるべきがゆえに。若不行の道、ひとへに不行と道取せるにあらず。打車即是、打牛即是といふ、打車もあり、打牛もあるべきか。打車と打牛と、ひとしかるべきか、ひとしからざるべきか。世間に打車の法なし、凡夫に打車の法なくとも、佛道に打車の法あることをしりぬ、参學の眼目なり。たとひ打車の法あることを學すとも、打牛と一となるべからず、審細に功夫すべし。打牛の法、たとひよのつねにありとも、佛道の打牛は、さらにたづね参學すべし。水牯牛を打牛するか、鐵牛を打牛するか、泥牛を打牛するか。鞭打なるべきか、盡界打なるべきか、盡心打なるべきか、打迸髓なるべきか、拳頭打なるべきか。拳打拳あるべし、牛打牛あるべし。

For the moment, [let us consider,] when he says, “if the cart doesn’t go,” what is the “cart going” or the “cart not going”? For example, is water flowing the cart going, or is water not flowing the cart going?<sup>41</sup> We might say that flowing is the water’s not going, and there should also be [cases where] water’s going is not its flowing. Therefore, when we investigate the words, “if the cart doesn’t go,” we should study that there is “not going,”

40 “is beating the cart right, or is beating the ox right?” (*tasha sokuze, tagyū sokuze* 打車即是、打牛即是): Or more colloquially, “should one beat the cart or beat the ox?” Nanyue’s example of the cart and ox reflects a story found in the *Da zhuangyan jing lun* 大莊嚴經論 (T.201.4:266a15-b2), in which a *bhikṣuṇī*, coming upon a brahmanical ascetic engaged in the *pañca-tapas*, or “five fires” (*gonetsu* 五熱; the yogic ordeal of sitting in the sun surrounded by four fires), criticizes him for broiling the wrong thing. When the ascetic asks in anger, “What should I broil?” the *bhikṣuṇī* replies,

汝若欲知可炙處者、汝但炙汝瞋忿之心。若能炙心是名眞炙。如牛駕車、車若不行乃須策牛不須打車。身猶如車、心如彼牛。

If you wish to know what you should broil, you should broil your mind of anger. If you can broil the mind, this is called true broiling. It is like the ox that pulls the cart: if the cart doesn’t go, you should whip the ox, not beat the cart. The body is like the cart; the mind is like the ox.

41 is water flowing the cart going, or is water not flowing the cart going? (*sui ryū wa sha kō naru ka, sui furyū wa sha kō naru ka* 水流は車行なるか、水不流は車行なるか): The notion of water’s not flowing is best known from the line attributed to Fu Dashi 傅大士 (497-569); see Supplementary Notes, s.v. “Water doesn’t flow.”

and we should study that there is no “not going”; for they must be in time.<sup>42</sup> The words “if it doesn’t go” do not mean simply that it does not go.

“Is beating the cart right, or is beating the ox right?” Does this mean that there should be “beating the cart” as well as “beating the ox”? Are “beating the cart” and “beating the ox” the same or not the same? In the mundane world, there is no method of beating the cart; but, though the common people have no such method, we know that on the way of the buddhas there is a method of beating the cart; it is the eye of study. Even though we study that there is a method of beating the cart, we should give concentrated effort to examining in detail that this is not the same as beating the ox.<sup>43</sup> And even though the method of beating the ox is common in the world, we should go on to study the “ox-beating” on the way of the buddhas. Do we “ox-beat” the water buffalo?<sup>44</sup> Or “ox-beat” the iron bull?<sup>45</sup> Or “ox-beat” the clay ox?<sup>46</sup> Should it be the whip beat-

42 **for they must be in time** (*toki naru beki ga yue ni* 時なるべきがゆえに): The grammatical subject is unexpressed; the translation takes it to be the preceding “not going” and “no not going.” This cryptic remark is subject to various interpretations. It may mean simply that sometimes there is going and sometimes not. A more philosophical reading might be that Dōgen is expressing the seeming paradox of the Buddhist teachings on the momentariness of dharmas (i.e., phenomena): dharmas, as they say, “abide in their own positions” in time; hence, they do not “go” through time, even as the things we experience move and change.

43 **method of beating the cart** (*tasha no hō* 打車の法): Most often interpreted to refer to the physical practice of seated meditation, in contrast to the mental process of “making a buddha” (“beating the ox”). The distinction here is perhaps akin to that made in the “Shōbōgenzō shinjin gakudō” 正法眼藏身心學道, where Dōgen speaks of “studying with the mind” (*shin o mote gaku shi* 心をもて學し) and “studying with the body” (*shin o mote gaku su* 身をもて學す).

44 **“ox-beat” the water buffalo** (*suikogyū o dagyū suru* 水牯牛を打牛する): Note that the English “ox,” “buffalo,” and the following “bull” all translate the same glyph, *gyū* 牛, used for bovines. The odd English verb “to ox-beat” seeks to retain something of Dōgen’s playful use in this passage of the verb-object compound “beat the ox” as a transitive verb with its own object. Water buffalo often appear in Zen lore; see Supplementary Notes, s.v. “Water buffalo.”

45 **iron bull** (*tetsugyū* 鐵牛): The iron bull is also common in Zen literature; see Supplementary Notes, s.v. “Iron bull.”

46 **clay ox** (*deigyū* 泥牛): Clay oxen were used in ancient China as ritual offerings at the beginning of the new year. Because they were whipped as part of an agricultural rite, the term can connote the deluded, discriminating mind. A particularly famous instance of the term occurs in the records of Dongshan Liangjie 洞山良价 (807-869): Dongshan asked the master Tanzhou Longshan 潭州龍山 (dates unknown) why he was living on Longshan; the Master answered (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:263a28-29; see also *Ruizhou Dongshan Liangjie chanshi yulu* 瑞州洞山良价禪師語錄, T.1986B.47:521a11-12):

師云、我見兩箇泥牛鬬入海、直至如今無消息。

ing? Should it be all the worlds beating? Should it be the whole mind beating?<sup>47</sup> Should it be beating out the marrow?<sup>48</sup> Should it be the fist beating? There should be the fist beating the fist; there should be the ox beating the ox.

[12:26] {1:109}

大寂無對なる、いたづらに蹉過すべからず。抛輒引玉あり、回頭換面あり。この無對、さらに撓奪すべからず。

That “*Daji had no reply*,” we should not carelessly overlook. There is *tossing out a tile and taking in a jade*;<sup>49</sup> there is *turning the head and changing the face*.<sup>50</sup> We definitely should not seize this “no reply.”<sup>51</sup>

[12:27]

南嶽、またしめしていはく、汝爲學坐禪、爲學坐佛。

Nanyue went on, “*Are you studying seated meditation, or are you studying seated buddha?*”<sup>52</sup>

“I saw two clay oxen fighting till they fell in the ocean, and since then there’s been no report of them.”

47 **whole mind** (*jinshin* 盡心): In common parlance, a term for “wholehearted effort.” The translation loses the semantic parallel with the preceding “all the worlds” (*jinkai* 盡界).

48 **beating out the marrow** (*tahei zui* 打进髓): A tentative translation. Dōgen is clearly playing with the colloquial verbal marker *ta* 打 (“to beat”), but commentarial opinion on the interpretation of the predicate *hei* 进 here is widely divided. The translation follows perhaps the most common reading, that suggested by the *Shōbōgenzō monge* 正法眼藏聞解 (SCZ.4.118): to beat till one’s very marrow gushes forth. The *Shōbōgenzō shō* 正法眼藏抄 (SCZ.4.118) prefers the odd “to beat with the marrow.”

49 **tossing out a tile and taking in a jade** (*hōsen ingyoku* 抛輒引玉): I.e., getting back more than you give; see Supplementary Notes, s.v. “Tossing out a tile and taking in a jade.” The sense here could be either that Mazu’s silence is the “jade” response to Nanyue’s “tile” question, or that Mazu’s silence is itself a statement that seeks a response.”

50 **turning the head and changing the face** (*kaitō kanmen* 回頭換面): A common expression in Chan literature interpreted variously. Here, perhaps, expressing the inseparability or interdependence of Nanyue’s question and Mazu’s silence. See Supplementary Notes, s.v. “Turning the head and changing the face.”

51 **We definitely should not seize this “no reply”** (*kono mutai, sara ni zandatsu su bekarazu* この無對、さらに撓奪すべからず): The English “seize” here renders *zandatsu* 撓奪, a term meaning “to take by force” or “to take control over” — as in the expression occurring several times in the *Shōbōgenzō*, “to dominate the market” (*zandatsu kōshi* 撓奪行市), used in reference to arbitrary behavior; here, then, perhaps, “by no means should we treat this silence arbitrarily.”

52 **“Are you studying seated meditation, or are you studying seated buddha?”** (*nyo i gaku zazen, i gaku zabutsu* 汝爲學坐禪、爲學坐佛): The translation follows the normal reading of the Chinese. Like other traditional readers, Kawamura prefers to parse this phrase in accordance with Dōgen’s interpretation of it below:

[12:28]

この道取を参究して、まさに祖宗の要機を辨取すべし。いはゆる學坐禪の端的いかなりとしらざるに、學坐佛としりぬ。正嫡の兒孫にあらずよりは、いかでか學坐禪の學坐佛なると道取せん。まことにしるべし、初心の坐禪は最初の坐禪なり、最初の坐禪は最初の坐佛なり。

Investigating these words, we should distinguish the essential function of the ancestors. Without knowing what “studying seated meditation” really is, we do know here that it is “studying seated buddha.” Who but a scion of direct descent could say that “studying seated meditation” is “studying seated buddha”? We should know indeed that the beginner’s “seated meditation” is the beginning “seated meditation,” and the beginning “seated meditation” is the beginning “seated buddha.”

[12:29]

坐禪を道取するにいはく、若學坐禪、禪非坐臥。

In speaking of “seated meditation,” he said, “If you’re studying seated meditation, meditation is not sitting or reclining.”

[12:30]

いまいふところは、坐禪は坐禪なり、坐臥にあらず。坐臥にあらずと單傳するよりこのかた、無限の坐臥は自己なり。なんぞ親疏の命脈をたづねん、いかでか迷悟を論ぜん、たれか智斷をもとめん。

The point of what he says here is that “seated meditation” is “seated meditation”; it is not “sitting or reclining.” Ever since the fact that it is not “sitting or reclining” is uniquely transmitted to us, our unlimited “sitting or reclining” is our own self.<sup>53</sup> Why should we inquire about close or distant vital arteries?<sup>54</sup> How could we discuss delusion and awakening? Who would seek wisdom and eradication?<sup>55</sup>

汝、坐禪を學ばんとせば、爲れ坐佛を學するなり。

Should you seek to study seated meditation, this is to study seated buddha.

53 **Ever since the fact that it is not “sitting or reclining” is uniquely transmitted to us, our unlimited “sitting or reclining” is our own self** (*zaga ni arazu to tanden suru yori kono kata, mugen no zaga wa jiko nari* 坐臥にあらずと單傳するよりこのかた、無限の坐臥は自己なり); Perhaps, meaning something like, “Once we know that seated meditation is not a matter of sitting, we become true, unlimited sitters.”

54 **close or distant vital arteries** (*shinso no meimyaku* 親疏の命脈): Perhaps best interpreted as referring here to the relationship between our activities of sitting and reclining, on the one hand, and seated meditation on the other. The term *meimyaku* 命脈 (“vital artery”) occurs often in the *Shōbōgenzō*, in the senses both of the “lifeblood” and the “bloodline” (especially of the Zen tradition).

55 **wisdom and eradication** (*chidan* 智斷): The attainment of bodhi and the elimination of the defilements (*bonnō* 煩惱; S. *kleśa*), the two goals of Buddhist spiritual training.

[12:31]

南嶽いはく、若學坐佛、佛非定相。

Nanyue said, “If you’re studying seated buddha, buddha is no fixed mark.”<sup>56</sup>

[12:32]

いはゆる道取を道取せんには、恁麼なり。坐佛の、一佛二佛のごとくなるは、非定相を莊嚴とせるによりてなり。いま佛非定相と道取するは、佛相を道取するなり。非定相佛なるがゆえに、坐佛さらに廻避しがたきなり。しかあればすなはち、佛非定相の莊嚴なるゆえに、若學坐禪すなはち坐佛なり。たれか無住法におきて、ほとけにあらざと取捨し、ほとけなりと取捨せん。取捨、さきより脱落せるによりて坐佛なるなり。

Such is the way to say what is to be said. The reason that the “seated buddha” is like one or two buddhas is that he adorns himself with “no fixed mark.”<sup>57</sup> Saying here that “buddha is no fixed mark” is describing the mark of a buddha. Since he is a buddha of “no fixed mark,” the “seated buddha” is very hard to avoid. Therefore, since it is adorned with this [mark of] “buddha is no fixed mark,” “if you’re studying seated meditation,” you are a “seated buddha.” “In a nonabiding dharma,” who would “grasp or reject” anything as not the buddha?<sup>58</sup> Who would “grasp or reject” it as the buddha? It is because long ago it sloughed off “grasping and rejecting” that it is a “seated buddha.”

56 “no fixed mark” (*hijōsō* 非定相): Or, more colloquially, “not a fixed form.” The translation here tries to preserve the technical sense of *sō* 相, the auspicious “marks” (*S. lakṣaṇa*) of a buddha’s body, with which Dōgen will play in his comments. The discussion of these marks draws on the famous teaching in the *Diamond Sūtra* (e.g., at *Jingang bore boluomi jing* 金剛般若波羅蜜經, T.235.8:750a20-23) that the true mark of a buddha is no mark, because he transcends all phenomenal characteristics. The translation of *jō* 定 as “fixed” loses the play on a term used in the Buddhist lexicon for “meditation” (from *samādhi*: “to hold [the mind] steady”); hence, the secondary sense here, “buddha is not marked by meditation.”

57 the “seated buddha” is like one or two buddhas (*zabutsu no ichi butsu ni butsu no gotoku naru* 坐佛の、一佛二佛のごとくなる): presumably meaning that [because he has no fixed form] the seated buddha can appear as one or another buddha.

58 “In a nonabiding dharma,” who would “grasp or reject” anything as not the buddha? (*tare ka mujūhō ni okite, hotoke ni arazu to shusha shi* たれか無住法におきて、ほとけにあらざと取捨し): Dōgen is here introducing material from Nanyue’s answer to Mazu that he does not bother to quote (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:240c26-27):

於無住法不應取捨。

In a nonabiding dharma, there should be no grasping or rejecting.

[12:33] {1:110}

南嶽いはく、汝若坐佛、即是殺佛。

Nanyue said, “If you’re a seated buddha, this is killing buddha.”

[12:34]

いはゆるさらに坐佛を參究するに、殺佛の功德あり。坐佛の正當恁麼時は、殺佛なり。殺佛の相好光明は、たづねんとするに、かならず坐佛なるべし。殺の言、たとひ凡夫のことばにひとしくとも、ひとへに凡夫と同すべからず。又坐佛の殺佛なるは、有什麼形段と參究すべし。佛功德すでに殺佛あるを拈擧して、われらが殺人・未殺人をも參學すべし。

This means that, when we further investigate “seated buddha,” it has the virtue of “killing buddha.” At the very moment that we are a “seated buddha” we are “killing buddha.” When we seek them, the marks and signs and radiance of “killing buddha” are always a “seated buddha.”<sup>59</sup> Although the word “kill” here is identical with that used by common people, it is not the same. Moreover, we must investigate in what shape it is that a “seated buddha” is “killing buddha.” Taking up the fact that the virtues of a buddha definitely include “killing buddha,” we should also study whether we are killers or not yet killers.

[12:35]

若執坐相、非達其理。

“If you grasp the mark of sitting, this is not reaching its principle.”

[12:36]

いはゆる執坐相とは、坐相を捨し、坐相を觸するなり。この道理は、すでに坐佛するには、不執坐相なることえざるなり。不執坐相なることえざるがゆえに、執坐相はたとひ玲瓏なりとも、非達其理なるべし。恁麼の功夫を脱落身心といふ。いまだかつて坐せざるものに、この道のあるにあらず。打坐時にあり、打坐人にあり、打坐佛にあり、學坐佛にあり。ただ、人の坐臥する坐の、この打坐佛なるにあらず。人坐の、おのづから坐佛・佛坐に相似なりといへども、人作佛あり、作佛人あるがごとし。作佛人ありといへども、一切人は作佛にあらず、ほとけは一切人にあらず、一切佛は一切人のみにあらざるがゆえに、人、かならず佛にあらず、佛、かならず人にあらず。坐佛もかくのごとし。

To “grasp the mark of sitting” here means to “reject the mark of sitting” and to touch “the mark of sitting.” The principle of this is that, in

59 **marks and signs and radiance of “killing buddha”** (*setsubutsu no sōgō kōmyō* 殺佛の相好光明): I.e., the thirty-two marks (*sō* 相; S. *lakṣaṇa*) and eighty auspicious signs (*kō* 好; S. *vyāñjana*) and the radiant nimbus (*kōmyō* 光明) characteristic of the body of a buddha. Dōgen is here playing on the compound *setsubutsu* 殺佛, shifting its sense from a verb-object construction (“killing a buddha”) to an adjective-noun form (“a killing buddha”). The notion of killing a buddha is best known from the saying attributed to Linji Yixuan 臨濟義玄 (d. 866); see Supplementary Notes, s.v. “Kill the buddha.”

being a “seated buddha,” we cannot fail to “grasp the mark of sitting.” Since we cannot fail to “grasp the mark of sitting,” though our “grasping the mark of sitting” is crystal clear, we are “not reaching its principle.” Such concentrated effort is called “sloughing off body and mind.”

Those who have never sat do not have these words: they belong to the time of sitting and the sitting human, to the sitting buddha and the study of the seated buddha.<sup>60</sup> The sitting of the human’s mere sitting and reclining is not that of this sitting buddha.<sup>61</sup> Although the human’s sitting may naturally resemble a seated buddha, or a buddha’s sitting, it is like there being buddhas made by humans, or humans who make buddhas: there may be humans who make buddhas, but not all humans make buddhas, and buddhas are not all humans. Since all buddhas are not simply all humans, a human is by no means a buddha, and a buddha is by no means a human.<sup>62</sup> The seated buddha is also like this.

\* \* \* \* \*

[12:37] {1:111}

南嶽・江西の師勝資強、かくのごとし。坐佛の、作佛を證する、江西これなり。作佛のために坐佛をしめす、南嶽これなり。南嶽の會に慙麼の功夫あり、藥山の會に向來の道取あり。しるべし、佛佛祖祖の要機とせるは、これ坐佛なりといふことを。すでに佛佛祖祖とあるは、この要機を使用せり。いまだしきは夢也未見在なるのみなり。おほよそ西天・東地に佛法つたはるるといふは、かならず坐佛のつたはるるなり。それ要機なるによりてなり。佛法つたはれざるには、坐禪つたはれず、嫡嫡相承せるは、この坐禪の宗旨のみなり。この宗旨、いまだ單傳せざるは、佛祖にあらざるなり。この一法、あきらめざれば、萬法あきらめざるなり、萬行あきらめざるなり。法法あきらめざらんは、明眼といふべからず、得道にあらず、い

**60 Those who have never sat do not have these words** (*imada katsute za sezaruru mono ni, kono dō no aru ni arazu* いまだかつて坐せざるものに、この道のあるにあらず): i.e., this could not have been said by those who have never engaged in seated meditation. The antecedent of “these words” (*kono dō* この道) may be Nanyue’s final line: “If you grasp the mark of sitting, this is not reaching its principle.” Alternatively, Dōgen may well be referring here to the entire discussion on which he has been commenting.

**sitting human** (*taza nin* 打坐人): Though here and below in this paragraph, the glyph *nin* 人 could be rendered “person” or “people” (*hito*), Dōgen is clearly contrasting buddhas with human beings (*ningen* 人間).

**61 The sitting of the human’s mere sitting and reclining** (*tada, nin no zaga suru za* ただ、人の坐臥する坐): i.e., our ordinary acts of sitting.

**62 a human is by no means a buddha, and a buddha is by no mean a human** (*nin, kanarazu butsu ni arazu, butsu, kanarazu nin ni arazu* 人、かならず佛にあらず、佛、かならず人にあらず): Or, perhaps, “humans are not necessarily buddhas, and buddhas are not necessarily humans.” The stronger denial assumes that “human” here refers to ordinary humans, who may sit but “have never sat.”

かでか佛祖の今古ならん。ここをもて、佛祖かならず坐禪を單傳すると一定すべし。

In this way are Nanyue and Jiangxi [a case of] “*the master is superior and the disciple strong*.”<sup>63</sup> The one who verifies that a “seated buddha” is “making a buddha” is Jiangxi; the one who shows the “seated buddha” for “making a buddha” is Nanyue. There was such concentrated effort in the community of Nanyue and words like the above in the community of Yaoshan.

We should know that what buddha after buddha and ancestor after ancestor have taken as their essential function is the “seated buddha.” Those who are among buddha after buddha and ancestor after ancestor have employed this essential function; those who are not yet have *never seen it even in their dreams*. In general, to say that the buddha dharma has been transmitted from Sindh in the West to the Land of the East necessarily implies the transmission of the “seated buddha,” for that is its essential function. Where the buddha dharma is not transmitted, neither is seated meditation. What has been inherited by successor after successor is just this essential point of seated meditation; those who do not participate in the unique transmission of this essential point are not buddhas or ancestors. When they are not clear about this one dharma, they are not clear about the myriad dharmas, they are not clear about the myriad practices. Without being clear about each of the dharmas, they cannot be said to have a clear eye. They have not gained the way; how could they represent the present or past of the buddhas and ancestors? By this, then, we should be firmly convinced that the buddhas and ancestors always uniquely transmit seated meditation.

[12:38]

佛祖の光明に照臨せらるるといふは、この坐禪を功夫參究するなり。おろかなるともがらは、佛光明をあやまりて、日月の光明のごとく、珠火の光耀のごとくあらんとすると、おもふ。日月光耀は、わづかに六道輪廻の業相なり、さらに佛光明に比すべからず。佛光明といふは、一句を受持聽聞し、一法を保任護持し、坐禪を單傳するなり。光明にてらさるるにおよばされば、この保任なし、この信受なきなり。

To be illumined by the radiance of the buddhas and ancestors means to concentrate one's efforts in the investigation of this seated meditation. Some fools, misunderstanding the radiance of the buddha, think it must be like the radiance of the sun or moon or the light from a pearl or fire.<sup>64</sup>

63 “*the master is superior and the disciple strong*” (*shishō shikyō* 師勝資強): Also read *shishō shigō*. A fixed phrase in Zen texts, occurring twice in the *Shōbōgenzō*, for a capable teacher and able student.

64 **radiance of the buddha** (*butsu kōmyō* 佛光明): The nimbus, or aureola, said to emanate from the body of a buddha, often taken as symbol of the effulgence of his perfect wis-



But the light of the sun and moon is nothing but a mark of karma within transmigration in the six paths; it is not to be compared with the radiance of the buddha.<sup>65</sup> The radiance of the buddha means receiving and hearing a single line, maintaining and protecting a single dharma, participating in the unique transmission of seated meditation. So long as we have not been illumined by the radiance, we lack this maintaining, we lack this faithfully receiving.

[12:39] {1:112}

しかあればすなはち、古來なりといへども、坐禪を坐禪なりとしれるすくなし。いま現在大宋國の諸山に、甲刹の主人とあるもの、坐禪をしらず、學せざるおほし。あきらめしれるありといへども、すくなし。諸寺にもとより坐禪の時節さだまれり。住持より諸僧、ともに坐禪するを本分の事とせり。學者を勧誘するにも、坐禪をすすむ。しかあれども、しれる住持人はまれなり。このゆえに、古來より近代にいたるまで、坐禪銘を記せる老宿一兩位あり、坐禪儀を撰せる老宿一兩位あり、坐禪箴を記せる老宿一兩位あるなかに、坐禪銘、ともにとるべきところなし、坐禪儀、いまだその行履にくらし。坐禪をしらず、坐禪を單傳せざるともがらの記せるところなり。景德傳燈錄にある坐禪箴、および嘉泰普燈錄にあるところの坐禪銘等なり。

This being the case, from ancient times there have been few who understood seated meditation as seated meditation. And at present, at the various mountains of the Land of the Great Song, many of those who are heads of the principal monasteries do not understand, and do not study, seated meditation.<sup>66</sup> There may be those who have clearly understood it but not many. Of course, the monasteries have fixed periods for seated meditation; the monks, from the abbot down, take seated meditation as their basic task; and, in leading their students, they encourage seated meditation. Nevertheless, the abbots who understand it are rare. For this reason, although from ancient times to the present there have been one or two elders who have written an “Inscription on Seated Meditation,” one

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dom that illumines the world. In his “*Shōbōgenzō kōmyō*” 正法眼藏光明, devoted to this image, Dōgen identifies such radiance with the spiritual tradition of Bodhidharma and, as here, criticizes those who think of it as visible light. In this, he may have had in mind the mystical visualization of the buddha’s radiance (*bukkō zanmai* 佛光三昧) popularized in Dōgen’s day by the Japanese Kegon 華嚴 master Myōe Kōben 明慧高辨 (1173-1232).

**65 mark of karma within transmigration in the six paths** (*rokudō rinne no gōsō* 六道輪廻の業相): I.e., an expression of karma in the mundane world of the six states of rebirth; see Supplementary Notes, s.v. “Six paths.”

**66 various mountains of the Land of the Great Song** (*Daisōkoku no shozan* 大宋國の諸山): I.e., the major Buddhist monasteries of Song-dynasty China.

**principal monasteries** (*kassetsu* 甲刹): I.e. the larger, more famous public institutions, known as “monasteries of the ten directions” (*jippō setsu* 十方刹); a rather unusual term, not occurring elsewhere in the *Shōbōgenzō*.

or two elders who have composed a “Principles of Seated Meditation,” one or two elders who have written a “Needle of Seated Meditation,” among them there is nothing worth taking from any “Inscription on Seated Meditation,” and the “Principles of Seated Meditation” are ignorant of its conduct. They were written by those who do not understand, do not participate in, its unique transmission. Such are the *Needle of Seated Meditation* in the *Jingde Record of the Transmission of the Flame* and the *Inscription on Seated Meditation* in the *Jiat'ai Record of the Universal Flame*.<sup>67</sup>

[12:40]

あはれむべし、十方の叢林に經歷して一生をすごすといへども、一坐の功夫あらざることを。打坐すでになんちにあらず、功夫さらにおのれと相見せざることを。これ坐禪の、おのが身心をきらふにあらず、眞箇の功夫をころざさず、倉卒に迷醉せるによりてなり。かれらが所集は、ただ還源返本の様子なり、いたづらに息慮凝寂の經營なり。觀練薰修の階級におよばず、十地・等覺の見解におよばず、いかでか佛佛祖祖の坐禪を單傳せん。宋朝の録者、あやまりて録せるなり、晚學、すててみるべからず。

What a pity that, though they may have spent their entire lives passing among the groves of the ten directions, they lack the concentrated effort of a single sitting — that sitting has never been you, and concentrated effort never meets you.<sup>68</sup> This is not because seated meditation rejects

67 *Needle of Seated Meditation in the Jingde Record of the Transmission of the Flame* (*Keitoku dentō roku ni aru Zazen shin* 景德傳燈錄にある坐禪箴): The *Jingde chuandeng lu* 景德傳燈錄, compiled in 1004, includes a *Zuochan zhen* 坐禪箴 by Wuyun Heshang 五雲和尚 (i.e., Wuyun Zhifeng 五雲志逢, 909-985) (T.2076.51:459c23-460a13).

*Inscription on Seated Meditation in the Jiat'ai Record of the Universal Flame* (*Katai futō roku ni aru tokoro no Zazen mei* 嘉泰普燈錄にあるところの坐禪銘): The *Jiat'ai pudeng lu* 嘉泰普燈錄, compiled in 1204, records a *Zuochan ming* 坐禪銘 by Longmen Foyan Yuan chanshi 龍門佛眼遠禪師 (i.e., Foyan Qingyuan 佛眼清遠, 1067-1120) (ZZ.137:427b2-16). Elsewhere, Dōgen also singles out for criticism the *Zuochan yi* 坐禪儀 of the Song-dynasty figure Changlu Zongze 長蘆宗蹟 (dates unknown) (see the so-called “Fukan zazengi senjutsu yurai” 普勸坐禪儀撰述由來, DZZ.5:2).

68 **they may have spent their entire lives passing among the groves of the ten directions** (*jippō no sōrin ni kyōryaki shite isshō o sugosu* 十方の叢林に經歷して一生をすごす): i.e., one may have a lifelong career serving as abbot at major monasteries throughout China. Though not explicit, the reference would seem to be to the authors of the texts mentioned in the previous section. The translation here of *isshō* 一生 as “entire life” (rather than “single life”) loses its artful balance with *ichiza* 一坐 (“single sitting”) in the following clause.

**sitting has never been you, and concentrated effort never meets you** (*taza sude ni nanji ni arazu, kufū sara ni onore to shōken sezarū* 打坐すでになんちにあらず、功夫さらにおのれと相見せざる): A tentative translation of an awkward passage, in which Dōgen rudely addresses his authors in the second person. Some take the point to be simply that they never properly sit and hence do not engage in true practice; some would prefer to read the second clause to mean that, in their practice, they never encounter

their bodies and minds but because they do not aspire to the true concentrated effort and are precipitately given over to their delusion. What they have collected is nothing but models for *reverting to the source and returning to the origin*, vain programs for *suspending considerations and congealing in tranquility*.<sup>69</sup> They do not approach the stages of observation, exercise, infusion, and cultivation, or the understandings of the ten stages and virtual awakening; how, then, could they represent the unique transmission of the seated meditation of buddha after buddha and ancestor after ancestor?<sup>70</sup> The chroniclers of the Song court were mistaken to record them, and later students should cast them aside and not read them.

[12:41] {1:113}

坐禪箴は、大宋國慶元府太白名山天童景德寺、宏智禪師正覺和尚の撰せるのみ佛祖なり、坐禪箴なり、道得是なり。ひとり法界の表裏に光明なり、古今の佛祖に佛祖なり。前佛後佛、この箴に箴せられもてゆき、今祖古祖、この箴より現成するなり。かの坐禪箴は、すなはちこれなり。

Among the *Needles of Seated Meditation*, only that composed by Reverend Zhengjue, Chan Master Hongzhi of the Jingde Monastery at Tiantong, Renowned Mount Taibai, in the Prefecture of Qingyuan in the Land of the Great Song, is by a buddha and ancestor, is a “needle of seated meditation,” has said it right.<sup>71</sup> It alone is a radiance throughout

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themselves. Note that here and in the following sentence Dōgen has personified Zen practice as a conscious agent that encounters and chooses us.

69 **reverting to the source and returning to the origin** (*gengen henpon* 還源返本): More often in reverse order, *henpon gengen* 返本還源; an expression of Daoist origin that found its way into Chinese Buddhist texts (see, e.g., *Xu gaoseng zhuan* 續高僧傳, T.260.50:556c12-13). Both phrases suggest a model of spiritual practice, especially meditation, as the process of recovering the original mind. Perhaps best known as the title of the ninth of Kuon’s 廓庵 famous “Verses on the Ten Oxherding Pictures” (*Shi niu tu song* 十牛圖頌); see Supplementary Notes, s.v. “Water buffalo.”

**suspending considerations and congealing in tranquility** (*sokuryo gyōjaku* 息慮凝寂): Two expressions suggesting calm transic states free from all thinking; a similar expression, “suspending considerations and forgetting objects” (*xi lü wang yuan* 息慮忘緣), appears in Wuyun’s *Zuochan zhen* (T.2076.51:459c27), though the text itself also warns against attachment to the cultivation of samādhi.

70 **observation, exercise, infusion, and cultivation** (*kan ren kun ju* 觀練薰修): A set of terms, taken from the *Dazhidu lun* 大智度論, used especially in Tiantai 天台 systems for the stages of the “undefiled” (*muro* 無漏; S. *anāsrava*), or “transmundane” (*shusseken* 出世間; S. *lokottara*), meditations (see, e.g., the *Fahua xuanyi* 妙法玄義, T.1716.33:719b10-720a4).

**ten stages and virtual awakening** (*jitchi tōgaku* 十地・等覺): The final phases of the bodhisattva path according to the fifty-two stage system popular in East Asian texts: the ten “grounds” (S. *bhūmi*) and the penultimate state, just preceding, but virtually equivalent to, buddhahood.

71 **Reverend Zhengjue, Chan Master Hongzhi** (*Wanshi zenji Shōgaku oshō* 宏智禪師

the surface and interior of the dharma realm, is by a buddha and ancestor among the buddhas and ancestors of past and present. Prior buddhas and later buddhas have been probed by this *Needle*; present ancestors and past ancestors appear from this *Needle*.<sup>72</sup> Here is that *Needle of Seated Meditation*.<sup>73</sup>

\* \* \* \* \*

[12:42]

坐禪箴

勅諡宏智禪師正覺撰

佛佛要機、祖祖機要。不觸事而知、不對緣而照。不觸事而知、其知自微。不對緣而照、其照自妙。其知自微、曾無分別之思。其照自妙、曾無毫忽之兆。曾無分別之思、其知無偶而奇。曾無毫忽之兆、其照無取而了。水清徹底兮、魚行遲遲。空闊莫涯兮、鳥飛杳杳。

### *Needle of Seated Meditation*

by Zhengjue, by imperial designation Chan Master Hongzhi

*Essential function of buddha after buddha,*

*Functioning essence of ancestor after ancestor.*

*Knowing without touching things,*

*Illumining without facing objects.*

*Knowing without touching things,*

*The knowing inherently subtle.*

*Illumining without facing objects,*

*The illumining inherently mysterious.*

*The knowing inherently subtle,*

*Ever without discriminatory thought.*

*The illumining inherently mysterious,*

*Ever without a hair's breadth of sign.*

*Ever without discriminatory thought,*

*The knowing is rare without peer.*

*Ever without a hair's breadth of sign,*

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正覺和尚): Hongzhi Zhengjue 宏智正覺 (1091-1157), a leading figure of the Caodong 曹洞 lineage and former abbot of the Jingdesi 景德寺, where Dōgen studied with the Caodong master Tiantong Rujing 天童如淨. Zhengjue received his title, Zhengjue Chanshi 宏智禪師 (“Chan Master Spacious Wisdom”) from the Song Emperor Gaozong 高宗 (r. 1127-1162).

72 **probed by this Needle** (*kono shin ni shin serare moteyuki* この箴に箴せられもてゆき): Playing on the sense of *shin* 箴 (“needle”) as “admonition.”

73 ***Needle of Seated Meditation*** (*Zazen shin* 坐禪箴): Hongzhi's *Zuochan zhen* appears in the *Hongzhi chanshi guanglu* 宏智禪師廣錄 (T.2001.48:98a29-b5).

*The illumining comprehends without grasping.  
 The water is clear right through to the bottom;  
 A fish goes lazily along.  
 The sky is vast without horizon;  
 A bird flies far far away.*

[12:43]

いはゆる坐禪箴の箴は、大用現前なり、聲色向上威儀なり、父母未生前の節目なり。莫謗佛祖好なり、未免喪身失命なり、頭長三尺頸長二寸なり。

The “needle” in this *Needle of Seated Meditation* is the *manifestation of the great function*;<sup>74</sup> it is the “*deportment beyond sound and form*”;<sup>75</sup> it is the *junctionure before your father and mother were born*;<sup>76</sup> it is *you’d better not slander the buddhas and ancestors*;<sup>77</sup> it is *you can’t help for-*

74 **manifestation of the great function** (*daiyū genzen* 大用現前): Dōgen begins here a series of references to familiar expressions in Zen literature. “The great function” (*daiyū* 大用; also read *daiyō*) is used especially for the actions of the Zen master; see Supplementary Notes, s.v. “Manifestation of the great function.”

75 **“deportment beyond sound and form”** (*shōshiki kōjō iigi* 聲色向上威儀): Variation on a phrase best known from a verse by Xiangyan Zhixian 香嚴智閑 recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:134, case 17) and invoked elsewhere in Dōgen’s writings (see also *Liandeng huiyao* 聯燈會要, ZZ.136:566a8):

處處無蹤跡、聲色外威儀。

No traces wherever I go;

Deportment beyond sound and form.

See Supplementary Notes, s.v. “Deportment.”

76 **before your father and mother were born** (*bumo mishō zen* 父母未生前): A common expression in Zen literature; see Supplementary Notes, s.v. “Before your father and mother were born.” Given its proximity here to Zhixian’s “deportment beyond sound and form,” Dōgen may have had in mind the challenge to Zhixian by his master, Weishan Lingyou 潯山靈祐 (771-853), that he try saying something “from the time before his father and mother were born” (*bumo mishō ji* 父母未生時) (*Liandeng huiyao* 聯燈會要, ZZ.136:565b15). For a slightly different version of that encounter, in which Weishan asks Zhixian to say something about “the time before you emerged from the womb” (*nyo mishutsu hōtai* 汝未出胞胎), see Supplementary Notes, s.v. “A painted cake can’t satisfy hunger.”

77 **you’d better not slander the buddhas and ancestors** (*maku bō busso kō* 莫謗佛祖好): Perhaps a variation on a remark of Guangxiao Huijue 光孝慧覺 (dates unknown) in reference to his master, Zhaozhou Congshen 趙州從諗 (778-897) (*Liandeng huiyao* 聯燈會要, ZZ.136:557a13-16):

師到崇壽。法眼問、近離甚處。師云、趙州。眼云、承聞趙州有柏樹子話、是否。師云無。法眼云、往來皆謂、僧問如何是祖師西來意。州云、庭前柏樹子。上座何得言無。師云、先師實無此語。和尚莫謗先師好。

The Master [Huijue] went to Chongshou [Cloister]. [The abbot] Fayen [Wenyi] asked, “Where are you coming from?”

The Master said, “Zhaozhou.”

Yan said, “I hear Zhaozhou has a saying about a cypress tree. Right?”

*feiting your body and losing your life;*<sup>78</sup> it is a head of three feet and neck of two inches.<sup>79</sup>

[12:44] {1:114}

佛佛要機。

*“Essential function of buddha after buddha.”*

[12:45]

佛佛はかならず佛佛を要機とせる、その要機現成せり、これ坐禪なり。

Buddha after buddha always takes “buddha after buddha” as the “essential function”; the manifestation of that “essential function” is “seated meditation.”

[12:46]

祖祖機要。

*“Functioning essence of ancestor after ancestor.”*

[12:47]

先師無此語なり、この道理、これ祖祖なり。法傳・衣傳あり。おほよそ回頭換面の面面、これ佛佛の要機なり。換面回頭の頭頭、これ祖祖の機要なり。

*“My former master had no such words”* — this principle is “ancestor after ancestor.”<sup>80</sup> They have the transmission of the dharma, the transmission of the robe.<sup>81</sup> In sum, face after face of “turning the head and

The Master said, “No.”

Fayan said, “Everyone says that, when a monk asked the intention of the Ancestral Master’s coming from the west, Zhou said, ‘The cypress tree at the front of the garden.’ How can the Senior Seat say, ‘No.’”

The Master said, “My former master really had no such words. The Reverend had better not slander my former master.”

**78 can’t help forfeiting your body and losing your life** (*mimen sōshin shitsumyō* 未免喪身失命): See above, Note 32; here perhaps reflecting the words of Baofu Congzhan 保福從展 (d. 928) (*Liandeng huiyao* 聯燈會要, ZZ.136:835a17-18):

此事如擊石火、似閃電光。搆得搆不得、未免喪身失命。

This matter is like a spark from a flint, like a flash of lightening. Whether you get it or you don’t get it, you can’t help forfeiting your body and losing your life.

**79 a head of three feet and neck of two inches** (*zuchō sanjaku keichō nisun* 頭長三尺頸長二寸): Also written *keitan nisun* 頸短二寸. A saying attributed to Dongshan Liangjie 洞山良价 (807–869) in a number of Zen texts. The reference is to the physiognomy of an ox; see Supplementary Notes, s.v. “A head of three feet and a neck of two inches.”

**80 “My former master had no such words”** (*senshi mu shi go* 先師無此語): Variation on the words of Guangxiao Huijue 光孝慧覺; see above, Note 77.

**81 the transmission of the dharma, the transmission of the robe** (*hōden eden* 法傳・衣傳): Reference to the bequest of the teaching and robe of Bodhidharma that marks the Zen ancestral lineage.

*changing the face*” is the “essential function of buddha after buddha”; head after head of “*changing the face and turning the head*” is “the functioning essence of ancestor after ancestor.”

[12:48]

不觸事而知。

“Knowing without touching things,”

[12:49]

知は、覺知にあらず、覺知は少量なり。了知の知にあらず、了知は造作なり。かるがゆえに、知は不觸事なり、不觸事は知なり。遍知と度量すべからず、自知と局量すべからず。その不觸事といふは、明頭來明頭打、暗頭來暗頭打なり、坐破孃生皮なり。

“Knowing” is not perception: perception is of small measure. Recognition is not “knowing”: recognition is constructed.<sup>82</sup> Therefore, this “knowing” is “not touching things,” and “not touching things” is “knowing.” We should not gauge it as pervasive knowledge; we should not reduce it to self-knowledge. This “not touching things” is “*When the bright comes, the bright does it; when the dark comes, the dark does it.*”<sup>83</sup> It is sitting and breaking the skin born of mother.<sup>84</sup>

[12:50]

不對緣而照。

“Illumining without facing objects.”

82 **perception** (*kakuchi* 覺知); **recognition** (*ryōchi* 了知): Although these two terms are used in various senses, the translations take the former here as awareness of the data of the six senses, the latter as “comprehension,” or “understanding,” of what is perceived — the two phases of the epistemological process in much Buddhist explanation.

83 “**When the bright comes, the bright does it; when the dark comes, the dark does it**” (*meitō rai meitō ta, antō rai antō ta* 明頭來明頭打、暗頭來暗頭打): A tentative rendering of a vexed saying attributed to the Chan monk Puhua 普化 (dates unknown), quoted in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:136-138, case 22); see Supplementary Notes.

84 **sitting and breaking the skin born of mother** (*zaha jō shō hi* 坐破孃生皮): An unusual expression not found elsewhere in Dōgen’s writings. “The skin born of mother” may be a truncated form of “the skin bag born of mother” (*jō shō hitaisu* 孃生皮袋子) — i.e., this body; for the meaning of the metaphor and other examples of its usage, see Supplementary Notes, s.v. “Bag of skin.” In colloquial usage, the verb *zaha* 坐破 might be read simply as “breaking” (reading *za* as in *zadan* 坐斷); the translation here treats it in parallel with the common “sitting and breaking the meditation cushion” (*zaha futon* 坐破蒲團).

[12:51]

この照は、照了の照にあらず、靈照にあらず、不對縁を照とす。照の、縁と化せざるあり、縁、これ照なるがゆえに。不對といふは、遍界不曾藏なり、破界不出頭なり。微なり、妙なり、回互・不回互なり。

This “illuminating” is not the “illuminating” of “luminous comprehension” or of “spiritual illumination”; he takes “without facing objects” as “illuminating.” “Illuminating” does not change into the “object,” for the “object” itself is “illuminating.” “Without facing” means, “*in the realms everywhere, it has never been hidden*”; it does not emerge when you break up the realms.<sup>85</sup> It is “subtle”; it is “mysterious”; it is “*interacting without interacting*.”<sup>86</sup>

[12:52]

其知自微、曾無分別之思。

*“The knowing inherently subtle,  
Ever without discriminatory thought.”*

[12:53]

思の、知なる、かならずしも他力をからず。其知は形なり、形は山河なり。この山河は微なり、この微は妙なり、使用するに活鱗鱗なり。龍を作するに、禹門の内外にかかはれず。いまの一知わづかに使用するは、盡界山河を拈來し、盡力して知するなり。山河の親切にわが知なくば、一知半解あるべからず。分別思量の、おそく來到するとなげくべからず、已曾分別なる佛佛、すでに現成しきたれり。曾無は已曾なり、已曾は現成なり。しかあればすなはち、曾無分別は、不逢一人なり。

That “thought” is itself “knowing” is not necessarily dependent on the power of the other: “its knowing” is its shape, and its shape is the mountains and rivers.<sup>87</sup> These mountains and rivers are “subtle”; this “subtlety” is “mysterious.” When we put it to use, it is brisk and lively.<sup>88</sup> When

85 “*in the realms everywhere, it has never been hidden*” (*henkai fu zō zō* 遍界不曾藏): A popular saying attributed to Chan Master Shishuang Qingzhu 石霜慶諸 (807-888); found in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:157-158, case 58). See Supplementary Notes.

it does not emerge when you break up the realms (*hakai fu shuttō* 破界不出頭): Probably meaning, “even if you break apart the entire world, you still can’t find it.” Though the phrase is in Chinese like the other quotations and allusions in these comments, no particular source has been identified.

86 “*interacting without interacting*” (*ego fuego* 回互・不回互): A phrase from the *Cantong qi* 參同契, of Shitou Xiqian 石頭希遷, *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:459b10; usually interpreted to mean that [subject and object] are both independent and interdependent.

87 the power of the other (*tariki* 他力): Probably to be understood here as the object of the thought.

88 brisk and lively (*kappatsupatsu* 活鱗鱗): A loose translation of a Chinese idiom ex-



we become a dragon, it does not matter whether we are inside or outside of the Yu Gate.<sup>89</sup> To put this single “knowing” to the slightest use is to take up the mountains and rivers of all the worlds and “know” them with all one’s power. Without our “knowing” intimately the mountains and rivers, we cannot have a single knowledge and a half understanding.<sup>90</sup> We should not lament that “discriminatory” thinking comes later: every buddha who has previously discriminated has already appeared.<sup>91</sup> “Ever without” is “previously”; “previously” is “appeared.” Therefore, “ever without discrimination” is “*you don’t meet a single person.*”<sup>92</sup>

[12:54] {1:115}

其照自妙、曾無毫忽之兆。

*“The illumining inherently mysterious,  
Ever without a hair’s breadth of sign.”*

[12:55]

毫忽といふは、盡界なり。しかあるに、自妙なり、自照なり。このゆえに、いまだ將來せざるがごとし。目をあやしむことなかれ、耳を信ずべか

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pressing the quick, powerful movements of a fish; see Supplementary Notes, s.v. “Brisk and lively.”

89 **Yu Gate** (*Umon* 禹門): i.e., Longmen (in present-day Shansi Province), the rapids on the Yellow River beyond which the climbing carp is said to change into a dragon; here, likely taken as a metaphor for the point of awakening.

90 **a single knowledge and a half understanding** (*itchi hange* 一知半解): A set phrase for little or shallow knowledge.

91 **every buddha who has previously discriminated** (*izō funbetsu naru butsubutsu* 已曾分別なる佛佛): This passage is particularly murky, and the translation here loses something of Dōgen’s play on Hongzhi’s line, “Ever without discriminatory thought” (*sō mu funbetsu shi shi* 曾無分別之思). He appears to be reading the line as something like, “thought never discriminating,” against which he balances his own “buddhas previously discriminating.” While the term *funbetsu* 分別 (“discrimination”) typically carries a negative connotation, as in Hongzhi’s line, Dōgen seems here to be using it in reference to the buddha’s power to discern things as they really are. On this reading, the argument of this section might look something like the following:

The “subtle knowing” of the buddhas clearly discriminates all phenomena (the “mountains and rivers”). We should not think that this (higher) “discriminatory thinking” is something for which we must wait; it has “already appeared” in each mind’s inherent power of discrimination (“every buddha who has previously discriminated”). Zhengjue’s “ever without [discriminatory thought]” here refers to this inherent power, which “appears” even in ordinary perception. The spiritual practice of one who understands this is free to travel Dongshan’s “path of the bird” (where “you don’t meet a single person”).

92 **“you don’t meet a single person”** (*fuhō ichinin* 不逢一人): The words of Dongshan Liangjie 洞山良价, when asked to define his “path of the bird” (*chōdō* 鳥道); see Supplementary Notes, s.v. “Dongshan’s three roads.” Dōgen will draw again below on other lines of this conversation.

らず。直須旨外明宗、莫向言中取則なるは照なり。このゆえに無偶なり、このゆえに無取なり。これを奇なりと住持しきたり、了なりと保任しきたるに、我却疑著なり。

“A hair’s breadth” here means all the worlds. Yet it is “inherently mysterious”; it is inherently “illuminating.” Therefore, it is as if it has never been brought out.<sup>93</sup> The eyes are not to be doubted; we should not trust the ears. “Clarify the meaning apart from the sense; don’t take the norm from within the words” — this is “illuminating.”<sup>94</sup> Therefore, it is “without peer”; therefore, it is “without grasping.”<sup>95</sup> This has been upheld as “rare” and maintained as “comprehending,” but *I still have my doubts about it.*<sup>96</sup>

[12:56]

水清徹底兮、魚行遅遅。

*“The water is clear right through to the bottom;  
A fish goes lazily along.”*

[12:57]

水清といふは、空にかかれる水は清水に不徹底なり。いはんや器界に泓澄する水清の水にあらず、邊際に涯岸なき、これを徹底の清水とす。魚もしこの水をゆくは、行なきにあらず。行はいく萬程となくすすむといへど

93 **it is as if it has never been brought out** (*imada shōrai sezarū ga gotoshi* いまだ將來せざるがごとし): Possibly reflecting the topic of case 57 of Hongzhi’s *Congrong lu* 從容錄 (T.2004.48:263a24):

一物不將來時如何。

How about when not a single thing has been brought out?

94 **“Clarify the meaning apart from the sense; don’t take the norm from within the words”** (*jikishu shigai myō shū, maku kō gonchū shu soku* 直須旨外明宗、莫向言中取則): A saying attributed to Luopu Yuan’an 洛浦元安 (834–898) in Wansong Xingxiu’s 萬松行秀 (1166–1246) commentary on case 41 of the *Congrong Hermitage Record* (*Congrong lu* 從容錄, T.2004.48:254a25–26). See Supplementary Notes, s.v. “Clarify the meaning apart from the sense; don’t take the norm from within the words.”

95 **“without peer”** (*mugu* 無偶); **“without grasping”** (*mushu* 無取): Dōgen here introduces terms from the fourth quatrain of Hongzhi’s verse that he does not bother to repeat in full:

曾無分別之思、其知無偶而奇。曾無毫忽之兆、其照無取而了。

Ever without discriminatory thought,

The knowing is rare without peer.

Ever without a hair’s breadth of sign,

The illuminating comprehends without grasping.

96 **“without peer”** (*mugū* 無偶); **“rare”** (*ki* 奇): The translation masks the play in Hongzhi’s verse on “odd” (*ki* 奇) and “even” (*gū* 偶) numbers; hence the additional sense, “its knowing is singular, not dual.”

**I still have my doubts about it** (*ga kyaku gijaku* 我却疑著): Dōgen switches here to Chinese. His doubts may be taken in the sense, “there is more to this than meets the eye.”

も、不測なり、不窮なり。はかる岸なし、うかむ空なし、しづむそこなきがゆえに、測度するたれなし。測度を論ぜんとすれば、徹底の清水のみなり。坐禪の功德、かの魚行のごとし、千程萬程、たれかト度せん。徹底の行程は、舉體の不行鳥道なり。

“The water is clear” means that the water that rests in space does not get “right through to the bottom” of “clear water”; still less is that which forms clear, deep pools in the vessel world the “water” of “the water is clear.”<sup>97</sup> Having no shore as its boundary — this is what is meant by “clear water” “right through to the bottom.” If a “fish” goes through this “water,” it is not that it does not “go”; yet, however many myriads the degree of its progress, its “going” is incalculable, inexhaustible. There is no shoreline by which it is gauged; there is no sky to which it floats, nor bottom to which it sinks. And, therefore, there is no one who can take its measure. If we try to discuss its measure, it is only “clear water” “right through to the bottom.” The virtue of seated meditation is like the “fish going”: who can calculate its degree in thousands or tens of thousands? The degree of the “going” “right through to the bottom” is the body as a whole does not “go” on “the path of the bird.”<sup>98</sup>

[12:58] {1:116}

空闊莫涯兮、鳥飛杳杳。

*“The sky is vast, without horizon;  
A bird flies far far away.”*

[12:59]

空闊といふは、天にかかれるにあらず、天にかかれる空は、闊空にあらず、いはんや彼此に普遍なるは闊空にあらず、隠顯に表裏なき、これを闊空といふ。とり、もしこの空をとぶは、飛空の一法なり。飛空の行履、はかるべきにあらず。飛空は盡界なり、盡界飛空なるゆえに。この飛、いくそばくといふことしらずといへども、ト度のほかの道取を道取するに、杳杳と道取するなり。直須足下無糸去なり。空の飛去するとき、鳥も飛去するなり。鳥の飛去するに、空も飛去するなり。飛去を參究する道取にいはいく、只在這裏なり。これ兀兀地の箴なり。いく萬程か只在這裏をきほひいふ。

97 the water that rests in space does not get “right through to the bottom” of “clear water” (*kū ni kakareru mizu wa seisui ni futettei nari* 空にかかれる水は清水に不徹底なり): Dōgen is taking advantage here of the term *tettei* 徹底 in Hongzhi’s verse, which conveys both a literal and a figurative sense of “getting to the bottom” of something. By “the water that rests in space,” Dōgen is likely thinking of the primary element water, understood in Buddhist cosmology as resting on the wheel of space (*kūrin* 空輪).

the vessel world (*kikai* 器界; S. *bhājana-loka*): The natural world, seen as the container of sentient beings.

98 the body as a whole does not “go” on “the path of the bird” (*kotai no fukō chōdō* 舉體の不行鳥道): Variation on Dongshan’s remark that the original face “does not go on the path of the bird.” See above, Note 92.

“The sky is vast” does not refer to what hangs in the heavens: the “sky” that hangs in the heavens is not the “vast sky”; still less is that which extends everywhere here and there the “vast sky.” Without surface or interior either hidden or manifest — this is what is meant by the “vast sky.” When the “bird” flies this sky, it is the single dharma of “flying” the “sky.” This conduct of “flying” the “sky” is not to be measured: “flying” the “sky” is all the worlds; for it is *all the worlds* “flying” the “sky.” Although we do not know how far this “flying” goes, to express what is beyond our calculations, we call it “far far away.” It is “*you should go without a string at your feet*.”<sup>99</sup> When the “sky” flies off, the “bird” flies off; when the “bird” flies off, the “sky” flies off. In an expression of the investigation of this flying off, it is said, “*they’re right here*.”<sup>100</sup> This is the needle of sitting fixedly. How many myriad degrees vie to express “*they’re right here*”?

[12:60]

宏智禪師の坐禪箴、かくのごとし。諸代の老宿のなかに、いまだいまのごとくの坐禪箴あらず。諸方の臭皮袋、もしこの坐禪箴のごとく道取せしめんに、一生・二生のちからをつくすとも、道取せんことうべからざるなり。いま諸方にみえず、ひとりこの箴のみあるなり。

Such, then, is the *Needle of Seated Meditation* of Chan Master Hongzhi. Among the elders throughout the generations, there has never been another “Needle of Seated Meditation” like this one. If the stinking skin bags throughout all quarters were to attempt to express a “Needle of Seated Meditation” like this one, they could not do so though they exhaust the efforts of a lifetime or two.<sup>101</sup> This is the only “Needle” in any quarter; there is no other to be found.

99 “*you should go without a string at your feet*” (*jikishu sokka mu shi ko* 直須足下無糸去): From Dongshan’s explanation of how one is to follow his “path of the bird”; see above, Note 92. Perhaps reflecting the simile that training the mind to concentrate is like training a bird to sit on your shoulder by tying a string to its foot.

100 “*they’re right here*” (*shi zai shari* 只在這裏): From a conversation between the Tang-dynasty masters Baizhang Huaihai 百丈懷海 (749-814) and Mazu Daoyi 馬祖道一 over a passing flock of wild geese. (See, e.g., *Zongmen tongyao ji* 宗門統要集, ZTS.1:56d2-6; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:218, case 182.) When Mazu asked where the birds were going, Baizhang said they had flown away. Mazu twisted Baizhang’s nose and said,

又道飛過去、元來只在這裏。

“You say they’ve flown away, but they’ve been right here all along.”

101 **stinking skin bags** (*shū hitai* 臭皮袋): A common term for the body, especially of humans; often used by Dōgen in reference to Chan monks. For the meaning of the metaphor and other examples of its usage, see Supplementary Notes, s.v. “Bag of skin.”

[12:61]

先師上堂のとき、よのつねにいはく、宏智古佛、なり。自餘の漢を恁麼いふこと、すべてなかりき。知人の眼目あらんとき、佛祖をも知音すべきなり。まことにしりぬ、洞山に佛祖あることを。いま、宏智禪師よりのち八十餘年なり。かの坐禪箴をみて、この坐禪箴を撰す。いま仁治三年壬寅三月十八日なり。今年より紹興二十七年十月八日にいたるまで、前後を算數するに、わづかに八十五年なり。いま撰する坐禪箴、これなり。

In his convocations, my former master always said, “Old Buddha Hongzhi.”<sup>102</sup> He never said this about any other person. When one has the eye to know a person, he will also know the music of the buddhas and ancestors.<sup>103</sup> Truly, we know that there are buddhas and ancestors under Dongshan.<sup>104</sup> Now, some eighty years and more since Chan Master Hongzhi, reading his *Needle of Seated Meditation*, I compose this *Needle of Seated Meditation*. It is now the eighteenth day of the third month of the senior water year of the tiger, the third year of Ninji; if we calculate back from this year to the eighth day of the tenth month in the twenty-seventh year of Shaoxing, there are just eighty-five years.<sup>105</sup> The *Needle of Seated Meditation* I now compose is as follows.

102 **convocations** (*jōdō* 上堂): i.e., formal addresses in the dharma hall to the assembled community.

**my former master** (*senshi* 先師): i.e., Tiantong Rujing 天童如淨.

“**Old Buddha Hongzhi**” (*Wanshi kobutsu* 宏智古佛): Dōgen repeats this claim in his “Shōbōgenzō ō saku sendaba” 正法眼藏王索仙陀婆; in the context there, it seems clear that he had in mind in particular a remark recorded in the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:127a25). Hongzhi, of course, had been the most famous abbot of Rujing’s Tiantong 天童 Monastery.

103 **know the music of the buddhas and ancestors** (*busso o mo chi in su beki* 佛祖をも知音すべき): The translation tries to preserve the etymological sense of this expression meaning “to know another’s true heart,” “to be a true friend”; from the ancient Chinese story of Zhong Zi Qi 鍾子期, who is said to have known the state of mind of his friend Bo Ya 伯牙 from the sound of his music. See Supplementary Notes, s.v. “Knowing the music.”

104 **there are buddhas and ancestors under Dongshan** (*Tōzan ni busso aru* 洞山に佛祖ある): Hongzhi, like Rujing (and, of course, Dōgen), belonged to the Caodong 曹洞 lineage descended from the Tang-dynasty master Dongshan Liangjie 洞山良价.

105 **It is now the eighteenth day of the third month of the senior water year of the tiger, the third year of Ninji** (*ima Ninji sannen mizunoe-tora sangatsu jūhachinichi nari* いま仁治三年壬寅三月十八日なり): i.e., 19 April 1242, in the Gregorian calendar. “The eighth day of the tenth month in the twenty-seventh year of Shaoxing” (*Shōkō nijūshichinen jūgatsu yōka* 紹興二十七年十月八日) refers to the date of Hongzhi’s death, 11 November 1157.

[12:62] {1:117}

坐禪箴

佛佛要機、祖祖機要。不思量而現、不回互而成。不思量而現、其現自親。不回互而成、其成自證。其現自親、曾無染污。其成自證、曾無正偏。曾無染汗之親、其親無委而脱落。曾無正偏之證、其證無圖而功夫。水清徹地兮、魚行似魚。空闊透天兮、鳥飛如鳥。

*Needle of Seated Meditation*

*Essential function of buddha after buddha,  
Functioning essence of ancestor after ancestor.  
Present without thinking,  
Completed without interacting.<sup>106</sup>  
Present without thinking,  
The presence is inherently intimate.  
Completed without interacting,  
The completion is inherently verified.<sup>107</sup>  
The presence inherently intimate,  
Ever without stain or defilement;  
The completion inherently verified,  
Ever without upright or inclined.<sup>108</sup>  
Intimacy ever without stain or defilement,  
The intimacy sloughs off without discarding;*

106 **Present** (*gen* 現); **Completed** (*jō* 成): The two elements in the compound *genjō* 現成, meaning “realization,” “appearance,” “manifestation,” etc.

**without thinking** (*fushiryō* 不思量): Recalling Yaoshan’s words quoted in the opening section, above:

思量箇不思量底。

I’m thinking of not thinking.

**without interacting** (*fuego* 不回互): Recalling the line from the *Cantong qi* 參同契 evoked above, section 53.

107 **intimate** (*shin* 親); **verified** (*shō* 證): From the common Buddhist term, *shinshō* 親證, “intimate verification (or realization).”

108 **stain or defilement** (*zenna* 染污): A standard Buddhist compound term for what is spiritually “defiled” (S. *kliṣṭa*); best known in Dōgen’s writings from the saying of Nanyue Huairang 南嶽懷讓 (*shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 101):

修證即不無、染污即不得

“It’s not that it lacks practice and verification, but it can’t be defiled by them.”

See Supplementary Notes, s.v. “Not defiled.”

**upright or inclined** (*shōhen* 正偏): Terms for “absolute” and “relative,” respectively, used in the famous schema of five ranks (*wu wei* 五位) developed especially in the Caodong tradition (on which Hongzhi wrote an appreciative verse: *Hongzhi chanshi guanglu* 宏智禪師廣錄, T.2001.48:99a5ff); see Supplementary Notes, s.v. “Upright or inclined.”

*Verification ever without upright or inclined,  
 The verification makes effort without figuring.<sup>109</sup>  
 The water is clear right through the earth;  
 A fish goes along like a fish.  
 The sky is vast straight into the heavens,  
 A bird flies just like a bird.*

[12:63]

宏智禪師の坐禪箴、それ道未是にあらざれども、さらにかくのごとく道取すべきなり。おほよそ佛祖の兒孫、かならず坐禪を一大事なりと參學すべし。これ單傳の正印なり。

It is not that the *Needle of Seated Meditation* by Chan Master Hongzhi has not yet said it right, but we can go on to say it like this. Above all, descendants of the buddhas and ancestors should study seated meditation as the one great matter. This is the orthodox seal of the unique transmission.

{1:118}

正法眼藏坐禪箴第十二

Treasury of the True Dharma Eye  
 Needle of Seated Meditation  
 Number 12

[Honzan edition:]<sup>110</sup>

仁治三年壬寅三月十八日、記興聖寶林寺

*Recorded at Kōshō Hōrin Monastery; on the eighteenth day, third  
 month of the senior water year of the tiger, third year of Ninji  
 [19 April 1242]*

同四年癸卯冬十一月、在越州吉田縣吉峰精舍示衆

*Presented to the assembly at Kippō Vihāra, Yoshida District, Esshū; in  
 the eleventh month, winter of the junior water year of the rabbit, fourth  
 year of the same [era] [13 December 1243-11 January 1244]*

109 **without figuring** (*muzu* 無圖): No doubt reflecting the conversaton between Nanyue 南嶽and Mazu 馬祖 on “figuring to make a buddha” (*zu sabutsu* 圖作佛) discussed above in sections 9ff.

110 These colophons are not found in the early MSS of the *Shōbōgenzō*. They are supplied in Kawamura’s edition from the Honzan edition. The first colophon here is no doubt based on the date given in section 61 of the text; the second is nearly identical to Dōgen’s colophon for the “Zazen gi” 坐禪儀 chapter.





TREASURY OF THE TRUE DHARMA EYE

NUMBER 13

Ocean Seal Samādhī

*Kaiin zanmai*

海印三昧

## Ocean Seal Samādhi

### *Kaiin zanmai*

### INTRODUCTION

This chapter of the *Shōbōgenzō* was composed at Dōgen's Kōshōji, in 1242, a year perhaps the most productive in its author's career. It occurs as number 13 in the seventy-five and sixty-chapter compilations and as number 31 in the Honzan edition.

The essay takes its name from a state of concentration, known in Sanskrit sources as the *sāgara-mudrā-samādhi*. In this state, likened to an ocean on which appear images of the forms of all things, it is said that the bodhisattva can see the mental activities of all beings or, more generally, can discern all phenomena (dharma) in detail. The samādhi is often, though not exclusively, associated with the tradition of the *Avataṃsaka Sūtra*, which is said to have been taught while the Buddha was absorbed in this state.

Dōgen's piece represents a commentary on two texts. The first, which occupies him for some two thirds of his work, is a passage from the *Vimalakīrti Sūtra*, with a comment by the famous Tang-dynasty Chan master Mazu Daoyi 馬祖道一. The sūtra tells how the bodhisattva should regard his body as merely the combination of dharmas arising and ceasing. In his comment, Mazu says that in fact the dharmas occur in each moment without relation to each other, a condition he identifies as the ocean seal samādhi. The second text is a teaching on the ocean by the Tang figure, Caoshan Benji 曹山本寂, one of the founding ancestors of Dōgen's Sōtō lineage.

Dōgen's commentary takes up almost every word in these texts, playing with their interpretation and glossing them with cryptic allusions to the sayings and poems of the Chan masters. In the process, as is often the case in his writings, he seeks at once to lift the language of his texts to a more mysterious metaphysical plane and to ground the metaphysics in the spiritual practice of the buddhas and ancestors of his tradition.

# 正法眼藏第十三

## Treasury of the True Dharma Eye

### Number 13

#### 海印三昧

#### Ocean Seal Samādhi

[13:1] {1:119}

諸佛諸祖とあるに、かならず海印三昧なり。この三昧の游泳に、説時あり、證時あり、行時あり。海上行の功德、その徹底行あり。これを深深海底行なりと海上行するなり。流浪生死を還源せしめんと願求する、是什麼心行にはあらず。從來の透關破節、もとより諸佛諸祖の面面なりといへども、これ海印三昧の朝宗なり。

To exist as the buddhas and the ancestors do is invariably the ocean seal samādhi.<sup>1</sup> As they swim in this samādhi, they have a time to teach, a time to verify, a time to practice.<sup>2</sup> Among the virtues of their walking on the ocean is a walk that gets to its bottom: it is their walking on the ocean in which they take this as “walking the floor of the deepest ocean.”<sup>3</sup> Their aspiring to return to the source of our drifting about in birth and death is not a case of “what are you thinking?”<sup>4</sup> While, of course, their previous

1 **To exist as the buddhas and the ancestors do** (*shobutsu shoso to aru ni* 諸佛諸祖とあるに): Somewhat unusual phrasing, which might also be taken to mean, “where there are those who exist as buddhas and ancestors.”

2 **a time to teach, a time to verify, a time to practice** (*setsuji ari, shōji ari, gyōji ari* 説時あり、證時あり、行時あり): Suggesting the phases (in reverse order) of the buddhas’ and ancestors’ career of practice, awakening, and teaching. The translation of *gyō* 行 here as “practice” masks Dōgen’s play with the glyph used in the sense “to go” or “to walk” in the following sentence.

3 **walking on the ocean** (*kaijō kō* 海上行): Dōgen is here playing on Yaoshan’s phrase *kaitei kō* (“walking on the bottom of the ocean”) that he will quote just below.

**walk that gets to its bottom** (*tettei kō* 徹底行): Punning on the term *tettei* 徹底 (“thorough,” “complete,” “exhaustive”; literally, “penetrate to the bottom”).

**they take this as “walking the floor of the deepest ocean”** (*kore o jinjin kaitei kō nari to* これを深深海底行なりと): I.e., the buddhas and ancestors take this walking on the ocean as the saying attributed to Yaoshan Weiyān 藥山惟儼 (751-834) (*Jingde chuan-deng lu* 景德傳燈錄, T.2076.51:440c13):

須向高高山頂立、深深海底行。

“We should stand atop the highest peak, walk the floor of the deepest ocean.”

4 **“what are you thinking?”** (*ze jūmo shingyō* 是什麼心行): Literally, “what mental act is this?”; a standard Zen retort to an inadequate statement (that also uses the glyph *gyō* 行).

acts of passing through the barriers and breaking down the sections were by the individual buddhas and ancestors, they are merged in the ocean seal samādhi.<sup>5</sup>

[13:2]

佛言、但以衆法、合成此身。起時唯法起、滅時唯法滅。此法起時、不言我起、此法滅時、不言我滅。前念後念、念念不相待、前法後法、法法不相對。是即名爲海印三昧。

*The Buddha said,*<sup>6</sup>

*It is just the dharmas that combine to form this body. When they arise, it is simply the dharmas arising; when they cease, it is simply the dharmas ceasing. When these dharmas arise, they do not state, "I arise"; when these dharmas cease, they do not state, "I cease."*

*In prior thoughts and subsequent thoughts, the thoughts are not relative to each other; in prior dharmas and subsequent dharmas, the dharmas are not opposed to each other. This is called the "ocean seal samādhi."*<sup>7</sup>

**5 passing through the barriers and breaking down the sections** (*tōkan hasetsu* 透關破節): To "pass the barrier" is a common Zen expression for understanding, as in the phrase, "the eye that passes through the barrier" (*tōkan gen* 透關眼); elsewhere, Dōgen also uses the variant "to assault the barriers and break down the sections" (*gyakukan hasetsu* 擊關破節).

**merged in the ocean seal samādhi** (*kaiin zanmai no chōsō* 海印三昧の朝宗): "Merged" represents a loose translation of a term that has the primary sense "to attend court" (i.e., by multiple lords coming together before the emperor) but is regularly used in reference to rivers flowing into the ocean. It is also possible to read this phrase, "they are the merging of the ocean seal samādhi."

**6 The Buddha said** (*butsu gon* 佛言): The attribution to the Buddha here is misleading, since this text is taken, not from the words of the Buddha, but from the teachings of Mazu Daoyi 馬祖道一 (709-788) (see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:487a3-6; *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:652a17-b2). The first part of the text represents Mazu's (slightly abbreviated) quotation of the *Vimalakīrti Sūtra* (*Weimo jing* 維摩經, T.475.14:545a), in which Vimalakīrti is instructing Bodhisattva Mañjuśrī on how a sick bodhisattva should regard his body. The second part is Mazu's comment on the sūtra passage.

**7 In prior thoughts and subsequent thoughts** (*zennen gonon* 前念後念): No source for Dōgen's version of Mazu's comment here has been identified. The text in the *Liandeng huiyao* 聯燈會要 (ZZ.136:487a4-6), which is fairly close to other extant versions, reads:

前念後念、念念不相待、念念寂滅。喚作海印三昧。攝一切法、如百千異流、同歸大海。

In prior thoughts and subsequent thoughts, when the thoughts are not relative to each other, the thoughts become quiescent. This is called the "ocean seal samādhi." It takes in all the dharmas, just as the hundred thousand different streams all return to the great ocean.

## [13:3] {1:120}

この佛道、くはしく參學功夫すべし。得道入證は、かならずしも多聞によらず、他語によらざるなり。多聞の廣學は、さらに四句に得道し、恒沙の偏學、つひに一句偈に證入するなり。いはんやいまの道は、本覺を前途にもとむるにあらず、始覺を證中に拈來するにあらず。おほよそ、本覺等を現成せしむるは佛祖の功德なりといへども、始覺・本覺等の諸覺を佛祖とせるにはあらざるなり。

These words of the Buddha, we should make concentrated effort to study closely. Gaining the way and entering verification do not necessarily depend on much hearing, do not depend on many words.<sup>8</sup> Those with the broad learning of much hearing will go on to gain the way through four lines; those with the universal learning equal to the sands of the Ganges will eventually enter verification through a *gāthā* of a single line.<sup>9</sup> Needless to say, then, the present words do not seek original awakening on the road ahead and do not take up initial awakening within verification. Generally speaking, while it may be a virtue of the buddhas and ancestors that they manifest original awakening and so on, it is not the case that the awakenings of initial awakening, original awakening, and so on, are taken as the buddhas and ancestors.<sup>10</sup>

**8 Gaining the way and entering verification** (*tokudō nisshō* 得道入證): An unusual phrase not encountered elsewhere in Dōgen's writings. The translation treats *nisshō* 入證 here and the more familiar *shōnyū* 證入 in the next sentence as synonyms, meaning "to realize [awakening]."

**do not depend on many words** (*tago ni yorazu* 他語によらざる): The translation follows those texts that read *tago* 多語 ("many words") here; Kawamura's text would yield "do not depend on those words" (or "do not depend on others' words").

**9 much hearing** (*tamon* 多聞): i.e., much learning.

**four lines** (*shiku* 四句): Though a term regularly used to translate the Sanskrit *catuskoṭi* ("four propositions," "tetralemma"), here probably indicating a verse of four lines (S. *catus-pādikā-gāthā*), in parallel with the following "one-line *gāthā*" (*ikku ge* 一句偈). Elsewhere in the *Shōbōgenzō*, Dōgen refers to the famous *Verse of Impermanence* (*Mujō ge* 無常偈) from the story in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:449b8ff), in which Buddha Śākyamuni in a previous life received a four-line verse from a *rākṣasa* ("hungry demon"):

諸行無常、是生滅法、生滅滅已、寂滅爲樂。

All things are impermanent:

This is the law of arising and ceasing.

When the arising and ceasing have ceased,

Their cessation is ease.

See Supplementary Notes, s.v. "Whether on trees or on rocks."

**10 original awakening** (*hongaku* 本覺); **initial awakening** (*shikaku* 始覺): Terms widely used in East Asian Buddhism to distinguish respectively the bodhi inherent in the buddha nature and the bodhi attained at the end of the bodhisattva path.

[13:4]

佛言、但以衆法、合成此身。起時唯法起、滅時唯法滅。此法起時、不言我起、此法滅時、不言我滅。前念後念、念念不相待。前法後法、法法不相對。是即名爲海印三昧。

*The Buddha said,*<sup>11</sup>

*It is just the dharmas that combine to form this body. When they arise, it is simply the dharmas arising; when they cease, it is simply the dharmas ceasing. When these dharmas arise, they do not state, "I arise"; when these dharmas cease, they do not state, "I cease."*

*In prior thoughts and subsequent thoughts, the thoughts are not relative to each other; in prior dharmas and subsequent dharmas, the dharmas are not opposed to each other. This is called the ocean seal samādhi.*

[13:5]

いはゆる海印三昧の時節は、すなはち但以衆法の時節なり、但以衆法の道得なり。このときを合成此身といふ。衆法を合成せる一合相、すなはち此身なり。此身を一合相とせるにあらず、衆法合成なり。合成此身を此身と道得せるなり。

The time of the ocean seal samādhi is the time of “just the dharmas,” is the saying of “just the dharmas.” This time is called “combine to form this body.” The single conglomerate that has “combined to form” “the dharmas” is “this body.” This does not mean that “this body” is taken as a single conglomerate: “the dharmas” “combine to form” it. It says that “combine to form this body” is “this body.”

[13:6]

起時唯法起。この法起、かつて起をのこすにあらず。このゆえに、起は知覺にあらず、知見にあらず、これを不言我起といふ。我起を不言するに、別人は此法起と見聞覺知し、思量分別するにはあらず。さらに向上の相見のとき、まさに相見の落便宜あるなり。

“When they arise, it is simply the dharmas arising.” This “dharmas arising” never leaves behind arising.<sup>12</sup> Therefore, its arising is not perception, is not knowledge.<sup>13</sup> This is called “do not state, ‘I arise.’” When

11 **Buddha said** (*butsu gon* 佛言): A repetition of the quotation in section 2; missing from some MS witnesses, especially in the sixty-chapter compilation.

12 **never leaves behind arising** (*katsute ki o nokosu ni arazu* かつて起をのこすにあらず): Perhaps meaning that each instance of arising is complete in itself and does not leave behind some arisen “thing” that could be the object of knowledge.

13 **is not perception, is not knowledge** (*chikaku ni arazu, chiken ni arazu* 知覺にあらず、知見にあらず): Presumably, meaning that we do not perceive, do not know, the dharmas. In fact, in traditional scholastic Buddhist epistemology, the momentary occurrence of the individual dharmas is not directly perceived by consciousness.

they “do not state” that “I arise,” this does not mean that someone else sees, hears, perceives, and knows “these dharmas arising” or discriminates them in thinking. When there is a further encounter beyond, one loses the advantage of the encounter.<sup>14</sup>

[13:7]

起はかならず時節到來なり、時は起なるがゆえに。いかならんかこれ起なる、起也なるべし。すでにこれ時なる起なり、皮肉骨髓を獨露せしめずといふことなし。起すなはち合成の起なるがゆえに、起の此身なる、起の我起なる、但以衆法なり。聲色と見聞するのみにあらず、我起なる衆法なり、不言なる我起なり。不言は不道にはあらず、道得は言得にあらざるがゆえに。起時は此法なり、十二時にあらず。此法は起時なり、三界の競起にあらず。

“Arising” is always when the time comes; for time is arising.<sup>15</sup> What is “arising”? It should be “arisen!”<sup>16</sup> Since this is arising as time, it does not fail to expose the skin, flesh, bones, and marrow.<sup>17</sup> Because arising is the

**14 When there is a further encounter beyond, one loses the advantage of the encounter** (*sara ni kōjō no shōken no toki, masa ni shōken no raku bengi aru nari* さらに向上の相見のとき、まさに相見の落便宜あるなり): A tentative translation of a passage variously interpreted. The phrase *kōjō no shōken* 向上の相見, rendered here as “encounter beyond,” can be interpreted to mean the experience of dharmas arising without our usual distinction between subject and object. The expression *raku bengi* 落便宜, translated as “lose the advantage,” often carries the sense “to be taken advantage of” (in contrast to *toku bengi* 得便宜, “to gain an advantage”); here, it can be interpreted to mean that the sense of encounter between subject and object is lost in the experience of the dharmas arising.

**15 when the time comes** (*jisetsu tōrai* 時節到來): A set expression, used several times in the *Shōbōgenzō*, especially for the present moment.

**16 “arisen!”** (*ki ya* 起也): Likely an allusion to a saying of Caoshan Benji 曹山本寂 (840-901):

問、承古有言。未有一人倒地不因地而起。如何是倒。師曰、肯即是。曰、如何是起。師曰、起也。

[Someone] asked, “There’s a saying handed down from the ancients, ‘No one who has fallen to the earth has ever arisen without depending on the earth.’ What is this ‘falling’?”

The Master said, “Consent to it.”

He said, “What is this ‘arising’?”

The Master said, “Arisen!”

This passage occurs in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:336 b10-12) just before Caoshan’s 曹山 teaching on the ocean that Dōgen will cite below, section 16.

**17 skin, flesh, bones, and marrow** (*hi niku kotsu zui* 皮肉骨髓): An expression, occurring very often throughout the *Shōbōgenzō*, indicating the essence or truth or entirety of something or someone. From the famous story, found in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:230, case 201), of Bodhidharma’s testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had gotten his skin, flesh, bones, and marrow. See Supplementary Notes.

arising of “combine to form,” arising is “this body”; arising is “I arise”; it is “just the dharmas.” It is not simply hearing and seeing sound and form. It is “the dharmas” that are “I arise”; it is the “I arise” that is “do not state.” “Do not state” is not not saying anything, for a saying is not a statement.<sup>18</sup> “When they arise” is “these dharmas”; it is not the twelve times.<sup>19</sup> “These dharmas” are “when they arise”; they are not the profuse arisings of the three realms.<sup>20</sup>

[13:8] {1:121}

古佛いはく、忽然火起。この起の相待にあらざるを、火起と道取するなり。

An old buddha said, “*Suddenly, a fire arose.*”<sup>21</sup> The fact that this “arising” is not “relative” is expressed as “a fire arose.”<sup>22</sup>

[13:9]

古佛いはく、起滅不停時如何。

An old buddha said, “*When arising and ceasing don’t stop, what’s it like?*”<sup>23</sup>

[13:10]

しかあれば、起滅は我我起、我我滅なるに不停なり。この不停の道取、かれに一任して辨肯すべし。この起滅不停時を、佛祖の命脈として斷續せし

18 “Do not state” is not not saying anything, for a saying is not a statement (*fugon wa fudō ni wa arazu, dōtoku wa gontoku ni arazaru ga yue ni* 不言は不道にはあらず、道得は言得にあらざるがゆえに): Dōgen seems here to be making a distinction between simply not speaking (*fugon* 不言) and not expressing something meaningful (*fudō* 不道); hence, though it is not stated, “I arise” can be a significant saying (*dōtoku* 道得).

19 the twelve times (*jūni ji* 十二時): The twenty-four hours of the day, figured traditionally in two-hour divisions.

20 three realms (*sangai* 三界): i.e., the threefold world system of *samsāra*; see Supplementary Notes, s.v. “Three realms.”

21 An old buddha (*kobutsu* 古佛): From the famous *Lotus Sūtra* parable of the burning house (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:12b17-18). The use here of the expression “old buddha” (*kobutsu* 古佛) in reference to Buddha Śākyamuni, revealer of the *Lotus Sūtra*, is somewhat unusual; see Supplementary Notes, s.v. “Old buddha.”

22 this “arising” is not “relative” (*kono ki no sōtai ni arazaru* この起の相待にあらざる): Here, Dōgen recalls Mazu’s saying that prior thoughts and subsequent thoughts are “not relative” (*fu sōtai* 不相待) to each other.

23 An old buddha (*kobutsu* 古佛): From a conversation between Luoshan Daoxian 羅山道閑 (dates unknown) and Yantou Quanhuo 巖頭全豁 (828-887). There are several versions; Dōgen’s source is most likely the *Hongzhi chanshi yulu* 宏智禪師語錄 (T.2001.48:22b18-19):

羅山問巖頭、起滅不停時如何。頭咄云、是誰起滅。

Luoshan asked Yantou, “When arising and ceasing don’t stop, what’s it like?”

Yantou shouted, “Who’s arising and ceasing?”



む。起滅不停時は、是誰起滅なり。是誰起滅は、應以此身得度者なり、即現此身なり、而爲說法なり、過去心不可得なり、汝得吾髓なり、汝得吾骨なり、是誰起滅なるゆえに。

Thus, “arising and ceasing” “don’t stop,” as I after I arises, and I after I ceases.<sup>24</sup> This saying, “don’t stop” — we should give ourselves over to it and confirm it.<sup>25</sup> It causes the severance and continuation of “when arising and ceasing don’t stop” as the vital artery of the buddhas and ancestors.<sup>26</sup> “When arising and ceasing don’t stop” is “who’s arising and ceasing?”<sup>27</sup> “Who’s arising and ceasing” is “those who can attain deliverance through this body”; it is “manifesting this body”; it is “preaching the dharma for them.”<sup>28</sup> It is “the past mind cannot be got”; it is “you’ve gotten my marrow”; it is “you’ve gotten my bones.”<sup>29</sup> For it is “who’s arising and ceasing?”

24 **I after I arises, and I after I ceases** (*ga ga ki, ga ga metsu* 我我起、我我滅): A tentative translation of a cryptic passage, literally “I I arise; I I cease.” Depending on how one parses it, the passage could be interpreted to mean, “I arise again and again; I cease again and again,” or “Each I arises, each I ceases.”

25 **we should give ourselves over to it and confirm it** (*kare ni ichinin shite benkō su beshi* かれに一任して辦肯すべし): Again, a tentative translation of an ambiguous remark, variously interpreted; taken here as meaning that we should master the saying.

26 **It causes the severance and continuation** (*danzoku seshimu* 斷續せしむ): The agent of this causative predicate is unexpressed; *Shōbōgenzō monge* 正法眼藏聞解 (SCZ:4:558) understands it as “arising and ceasing” respectively — i.e., “ceasing” severs and “arising” continues the time in which “arising and ceasing don’t stop.” It is also possible to take the agent as the “confirmation” (*benkō* 辦肯) of the previous sentence. On this reading, the quality of our study of the words “don’t stop” determines whether Luoshan’s phrase, “when arising and ceasing don’t stop,” is severed or continues as the “vital artery” (*meimiyaku* 命脈) of the buddhas and ancestors.

27 **“who’s arising and ceasing?”** (*ze sui ki metsu* 是誰起滅): From Yantou’s 巖頭 response to Luoshan 羅山. See Note 23, above.

28 **“those who can attain deliverance through this body”** (*ō i shi shin toku do sha* 應以此身得度者); **“manifesting this body”** (*soku gen shi shin* 即現此身); **“preaching the dharma for them”** (*ni i seppō* 而爲說法): Three phrases based on the Avalokiteśvara chapter of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:57a23ff.), in which it said that, to those who can attain deliverance through contact with a particular body (a buddha, a *pratyeka-buddha*, a *śrāvaka*, etc.), Bodhisattva Avalokiteśvara appears as that body and preaches the dharma for them. See Supplementary Notes, s.v. “Manifesting a body to preach the dharma.”

29 **“the past mind cannot be got”** (*kako shin fukatoku* 過去心不可得): From the *Diamond Sūtra* (*Jingang jing* 金剛經, T.235.8:751b27).

**“you’ve gotten my marrow”** (*nyo toku go zui* 汝得吾髓); **“you’ve gotten my bones”** (*nyo toku go kotsu* 汝得吾骨): From Bodhidharma’s comments to his disciples, introduced above, section 7.

[13:11]

此法滅時、不言我滅。まさしく不言我滅のときは、これ此法滅時なり。滅は法の滅なり、滅なりといへども法なるべし。法なるゆえに客塵にあらざる、客塵にあらざるゆえに不染汚なり。ただこの不染汚、すなはち諸佛諸祖なり。汝もかくのごとしといふ、たれか汝にあらざらん、前念・後念あるはみな汝なるべし。吾もかくのごとしといふ、たれか吾にあらざらん、前念・後念はみな吾なるがゆえに。この滅に多般の手眼を莊嚴せり。いはゆる無上大涅槃なり、いはゆる謂之死なり、いはゆる執爲斷なり、いはゆる爲所住なり。いはゆるかくのごとくの許多手眼、しかしながら滅の功德なり。滅の我なる時節に不言なると、起の我なる時節に不言なるとは、不言の同生ありとも、同死の不言にはあらざるべし。

“When these dharmas cease, they do not state, ‘I cease.’” The time when “they do not state, ‘I cease,’” is precisely “when the dharmas cease.”<sup>30</sup> “Ceasing” is the ceasing of the dharmas; though it is ceasing, it must be the dharmas. Because it is the dharmas, it is not adventitious dust.<sup>31</sup> Because it is not adventitious dust, it is “not defiled.”<sup>32</sup> Just this “not defiled” is the “buddhas and ancestors.” He says, “You’re also like this.”<sup>33</sup> Who is not “you”? “Prior thoughts and subsequent thoughts are all “you.” He says, “I’m also like this.” Who is not “I”? For “prior thoughts and subsequent thoughts” are all “I.”

This “ceasing” is adorned with many types of “hands and eyes”: it is “the unsurpassed great nirvāṇa”; it is “call it death”; it is “grasp it as annihilation”; it is “treat it as an abode.”<sup>34</sup> “So many hands and eyes” such

30 The time when “they do not state, ‘I cease,’” (*fugon ga metsu no toki* 不言我滅のとき): This phrase might also be read, “the time of the ‘I cease’ that they do not state.”

31 Because it is the dharmas, it is not adventitious dust (*hō naru yue ni kakujin ni arazu* 法なるゆえに客塵にあらざる): The term *kakujin* 客塵 is used to translate the Sanskrit āgantuka-kleśa, the spiritual defilements (*bonnō* 煩惱) understood as extrinsic to consciousness; See Supplementary Notes, s.v. “Dust.” Here, it seems to be used in reference to “ceasing”: i.e., because ceasing is itself a dharma, it is not something extrinsic to the dharmas that defiles them.

32 “not defiled” (*fuzenna* 不染汚): Dōgen begins here a series of allusions to one of his favorite cases in the Chan literature, recorded in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101), the conversation between the Sixth Ancestor, Huineng 慧能 and his student Nanyue Huairang 南嶽懷讓 (677-744); see Supplementary Notes, s.v. “Not defiled.”

33 He says, “You’re also like this” (*nyo mo kaku no gotoshi to iu* 汝もかくのごとしといふ): The translation of this and the following “He says, ‘I’m also like this’” (*go mo kaku no gotoshi to iu* 吾もかくのごとしといふ) assumes that the unspoken subject of “says” is the Sixth Ancestor, whose words are here put into Japanese.

34 adorned with many types of “hands and eyes” (*tahan no shugen o shōgon seri* 多般の手眼を莊嚴せり): An allusion to the thousand-armed Bodhisattva Avalokiteśvara, who has an eye in each of his hands. Although here we may take the passage to mean simply that “ceasing” can be understood in many ways, the allusion to Avolokiteśvara’s hands and eyes introduces material that Dōgen will develop in the following section.

as these are in any case the virtue of “ceasing.” The “not stating” at the moment when “ceasing” is “I” and the “not stating” at the moment when “arising” is “I” have the same birth of “not stating,” but they must not be the “not stating” of the same death.<sup>35</sup>

[13:12] {1:122}

すでに前法の滅なり、後法の滅なり。法の前念なり、法の後念なり。爲法の前後法なり、爲法の前後念なり。不相待は爲法なり、不相對は法爲なり。不相對ならしめ、不相待ならしむるは、八九成の道得なり。滅の四大五蘊を手眼とせる、拈あり収あり。滅の四大五蘊を行程とせる、進歩あり相見あり。このとき、通身是手眼、還是不足なり。遍身是手眼、還是不足なり。おほよそ滅は、佛祖の功德なり。

They are entirely the “ceasing” of the “prior dharmas,” the “ceasing” of the “subsequent dharmas.”<sup>36</sup> They are the “prior thoughts” of the “dharmas,” the “subsequent thoughts” of the “dharmas.” They are the “prior and subsequent dharmas” that constitute the “dharmas”; it is the “prior and subsequent thoughts” that constitute the “dharmas.”<sup>37</sup> Their being

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“the unsurpassed great nirvana” (*mujō dai nehan* 無上大涅槃); “call it death” (*i shi shi* 謂之死); “grasp it as annihilation” (*shū i dan* 執爲斷), “treat it as an abode” (*i shōjū* 爲所住): Allusions to the verse attributed to Huineng 慧能 at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:239c21-23:

無上大涅槃、圓明常寂照。凡愚謂之死、外道執爲斷。諸求二乘人、目以無爲作。

The unsurpassed great nirvāṇa,  
Perfect and bright, always quietly shining.  
The commoners call it death;  
The other paths grasp it as annihilation.  
Those who seek the two vehicles  
Look on it as the unconditioned.

See also the *Platform Sūtra of the Sixth Ancestor* (*Liuzu tan jing* 六祖壇經, T.2008.48:357a24). The source of Dōgen’s substitution in the last line of “abode” for “unconditioned” is not clear.

**35 have the same birth of “not stating,” but they must not be the “not stating” of the same death** (*fugon no dōshō ari tomo, dōshi no fugon ni wa arazaru beshi* 不言の同生ありとも、同死の不言にはあらざるべし): This obscure sentence is subject to various interpretations. It is usually understood to mean that, whereas the term “not stating” may be the same (*dōshō* 同生) in the cases both of “arising” and “ceasing,” it is not the same (*dōshi* 同死) according to whether it applies to “arising” or “ceasing.” Some would interpret the second phrase to mean simply that the “ceasing” that is not stated is not the same as death.

**36 They are entirely the “ceasing” of the “prior dharmas”** (*sude ni zenpō no metsu nari* すでに前法の滅なり): Taking the unexpressed subject here to remain the instances of “not stating” of the previous section.

**37 constitute the “dharmas”** (*ihō* 爲法): Tentative translation of an unusual term, not appearing in this sense elsewhere in the *Shōbōgenzō*, taking it here to mean simply “what the dharmas are” or, perhaps, “what makes them dharmas.”

“not relative” constitutes the “dharma”; their being “not opposed” is the constitution of the “dharma.”<sup>38</sup>

To make them be “not opposed,” to make them be “not relative,” is a saying “eight or nine tenths complete.”<sup>39</sup> There is a taking up, there is a taking in, that takes as “hands and eyes” the four elements and five aggregates of “ceasing”; there is an advance, there is an encounter, that takes as its course the four elements and five aggregates of “ceasing.”<sup>40</sup> At this time, “*the body throughout is hands and eyes*” is still not enough; “*the body everywhere is hands and eyes*” is still not enough. In sum, “ceasing” is the virtue of the buddhas and ancestors.

[13:13]

いま不相對と道取あり、不相待と道取あるは、しるべし、起は初・中・後起なり。官不容針、私通車馬なり。滅を初・中・後に相待するにあらず、相對するにあらず。從來の滅處に忽然として起法すとも、滅の起にはあらず、法の起なり。法の起なるゆえに、不對待相なり。また、滅と滅と相待するにあらず、相對するにあらず。滅も初・中・後、滅なり。相逢不拈出、舉意便知有なり。從來の起處に忽然として滅すとも、起の滅にあらず、法滅なり。法の滅なるがゆえに、不相對待なり。

That now we have the words, “not opposed,” that we have the words, “not relative,” means that we should realize that “arising” is “arising” in beginning, middle, and end; it is “officially, you can’t insert a needle; privately, you could drive a horse and cart through it.”<sup>41</sup> In beginning, mid-

38 **constitution of the “dharma”** (*hōi* 法爲): A playful reversal of the preceding *ihō* 爲法 (“constitute the dharma”), perhaps to be understood as “what the dharma do.”

39 **a saying “eight or nine tenths complete”** (*hakku jō no dōtoku* 八九成の道得): I.e., good but not the whole story; see Supplementary Notes, s.v. “Eight or nine tenths complete.” Dōgen here turns to the conversation on “hands and eyes” to which he alluded in section 11, a dialogue between Yunyan Tansheng 雲巖曇晟 (782-841) and fellow disciple Daowu Yuanzhi 道吾圓智 (769-835) regarding the thousand-armed, thousand-eyed Bodhisattva Avalokiteśvara (*senju sengen Kannon* 千手千眼觀音). The text, which Dōgen discusses in his “Shōbōgenzō Kannon” 正法眼藏觀音, appears in several Chan sources, as well as Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:182, case 105). See Supplementary Notes, s.v. “His body everywhere is hands and eyes.”

40 **There is a taking up, there is a taking in** (*nen ari shū ari* 拈あり収あり): Some would understand the latter verb here as “letting go” or “leaving be.”

**the four elements and five aggregates** (*shidai goun* 四大五蘊): I.e., the four primary forms of matter (S. *mahābhūta*) — earth, water, fire, and wind — of which the physical world is composed; and the five “heaps” (S. *skandha*) — form, sensation, cognition, formations, and consciousness — into which the psychophysical organism can be analyzed. See Supplementary Notes, s.v. “Four elements and five aggregates.”

41 **“officially, you can’t insert a needle; privately, you could drive a horse and cart through it”** (*kan fuyō shin shi tsū shaba* 官不容針私通車馬): A popular expression in Zen texts, usually taken to mean externally strict but internally open, or strict in principle but flexible in practice.

dle, and end, it is not “relative” to, is not “opposed” to, “ceasing.” Though there is the sudden “arising” of “dharma” where there had previously been “ceasing,” this is not the “arising” of “ceasing”; it is the “arising” of “dharma.” Because it is the “arising” of “dharma,” it is marked by “not opposed” or “relative.”<sup>42</sup> Nor are “ceasing” and “ceasing” “relative” or “opposed” to each other. “Ceasing” is “ceasing” at beginning, middle, and end. This is [a case of] “in meeting, they don’t bring it out; but if one thinks about it, one knows it’s there.”<sup>43</sup> Though “ceasing” occurs suddenly where there had previously been “arising,” this is not the “ceasing” of “arising”; it is the “ceasing” of the “dharma.” Because it is the “ceasing” of the “dharma,” it is “not opposed or relative.”

[13:14] {1:123}

たとひ滅の是即にもあれ、たとひ起の是即にもあれ、但以海印三昧、名爲衆法なり。是即の修證はなきにあらず、只此不染汚、名爲海印三昧なり。

Whether it be the “this is” of “ceasing” or the “this is” of “arising,” it is *just the ocean seal samādhi called “the dharma.”*<sup>44</sup> It is not that the practice and verification of “this is” is lacking; it is *just this “not defiled” that is “called the ocean seal samādhi.”*<sup>45</sup>

[13:15]

三昧は現成なり、道得なり、背手摸枕子の夜間なり。夜間のかくのごとく背手摸枕子なる、摸枕子は億億萬劫のみにあらず、我於海中、唯常宣說妙法華經なり。不言我起なるがゆえに、我於海中なり。前面も一波纔動萬波隨なる常宣說なり、後面も萬波纔動一波隨の妙法華經なり。たとひ千尺萬尺の糸綸を卷舒せしむとも、うらむらくはこれ直下垂なることを。いはゆ

42 **marked by “not opposed” or “relative”** (*futaitai sō* 不對待相): Tentative attempt to capture Dōgen’s play with the terms *fusōtai* 不相待 (“not relative”) and *fusōtai* 不相對 (“not opposed”), reading the glyph *sō* 相 here in the sense “characterized by.”

43 **“in meeting, they don’t bring it out; but if one thinks about it, one knows it’s there”** (*sōhō funenshutsu, ko i ben chi u* 相逢不拈出、舉意便知有): A popular saying in Zen literature (see, e.g., *Congrong lu* 從容錄, T.2004.48:262b6; *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:740c11). Usually interpreted to mean that, while something is not apparent on the surface, if one probes, it will be clear. Some would read the “meeting” (*sōhō* 相逢) here to be the relation between “arising” and “ceasing.” Hence, though we cannot “bring out” (i.e., talk about) a “meeting” between the two, if we “think about it” (i.e., question the point), we understand each as it is.

44 **“this is”** (*ze soku* 是即): Dōgen is here playing with the first two words of the last sentence of the Mazu 馬祖 quotation with which he opened this text: “This is called the ocean seal samādhi” (*ze soku myō i kaiin zanmai* 是即名爲海印三昧). The final words of this section complete Mazu’s sentence.

45 **It is not that the practice and verification of “this is” is lacking; it is just this “not defiled”** (*ze soku no shushō wa naki ni arazu, shi shi fuzenna* 是即の修證はなきにあらず、只此不染汚): Allusion again to the interchange between Huineng 慧能 and Huairang 懷讓 cited above; see Note 32.

る前面・後面は、我於海面なり、前頭・後頭といはんがごとし、前頭・後頭といふは、頭上安頭なり。海中は有人にあらず、我於海は世人の住處にあらず、聖人の愛處にあらず、我於ひとり海中にあり。これ唯常の宣説なり。この海中は、中間に屬せず、内外に屬せず、鎮常在説法華經なり。東西南北に不居なりといへども、滿船空載月明歸なり。この實歸は、便歸來なり。たれかこれを滯水の行履なりといはん、ただ佛道の劑限に現成するのみなり。これを印水の印とす。さらに道取す、印空の印なり。さらに道取す、印泥の印なり。印水の印、かならずしも印海の印にはあらず、向上さらに印海の印なるべし。これを海印といひ、水印といひ、泥印といひ、心印といふなり。心印を單傳して、印水し、印泥し、印空するなり。

Samādhi is an occurrence; it is a saying. It is “in the night” when “the hand gropes for the pillow behind.”<sup>46</sup> The “groping for a pillow” of “the hand groping for the pillow behind” “in the night” like this is not merely “*koṭis* and *koṭis* of myriads of kalpas”; it is “*I, in the ocean, always only preached the Lotus Sūtra of the Wondrous Dharma.*”<sup>47</sup> Because they “do not state, ‘I arise,’” he is “*I, in the ocean.*”<sup>48</sup> The former face is the “I always preached” of “the slightest motion of a single wave and ten thousand waves follow”; the latter face is the *Lotus Sūtra of the Wondrous Dharma* of “the slightest motion of ten thousand waves and a single wave follows.”<sup>49</sup> Whether we wind up or let out “a line of a thousand feet” or ten thousand feet, what we regret is that it “goes straight down.”

46 “in the night” when “the hand gropes for the pillow behind” (*hai shu mo chinsu no yakan* 背手摸枕子の夜間): Allusion again to the conversation on the thousand-armed Avalokiteśvara cited above; see Note 39.

47 “*koṭis* and *koṭis* of myriads of kalpas” (*oku oku mangō* 億億萬劫): Allusion to the Sadāparibhūta chapter of the *Lotus Sūtra* (*Miaofa lianhua jing*, T.262.9:51c4-5):

億億萬劫、至不可議、諸佛世尊、時說是經。

“[After] *koṭis* and *koṭis* of myriads of kalpas, after an inconceivable [period], the buddhas, the world-honored ones, preach this sūtra.”

“*I, in the ocean, always only preached the Lotus Sūtra of the Wondrous Dharma*” (*ga o kaichū, yui jō senzetsu myōhō rengo kyō* 我於海中、唯常宣說妙法華經): From the Devadatta chapter of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:35b1213), in which Bodhisattva Mañjuśrī tells how he taught in the palace of the dragon king:

文殊師利言、我於海中、唯常宣說、妙法華經。

Mañjuśrī said, “In the ocean, I always only preached the *Lotus Sūtra of the Wondrous Dharma.*”

48 Because they “do not state, ‘I arise,’” he is “*I, in the ocean*” (*fugon ga ki naru ga yue ni, ga o kaichū nari* 不言我起なるがゆえに、我於海中なり): i.e., the bodhisattva can say he is in the ocean because the dharmas do not say, “I arise.”

49 **former face** (*zenmen* 前面); **latter face** (*gomen* 後面): The modifiers “former” and “latter” here likely refer respectively to the subject and predicate of the preceding clause, “I am in the ocean” — i.e., to the self and its environment. Ordinarily, the terms *zenmen* and *gomen* would be better rendered simply as “former” and “latter” (or “former side” and “latter side”); the translation here and in the following passage struggles to retain

The “former face” and “latter face” here are *I, on the face of the ocean*.<sup>50</sup> They are like saying the “former head” and the “latter head.” The “former head” and the “latter head” are *putting a head on top of your head*.<sup>51</sup>

It is not that “in the ocean” there is someone. “I in the ocean” is not “where the worldly dwell”; it is not “what is loved” by the sages.<sup>52</sup> “I am in” alone “in the ocean.” This is the “preaching” of “always only.”<sup>53</sup> This “in the ocean” “does not belong to the center”; it does not belong to “inside or outside”: it is “*remaining forever*,” “*preaching the Lotus Sūtra*.” Though it is “not in east, west, north or south,” it is “*I come home with*

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something of Dōgen’s play on the numeric classifier *men* 面, which has the primary meaning, “face” (also “aspect,” “side,” “surface”).

“the slightest motion of a single wave and ten thousand waves follow” (*ippa zan dō ban ha zui* 一波纔動萬波隨); “the slightest motion of ten thousand waves and a single wave follows” (*ban ha zan dō ippa zui* 萬波纔動一波隨): Here, Dōgen is quoting, and then reversing, a line from a charming poem by the Tang figure Chuanzi (“The Boatman”) Decheng 船子德誠 (dates unknown) (*Liandeng huiyao* 聯燈會要, ZZ.136:375c6-7), to which he also alludes in the sentence just below:

千尺絲綸直下垂，一波纔動萬波隨。夜靜水寒魚不食，滿船空載月明歸。

A line of a thousand feet goes straight down.

The slightest motion of a single wave, and ten thousand waves follow.

The evening is still, the water cold; the fish aren’t feeding.

I come home with a fully empty boat, laden with moonlight.

The last line here plays with the colloquial Chinese felicitation *manzai er gui* 滿載而歸, “come back fully laden.”

50 **I, on the face of the ocean** (*ga o kaimen* 我於海面): Dōgen’s variation on Mañjuśrī’s “I, in the ocean” (*ga o kaichū* 我於海中).

51 **the “former head” and the “latter head”** (*zentō gotō* 前頭・後頭): Dōgen is here again playing with the numeric classifier *tō*, which has the primary sense “head.” “Putting a head on top of your head” (*zujō an zu* 頭上安頭; also read *tōjō an tō*) is a common expression in Chan texts for the mistake of adding something superfluous, of saying something unnecessary, or imagining or seeking something one already has; see Supplementary Notes, s.v. “Putting a head on top of your head.”

52 **“where the worldly dwell”** (*sejin no jūsho* 世人の住處); **“what is loved” by the sages** (*shōnin no aisho* 聖人の愛處): Here and below, Dōgen is introducing (and modifying) phrases from the poem *Caoan ge* 草庵歌, by Shitou Xiqian 石頭希遷 (700-790); see Supplementary Notes, s.v. “Reverend Shitou’s Song of the Thatched Hut.” Dōgen’s phrase “what is loved by the sages” here replaces the poem’s “what the worldly love” (*sejin aisho* 世人愛處),

53 **“I am in” alone “in the ocean.” This is the “preaching” of “always only”** (*ga o hitori kaichū ni ari. kore yui jō no senzetsu nari* 我於ひとり海中にあり。これ唯常の宣説なり): A tentative translation of a grammatically odd passage. Dōgen has here split up the eight Chinese glyphs in his earlier quotation of the *Lotus Sūtra* passage, “in the ocean, I always only preached” (*ga o kaichū yui jō senzetsu* 我於海中唯常宣説), into four compound nouns. The result yields the improbable nominative-locative combination *ga o* (translated by the awkward “I am in”) and the curious adverbial-adverbial *yui jō* (rendered by “always only”).

a fully empty boat, laden with moonlight.” This true return is he “immediately comes back home.”

Who could call it the conduct of getting drenched with water?<sup>54</sup> It appears only at the limits of the way of the buddhas. [We] take this as the seal that seals the water. Expressing it further, it is the seal that seals the sky; expressing it further, it is the seal that seals the mud.<sup>55</sup> The seal that seals the water is not necessarily the seal that seals the ocean. Beyond this, there must be further the seal that seals the ocean. This is called the “ocean seal,” called the “water seal,” called the “mud seal,” called the “mind seal.” Uniquely transmitting the mind seal, [it] seals the water, seals the mud, seals the sky.

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[13:16] {1:124}

曹山元證大師、因僧問、承教有言、大海不宿死屍。如何是海。師云、包含萬有。僧云、爲什麼不宿死屍。師云、絕氣者不著。僧云、既是包含萬有、爲什麼絕氣者不著。師云、萬有非其功絕氣。

Great Master Yuanzheng of Caoshan was once asked by a monk, “I’ve heard of a teaching that says, ‘The great ocean does not house a dead body.’ What’s the ‘ocean’?”<sup>56</sup>

54 **the conduct of getting drenched with water** (*taisui no anri* 滯水の行履): Taking *tai* 滯 (“to stay,” “stagnate”) as equivalent to *tai* 帶 (here, “to splash”). The term *taisui* 滯水 is often taken by commentators to mean “staying in the water”; Dōgen’s use of the term “mud” (*dei* 泥) just below suggests he has in mind the idiomatic Chinese expression “muddied and drenched” (*tuoni daishui* 拖泥帶水), used in Zen texts (and elsewhere in the *Shōbōgenzō*) for getting “dirty,” or “sullied,” by the compromises involved in teaching. See Supplementary Notes, s.v. “Dragged through the mud and drenched with water.”

55 **seals the water** (*in sui* 印水); **seals the sky** (*in kū* 印空); **seals the mud** (*in dei* 印泥): Dōgen is here introducing the “three seals” found in several Zen texts; see, e.g., “The mind seal of the ancestral masters: one seal seals the sky; one seal seals the water; one seal seals the mud” (*zushi shinyin yiyin yin kong yiyin yin shui yiyin yin ni* 祖師心印一印印空一印印水一印印泥) (*Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:769b6). The three are sometimes interpreted as three levels of disciple, sometimes as the three bodies of the buddha. The “mind seal” (*shin’in* 心印) is of course a favored metaphor for the authentication of the transmission of the awakened mind from master to disciple.

56 **The Great Master Yuanzheng of Caoshan** (*Sōzan Genshō Daishi* 曹山元證大師): I.e., Caoshan Benji 曹山本寂, disciple of Dongshan Liangjie 洞山良价 (807-869). The conversation occurs at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:336b1215; see also *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:224, case 194.

“The great ocean does not house a dead body” (*taikai fushuku shishi* 大海不宿死屍): A common expression in Buddhist literature. See, e.g., the *Avatamsaka Sūtra* (*Huayan jing* 華嚴經, T.279.10:422a19-20):

善知識者不受諸惡、譬如大海不宿死屍。

The wise friend does not accept evil, just as the great ocean does not house a dead body.



*The Master said, “It contains the myriad beings.”*

*The monk said, “Then why doesn’t it house a dead body?”*

*The Master said, “One whose breath has stopped doesn’t belong there.”<sup>57</sup>*

*The monk said, “If it contains the myriad beings, why is it that one whose breath has stopped doesn’t belong there?”*

*The Master said, “It’s not a virtue of the myriad beings that their breath has stopped.”<sup>58</sup>*

[13:17]

この曹山は、雲居の兄弟なり。洞山の宗旨、このところに正的なり。いま承教有言といふは、佛祖正教なり。凡聖の教にあらず、附佛法の小教にあらず。

This Caoshan was a brother disciple of Yunju.<sup>59</sup> He gets Dongshan’s essential point right on the mark here. This “*I’ve heard of a teaching that says*” refers to the true teachings of the buddhas and ancestors; it is not the teachings of the common people and sages; it is not the lesser teachings of those who attach themselves to the buddha dharma.<sup>60</sup>

[13:18]

大海不宿死屍。いはゆる大海は、内海・外海等にあらず、八海等にはあらざるべし。これらは學人のうたがふところにあらず。海にあらざるを海と

57 “**One whose breath has stopped doesn’t belong there**” (*zekkisha fujaku* 絶氣者不著): Reading *jaku* 著 here in the sense *chi* 置 (“to place”).

58 “**It’s not a virtue of the myriad beings that their breath has stopped**” (*ban’u hi go kō zekki* 萬有非其功絶氣): A tentative translation of a notoriously problematic line, following Kawamura’s *kaeriten* 返り点 (*ban’u, sono ku zekki ni arazu* 萬有、其の功絶氣に非ず). Many interpreters favor a reading that would yield something like, “the myriad beings, lacking their virtue, stop breathing” (*ban’u wa sono kō ni arazareba zekki nari* 萬有は其の功に非ざれば絶氣なり). Dōgen’s sentence is difficult to interpret because his quotation here (and in his *shinji Shōbōgenzō* 眞字正法眼藏) cuts off Caoshan’s answer in mid-sentence, making a predicate of what had been in the original the subject of a second clause (and, indeed, some manuscripts of the *Shōbōgenzō* restore the full version):

師曰、萬有非其功、絶氣有其德。

The Master said, “The myriad beings are without their virtues; those whose breath has stopped have their merits.”

Caoshan’s original statement seems to be saying that the ocean holds only those beings that are devoid of virtue, whereas the dead body has merit and, hence, does not belong.

59 **brother disciple of Yunju** (*Ungo no hindei* 雲居の兄弟): A reference to Yunju Daoying 雲居道膺 (d. 902), a fellow disciple under Dongshan.

60 **common people and sages** (*bonshō* 凡聖): A standard distinction between two classes of Buddhists: the ordinary, or “common” (S. *prthagjana*) type; and the advanced adept, or “noble” (S. *ārya*) type.

**those who attach themselves to the buddha dharma** (*fu buppō* 附佛法): An expression used for adherents of non-Buddhist religions (*gedō* 外道) within the Buddhist ranks.

認ずるのみにあらず、海なるを海と認ずるなり。たとひ海と強爲すとも、大海といふべからざるなり。大海はかならずしも八功德水の重淵にあらず、大海はかならずしも鹹水等の九淵にあらず。衆法は合成なるべし、大海かならずしも深水のみにてあらんや。このゆえに、いかなるか海と問著するは、大海のいまだ人天にしられざるゆえに、大海を道著するなり。これを問著せん人は、海執を動著せんとするなり。

*“The great ocean does not house a dead body.”* The “great ocean” here is not an inner ocean or outer ocean, not the eight oceans.<sup>61</sup> These are not what the student asks about.<sup>62</sup> He not only recognizes what is not the ocean as the ocean; he recognizes what is the ocean as the ocean. Even if we insist that they are oceans, they cannot be called the “great ocean.” The “great ocean” is not necessarily a deep abyss of the water of the eight virtues; the “great ocean” is not necessarily a ninefold abyss of salt water or the like.<sup>63</sup> “The dharmas” must be “combining to form” it; could the “great ocean” necessarily be only deep water?<sup>64</sup> Therefore, his asking, “What’s the ‘ocean’?” is speaking of the “great ocean” because the “great ocean” is as yet unknown to humans and devas. The person who would ask this question is trying to move his grasp of “ocean.”<sup>65</sup>

[13:19] {1:125}

不宿死屍、といふは、不宿は明頭來明頭打、暗頭來暗頭打なるべし。死屍は死灰なり、幾度逢春不變心なり。死屍といふは、すべて人人いまだみざるものなり。このゆえにしらざるなり。

In saying “*it does not house a dead body*,” “not housing” must be, “*When the bright comes, the bright does it; when the dark comes, the dark does it.*”<sup>66</sup> “A dead body” is dead ashes; it is “*how many times has*

61 **inner ocean or outer ocean** (*naikai gekai* 内海・外海); **eight oceans** (*hakkai* 八海): Likely a reference to the eight oceans surrounding Mount Sumeru in Buddhist cosmology, of which the first is called the “inner ocean” and the remainder, the “outer oceans.”

62 **not what the student asks about** (*gakunin no utagau tokoro ni arazu* 學人のうたがふところにあらず): i.e., what the monk in the story is asking about.

63 **water of the eight virtues** (*hachi kudoku sui* 八功德水): The excellent water said to fill the oceans surrounding Mount Sumeru (and the lakes of the Pure Land of Sukhāvati); its eight positive qualities are described as sweet, cool, soft, light, pure, odorless, harmless to the throat, and harmless to the stomach.

**ninefold abyss** (*kyūen* 九淵): A standard Chinese term for deep waters.

64 **“The dharmas” must be “combining to form” it** (*shuhō wa gōjō naru beshi* 衆法は合成なるべし): Recalling the line, “It is just the dharmas that combine to form this body” (*tan i shuhō gōjō shi shin* 但以衆法合成此身) in the quotation of Mazu, above, section 2.

65 **trying to move his grasp of “ocean”** (*kaishū o dōjaku sen to suru* 海執を動著せんとする): i.e., seeks to revise, or “shake up,” his understanding of “ocean.”

66 **“When the bright comes, the bright does it; when the dark comes, the dark does it”** (*meitō rai meitō ta, antō rai antō ta* 明頭來明頭打、暗頭來暗頭打): A tentative

*it met the spring without changing its mind?*”<sup>67</sup> A “dead body” is a thing people have never seen. Therefore, they do not know it.

[13:20]

師云の包含萬有は、海を道著するなり。宗旨の道得するところは、阿誰なる一物の、萬有を包含するとはいはず、包含萬有なり。大海の、萬有を包含するといふにあらず、包含萬有を道著するは大海なるのみなり。なにものとしれるにあざれども、しばらく萬有なり。佛面祖面と相見すること、しばらく萬有を錯認するなり。包含のときは、たとひ山なりとも、高高峰頭立のみにあらず。たとひ水なりとも、深深海底行のみにあらず。収はかくのごとくなるべし、放はかくのごとくなるべし。佛性海といひ、毗盧藏海といふ、ただこれ萬有なり。海面みえざれども、游泳の行履に疑著することなし。たとへば、多福一叢竹を道取するに、一莖兩莖曲なり、三莖四莖斜なるも、萬有を錯失せしむる行履なりとも、なにとしてかいまだいはざる、千曲萬曲なりと。なにとしてかいいはざる、千叢萬叢なりと。一叢の竹、かくのごとくある道理、わすれざるべし。曹山の包含萬有の道著、すなはちなほこれ萬有なり。

The Master’s saying “*it contains the myriad beings*” is speaking of the “ocean.” What he is saying about the essential point is not that some single thing “contains” the “myriad beings”: it is “*containing is the myriad beings*.”<sup>68</sup> He does not mean that the “great ocean” “contains” the “myriad beings.” Saying “*it contains the myriad beings*” just means it is the “great ocean.” Although we do not know what they are, for now we call them the “myriad beings.” Even our encountering the buddha faces and ancestor faces is temporarily misperceiving the “myriad beings.” When they are “contained,” even mountains are not only “*standing atop the highest peak*”; even water is not only “*walking the floor of the deepest ocean*.”<sup>69</sup>

rendering of a vexed saying attributed to the Chan monk Puhua 普化 (dates unknown), quoted in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:136-138, case 22); see Supplementary Notes.

67 **dead ashes** (*shikai* 死灰): A common expression, used in both positive and pejorative senses, for the mind in trance, as in the idiom, “dried-up trees and dead ashes” (*koboku shikai* 枯木死灰). See Supplementary Notes, s.v. “Dried-up tree.”

“**how many times has it met the spring without changing its mind?**” (*kido hō shun fu hen shin* 幾度逢春不變心): From a verse by Damei Fachang 大梅法常 (752-839) (*Jingde chuangdeng lu* 景德傳燈錄, T.2076.51:254c1213):

摧殘枯木倚寒林、幾度逢春不變心。

Broken dried-up tree keeping to the cold forest.

How many times has it met the spring without changing its mind?

68 “**containing is the myriad beings**” (*hōgan ban’u nari* 包含萬有なり): Or, perhaps, “it is the myriad beings contained.” Dōgen merely repeats here the four-character phrase translated in the conversation as “it contains the myriad beings.”

69 “**standing atop the highest peak**” (*kōkō hō tō ryū* 高高峰頭立); “**walking the floor of the deepest ocean**” (*jinjin kai tei kō* 深深海底行): Variant of the saying by Yaoshan Weiyān 藥山惟儼 cited earlier; see above, Note 3.

Taking them in must be like this; letting them go must be like this.<sup>70</sup>

We say, “the ocean of the buddha nature,” or we say, “the ocean of the womb of Vairocana”; these are simply the “myriad beings.”<sup>71</sup> Though we may not see the face of the ocean, there are no doubts about the conduct of swimming. For example, when he speaks of “Duofu’s one grove of bamboo,” it is “one or two stalks are bent,” and it is “three or four stalks are slanted”; but, while this is conduct that causes the “myriad beings” to be misunderstood, why does he not say, “a thousand are bent, a myriad are bent”?<sup>72</sup> Why does he not say, “a thousand groves, a myriad groves”? We should not forget the reason why his one grove of bamboo is like this. Caoshan’s saying, “it contains the myriad beings,” is precisely the “myriad beings.”

[13:21] {1:126}

僧のいわく、爲什麼絶氣者不著は、あやまりて疑著の面目なりといふとも、是什麼心行なるべし。從來疑著這漢なるときは、從來疑著這漢なるときは、從來疑著這漢に相見するのみなり。什麼處在に爲什麼絶氣者不著なり、爲什麼不宿死屍なり。這頭にすなはち既是包含萬有、爲什麼絶氣者不著なり。しるべし、包含は著にあらず、しるべし、包含は著にあらず、包含は不宿なり。萬有たとひ死屍なりとも、不宿の直須萬年なるべし、不著の這老僧一著子なるべし。

The monk said, “Why is it that one whose breath has stopped doesn’t belong there?” Although this has the face of a mistaken question, it must be, “What are you thinking?”<sup>73</sup> When it is, “I’ve always had my doubts

70 **Taking them in must be like this; letting them go must be like this** (*shū wa kaku no gotoku naru beshi, hō wa kaku no gotoku naru beshi* 収はかくのごとくなるべし、放はかくのごとくなるべし): The sense of *shū* 収 (“take in”) and *hō* 放 (“let go”) here is uncertain; while often meaning “to grasp and release,” here, they may refer to taking the myriad beings as a whole or separately.

71 **“ocean of the buddha nature”** (*busshō kai* 佛性海); **“ocean of the womb of Vairocana”** (*Biru zō kai* 毗盧藏海): Two common Buddhist expressions for the *dharma-kāya* (*hosshin* 法身), or all-embracing cosmic body of the buddha.

72 **“Duofu’s one grove of bamboo”** (*Tafuku issōchiku* 多福一叢竹): Variation on lines from a dialogue featuring Hangzhou Duofu 杭州多福 (dates unknown) found in several Zen sources; e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:287c15-17:

僧問、如何是多福一叢竹。師曰、一莖兩莖斜。曰學人不會。師曰。三莖四莖曲。

A monk asked, “What is Duofu’s one grove of bamboo?”

The Master answered, “One or two stalks are slanted.”

The monk said, “I don’t understand.”

The Master said, “Three or four stalks are bent.”

**conduct that causes the “myriad beings” to be misunderstood** (*ban’u o shakushitsu sheshimuru anri* 萬有を錯失せしむる行履): Perhaps, meaning something like, “a way of speaking that causes us to lose sight of the myriad beings.”

73 **“What are you thinking?”** (*ze jūmo shingyō* 是什麼心行): See above, Note 4.

about this guy,” it is just an encounter with “*this guy I’ve always had my doubts about.*”<sup>74</sup> “Where are we?” that it is, “Why is it that one whose breath has stopped doesn’t belong there?” or it is, “Why doesn’t it house a dead body?”<sup>75</sup> Here, it is, “If it contains the myriad beings, why is it that one whose breath has stopped doesn’t belong there?” We should realize that “containing” is not “belonging”; containing is “not housing.” Even if the “myriad beings” are “dead bodies,” “not housing” them must be, “It would surely take ten thousand years”; “not belonging” must be, *this old monk makes one move.*<sup>76</sup>

[13:22]

曹山の道すらく、萬有非其功絶氣、いはゆるは、萬有はたとひ絶氣なりとも、たとひ不絶氣なりとも、不著なるべし。死屍たとひ死屍なりとも、萬有に同參する行履あらんがごときは、包含すべし、包含なるべし。萬有なる前程後程、その功あり、これ絶氣にあらず。いはゆる、一盲引衆盲。一盲引衆盲の道理は、さらに一盲引一盲なり、衆盲引衆盲なり。衆盲引衆盲なるとき、包含萬有包含于包含萬有なり。さらにいく大道にも萬有にあらざる、いまだその功夫現成せず、海印三昧なり。

Caoshan said, “It’s not a virtue of the myriad beings that their breath has stopped.” This means that, whether the “myriad beings” are those whose “breath has stopped” or whose “breath has not stopped,” it should be they “don’t belong.” A “dead body” may be a “dead body,” but those who have conduct that studies together with the “myriad beings,” should be “contained,” should be “containing.” The prior states and subsequent states that are the “myriad beings” have their “virtue”: it is not that “their breath has stopped.” This is *the blind leading the blind*.<sup>77</sup> The principle of a *blind person leading the blind* is, furthermore, a *blind person leading*

74 “I’ve always had my doubts about this guy” (*jūrai gijaku sha kan* 從來疑著這漢); “this guy I’ve always had my doubts about” (*jūrai gijaku sha kan* 從來疑著這漢): Two readings of the same Chinese text, from the remark by Linji 臨濟 (d. 867) in response to the saying by Puhua 普化 quoted above, Note 66.

75 “Where are we?” (*jūmo sho zai* 什麼處在): Suggestive of the stock rhetorical question, appearing several times in the *Shōbōgenzō*, “Where are we here that . . . ?” (*shari ze jūo sho zai* 這裏是什麼處在).

76 “It would surely take ten thousand years” (*jikishu bannen* 直須萬年): From a saying by Shishuang 石霜 (807-888); see Supplementary Notes, s.v. “It would surely take ten thousand years.”

*this old monk makes one move* (*sha rōsō ichi jakusu* 這老僧一著子): Seemingly, a quote from a Chinese text, though no source has been identified. “One move” (*ichi jakusu* 一著子) is used in reference to moving a piece in a board game; in Chan texts, often a “move” in a dialogue. The translation loses the pun here on the term *jaku* 著, rendered as “belong” in the sentence, “Someone whose breath has stopped doesn’t belong there.”

77 *the blind leading the blind* (*ichimō in shumō* 一盲引衆盲): A fixed saying in Chinese, more literally, “one blind person leading a group of blind people.” In the following sentence, Dōgen plays with the singular and plural here.

a blind person, or the blind leading the blind. When it is the blind leading the blind, it is “containing the myriad beings” itself containing “containing the myriad beings.” Going further, in however many of the great ways, for those who are not among the “myriad beings,” their concentrated efforts have never appeared — this is the “ocean seal samādhi.”<sup>78</sup>

正法眼藏海印三昧第十三  
Treasury of the True Dharma Eye  
Ocean Seal Samādhi  
Number 13

[Ryūmonji MS:]

仁治三年壬寅孟夏二十日、記于觀音導利興聖寶林寺  
*Recorded at Kannon Dōri Kōshō Hōrin Monastery; twentieth day of  
early summer [fourth month] of the senior water year of the tiger, the  
third year of Ninji [21 May 1242]*

天文丁未二月書焉  
*Copied second month, junior fire year of the sheep, Tenbun [16] [20  
February-21 March 1547]*<sup>79</sup>

[Tōunji MS:]

仁治三年壬寅孟夏二十日、記于觀音導利興聖寶林寺  
*Recorded at Kannon Dōri Kōshō Hōrin Monastery; twentieth day of  
early summer [fourth month] of the senior water year of the tiger, the  
third year of Ninji [21 May 1242]*

寛元元年癸卯、書寫之。懷奘  
*Copied this, junior water year of the rabbit, the first year of Kangen  
[1243]. Ejō*

78 Going further, in however many of the great ways, for those who are not among the “myriad beings,” their concentrated efforts have never appeared — this is the “ocean seal samādhi” (*sara ni iku daidō ni mo ban’u ni arazaru, imada sono kufū genjō sezu, kaiin zanmai nari* さらにいく大道にも萬有にあらざる、いまだその功夫現成せず、海印三昧なり): A tentative translation of a rather obscure sentence, variously interpreted; taken to mean that the ocean seal samādhi embraces even those not included among the myriad beings contained in the great ocean. The notion here of multiple “great ways” (*daidō* 大道) is unusual in Dōgen’s writing and probably should not be read here as a reference to his familiar “great way of the buddhas and ancestors.”

79 By Tessō Hōken 喆叟芳賢 (d. 1551), copyist of the Ryūmonji 龍門寺 MS.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 14

Sky Flowers

*Kūge*

空華

# Sky Flowers

## *Kūge*

### INTRODUCTION

This chapter was composed in the spring 1243, during Dōgen's last months at Kōshōji. It occurs as number 14 in the sixty- and seventy-five-chapter compilations of the *Shōbōgenzō* and as number 43 in the ninety-five-chapter Honzan edition.

The title of the essay, “sky flowers” (*kūge* 空華; S. *khapuṣpa*), refers to spots appearing in the vision of a diseased eye. It is widely used in Buddhist literature as a metaphor for something empty of substance, only apparently real, lacking objective existence, and so on. Beginning with a verse attributed to Bodhidharma on the “flowering” of the Zen lineage, Dōgen comments here on eight quotations on flowers by representatives of the lineage, from Buddha Śākyamuni to Chan figures of the Song dynasty.

Throughout his comments, Dōgen seeks to transform the sense of “sky flowers” from a symbol of delusion to an expression of the way everything really exists. As he argues at one point, if we take what we see with our ordinary, “clouded” eyes as delusion, then everything will be delusion, and the very notion of delusion will make no sense. Rather, he says, sky flowers are precisely the sūtras of the buddhas, and the sky blossoms scattering in rank profusion are the manifestations of the buddhas.



## 正法眼藏第十四

## Treasury of the True Dharma Eye

## Number 14

## 空華

## Sky Flowers

[14:1] {1:127}

高祖道、一華開五葉、結果自然成。

*The Eminent Ancestor said,<sup>1</sup>**A single flower opens five petals;**The fruit forms, ripening naturally of itself.<sup>2</sup>*

[14:2]

この華開の時節、および光明色相を參學すべし。一華の重は五葉なり、五葉の開は一華なり。一華の道理の通ずるところ、吾本來此土、傳法救迷情なり。光色の尋處は、この參學なるべきなり。結果任爾結果なり、自然成をいふ。自然成といふは、修因感果なり。公界の因あり、公界の果あり、この公界の因果を修し、公界の因果を感じずるなり。自は己なり、己は、必定これ爾なり、四大五蘊をいふ。使得無位真人のゆえに、われにあらず、たれにあらず。このゆえに、不必なるを自といふなり。然は聽許なり。自然成、すなはち華開結果の時節なり、傳法救迷の時節なり。たとへば、優鉢羅華の開敷の時處は、火裏・火時なるがごとし。鑽火・焰火、みな優鉢羅華の開敷處なり、開敷時なり。もし優鉢羅華の時處にあざれば、一星

1 **Eminent Ancestor** (*kōso* 高祖): Quoting the last two lines of the transmission verse attributed to the First Ancestor, Bodhidharma (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219c17-18):

吾本來茲土、傳法救迷情。一華開五葉、結果自然成。

I originally came to this land

To transmit the dharma and save deluded beings.

A single flower opens five petals;

The fruit forms, ripening naturally of itself.

For more on this verse, see Supplementary Notes, s.v. “A single flower opens five petals.”

2 **A single flower opens five petals** (*ikke kai goyō* 一華開五葉): There are two lines of interpretation of the “five petals” (*goyō* 五葉) in this famous verse: one that takes it as a prediction of the five houses (*goke* 五家) of Chan recognized by the Song-dynasty historians of the school; the other that takes it as foretelling the first five generations of the Chan lineage following Bodhidharma (see Supplementary Notes, s.v. “A single flower opens five petals” for details). In his “Shōbōgenzō baika” 正法眼藏梅華, Dōgen dismisses the latter interpretation, preferring to see “five petals” as a reference to the entire lineage from the seven buddhas of the past up to and including himself.

火の出生するなし、一星火の活計なきなり。しるべし、一星火に百千染の優鉢羅華ありて、空に開敷し、地に開敷するなり。過去に開敷し、現在に開敷するなり。火の現時・現處を見聞するは、優鉢羅華を見聞するなり。優鉢羅華の時處をすごさず見聞すべきなり。

We should study the occasion, as well as the physical mark of radiance, of this “flower opens.”<sup>3</sup> The layers of the “single flower” are the “five petals”; the “opening” of the “five petals” is the “single flower.” Where the truth of the “single flower” is penetrated, it is “*I originally came to this land, to transmit the dharma and save deluded beings.*”<sup>4</sup> Inquiry into the radiance should be this study.

“*The fruit forming is up to your fruit forming*” — this is “ripening of itself.”<sup>5</sup> “Ripening of itself” means cultivating the cause and experiencing the fruit.<sup>6</sup> There are causes in the public realm, and there are fruits in the public realm; one cultivates these causes and fruits of the public realm and experiences the causes and fruits of the public realm.<sup>7</sup> “Itself” is oneself; “oneself” is definitely “you”; it is the four elements and the five aggregates.<sup>8</sup> Since *it uses the “true person of no rank,”* it is not self;

3 **physical mark of radiance** (*kōmyō shikisō* 光明色相): Reference to the aureole (*kōmyō* 光明) surrounding the body of a buddha, one of the thirty-two marks (*sō* 相; *S. lakṣaṇa*) of a buddha’s body: an expression common enough in the Buddhist canon but not occurring elsewhere in the *Shōbōgenzō*.

4 **“I originally came to this land, to transmit the dharma and save deluded beings”** (*go hon rai shido, denbō gu meijō* 吾本來此土、傳法救迷情): The first two lines of Bodhidharma’s transmission verse; see above, Note 1.

5 **“The fruit forming is up to your fruit forming”** (*kekka nin ji kekka* 結果任爾結果): I.e., the results are up to you. Dōgen is here commenting on the last line of Bodhidharma’s verse, “The fruit forms, ripening naturally of itself” (*kekka jinen jō* 結果自然成), using a remark of Jingshan Hongyin 徑山洪諲 (d. 901) found in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:166-168, case 85); see Supplementary Notes, s.v. “It would surely take ten thousand years.”

6 **cultivating the cause and experiencing the fruit** (*shuin kanka* 修因感果): A standard Buddhist expression for the cause and effect relationship of karma — that one will reap what one sows.

7 **public realm** (*kugai* 公界): A term regularly used to refer to the common spaces of a monastery shared by the great assembly (*daishu* 大衆); here, however, more likely referring to the objective, or shared, world beyond the private experience of the subject. See Supplementary Notes, s.v. “Public realm.”

8 **“Itself” is oneself; “oneself” is definitely “you”** (*ji wa ko nari, ko wa, hitsujō kore ji nari* 自は己なり、己は、必定これ爾なり): Dōgen is here commenting on the glyph *ji* 自 (“itself”) in Bodhidharma’s phrase “ripening naturally of itself” (*jinen jō* 自然成), identifying it first with the term *jiko* 自己 (“oneself”), and then with the second person pronoun *ji* 爾 in his quotation of Hongyin 洪諲: “The fruit forming is up to your fruit forming” (*kekka nin ji kekka* 結果任爾結果).

it is not other; hence, that it is indefinite is called “itself.”<sup>9</sup> “Naturally” is consent.<sup>10</sup> “Ripening of itself” is the occasion when the “flower opens” and the “fruit forms”; it is the occasion of “transmit the dharma and save the deluded.”

It is like, for example, the fact that the time and place in which the *utpala* flower blooms are within fire at the time of fire.<sup>11</sup> Every flicker and blaze is a place where the *utpala* flower blooms, a time when the *utpala* flower blooms.<sup>12</sup> Where it is not the time and place of the *utpala* flower, there is no birth of a single spark, there is no way of life of a single spark. We should realize that, in a single spark, there are a hundred thousand clusters of *utpala* flowers, which bloom in the sky and bloom on the earth. They bloom in the past; they bloom in the present. To perceive the time when the fire appears, the place where it appears, is to perceive the *utpala* flower. We should perceive them without overlooking the time and place of the *utpala* flower.

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**the four elements and the five aggregates** (*shidai goun* 四大五蘊): Standard Buddhist technical terms for the physical and mental constituents of the world; see Supplementary Notes, s.v. “Four elements and five aggregates.” Here, as elsewhere, Dōgen seems to be using these terms to refer to what we might call the psychophysical organism, much as he uses the expression “body and mind” (*shinjin* 身心).

**9 Since it uses the “true person of no rank”** (*shitoku mui shinnin no yue ni* 使得無位眞人のゆえに): The grammatical subject is unexpressed; presumably, the “itself” (*ji* 自) of the preceding sentence. The term “true person” (*shinnin* 眞人) first occurs in Chapter 6 of the *Zhuangzi* 莊子 (Dazongshi 大宗師, KR.5c0126.006.1a), to describe the ideal sage of ancient times; “the true person of no rank” (*mui shinnin* 無位眞人) is an expression coined by Linji Yixuan 臨濟義玄 (d. 866). See Supplementary Notes, s.v. “True person of no rank.” Dōgen regularly uses the term *shitoku* 使得 in the sense “to make use of,” as seen, for example, in the well-known Zen expression “employ the twelve times” (*shitoku jūni ji* 使得十二時), attributed to Zhaozhou Congshen 趙州從諗 (778-897); see Supplementary Notes.

**that it is indefinite** (*fuhitsu naru* 不必なる): In contrast here to the “definitely” (*hitsujō* 必定) of the preceding sentence. The point would seem to be that the “itself” (*ji* 自) of Bodhidharma’s verse is at once the definite person (the “you” of “the four elements and the five aggregates”) and the indefinite “true person of no rank.”

**10 “Naturally” is consent** (*nen wa chōko nari* 然は聽許なり): Dōgen is here commenting on the glyph *nen* 然 in the adverb *jinen* 自然 (translated here “naturally of itself”) and shifting its sense to “so be it,” or “so it is.” The nature of the “consent,” or “approval,” in question is unclear; perhaps, affirmation of the “indefiniteness” of what happens “naturally of itself.”

**11 utpala flower** (*ubarage* 優鉢羅華; also read *upparage*): A flower variously identified, most often taken as a blue lotus or other type of water lily. The image here of the *utpala* blooming in fire derives from a line in the *Shixuan tan* 十玄談 of Tong’an Changcha 同安常察 (dates unknown) that Dōgen will quote below in section 3.

**12 flicker** (*sanka* 鑽火): A loose translation for a term indicating fire generated by a flint or boring tool, here presumably in contrast to a great conflagration.

## [14:3] {1:128}

古先いはく、優鉢羅華火裏開。しかあれば、優鉢羅華はかならず火裏に開敷するなり。火裏をしらんとおもはば、優鉢羅華開敷のところなり。人見・天見を執して、火裏をならはざるべからず。疑著せんことは、水中に蓮華の生ぜるも疑著しつべし、枝條に諸華あるをも疑著しつべし。又疑著すべくは、器世間の安立も疑著しつべし。しかあれども疑著せず。佛祖にあらざれば、華開世界起をしらず。華開といふは、前三三後三三なり。この員數を具足せんために、森羅をあつめていよよかにせるなり。

An old forebear has said, “*The utpala flower blooms within fire.*”<sup>13</sup> Thus, the *utpala* flower invariably blooms “within fire.” If we wish to know about “within fire,” it is where the *utpala* flower blooms. We should not cling to the view of humans or the view of devas and fail to learn about “within fire.” To doubt this means we should also doubt that lotuses grow in water, and we should also doubt that there are flowers on branches. Again, among things to doubt, we should also doubt that the vessel world is stable; yet we do not have doubts about this.<sup>14</sup> Those who are not buddhas and ancestors do not know about “a flower opens, and the world arises.”<sup>15</sup> “A flower opens” means “three three in front; three three in back.”<sup>16</sup> In order to be endowed with this number, it has gathered the thicket of things and raised them to towering heights.<sup>17</sup>

## [14:4]

この道理を到來せしめて、春秋をはかりしるべし。ただ春秋に華果あるにあらず、有時かならず華果あるなり。華果ともに時節を保任せり、時節ともに華果を保任せり。このゆえに、百草みな華果あり、諸樹みな華果あり。金・銀・銅・鐵・珊瑚・頗梨樹等、みな華果あり。地・水・火・風・空樹、みな華果あり。人樹に華あり、人華に華あり、枯木に華あり。

13 **old forebear** (*kosen* 古先): Reference to the tenth-century figure Tong'an Changcha 同案常察, author of the *Shixuan tan* 十玄談, from which this line is taken (see *Jingde chuangdeng lu* 景德傳燈錄, T.2076.51:455c10).

14 **vessel world** (*ki seken* 器世間): S. *bhājana-loka*; a standard Buddhist term for the physical environment understood as a receptacle for living beings.

15 **“a flower opens, and the world arises”** (*ke kai sekai ki* 華開世界起): The final line of the dharma transmission verse attributed to Bodhidharma's master, Prajñātāra. See Supplementary Notes, s.v. “A flower opens, and the world arises.”

16 **“three three in front; three three in back”** (*zen sansan go sansan* 前三三後三三): Or, perhaps, “three and three of the former; three and three of the latter.” From a well-known kōan recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:194-195, case 127); see Supplementary Notes.

17 **thicket of things** (*shinra* 森羅): A metaphor for the myriad things of the universe, based on the image of a dense growth of trees. The subject of this sentence is unexpressed; the translation takes it as “a flower opens.”

**raised them to towering heights** (*iyoyoka ni seru* いよよかにせる): The word *iyoyoka* いよよか represents an earlier form of *iyoyaka* いよやか (“to tower”).

Bringing in this principle, we should understand spring and autumn. It is not just that there are flowers and fruits in spring and autumn: any given time invariably has flowers and fruits.<sup>18</sup> Flowers and fruits all maintain their moments; moments all maintain flowers and fruits. Hence, the hundred grasses all have flowers and fruits; the various trees all have flowers and fruits.<sup>19</sup> The trees of gold, silver, copper, iron, coral, *sphaṭika*, and so on, all have flowers and fruits.<sup>20</sup> The trees of earth, water, fire, wind, and space all have flowers and fruits.<sup>21</sup> The trees of humans have flowers; the flowers of humans have flowers; the dried-up trees have flowers.<sup>22</sup>

[14:5] {1:129}

かくのごとくあるなかに、世尊道、虚空華、なり。しかあるを、少聞小見のともがら、空華の彩光葉華いかなるとしらず、わづかに空華と聞取するのみなり。しるべし、佛道に空華の談あり、外道は空華の談をしらず、いはんや覺了せんや。ただし、諸佛諸祖ひとり、空華・地華の開落をしり、世界華等の開落をしれり、空華・地華・世界華等の經典なりとしれり、これ學佛の規矩なり。佛祖の所乗は空華なるがゆえに、佛世界および諸佛法、すなはちこれ空華なり。

Among such [flowers], the World-Honored One spoke of “flowers in empty space.”<sup>23</sup> Nonetheless, those of little hearing and small views know nothing of the brilliant leaves and petals of sky flowers and only

18 **any given time** (*uji* 有時): Dōgen uses here a term — commonly meaning “at one time,” “sometimes,” “once upon a time,” etc. — famous as the title of his “Shōbōgenzō *uji*” 正法眼藏有時。

19 **hundred grasses** (*hyakusō* 百草): A term regularly used in Chan texts for the myriad phenomena of the world.

20 **trees of gold, silver, copper, iron, coral, *sphaṭika*, and so on** (*kon gon dō tetsu sango hari ju tō* 金・銀・銅・鐵・珊瑚・頗梨樹等): While the trees in Amitābha’s land of Sukhāvatī are said to be of the seven precious substances, the members of this list of six do not seem to correspond to any standard set. The last item, *sphaṭika* (transliterated here as *hari* 頗梨; also written 玻璃), is typically identified as crystal.

21 **trees of earth, water, fire, wind, and space** (*chi sui ka fū kū ju* 地・水・火・風・空樹): Trees of the five elements (*godai* 五大), discussed especially in esoteric Buddhism.

22 **dried-up trees** (*koboku* 枯木): A term appearing often in Chan literature as a metaphor for the seemingly lifeless thing or person, as in the phrase “dried-up trees and dead ashes” (*koboku shikai* 枯木死灰); see Supplementary Notes, s.v. “Dried-up tree.”

23 **the World-Honored One spoke of “flowers in empty space”** (*seson dō, kokū ge* 世尊道、虚空華): Or “of empty sky flowers,” a term synonymous with “sky flowers” (*kūge* 空華). Dōgen shifts here to Chinese, as if quoting a source; though it is unclear whether he had a specific text in mind, given that he refers just below to “world flowers” and identifies “the buddha worlds” with sky flowers, he may have been thinking here of a line from the *Yuanjue jing* 圓覺經 (T.842.17:915b6):

一切佛世界猶如虚空花。

All the buddha worlds are like flowers in empty space.

barely hear of sky flowers.<sup>24</sup> We should understand that the way of the buddhas has talk of sky flowers, while the other paths do not know talk of sky flowers, much less comprehend it. Only the buddhas and ancestors know the blooming and falling of sky flowers and earth flowers, know the blooming and falling of world flowers, and the like, know that the sky flowers, the earth flowers, the world flowers, and the like, are scriptures.<sup>25</sup> This is a standard for the study of Buddhism. Since the vehicle ridden by the buddhas and ancestors is sky flowers, the buddha worlds and the buddha dharmas are sky flowers.<sup>26</sup>

[14:6]

しかあるに、如來道の、翳眼所見は空華、とあるを、傳聞する凡愚おもはくは、翳眼といふは、衆生の顛倒のまなこをいふ、病眼すでに顛倒なるゆえに、淨虚空に空華を見聞するなり、と消息す。この理致を執するによりて、三界・六道、有佛・無佛、みなあらざるをありと妄見する、とおもへり。この迷妄の眼翳もしやみなば、この空華みゆべからず、このゆえに空本無華と道取する、と活計するなり。あはれむべし、かくのごとくのやから、如來道の空華の時節・始終をしらず。諸佛道の翳眼空華の道理、いまだ凡夫・外道の所見にあらざるなり。諸佛如來、この空華を修行して、衣座室をうるなり、得道・得果するなり。拈華し瞬目する、みな翳眼空華の現成する公案なり。正法眼藏涅槃妙心、いまに正傳して斷絶せざるを、翳眼空華といふなり。菩提・涅槃・法身・自性等は、空華の開五葉の兩三葉なり。

Nonetheless, the foolish people who hear that the Tathāgata said sky flowers are what is seen by clouded eyes declare that “clouded eyes” means the perverse eyes of living beings, and that diseased eyes, since they are perverse, perceive sky flowers in pure empty space.<sup>27</sup> Because

24 **little hearing and small views** (*shōmon shōken* 少聞少見): I.e., little learning and limited perspectives.

25 **world flowers** (*sekai ge* 世界華): Likely reflecting the phrase, quoted above (section 3), “a flower opens, and the world arises” (*ke kai sekai ki* 華開世界起). See Supplementary Notes, s.v. “A flower opens, and the world arises.”

26 **vehicle ridden by the buddhas and ancestors** (*bussō no shōjō* 佛祖の所乗): Or perhaps simply “what the buddhas and ancestors avail themselves of” — i.e., the subject matter of Buddhist study.

**buddha dharmas** (*shobuppō* 諸佛法): Probably, “the teachings of the buddhas.”

27 **the Tathāgata said sky flowers are what is seen by clouded eyes** (*nyorai dō no, eigen shoken wa kūge* 如來道の、翳眼所見は空華): “Clouded eyes” (*eigen* 翳眼) refers to a medical condition, often identified as cataracts, in which the vision is blurred or, as here, sees spots before the eyes. Dōgen’s report of the Tathāgata’s words, given in Japanese, does not seem to be a quotation of any particular source but near precedents are found in several sūtras; see Supplementary Notes, s.v. “Clouded eyes and sky flowers.”

**perverse eyes of living beings** (*shujō no tendō no manako* 衆生の顛倒のまなこ): I.e., the distorted view of ordinary people. “Perverse” imperfectly renders *tendō* 顛倒 (S. *viparyasta*), a technical term in Buddhism for perspectives that are “upside down” —

they cling to this theory, they think that the three realms and six paths, with a buddha or without a buddha, are all nonexistent things deludedly seen as existent; and that, if this delusional cloudiness of the eye ceases, these sky flowers will not be seen.<sup>28</sup> Hence, they make it their business to say, “*the sky originally has no flowers.*”<sup>29</sup> How pitiful, that such types know nothing of the occasion, from beginning to end, of the sky flower spoken of by the Tathāgata.<sup>30</sup> The principles behind the “clouded eyes” and “sky flowers” spoken of by the buddhas is not something ever seen by common people or followers of other paths. It is by practicing this “sky flower” that the buddhas, the tathāgatas, get their robes, seats, and rooms, gain the way, and gain the fruit.<sup>31</sup> Holding up the flower and blinking the eyes are both the kōan in which the “clouded eye” and “sky flower” are realized.<sup>32</sup> That “the treasury of the true dharma eye, the wondrous mind of nirvāṇa” has been directly transmitted without inter-

i.e., that see things as just the opposite of what they really are. The term appears in the passage from the *Śūraṅgama-sūtra* (*Shoulengyan jing* 首楞嚴經, T.945.19:120c3) that Dōgen quotes below; for the full context, see Supplementary Notes, s.v. “Clouded eyes and sky flowers.”

**28 three realms and six paths** (*sangai rokudō* 三界・六道): The levels of existence and the stations of rebirth in saṃsāra; see Supplementary Notes, s.v. “Three realms,” and “Six paths.”

**with a buddha or without a buddha** (*ubutsu mubutsu* 有佛・無佛): Translating the most common senses of these terms, used in reference to times or places in which a buddha is or is not present. Some commentators take the two terms here in a more metaphysical sense, as “buddhas that exist” and “buddhas that transcend existence.”

**29 “the sky originally has no flowers”** (*kū hon mu ge* 空本無華): A line often used by Chinese Buddhist authors; see, e.g., *Yuanjue jing lüeshu* 圓覺經略疏 (T.1795.39:533c29) by Guifeng Zongmi 圭峰宗密 (780-841); *Zongjing lu* 宗鏡錄 (T.2016.48:670b21) by Yongming Yanshou 永明延壽 (904-975). Although the glyphs vary slightly, the source that Dōgen had in mind was probably the passage from the *Śūraṅgama-sūtra* (*Shoulengyan jing* 首楞嚴經, T.945.19:120c3) that he will quote in the following section. There, Pūrṇa says to the Buddha: “The sky originally has no flowers (*kū gen mu ge* 空元無華); they are falsely seen as arising and disappearing. To see the flowers as vanishing from the sky is already an inverted view; to will them to reappear is real lunacy.” For the full context, see Supplementary Notes, s.v. “Clouded eyes and sky flowers.”

**30 the occasion, from beginning to end** (*jisetsu shishu* 時節・始終): A phrase that could be interpreted either as “the entire occasion from start to finish” or as “the occasion and its beginning and end” [i.e., the appearance and disappearance of the sky flower].

**31 robes, seats, and rooms** (*e za shitsu* 衣座室): Allusion to a verse in the *Lotus Sūtra*; see Supplementary Notes, s.v. “Robe of the Tathāgata.”

**32 Holding up the flower and blinking the eyes** (*nenge shi shunmoku suru* 拈華し瞬目する): Reference to (one version of) the famous story of the first transmission of the “treasury of the true dharma eye” (*shōbōgenzō* 正法眼藏) from Śākyamuni to Mahākāśyapa at an assembly on Vulture Peak; when the Buddha held up a flower and blinked his eyes, the Ancestor smiled slightly. See Supplementary Notes, s.v. “Holding up a flower and blinking the eyes.”

ruption till now is called “the clouded eye and the sky flower.”<sup>33</sup> Bodhi, nirvāṇa, the dharma body, the self-nature, and so on, are two or three petals of the sky flower’s “opening five petals.”<sup>34</sup>

\* \* \* \* \*

[14:7]

釋迦牟尼佛言、亦如翳人見空中華、翳病若除華於空滅。

*Buddha Śākyamuni said, “Again, it is like the person with clouded vision who sees sky flowers. If the disease of cloudiness is removed, the flowers disappear from the sky.”*<sup>35</sup>

[14:8] {1:130}

この道著、あきらむる學者いまだあらず。空をしらざるがゆえに空華をしらず、空華をしらざるがゆえに、翳人をしらず、翳人をみず、翳人にあはず、翳人ならざるなり。翳人と相見して、空華をもしり、空華をもみるべし。空華をみてのちに、華於空滅をもみるべきなり。ひとたび空華やみなば、さらにあるべからずとおもふは、小乗の見解なり。空華みえざらんときは、なににてあるべきぞ。ただ空華は所捨となるべしとのみしりて、空華ののちの大事をしらず、空華の種熟脱をしらず。

There have never been students who clarified this statement. Because they do not know the sky, they do not know sky flowers. Because they do not know sky flowers, they do not know “the person with clouded vision,” they do not see the person with clouded vision, they do not meet the person with clouded vision, they are not the person with clouded vision. We should meet the person with clouded vision, know the sky flowers, see the sky flowers. After seeing the sky flowers, we should also see

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**kōan in which the “clouded eye” and “sky flower” are realized** (*eigen kūge no genjō suru kōan* 翳眼空華の現成する公案): i.e., a case expressing the clouded eye and sky flower. Dōgen invokes here the “realized kōan” (*genjō kōan* 現成公案) that appears so often in his writing; see Supplementary Notes, s.v. “Realized kōan.”

33 **“treasury of the true dharma eye, the wondrous mind of nirvāṇa”** (*shōbōgenzō nehan myōshin* 正法眼藏涅槃妙心): Reference to the words of Buddha Śākyamuni describing what he was transmitting on Vulture Peak to the First Ancestor, Mahākāśyapa; the essence of the Buddhist teaching, transmitted through the lineage of the buddhas and ancestors; see Supplementary Notes, s.v. “Treasury of the true dharma eye.”

34 **the dharma body, the self-nature** (*hosshin jishō* 法身・自性): Or “the self-nature of the dharma body”; the translation follows Kawamura’s punctuation. The term *jishō* 自性 refers to the ultimate nature of a thing, what it is in itself.

**sky flower’s “opening five petals”** (*kūge no kai goyō* 空華の開五葉): Recalling Bodhidharma’s verse, in section I, above.

35 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Quoting the *Śūraṅgama-sūtra* (*Shoulengyan jing* 首楞嚴經, T.945.19:120b29-c1). The sūtra text gives the homophonous “cataract” (*ei* 瞽), rather than Dōgen’s “clouded” (*ei* 翳); but the glyphs seem interchangeable when the referent is the human eye. For the full context, see Supplementary Notes, s.v. “Clouded eyes and sky flowers.”



“the flowers disappear from the sky.” To think that, once the sky flowers cease, they should no longer exist is a view of the Small Vehicle.<sup>36</sup> When sky flowers are not to be seen, what would there be? Knowing only that sky flowers are just something to be discarded, we do not know the great matter after sky flowers, do not know the planting, maturing, and dropping off of the sky flower.<sup>37</sup>

[14:9]

いま凡夫の學者おもはくは、陽氣のすめるところ、これ空ならんとおもひ、日月星辰のかかれるところを空ならんとおもへるによりて、假令すらくは、空華といはんは、この清氣のなかに、浮雲のごとくして、飛華の風にふかれて東西し、および昇降するがごとなる彩色のいできたらんずるを、空華といはんずる、とおもへり。能造・所造の四大、あはせて器世間の諸法、ならびに本覺・本性等を空華といふとは、ことにしらざるなり。又諸法によりて能造の四大等ありとしらず、諸法によりて器世間は住法位なりとしらず、器世間によりて諸法ありとばかり知見するなり。眼翳によりて空華ありとのみ覺了して、空華によりて眼翳あらしむる道理を覺了せざるなり。

Nowadays, commoner students, because they think that the “sky” is where the yang energy resides or think that the “sky” is where the sun, moon, and stars are suspended, think, for example, that, when we say “sky flowers,” we mean the appearance of colors like blossoms flying east and west, or up and down, before the wind, like clouds floating in this clear air.<sup>38</sup> They do not really know that the four elements as fabricator and fabricated, as well as the dharmas of the vessel world, along

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36 **To think that, once the sky flowers cease, they should no longer exist** (*hitotabi kûge yaminaba, sara ni aru bekarazu to omou* ひとたび空華やみなば、さらにあるべからずとおもふ): A view expressed in the passage of the *Śūraṅgama-sūtra* from which Dōgen quoted in the preceding section; see Note 29, above.

37 **great matter** (*daiji* 大事): The ultimate purpose of Buddhism, as understood especially through the passage in the *Lotus Sūtra* where it is defined as leading all beings to buddhahood (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a21-28).

**planting, maturing, and dropping off** (*shu juku datsu* 種熟脱): A horticultural metaphor, used in the literature especially of the Tiantai 天台 tradition, for three stages of Buddhist spiritual development based on the *Lotus Sūtra*: to plant the seed of faith in the sūtra (*geshu* 下種); to develop one’s wholesome roots through practice (*jōjaku* 調熟); and to attain liberation for the sake of all beings (*tokudatsu* 得脱).

38 **commoner students** (*bonbu no gakusha* 凡夫の學者): I.e., students of Buddhism who are still among the “common people” (*S. prthagjana*) not yet advanced to the higher, “noble” (*S. ārya*) stages of the Buddhist path.

**where the yang energy resides** (*yōki no sumeru tokoro* 陽氣のすめるところ): In accordance with the common understanding of Chinese cosmology that heaven is yang and earth is yin.

**for example** (*keryō suraku wa* 假令すらくは): Alternatively, one might take this as “what they casually assume.”

with original awakening, the original nature, and the like, are called “sky flowers.”<sup>39</sup> Furthermore, they do not know that the four elements as fabricators, and the rest, exist because of the dharmas; they do not know that the vessel world “abides in its dharma position” because of the dharmas.<sup>40</sup> They hold the view only that the dharmas exist because of the vessel world. Comprehending only that sky flowers exist because of the cloudiness of the eye, they do not comprehend the principle that the cloudiness of the eye is enabled to exist because of the sky flowers.

[14:10] {1:131}

しるべし、佛道の翳人といふは、本覺人なり、妙覺人なり、諸佛人なり、三界人なり、佛向上人なり。おろかに翳を妄法なりとして、このほかに眞法ありと學することなかれ。しかあらんは、少量の見なり。翳華もし妄法ならんは、これを妄法と邪執する能作・所作、みな妄法なるべし。ともに妄法ならんがごときは、道理の成立すべきなし。成立する道理なくば、翳華の妄法なること、しかあるべからざるなり。悟の翳なるには、悟の衆法、ともに翳莊嚴の法なり。迷の翳なるには、迷の衆法、ともに翳莊嚴の法なり。しばらく道取すべし、翳眼平等なれば空華平等なり、翳眼無生なれば空華無生なり、諸法實相なれば翳華實相なり。過・現・來を論ずべからず、初・中・後にかかわれず。生滅に罣礙せざるゆえに、よく生滅をして生滅せしむるなり。空中に生じ、空中に滅す。翳中に生じ、翳中に滅す。華中に生じ、華中に滅す。乃至諸餘の時處も、またまたかくのごとし。

We should realize that the “person with clouded vision” on the way of the buddhas is a person of original awakening, is a person of wondrous awakening, is a person of the buddhas, is a person of the three realms, is

39 **four elements as fabricator and fabricated** (*nōzō shozō no shidai* 能造所造の四大): The expression *nōzō shozō* 能造所造 most often refers to the four elements as the “fabricator” and the material world as the “fabricated.” Here, the four elements themselves seem to be both fabricator and fabricated, perhaps in the sense that the four elements both produce the material world and are themselves produced from the characteristics of hardness (earth), fluidity (water), heat (fire), and motion (wind).

**original awakening, the original nature, and the like** (*hongaku honshō tō* 本覺・本性等): The former term refers to the nature of awakening inherent in all beings, in contrast to the “initial awakening” (*shikaku* 始覺) attained as a result of Buddhist practice. The latter term refers to the fundamental reality of something; roughly synonymous with “self-nature” (*jishō* 自性) (seen above, section 6).

**dharmas of the vessel world** (*ki sekai no shohō* 器世間の諸法): I.e., the phenomena of the physical environment.

40 **the vessel world “abides in its dharma position” because of the dharmas** (*shohō ni yorite ki sekai wa jū hōi nari* 諸法によりて器世間は住法位なり): I.e., the physical world is constant in the sense that it is made up of a series of momentary phenomena. Dōgen here invokes a line in the *Lotus Sūtra* that can be read, “the dharmas abide in their dharma positions”; see Supplementary Notes, s.v. “Dharmas abide in their dharma positions.”

a person beyond the buddha.<sup>41</sup> Do not stupidly study that the cloudiness is delusive dharmas, apart from which there are real dharmas: to do so is a small view. Were clouded flowers to be delusive dharmas, then both the agent and the act of clinging mistakenly to them as delusive dharmas would themselves be delusive dharmas; where both are delusive dharmas, the truth could not be established; and where there is no truth established, it could not be the case that the clouded flowers are delusive dharmas.<sup>42</sup> When our awakening is clouded, the dharmas of our awakening are all dharmas adorned with cloudiness; when our delusion is clouded, the dharmas of our delusion are all dharmas adorned with cloudiness.<sup>43</sup>

For now, we can say that, when clouded eyes are equal, sky flowers are equal; when clouded eyes are unborn, sky flowers are unborn, when it is “the real marks of the dharmas,” it is the real marks of sky flowers.<sup>44</sup> We should not make an issue of past, present, or future; it has nothing to do with beginning, middle, or end. Since they are not obstructed by their arising and ceasing, they cause arising and ceasing to arise and cease. They appear in the sky; they disappear in the sky. They arise in

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41 **person of original awakening** (*hongaku nin* 本覺人); a **person of wondrous awakening** (*myōkaku nin* 妙覺人): A contrasting pair: the person understood as awakened by reason of the buddha nature inherent in consciousness, and the person who has attained the unsurpassed perfect awakening of buddhahood.

**person of the buddhas** (*shobutsu nin* 諸佛人); a person of the three realms (*sangai nin* 三界人): Another contrasting pair: the person who ranks among the buddhas, and the person who belongs to the threefold world of rebirth. See Supplementary Notes, s.v. “Three realms.”

**person beyond the buddha** (*butsu kōjō nin* 佛向上人): A common term in Zen texts for one who, like the awakened Zen master, has transcended the distinction between the human and the buddha; see Supplementary Notes, s.v. “Beyond the buddha.”

42 **it could not be the case that the clouded flowers are delusive dharmas** (*eiga no mōbō naru koto, shika aru bekarazaru nari* 翳華の妄法なること、しかあるべからざるなり): The argument would seem to be that the claim that all our knowledge is false is incoherent, since (a) we would have no knowledge against which to contrast it, and (b) the claim would apply to the claim itself.

43 **dharmas of our awakening** (*go no shuhō* 悟の衆法); dharmas of our delusion (*mei no shuhō* 迷の衆法): I.e., the objects of our awakened consciousness and the objects of our deluded consciousness.

44 **clouded eyes are equal** (*eigen byōdō* 翳眼平等); clouded eyes are unborn (*eigen mushō* 翳眼無生): “the real marks of the dharmas” (*shohō jissō* 諸法實相): The first two adjectives are common Buddhist descriptions of ultimate reality — that it is without distinctions, and that it does not arise and cease as do the dharmas we ordinarily perceive. The third expression introduces a famous phrase in Chinese Buddhist literature, best known from Kumārajīva’s translation of the *Lotus Sūtra*, that Dōgen discusses at length in his “Shōbōgenzō shohō jissō” 正法眼藏諸法實相; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

the clouded vision; they cease in the clouded vision. They arise in the flower; they cease in the flower. And so forth, to every other time and place, in just the same way.

[14:11]

空華を學せんこと、まさに衆品あるべし。翳眼の所見あり、明眼の所見あり、佛眼の所見あり、祖眼の所見あり、道眼の所見あり、瞎眼の所見あり、三千年の所見あり、八百年の所見あり、百劫の所見あり、無量劫の所見あり。これらともにみな空華をみるといへども、空すでに品品なり、華また重重なり。

Studying sky flowers can be of multiple types: there is what is seen by the clouded eye; there is what is seen by the clear eye; there is what is seen by the buddha eye; there is what is seen by the ancestor eye; there is what is seen by the eye of the way; there is what is seen by the eye of the blind; there is what is seen in three thousand years; there is what is seen in eight hundred years; there is what is seen in a hundred kalpas; there is what is seen in innumerable kalpas.<sup>45</sup> All of these may see sky flowers, but the sky itself is already multiple, and the flowers are various.

[14:12]

まさにしるべし、空は一草なり、この空かならず華さく、百草に華さくがごとし。この道理を道取するとして、如來道は空本無華と道取するなり。本無華なりといへども、今有華なることは、桃・李もかくのごとし、梅・柳もかくのごとし。梅昨無華、梅春有華と道取せんがごとし。しかあれども、時節到來すればすなはち華さく、華時なるべし、華到來なるべし。この華到來の正當恁麼時、みだりなることいまだあらず。梅柳の華は、かならず梅柳にさく。華をみて梅柳をしる、梅柳をみて華をわきまふ。桃李の華、いまだ梅柳にさくことなし。梅柳の華は梅柳にさき、桃李の華は桃李にさくなり。空華の、空にさくも、またまたかくのごとし。さらに餘草にさかず、餘樹にさかざるなり。空華の諸色をみて、空菓の無窮なるを測量するなり。空華の開落をみて、空華の春秋を學すべきなり。空華の春と餘華の春と、ひとしかるべきなり。空華のいろいろなるがごとく、春時もおほかるべし。このゆえに、古今の春秋あるなり。空華は實にあらず、餘華はこれ實なり、と學するは、佛教を見聞せざるものなり。空本無華の説

45 **buddha eye** (*butsu gen* 佛眼); ancestor eye (*sogen* 祖眼); **eye of the way** (*dōgen* 道眼): The first term here is a standard Buddhist expression for the wisdom of a buddha, the highest of a commonly encountered set of “five eyes” (*gogen* 五眼); see Supplementary Notes, s.v. “Eye.” The “ancestor eye” (*sogen* 祖眼) is no doubt modeled on the “buddha eye” and used especially in reference to the wisdom of the Zen masters. “The eye of the way” (*dōgen* 道眼) is another standard Buddhist term, sometimes listed with the five eyes, for the wisdom especially of the advanced bodhisattva.

**eye of the blind** (*katsugen* 瞎眼): A term that can also mean “one-eyed.”

**seen in three thousand years** (*sanzen nen no shoken* 三千年の所見): Perhaps an allusion to the *udumbara* flower (*udonge* 優曇華), said to blossom only once every three thousand years.

をききて、もとよりなかりつる空華の、いまあると學するは、短慮少見なり。進歩して遠慮あるべし。

We should realize that the “sky” is a single blade of grass, and that flowers bloom in this sky just as flowers bloom in the hundred grasses. As an expression of this principle, the words of the Tathāgata say, “*The sky originally has no flowers.*”<sup>46</sup> Although it “originally has no flowers,” that now it has flowers is quite like the peach or the damson, like the plum or the willow.<sup>47</sup> It is like saying, “*the plum yesterday had no flowers, but the plum in spring has flowers.*”<sup>48</sup> Although this is so, when the time arrives, the flowers bloom; it will be the time for flowers, and the flowers will arrive. The very moment when the flowers arrive is never random: the flowers of the plum and the willow invariably bloom on the plum and the willow. Seeing the flowers, we know it is a plum or a willow; seeing the plum or the willow, we distinguish between their flowers. The flowers of the peach or the damson never bloom on the plum or the willow; the flowers of the plum and the willow bloom on the plum and the willow; the flowers of the peach and damson bloom on the peach and damson. The blooming of the sky flowers in the sky is also like this: they do not bloom on other grasses; they do not bloom on other trees.

Seeing the various colors of the sky flowers, we calculate that the sky fruits are unlimited. Seeing the opening and falling of the sky flowers, we can study the spring and autumn of sky flowers. The springtime of sky flowers and the springtime of other flowers should be identical. And just as the sky flowers are varied, so there should be many kinds of spring-times. Therefore, there are the springs and autumns of past and present. Those who study that sky flowers are not real, while other flowers are real, have not seen or heard the teachings of the buddhas. Hearing the

46 “**The sky originally has no flowers**” (*kū hon muge* 空本無華): Curiously, Dōgen repeats here as the words of the Buddha the phrase he seems to reject above, section 6, as the words of the foolish. While common enough in other texts, this exact phrase does not seem to occur in any extant sūtra. However, a very similar expression, “the sky from the beginning has no flowers” (*kū gen mu ge* 空元無花) does appear in the *Śūrangama-sūtra* (*Shoulengyan jing* 首楞嚴經, T.945.19:120c2), in the passage on the diseased eye cited above, Note 29. Perhaps Dōgen’s reference to “the words of the Tathāgata (*Nyorai dō* 如來道) was to the sūtra as a whole, rather than to the speech of the Buddha.

47 **damson** (*ri* 李); **plum** (*bai* 梅): The former (*Prunus insititia*), called *sumomo* in Japanese, is also known as the Damask plum, or plum of Damascus; the latter may refer to several trees of the genus *Prunus*, especially *Prunus mume*, called *ume* in Japanese, or the Chinese plum.

48 “**the plum yesterday had no flowers, but the plum in spring has flowers**” (*bai saku mu ke, baishun u ke* 梅昨無華、梅春有華): Dōgen here shifts to Chinese syntax, though there is no evident Chinese source. The line is sometimes read, “In the yesterday of the plum, there were no flowers; in the spring of the plum, there are flowers.”

preaching that “*the sky originally has no flowers*,” to study that it means the sky flowers that originally did not exist now exist is weak thinking and a small view; we should step forward and think more fully.<sup>49</sup>

[14:13] {1:132}

祖師いはく、華亦不曾生。この宗旨の現成、たとへば華亦不曾生、華亦不曾滅なり、華亦不曾華なり、空亦不曾空の道理なり。華時の前後を胡亂して、有無の戲論あるべからず。華はかならず諸色にそめたるがごとし、諸色かならずしも華にかぎらず。諸時また青・黄・赤・白等のいろあるなり。春は華をひく、華は春をひくものなり。

An ancestral master has said, “*The flowers, too, have never arisen*.”<sup>50</sup>

The expression of this essential point is, for example, “*the flowers, too, have never arisen*,” and *the flowers, too, have never ceased*; it is *the flowers, too, have never flowered*; it is the truth that *the sky, too, has never sky-ed*.<sup>51</sup> There should be no dispute about their being or non-being, talking nonsense about the before and after of the time of the flowers. Flowers seem always to be imbued with colors, but colors are not always limited to flowers: various times also have their colors, such as blue, yellow, red, and white. Spring draws forth the flowers; flowers draw forth the spring.

\* \* \* \* \*

[14:14] {1:133}

張拙秀才は、石霜の俗弟子なり。悟道の頌をつくるにいはく、光明寂照遍河沙。

The Refined Talent Zhang Zhuo was a lay disciple of Shishuang.<sup>52</sup> In a

49 **weak thinking and a small view** (*tanryo shōken* 短慮少見): Both expressions are a bit unusual. The latter is likely synonymous with the more common *shōken* 小見; the former (literally, “short thought”) is the opposite of the common *enryo* 遠慮 (literally, “extended, or long-term, thinking”), translated in the next clause as “think more fully.”

50 **An ancestral master** (*soshi* 祖師): From the transmission verse of Bodhidharma's successor, the Second Ancestor, Huike 慧可 (487–593) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:220c29):

本來無有種、華亦不曾生。  
Originally, there are no seeds;  
The flowers, too, have never arisen.

51 **the sky, too, has never sky-ed** (*kū yaku fuzō kū* 空亦不曾空): Or, less playfully, “the sky, too, has never been the sky.”

52 **Refined Talent Zhang Zhuo** (*Chō Setsu shūsai* 張拙秀才): “Refined Talent” renders *shūsai* 秀才, a reference to one who has passed the examination for civil service (C. *jinshi* 進士). Zhang Zhuo is a ninth-century lay figure (dates unknown), who left a verse marking his spiritual insight under Chan master Shishuang Qingzhu 石霜慶諸 (807–888). In the following sections, Dōgen will quote and comment on each line of

verse on his awakening to the way, he said, “*The radiance shines silently, throughout the sands of the Ganges.*”<sup>53</sup>

[14:15]

この光明、あらたに僧堂・佛殿・廚庫・山門を現成せり。遍河沙は光明現成なり、現成光明なり。

This “radiance” reveals anew “*saṃgha hall, buddha hall, kitchen, and mountain gate.*”<sup>54</sup> “Throughout the sands of the Ganges” is the manifestation of the radiance, is the radiance manifest.

[14:16]

凡聖含靈共我家。凡夫・賢聖なきにあらず、これによりて凡夫・賢聖を謗することなかれ。

“*Commoners, sages, all the animate — together are my family.*”<sup>55</sup>

It is not that there are no commoners or worthy sages; do not slander the commoners and worthy sages by this.

[14:17]

一念不生全體現。念念一一なり、これはかならず不生なり。これ全體全現なり。このゆえに、一念不生と道取す。

“*A single moment of thought unborn, the entire body appears.*”<sup>56</sup>

the verse, beginning here with the first line. Here is the entire verse as recorded in the *Liangdeng huiyao* 聯燈會要 (ZZ.136:794a11-14):

光明寂照徧河沙。凡聖含靈共我家。一念不生全體現。六根纔動被雲遮。斷除煩惱重增病。趣向眞如亦是邪。隨順世緣無罣礙。涅槃生死是空華。

The radiance shines silently, throughout the sands of the Ganges.

Commoners, sages, all the animate — together are my family.

A single moment of thought unborn, the entire body appears.

The slightest movement of the six senses, and it's obscured by clouds.

The afflictions cut off and cleared away, the disease only doubles.

Tending toward true suchness — this, too, is a mistake.

Conforming to worldly conditions, there are no obstructions.

Nirvāṇa and birth and death — they're sky flowers.

53 “**sands of the Ganges**” (*gasha* 河沙): Also written *gōgasha* 恆河沙; a standard metaphor for something too numerous to count; in this case, no doubt, “worlds equal to the sands of the Ganges.”

54 “**saṃgha hall, buddha hall, kitchen, and mountain gate**” (*sōdō butsuden zuku sanmon* 僧堂・佛殿・廚庫・山門): i.e., the buildings of the monastery, the last of which is also known as the “triple (or ‘threefold’) gate” (*sanmon* 三門). Recalling a saying attributed to Yunmen Wenyan 雲門文偃 (864-949) quoted at *shinji Shōbōgenzō* 眞字正法眼藏, case 81, DZZ.5:166; see Supplementary Notes.

55 **Commoners, sages, all the animate** (*bonshō ganrei* 凡聖含靈): i.e., ordinary humans, spiritual adepts, and all sentient beings.

56 “**A single moment of thought unborn, the entire body appears**” (*ichinen fushō zentai gen* 一念不生全體現): Or “when a single thought does not occur, the entirety is present.”

Thought by thought, one by one — this is always “unborn.” This is “the entire body” entirely “appearing.” Therefore, he says, “a single moment of thought unborn.”

[14:18]

六根纔動被雲遮。六根はたとひ眼・耳・鼻・舌・身・意なりとも、かならずしも二三にあらず、前後三三なるべし。動は如須彌山なり、如大地なり、如六根なり、如纔動なり。動すでに如須彌山なるがゆえに、不動また如須彌山なり。たとへば、雲をなし水をなすなり。

*“The slightest movement of the six organs, and it’s obscured by clouds.”*

The “six organs” may be eye, ear, nose, tongue, body, and mind, but they are not necessarily two threes; they should be the front and back, three and three.<sup>57</sup> “Movement” is like Mount Sumeru, like the whole earth, like the six sense organs, like “the slightest movement.” Since their moving is like Mount Sumeru, their not moving is also like Mount Sumeru.<sup>58</sup> For example, it makes clouds and produces water.

[14:19]

斷除煩惱重増病。從來やまふなきにあらず、佛病・祖病あり。いまの智斷は、やまふをかさね、やまふをます。斷除の正當恁麼時、かならずそれ煩惱なり、同時なり、不同時なり。煩惱かならず斷除の法を帯せるなり。

*“The afflictions cut off and cleared away, the disease only doubles.”*<sup>59</sup>

It is not that we have had no sickness up till now: there is the buddha “disease” and the ancestor “disease.” The wisdom and eradication here pile up the sickness, increase the sickness.<sup>60</sup> The very moment of “cut off and cleared away” is always “affliction”; they are simultaneous; they are not simultaneous. “The afflictions” necessarily entail the dharma of “cut off and cleared away.”

57 **two threes** (*ni san* 二三): i.e., six in number.

**Front and back, three and three** (*zengo sansan* 前後三三): For the source, see above, Note 16.

58 **Since their moving is like Mount Sumeru** (*dō sude ni nyo Shumisen naru ga yue ni* 動すでに如須彌山なるがゆえに): Mount Sumeru, the mountain at the center of the world in Buddhist cosmology, is often used as a symbol of the unmoving — as when the meditator is told to sit “like Mount Sumeru.” The translation assumes the subject is the movement of the six sense organs, but it could also be taken simply as movement in the abstract.

59 **“The afflictions cut off and cleared away”** (*danjo bonnō* 斷除煩惱): i.e., to eradicate the spiritual defilements (S. *kleśa*).

60 **wisdom and eradication** (*chidan* 智斷): Technical terms for the two prime desiderata of the Buddhist path: the wisdom of bodhi and the eradication of the *kleśa* enabling nirvāṇa; here used in reference to the verse’s *danjo* 斷除 (“to eradicate,” translated here “cut off and cleared away”).



[14:20] {1:134}

趣向眞如亦是邪。眞如を背する、これ邪なり。眞如に向する、これ邪なり。眞如は向背なり、向背の各各に、これ眞如なり。たれかしらん、この邪の亦是眞如なることを。

*“Tending toward true suchness — this, too, is a mistake.”*<sup>61</sup>

To turn away from true suchness — this is a “mistake”; to turn toward true suchness — this is a “mistake.” True suchness is turning toward and turning away; each and every turning toward and turning away — this is true suchness. Who knows that this “mistake” is “this, too,” is suchness.

[14:21]

隨順世縁無罣礙。世縁と世縁と隨順し、隨順と隨順と世縁なり。これを無罣礙といふ。罣礙・不罣礙は、被眼礙に慣習すべきなり。

*“Conforming to worldly conditions, there are no obstructions.”*<sup>62</sup>

“Worldly conditions” and “worldly conditions” “conform”; “conforming” and “conforming” are “worldly conditions.” This is called “there are no obstructions.” We should get familiar with the fact that obstructing and not obstructing are “obstructed by the eye.”<sup>63</sup>

[14:22]

涅槃生死是空華。涅槃といふは、阿耨多羅三藐三菩提なり。佛祖および佛祖の弟子の所住これなり。生死は眞實人體なり。この涅槃・生死は、その法なりといへども、これ空華なり。空華の根莖枝葉・華果光色、ともに空華の華開なり。空華かならず空菓をむすぶ、空種をくだすなり。いま見聞する三界は、空華の五葉開なるゆえに、不如三界、見於三界なり。この諸法實相なり、この諸法華相なり。乃至不測の諸法、ともに空華・空果なり、梅柳・桃李とひとしきなり、と參學すべし。

*Nirvāṇa and birth and death — they’re sky flowers.*

“Nirvāṇa” means *anuttara-samyak-sambodhi*.<sup>64</sup> The abode of the buddhas and ancestors, as well as the disciples of the buddhas and ances-

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61 “Tending toward true suchness” (*shu kō shinnyo* 趣向眞如): I.e., seeking to reach the ultimate reality of things, their “suchness,” or “thusness” (S. *tathatā*).

62 Conforming to worldly conditions (*zuijun se'en* 隨順世縁): I.e., going along with circumstances.

63 “obstructed by the eye” (*higen ge* 被眼礙): Likely reflecting a saying of Fayān Wenyi 法眼文益 (885-958) that Dōgen records in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:186, case 111); see Supplementary Notes.

64 *anuttara-samyak-sambodhi* (*anokutara sanmyaku sanbodai* 阿耨多羅三藐三菩提): The unsurpassed, perfect awakening of a buddha.

tors, is this. “Birth and death” are “the true human body.”<sup>65</sup> Though we say this “nirvāṇa and birth and death” are those dharmas, they are “sky flowers.”<sup>66</sup> The “roots, stalks, branches, and leaves, flowers and fruit, lustrous and colored” of the sky flowers are all the blooming of “sky flowers.”<sup>67</sup> Sky flowers always produce sky fruit and drop sky seeds. Because the three realms we now perceive are the sky flower’s “five petals opening,” it is “*he sees the three realms not as the three realms*.”<sup>68</sup> It is these “real marks of the dharmas”; it is these flower marks of the dharmas.<sup>69</sup> And so on, through incalculable dharmas — all of which are sky flowers and sky fruits. We should study that they are the same as the plum, the willow, the peach, and the damson.

\* \* \* \* \*

[14:23]

大宋國福州芙蓉山靈訓禪師、初參歸宗寺至真禪師而問、如何是佛。歸宗云、我向汝道、汝還信否。師云、和尚誠言、何敢不信。歸宗云、即汝便是。師曰、如何保任。歸宗云、一翳在眼、空華亂墜。

*Chan Master Lingxun of Mount Furong in Fuzhou in the Land of the Great Song, when he first went to consult Chan Master Zhizhen of*

65 “**Birth and death**” are “**the true human body**” (*shōji wa shinjitsu nintai* 生死は眞實人體): After the words of Yuanwu Keqin 圓悟克勤 (1063-1135); see Supplementary Notes, s.v. “True human body.”

66 **this “nirvāṇa and birth and death” are those dharmas** (*kono nehan shōji wa, sono hō nari* この涅槃・生死は、その法なり): The referent of “those dharmas” (*sono hō* その法) is unclear: perhaps, simply the dharmas of “nirvāṇa and birth and death”; alternatively, the dharmas of “*anuttara-samyak-sambodhi*” and “the true human body,” respectively.

67 “**roots, stalks, branches, and leaves, flowers and fruit, lustrous and colored**” (*kon kyō shi yō ke ka kō shiki* 根莖枝葉・華果光色): From a verse in the *Lotus Sūtra* describing the varied plants of the world watered by the same rain; see Supplementary Notes.

68 “**he sees the three realms not as the three realms**” (*funyo sangai, ken o sangai* 不如三界、見於三界): Reference to a passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c13-15):

如來如實知見三界之相。無有生死若退若出。亦無在世及滅度者。非實非虛非如非異。不如三界見於三界。

The Tathāgata views the marks of the three realms as they really are. There is no birth and death, whether withdrawal or emergence; there is no one remaining in the world or passing into extinction. They are not reality or vanity; they are not thus or different. He sees the three realms not as the three realms.

See Supplementary Notes, s.v. “Three realms.”

69 “**real marks of the dharmas**” (*shohō jissō* 諸法實相): See section 10, above.

Guizong Monastery, asked, “What is a buddha?”<sup>70</sup>

Guizong said, “If I tell you, will you believe it?”

The Master said, “The Reverend’s words are sincere, how could I not believe them?”

Guizong said, “You yourself are one.”

The Master said, “How can I maintain it?”

Guizong said, “A single cloudiness in the eye; the sky flowers flutter down.”

[14:24] {1:135}

いま歸宗道の一翳在眼、空華亂墜は、保任佛の道取なり。しかあればしるべし、翳華の亂墜は、諸佛の現成なり。眼空の華果は、諸佛の保任なり。翳をもて眼を現成せしむ。眼中に空華を現成し、空華中に眼を現成せり。空華在眼、一翳亂墜。一眼在空、衆翳亂墜なるべし。ここをもて、翳也全機現、眼也全機現、空也全機現、華也全機現なり。亂墜は千眼なり、通身眼なり。おほよそ一眼の在時在處、かならず空華あり、眼華あるなり。眼華を空華とはいふ。眼華の道取、かならず開明なり。

Guizong’s words here, “A single cloudiness in the eye; the sky flowers flutter down,” are a saying that “maintains” “a buddha.” This being the case, we should realize that the “tumbling down” of the “cloudy” “flowers” is the manifestation of the buddhas. The flowers and fruits of the “eye sky” are the “maintaining” of the buddhas.<sup>71</sup> They use the cloudiness to make the eye manifest. They manifest the sky flowers in the eye; they manifest the eye in the sky flowers. It should be, “a sky flower in the eye; a single cloudiness flutters down; a single eye in the sky; the multiple cloudinesses flutter down.” Hence, “cloudiness,” “the manifestation of the full function”; “eye,” “the manifestation of the full function”; “sky,” “the manifestation of the full function”; “flower,” “the manifestation of the full function.”<sup>72</sup> “Flutter down” is “the thousand

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70 Chan Master Lingxun of Mount Furong in Fuzhou in the Land of the Great Song (*Daisōkoku Fukushū Fuyōzan Reikun zenji* 大宋國福州芙蓉山靈訓禪師): i.e. Furong Linxun 芙蓉靈訓 (dates unknown). This dialogue can be found at *Jingde chuan-deng lu* 景德傳燈錄, T.2076.51:280c23-26.

Chan Master Zhizhen of Guizong Monastery (*Kisui Shishin zenji* 歸宗寺至真禪師): i.e., Guizong Zhichang 歸宗智常 (dates unknown).

71 The flowers and fruits of the “eye sky” (*genkū no keka* 眼空の華果): A play on Guizong’s line, “A single cloudiness in the eye; the sky flowers flutter down” (*ichi ei zai gen kūge rantsui* 一翳在眼空華亂墜), suggesting that the Chinese could be parsed, “A single cloudiness in the eye sky, and flowers flutter down.”

72 “cloudiness,” “the manifestation of the full function” (*ei ya zenki gen* 翳也全機現): This and the following three clauses are variations on a verse comment by Yuanwu Keqin 圓悟克勤 (1063–1135) on a conversion involving Daowu Yuanzhi 道悟圓智 (769–835) and his dharma heir Jianyuan Zhongxing 漸源仲興 (dates unknown). When

eyes”; it is “eyes throughout the body.”<sup>73</sup> In general, in the time and the place of a single eye, invariably there are sky flowers, there are eye flowers. “Eye flowers” means “sky flowers.” The words “eye flowers” are always clear.<sup>74</sup>

\* \* \* \* \*

[14:25]

このゆえに、瑯琊山廣照大師いはく、奇哉十方佛、元是眼中華。欲識眼中華、元是十方佛。欲識十方佛、不是眼中華。欲識眼中華、不是十方佛。於此明得、過在十方佛。若未明得、聲聞作舞、獨覺臨粧。

Therefore, Great Master Guangzhao of Mount Langya said,<sup>75</sup>

*Wonderful! The buddhas of the ten directions:*

*Fundamentally, they are flowers in the eye.*

*If we wish to know the flowers in the eye,*

*Fundamentally, they are the buddhas of the ten directions.*

*If we wish to know the buddhas of the ten directions,*

*They are not flowers in the eye.*

*If we wish to know the flowers in the eye,*

*They are not the buddhas of the ten directions.*

*If we have clarified this,*

*The fault lies with the buddhas of the ten directions;*

*If we haven't clarified it,*

---

Daowu was asked by Jianyuan at a funeral whether what was in the coffin was alive or dead, he replied “I don't say alive; I don't say dead.” On this, Yuanwu commented:

生也全機現、死也全機現。

Alive, the manifestation of the full function;

Dead, the manifestation of the full function.

For the conversation and Yuanwu's entire verse comment, see Supplementary Notes, s.v. “Manifestation of the full function.”

73 **“Flutter down” is “the thousand eyes”; it is “eyes throughout the body”** (*rantsui wa sengen nari, tsūshingen nari* 亂墜は千眼なり、通身眼なり): Allusion to the thousand hands and eyes of Bodhisattva Avalokiteśvara and the saying, by Daowu Yuanzhi 道吾圓智, that “His body throughout is hands and eyes.” Dōgen records the source in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:182, case 105) and discusses it at length in his “Shōbōgenzō Kannon” 正法眼藏觀音. See Supplementary Notes, s.v. “His body throughout is hands and eyes.”

74 **The words “eye flower” are always clear** (*genge no dōshu, kanarazu kaimei nari* 眼華の道取、かならず開明なり): A tentative translation; some would read the predicate as “necessarily clarifies.” In his use here of *kaimei* 開明, Dōgen may be playing on the image of the “clear eye.”

75 **Great Master Guangzhao of Mount Langya** (*Rōyasan Kōshō daishi* 瑯琊山廣照大師): i.e., Langya Huijue 瑯琊慧覺 (dates unknown). His verse can be found at *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄 (ZZ.136:79a2-5).

*The śrāvakas dance,  
And the pratyeka-buddhas admire their makeup.*

[14:26]

しるべし、十方佛の實ならざるにあらず、もとこれ眼中華なり。十方諸佛の住位せるところは眼中なり。眼中にあらざれば、諸佛の住處にあらず。眼中華は、無にあらず有にあらず、空にあらず實にあらず、おのづからこれ十方佛なり。いまひとへに十方諸佛と欲識すれば、眼中華にあらず、ひとへに眼中華と欲識すれば、十方諸佛にあらざるがごとし。

We should realize that “the buddhas of the ten directions” are not unreal; fundamentally, they are flowers “in the eye.” The position where the buddhas of the ten directions dwell is “in the eye.” If it is not “in the eye,” it is not the dwelling place of the buddhas. “Flowers in the eye” are not nonexistent, are not existent, are not empty, are not real: just as they are, they are “the buddhas of the ten directions.” Now, if we solely wish to know the buddhas of the ten directions, they are not “flowers in the eye”; if we solely wish to know “flowers in the eye,” they seem not to be the buddhas of the ten directions.

[14:27] {1:136}

かくのごとくなるゆえに、明得・未明得、ともに眼中華なり、十方佛なり。欲識および不是、すなはち現成の奇哉なり、太奇なり。佛佛祖祖の道取する、空華・地華の宗旨、それ恁麼逞風流なり。空華の名字は、經師・論師もなほ聞及すとも、地華の命脈は、佛祖にあらざれば見聞の因縁あらざるなり。地華の命脈を知及せる佛祖の道取あり。

Because it is like this, both “have clarified” and “haven’t clarified” are “flowers in the eye,” are “buddhas of the ten directions.” “If we wish to know” and “they are not” are the “wonderful” manifested; are “most wonderful!” The essential point of sky flowers and earth flowers spoken by buddha after buddha and ancestor after ancestor is *full of style like this*.<sup>76</sup> While the term “sky flowers” is something heard even by the sūtra masters and treatise masters, the vital artery of “earth flowers” is something there are no conditions to see or hear if one is not a buddha

76 **full of style like this** (*inmo tei fūryū* 恁麼逞風流): Also read *ei fūryū* 逞風流; taking 逞 as 盈. A fixed expression appearing elsewhere in the *Shōbōgenzō*, where it reflects a line of verse by Tiantong Rujing 天童如淨 (1162-1227) (*Rujing chanshi yulu* 如淨禪師語錄, T.2002A.48:122c18):

放行把住逞風流。

Letting go and holding on, full of style.

or ancestor.<sup>77</sup> There is a saying by a buddha and ancestor who knew the vital artery of “earth flowers.”<sup>78</sup>

[14:28]

大宋國石門山の慧徹禪師は、梁山下の尊宿なり。ちなみに僧ありてとふ、如何是山中寶。

Chan Master Huiche of Mount Shimen in the Land of the Great Song was a venerable in the line of Liangshan.<sup>79</sup> Once, a monk asked him, “What is the treasure in the mountain?”

[14:29]

この問取の宗旨は、たとへば、如何是佛と問取するにおなじ、如何是道と問取するがごとくなり。

The essential point of this question is the same as asking, for example, “What is a buddha?” or like asking, “What is the way?”

[14:30]

師いはく、空華從地發、蓋國買無門。

The Master said, “Sky flowers arise from the earth. There’s no place to buy them in the entire land.”<sup>80</sup>

[14:31]

この道取、ひとへに自餘の道取に準的すべからず。よのつねの諸方は、空華の空華を論ずるには、於空に生してさらに於空に滅するとのみ道取す。從空、しれるなほいまだあらず、いはんや從地としらんや。ただひとり石門のみしれり。從地、といふは、初・中・後つひに從地なり。發は開なり。この正當恁麼のとき、從盡大地發なり、從盡大地開なり。

This saying, we should definitely not equate with other sayings. Ordinary abbots in all quarters, in discussing the sky flowers of “sky flow-

77 **vital artery of “earth flowers”** (*chige no meimyaku* 地華の命脈): i.e., transmission of the meaning of “earth flowers.” The term *meimyaku* 命脈 (“vital artery”) occurs often in the *Shōbōgenzō*, in the senses both of the “lifeblood” and the “bloodline” (especially of the lineage of the buddhas and ancestors).

78 **There is a saying** (*dōshu ari* 道取あり): Dōgen is here introducing the quotation that follows in the next section.

79 **Chan Master Huiche of Mount Shimen in the Land of the Great Song** (*Daisōkoku Sekimonzan no Etetsu zenji* 大宋國石門山の慧徹禪師): i.e. Shimen Huiche 石門慧徹 (early Song, dates unknown). The passage quoted here appears in *Tiansheng guangdeng lu* 天聖廣燈錄 (ZZ.135:842b11-12).

**in the line of Liangshan** (*Ryōzanka* 梁山下): Thought to refer to Liangshan Yuanguan 梁山緣觀 (dates unknown), a disciple of Tong’an Daopi 同安道丕.

80 **“There’s no place to buy them in the entire land”** (*gaikoku mai mumon* 蓋國買無門): Taking *mumon* 無門 (“no gate”) to suggest no shop that sells “sky flowers”; other readers take it to mean “no way” to buy.

ers,” say only that they appear “in the sky” and disappear “in the sky.” They do not know even “from the sky”; how could they know “from the earth?” Only Shimen alone has known it. “From the earth” means beginning, middle, and end are, finally, “from the earth.” “To arise” is “to bloom.” At this very moment, they arise from all the whole earth; *they bloom from all the whole earth.*

[14:32] {1:137}

壺國買無門は、壺國買はなきにあらず、買無門なり。從地發の空華あり、從華開の盡地あり。しかあればしるべし、空華は地・空ともに開發せしむる宗旨あり。

“*There’s no place to buy them in the entire land*” is not that there is no “buying them in the entire land”; it is “to buy no place.” There are sky flowers that arise from the earth; there is all the earth that blooms from a flower. Therefore, we should realize that there is an essential point that sky flowers make both the earth and the sky bloom and arise.

正法眼藏空華第十四

Treasury of the True Dharma Eye  
Sky Flowers  
Number 14

[Ryūmonji MS:]

爾時寬元元年癸卯三月十日、在觀音導利興聖寶林寺示衆  
*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery;  
tenth day, third month of the junior water year of the rabbit, the first  
year of Kangen [31 March 1243]<sup>81</sup>*

[Tōunji MS:]

同二年甲辰正月二十七日、在越宇吉峰寺侍者寮書寫。懷奘  
*Copied this in the acolyte’s quarters, Kippō Monastery, Etsuu; seven-  
teenth day, first month of the senior wood year of the dragon, the  
second year of the same [era] [7 March 1244]. Ejō*

于時永正七年庚午五月廿日、在阿陽桂林精舍丈室中。暮齡七十三用兼謹寫焉  
*Respectfully copied in the abbot’s quarters of Keirin Vihāra, Ayō;  
twentieth day, fifth month, senior metal year of the horse, the seventh  
year of Eishō [26 June 1510]. Yōken, an elder of seventy-three<sup>82</sup>*

81 The Tōunji 洞雲寺 MS shares an identical colophon.

82 Ayō 阿陽: i.e., Awa 阿波, present-day Tokushima Prefecture.

Yōken 用兼: i.e., Kinkō Yōken 金岡用兼 (1437–1513?).





TREASURY OF THE TRUE DHARMA EYE

NUMBER 15

Radiance

*Kōmyō*

光明

# Radiance

## *Kōmyō*

### INTRODUCTION

According to its colophon, this essay, number 15 in the sixty- and seventy-five-chapter *Shōbōgenzō* compilations and number 36 in the Honzan edition, was composed at Kōshōji in the early morning hours of a rainy summer night in 1242. The colophon includes a rare comment: “The plum rains rain on, drip dripping from the eaves. What is this radiance? Gentlemen: We can’t help but be seen through by Yunmen’s words.”

“Radiance” (*kōmyō* 光明) refers to the nimbus held to surround the body of a buddha, often taken as a symbol of the wisdom with which he illumines the world. The question, “What is this radiance?” reflects a saying of the Tang-dynasty Chan master Yunmen Wenyan 雲門文偃, who asked his monks, “What is this radiance that all people have?” Dōgen’s essay focuses on this saying and another, by Yunmen’s older contemporary, Changsha Jingcen 長沙景岑, that “all the worlds in the ten directions are the radiance of the self.” In his comments, he moves the sense of “radiance” beyond the self and the world of these sayings to include the lineage and the practice of his Buddhist tradition.

# 正法眼藏第十四

## Treasury of the True Dharma Eye

### Number 15

光明

Radiance

[15:1] {1:138}

大宋國湖南長沙招賢大師、上堂。示衆云、盡十方界、是沙門眼。盡十方界、是沙門家常語。盡十方界、是沙門全身。盡十方界、是自己光明。盡十方界、在自己光明裏。盡十方界、無一人不是自己。

*Great Master Zhaoxian of Changsha in Hunan in the Land of the Great Song, in a convocation, addressed the assembly, saying,<sup>1</sup>*

*All the worlds in the ten directions are the eye of the śramaṇa. All the worlds in the ten directions are the everyday words of the śramaṇa.<sup>2</sup> All the worlds in the ten directions are the entire body of the śramaṇa. All the worlds in the ten directions are the radiance of the self. All the worlds in the ten directions are within the radiance of the self. In all the worlds in the ten directions, there is no one that is not the self.*

[15:2]

佛道の參學、かならず勤學すべし、轉疏轉遠なるべからず。これによりて、光明を學得せる作家、まれなるものなり。

1 **Great Master Zhaoxian of Changsha** (*Chōsa Shōken daishi* 長沙招賢大師): I.e., the ninth-century figure Changsha Jingcen 長沙景岑 (dates unknown), a disciple of Nanquan Puyuan 南泉普願 (748-835). Changsha 長沙 is a district in Hunan; Zhaoxian dashi 招賢大師 is a posthumous title. A slightly different version of the saying quoted here is found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:274a1215) and elsewhere; see Supplementary Notes, s.v. “All the worlds in the ten directions are the single eye of the śramaṇa.”

2 **All the worlds in the ten directions are the everyday words of the śramaṇa** (*jin jippō kai, ze shamon kajō go* 盡十方界、是沙門家常語): This line, although repeated in the “Shōbōgenzō jippō” 正法眼藏十方, is not found in the extant sources of Changsha’s sayings; Dōgen’s source for it is unknown.

In studying the way of the buddhas, we should always study diligently; we should not get remote and distant from it.<sup>3</sup> According to this, the maestros who have studied “radiance” are rare.<sup>4</sup>

[15:3]

震旦國後漢の孝明皇帝、帝諱は莊なり、廟號は顯宗皇帝とまうす。光武皇帝の第四の御子なり。孝明皇帝の御宇、永平十年戊辰の年、摩騰迦・竺法蘭、はじめて佛教を漢國に傳來す。焚經臺のまへに、道士の邪徒を降伏し、諸佛の神力をあらはす。それよりのち、梁武帝の御宇、普通年中にいたりて、初祖みづから西天より南海廣州に幸す。これ正法眼藏正傳の嫡嗣なり。釋迦牟尼佛より二十八世の法孫なり。ちなみに嵩山少室峰少林寺に掛錫します。法を二祖大祖禪師に正傳せりし、これ佛祖光明の親曾なり。それよりさきは、佛祖光明を見聞せるなかりき。いはんや自己の光明をしれるあらんや。たとひその光明は、頂顙より擔來して相逢すといへども、自己の眼睛に參學せず。このゆえに、光明の長短方圓をあきらめず、光明の卷舒斂放をあきらめず。光明の相逢を厭却するゆえに、光明と光明と轉疏轉遠なり。この疏遠たとひ光明なりとも、疏遠に罣礙せらるるなり。

Emperor Xiao Ming of the Later Han in the Land of Cīnasthāna was named Zhuang; his ancestral shrine name was Emperor Xianzong.<sup>5</sup> He was the fourth son of Emperor Guangwu. During the reign of Xiao Ming, in the tenth year of Yongping, senior earth year of the dragon, Mātanga and Dharmaratna first transmitted the teachings of the buddhas to the Han Kingdom.<sup>6</sup> Before the platform for burning the sūtras, they subdued

3 **get remote and distant** (*tenso ten'on* 轉疏轉遠): An expression best known from the saying of Mazu Daoyi 馬祖道一 (709–788) (*Liandeng huiyao* 聯燈會要, ZZ.136:486b18):

若向外馳求轉疏轉遠。

If you run around seeking it outside, you get more remote and distant from it.”

4 **maestros** (*sakke* 作家): Also read *soka*. A term widely used for an author or poet and, in Chan usage, an accomplished master.

5 **Emperor Xiao Ming of the Later Han** (*Gokan no Kō Mei kōtei* 後漢の孝明皇帝): Posthumous name of the Emperor Ming 明 (27-75 CE), second ruler of the Later Han dynasty, whose personal name was Liu Zhuang 劉莊.

**Land of Cīnasthāna** (*Shintan koku* 震旦國): Dōgen uses here the Chinese transliteration of a Sanskrit term meaning “Land of Chin,” a name perhaps derived from the Qin 秦 dynasty that first unified China in 221 BCE. The English word “China” also derives from Qin by way of the Arabic pronunciation of the Sanskrit Cīna.

**ancestral shrine name** (*byōgō* 廟號): Or “temple name”; the name assigned to the deceased in the ancestral temple of the royal family.

6 **tenth year of Yongping, senior earth year of the dragon** (*Eihei jūnen tsuchinoetatsu no toshi* 永平十年戊辰の年): Probably indicating 67 CE, a date often given for the introduction of Buddhism to China. However, the cyclical year *wu chen* 戊辰 corresponds to 68 CE, and some MS witnesses give “eleventh year of Yongping” here.

the false followers of the Daoists and displayed the spiritual powers of the buddhas.<sup>7</sup>

Thereafter, during the reign of Emperor Wu of the Liang, in the Futong years, the First Ancestor proceeded from Sindh in the West across the southern seas to Guangdong.<sup>8</sup> He was the legitimate heir to the directly transmitted treasury of the true dharma eye; he was a dharma descendant in the twenty-eighth generation from Buddha Śākyamuni. Thereupon, he hung his staff at the Shaolin Monastery on the Shaoshi Peak of Mount Song.<sup>9</sup> He directly transmitted the dharma to the Second Ancestor, Chan Master Dazu; this was personal familiarity with the radiance of the buddhas and ancestors.<sup>10</sup>

Prior to this, [the Chinese] had not experienced the radiance of the buddhas and ancestors; how much less could they have known the radiance of the self? Though they might have encountered this radiance by bearing it from the crown of the head, they did not study it in the eye of

**Mātāṅga and Dharmaratna** (*Matōgya Jiku Hōran* 摩騰迦・竺法蘭): Two Indian monks, whose names are often reconstructed as Kāśyapa Mātāṅga and Dharmaratna, traditionally said to have undertaken the first translations of Buddhist texts into Chinese.

**7 platform for burning the sūtras** (*bonkyō dai* 焚經臺): Reference to the legend that, in the year 71, Daoists resisting the introduction of Buddhism tested the Buddhist scriptures against their own books by setting both afire at platforms in the imperial palace. The Daoist books were reduced to ashes, while the Buddhist books refused to burn.

**displayed the spiritual powers of the buddhas** (*shobutsu no jinriki o arawasu* 諸佛の神力をあらはす): Likely reference to the legend that Mātāṅga flew into the air and sat cross-legged in space (See, e.g., *Guang hongming ji* 廣弘明集, T.2103.52:99b11-12).

**8 Emperor Wu of the Liang** (*Ryō Bu tei* 梁武帝): Xiao Yan 蕭衍 (472–549), founder of the Liang dynasty (502–557).

**Futong years** (*Futsū nenchū* 普通年中): i.e., 520–527.

**First Ancestor** (*Shoso* 初祖): i.e., Bodhidharma.

**9 hung his staff at the Shaolin Monastery on the Shaoshi Peak of Mount Song** (*Sūzan Shōshippō Shōrinji ni kashaku shimashimasu* 嵩山少室峰少林寺に掛錫します): Shaoshi 少室 is the western peak of Songshan 嵩山, in the Dengfeng district 登封縣 of Henan. “To hang one’s staff” (*kashaku* 掛錫) is used in reference to a monk’s enrolling in or residing at a monastery.

**10 Second Ancestor, Chan Master Dazu** (*Niso Daiso zenji* 二祖大祖禪師): Posthumous title of Huike 慧可 (487–593), successor to Bodhidharma.

**personal familiarity with the radiance of the buddhas and ancestors** (*busso kōmyō no shinzō* 佛祖光明の親曾): “Personal familiarity” represents a loose translation of the adverbial expression *shinzō* 親曾, appearing several times in the *Shōbōgenzō* in a nominal sense to indicate what is personal or intimate; probably adopted by Dōgen from a line in a poem by his teacher, Rujing: “He once personally saw the Buddha” (*shin zō ken butsu* 親曾見佛).

the self.<sup>11</sup> Therefore, they had not clarified whether the radiance is long or short, square or round; they had not clarified whether the radiance is rolled or unrolled, gathered or dispersed. Because they disdained to encounter the radiance, the radiance got remote and distant from radiance. This remote and distant may be radiance, but it is obstructed by remote and distant.<sup>12</sup>

[15:4] {1:139}

轉疏轉遠の臭皮袋おもはくは、佛光も自己光明も、赤・白・青・黄にして、火光・水光のごとく、珠光・玉光のごとく、龍天の光のごとく、日月の光のごとくなるべしと見解す。或從知識し、或從經卷すといへども、光明の言教をきくには、螢光のごとくならんとおもふ、さらに眼睛・頂顙の參學にあらず。漢より隋・唐・宋および而今にいたるまで、かくのごとくの流類おほきのみなり。文字の法師に習學することなかれ、禪師胡亂の説、きくべからず。

The stinking skin bags who are remote and distant hold the view that the light of the buddha and the light of the self are red, white, blue, and yellow, and must be like the light of fire or the light of water, like the light of a pearl or the light of a jewel, like the light of dragons and devas, like the light of sun and moon.<sup>13</sup> *Whether from a wise friend, whether from a sūtra scroll*, upon hearing the teaching of “radiance,” to think that it is like the light of the firefly is not the study of the eye or crown.<sup>14</sup>

11 **Though they might have encountered this radiance by bearing it from the crown of the head, they did not study it in the eye of the self** (*tatoi sono kōmyō wa, chōnei yori tanrai shite sōhō su to iedomo, jiko no ganzei ni sangaku sezu* たとひその光明は、頂顙より擔來して相逢すといへども、自己の眼睛に參學せず): Both *chōnei* 頂顙 (“crown”) and *ganzei* 眼睛 (“eye”) are regularly used in reference to one’s true identity; see Supplementary Notes, s.v. “Crown of the head,” “Eye.” (Here, however, the radiance at the “crown of the head” may also allude to the halo that surrounds the head in Buddhist iconography). The sense of this sentence would seem to be that, while the Chinese always had access to the radiance of the self, they had not truly recognized it in themselves.

12 **This remote and distant may be radiance, but it is obstructed by remote and distant** (*kono so'on tatoi kōmyō nari tomo, so'on ni keige seraruru nari* この疏遠たとひ光明なりとも、疏遠に罣礙せらるるなり): Perhaps meaning that, while one can never really get away from radiance, there is still a (radiant) state that is distant from it.

13 **stinking skin bags** (*shū hitai* 臭皮袋): A common term for the body, especially of humans; often used by Dōgen in reference especially to Chan monks. For the meaning of the metaphor and other examples of its usage, see Supplementary Notes, s.v. “Bag of skin.”

**dragons and devas** (*ryūten* 龍天): Presumably, listed here as beings whose bodies can glow.

14 **Whether from a wise friend, whether from a sūtra scroll** (*waku jū chishiki shi, waku jū kyōkan su* 或從知識し、或從經卷す): A fixed expression (here put in verbal form) often used by Dōgen for the two sources of hearing the buddha dharma; see Supplementary Notes.

From the Han, through the Sui, Tang, and Song, till the present, there have been many such types. Do not study with the dharma masters of letters.<sup>15</sup> We should not listen to the confused talk of Chan masters.<sup>16</sup>

[15:5]

いはゆる佛祖の光明は、盡十方界なり、盡佛盡祖なり、唯佛與佛なり、佛光なり、光佛なり。佛祖は佛祖を光明とせり、この光明を修證して、作佛し、坐佛し、證佛す。このゆえに、此光照東方萬八千佛土の道著あり。

The “radiance of the buddhas and ancestors” here is “all the worlds in the ten directions”; it is all the buddhas and all the ancestors; it is “*only buddhas with buddhas*.”<sup>17</sup> It is the light of the buddha; it is the buddha of light.<sup>18</sup> The buddhas and ancestors take the buddhas and ancestors as radiance; practicing and verifying this radiance, they make a buddha, sit [as] a buddha, and verify a buddha.<sup>19</sup> Therefore, there is the saying, “*This light illumined a myriad eight thousand buddha lands in the eastern quarter*.”<sup>20</sup>

15 **dharma masters of letters** (*monji no hosshi* 文字の法師): i.e., teachers specializing in Buddhist texts.

16 **confused talk of Chan masters** (*zenji uron no setsu* 禪師胡亂の説): The term “Chan master” (J. *Zenji* 禪師) could refer either to “meditation masters” (as opposed to dharma masters) or to members of the Chan lineage.

17 **“only buddhas with buddhas”** (*yui butsu yo butsu* 唯佛與佛): A well-known expression from Kumārajīva’s translation of the *Lotus Sūtra*, often invoked in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

18 **It is the light of the buddha; it is the buddha of light** (*bukkō nari, kōbutsu nari* 佛光なり、光佛なり): Dōgen here simply reverses the two terms “light” (*kō* 光) and “buddha” (*butsu* 佛). He is likely just emphasizing the identification of “buddha” and “radiance,” but the “Buddha of Light” can also be used in reference to Amitābha, the buddha of infinite light (*Muryōkō butsu* 無量光佛).

19 **make a buddha, sit [as] a buddha, and verify a buddha** (*sabutsu shi, zabutsu shi, shōbutsu su* 作佛し、坐佛し、證佛す): Or “become a buddha, practice seated buddhahood, and verify buddhahood.” The first two phrases reflect the famous conversation on meditation, often quoted by Dōgen, between Nanyue Huairang 南嶽懷讓 (677-744) and Mazu Daoyi 馬祖道一 (e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:240c18ff). When Mazu says he is practicing seated meditation (*zazen* 坐禪) in order to “make a buddha” (*sabutsu* 作佛), Nanyue asks him, “Are you studying seated meditation or are you studying seated buddha (*zabutsu* 坐佛)?” See Supplementary Notes, s.v. “Nanyue polishes a tile.” Dōgen comments on this conversation at length in his “*Shōbōgenzō zazen shin*” 正法眼藏坐禪箴.

20 **“This light illumined a myriad eight thousand buddha lands in the eastern quarter”** (*shi kō shō tōhō manhassen butsudo* 此光照東方萬八千佛土): From the *Lotus Sūtra*, describing the light emitted from between the eyebrows of Buddha Śākyamuni (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:4c6). The English “myriad eight thousand” for “eighteen thousand” (*manhassen* 萬八千) seeks to accommodate Dōgen’s play with the number below.

## [15:6] {1:140}

これ話頭光なり。此光は佛光なり、照東方は東方照なり。東方は彼此の俗論にあらず、法界の中心なり、拳頭の中央なり。東方を罣礙すといへども、光明の八兩なり。此土に東方あり、他土に東方あり、東方に東方ある宗旨を參學すべし。萬八千といふは、萬は半拳頭なり、半即心なり。かならずしも十千にあらず、萬萬・百萬等にあらず。佛土といふは、眼睛裏なり。照東方のこつばを見聞して、一條白練去を東方へひきわたせらんがごとくに憶想參學するは、學道にあらず。盡十方界は東方のみなり、東方を盡十方界といふ。このゆえに、盡十方界あるなり。盡十方界と開演する話頭、すなはち萬八千佛土の聞聲するなり。

This is the light of a saying.<sup>21</sup> “This light” is “the light of the buddha”; “illuminated the eastern quarter” is the illumination of the eastern quarter.<sup>22</sup> “The eastern quarter” is not a secular discussion of this or that: it is the center of the dharma realm; it is the center of the fist.<sup>23</sup> Though it may restrict the eastern quarter, it is eight tael of radiance.<sup>24</sup> We should study the essential point that there is an eastern quarter in this land, there is an eastern quarter in that land, there is an eastern quarter in the eastern quarter. In “a myriad eight thousand,” a “myriad” is half a fist; it is half this mind itself.<sup>25</sup> It is not necessarily ten thousand, nor a myriad

21 **light of a saying** (*watō kō* 話頭光): I.e., the light of the Buddha's saying just cited. The term *watō* 話頭, translated here as “a saying,” occurs several times in this chapter but only rarely elsewhere in the *Shōbōgenzō*. Dōgen seems to use it simply for the “words” or “sayings” he is discussing.

22 **“illuminated the eastern quarter” is the illumination of the eastern quarter** (*shō tōhō wa tōhō shō nari* 照東方は東方照なり): I.e., the Buddha's saying that his light illuminated the buddha lands in the eastern direction is a reference to the luminosity of the eastern direction.

23 **secular discussion of this or that** (*hishi no zokuron* 彼此の俗論): Presumably referring to the ordinary understanding of spatial directions.

**center of the fist** (*kentō no chūō* 拳頭の中央): The “fist” appears often in Zen texts, and in Dōgen's writings, as a synecdoche for the true self or a true master; see Supplementary Notes, s.v. “Fist.”

24 **Though it may restrict the eastern quarter, it is eight tael of radiance** (*tōhō o keige su to iedomo, kōmyō no hachi ryō nari* 東方を罣礙すといへども、光明の八兩なり): The first clause should probably be understood, “while the term ‘eastern quarter’ may define the particular direction of the eastern quarter.” A tael (*ryō* 兩) is a Chinese unit of weight, varying throughout history, equal to 1/16th catty (*kin* 斤). It may here be short for “eight tael, half a catty” (*hachi ryō han kin* 八兩半斤), an expression used elsewhere by Dōgen as we might say “six of one, half dozen of the other” — hence, “it is the same radiance.”

25 **a myriad is half a fist; it is half this mind itself** (*man wa han kentō nari, han soku shin nari* 萬は半拳頭なり、半即心なり): The expression “this mind itself” (*soku shin* 即心) likely recalls the famous saying, “this mind itself is the buddha” (*soku shin ze butsu* 即心是佛); see Supplementary Notes. Both “fist” (*kentō* 拳頭) and “this mind itself” (*soku shin* 即心) are regularly used to express the true person; see Supplementary



myriads, nor a hundred myriads, and so on. The “buddha lands” are in the eye. Hearing the words “illuminated worlds in the eastern quarter,” to presume or to study that it is like stretching a single piece of white silk to the eastern quarter is not study of the way.<sup>26</sup> “All the worlds in the ten directions” is just “the eastern quarter”; “the eastern quarter” means “all the worlds in the ten directions.” Therefore, there are “all the worlds in the ten directions.” The saying that proclaims “all the worlds in the ten directions” is heard as “the myriad eight thousand buddha lands.”

\* \* \* \* \*

[15:7]

唐憲宗皇帝は、穆宗・宣宗兩皇帝の帝父なり・敬宗・文宗・武宗三皇帝の祖父なり。佛舍利を拜請して、入内供養のちなみ[に]、夜放光明あり。皇帝大悦し、早朝の群臣、みな賀表をたてまつるにいはく、陛下の聖徳・聖感なり。

Emperor Xianzong of the Tang was the imperial father of two emperors, Muzong and Xuanzong; he was the imperial grandfather of three emperors, Jingzong, Wenzong, and Wuzong.<sup>27</sup> Requesting *śarira* of the Buddha, he installed them in the palace and made offerings to them; at night, they emitted a radiance.<sup>28</sup> The Emperor was greatly pleased, and his ministers at morning court all presented congratulatory memorials saying, “It is a sacred response to your majesty’s sacred virtue.”

[15:8]

ときに一臣あり、韓愈文公なり、字は退之といふ。かつて佛祖の席末に參學しきたれり。文公ひとり賀表せず。憲宗皇帝宣問す、群臣みな賀表をたてまつる、卿なんぞ賀表せざる。文公奏對す、微臣かつて佛書をみるにいはく、佛光は青・黄・赤・白にあらず、いまのはこれ龍神衛護の光明なり。皇帝宣問す、いかにあらんかこれ佛光なる。文公無對なり。

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Notes, s.v. “Fist.” Here, then, the sense may be that, while “a myriad” may be only a part, it is a part of something that cannot be divided into parts.

26 **a single piece of white silk** (*ichijō hyakuren ko* 一條白練去): A fixed expression in Chan literature, understood as unblemished spiritual practice; best known as the last of “Shishuang’s seven tendencies” (*Sekisō shichi ko* 石霜七去) (see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:790b10-12). The translation makes no attempt to render the final predicate *qu* 去 (“depart”; here, perhaps something like “inclination”) in the Chinese phrase, which Dōgen has retained despite its oddity here.

27 **Xianzong** (Kenshū 憲宗): reigned 805-820; **Muzong** (Bokushū 穆宗): reigned 820–824; **Xuanzong** (Senshū 宣宗): reigned 846–859; **Jingzong** (Keishū 敬宗): reigned 824–826; **Wenzong** (Bunshū 文宗): reigned 826–840; **Wuzong** (Bushū 武宗): reigned 840–846.

28 **śarira of the Buddha** (*busshari* 佛舍利): i.e., relics of the buddha’s physical body, the imperial worship of which was an important feature of Buddhism in the capital during the reign of Emperor Xianzong 憲宗.

At that time, there was one minister, Han Yu, or Wen Gong, who was styled Tuizhi.<sup>29</sup> He had once studied at the back seats of the buddhas and ancestors. Wen Gong alone did not present a congratulatory memorial. Emperor Xianzong inquired of him, “The ministers have all presented congratulatory memorials. Why do you, sir, not present a congratulatory memorial?”

Wen Gong respectfully replied, “Your humble minister once read in a Buddhist book that the light of the buddha is not blue, yellow, red, or white. What happened just now was the radiance of the protection of the dragon spirits.”<sup>30</sup>

The Emperor inquired, “What is the light of the buddha?”

Wen Gong had no reply.

[15:9] {1:141}

いまこの文公、これ在家の士俗なりといへども、丈夫の志氣あり、回天轉地の才といひぬべし。かくのごとく參學せん、學道の初心なり。不如是學は、非道なり。たとひ講經して天華をふらすとも、いまだこの道理にいたらずば、いたづらの功夫なり。たとひ十聖三賢なりとも、文公と同口の長舌を保任せんとき、發心なり、修證なり。

This Wen Gong, though he may have been a householder layman, had a manly spirit, a talent to revolve the heavens and turn the earth.<sup>31</sup> To study as he did is the initial thought in the study of the way.<sup>32</sup> A study not

29 **Han Yu, or Wen Gong** (*Kan Yu Bun Kō* 韓愈文公): I.e., the important government official and scholar Han Yu 韓愈 (768-824), whose posthumous name was Wen Gong 文公 (“Duke Wen”), and whose public name (*ji* 字) was Tuizhi 退之. He famously wrote a memorial to the throne opposing the worship of a finger bone relic of the Buddha; the story told here seems to be a Buddhist response to that incident. Versions of it are recorded in several Chinese texts, as well as Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:214, case 173).

30 **Buddhist book** (*busho* 佛書): The reference is uncertain. Perhaps a variation on a description in the *Fanwang jing* 梵網經 (T.1484.24:1004b3-4) of the light emitted from the mouths of those reciting the monastic rule:

光光非青黃赤白黑。非色非心。非有非無。非因果法。

The brightness is not blue, yellow, red, white, or black, not form and not mind, not being and not nothing, not dharmas of cause and effect.

31 **householder layman** (*zaike no shizoku* 在家の士俗): The term *shizoku* 士俗 (“gentlemen and commoners”) may refer to the classes of society or to officials and the general public.

**talent to revolve the heavens and turn the earth** (*kaiten tenchi no sai* 回天轉地の才): A combination of two idioms used in reference to one of great power.

32 **initial thought in the study of the way** (*gakudō no shoshin* 學道の初心): “Initial thought” (*shoshin* 初心) refers to the bodhisattva’s initial aspiration for awakening (*hosshin* 發心; S. *bodhi-cittotpāda*) or the motivation to begin Buddhist practice. See Supplementary Notes, s.v. “Beginner’s mind.”

*like this* is not the way.<sup>33</sup> Even if by lecturing on the scriptures, we cause heavenly flowers to fall, if we have not yet reached this truth, it is effort in vain.<sup>34</sup> Even though they be the ten sages and three worthies, when they seek to maintain the long tongue in the same mouth as Wen Gong, this is bringing forth the mind, this is practice and verification.<sup>35</sup>

[15:10]

しかありといへども、韓文公なほ佛書を見聞せざるところあり。いはゆる佛光非青黄赤白等の道、いかにあるべしとか學しきたれる。卿もし青・黄・赤・白をみて佛光にあらずと參學するちからあらば、さらに佛光をみて青・黄・赤・白とすることなかれ。憲宗皇帝、もし佛祖ならんには、かくのごとくの宣問ありぬべし。

Though this may be so, there is something Han Wen Gong has not seen in Buddhist books. His saying, “*the light of the buddha is not blue, yellow, red, or white*” — has he studied what this is? If, sir, you have the power to study that, when you see blue, yellow, red, and white, it is not the light of the buddha, then, when you see the light of the buddha, do not take it as blue, yellow, red, and white. If Emperor Xianzong were a buddha or ancestor, he would have questioned him like this.

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33 **study not like this** (*funyo ze gaku* 不如是學): Or “not to study like this.” Dōgen here shifts to Chinese, using a phrase that recalls a passage in the eight-thousand line *Perfection of Wisdom Sūtra* (*Xiaopin bore boluomi jing* 小品般若波羅蜜經, T.227.8:567b24), in which the Buddha asks Subhūti if the bodhisattva destroys all marks (*xiang* 相); Subhūti replies,

世尊、是菩薩不如是學。

World-Honored One, this bodhisattva does not study like this.

34 **heavenly flowers** (*tenge* 天華): Reference to the trope in Buddhist literature that blossoms fall from the heavens onto those skilled in preaching the dharma.

35 **ten sages and three worthies** (*jisshō sanken* 十聖三賢): Also read *jisshō sangen*. Reference to the traditional path of the bodhisattva: the ten stages, or “grounds” (*chi* 地; S. *bhūmi*), of the “noble” (S. *ārya*) — i.e., those on the advanced levels of the path — and the three types of “worthy” (S. *bhadra*) — i.e., those on the level just preceding the *ārya*.

**when they seek to maintain the long tongue in the same mouth as Wen Gong** (*Bun Kō to dōku no chōzetsu o hōnin sen toki* 文公と同口の長舌を保任せんとき): i.e., when they try to speak like Wen Gong. The “long tongue” (*chōzetsu* 長舌) suggests eloquence and evokes the “long, broad tongue” (*kōchōzetsu* 廣長舌), one of the thirty-two marks of the buddha body.

**this is bringing forth the mind, this is practice and verification** (*hosshin nari, shushō nari* 發心なり、修證なり): i.e., generating the bodhisattva’s initial aspiration for buddhahood, his practice, and his realization.

[15:11]

しかあれば、明明の光明は百草なり。百草の光明、すでに根茎・枝葉、華果・光色、いまだ與奪あらず。五道の光明あり、六道の光明あり。這裏是什麼處在なればか、説光説明する。云何忽生山河大地なるべし。長沙道の盡十方界、是自己光明の道取を、審細に參學すべきなり。光明自己、盡十方界を參學すべきなり。

Hence, the perfectly clear radiance is the hundred grasses.<sup>36</sup> The radiance of the hundred grasses — its roots and stems, branches and leaves, flowers and fruits, light and colors are never given or taken away.<sup>37</sup> There is a radiance of the five paths; there a radiance of the six paths.<sup>38</sup> *Where are we here, that we talk of light and talk of bright?*<sup>39</sup> It should be, “*how does it suddenly give rise to the mountains, rivers, and the whole earth?*”<sup>40</sup> We should study in detail Changsha’s saying, “*All the worlds in the ten directions are the radiance of the self.*” We should study the radiant self is all the worlds in the ten directions.

[15:12]

生死去來は、光明の去來なり、超凡越聖は、光明の藍朱なり、作佛作祖は、光明の玄黄なり。修證はなきにあらず、光明の染汚なり。草木牆壁・皮肉骨髓、これ光明の赤白なり。煙霞水石・鳥道玄路、これ光明の廻環なり。自己の光明を見聞するは、値佛の證驗なり、見佛の證驗なり。盡十方界は是自己なり、是自己是盡十方界なり。廻避の餘地あるべからず。たとひ廻避の地ありとも、これ出身の活路なり。而今の觸體七尺、すなはち盡十方界の形なり、象なり。佛道に修證する盡十方界は、觸體形骸・皮肉骨髓なり。

**36 the perfectly clear radiance is the hundred grasses** (*meimei no kōmyō wa hyakusō nari* 明明の光明は百草なり): “The hundred grasses” (*hyakusō* 百草) is a standard expression for “all phenomena.” Playful allusion to a well-known Zen saying cited several times by Dōgen; see Supplementary Notes, s.v. “Perfectly clear, the tips of the hundred grasses.”

**37 never given or taken away** (*imada yodatsu arazu* いまだ與奪あらず): Perhaps, meaning that the concrete properties of the phenomenal world are inherent in the radiance.

**38 five paths** (*godō* 五道); **six paths** (*rokudō* 六道): The five or six realms of sentient beings in *saṃsāra*; See Supplementary Notes, s.v. “Six paths.”

**39 Where are we here?** (*shari ze jūmo sho zai* 這裏是什麼處在): Dōgen here shifts to Chinese, in a variant of the question famously put to Linji 臨濟 by the monk Puhua 普化 (dates unknown) (as seen, e.g., at *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:174, case 96):

這裏是什麼所在、説龜説細。

Where are we here, that we’re talking of crude and talking of fine?

**40 “how does it suddenly give rise to the mountains, rivers, and the whole earth?”** (*unga kotsu shō senga daichi* 云何忽生山河大地): A standard question in Zen literature, taken from the *Sūrangama-sūtra* (*Shoulengyan jing* 首楞嚴經; T.945:19.119c17), where the question concerns how the phenomenal world arises from the pure *tathāgata-garbha*.

Birth and death, coming and going, are the coming and going of the radiance; transcending the commoner and surpassing the sage are the indigo and vermilion of the radiance; becoming a buddha and becoming an ancestor are the black and yellow of the radiance.<sup>41</sup> “It’s not that it lacks practice and verification” is the “defilement” of the radiance.<sup>42</sup> Grasses and trees, fences and walls, skin, flesh, bones, and marrow — these are the red and white of the radiance.<sup>43</sup> Smoke and mist, water and stone, the path of the bird and the dark road — these are the circling of the radiance.<sup>44</sup> Perceiving the radiance of the self is evidence of meeting the buddha, is evidence of seeing the buddha. “All the worlds in the ten directions” are “this self”; “this self” is “all the worlds in the ten directions.”<sup>45</sup> There is no other place of escape; even if there were a place of escape, it would be the life-saving path for leaving the body.<sup>46</sup> The present skull and seven feet are the shape, are the image, of “all the worlds

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41 **transcending the commoner and surpassing the sage** (*chōbon osshō* 超凡越聖): i.e., going beyond the stages of the Buddhist spiritual path; a common expression in Zen literature.

42 **“It’s not that it lacks practice and verification” is the “defilement” of the radiance** (*shushō wa naki ni arazu, kōmyō no zenna nari* 修證はなきにあらず、光明の染汚なり): Dōgen here plays with one of his favorite passages from Chan literature, the conversation between the Sixth Ancestor, Huineng 慧能, and his follower Nanyue Huairang 南嶽懷讓 (see, e.g., *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 101). When Huineng asks whether “the thing that comes like this” is dependent on practice and verification, Huairang responds,

修證即不無、染汚即不得。

It’s not that it lacks practice and verification, but it can’t be defiled by them.

For the full dialogue, see Supplementary Notes, s.v. “What thing is it that comes like this?”

43 **skin, flesh, bones, and marrow** (*hi niku kotsu zui* 皮肉骨髓): An expression, occurring very often throughout the *Shōbōgenzō*, indicating the essence or truth or entirety of something or someone. From the famous story of Bodhidharma’s testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had gotten his skin, flesh, bones, and marrow. See Supplementary Notes.

44 **the path of the bird and the dark road** (*chōdō genro* 鳥道玄路): The first two of “Dongshan’s three roads” (*Tōzan sanro* 洞山三路) for teaching people; see Supplementary Notes, s.v. “Dongshan’s three roads.”

45 **“All the worlds in the ten directions” are “this self”** (*jin jippō kai wa ze jiko nari* 盡十方界は是自己なり): Dōgen here plays with Changsha’s words to create the new term “this self” (*ze jiko* 是自己) by reading the Chinese copula “are” (*ze* 是) as the pronoun “this.”

46 **the life-saving path for leaving the body** (*shusshin no katsuro* 出身の活路): The term *katsuro* 活路 has the sense “survival route” — i.e., the way out of a dangerous situation; the term *shusshin* 出身, while having the colloquial sense “advance one’s status,” is regularly used in Chan texts for “liberation.”

in the ten directions.”<sup>47</sup> “All the worlds in the ten directions” practiced and verified on the way of the buddhas are the skull and body, the skin, flesh, bones, and marrow.

\* \* \* \* \*

[15:13] {1:142}

雲門山大慈雲匡眞大師は、如來世尊より三十九世の兒孫なり。法を雪峰眞覺大師に嗣す。佛衆の晩進なりといへども、祖席の英雄なり。たれか雲門山に光明佛の未曾出世と道取せむ。

Great Master Daciyun Kuangzhen of Mount Yunmen was a thirty-ninth-generation descendant of the Tathāgata, the World-Honored One.<sup>48</sup> He succeeded to the dharma of Great Master Zhenjue of Xuefeng.<sup>49</sup> Although he may have been a latecomer to the buddha assembly, he was a hero of the ancestral seat.<sup>50</sup> Who could say that a radiant buddha never appeared in the world on Mount Yunmen?

[15:14]

あるとき、上堂示衆云、人人盡有光明在、看時不見暗昏昏、作麼生是諸人光明在。衆無對。自代云、僧堂・佛殿・廚庫・山門。

At one time, in a convocation, he addressed the assembly, saying, “People all have a radiance, but when they look for it, they can’t see it in the dark. What is this radiance that people have?”<sup>51</sup>

The assembly had no answer.

He himself, in their place, said, “The saṃgha hall, buddha hall, kitchen, and mountain gate.”<sup>52</sup>

47 **skull and seven feet** (*dokuro shichi shaku* 髑髏七尺): i.e., the human body. The term “seven feet” (*shichi shaku* 七尺) used for the human body is based on the ancient value of the Chinese “foot” (*chi* 尺).

48 **Great Master Daciyun Kuangzhen of Mount Yunmen** (*Unmonzan Daijiun Kyōshin daishi* 雲門山大慈雲匡眞大師): i.e., Yunmen Wenyan 雲門文偃 (864–949).

49 **Great Master Zhenjue of Xuefeng** (*Seppō Shinkaku Daishi* 雪峰眞覺大師): i.e., Xuefeng Yicun 雪峰義存 (822–908).

50 **latecomer to the buddha assembly** (*bussshu no banshin* 佛衆の晩進): i.e., a latter-day member of the saṃgha.

**hero of the ancestral seat** (*soseki no ei'yū* 祖席の英雄): An expression of high praise for a past master, appearing several times in Dōgen’s writings. The “ancestral seat” (*soseki* 祖席) is a common term for the Zen lineage.

51 **At one time** (*aru toki* あるとき): An incident recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:166, case 81), probably from the *Yuanwu yulu* 圓悟語錄 (T.1997.47:803a25–27).

52 **“saṃgha hall, buddha hall, kitchen, and mountain gate”** (*sōdō butsuden zuku sanmon* 僧堂・佛殿・廚庫・山門): Four common buildings of a Chan monastery. The

[15:15]

いま大師道の人人盡有光明在は、のちに出現すべしといはず、往世にありしといはず、傍觀の現成といはず。人人自有光明在と道取するを、あきらかに聞持すべきなり。百千の雲門をあつめて同參せしめ、一口同音に道取せしむるなり。人人盡有光明在は、雲門の自構にあらず、人人の光明みづから拈光爲道なり。人人盡有光明とは、渾人自是光明在なり。光明といふは、人人なり。光明を拈得して、依報・正報とせり。光明盡有人人在なるべし、光光自是人在なり、人人自有人人在なり、光光自有光光在なり、有有盡有有有在なり、盡盡有有盡盡在なり。

The Great Master's saying here that "*people all have a radiance*" does not say that it will appear later, does not say that it was in the past, does not say it occurs to an onlooker. We should clearly hear the saying that "*people naturally have a radiance*."<sup>53</sup> It is gathering a hundred thousand Yunmens and having them study together and say it in unison with a single voice. That "*people all have a radiance*" is not Yunmen's own construction: people's radiance itself takes up the light and forms the words.<sup>54</sup> "*People all have a radiance*" means *the whole person is naturally the radiance*.<sup>55</sup> "Radiance" means "people." They have taken up the radiance and made it their secondary recompense and primary recompense.<sup>56</sup> It should be "*the radiance all has the people*"; it is "*the lights naturally are the people*"; it is "*the people naturally have the people*";

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saṃgha hall is the building in which the registered monks normally meditate, eat, and sleep; the buddha hall houses the main icon; the mountain gate is the main entrance to a monastery, also called the "triple gate" (*sanmon* 三門), the homophonous term by which Dōgen will refer to it in his comments below. See Supplementary Notes, s.v. "Saṃgha hall, buddha hall, kitchen, and mountain gate."

53 "**people naturally have a radiance**" (*ninnin ji u kōmyō zai* 人人自有光明在): Dōgen has here added "naturally" (*ji* 自) to Xuefeng's statement, a version that does appear in other texts.

54 **Yunmen's own construction** (*Unmon no jikō* 雲門の自構): The term *jikō* 自構 is rather unusual; the element *kō* 構 is regularly used in the sense "to take something in," hence, "to grasp something"; the translation takes it as equivalent here to the homophonous *kō* 構 ("to build").

**takes up the light and forms the words** (*nen kō i dō* 拈光爲道): Or, more simply, "speaks of light."

55 **the whole person** (*konnin* 渾人): An unusual expression, not seen elsewhere in Dōgen's writing; the sense of 渾 here seems akin to its use in *konji* 渾自 ("whole self"), or the more common *konjin* 渾身 ("whole body"). Given the context, it is tempting to read it "people as a whole."

56 **secondary recompense and primary recompense** (*ehō shōhō* 依報・正報): Standard Buddhist terms for the two aspects of karmic consequences: respectively, the environment, or circumstances, into which one is born, and the psychophysical makeup of the person; see Supplementary Notes, s.v. "Secondary and primary recompense."

it is “*the lights naturally have the lights*”; it is “*the havings all have the havings*”; it is “*the alls have having the alls*.”<sup>57</sup>

[15:16] {1:143}

しかあればしるべし、人人盡有の光明は、現成の人人なり、光光盡有の人人なり。しばらく雲門にとふ、なんぢなにをよんでか人人とする、なにをよんでか光明とする。

This being so, we should realize that the radiance that “people all have” is the “people” actually appearing, is the “people” the lights “all have.”<sup>58</sup> Let us now ask Yunmen, “What do you mean by ‘people’? What do you mean by ‘radiance’?”

[15:17]

雲門みづからいはいく、作麼生是光明在。この問著は、疑殺話頭の光明なり。しかあれども、恁麼道著すれば、人人光光なり。

Yunmen himself says, “*What is this radiance?*”<sup>59</sup> This question is the radiance completely doubting a saying.<sup>60</sup> Nevertheless, when said like this, it is “people” and “lights.”<sup>61</sup>

57 **It should be “the radiance all has the people”** (*kōmyō jin u ninnin zai naru beshi* 光明盡有人人なるべし): From this point, Dōgen launches into a series of increasingly odd plays with the vocabulary of Yunmen’s saying, culminating in the almost unintelligible “all all have have all all” (*jinjin u u jinjin zai* 盡盡有有盡盡在).

**“the lights naturally are the people”** (*kōkō ji ze ninnin nari* 光光自是人人なるなり): “Lights” here renders *kōkō* 光光, a term normally meaning “formidable,” “imposing,” etc., but here merely the duplication of the first element in the compound *kōmyō* 光明 (“radiance”).

58 **“people” actually appearing** (*genjō no ninnin* 現成の人人); “people” the lights “all have” (*kōkō jin u no ninnin* 光光盡有の人人): Continuing the play with Yunmen’s words. The former phrase suggests “real people”; the latter represents a variation on the phrase above, “the radiance all has the people.”

59 **“What is this radiance?”** (*somosan ze kōmyō zai* 作麼生是光明在): Dōgen here merely repeats Yunmen’s question, though it is also possible to read this as a declarative sentence — i.e., “[the question] ‘what’ is this radiance.”

60 **radiance completely doubting a saying** (*gisatsu watō no kōmyō* 疑殺話頭の光明): Seemingly, a variation on the earlier “light of a saying” (*watō kō* 話頭光) (above, section 6): i.e., radiance in the form of questioning the meaning of the saying. The verb *gisatsu* 疑殺 carries the sense, “to question thoroughly,” with the element *satsu* 殺 serving as an intensive.

61 **Nevertheless, when said like this, it is “people” and “lights”** (*shika aredomo, inmo dōjaku sureba, ninnin kōkō nari* しかあれども、恁麼道著すれば、人人光光なり): Or, perhaps, “it is ‘the ‘lights’ of ‘people.’” A tentative translation of a sentence subject to diverse interpretation. Both the antecedent of “like this” (*inmo* 恁麼) and the grammar of the pattern *ninnin kōkō* 人人光光 (“people lights”) are unclear. One possible reading might be something like, “Although Yunmen’s question is the radiance of doubting a saying, asking this question is the light of every person.”



[15:18]

ときに衆無對。たとひ百千の道得ありとも、無對を拈じて道著するなり。これ佛祖正傳の正法眼藏涅槃妙心なり。

At that time, “*the assembly had no answer.*” Even if they had a hundred thousand sayings, they took up “no answer” to say them.<sup>62</sup> This is “the treasury of the true dharma eye, the wondrous mind of nirvāṇa” directly transmitted by the buddhas and ancestors.<sup>63</sup>

[15:19]

雲門自代云、僧堂・佛殿・廚庫・三門。いま道取する自代は、雲門に自代するなり、大衆自代するなり、光明に自代するなり、僧堂・佛殿・廚庫・三門に自代するなり。しかあれども、雲門なにをよむでか僧堂・佛殿・廚庫・三門とする。大衆および人人をよむで僧堂・佛殿・廚庫・三門とすべからず。いくばくの僧堂・佛殿・廚庫・三門かある。雲門なりとやせん、七佛なりとやせん、四七なりとやせん、二三なりとやせん、拳頭なりとやせん、鼻孔なりとやせん。いはくの僧堂・佛殿・廚庫・三門、たとひいづれの佛祖なりとも、人人をまぬかれざるものなり。このゆえに、人人にあらず。しかありしよりこのかた、有佛殿の無佛なるあり、無佛殿の無佛なるあり。有光佛あり、無光佛あり。無佛光あり、有佛光あり。

Yunmen “*himself, in their place, said, ‘The saṃgha hall, buddha hall, kitchen, and triple gate.’*” The “himself in their place” mentioned here is “himself in place” of Yunmen; it is “himself in place” of the great assembly; it is “himself in place” of “radiance”; it is “himself in place” of “the saṃgha hall, buddha hall, kitchen, and triple gate.” Still, what did Yunmen call “the saṃgha hall, buddha hall, kitchen, and triple gate”? He should not call the great assembly or “people” “the saṃgha hall, buddha hall, kitchen, and triple gate.”<sup>64</sup> How many saṃgha halls, buddha halls, kitchens, and triple gates are there? Shall we say they are Yunmen? Say they are the seven buddhas? Say they are four sevens? Say they are

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62 they took up “no answer” to say them (*mutai o nenjite dōjaku suru nari* 無對を拈じて道著するなり): i.e., they spoke with no answer.

63 “the treasury of the true dharma eye, the wondrous mind of nirvāṇa” (*shōbō-genzō nehan myōshin* 正法眼藏涅槃妙心): Reference to the words of Buddha Śākyamuni describing what he was silently transmitting on Vulture Peak to the First Ancestor, Mahākāśyapa; the essence of the Buddhist teaching, transmitted through the lineage of the buddhas and ancestors; see Supplementary Notes, s.v. “Treasury of the true dharma eye.”

64 He should not call the great assembly or “people” “the saṃgha hall, the buddha hall, the kitchen, the triple gate” (*daishu oyobi ninnin o yomude sōdō butsuden zuku sanmon to su bekarazu* 大衆および人人をよむで僧堂・佛殿・廚庫・三門とすべからず): The grammatical subject is unstated and might be taken as “we” or the impersonal “one.” The “great assembly” (*daishu* 大衆) refers to the congregation of monastics; here, likely the assembly being addressed by Yunmen. “People” (*ninnin* 人人) are the people said to have a radiance.

two threes?<sup>65</sup> Say they are a fist? Say they are a nose?<sup>66</sup> The “saṃgha hall, buddha hall, kitchen, and triple gate” here, whichever buddhas and ancestors they are, do not avoid “people.” Therefore, they are not “people.”<sup>67</sup> Ever since this was so, there are cases in which there are buddha halls that have no buddha, cases in which there are no buddha halls that have no buddha; there are buddhas that have light, buddhas that have no light, light that has no buddhas, light that has buddhas.<sup>68</sup>

**65 seven buddhas** (*shichi butsu* 七佛); four sevens (*shi shichi* 四七); two threes (*ni san* 二三): Reference to the Zen lineage. “Seven buddhas” refers to the series of seven ancient buddhas culminating in Buddha Śākyamuni (see Supplementary Notes, s.v. “Seven buddhas”). “Four sevens” refers to the twenty-eight Indian ancestors, from Mahākāśyapa to Bodhidharma; “two threes” refers to the first six ancestors in China, from Bodhidharma to Huineng 慧能.

**66 Say they are a fist? Say they are a nose?** (*kentō nari to ya sen, bikū nari to ya sen* 拳頭なりとやせん、鼻孔なりとやせん): Like the “fist,” introduced above (Note 25), the “nose” is regularly used as synecdoche for the person, especially for Zen teachers and students. See Supplementary Notes, s.v. “Fist,” “Nose.”

**67 do not avoid “people.” Therefore, they are not “people.”** (*ninnin o manukarezaru mono nari. kono yue ni, ninnin ni arazu* 人人をまぬかれざるものなり。このゆえに、人人にあらず): Perhaps meaning that, since they are identified with the “people” who have (or are) the “radiance,” they are not merely people.

**68 there are cases in which there are buddha halls that have no buddha** (*u butsuden no mu butsu* 有佛殿の無佛): A tentative translation of a sentence, each of whose clauses might be parsed differently. Dōgen is playing with the verb “to have” (*u* 有), from Yunmen’s phrase, “people all have a radiance,” and its opposite, “to lack” (*mu* 無) — play complicated by the fact that the two verbs also mean, respectively, “to exist” and “not to exist.”

It is sometimes suggested that the sentence reflects an exchange between Guling Shenzan 古靈神贊 (fl. ninth c.) and his ordination teacher recorded in the *Jingde chuandeng lu* 景德傳燈錄; the version of the exchange appearing at T.2076.51:268a12-15 does not seem particularly relevant:

一日因澡身、命師去垢。師乃拊背曰、好所佛殿而佛不聖。其師迴首視之。師曰、佛雖不聖且能放光。

One day, when [his teacher] was bathing, he ordered the Master [Shenzan 神贊] to wash him. The Master rubbed his back and said, “A nice buddha hall, but the buddha isn’t sacred.”

His teacher turned his head to look at him. The Master said, “The buddha may not be sacred, but it still emits a light.”

The influential nineteenth-century *Shōbōgenzō shōten zokuchō* 正法眼藏涉典續貂 (SCZ.5:317) records a variant version, closer to our text here, that may or may not have been known to Dōgen:

師乃撫背曰、好箇佛殿無佛。師回首視之。師曰、雖無佛且能放光。

The Master rubbed his back and said, “A nice buddha hall with no buddha.”

His teacher turned his head to look at him. The Master said, “There may be no buddha, but it still emits a light.”

\* \* \* \* \*

[15:20] {1:144}

雪峰山眞覺大師、示衆云、僧堂前、與諸人相見了也。

*Great Master Zhenjue of Mount Xuefeng addressed the assembly, saying, “I met everyone in front of the saṃgha hall.”*<sup>69</sup>

[15:21]

これすなはち、雪峰の通身是眼睛時なり、雪峰の雪峰を覷見する時節なり、僧堂の僧堂と相見するなり。

This is the time when Xuefeng’s “body throughout is eyes”; it is the occasion when Xuefeng looks at Xuefeng; it is the saṃgha hall meeting the saṃgha hall.<sup>70</sup>

[15:22]

保福舉問鵝湖、僧堂前且置、什麼處望州亭・烏石嶺相見。鵝湖驟步歸方丈。保福便入僧堂。

*Raising this, Baofu asked Ehu, “Setting aside ‘in front of the saṃgha hall,’ where were the meetings at Wangzhou Pavilion and Wushi Ridge?”*<sup>71</sup>

69 **Great Master Zhenjue of Mount Xuefeng** (*Seppōzan Shinkaku daishi* 雪峰山眞覺大師): See above, Note 49. This saying can be found in the *Yuanwu yulu* 圓悟語錄 (T.1997.47:802c28-29) and elsewhere. For the version recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏, see below, Note 71.

“**I met everyone**” (*yo shonin shōken ryō ya* 與諸人相見了也): Can be understood as “I met all of you.”

70 **the time when Xuefeng’s “body throughout is eyes”** (*Seppō no tsūshin ze ganzei ji* 雪峰の通身是眼睛時): The expression *tsūshin* 通身, translated here “body throughout,” occurs regularly in Dōgen’s writings, typically, as no doubt here, alluding to the saying of Daowu Yuanzhi 道吾圓智 (769-835) regarding the thousand-armed, thousand-eyed Bodhisattva Avalokiteśvara (*senju sengen Kannon* 千手千眼觀音) that “his body throughout is hands and eyes” (*tsūshin ze shu gen* 通身是手眼). See Supplementary Notes, s.v. “His body throughout is hands and eyes.”

71 **Raising this, Baofu asked Ehu** (*Hofuku kō mon Gako* 保福舉問鵝湖): I.e., Baofu Congzhan 保福從展 (d. 928) and Ehu Zhifu 鵝湖智孚 (dates unknown), two followers of Xuefeng. The anecdote comes from the passage in which Xuefeng said he had met everyone in front of the monks’ hall. Here is the version in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:272, case 290):

雪峰示衆云、望州亭與諸人相見了也、烏石嶺與諸人相見了也、僧堂前與諸人相見了也。後保福舉問鵝湖、僧堂前且置。什麼處是望州亭・烏石嶺相見。鵝湖驟步歸方丈。保福便入僧堂。

Xuefeng addressed the assembly, saying, “I met everyone in front of the saṃgha hall. I met everyone at Wangzhou Pavilion. I met everyone at Wushi Ridge.”

Later, raising this, Baofu asked Ehu, “Setting aside ‘in front of the saṃgha hall,’ where were the meetings at Wangzhou Pavilion and Wushi Ridge?”

*Ehu ran back to the abbot's quarters. Baofu then entered the saṃgha hall.*

[15:23]

いま歸方丈・入僧堂、これ話頭出身なり、相見底の道理なり、相見了也僧堂なり。

This “back to the abbot's quarters” and “entered the saṃgha hall” — these are leaving the body of the statement; they are the principle of “meeting”; *they are the saṃgha hall “met.”*<sup>72</sup>

\* \* \* \* \*

[15:24]

地藏院眞應大師云、典座入庫堂。

*Great Master Zhenying of Dicang Cloister said, “The cook enters the kitchen.”*<sup>73</sup>

[15:25]

この話頭は、七佛已前事なり。

This statement is something prior to the seven buddhas.<sup>74</sup>

正法眼藏光明第十五

Treasury of the True Dharma Eye

Radiance

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Ehu ran back to the abbot's quarters. Baofu then entered the saṃgha hall.

“**Wangzhou Pavilion and Wushi Ridge**” (*Bōshū tei Useki rei* 望州亭烏石嶺): The former is a scenic spot at Xuefeng; the latter, probably the mountain of that name in Fujian.

72 **leaving the body of the statement** (*watō shusshin* 話頭出身): A tentative translation of an unusual phrase that might mean that the statement itself “leaves the body,” or that one “leaves the body” from the statement.

**the principle of “meeting”** (*shōken tei no dōri* 相見底の道理); the saṃgha hall “met” (*shōken ryō ya sōdō* 相見了也僧堂): Dōgen is playing here with Xuefeng's “I met everyone in front of the saṃgha hall.” The latter phrase could be interpreted variously: “the saṃgha hall where he met”; “the saṃgha that was met”; “the saṃgha that itself met.”

73 **Great Master Zhenying of Dicang Cloister** (*Jizō in Shin'ō daishi* 地藏院眞應大師): I.e., Luohan Guichen 羅漢桂琛 (867–928); “Great Master Zhenying” is a posthumous title. The saying is found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:400a18.

74 **something prior to the seven buddhas** (*shichi butsu izen ji* 七佛已前事): A fixed idiom for that which precedes even the seven buddhas of the past (for which, see above, Note 65.)

[Ryūmonji MS:]

仁治三年壬寅夏六月二日夜、三更四點、示衆于觀音導利興聖寶林寺

*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery;  
fourth strike of the third watch [approximately 1:30 a.m.], night of the  
second day, sixth month, summer of the senior water year of the tiger,  
the third year of Ninji [1 July 1242]*

于時梅雨霖霖、簷頭滴滴、作麼生是光明在、大家未免雲門道覷破

*At the time,  
The plum rains rain on,  
Drip dripping from the eaves.  
What is this radiance?*

*Gentlemen:  
We can't help but be seen through by Yunmen's words.<sup>75</sup>*

[Tōunji MS:]

寬元甲辰臘月中三日、在越州大佛寺之侍司書寫之。懷奘

*Copied at the acolyte's office of Daibutsu Monastery, Esshū; third day,  
month of offerings, senior wood year of the dragon, Kangen  
[14 January 1244]. Ejō*

于岬永正七年庚午六月廿一日、於阿陽桂林精舍丈室中用兼。七十三歲寫焉

*Copied in the abbot's quarters of Keirin Vihāra, Ayō; twenty-first day,  
sixth month, senior metal year of the horse, the seventh year of Eishō  
[26 July 1510]. Yōken, in his seventy-third year<sup>76</sup>*

75 The Tōunji 洞雲寺 MS shares an identical colophon.

76 **Ayō** 阿陽: I.e., Awa 阿波, present-day Tokushima Prefecture.

**Yōken** 用兼: I.e., Kinkō Yōken 金岡用兼 (1437–1513?).

TREASURY OF THE TRUE DHARMA EYE  
NUMBER 16A

Sustained Practice  
Part 1

*Gyōji*

行持

## Sustained Practice

### *Gyōji*

#### Part 1

### INTRODUCTION

This work, easily the longest in the *Shōbōgenzō*, consists of two parts. In the seventy-five chapter *Shōbōgenzō*, they are numbered as chapter 16, Parts 1 (*jō* 上) and 2 (*ge* 下); in the sixty-chapter *Shōbōgenzō*, they are treated as two separate chapters, numbers 16 and 17. The ninety-five-chapter Honzan edition accords with the seventy-five-chapter compilation in treating the two parts as a single chapter, numbered 30. At the end of Part 2, both the sixty- and seventy-five-chapter manuscripts bear a colophon by Dōgen placing the composition in May of 1242, at Kōshōji, with a second colophon in the sixty-chapter witnesses by Dōgen's disciple Ejō recording the latter's copying of the work in early 1243. These notices are presumed to refer to both parts of the work.

The title term, *gyōji* 行持, which in other contexts, might better be rendered “to observe” or “to uphold” (as in “uphold” the Buddhist precepts), is translated here in keeping with the common interpretation of Dōgen's use in the sense “spiritual practice that is constant (or endures or is continuously maintained).” As this title suggests, then, our text is devoted to accounts of the spiritual practice of its author's predecessors. Part 1 opens with a panegyric on “sustained practice” — what Dōgen describes as “the way circling round without being cut off — aspiration for buddhahood, practice, bodhi, and nirvāṇa, without the slightest interval.” This is not, he goes on to say, simply the individual's intentional practice: it is the sustained practice of the buddhas and ancestors manifested in us and, indeed, in the sun, moon, and stars. He then proceeds to recount edifying examples of such practice by some two dozen figures, including Buddha Śākyamuni and two of the early ancestors in India, as well as the example of Chinese emperors.

## 正法眼藏第十六

# Treasury of the True Dharma Eye

## Number 16

### 行持 上

## Sustained Practice

### Part 1

[16A:1] {1:145}

佛祖の大道、かならず無上の行持あり、道環して斷絶せず、發心・修行・菩提・涅槃、しばらくの間隙あらず、行持道環なり。このゆえに、みづからの強爲にあらず、他の強爲にあらず、不曾染汚の行持なり。この行持の功德、われを保任し、他を保任す。その宗旨は、わが行持、すなはち十方の匝地漫天、みなその功德をかうぶる。他もしらず、われもしらずといへども、しかあるなり。このゆえに、諸佛諸祖の行持によりて、われらが行持見成し、われらが大道通達するなり。われらが行持によりて、諸佛の行持見成し、諸佛の大道通達するなり。われらが行持によりて、この道環の功德あり。これによりて、佛佛祖祖、佛住し、佛非し、佛心し、佛成して、斷絶せざるなり。この行持によりて日月星辰あり、行持によりて大地虚空あり、行持によりて依正身心あり、行持によりて四大五蘊あり。行持、これ世人の愛處にあらずれども、諸人の實歸なるべし。過去・現在・未來の諸佛の行持によりて、過去・現在・未來の諸佛は現成するなり。その行持の功德、ときにかくれず、かるがゆえに發心・修行す。その功德、ときにあらはれず、かるがゆえに見聞・覺知せず。あらはれざれども、かくれずと參學すべし、隱顯・存没に染汚せられざるがゆえに。われを見成する行持、いまの當隱に、これいかなる緣起の諸法ありて行持すると不會なるは、行持の會取、さらに新條の特地にあらざるによりてなり。緣起は行持なり、行持は緣起せざるがゆえにと、功夫參學を審細にすべし。かの行持を見成する行持は、すなはちこれわれらがいまの行持なり。行持のいまは、自己の本有・元住にあらず。行持のいまは、自己に去來・出入するにあらず。いまといふ道は、行持よりさきにあるにはあらず、行持現成するをいまといふ。

In the great way of the buddhas and ancestors, there is always unsurpassed sustained practice: the way circling round without being cut off — bringing forth the mind [of bodhi], practice, bodhi, and nirvāṇa, without the slightest interval — sustained practice is the way circling round.<sup>1</sup> Therefore, it is not something we force ourselves to do or that others

1 **sustained practice** (*gyōji* 行持): A term appearing often in Dōgen's writing. While in other contexts, it might better be rendered "observance" (as in "to observe" the Buddhist precepts), the translation here reflects the common interpretation of Dōgen's use as "practice that is constant or enduring."



force us to do: it is sustained practice that has never defiled.<sup>2</sup> The merit of this sustained practice maintains the self and maintains the other.<sup>3</sup> The essential point here is that, in our practice, around the earth and throughout the heavens in the ten directions, everything receives its merit.<sup>4</sup> Although the other may not be aware of it, and we may not be aware of it, it is so.

Therefore, owing to the sustained practice of the buddhas and ancestors, our sustained practice is manifested, and our great way penetrates everywhere; owing to our sustained practice, the sustained practice of the buddhas is manifested, and the great way of the buddhas penetrates everywhere. Owing to our sustained practice, there is this virtue of the way circling round; owing to this, buddha after buddha and ancestor after ancestor do buddha-abiding, do buddha-denying, do buddha-minding, do buddha-attaining, and are not cut off.<sup>5</sup> Owing to this sustained practice, there are the sun, moon, and stars; owing to sustained practice, there are the whole earth and empty space; owing to sustained practice, there are secondary and primary recompense, body and mind; owing to sustained practice, there are the four elements and five aggregates.<sup>6</sup>

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**the way circling round** (*dōkan* 道環): An unusual expression occurring several times in the *Shōbōgenzō*.

**bringing forth the mind [of bodhi], practice, bodhi, and nirvāṇa** (*hosshin shugyō bodai nehan* 發心修行菩提涅槃): A standard set of terms summarizing the spiritual path of the bodhisattva, from the initial aspiration for bodhi through final nirvāṇa; see Supplementary Notes, s.v. “Bring forth the mind.”

**2 sustained practice that has never defiled** (*fuzō zenna no gyōji* 不曾染汚の行持): Likely reflecting the remark of Nanyue Huairang 南嶽懷讓 (677-744), recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and alluded to throughout the *Shōbōgenzō*, to the effect that he is “not defiled” (*fuzenna* 不染汚) by Buddhist practice and verification; see Supplementary Notes, s.v. “Not defiled.”

**3 maintains the self and maintains the other** (*ware o hōnin shi, ta o hōnin su* われを保任し、他を保任す): Although this might be taken as a reference simply to “oneself and others,” the context suggests a more metaphysical sense: “the self and the world.”

**4 around the earth and throughout the heavens** (*sōchi manten* 匝地漫天): A fixed expression for “everywhere”; common in Chinese texts but not used elsewhere in the *Shōbōgenzō*.

**5 do buddha-abiding, do buddha-denying, do buddha-minding, do buddha-attaining** (*butsujū shi, buppi shi, busshin shi, butsujō shite* 佛住し、佛非し、佛心し、佛成して): An awkward attempt to render an odd string of four compound terms, each beginning with “buddha,” used as verbs.

**6 secondary and primary recompense** (*eshō* 依正): A standard Buddhist term for the results of past karma reflected respectively in the circumstances into which one is born and the mental and physical makeup of the person; see Supplementary Notes, s.v. “Secondary and primary recompense.”

Although sustained practice is not what the worldly love, it should be people's real refuge.<sup>7</sup> Owing to the sustained practice of the buddhas of past, present, and future, the buddhas of past, present, and future appear. The merit of that sustained practice at times is not hidden; hence, we bring forth the mind and engage in the practice; at times, that merit is not apparent; hence we do not see, hear, perceive, or know it. Although it is not apparent, we should study it as not hidden; for it is not defiled by “hidden” or “apparent,” “existing” or “vanishing.” The sustained practice that manifests the self — that we do not understand, in its present hiddenness, from what conditioned dharmas the sustained practice occurs is due to the fact that the understanding of sustained practice is not some further new special state.<sup>8</sup> We should make concentrated effort and study in detail that conditioned arising is sustained practice, for sustained practice does not arise from conditions.<sup>9</sup> The sustained practice that manifests that sustained practice — this is precisely our present sustained practice. The present of sustained practice is not the original being or primal abode of the self; the present of sustained practice does not come to and go from, enter or exit, the self. It is not that the word “the present” exists prior to sustained practice: the manifestation of sustained practice is called “the present.”

[16A:2] {1:146}

しかあればすなはち、一日の行持、これ諸佛の種子なり、諸佛の行持なり。この行持に諸佛見成せられ、行持せらるるを、行持せざるは、諸佛をいとひ、諸佛を供養せず、行持をいとひ、諸佛と同生同死せず、同學同參せざるなり。いまの華開・葉落、これ行持の見成なり。磨鏡・破鏡、それ行持にあらざるなし。このゆえに、行持をさしおかんと擬するは、行持を

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**four elements and five aggregates** (*shidai goun* 四大五蘊): i.e., the four primary forms of matter (S. *mahābhūta*) — earth, water, fire, and wind, of which the physical world is composed; and the five “heaps” (S. *skandha*) — form, sensation, perception, formations, and consciousness — into which the psychophysical organism can be analyzed. see Supplementary Notes, s.v. “Four elements and five aggregates.”

**7 Although sustained practice is not what the worldly love** (*gyōji kore sejin no aisho ni arazaredomo* 行持これ世人の愛處にあらざれども): Perhaps recalling a line, alluded to elsewhere in the *Shōbōgenzō*, from the poem *Caoan ge* 草庵歌, by Shitou Xiqian 石頭希遷 (700-790): “What the worldly love, I don’t love” (*sejin aisho ga fu ai* 世人愛處我不愛). See Supplementary Notes, s.v. “Reverend Shitou’s Song of the Thatched Hut.”

**8 The sustained practice that manifests the self** (*ware o genjō suru gyōji* われを見成する行持): A convoluted sentence perhaps to be understood, “we do not understand what occurs to bring about the sustained practice that manifests the self, because the practice and our understanding of it are not separate from each other.”

**9 conditioned arising is sustained practice, for sustained practice does not arise from conditions** (*engi wa gyōji nari, gyōji wa engi sezarū ga yue ni* 緣起は行持なり、行持は緣起せざるがゆえに): i.e., sustained practice is not conditioned; rather, conditioned phenomena arise from the practice.

のがれんとする邪心をかくさんがために、行持をさしおくも行持なるによりて、行持におもむかんとするは、なほこれ行持をこころざすにたれども、眞父の家郷に寶財をなげすて、さらに他國踰跼の窮子となる。踰跼のときの風水、たとひ身命を喪失せしめずといふとも、眞父の寶財なげすべきにあらず、眞父の法財なほ失誤するなり。このゆえに、行持はしばらくも懈倦なき法なり。

This being the case, a single day's sustained practice is the seed of the buddhas, is the sustained practice of the buddhas. The buddhas are manifested and continuously practiced by this continuous practice; not continuously to practice it is to hate the buddhas, is not to make offerings to the buddhas, is to hate sustained practice, is not to be born together and die together, not to study together and practice together, with the buddhas. The present blooming of flowers and falling of leaves — these are manifestations of sustained practice; polishing the mirror and breaking the mirror — they are nothing but sustained practice.<sup>10</sup> Therefore, for those who think to set aside sustained practice, to think of setting aside sustained practice in order to hide the wrong thought of escaping sustained practice is also sustained practice; hence, to try to move toward sustained practice, while it may seem to be aiming for sustained practice, is to become the impoverished son who, throwing away the wealth of the household of his true father, wanders aimlessly through other lands.<sup>11</sup> While it may be that the winds and waters during our wanderings do not cause loss of life, we should not throw away the wealth of our true father; it is to lose the dharma wealth of our true father.<sup>12</sup> Therefore, sustained practice is a dharma not to be neglected even for a moment.

\* \* \* \* \*

**10 polishing the mirror and breaking the mirror** (*makyō hakyō* 磨鏡・破鏡): Whether Dōgen had specific sources in mind here is unclear. The metaphor of spiritual practice as “polishing the mirror” (*makyō* 磨鏡) of the mind is not uncommon in Buddhist literature; in Zen lore, it is perhaps best known as the theme of the famous poetry contest to choose the Sixth Ancestor, in which Huineng questions the practice of polishing a mirror on which there is no dust. See Supplementary Notes, s.v. “Bright mirror.” “Breaking the mirror” (*hakyō* 破鏡) as an act of abandoning one's presuppositions can be found in the popular expression “break the mirror and I'll meet you” (*taha kyō rai yo ni shōken* 打破鏡來與爾相見).

**11 those who think to set aside sustained practice** (*gyōji o sashiokan to gi suru wa* 行持をさしおかんと擬するは): The logic of this complicated sentence would seem to be that, since we are engaged in sustained practice even when we try to escape it, to try intentionally to produce it is to go astray from it.

**impoverished son** (*gūji* 窮子): Reference to the famous parable in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:16b25ff) of the man who wanders as a beggar, unaware that he is the son of a rich man.

**12 winds and waters during our wanderings** (*reihei no toki no fūsui* 踰跼のときの風水): The sentence could also be read as referring to the wanderings of the son in the *Lotus Sūtra* story.

## [16A:3] {1:147}

慈父大師釋迦牟尼佛、十九歳の佛壽より、深山に行持して、三十歳の佛壽にいたりて、大地有情同時成道の行持あり。八旬の佛壽にいたるまで、なほ山林に行持し、精藍に行持す。王宮にかへらず、國利を領せず。布僧伽梨を衣持し、在世に一經するに、互換せず。一盂、在世に互換せず、一時一日も獨處することなし。人天の閑供養を辭せず、外道の訕謗を忍辱す。おほよそ一化は行持なり。淨衣乞食の佛儀、しかしながら行持にあらずといふことなし。

The compassionate father, the Great Master, Buddha Śākyamuni, after a buddha's lifespan of nineteen years, engaged in sustained practice in the deep mountains; and, upon reaching a buddha's lifespan of thirty years, he had the sustained practice of "*attaining the way simultaneously with the whole earth and sentient beings*."<sup>13</sup> Until he reached a buddha's lifespan of eight decades, he engaged in sustained practice in the mountains and forests, or engaged in sustained practice in gardens and parks.<sup>14</sup> He never returned to his palace and never availed himself of the privileges afforded by his country. He used as his robe a hemp *saṃghāṭī* and never exchanged it throughout his entire stay in this world; his one bowl, he never exchanged during his stay in this world; he never lived

13 **after a buddha's lifespan of nineteen years** (*jūkyū sai no butsuju yori* 十九歳の佛壽より); **reaching a buddha's lifespan of thirty years** (*sanjissai no butsuju ni itarite* 三十歳の佛壽にいたりて): This somewhat odd way of expressing the Buddha's age plays on usage in scriptural discussions of the length of a buddha's life. The tradition that Gautama left home at age nineteen and achieved awakening at age thirty is found in the *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:205b12-24; the more common version of the Buddha's life has him leaving his father's palace at age twenty-nine and awakening under the bodhi tree at age thirty-five. In his "Shōbōgenzō sansui kyō" 正法眼藏山水經 as well, Dōgen gives the Buddha's period of training as twelve years, rather than the usual six.

**"attaining the way simultaneously with the whole earth and sentient beings"** (*dai-chi ujō dōji jōdō* 大地有情同時成道): A reference to the Buddha's awakening under the bodhi tree. The expression, which appears in several of Dōgen's texts, is from a line that he cites in his "Shōbōgenzō hotsu bodai shin" 正法眼藏發菩提心 (DZZ.2:164; also quoted at *Eihei kōroku* 永平廣錄, DZZ.3:28, no. 37):

釋迦牟尼佛言、明星出現時、我與大地有情、同時成道。

Buddha Śākyamuni said, "When the dawn star appeared, I, together with the whole earth and sentient beings, simultaneously attained the way."

Although the passage appears in Chan texts from this period (see, e.g. *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄, ZZ.136:36b17-18), it has not been located in any extant sūtra. The translation here follows the usual reading of *daichi ujō* 大地有情 as a compound subject; the phrase could also be read, "sentient beings of the whole earth."

14 **mountains and forests** (*sanrin* 山林); **gardens and parks** (*shōran* 精藍): Presumably, indicating the locations, respectively, of Gautama's practice before and after he became a buddha. *Shōran* 精藍 (elsewhere translated "monastic complex") is an abbreviation of *shōja garan* 精舍伽藍, used to render S. *ārama*, *vihara*, etc.

in solitude for a single day or a single hour.<sup>15</sup> He did not refuse the idle offerings of humans and devas; he endured the calumny of followers of the other paths.<sup>16</sup> In sum, his entire ministry was sustained practice. The Buddha's deportment in regard to the pure robes and the begging of food was in every case nothing but sustained practice.

\* \* \* \* \*

[16A:4]

第八祖摩訶迦葉尊者は、釋尊の嫡嗣なり。生前もはら十二頭陀を行持して、さらにおこたらず。十二頭陀といふは、

The Eighth Ancestor, Venerable Mahākāśyapa, was the legitimate heir of Śākya, the Honored One.<sup>17</sup> During his lifetime, he devoted himself wholly to the sustained practice of the twelve *dhūta*, never neglecting them.<sup>18</sup> The twelve *dhūta* are:

[16A:5]

一者不受人請、日行乞食。亦不受比丘僧一飯食分錢財。二者止宿山上、不宿人舍・郡縣・聚落。三者不得從人乞衣被。人與衣被亦不受。但取丘塚間死人所棄衣、補治衣之。四者止宿野田中樹下。五者一日一食。一名僧迦僧泥。六者晝夜不臥、但坐睡・經行。一名僧泥沙者僵。七者有三領衣、無有餘衣。亦不臥被中。八者在塚間、不在佛寺中、亦不在人間。目視死骸骨、坐禪求道。九者但欲獨處、不欲見人、亦不欲與人共臥。十者先食果蓏、却食飯。食已不得復食果蓏。十一者但欲露臥、不在樹下・屋宿。十二者不食肉、亦不食醃醢。麻油不塗身。

**15 He used as his robe a hemp *saṃghāṭī*** (*fu sōgyari o eji shi* 布僧伽梨を衣持し): The *saṃghāṭī* is the most formal of the traditional three robes (*kesa* 袈裟; S. *kāśāya*) of the monk, sewn in nine to twenty-five pieces. The term *fu* 布 can refer to hemp, linen, cotton, or other fabrics made from plant fiber (as opposed to silk or wool). See Supplementary Notes, s.v. "Robe of the Tathāgata."

**he never lived in solitude** (*dokusho suru koto nashi* 獨處することなし): I.e., he never had a place of his own.

**16 He did not refuse the idle offerings of humans and devas** (*ninten no kan kuyō o ji sezu* 人天の閑供養を辭せず): The term *kan kuyō* 閑供養 is generally understood to be "unnecessary offerings" — i.e., offerings not needed by the recipient but, of course, bringing merit to the donor.

**17 Eighth Ancestor, Venerable Mahākāśyapa** (*daihasso Makakashō sonja* 第八祖摩訶迦葉尊者): An unusual designation for Mahākāśyapa, traditionally treated as the first ancestor of the Zen lineage. The standard set of seven ancient buddhas ending with Buddha Śākyamuni is here treated as the first seven ancestors of Zen, thus making Śākyamuni's disciple Mahākāśyapa the eighth. See Supplementary Notes, s.v. "Seven buddhas."

**18 twelve *dhūta*** (*jūni zuda* 十二頭陀): A set of ascetic practices mentioned throughout Buddhist literature; the number is sometimes given as thirteen, and the members of the set vary somewhat with the source. The definitions of the twelve *dhūta* that follow in the next section are taken from the *Da biqiu sanqian weiyi* 大比丘三千威儀 (T.1470.24:919b6-18). Mahākāśyapa was described by the Buddha as the best of his disciples in the practice of the *dhūta*.

1. Without accepting invitations from people, to make the daily rounds begging for food; also, not to accept money for a meal of the *bhikṣu saṃgha*.
2. To lodge in the mountains, not to lodge in people's residence, region, district, or village.
3. Not to beg clothing from people, also not to accept clothing from people; to obtain and mend the clothing of the dead discarded in the cemetery.
4. To lodge under a tree in a field or paddy.
5. To take one meal a day; this is termed *sengjiasengni*.<sup>19</sup>
6. Not to recline day or night, only to sleep while seated and to walk; this is termed *sengnishazheyu*.<sup>20</sup>
7. To possess three robes, not to possess other robes; also, not to sleep under a quilt.
8. To stay in a cemetery, not to stay in a Buddhist monastery, not to stay among people; to look upon the skeletons of the dead, sitting in meditation seeking the way.
9. To wish only solitude, not to wish to meet people or wish to sleep with people.
10. To eat fruit first and then eat rice, not to eat fruit after finishing the meal.
11. To wish only to sleep outdoors, not to stay under a tree or in a lodging.
12. Not to eat meat, not to eat ghee; not to anoint the body with sesame oil.

[16A:6] {1:148}

これを十二頭陀といふ。摩訶迦葉尊者、よく一生に不退不轉なり。如來の正法眼藏を正傳すといへども、この頭陀を退することなし。あるとき、佛言すらく、なんぢすでに年老なり、僧食を食すべし。摩訶迦葉尊者いはく、われもし如來の出世にあはずば、辟支佛となるべし、生前に山林に居すべし。さいはひに如來の出世にあふ、法のうるほひあり、しかありといふとも、つひに僧食を食すべからず。如來、稱讚します。

19 **this is termed *sengjiasengni*** (*sunkasunnai* 僧迦僧泥): This Chinese transliteration of an Indic word occurs only in the *Da biqiu sanqian weiyi* 大比丘三千威儀 (T.1470.24:919b11). It has been suggested that it is an error for *yigiasengni* 伊迦僧泥, intended to represent the Sanskrit *ekāsanika* (“having a single seat”) — i.e., eating a day's provisions in a single sitting.

20 **This is termed *sengnishazheyu*** (*sunnaisashakyū* 僧泥沙者偈): Another Chinese transliteration found only in the *Da biqiu sanqian weiyi* 大比丘三千威儀 (T.1470.24:919b12). Judging from the definition here, the Sanskrit original would appear to be *naiṣadika* or *naiṣadyika*, “one who sleeps in a sitting posture.”

These are called the twelve *dhūta*. Throughout his life, Venerable Mahākāśyapa never regressed from them. While he may have received the direct transmission of the treasury of the true dharma eye of the Tathāgata, he never retreated from these *dhūta*.

Once the Buddha said to him, “You are advanced in years; you should eat the saṃgha food.”<sup>21</sup>

Mahākāśyapa said, “Had I not encountered the appearance in the world of the Tathāgata, I would have become a *pratyeka-buddha* and lived in the mountains and forests for the rest of my life. Fortunately, I did encounter the appearance in the world of the Tathāgata and enjoy the benefits of the dharma. While this may be so, in the end, I cannot eat the saṃgha food.”

The Tathāgata praised him.

[16A:7] {1:149}

あるいは迦葉、頭陀行持のゆえに、形體憔悴せり。衆、みて輕忽するがごとし。ときに如來、ねんごろに迦葉をめして、半座をゆづりまします。迦葉尊者、如來の座に坐す。しるべし摩訶迦葉は、佛會の上座なり。生前の行持、ことごとくあぐべからず。

Kāśyapa's body became emaciated due to his sustained practice of the *dhūta*. It seems the assembly looked on him with disdain. At that time, the Tathāgata cordially summoned Kāśyapa and offered him a co-seat, and Venerable Kāśyapa sat in the seat of the Tathāgata.<sup>22</sup> We should realize that Mahākāśyapa was the senior seat in the Buddha's community. To give every instance of his sustained practice throughout his lifetime would be impossible.

\* \* \* \* \*

[16A:8]

第十祖波栗濕縛尊者は、一生、脇不至席なり。これ八旬老年の辦道なりといへども、當時すみやかに大法を單傳す。これ光陰をいたづらにもらさざるによりて、わづかに三箇年の功夫なりといへども、三菩提の正眼を單傳す。尊者在胎六十年なり、出胎髮白なり。誓不死臥、名脇尊者。乃至暗中手放光明、以取經法。これ生得の奇相なり。

21 “saṃgha food” (*sōjiki* 僧食): I.e., food provided by the saṃgha to its elderly and infirm members. An account of Mahākāśyapa's refusal to abandon the practice of begging can be found, e.g., in the *Ekottarāgama* (*Zengyi ahan jing* 增一阿含經, T.125.2:570b3-18). The source for Dōgen's version, told here in Japanese, is unknown.

22 offered him a co-seat (*hanza o yuzurimashimasu* 半座をゆづりまします): The story of the Buddha's sharing his seat with Mahākāśyapa is quite old and occurs in various sources in the Buddhist literature; see, e.g., the *Samyuktāgama* (*Za ehan jing* 雜阿含經, T.99.2:302a1ff).

The Tenth Ancestor, Venerable Pārśva was one who, *throughout his life, “his side never touched the seat.”*<sup>23</sup> Although this was his pursuit of the way as an elder of eight decades, it was at that time that he suddenly received the unique transmission of the great dharma. Due to his not frivolously wasting the years and months, he received the unique transmission of the true eye of *sambodhi* with merely three years of concentrated effort. The Venerable was sixty years in the womb; he emerged from the womb with white hair.<sup>24</sup> *He vowed not to recline like the dead, and thus he was called “Venerable Side.”*<sup>25</sup> *Moreover, in the dark his hands emitted light, with which he took hold of the dharma of the sūtras.*<sup>26</sup> This is a wondrous sign he possessed from birth.

[16A:9]

脇尊者、生年八十垂捨家染衣。域中少年、便請之曰、愚夫朽老、一何淺智。夫出家者有二業焉、一則習定、二乃誦經。而今衰耄、無所進取。濫迹清流、徒知飽食。時脇尊者、聞諸譏議、因謝時人、而自誓曰、我若不通三藏理、不斷三界欲、不得六神通、不具八解脫、終不以脇而至於席。自爾之後、唯日不足、經行・宴坐、住立思惟。晝則研習理教、夜乃靜慮凝神。綿歷三歲、學通三藏、斷三界欲、得三明智。時人敬仰、因號脇尊者。

*When Venerable Side reached nearly eighty years of age, he abandoned the home and dyed the robes.*<sup>27</sup> *Youths in the city ridiculed him,*

23 **The Tenth Ancestor, Venerable Pārśva** (*daijisso Harishiba sonja* 第十祖波栗濕縛尊者): A renowned Indian scholar-monk, affiliated with the Sarvāstivāda school, active during the early second century CE. Dōgen has here reverted to the standard numbering of the ancestors, beginning with Mahākāśyapa.

**“his side never touched the seat”** (*kyō fushi seki* 脇不至席): A fixed expression for the *dhūta* practice of not reclining to sleep.

24 **The Venerable was sixty years in the womb** (*sonja no zaitai rokujū nen nari* 尊者の在胎六十年なり): This and the following two sentences reflect a passage in Zhanran’s 湛然 (711-782) *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:146a26-28).

25 **“Venerable Side”** (*Kyō sonja* 脇尊者): I.e., *Pārśva*, meaning “side,” or “flank.”

26 **with which he took hold of the dharma of the sūtras** (*i shū kyō hō* 以取經法): Zhanran’s text here (*Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決, T.1912.46:146a28) has only, “with which he took hold of the sūtras.” Dōgen seems to have punctuated the passage after the initial glyph, *fa* 法 (“dharma”), of the following sentence:

手放光明以取經。法付富那奢。

His hands emitted light, with which he took hold of the sūtras. His dharma was transmitted to Puṇyayaśas.

27 **When Venerable Side reached nearly eighty years of age** (*Kyō sonja shō nen hachijū sui* 脇尊者生年八十垂): This section is taken from Xuanzang’s 玄奘 *Datang xiyu ji* 大唐西域記 (T.2087.51:880b21-c2). Dōgen’s version has transposed the order of the predicate in Xuanzang’s text here (*nian chui bashi* 年垂八十).

**abandoned the home and dyed the robes** (*shake zen’e* 捨家染衣): A fixed expression for joining the Buddhist order.



saying, “Decrepit old fool, how stupid can you be?”<sup>28</sup> Those who leave home have two tasks: first to practice meditation; second to recite the sūtras. But now you are so feeble and senile you won’t make any progress. You recklessly join the clear stream, knowing only how to gorge yourself on the food.”<sup>29</sup>

At this time, Venerable Side, upon hearing these disparaging comments, thanked these people, and then made a vow, saying, “If I do not master the principles of the three collections, do not cut off the desires of the three realms, do not attain the six spiritual powers, do not equip myself with the eight liberations, may my side never touch the seat.”<sup>30</sup>

From then on, fearing the days were not enough, he walked, sat, stood and thought.<sup>31</sup> By day, he studied the teachings; by night, he reflected quietly and focused his spirit. He continued thus for three years, till his study mastered the three collections, he cut off the desires of the three realms and acquired the wisdom of the three knowledges.<sup>32</sup> People of the time showed their respect and admiration by calling him “Venerable Side.”

[16A:10] {1:150}

しかあれば、脇尊者、處胎六十年、はじめて出胎せり。胎内に功夫なからんや。出胎よりのち、八十にならんとするに、はじめて出家學道をもとむ。託胎よりのち、一百四十年なり。まことに不群なりといへども、朽老は阿誰よりも朽老ならん。處胎にて老年あり、出胎にても老年なり。しかあれども、時人の譏嫌をかへりみず、誓願の一志不退なれば、わづかに三

28 **Youths in the city ridiculed him** (*jōchū shōnen ben shō shi* 域中少年便請之): Reading *shō* 誚 (“to ridicule”) for *shō* 請 (“to invite”).

29 **clear stream** (*seiryū* 清流): I.e., the Buddhist order.

30 **three collections** (*sanzō* 三藏): I.e., the tripiṭaka, the Buddhist canon.

**three realms** (*sangai* 三界): I.e., the threefold world of saṃsāra; see Supplementary Notes, s.v. “Three realms.”

**six spiritual powers** (*roku jinzū* 六神通): I.e., the paranormal knowledges (S. *abhijñā*) accessible to advanced meditators; see Supplementary Notes, s.v. “Spiritual powers.”

**eight liberations** (*hachi gedatsu* 八解脱): A traditional set of eight meditations leading to freedom from desire.

31 **fearing the days were not enough** (*i jitsu fusoku* 唯日不足): A fixed idiom more commonly written *i jitsu fusoku* 惟日不足.

**walked, sat, stood, and thought** (*kinhin enza, jūryū shiyui* 經行・宴坐、住立思惟): I.e., he engaged in meditation while walking, sitting, and standing. “To stand still and think” (*jūryū shiyui* 住立思惟) is a fixed expression.

32 **wisdom of the three knowledges** (*sanmyō chi* 三明智): I.e., a standard set of three of the six spiritual powers, said to have been acquired by Buddha Śākyamuni on the night of his awakening: (1) *divya-caṅṣus* (*tengen* 天眼; “the deva eye”), (2) *pūrva-nivāsānusmṛti* (*shukumyō chi* 宿命智; “recollection of former lives”), (3) *āsrava-kṣaya-jñāna* (*rojin tsū* 漏盡通; “knowledge of the elimination of the contaminants”).

歳をふるに、辨道現成するなり。たれか見賢思齊をゆるくせん、年老耄及をうらむることなかれ。

Thus, Venerable Side emerged from the womb only after sixty years in the womb. Was he not making concentrated effort in the womb? After he emerged from the womb, only as he was turning eighty did he seek to leave home and study the way. It was one hundred forty years since his conception. Though he may have been truly beyond the crowd, he was older and more decrepit than anyone else: he was old in the womb; he was old when he emerged from the womb. Nevertheless, paying no attention to the scorn and hatred of his contemporaries, and being determined not to regress from his vow, after only three years had passed, his pursuit of the way was realized. Who could soften [the adage], “*When you meet someone good, think to equal him*”?<sup>33</sup> Do not regret “*reaching old age*.”<sup>34</sup>

[16A:11]

この生しりがたし、生か、生にあらざるか、老か、老にあらざるか。四見すでおなじからず、諸類の見おなじからず。ただ志氣を専修にして辨道功夫すべきなり。辨道に生死をみるに相似せりと參學すべし、生死に辨道するにはあらず。いまの人、あるいは五旬六旬におよび、七旬八旬におよぶに、辨道をさしおかんとするは至愚なり。生來たとひいくばくの年月と覺知すとも、これはしばらく人間の精魂の活計なり、學道の消息にあらず。壯齡・耄及をかへりみるることなかれ、學道究辨を一志すべし。脇尊者に齊肩なるべきなり。

This life is hard to understand: is it living or is it not living?<sup>35</sup> Is it old age or is it not old age? As the four views are not the same, the views of different types are not the same.<sup>36</sup> We should just work on pursuing the way, making a single practice of our determination. We should study that this resembles seeing life and death in our pursuit of the way; it is not pursuing the way in life and death. It is extremely stupid of people

33 “**When you meet someone good, think to equal him**” (*ken ken shi sei* 見賢思齊): A common saying, quoted elsewhere in the *Shōbōgenzō*, from the *Lunyu* 論語 4 (KR.1h0005.002.14b):

見賢思齊焉。見不賢而内自省也。

When you meet someone good, think to equal him; when you meet someone not good, then look within yourself.

34 “**reaching old age**” (*nen rōmō gyū* 年老耄及): From the line in a verse by the Song-dynasty poet Louyao 樓鑰 (1137-1213): “Reaching old age and begging to go” (*nian laomao ji lü qiu qu* 年老耄及屢求去).

35 **This life is hard to understand** (*kono shō shirigatashi* この生しりがたし): This sentence could also be read, “this birth is hard to understand: is it birth or is it not birth?”

36 **four views** (*shiken* 四見): Undoubtedly, the so-called “four views of water” (*issui shiken* 一水四見): what the human sees as water, the fish sees as a dwelling, the preta sees as pus and blood, and the deva sees as jewels.

today to give up on pursuing the way when they reach their fifth decade or sixth decade or reach their seventh decade or eighth decade.<sup>37</sup> While we may perceive how many years there have been since our birth, this is just the life of the human spirit, not the circumstances of our studying the way. Do not consider whether you are youthful or aged; we should be solely set on studying the way and thoroughly investigating it. We should be of equal stature with Venerable Side.

[16A:12] {1:151}

塚間の一堆の塵土、あながちにしおむことなかれ、あながちにかへりみる  
ことなかれ。一志に度取せずば、たれかたれをあはれまん。無主の形骸、  
いたづらに偏野せんとき、眼睛をつくるがごとく正観すべし。

Do not excessively lament the pile of dust in the cemetery; do not excessively pay it attention. If you do not set yourself solely on your deliverance, who will take pity on whom? When the masterless skeleton is randomly scattered in the fields, we should view this correctly as if seeing it with our own eyes.

\* \* \* \* \*

[16A:13]

六祖は新州の樵夫なり、有識と稱しがたし。いとけなくして父を喪す、老母に養育せられて長ぜり。樵夫の業を養母の活計とす。十字の街頭にして一句の聞經よりのち、たちまちに老母をすてて大法をたづぬ。これ奇代の  
大器なり、拔群の辨道なり。斷臂たとひ容易なりとも、この割愛は大難なるべし、この棄恩はかるかるべからず。黄梅の會に投じて八箇月、ねぶらず、やすまず、晝夜に米をつく。夜半に衣鉢を正傳す。得法已後、なほ石臼をおひありきて、米をつくこと八年なり。出世度人說法するにも、この石臼をさしおかず、希世の行持なり。

The Sixth Ancestor was a woodcutter from Xinzhou; he could hardly be called learned.<sup>38</sup> While still very young, he lost his father and was raised by his mother. He made a living to support his mother by his work as a woodcutter. Upon hearing a line of a sūtra at a crossroad, he abruptly abandoned his old mother and set off in search of the great dharma. He was a great vessel, rare through the ages; it was an outstanding pursuit of the way. To cut off an arm is easy, but to cut off his love must have been very hard; casting aside his obligation could not have been done lightly.<sup>39</sup> Committing himself to the community of Huangmei, he pounded

37 **fifth decade or sixth decade** (*gojun rokujun* 五旬六旬): i.e., one's forties or fifties.

38 **The Sixth Ancestor** (*rokuso* 六祖): i.e., Caoxi Huineng 曹溪慧能. Xinzhou is located in present-day Guangdong province. The story here of Huineng abandoning his mother upon hearing the *Diamond Sūtra* is well known in Chan literature.

39 **To cut off an arm is easy** (*danpi tatōi yōi nari* 斷臂たとひ容易なり): Doubtless an

rice day and night, without sleep, without rest, for eight months.<sup>40</sup> In the middle of the night, he received the direct transmission of the robe and bowl. After attaining the dharma, he continued to carry a stone mortar and pounded rice for eight years.<sup>41</sup> Even when he appeared in the world and preached the dharma to deliver people, he did not set aside this stone mortar — a sustained practice rare in the world.

\* \* \* \* \*

[16A:14]

江西馬祖の、坐禪することは二十年なり。これ南嶽の密印を稟受するなり。傳法濟人のとき、坐禪をさしおくと道取せず。參學のはじめていたるには、かならず心印を密受せしむ。普請作務のところに、かならず先赴す。老にいたりて懈倦せず。いまの臨濟は、江西の流なり。

Mazu of Jiangxi sat in meditation for twenty years.<sup>42</sup> This received the secret seal of Nanyue.<sup>43</sup> It is not said that he set aside sitting in meditation when he was transmitting the dharma and saving people: when students first went to him, he invariably had them secretly receive the mind seal.<sup>44</sup> Where there was communal labor, he invariably went first; and, when he grew old, he did not rest from it. The present-day Linji [monks] belong to the Jiangxi lineage.<sup>45</sup>

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allusion to the Second Ancestor, Huike 慧可, who is famously said to have cut off his arm and presented it to Bodhidharma as a token of the urgency of his quest for instruction; see Supplementary Notes, s.v. “Cut off an arm.”

40 **the community of Huangmei** (*Ōbai no e* 黄梅の會): I.e., the followers of the Fifth Ancestor, Hongren 弘忍 (602-675), on Mount Huangmei 黄梅山, in present-day Hubei Province.

41 **pounded rice for eight years** (*kome o tsuku koto hachi nen nari* 米をつくこと八年なり): Presumably, a metaphor for Huineng’s practice as a layman during the period between his designation as the Sixth Ancestor and his taking the tonsure and launching his teaching career.

42 **Mazu of Jiangxi** (*Kōzei Baso* 江西馬祖): I.e., Mazu Daoyi 馬祖道一 (709-788), disciple of Nanyue Huairang 南嶽懷讓.

43 **This received the secret seal of Nanyue** (*kore Nangaku no mitsuin o bonju suru nari* これ南嶽の密印を稟受するなり): The antecedent of “this” here is taken as Mazu’s practice of sitting, though the pronoun *kore* これ might also refer to Mazu himself.

44 **he invariably had them secretly receive the mind seal** (*kanarazu shin’in o mitsuju seshimu* かならず心印を密受せしむ): Presumably, meaning that he always taught them the practice of sitting he had himself received from Nanyue.

45 **The present-day Linji [monks] belong to the Jiangxi lineage** (*ima no Rinzai wa, Kōzei no ryū nari* いまの臨濟は、江西の流なり): Linji Yixuan 臨濟義玄 (d. 866), founder of the Linji school, was a dharma descendant of Mazu in the third generation.

## [16A:15]

雲巖和尚と道吾と、おなじく薬山に参學して、ともにちかひをたてて、四十年わきを席につけず、一味参究す。法を洞山の悟本大師に傳付す。洞山はいく、われ欲打成一片、坐禪辦道已二十年なり。いまその道、あまねく傳付せり。

Reverend Yunyan and Daowu studied together under Yaoshan and, making a vow that their sides would never touch the seat for forty years, investigated with a single mind.<sup>46</sup> Their dharma was transmitted to Great Master Wuben of Dongshan.<sup>47</sup> Dongshan said, “*Seeking to become one piece, I have already sat in meditation and pursued the way for twenty years.*”<sup>48</sup> Now, his way has been disseminated everywhere.<sup>49</sup>

\* \* \* \* \*

## [16A:16] {1:152}

雲居山弘覺大師、そのかみ三峰庵に住せしとき、天廚送食す。大師、あるとき洞山に参じて、大道を決擇して、さらに庵にかへる。天使また食を再送して師を尋見するに、三日をへて師をみることえず。天廚をまつことなし、大道を所宗とす。辦肯の志氣、おもひやるべし。

Great Master Hongjue of Mount Yunju, when long ago he was staying at the Sanfeng Hermitage, was sent food from the kitchens of the devas.<sup>50</sup> Once, the Great Master visited Dongshan, ascertained the great

46 **Reverend Yunyan and Daowu** (*Ungan oshō to Dōgo to* 雲巖和尚と道吾と): I.e., Yunyan Tansheng 雲巖曇晟 (782-841) and Daowu Yuanzhi 道吾円智 (769-835), fellow students of Yaoshan Weiyan 藥山惟儼 (751-834).

**their sides would never touch the seat for forty years** (*yonjū nen waki o seki ni tsukezu* 四十年わきを席につけず): A standard trope in the literature. Dōgen's source for the vow is unknown.

**investigated with a single mind** (*ichimi sankyū su* 一味参究す): The term *ichimi* 一味 (literally, “single taste”) could be taken here as indicating either single-mindedness or a single intention shared by the two.

47 **Great Master Wuben of Dongshan** (*Tōzan no Gohon daishi* 洞山の悟本大師): I.e., Dongshan Liangjie 洞山良价 (807-869), successor to Yunyan Tansheng 雲巖曇晟 and founder of Dōgen's Caodong 曹洞 lineage.

48 **“become one piece”** (*tajō ippen* 打成一片): A fixed expression for the act of unifying or becoming unified. Dōgen's source for Dongshan's saying is unknown.

49 **Now, his way has been disseminated everywhere** (*ima sono dō, amaneku denpu seri* いまその道、あまねく傳付せり): This could also read, “now his words have been disseminated everywhere.”

50 **Great Master Hongjue of Mount Yunju** (*Ungozan Gukaku daishi* 雲居山弘覺大師): I.e., Yunju Daoying 雲居道膺 (d. 902), disciple of Dongshan Liangjie 洞山良价. “Great Master Hongjue” 弘覺大師 is a posthumous title conferred by Emperor Zhaozong 昭宗. The Sanfeng Hermitage 三峰庵 is thought to have been on Mount Yunju 雲居山, in present-day Jiangxi Province.

way, and then returned to the hermitage. The emissary of the devas, once again sending food, sought the Master for three days but was unable to see the Master. No longer dependent on the deva kitchens, he took the great way as his basis. We should give thought to his spirit that confirms [the way].

\* \* \* \* \*

[16A:17]

百丈山大智禪師、そのかみ馬祖の侍者とありしより、入寂のゆふべにいたるまで、一日も爲衆爲人の勤仕なき日あらず。かたじけなく一日不作、一日不食のあとをのこすといふは、百丈禪師、すでに年老臘高なり、なほ普請作務のところに、壯齡とおなじく励力す。衆、これをいたむ、人、これをあはれむ。師やまざるなり。つひに作務のとき、作務の具をかくして、師にあたへざりしかば、師、その日一日、不食なり。衆の作務にくははらざることをうらむる意旨なり。これを百丈の、一日不作、一日不食のあと、といふ。いま大宋國に流傳せる臨濟の玄風、ならびに諸方の叢林、おほく百丈の玄風を行持するなり。

From the time when Chan Master Dazhi of Mount Baizhang served as an acolyte under Mazu, right up to the evening that he entered extinction, there was not a single day in which he did not work for the saṃgha and for people.<sup>51</sup> Thankfully, he left us the legacy, “a day without working is a day without eating.”<sup>52</sup> That is, Chan Master Baizhang was already an elder with seniority; still, where there was communal labor, he worked as hard as a youth. The assembly was pained by this, and people took

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**sent food from the kitchens of the devas** (*tenchū sōjiki* 天廚送食): Dōgen’s source for this well-known story, told here in Japanese, is not certain; it seems closest to the version given in the *Bore shin jing zhujie* 般若心經註解 (ZZ.42:79a10-13):

又弘覺和尚住庵、天廚送供。及再參洞山和尚後、皈菴。天神三日送食到菴、不見菴主。菴主只在菴中為何不見。皆得圓頓之法隱身之訣。所以神鬼俱不得見。

Again, when Rev. Hungjue was living at a hermitage, the kitchens of the devas sent him offerings. After he visited the Rev. Dongshan, he returned to his hermitage. The deva spirits sent food to his hermitage for three days but did not see the hermit. The hermit was within the hermitage, so why did they not see him? All who attain the perfect sudden dharma have the art of concealing the body; therefore, no spirits can see them.

**51 Chan Master Dazhi of Mount Baizhang** (*Hyakujōzan Daichi zenji* 百丈山大智禪師): I.e., Baizhang Huaihai 百丈懷海 (749-814), a disciple of Mazu. “Chan Master Great Wisdom” (*Dazhi chanshi* 大智禪師) is his title; Mount Baizhang 百丈山 is in Hongzhou 洪州, modern Jiangxi province.

**52 “a day without working is a day without eating”** (*ichinichi fusa, ichinichi fujiki* 一日不作、一日不食): Baizhang was traditionally credited with creating the first Chan monastic regulations, and this saying was widely taken as expressing the spirit of the Chan monastery. See, e.g., *Chixiu Baizhang qinggui* 勅修百丈清規, T.2025.48:1119b2. The source of Dōgen’s Japanese retelling here of the saying’s origin is uncertain. Here is the version given in the *Tiansheng guangdeng lu* 天聖廣燈錄 (ZZ.135:658a4-7):

pity on him; yet the Master did not stop. Finally, at work time, they hid his work tools and would not give them to the Master; so, for that entire day, the Master did not eat. By this, he showed his regret that he had not taken part in the work of the assembly. This is called the legacy of Baizhang's "a day without working is a day without eating." The dark style of Linji that today has spread throughout the Land of the Great Song, as well as the monasteries in all quarters, are mostly engaging in the sustained practice of the dark style of Baizhang.<sup>53</sup>

\* \* \* \* \*

[16A:18]

鏡清和尚、住院のとき、土地神、かつて師顔をみることえず。たよりをえざるによりてなり。

When Reverend Jingqing was abbot of a cloister, the autochthonous deity was never able to see the Master's face; for he could get no sign of him.<sup>54</sup>

\* \* \* \* \*

[16A:19] {1:153}

三平山義忠禪師、そのかみ天廚送食す。大顛をみてのちに、天神、また師をもとむるに、みることあたはず。

Chan Master Yizhong of Mount Sanping long ago was sent food from

師凡作務執勞、必先於衆。衆不忍其勞、密收作具而請息之。師云。吾無德矣、爭合勞人。既徧求作具不獲、而亦不食。故有一日不作一日不食之言流播寰宇矣。

The Master regularly participated in work periods and was first in the community to take on hard work. The community did not accept his working, secretly took away his tools, and asked him to stop. The Master said, "I have no virtue. Why not work with others?"

Looking everywhere for his tools without finding them, he did not eat. Therefore, there is the saying that circulates everywhere, "a day without working is a day without eating."

53 **The dark style of Linji** (*Rinzai no genpū* 臨濟の玄風): A syntactically awkward sentence, in which it would appear that "the dark style of Linji" and "the monasteries in all directions" are to be taken as compound subjects of the predicate "continuously practicing."

54 **Reverend Jingqing** (*Kyōsei oshō* 鏡清和尚): I.e., Jingqing Daofu 鏡清道怱 (864-937), a disciple of Xuefeng Yicun 雪峰義存; he later resided at the Jingqing Monastery 鏡清寺 in present-day Zhejiang Province. Again, Dōgen's source for the anecdote, told in Japanese, is uncertain; again, perhaps the nearest Chinese version is found in the *Bore shin jing zhujie* 般若心經註解 (ZZ.42:79a1-2):

又鏡清和尚住院三年。本院土地要見師顏不能得。

Again, when Reverend Jingqing was abbot of a cloister, for three years the autochthonous deity of the cloister sought to see his face but could not.

the kitchens of the devas. After he met Dadian, when the devas searched for him, they could not see him.<sup>55</sup>

\* \* \* \* \*

[16A:20]

後大滬和尚いはく、我二十年在滬山、喫滬山飯、屙滬山屙、不參滬山道。只牧得一頭水牯牛、終日露回回也。

Reverend Hou Dawei said,<sup>56</sup>

*For twenty years, I stayed at Weishan, eating Weishan's rice and shitting Weishan's shit. I didn't study Weishan's way; I just managed to herd a single water buffalo, everywhere exposed all day long.*

[16A:21]

しるべし、一頭の水牯牛は、二十年在滬山の行持より牧得せり。この師、かつて百丈の會下に參學しきたれり。しづかに二十年中の消息おもひやるべし、わするる時なかれ。たとひ參滬山道する人ありとも、不參滬山道の行持はまれなるべし。

We should realize that the water buffalo was herded by the sustained practice of “twenty years staying at Weishan.” This master had once practiced in Baizhang's community. We should quietly think on the circumstances during those twenty years; do not forget them. While there are those who studied Weishan's way, a sustained practice that “*didn't study Weishan's way*” is rare.

\* \* \* \* \*

[16A:22]

趙州觀音院眞際大師從諗和尚、とし六十一歳なりしに、はじめて發心求道をころざす。瓶錫をたづさへて行脚し、遍歴諸方するに、つねにみづからいはく、七歳童兒、若勝我者、我即問伊。百歳老翁、不及我者、我即教他。

55 **Chan Master Yizhong of Mount Sanping** (*Sanpeizan Gichū zenji* 三平山義忠禪師): i.e., Sanping Yizhong 三平義忠 (781-872), disciple of Dadian Baotong 大顛寶通 (732-824); he later lived on Mount Sanping 三平山 in present-day Fujian Province. Dōgen's source for this anecdote has not been identified.

56 **Reverend Hou Dawei** (*Go Daii oshō* 後大滬和尚): i.e., Changqing Da'an 長慶大安 (793-883), disciple of Baizhang Huaihai 百丈懷海. Da'an was given the nickname “Later Dawei” because he succeeded Weishan Lingyou 滬山靈祐 (771-853) as abbot of the Tongqing Monastery 同慶寺 on Mount Dawei 大滬山 in present-day Hunan Province. His words here, given in Chinese, represent an abbreviated, somewhat variant version of a passage found in the *Jingde chuangdeng lu* 景德傳燈錄 (T.2076.51:267c6-10); that text, which is quoted more fully in “Shōbōgenzō kajō” 正法眼藏家常, has Da'an on Weishan for thirty years. See Supplementary Notes, s.v. “Water buffalo.”



Reverend Congshen, Great Master Zhenji of the Guanyin Cloister in Zhaozhou, first resolved to bring forth the mind [of bodhi] and seek the way at the age of sixty-one.<sup>57</sup> Taking his water flask and staff, he traveled on foot and traversed all quarters, always saying, “A seven-year-old child who surpasses me, I’ll inquire of him; a hundred-year-old elder who doesn’t reach me, I’ll teach him.”<sup>58</sup>

[16A:23]

かくのごとくして南泉の道を學得する功夫、すなはち二十年なり。年至八十のとき、はじめて趙州城東觀音院に住して、人天を化道すること四十來年なり。いまだかつて一封の書をもて檀那につけず。僧堂おほきならず、前架なし、後架なし。あるとき牀脚おれき。一隻の焼斷の燼木を、繩をもてこれをゆいつけて、年月を經歷し修行するに、知事この牀脚をかへんと請するに、趙州ゆるさず。古佛の家風きくべし。

In this way, his concentrated effort to study the way of Nanchuan was twenty years.<sup>59</sup> Only when he reached the age of eighty did he take up residence at the Guanyin Cloister east of Zhaozhou City, where he guided humans and devas for forty years.<sup>60</sup> He never sent a single letter to his *dānapati*.<sup>61</sup> The saṃgha hall was not large, lacking both front shelving and back shelving.<sup>62</sup> Once, the leg of his platform broke off.<sup>63</sup> Splicing

57 **Reverend Congshen, Great Master Zhenji of Guanyin Cloister in Zhaozhou** (*Jōshū Kannon'in Shinsai daishi Jūshin oshō* 趙州觀音院眞際大師從諗和尚): I.e., Zhaozhou Congshen 趙州從諗 (778-897). The Guanyin Cloister in Zhaozhou was in present-day Hebei. The temple was known as Yong'an Cloister 永安院 from the Southern Song; the current name, Bailin Monastery 栢林寺, dates from the Ching.

**the age of sixty-one** (*toshi rokujūissai narishi* とし六十一歳なりし): Dōgen repeats this and other information on Zhaozhou here in his “Shōbōgenzō hakujuishi” 正法眼藏柏樹子. The source of his claim that Zhaozhou first undertook Buddhist practice at the advanced age of sixty-one is unclear; most biographies say he became a *śrāmaṇera* as a youth.

58 **“A seven-year-old child”** (*shichisai dōji* 七歳童兒): A vow found in the *Zhaozhou lu* 趙州錄 (*Guzunsu yulu* 古尊宿語錄, ZZ.118:304b9-10).

59 **Nanquan** (*Nansen* 南泉): I.e., Zhaozhou's teacher, Nanquan Puyuan 南泉普願 (748-835).

60 **he guided humans and devas for forty years** (*ninten o kedō suru koto shijū rainen nari* 人天を化道すること四十來年なり): Some versions read *kedō* 化導 and *nenrai* 年來 here.

61 **He never sent a single letter to his *dānapati*** (*imada katsute ippū no sho o mote dana ni tsukezu* いまだかつて一封の書をもて檀那につけず): I.e., a letter to lay patrons (S. *dānapati*) seeking support for the monastery.

62 **lacking both front shelving and back shelving** (*zenka nashi, goka nashi* 前架なし、後架なし): The former term refers to shelves located in the outer section of the saṃgha hall (*sōdō* 僧堂), used for food service; the latter refers to shelves in the lavatory behind the saṃgha hall, or by extension, to the lavatory itself.

63 **the leg of his platform broke off** (*jōkyaku oreki* 牀脚をれき): I.e., the leg of his seat in the saṃgha hall. An incident recorded in the *Zhaozhou lu* 趙州錄 (ZZ.118:304b12-13), where the furniture in question is called a “cord bench” (*jōshō* 繩床), a standard term for

a charred piece of wood to it with twine, he continued practicing on it as the months and years passed; when the stewards sought to change the platform leg, Zhaozhou would not permit it. We should listen to the house style of this old buddha.

[16A:24] {1:154}

趙州の、趙州に住することは、八旬よりのちなり、傳法よりこのかたなり。正法正傳せり。諸人これを古佛といふ。いまだ正法正傳せざらん餘人は、師よりもかるべし、いまだ八旬にいたらざらん餘人は、師よりも強健なるべし。壯年にして輕爾ならんわれら、なんぞ老年の崇重なるとひとしからん、はげみて辨道行持すべきなり。四十年のあひだ、世財をたくはへず、常住に米穀なし。あるいは栗子・椎子をひろうて、食物にあつ、あるいは旋轉飯食す。まことに上古龍象の家風なり、戀慕すべき操行なり。

Zhaozhou took up residence in Zhaozhou after his eighth decade, following his dharma transmission. It was the direct transmission of the true dharma. People called him an “old buddha.” Others that have not received the direct transmission of the true dharma must be less significant than the Master; others that have yet to reach eighty must be more robust than the Master. How can we, who are youthful but insignificant, be equal to one who is a respected elder. We should strive to pursue the way and engage in sustained practice. For forty years, [his monastery] accumulated no worldly treasure, and its stores had no rice. Sometimes, they would collect chestnuts or beechnuts to use as food; sometimes, they would *take turns cooking*.<sup>64</sup> Truly, it was the house style of the dragon elephants of antiquity, conduct we should cherish.<sup>65</sup>

[16A:25]

あるとき、衆にしめしていはく、爾若一生不離叢林、不語十年五載、無人喚爾作啞漢、已後諸佛也不奈爾何。これ行持をしめすなり。

Once, he addressed the assembly, saying, “If for a lifetime you don’t leave the grove and don’t talk for ten years or five years, no one will call you a mute; after that, even the buddhas won’t know what to make of you.”<sup>66</sup>

This expresses sustained practice.

an individual monk’s meditation platform.

64 **take turns cooking** (*sendenbonjiki* 旋轉飯食): An unusual term generally taken to indicate the practice of suspending the position of cook (*tenzo* 典座) and having each monk prepare his own meal.

65 **dragon elephants** (*ryūzō* 龍象): A term for superior religious practitioners. Although originally used in reference to great elephants (S. *mahānāga* or *hastināga*), it is often interpreted as “dragons and elephants.”

66 **Once, he addressed the assembly** (*aru toki shu ni shimeshite* あるとき、衆にしめして): For sources of this saying and a variant version unique to Dōgen, see Supplementary Notes, s.v. “For a lifetime not leaving the grove.”

## [16A:26]

しるべし、十年五載の不語、おろかなるに相似せりといへども、不離叢林の功夫によりて、不語なりといへども啞漢にあらざらん。佛道かくのごとし。佛道聲をきかざらんは、不語の不啞漢なる道理あるべからず。しかあれば、行持の至妙は、不離叢林なり、不離叢林は、脱落なる全語なり。至愚のみづからは、不啞漢をしらず、不啞漢をしらせず。阿誰か遮障せざれども、しらせざるなり。不啞漢なるを、得恁麼なりときかず、得恁麼なりとしらざらんは、あはれむべき自己なり。不離叢林の行持、しづかに行持すべし。東西の風に東西することなかれ。十年五載の春風秋月、しられざれども聲色透脱の道あり。その道得、われに不知なり、われに不會なり。行持の寸陰を可惜許なりと參學すべし。不語を空然なるとあやしむことなかれ。入之一叢林なり、出之一叢林なり、鳥路一叢林なり、徧界一叢林なり。

We should realize that one who “doesn’t talk for fifteen years” may look stupid, but even though one does not talk, when it is based on the concentrated effort of “*not leaving the grove*,” one is not “a mute.” The way of the buddhas is like this. One who does not hear the “voice of the way of the buddhas,” lacks the truth that “not talking” is “not a mute.”<sup>67</sup> Therefore, the greatest wonder of sustained practice is “*not leaving the grove*”; “*not leaving the grove*” is complete talk that is sloughed off.<sup>68</sup> The greatest fools do not know that they themselves are “not a mute” nor let it be known that they are “not a mute.” Though no one prevents them, they do not let it be known. Those who do not hear that being “not a mute” is “getting such,” who do not know it is “getting such,” are selves to be pitied.<sup>69</sup> We should quietly engage in a sustained practice

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**the grove** (*sōrin* 叢林): A common idiom for the monastery or the monastic institution.

**mute** (*akan* 啞漢): Used in Chan conversations for one unable to respond.

67 “**voice of the way of the buddhas**” (*butsudō shō* 佛道聲): This expression and the discussion that follows seem to reflect a verse (quoted in “Shōbōgenzō arakan” 正法眼藏阿羅漢) in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:18c20-21):

我等今者、眞是聲聞、以佛道聲、令一切聞。

Now, we

Are truly *śrāvakas*;

Who cause all to hear

The voice of the way of the buddhas.

The sūtra is playing on the term *śrāvaka* (“hearer”) as “one who causes to hear” the buddhas’ teaching of bodhi — the term rendered as *dō* 道 (“way”) in Kumārajīva’s translation here.

68 **complete talk that is sloughed off** (*datsuraku naru zengo* 脱落なる全語): Or perhaps “whole talk that is sloughing off.” An unusual expression not occurring elsewhere. For the use of “slough off” (*datsuraku* 脱落), see Supplementary Notes, s.v. “Slough off.”

69 “**getting such**” (*toku inmo* 得恁麼): An expression often encountered in Zen texts in casual reference to spiritual attainment — as in the well-known saying attributed to the ninth-century master Yunju Daoying 雲居道膺; see Supplementary Notes, s.v. “Such a person.”

of the sustained practice of “*not leaving the grove*.” Do not go east and west with the winds of east and west. Although the spring winds and autumn moons of “ten years or five years” are not noticed, they have words transcending sounds and forms.<sup>70</sup> Its sayings, we do not know, we do not understand. We should study that an inch of shadow of sustained practice is a sad thing.<sup>71</sup> Do not doubt “not talking” as merely empty. Entering is one grove; leaving is one grove; the “road of the bird” is one grove; the realms everywhere are one grove.<sup>72</sup>

\* \* \* \* \*

[16A:27] {1:155}

大梅山は慶元府にあり。この山に護聖寺を草創す、法常禪師その本元なり。禪師は襄陽人なり。かつて馬祖の會に參じてとふ、如何是佛、と。馬祖いはく、即心是佛、と。法常、このことばをききて、言下大悟す。ちなみに大梅山の絶頂にのぼりて、人倫に不群なり。草庵に獨居、松實を食し、荷葉を衣とす。かの山に小池あり、池に荷おほし。坐禪辦道すること三十餘年なり。人事たえて見聞せず、年暦おほよそおぼえず、四山青又黄のみをみる。おもひやるにはあはれむべき風霜なり。

**70 they have words transcending sounds and forms** (*shōshiki tōdatsu no dō ari* 聲色透脱の道あり): An unusual expression that could also be read “there are words through which sounds and forms are liberated.”

**71 an inch of shadow of sustained practice is a sad thing** (*gyōji no sun'in o kashakko nari* 行持の寸陰を可惜なり): Presumably to be understood “[the loss of even] an inch of shadow.” The term *sun'in* 寸陰 (“inch of shadow”) is a literary term for “a moment of time.”

**72 Entering is one grove; leaving is one grove** (*nyusshi ichi sōrin nari, shusshi ichi sōrin nari* 入之一叢林なり、出之一叢林なり): Likely reflecting a saying of Jingqing Daofu 鏡清道愆 (*Liandeng huiyao* 聯燈會要, ZZ.136:838b6-8):

師問僧、近離甚處。云三峰。師云、夏在甚處。云五峰。師云、放爾三十棒。云某甲過在甚麼處。師云、爲爾出一叢林、入一叢林。

The Master [Daofu] asked a monk, “Where did you come from?”

He said, “Three Peaks.”

The Master said, “Where did you spend the summer [retreat]?”

He said, “Five Peaks.”

The Master said, “I spare you the thirty blows.”

He said, “Where was my mistake?”

The Master said, “Because you left one grove and entered another grove.”

“**road of the bird**” (*chōro* 鳥路): Likely an allusion to the “path of the bird” (*chōdō* 鳥道), the first of the “three roads” (*sanro* 三路) of Dongshan Liangjie 洞山良价, cited often in Dōgen’s writing; see Supplementary Notes, s.v. “Dongshan’s path of the bird.”

Mount Damei is in the Qingyuan Prefecture.<sup>73</sup> On this mountain was established the Husheng Monastery, with Chan Master Fachang as its founder.<sup>74</sup> The Chan Master was from Xiangyang.<sup>75</sup>

Once, when he was practicing in Mazu's community, he asked, "What is a buddha?"

Mazu said, "This mind itself is the buddha."

On hearing these words, Fachang immediately had a great awakening. Thereupon, climbing to the summit of Mount Damei, he no longer mingled with humanity. He lived alone in a thatched hermitage, ate pine nuts, and wore clothes of lotus leaves. On the mountain, there was a small pond in which lotuses were plentiful. He sat in meditation pursuing the way for over thirty years. Of human affairs, he was entirely oblivious; of the passing of the years, he was wholly unaware. He saw only that "the mountains in the four directions are green and then yellow."<sup>76</sup> When we think on it, they were winds and frosts to be pitied.<sup>77</sup>

[16A:28]

師の坐禪には、八寸の鐵塔一基を頂上におく。如戴寶冠なり。この塔を落地却せしめざらんと功夫すれば、ねぶらざるなり。その塔、いま本山にあり、庫下に交割す。かくのごとく辨道すること、死にいたりて懈倦なし。

When the Master sat in meditation, he placed an eight-inch iron stūpa on top of his head, as if he were wearing a jeweled crown. By the effort not to let this stūpa fall on the ground, he did not doze off. The stūpa is still at this mountain, recorded in the register of properties in the administrative office.<sup>78</sup> He pursued the way like this right up to his death, without ever letting up.

73 **Qingyuan Prefecture** (*Keigen fu* 慶元府): In the Ningbo 寧波 District of present-day Zhejiang Province.

74 **Husheng Monastery** (*Goshōji* 護聖寺): Established by Fachang 法常 circa 836.

**Chan Master Fachang** (*Hōjō zenji* 法常禪師): i.e., Damei Fachang 大梅法常 (752-839), a disciple of Mazu Daoyi 馬祖道一. Dōgen retells in Japanese here a version of Fachang's biography found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:254c2ff).

75 **Xiangyang** (*Jōyō* 襄陽): In present-day Hubei province.

76 "the mountains in the four directions are green and then yellow" (*shizan sei mata ō* 四山青又黃): Quoting Fachang's own words in the conversation with the monk recounted below, section 29.

77 **winds and frosts to be pitied** (*awaremu beki fūsō* あはれむべき風霜): i.e., years spent in a pitiable state. The term *fūsō* 風霜 ("winds and frosts") refers to bitter conditions; it can also, like the similar *seisō* 星霜 ("stars and frosts"), refer to the passing of the years.

78 **recorded in the register of properties in the administrative office** (*kuka ni kōkatsu su* 庫下に交割す): A loose translation. The verb *kōkatsu su* 交割す refers to the practice of verifying the records of the public and private holdings of the monastery on the occasion of the succession of monastic officers. Dōgen's source for this information is unclear. In his

## [16A:29]

かくのごとくして年月を経歴するに、鹽官の會より一僧きたりて、やまにいりて拄杖をもとむるちなみに、迷山路して、はからざるに師の庵所にいたる。不期のなかに師をみる。すなはちとふ、和尚、この山に住してよりこのかた、多少時也。師いはく、只見四山青又黄。この僧またとふ、出山路、向什麼處去。師いはく、隨流去。この僧、あやしむところあり。かへりて鹽官に舉似するに、鹽官いはく、そのかみ江西にありしとき、一僧を曾見す。それよりのち消息をしらず。莫是此僧否。

After some years and months had passed like this, there appeared a monk from the community of Yanguan, who, having climbed the mountain in search of a staff, lost his way on the mountain path and by chance came upon the Master's hermitage.<sup>79</sup> Upon unexpectedly seeing the Master, he asked, "Reverend, how long have you been living on this mountain?"

The Master said, "*I see only that the mountains in the four directions are green and then yellow.*"

The monk asked again, "*Which way is the path out of the mountain?*"

The Master said, "*Follow the stream.*"

The monk thought this strange. When he returned and reported it to Yanguan, Yanguan said, "In the past, when I was in Jiangxi, I once met a monk. Since then, I don't know what happened to him. *Couldn't he have been this monk?*"<sup>80</sup>

## [16A:30] {1:156}

つひに僧に令して師を請するに、出山せず。偈をつくりて答するにいはく、摧殘枯木倚寒林、幾度逢春不變心、樵客遇之猶不顧、郢人那得苦追尋。つひにおもむかず。これよりのちに、なほ山奥へいらんとせしちなみに、有頌するにいはく、一池荷葉衣無盡、數樹松華食有餘、剛被世人知住處、更移茅舍入深居。つひに庵を山奥にうつす。

So, he sent the monk to invite the Master, but he would not leave the mountain. He responded by composing a gāthā:

*Broken dried-up tree keeping to the cold wood:  
How many times has it met the spring without changing its mind?  
The woodsman passes it without a backward glance;  
How could a man of Ying bother to go after it?*<sup>81</sup>

"Shōbōgenzō shisho" 正法眼藏嗣書, he reports that he stayed overnight at the Husheng Monastery on Mount Damei; so, he may be recalling a personal experience here.

79 **Yanguan** (*Enkan* 鹽官): i.e., Yanguan Qian 鹽官齊安 (d. 842), another disciple of Mazu Daoyi 馬祖道一.

80 "**when I was in Jiangxi**" (*Kōzei ni arishi toki* 江西にありしとき): i.e., when Yanguan was studying with Mazu.

81 **Broken dried-up tree keeping to the cold wood** (*saizan koboku i kanrin* 摧殘枯

And, in the end, he did not go. Later, when he was thinking to go further into the mountain, he composed a verse:

*From the lotus leaves of a single pond, my clothes are inexhaustible;  
From the blooms of a few pines, my food is more than enough.  
Now that the world knows where I live,  
I'll move my hut to a deeper spot.*<sup>82</sup>

And, so, he moved his hermitage further into the mountain.

[16A:31]

あるとき、馬祖、ことさら僧をつかはしてとはしむ、和尚そのかみ馬祖を参見せしに、得何道理、便住此山なる。師いはく、馬祖われにむかひていふ、即心是佛。すなはちこの山に住す。僧いはく、近日は佛法また別なり。師いはく、作麼生別なる。僧いはく、馬祖いはく、非心非佛、とあり。師いはく、這老漢、ひとを惑亂すること、了期あるべからず。任他非心非佛、我祇管即心是佛。

Once, Mazu especially sent a monk to ask, “Reverend, formerly, when you studied with Mazu, *what truth did you get that you came to live on this mountain?*”<sup>83</sup>

The Master said, “Mazu told me, ‘*this mind itself is the buddha.*’ Whereupon, I came to live on this mountain.”

The monk said, “Nowadays, his buddha dharma is different.”

The Master said, “How is it different?”

The monk said, “Mazu says, ‘*Not the mind, not the buddha.*’”

The Master said, “This old guy, there’s no end to his confusing people. *Let him have his ‘not the mind, not the buddha’; for me, it’s just ‘this mind itself is the buddha.’*”

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木倚寒林): Reading *i* 倚 in the sense “to stick close to.” “The cold wood” (*kanrin* 寒林) evokes the charnal ground (*shitabana* 尸多婆那; S. *śītābana*) for the disposal of corpses. The verse, cited elsewhere in the *Shōbōgenzō*, occurs at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:254c12-13). See Supplementary Notes, s.v. “Dried-up tree.”

**man of Ying** (*Eijin* 郢人): I.e., a maestro; in polite reference to Qian. Ying was the capital of the ancient state of Chu 楚.

**82 From the lotus leaves of a single pond, my clothes are inexhaustible** (*itchi kayō e mujin* 一池荷葉衣無盡): This verse is not found in Fachang’s *Jingde chuandeng lu* 景德傳燈錄 biography but is attributed to him in the *Mingzhou Damei Fachang chanshi lu* 明州大梅法常禪師錄 (*Kanazawa bunko shiryō zensho* 金沢文庫資料全書 1:18b). However, the poem is originally the work of the eighth-century Daoist recluse Xu Xuanping 許宣平 in response to the efforts of Li Bai 李白 to visit him.

**83 Mazu especially sent a monk** (*Baso. kotosara sō o tsukawashite* 馬祖、ことさら僧をつかはして): Here, Dōgen returns to his Japanese retelling of Fachang’s notice in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:254c14-20). As Dōgen himself notes below, this episode was well known and was recorded in several Chan sources.

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この道をもちて、馬祖に舉似す。馬祖いはく、梅子熟也。

He reported these words to Mazu. Mazu said, “*The plum is ripe.*”<sup>84</sup>

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この因縁は、人天みなしれるところなり。天龍は師の神足なり、俱胝は師の法孫なり。高麗の迦智は、師の法を傳持して、本國の初祖なり。いま高麗の諸師は、師の遠孫なり。

This episode is known to men and devas. Tianlong was the Master’s spiritual foot; Juzhi was the Master’s dharma grandson.<sup>85</sup> Gaji of Goryeo transmitted the Master’s dharma and became the first ancestor in his land.<sup>86</sup> The Masters of Goryeo now are the distant descendants of the Master.

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生前には、一虎・一象よのつねに給侍す、あひあらそはず。師の圓寂ののち、虎・象いしをはこび、泥をはこびて師の塔をつくる。その塔、いま護聖寺に現在せり。師の行持、むかし・いまの知識とあるは、おなじくほむるところなり。劣慧のものは、ほむべしとしらず。貪名愛利のなかに佛法あらましと強爲するは、少量の愚見なり。

During his lifetime, he was attended by a tiger and an elephant, who never fought with each other. After his complete quiescence, the tiger and the elephant carried stones and carried earth to build a stūpa for the Master.<sup>87</sup> The stūpa still exists at the Husheng Monastery. The sustained practice of the Master is praised by all wise friends, past and present; those of inferior wisdom do not know that he is to be praised.<sup>88</sup> To maintain the vain hope that the buddha dharma might exist amidst craving for fame and love of profit is a small, stupid view.

84 “**The plum is ripe**” (*baisu juku ya* 梅子熟也): Or “Master Plum is mature”; playing on the name of Fachang’s mountain, Damei 大梅 (“Great Plum”).

85 **Tianlong was the Master’s spiritual foot** (*Tenryū wa shi no jinsoku nari* 天龍は師の神足なり): Little is known of Fachang’s disciple Tianlong 天龍 (dates unknown), teacher of Juzhi 俱胝 (dates unknown); the two masters are known primarily for their practice of teaching by holding up one finger. “Spiritual foot” here renders *jinsoku* 神足, a term for paranormal powers, used in reference to a top disciple.

86 **Gaji of Goryeo** (*Kōryō no Kaji* 高麗の迦智): Recorded as a follower of Fachang at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:273b27). The founder of the Korean Mount Gaji 迦智山 school of Seon is usually given as Doui 道義 (d. 825), who is said to have studied with Mazu’s disciples Xitang Zhizang 西堂智藏 (735-814) and Baizhang Huaihai 百丈懷海. Dōgen’s source for his claim is not clear.

87 **complete quiescence** (*enjaku* 圓寂): i.e., *parinirvāṇa*.

88 **wise friends, past and present** (*mukashi ima no chishiki* むかし・いまの知識): i.e., Buddhist teachers throughout history.



\* \* \* \* \*

## [16A:35]

五祖の法演禪師いはく、師翁はじめて楊岐に住せしとき、老屋敗椽して、風雨之敝、はなはだし。ときに冬暮なり。殿堂ことごとく舊損せり。そのなか、僧堂、ことにやぶれ、雪散滿牀、居不遑處なり。雪頂の耆宿、なほ澡雪し、彪眉の尊年、皺眉のうれへあるがごとし。衆僧やすく坐禪することなし。衲子、投誠して修造せんことを請せしに、師翁却之いはく、我佛有言、時當減劫、高岸深谷、遷變不常、安得圓滿如意、自求稱足ならん。古往の聖人、おほく樹下露地に經行す、古來の勝躅なり、履空の玄風なり。なんだち出家學道する、做手脚なほいまだおだやかならず、わずかにこれ四、五十歳なり。たれかいたづらなるいとまありて、豐屋をこととせん。つひに不從なり。

Chan Master Fayan of Wuzu said, “When my master’s father first lived at Yangqi, the buildings were old, the rafters rotted, and the damage from wind and rain was severe.<sup>89</sup> It was the end of winter. The halls were all in disrepair. Among them, the saṃgha hall was particularly damaged, with snow and hail covering the platforms, so they couldn’t be occupied.”

Seniors with snowy pates still cleaned off the snow; venerable elders with shaggy brows seemed to knit their brows in lament.<sup>90</sup> The monks could not comfortably sit in meditation.

“When a patch-robed one sincerely suggested that it be repaired, my master’s father declined, saying, ‘Our buddha has said that we are now in a kalpa of decrease, with high bluffs and deep valleys changing and impermanent.’<sup>91</sup> How can we seek to be satisfied, with things perfectly fulfilling our wishes?”

89 Chan Master Fayan of Wuzu (*Goso no Hōen zenji* 五祖の法演禪師): I.e., Wuzu Fayan 五祖法演 (d. 1104). Dōgen here retells in Japanese a passage found in the *Chanlin paoxun* 禪林寶訓 (T.2022.48:1018c6-11).

“When my master’s father first lived at Yangqi” (*suō hajimete Yōgi ni jū seshi toki* 師翁はじめて楊岐に住せしとき): “My master’s father” renders *suō* 師翁 (“my master’s old man”; also read *shīō*), used in reference to the teacher of one’s teacher. The referent here is Yangqi Fanghui 楊岐方會 (993-1046), teacher of Fayan’s master, Baiyun Shouduan 白雲守端. Yangqi 楊岐 is the name of the mountain in present-day Jiangxi Province where Fanghui lived.

90 Seniors with snowy pates still cleaned off the snow (*setchō no gishuku, nao sōsetsu shi* 雪頂の耆宿、なほ澡雪し): Dōgen here interjects this and the following sentence of his own. The English “cleaned off the snow” tries to capture the use of the verb *sōsetsu* 澡雪 (“to clean”) in a play on the “snowy pates” (*setchō* 雪頂) of the old monks.

91 “patch-robed one” (*nossu* 衲子): I.e., one of Fayan’s monks. The term *nossu* 衲子 (“patch-robed one”) is synonymous with *nassō* [or *nōsō*] 衲僧 (“patch-robed monk”). Dōgen is here continuing his Japanese retelling of the *Chanlin paoxun* 禪林寶訓, at T.2022.48:1018c7.

“Our buddha has said” (*ga butsu u gon* 我佛有言): This and the following sentence

The sages of old often walked under a tree or in the open; this is a splendid precedent, the dark style of those who tread the sky.<sup>92</sup>

“You have left home and are studying the way, but you still do not move your hands and feet gracefully.<sup>93</sup> It is but forty or fifty years.<sup>94</sup> Who has the time to waste on a fancy building?” In the end, he did not go along with it.”

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翌日に上堂して、衆にしめしていはく、楊岐乍住屋壁疏、滿牀盡撒雪珍珠、縮却項暗嗟嘘、翻憶古人樹下居。つひにゆるさず。しかあれども、四海五湖の雲衲霞袂、この會に掛錫するをねがふところとせり。耽道の人おほきことをよろこぶべし。この道、ここにそむべし、この語、みに銘すべし。

The following day, he held a convocation and addressed the assembly, saying,

*When Yangqi first lived here, the walls were coming apart,  
The seats were all covered with scattered pearls of snow.  
We hunched up our shoulders, and secretly grumbled,  
Thinking back on those of old who lived beneath a tree.*<sup>95</sup>

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are put in Chinese quoted directly from *Chanlin paoxun* 禪林寶訓 (T.2022.48:1018c8-9); some readers treat them as a quotation of “our buddha,” though this seems rather unlikely.

“**kalpa of decrease**” (*genkō* 減劫): I.e., æon of decline, during which human life gradually decreases.

“**high bluffs and deep valleys**” (*kōgan shinkoku* 高岸深谷): A fixed idiom expressing great change, from the line in the *Shijing* 詩經 (Maoshi 毛詩, Shiyue zhi jiao 十月之交, KR.1c0001.019.33a):

高岸爲谷、深谷爲陵。

High bluffs become valleys; deep valleys become hills.

92 **sages of old** (*koō no shōnin* 古往の聖人): Here again, Dōgen interjects a sentence of his own. The English “walked” here translates *kinhin* 經行, a term for walking recitation or meditation.

**dark style of those who tread the sky** (*rikū no genpū* 履空の玄風): I.e., the practice of advanced adepts with the power of flight; the term *rikū* 履空 (“tread the sky”), which does not occur elsewhere in the *Shōbōgenzō*, is sometimes interpreted here as “walk in emptiness.”

93 “**You have left home and are studying the way**” (*nandachi shukke gakudō suru* なんだち出家學道する): Continuing Fayān’s quotation, now put in Japanese, of his master’s father, at *Chanlin paoxun* 禪林寶訓, T.2022.48:1018c10.

94 “**It is but forty or fifty years**” (*wazuka ni kore shi, gojū sai nari* わずかにこれ四、五十歳なり): The antecedent of “it” (*kore* これ) is perhaps “our lives as monks.”

95 **The following day** (*yokujitsu* 翌日): Continuing to retell the *Chanlin paoxun* 禪林寶訓 passage (T.2022.48:1018c11-13), through the end of the verse, which is quoted here in the Chinese.

In the end, he did not allow it.<sup>96</sup> Nevertheless, those robed in clouds and sleeved in mist from the four seas and five lakes sought to hang their staffs in this community.<sup>97</sup> It is gratifying that there were so many immersed in the way. This talk should be dyed on our minds; these words should be engraved on our bodies.

[16A:37]

演和尚、あるときしめしていはく、行無越思、思無越行。この語、おもくすべし。日夜思之、朝夕行之。いたづらに東西南北の風にふかるるがごとくなるべからず。いはんやこの日本國は、王臣の宮殿、なほその豊屋あらず、わづかにおろそかなる白屋なり。出家學道の、いかでか豊屋に幽棲するあらん。もし豊屋をえたる、邪命にあらざるなし、清淨なるまれなり。もとよりあらんは論にあらず、はじめてさらに經營することなかれ。草庵・白屋は古聖の所住なり、古聖の所愛なり。晩學したひ參學すべし、たがゆることなかれ。

Reverend Yan once instructed, “*The practice does not exceed the thinking; the thinking does not exceed the practice.*”<sup>98</sup> We should take these words seriously, “*thinking on them day and night; practicing them morning and evening.*”<sup>99</sup> We should not be as if blown futilely by the winds of east, west, south, and north. Still less in this Land of Japan, where the palaces even of the kings and ministers lack lavish dwellings and consist merely of simple, plain dwellings.<sup>100</sup> How could those who

96 **In the end, he did not allow it** (*tsui ni yurusazu* つひにゆるさず): I.e., Fayen did not consent to have the samgha hall repaired. This sentence and the remainder of this section represent Dōgen's comment.

97 **robed in clouds and sleeved in mist** (*unnō kabei* 雲衲霞袂): A literary expression for the itinerant monk; akin to the more common “clouds and water” (*unsui* 雲水).

**four seas and five lakes** (*shikai goko* 四海五湖): I.e., the entire realm of China; a fixed expression, sometimes in reverse order. The four seas are the oceans in the four directions; the five lakes are variously listed.

**hang their staffs** (*kashaku* 掛錫): I.e., enroll in the monastery; see Supplementary Notes, s.v. “Staff.”

98 **Reverend Yan** (*En oshō* 演和尚): Quoting again from the Fayen passage in the *Chanlin paoxun* 禪林寶訓 (T.2022.48:1018c14-15):

演祖曰、衲子守心城。奉戒律。日夜思之。朝夕行之。行無越思。思無越行。

The Ancestor Yan said, “The patch-robed who guard the citadel of the mind respect the precepts. ‘Day and night, they think on them; morning and evening, they practice them. Their practice of them does not exceed their thinking on them’; their thinking on them does not exceed their practice of them.”

Fayen is here adapting Zi Chan's 子產 teaching on government in the *Zuo zhuan* 左傳 (*Xiang gong er shi wu nian* 襄公二十五年, KR.c1e0001.0009.623a.).

99 **“thinking on them day and night; practicing them morning and evening”** (*nichi ya shi shi, chōseki gyō shi* 日夜思之、朝夕行之): From Fayen's use of the *Zuo zhuan*.

100 **plain dwellings** (*hakuoku* 白屋): A term for a humble cottage, sometimes derived from a dwelling thatched with kunai grass (*baimao* 白茅).

“have left home and are studying the way” live in seclusion in lavish dwellings?<sup>101</sup> One does not get a lavish dwelling except from wrong livelihood; rarely is it from a pure one. If it is already there, it is not an issue, but do not construct a new one. Thatched huts and plain dwellings are the abode of the sages of old, what the sages of old loved.<sup>102</sup> Latter-day students should admire and study them; do not deviate from them.

[16A:38] {1:159}

黄帝・堯・舜等は、俗なりといへども草屋に居す、世界の勝躑なり。

The Yellow Emperor, Yao, and Shun, though laymen, lived in thatched dwellings, setting an excellent precedent for the world.<sup>103</sup>

[16A:39]

尸子曰、欲觀黄帝之行、於合宮。欲觀堯舜之行、於綏章。黄帝明堂、以草蓋之、名曰合宮。舜之明堂、以草蓋之、名曰綏章。

The *Shizi* says,<sup>104</sup>

*If you wish to see the conduct of the Yellow Emperor, it is in the Hegong; if you wish to see the conduct of Yao and Shun, it is in the Zongzhang. The Mingtang of the Yellow Emperor was covered with thatch and was called the Hegong; the Mingtang of Shun was covered with thatch and was called the Zongzhang.*<sup>105</sup>

101 **those who “have left home and are studying the way”** (*shukke gakudō* 出家學道): From Fayān’s talk quoted in section 35, above.

102 **the abode of the sages of old, what the sages of old loved** (*koshō no shōjū nari, koshō no shoai nari* 古聖の所住なり、古聖の所愛なり): Perhaps recalling Dōgen’s version of lines from the poem *Caoan ge* 草庵歌, by Shitou Xiqian 石頭希遷; see above, Note 7, and Supplementary Notes, s.v. “Reverend Shitou’s Song of the Thatched Hut.”

103 **The Yellow Emperor, Yao, and Shun** (*Kōtei Gyō Shun* 黄帝・堯・舜): I.e., the three legendary emperors of China said to have ruled in the third century BCE.

104 **Shizi** (*Shishi* 尸子): The work of the fourth-century BCE author Shi Jiao 尸佼. Much of the book was already lost by Dōgen’s day; and, while this passage is quoted elsewhere in Chinese literature, it is unclear what source he used here and for the identical passage in his *Chiji shingi* 知事清規 (DZZ.6:126-128).

105 **Hegong** (*Gōkyū* 合宮); **Zongzhang** (*Sōshō* 綏章); **Mingtang** (*Meidō* 明堂): The first and second are the halls in which the Yellow Emperor and the Emperor Shun respectively are said to have conducted affairs of state; the last was the hall used for formal imperial ceremony.

## [16A:40]

しるべし、合宮・総章は、ともに草をふくなり。いま黄帝・堯・舜をもて、われらにならべんとするに、なほ天地の論にあらず。これなほ草蓋を明堂とせり。俗なほ草屋に居す、出家人いかでか高堂大觀を所居に擬せん、慚惶すべきなり。古人の、樹下に居し、林間にすむ、在家・出家ともに愛する所住なり。黄帝は崆峒道人廣成の弟子なり。廣成は崆峒といふ巖のなかにすむ。いま大宋國の國王・大臣、おほくこの玄風をつたふるなり。

We should know, then, that the Hegong and Zongzhang were both covered with thatch. Now, if we were to compare the Yellow Emperor, Yao, and Shun to us, it would not even be a matter of heaven and earth.<sup>106</sup> Yet even they used a thatched building as their Mingtang. Even laymen live in thatched dwellings; how could those who have left home propose to reside in lofty halls and stately towers? It would be shameful. The ancients stayed under trees or lived in the forest; these were abodes loved by householders and renunciants alike. The Yellow Emperor was a disciple of Guangcheng, the Daoist of Kungtong.<sup>107</sup> Guangcheng lived in a cave called Kongtong. Today, many kings and ministers of the Land of the Great Song follow this dark style.

## [16A:41]

しかあればすなはち、塵勞中人なほかくのごとし。出家人いかでか塵勞中人よりも劣ならん、塵勞中人よりもにこれらん。向來の佛祖のなかに、天の供養をうくるおほし。しかあれども、すでに得道のとき、天眼およばず、鬼神たよりなし。そのむねあきらむべし。天衆・神道、もし佛祖の行履をふむときは、佛祖にちかづくみちあり。佛祖あまねく天衆・神道を超證するには、天衆・神道はるかに見上のたよりなく、佛祖のほとりにちかづきがたきなり。

Thus, even people in the midst of dust and toil are like this.<sup>108</sup> How could people who have left home be inferior to people in the midst of dust and toil, be more defiled than people in the midst of dust and toil? Among past buddhas and ancestors there were many who received offerings from the devas. However, once they gained the way, the eye of

106 **it would not even be a matter of heaven and earth** (*nao tenchi no ron ni arazu* なほ天地の論にあらず): i.e., the difference would be far greater than that between heaven and earth.

107 **Guangcheng, the Daoist of Kungtong** (*Kōdō dōjin Kōsei* 崆峒道人廣成): Reference to the story, found in *Zhuangzi* 莊子 11 (Zaiyou 在宥, KR.5c0126.011.8a), that the Yellow Emperor had an interview with Guang Cheng Zi 廣成子 on Mount Kongtong (though there is no mention there that the latter was living in a cave). Dōgen also refers to this story elsewhere in his writings.

108 **people in the midst of dust and toil** (*jinrōchū nin* 塵勞中人): i.e., those living in the defiled secular world. The term *jinrō* 塵勞 ("dust and toil") is a synonym for *bonnō* 煩惱 (S. *klesā*; "defilement"). See Supplementary Notes, s.v. "Dust."

the devas did not reach them, and the spirits lacked means [to contact them].<sup>109</sup> We should be clear about this point. When the devas and spirits follow the conduct of the buddhas and ancestors, there is a path for them to approach the buddhas and ancestors; when the buddhas and ancestors transcend the devas and spirits everywhere, the devas and spirits have no means of looking so far up to them and cannot approach the vicinity of the buddhas and ancestors.<sup>110</sup>

[16A:42] {1:160}

南泉いはく、老僧、修行のちからなくして鬼神に覩見せらる。しるべし、無修の鬼神に覩見せらるるは、修行のちからなきなり。

Nanquan said, “This old monk has no strength in his practice and gets seen by spirits.”<sup>111</sup> So, we know that being seen by the spirits that have no practice means one has no strength in his practice.

[16A:43]

太白山宏智禪師正覺和尚の會に、護伽藍神いはく、われきく、覺和尚この山に住すること十餘年なり。つねに寢堂にいたりてみんとするに不能前なり、未之識也。まことに有道の先蹤にあひあふなり。

In the community of Reverend Zhengjue, Chan Master Hongzhi of Mount Taibai, the guardian spirit of the monastery said, “I’ve heard that Reverend Jue has been living on this mountain for over ten years.<sup>112</sup> But whenever I’ve gone to your quarters to see you, I’ve been unable to proceed; so, I’ve yet to make your acquaintance.”

Truly, we are encountering here the traces of one who has the way.

109 **the spirits lacked means** (*kijin tayori nashi* 鬼神たよりなし): Perhaps, recalling the examples given above, sections 16, 18, and 19, and introducing further examples below. The term *kijin* 鬼神 is regularly used for devas and other species of spiritual beings.

110 **devas and spirits** (*tenshu shindō* 天衆・神道): The term *tenshu* 天衆 refers to the “deva host”; the term *shindō* 神道 here likely means “[denizens of] the spirit realms.”

**transcend** (*chōshō* 超證): This term, appearing several times in Dōgen’s writing, is read sometimes as “rise to verification” and sometimes as “surpass verification” — neither of which would seem to work here, where the word is being used as a transitive verb.

111 **Nanquan** (*Nansen* 南泉): I.e., Nanquan Puyuan 南泉普願. His saying, paraphrased here in Japanese, occurs in an anecdote (recorded in the *Zongmen tongyao ji* 宗門統要集, ZTS.1:48a7-b1; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:134, case 18; etc.), in which a local spirit informs someone of Nanquan’s impending arrival.

112 **Reverend Zhengjue, Chan Master Hongzhi of Mount Taibai** (*Taihakusan Wanshi zenji Shōgaku oshō* 太白山宏智禪師正覺和尚): I.e., Hongzhi Zhengjue 宏智正覺 (1091-1157); Mount Taibai is an alternative name for Mount Tiantong 天童山, in Zhejiang, site of Hongzhi’s Jingdesi 景德寺. This anecdote is recorded in the *Hongzhi chanshi guanglu* 宏智禪師廣錄 (T.2001.48;121c28-29).

## [16A:44]

この天童山は、もとは小院なり。覺和尚の住裏に、道士觀・尼寺・教院等を掃除して、いまの景德寺となせり。師、遷化ののち、左朝奉大夫侍御史王伯庠、ちなみに師の行業記を記するに、ある人いはく、かの道士觀・尼寺・教寺をうばひて、いまの天童寺となせることを記すべし。御史いはく、不可也、此事非僧徳矣。ときの人、おほく侍御史をほむ。

This Mount Tiantong was originally a small cloister.<sup>113</sup> During Reverend Jue's residence, he swept away the Daoist temple, nunnery, teaching cloister, and the like, and turned them into the present Jingde Monastery. After the Master's transformation, the Grand Master for Court Service of the Left, the Attendant Censor Wang Boxiang, compiled the Master's record of deeds, on which occasion, someone said that he should record the fact that he expropriated the Daoist temple, nunnery, teaching cloister, and the like, and turned them into the present Jingde Monastery.<sup>114</sup> The Censor said, "I cannot. This is not something that would redound to the merit of a monk." Many people at the time praised the Attendant Censor.

## [16A:45]

しるべし、かくのことくの事は、俗の能なり、僧の徳にあらず。おほよそ佛道に登入する最初より、はるかに三界の人天をこゆるなり。三界の所使にあらず、三界の所見にあらざること、審細に咨問すべし。身・口・意および依・正をきたして、功夫參究すべし。佛祖行持の功德、もとより人天を濟度する巨益ありとも、人天さらに佛祖の行持にたすけらるると覺知せざるなり。

So, we know that such affairs are the work of the laity, not the virtue of a monk. In sum, from one's very first ascent to the way of the buddhas, one far transcends the humans and devas of the three realms. We should make detailed inquiries into the fact that such a one is not used by the those of the three realms, is not seen by the those of the three realms. We should work at and investigate this, bringing to bear our body, speech, and mind, and our secondary and primary recompense.<sup>115</sup> Although of

113 **This Mount Tiantong** (*kono Tendōzan* この天童山): i.e., Hongzhi's monastery on Mount Tiantong.

114 **After the Master's transformation** (*shi senge no nochi* 師遷化ののち): i.e., following Hongzhi's death.

**Grand Master for Court Service of the Left, the Attendant Censor Wang Boxiang** (*sachōbu daifu jigyōshi Ō Hakushō* 左朝奉大夫侍御史王伯庠): The middle-level official Wang Boxiang (1106-1173) compiled the "Record of Deeds" (*Xingye ji* 行業記), dated 1166, that is attached to the *Hongzhi chanshi guanglu* 宏智禪師廣錄 (T.2001.48:119b28-121a12).

115 **secondary and primary recompense** (*eshō* 依正): i.e., the environment and the psychophysical organism, respectively, that are the results of karma.

course the merit of the sustained practice of the buddhas and ancestors has huge benefits that rescue humans and devas, the humans and devas themselves do not perceive that they are aided by the sustained practice of the buddhas and ancestors.

[16A:46] {1:161}

いま佛祖の大道を行持せんには、大隠・小隠を論ずることなく、聴明・鈍癡をいふことなかれ。ただながく名利をなげすてて、萬縁に繫縛せらるることなかれ。光陰をすごさず、頭燃をはらふべし。大悟をまつことなかれ、大悟は家常の茶飯なり。不悟をねがふことなかれ、不悟は髻中の寶珠なり。ただまさに、家郷あらんは家郷をはなれ、恩愛あらんは恩愛をはなれ、名あらんは名をのがれ、利あらば利をのがれ、田園あらんは田園をのがれ、親族あらんは親族をはなるべし。名利等なからんも、又はなるべし。すでにあるをはなる、なきをもはなるべき道理、あきらかなり。それすなはち一條の行持なり。生前に名利をなげすてて、一事を行持せん、佛壽長遠の行持なり。いまこの行持、さだめて行持に行持せらるるなり。この行持あらん身心、みづからも愛すべし、みづからもうやまふべし。

When seeking to engage in sustained practice of the great way of the buddhas and ancestors, do not discuss major hermits and minor hermits; do not speak of the wise and the stupid.<sup>116</sup> Just cast aside forever fame and profit, and do not be fettered by the myriad involvements. Without spending the years and months, we should brush the fire from our heads.<sup>117</sup> Do not wait for a great awakening; great awakening is everyday tea and rice.<sup>118</sup> Do not seek non-awakening; non-awakening is the precious jewel in the topknot.<sup>119</sup> Those with homes and hometowns should leave their homes and hometowns; those with familial affections should leave behind their familial affections; those with fame should flee their fame; those with profit should flee their profit; those with paddies and fields should flee their paddies and fields; those with kinsmen should leave their kinsmen. Those without fame, profit, and the like, should also

116 **major hermits and minor hermits** (*daiin shōin* 大隠・小隠): From the common trope expressed in the well-known verse by the Jin-dynasty poet Wang Kangju 王康琚:

小隠隱林藪、大隠隱朝市。

The minor hermit secludes himself in woods and marshes;

The major hermit secludes himself in court and market.

117 **brush the fire from our heads** (*zunen o harau* 頭燃をはらふ): A standard metaphor for the urgency of practice, occurring several times in the *Shōbōgenzō*.

118 **everyday tea and rice** (*kajō no sahan* 家常の茶飯): Japanese version of a fairly common expression, in both Zen texts and Dōgen's writings, for the "daily fare" of the home, or "normal practice"; see Supplementary Notes.

119 **precious jewel in the topknot** (*keichū no hōjū* 髻中の寶珠): Reference to the *Lotus Sūtra* metaphor of the sūtra as the jewel in the king's topknot that is the insignia of his sovereignty; see Supplementary Notes, s.v. "Jewel in the topknot." "Non-awakening" (*fugo* 不悟) here is often taken as indicating an inherently awakened state beyond awakening.



leave them. The principle is clear that those who have left what they already have should also leave what they do not have. This is one instance of sustained practice. Casting aside fame and wealth during this lifetime, to engage in the sustained practice of the one thing is the sustained practice of the “length of the lifespan of the Buddha.”<sup>120</sup> This present sustained practice is definitely being engaged in sustained practice by sustained practice. Bodies and minds that have this sustained practice should love themselves, should respect themselves.

\* \* \* \* \*

[16A:47]

大慈寰中禪師いはく、説得一丈、不如行取一尺。説得一尺、不如行取一寸。

Chan Master Huanzhong of Daci said, “*To talk of ten feet is not like practicing one foot; to talk of one foot is not like practicing one inch.*”<sup>121</sup>

[16A:48]

これは、時人の行持おろそかにして、佛道の通達をわすれたるがごとくなるをいましむるににたりといへども、一丈の説は不是とにはあらず、一尺の行は一丈説よりも大功なりといふなり。なんぞただ丈尺の度量のみならん、はるかに須彌と芥子との論功もあるべきなり。須彌に全量あり、芥子に全量あり。行持の大節、これかくのごとし。いまの道得は、寰中の自爲道にあらず、寰中の自爲道なり。

Although this may resemble an admonition of those of the time who had neglected sustained practice and forgotten the penetration of the way of the buddhas, he is not saying that talking about ten feet is wrong; he is saying that the practice of one foot is of greater merit than talk of ten feet. But why is it only the gauge of ten feet and one foot? There should also be far more merit in the discussion of Sumeru and a mustard

120 to engage in the sustained practice of the one thing (*ichiji o gyōji sen* 一事を行持せん): The meaning of *ichiji* 一事 (“one thing” or “one matter”) is unclear: it could mean the “one great matter” (*ichi daiji* 一大事) of buddhahood, or “this one matter” of detachment from all we have (and do not have), or simply “some one thing” that is the focus of our sustained practice.

sustained practice of the “length of the lifespan of the Buddha” (*butsuju chōon no gyōji* 佛壽長遠の行持): Presumably meaning the practice of the Buddha throughout his long lifespan. The expression *butsuju chōon* 佛壽長遠 (“length of the lifespan of the Buddha [Śākyamuni]”) is borrowed from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:44b26).

121 Chan Master Huanzhong of Daci (*Daiji Kanchū zenji* 大慈寰中禪師): i.e., Daci Huanzhong 大慈寰中 (780-862). His saying occurs in several sources, including Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:164, case 77); see also, e.g., *Liandeng huiyao* 聯燈會要 (ZZ.136:549b12-14).

seed.<sup>122</sup> There is a full measure in Sumeru; there is a full measure in the mustard seed.<sup>123</sup> The crux of sustained practice is like this. This saying is not words expressed by Huangzhong himself; it is words expressed by *huangzhong* itself.<sup>124</sup>

[16A:49] {1:162}

洞山悟本大師道、説取行不得底、行取説不得底。

*Great Master Wuben of Dongshan said, “I talk of what can’t be practiced and practice what can’t be talked of.”*<sup>125</sup>

[16A:50]

これ高祖の道なり。その宗旨は、行は説に通ずるみちをあきらめ、説の行に通ずるみちあり。しかあれば、終日とくところに、終日おこなふなり。その宗旨は、行不得底を行取し、説不得底を説取するなり。

These are the words of the eminent ancestor. The essential point of this is that his practice clarifies the path to talking, and his talking has a path to practice. Therefore, in talking all day, he practices all day. The essential point is that he practices “*what can’t be practiced*” and talks of “*what can’t be talked of*.”

122 **Sumeru and a mustard seed** (*Shumi to keshi* 須彌と芥子): i.e., the towering central mountain of a world system, and the tiny seed, regularly used in Buddhist literature as a metaphor for something very small. A pairing well known from the claim in the *Vimalakīrti Sūtra* (*Weimo jing* 維摩經, T.475.14:546b25-26) that the bodhisattva can put Mt. Sumeru into a mustard seed.

123 **There is a full measure in Sumeru** (*Shumi ni zenryō ari* 須彌に全量あり): Presumably meaning, “Mount Sumeru is complete in itself.”

124 **This saying is not words expressed by Huangzhong himself; it is words expressed by *huangzhong* itself** (*ima no dōtoku wa, Kanchū no ji i dō ni arazu, kanchū no ji i dō nari* いまの道得は、寰中の自爲道にあらず、寰中の自爲道なり): Presumably, a play on Huangzhong’s name, which has the meaning “throughout the domain” — hence “not merely a saying of Huangzhong but a saying of the whole world (or a universal saying).”

125 **Great Master Wuben of Dongshan** (*Tōzan Gohon daishi* 洞山悟本大師): i.e., Dongshan Liangjie 洞山良价. His saying here is attached as a comment on Huangzhong’s saying at *Liandeng huiyao* 聯燈會要 (ZZ.136:549b14) and elsewhere, as well as at *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:164, case 77).

## [16A:51]

雲居山弘覺大師、この道を七通八達するにいはく、説時無行路、行時無説路。

Great Master Hungjue of Mount Yunju, having thoroughly mastered these words, said, “*When he talks, he has no road of practice; when he practices, he has no road of talk.*”<sup>126</sup>

## [16A:52]

この道得は、行・説なきにあらず。その説時は、一生不離叢林なり。その行時は、洗頭到雪峰前なり。説時無行路、行時無説路、さしおくべからず、みだらざるべし。

This saying is not that there is no practice or talk. “When he talks” is “for a lifetime not leaving the grove”; “when he practices” is “washing his head, he presented himself to Xuefeng.”<sup>127</sup> “When he talks, he has no road of practice; when he practices, he has no road of talk” — we should not disregard these; we should not confuse them.

\* \* \* \* \*

## [16A:53]

古來の佛祖いひきたれることあり、いはゆる、若人生百歳、不會諸佛機、未若生一日而能決了之。

There is something said by the buddhas and ancestors since ancient

126 **Great Master Hongjue of Mount Yunju** (*Ungoza Gukaku daishi* 雲居山弘覺大師): i.e., Yunju Daoying 雲居道膺, disciple of Dongshan Liangjie 洞山良价. His comment on his teacher's saying here is attached to Huangzhong's saying at *Liandeng huiyao* 聯燈會要 (ZZ.136:549b14) and elsewhere.

**thoroughly mastered** (*shittsū hattatsu* 七通八達): A free translation of an expression, more literally rendered by something like “seven penetrations and eight masteries,” that plays with the term *tsūdatsu* 通達 (“to penetrate”; “to master”); appears often in Dōgen's writing.

**“When he talks, he has no road of practice; when he practices, he has no road of talk”** (*setsu ji mu gyōro, gyō ji mu setsuro* 説時無行路、行時無説路): It is also possible to read this, “When he talks, it is his road of no practice; when he practices, it is his road of no talking,” in a play on Dongshan's famous “three roads” (*sanro* 三路). See Supplementary Notes, s.v. “Dongshan's three roads.”

127 **“for a lifetime not leaving the grove”** (*isshō furi sōrin* 一生不離叢林): From the saying of Zhaozhou Congshen 趙州從諗 quoted above, section 25.

**“washing his head, he presented himself to Xuefeng”** (*sentō tō Seppō zen* 洗頭到雪峰前): i.e., Xuefeng Yicun 雪峰義存 (822-908). From a story, recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:218, case 183), Dahui's *Zhengfayanrang* 正法眼藏 (ZZ.118:7b12-17), and elsewhere. Xuefeng challenges a hermit who had let his hair grow long to say something or have his head shaved. The hermit just washes his head (in preparation for the shaving) and comes to Xuefeng. Dōgen cites both this and the preceding saying of Zhaozhou in his “Shōbōgenzō dōtoku” 正法眼藏道得.

times: “*Should a person live a hundred years without understanding the crux of the buddhas, it would still not be like living one day having definitively comprehended it.*”<sup>128</sup>

[16A:54]

これは一佛二佛のいふところにあらず、諸佛の道取しきたれるところ、諸佛の行取しきたれるところなり。百千萬劫の回生回死のなかに、行持ある一日は、髻中の明珠なり、同生同死の古鏡なり、よろこぶべき一日なり、行持力みづからよろこぼるるなり。行持のちからいまだいたらず、佛祖の骨髓うけざるがごときは、佛祖の身心をおしまず、佛祖の面目をよろこぼるなり。佛祖の面目骨髓、これ不去なり、如去なり、如來なり、不來なりといへども、かならず一日の行持に稟受するなり。

This is not something said by one or two buddhas; it is something that all the buddhas have been saying, something all the buddhas have been practicing. Within the repeated births and repeated deaths of a hundred thousand myriad kalpas, one day in which there is sustained practice is the bright jewel in the topknot, is the old mirror that is born together and dies together [with us]; it is a day in which to rejoice; it is the power of sustained practice itself able to rejoice.<sup>129</sup> Those who have not reached the power of sustained practice and have not received the bones and marrow of the buddhas and ancestors do not hold dear the body and mind of the buddhas and ancestors, do not rejoice in the face of the buddhas and ancestors. The face and the bones and marrow of the buddhas and ancestors, though they may be not gone, thus gone, thus come, not come, are invariably received in the sustained practice of one day.<sup>130</sup>

128 **something said by the buddhas and ancestors** (*busso iikitareru koto* 佛祖いひきたれること): A saying attributed to the Buddha by a boy claiming to be a hundred years old. The boy became the eighteenth ancestor of Zen in India, Gayaśata. The story appears in several Chan sources; see, e.g., *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:212b15-17).

**“the crux of the buddhas”** (*shobutsu ki* 諸佛機): Usually understood as the key point made by (or about) the buddhas.

129 **bright jewel in the topknot** (*keichū no myōju* 髻中の明珠): See above, section 46. **old mirror that is born together and dies together** (*dōshō dōshi no kokyō* 同生同死の古鏡): Likely recalling the story of Gayaśata that was the source for the quotation in the preceding section: as recounted in “Shōbōgenzō kokyō” 正法眼藏古鏡, when the boy was born, there was a round mirror “born together” with him.

**power of sustained practice itself able to rejoice** (*gyōjiriki mizukara yorokobaruru nari* 行持力みづからよろこぼるるなり): Taking the predicate as a potential form.

130 **not gone, thus gone, thus come, not come** (*fuko nari, nyoko nari, nyorai nari, furai nari* 不去なり、如去なり、如來なり、不來なり): No doubt reflecting the common play in Mahāyāna literature with the term *tathāgata* (“thus come” or “thus gone”) as an epithet of the buddhas: when seen as empty of real referent, a “tathāgata” neither comes nor goes.

## [16A:55] {1:163}

しかあれば、一日はおもかるべきなり。いたづらに百歳いけらんは、うらむべき日月なり、かなしむべき形骸なり。たとひ百歳の日月は、聲色の奴婢と馳走すとも、そのなか一日の行持を行取せば、一生の百歳を行取するのみにあらず、百歳の他生をも度取すべきなり。この一日の身命は、たふとぶべき身命なり、たふとぶべき形骸なり。かるがゆえに、いけらんこと一日ならんは、諸佛の機を會せば、この一日を曠劫多生にもすぐれたりとするなり。このゆえに、いまだ決了せざらんときは、一日をいたづらにつかふことなかれ。この一日は、をしむべき重寶なり。尺璧の價直に擬すべからず、驪珠にかふることなかれ。古賢、をしむこと、身命よりもすぎたり。

Therefore, one day must be valued. For those who live in vain for a hundred years, it is years and months to be regretted, it is a body to be pitied. Even if we have run about as slaves to sights and sounds for the years and months of a hundred years, if within that we have practiced sustained practice for one day, it is not only practicing a hundred years of a whole life but is delivering that life of a hundred years.<sup>131</sup> The life of this one day is a life to be valued, a body to be valued. For that reason, those with but one day to live, if they have “understood the crux of the buddhas,” take this one day as superior to the many lives of vast kalpas. Therefore, when you have not yet “definitively comprehended” it, do not waste one day. This one day is a weighty treasure to be held dear. It should not be compared to the value of a one-foot jewel; do not exchange it for the black dragon’s pearl.<sup>132</sup> The worthies of old held it dearer than their lives.

## [16A:56]

しづかにおもふべし、驪珠はもとめつべし、尺璧はうることもあらん、一生百歳のうちの一日は、ひとたびうしなはん、ふたたびうることなからん。いづれの善巧方便ありてか、すぎにし一日をふたたびかへしえたる。紀事の書にしるさざるところなり。もしいたづらにすごさざるは、日月を皮袋に包含して、もらさざるなり。しかあるを、古聖・先賢は、日月ををしみ、光陰ををしむこと、眼睛よりもをしむ、國土よりもをしむ。そのい

131 it is not only practicing a hundred years of a whole life but is delivering that life of a hundred years (*isshō no hyakusai o gyōshu suru nomi ni arazu, hyakusai no tashō o mo doshu subekei nari* 一生の百歳を行取するのみにあらず、百歳の他生をも度取すべきなり): I.e., the efficacy of the practice extends not only to this lifetime but to that lifetime (or lifetimes) to come.

132 one-foot jewel (*sekiheki* 尺璧): I.e., a jewel one “foot” in diameter; from the old Chinese saying, “The sage does not value a one-foot jewel but gives weight to an inch of shadow (*sun'in* 寸陰) [i.e., a moment of time].” (See *Huainanzi* 淮南子, Yuandao xun 原道訓, KR.3j0010.001-12a.)

black dragon’s pearl (*riju* 驪珠): Reference to the precious pearl held under the chin of the black dragon; a symbol of a most precious treasure, best known from the *Zhuangzi* 莊子 (Lie Yukou 列御寇, KR.5c0126.032.9a.).

たづらに蹉過するといふは、名利の浮世に濁亂しゆくなり。いたづらに蹉過せずといふは、道にありながら、道のためにするなり。

We should quietly think that, while we might find the black dragon's pearl, and we could get the one-foot jewel, once we lose one day in the hundred years of life, there is no getting it back again. With what skillful device can we retrieve one day that has passed? It is something not recorded in the history books. Not spending time in vain is wrapping up the years and months in this bag of skin and not allowing it to leak out.<sup>133</sup> Thus, the sages of old and prior worthies held dear the days and months, held dear the years and months, more than they held dear their eyes, more than they held dear their land. To spend time in vain means to become confused in the floating world of fame and profit; not to spend time in vain means to act for the sake of the way while being on the way.

[16A:57] {1:164}

すでに決了することをえたらん、又一日をいたづらにせざるべし。ひとへに道のために行取し、道のために説取すべし。このゆえにしりぬ、古來の佛祖、いたづらに一日の功夫をつひやさざる儀、よのつねに觀想すべし。遅遲華日も、明窓に坐しておもふべし、蕭蕭雨夜も、白屋に坐してわすることなかれ。光陰なにとしてかわが功夫をぬすむ。一日をぬすむのみにあらず、多劫の功德をぬすむ。光陰とわれと、なんの怨家ぞ。うらむべし、わが不修のしかあらしむるなるべし。われ、われとしたしからず、われ、われをうらむるなり。佛祖も恩愛なきにあらず、しかあれどもなげすてきたる。佛祖も諸縁なきにあらず、しかあれどもなげすてきたる。たとひをしむとも、自他の因縁、をしまるべきにあらざるがゆえに、われもし恩愛をなげすてずば、恩愛かへりてわれをなげすつべき云爲あるなり。恩愛をあはれむべくは、恩愛をあはれむべし。恩愛をあはれむといふは、恩愛をなげすつるなり。

Those who have already attained the “definitive comprehension” should not again spend one day in vain. We should solely practice for the sake of the way and speak for the sake of the way. Therefore, we know that we should constantly reflect on the behavior of the past buddhas and ancestors, who did not idly waste the effort of one day. On a leisurely day of spring flowers, as we sit by a bright window, we should think on it; on a dismal night of autumn rains, as you sit in a simple hut, do not forget it. Why do the years and months rob us of our efforts? They rob us not only of one day; they rob us of the merit of many kalpas. The years and months and I — what enemies are we? Sadly, my failure to practice must have made it so. Not being close to myself, I resent myself. The buddhas and ancestors are also not without familial affections, but they have cast them aside; the buddhas and ancestors are not without worldly involvements, but they have cast them aside. Though we may hold dear

133 **bag of skin** (*hitai* 皮袋): i.e., the human body; see Supplementary Notes.

familial affections, they are the causes and conditions of self and other, not to be held dear; hence, if we do not cast them aside, it can turn out that they instead cast us aside. Those who may cherish familial affections should cherish familial affections; to cherish familial affections is to cast aside familial affections.

\* \* \* \* \*

[16A:58]

南嶽大慧禪師懷讓和尚、そのかみ曹溪に参じて、執侍すること十五秋なり。しかうして傳道授業すること、一器水瀉一器なることをえたり。古先の行履、もとも慕古すべし。十五秋の風霜、われをわづらはすおほかるべし。しかあれども、純一に究辦す。これ晩進の龜鏡なり。寒爐に炭なく、ひとり虚堂にふせり、涼夜に燭なく、ひとり明窓に坐する。たとひ一知半解なくとも、無爲の絶學なり。これ行持なるべし。

Reverend Huairang, Chan Master Dahui of Nanyue, in the past consulted Caoxi, attending him for fifteen autumns.<sup>134</sup> Thus, he attained the transmission of the way and bestowal of the work, the pouring of the water from one vessel to another vessel.<sup>135</sup> We should admire the ancients most of all in the conduct of our old forebears. The wind and frost of fifteen autumns must have caused him much suffering; yet he purely pursued a thorough investigation. This is a tortoise shell mirror for latecomers.<sup>136</sup> With no charcoal in the cold winter stove, he slept alone in the empty hall; with no candle in the cool summer night, he sat alone at the bright window. Even without a single knowledge and a half understanding, he was “finished learning with nothing to do.”<sup>137</sup> This must be sustained practice.

134 **Reverend Huairang, Chan Master Dahui of Nanyue** (*Nangaku Daie zenji Ejō oshō* 南嶽大慧禪師懷讓和尚): I.e., Nanyue Huairang 南嶽懷讓.

**Caoxi** (*Sōkei* 曹溪): I.e., the Sixth Ancestor, Huineng of Caoxi 曹溪慧能.

135 **transmission of the way and bestowal of the work** (*dendō jugō* 傳道授業): A phrase, appearing elsewhere in the *Shōbōgenzō*, that is the result of splitting two familiar compound terms: “transmit and bestow” (*denju* 傳授) and “the work of the way” (*dōgō* 道業).

136 **tortoise shell mirror for latecomers** (*banshin no kikyō* 晩進の龜鏡): I.e., a model for later practitioners. The reference is to the ancient Chinese practice of augury by the use of tortoise shells. A “latecomer” is one who has come to Zen practice late, either in his or her own life or recently in the history of the tradition. An expression occurring elsewhere in the *Shōbōgenzō*.

137 **a single knowledge and a half understanding** (*itchi hange* 一知半解): A set phrase for little or shallow knowledge.

**“finished learning with nothing to do”** (*mui no zetsugaku* 無爲の絶學): I.e., has completed the study of Buddhism. From the opening line of the *Zhengdao ge* 證道歌, attributed to Yongjia Xuanjue 永嘉玄覺 (or Zenjue 眞覺, d. 713) (T.2014.48:395c9):

絶學無爲閑道人。

A person versed in the way, finished learning, with nothing to do.

## [16A:59] {1:165}

おほよそ、ひそかに貪名愛利をなげすてきたりぬれば、日日に行持の積功のみなり。このむねわするることなかれ。説似一物即不中は、八箇年の行持なり。古今のまれなりとするところ、賢・不肖ともにこひねがふ行持なり。

More generally, when we have privately cast aside greed for fame and love of profit, our sustained practice simply accumulates merit day after day. Do not forget this point. “To say that it’s like any thing doesn’t hit it” is eight years of sustained practice.<sup>138</sup> It is something recognized as rare in past and present, a sustained practice sought by the wise and otherwise alike.

\* \* \* \* \*

## [16A:60]

香嚴の智閑禪師は、大瀧に耕道せしとき、一句を道得せんとするに數番、つひに道不得なり。これをかなしみて、書籍を火にやきて、行粥飯僧となりて、年月を經歷しき。のちに武當山にいりて、大證の舊跡をたづねて、結草爲庵し、放下幽棲す。一日、わづかに道路を併淨するに、礫のほとばしりて、竹にあたりて聲をなすによりて、忽然として悟道す。のちに香嚴寺に住して、一盂一衲を平生に不換なり。奇巖清泉をしめて、一生偃息の幽棲とせり。行跡おほく本山にのこれり。平生に山をいでざりけるといふ。

Chan Master Zhixian of Xiangyan, when cultivating the way under Dawei, tried several times to say a single phrase but, in the end, could not say anything.<sup>139</sup> Saddened by this, he burnt his books and spent the years and months as a monk serving meals. Later, entering Mount Wudang and visiting Dazheng’s old site, he bundled grass and made a her-

138 “To say that it’s like any thing doesn’t hit it” is eight years of sustained practice (*setsuji ichimotsu soku fuchū wa hakko nen no gyōji nari* 説似一物即不中は八箇年の行持なり): Allusion to Huairang’s response, given (in Dōgen’s version) after eight years, to Huineng’s question, “What thing is it that comes like this?” From the anecdote, appearing regularly throughout Dōgen’s writings, recorded in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101); see Supplementary Notes, s.v. “What thing is it that comes like this?”

139 Chan Master Zhixian of Xiangyan (*Kyōgen no Chikan zenji* 香嚴の智閑禪師): i.e., Xiangyan Zhixian 香嚴智閑 (d. 898). Dōgen here recalls in Japanese a famous story he recounts in his “*Shōbōgenzō keisei sanshoku*” 正法眼藏溪聲山色; the original can be found in several sources: see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:565b12-566a9; *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:283c27-284a18; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:134, case 17.

cultivating the way under Dawei (*Daii ni kōdō seshi* 大瀧に耕道せし): i.e., Weishan Lingyou 瀧山靈祐. “Cultivating (or tilling) the way” (*kōdō* 耕道) is a venerable mixed metaphor for spiritual training not occurring elsewhere in the *Shōbōgenzō*.



mitage, abandoning all and dwelling in obscurity.<sup>140</sup> One day, while he was sweeping off the path a bit, a piece of tile flew up and struck a bamboo; at the sound, he suddenly awakened to the way. Later, he resided at Xiangyan Monastery, never exchanging his single bowl and single robe his whole life. He occupied the strange crags and pure springs, where he spent his life tranquilly dwelling in obscurity. Many traces of his deeds remain at this mountain. It is said that he never left the mountain his whole life.

\* \* \* \* \*

[16A:61]

臨濟院の慧照大師は、黄檗の嫡嗣なり。黄檗の會にありて三年なり。純一に辨道するに、睦州陳尊宿の教訓によりて、佛法の大意を黄檗にとふこと三番するに、かさねて六十棒を喫す。なほ勵志たゆむことなし。大愚にいたりて大悟することも、すなはち黄檗・睦州兩尊宿の教訓なり。祖席の英雄は、臨濟・徳山といふ。しかあれども、徳山いかにしてか臨濟におよばん。まことに臨濟のごときは、群に群せざるなり。そのときの群は、近代の拔群よりも拔群なり。行業純一にして行持拔群せりといふ。幾枚幾般の行持なりとおもひ擬せんとするに、あたるべからざるものなり。

Great Master Huizhao of Linji Cloister was the legitimate heir of Huangbo.<sup>141</sup> He was in Huangbo's community for three years. While he was purely pursuing the way, when, following the instructions of Venerable Chen of Muzhou, he asked Huangbo three times the great meaning of the buddha dharma, he received a total of sixty blows.<sup>142</sup> Yet his determination was unflagging. His going to Dayu and having a great awakening was also at the instruction of the two Venerables, Huangbo and Muzhou.<sup>143</sup> It is said that the heroes of the ancestral seat were Linji and Deshan; but how could Deshan match Linji?<sup>144</sup> Truly one like Linji

140 **entering Mount Wudang and visiting Dazheng's old site** (*Butōzan ni irite, Daishō no kyūseki o tazunete* 武當山にいりて、大證の舊跡をたづねて): I.e., the mountain range in present-day Hubei where Nanyang Huizhong 南陽慧忠 (d.775) once lived.

141 **Great Master Huizhao of Linji Cloister** (*Rinzai in no Eshō daishi* 臨濟院の慧照大師): I.e., Linji Yixuan 臨濟義玄, disciple of Huangbo Xiyun 黄檗希運 (dates unknown). Dōgen here recounts an abbreviated Japanese version of the famous story of Linji's study under Huangbo, which appears in several sources (see, e.g., *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:683b3-684a18; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:138-142, case 27) and is repeated in "Shōbōgenzō bukkyō" 正法眼藏佛經.

142 **Venerable Chen of Muzhou** (*Bokushū Chin sonshuku* 睦州陳尊宿): In some versions of the story, the head monk (*shuso* 首座) who prompted Linji to pose a question to Huangbo is identified as Muzhou Daozong 睦州道蹤 (or Daoming 道明, whose family name was Chen 陳; dates unknown).

143 **Dayu** (*Daigu* 大愚): I.e., Gaoan Dayu 高安大愚 (dates unknown), to whom Linji was sent after he left Huangbo.

144 **heroes of the ancestral seat** (*soseki no ei'yū* 祖席の英雄): I.e., great figures in the

is not to be grouped with the crowd; and the crowd of his time was more outstanding than the outstanding of recent times. It is said that his behavior was pure and his sustained practice was outstanding. We cannot imagine how many kinds of sustained practice it was.

[16A:62] {1:166}

師在黃檗、與黃檗栽松杉次、黃檗問師曰、深山裏栽許多樹作麼。師曰、一與山門爲境致、二與後人作標榜。乃將鋤拍地兩下。黃檗拈起拄杖曰、雖然如是、汝已喫我三十棒了也。師作噓噓聲。黃檗曰、吾宗到汝大興於世。

*When the Master was at Huangbo, he was planting pine and fir with Huangbo, when Huangbo asked the Master, “Why are we planting so many trees deep in the mountains?”*<sup>145</sup>

*The Master said, “First, for the monastery, for the sake of its grounds; second, for later people, to serve as a marker.”*

*Then, he struck the ground two times with his hoe. Huangbo raised his staff and said, “Maybe so, but you’ve already tasted my thirty blows.”*

*The Master went, “Whew, whew.”*<sup>146</sup>

*Huangbo said, “Having reached you, our lineage will flourish greatly in the world.”*

[16A:63]

しかあればすなはち、得道ののちも杉松などをうゑけるに、てづからみづから鋤柄をたづさへけるとしるべし。吾宗到汝大興於世、これによるべきものならん。栽松道者の古蹤、まさに單傳直指なるべし。黃檗も臨濟とともに栽樹するなり。黃檗のむかしは、捨衆して、大安精舎の勞侶に混迹して、殿堂を掃灑する行持あり。佛殿を掃灑し、法堂を掃灑す。心を掃灑すると行持をまたず、ひかりを掃灑すると行持をまたず。裴相國と相見せし、この時節なり。

Thus, we know that, even after gaining the way, he himself took hold of the hoe to plant cedars and pines. “*Having reached you, our lineage will flourish greatly in the world*” must have been [said] because of this. The ancient traces of the Pine-planting Practitioner must have been uniquely

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Zen lineage; an expression that, while seemingly not common in Chan literature, occurs several times in Dōgen’s writing.

**Deshan** (*Tokusan* 德山): I.e., Deshan Xuanjian 德山宣鑑 (780-865). Deshan and Linji are similarly linked elsewhere in the *Shōbōgenzō*, where Dōgen is dismissive of both.

145 **When the Master was at Huangbo** (*shi zai Ōbaku* 師在黃檗): Or “when the Master [i.e., Linji] was with Huangbo” — “Huangbo” being the name of the mountain (in present-day Fujian) from which Huangbo Xiyun got his name. This conversation, quoted here in Chinese, appears in the *Linji lu* 臨濟錄 (T.1985.47:505a5-9) and several other Chan texts.

146 **The Master went, “Whew, whew”** (*shi sa kyokyo shō* 師作噓噓聲): An audible exhalation, usually understood here as dismissive.

transmitted and directly indicated.<sup>147</sup> Huangbo also planted trees with Linji. In his past, Huangbo had abandoned the assembly and, hiding his traces among the laborers at the Da'an Vihāra, engaged in the sustained practice of washing down the halls.<sup>148</sup> He washed down the buddha hall; he washed down the dharma hall. He did not wait for a sustained practice that would wash down the mind; he did not wait for a sustained practice that would wash down the radiance.<sup>149</sup> It was at this time that he met Minister of State Pei.<sup>150</sup>

\* \* \* \* \*

[16A:64] {1:167}

唐宣宗皇帝は、憲宗皇帝第二の子なり。少而より敏黠なり。よのつねに結跏趺坐を愛す。宮にありてつねに坐禪す。穆宗は宣宗の兄なり。穆宗在位するとき、早朝罷に、宣宗すなはち戯而して、龍床にのぼりて揖群臣の勢をなす。大臣これをみて、心風なりとす。すなはち穆宗に奏す。穆宗みて、宣宗を撫而していはく、我弟乃吾宗之英胄也。ときに宣宗、とし、はじめて十三なり。

Emperor Xuanzong of the Tang was the second son of Emperor Xianzong.<sup>151</sup> He was quick witted from childhood. He was always fond of cross-legged sitting and regularly practiced seated meditation in the palace. Muzong was Xuanzong's elder brother. When Muzong was on the throne, following the morning court, Xuanzong playfully climbed into the dragon

147 **Pine-planting Practitioner** (*Saishō Dōsha* 栽松道者): Reference no doubt to Huangmei Hongren 黃梅弘忍, the Fifth Ancestor, who is said to have been a "practitioner who planted pines" in his previous life. Dōgen tells the story in his "Shōbōgenzō busshō" 正法眼藏佛性. "Uniquely transmitted and directly indicated" (*tanden jikishi* 單傳直指) is a fixed phrase occurring often in Chan literature in reference to the handing down of the tradition from generation to generation.

148 **In his past, Huangbo had abandoned the assembly** (*Ōbaku no mukashi wa, shashu shite* 黃檗のむかしは、捨衆して): Reference to an incident recorded at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:293a29-b1); *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:130, case 9).

**Da'an Vihāra** (*Daian Shōja* 大安精舍): Monastery in present-day Jiangxi province.

149 **wash down the radiance** (*hikari o sōsai suru* ひかりを掃灑する): Likely a reference to the "light" of the inherent buddha mind.

150 **Minister of State Pei** (*Hai shōkoku* 裴相國): I.e., Pei Xiu 裴休 (797-870), a lay student of Huangbo and Gueifeng Zongmi 圭峰宗密; he compiled a record of Huangbo's teachings under the title *Chuanxin fayao* 傳心法要 (T.2012A). His meeting with Huangbo at Da'an is recorded at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:293a29ff.

151 **Emperor Xuanzong** (*Sensō kōtei* 宣宗皇帝): Li Chen 李忱 (810-859), reigned 846-859. His father, Emperor Xianzong 憲宗 (r. 805-820), had twenty sons, of whom Li Chen was the thirteenth and the second to become emperor, after his elder brother Li Heng (Emperor Muzong 穆宗, r. 821-824). Dōgen's account of Xuanzong, from here through the following three sections, retells in Japanese a passage in the *Biyan lu* 碧巖錄 (T.2003.48:152b18-c10).

seat and made as if to greet the assembled ministers.<sup>152</sup> A great minister, seeing this, thought he was deranged and reported it to Wuzong. On seeing him, Wuzong patted Xuanzong and said, “My younger brother is an excellent descendant of our line.” At the time, Xuanzong was but thirteen.

[16A:65]

穆宗は、長慶四年晏駕あり。穆宗に三子あり。一は敬宗、二は文宗、三は武宗なり。敬宗、父位をつぎて三年に崩ず。文宗繼位するに、一年といふに、内臣謀而これを易す。武宗即位するに、宣宗いまだ即位せずして、をひのくににあり。武宗つねに宣宗をよぶに癡叔といふ。武宗は會昌の天子なり、佛法を廢せし人なり。武宗あるとき宣宗をめして、昔日ちちのくらゐにのぼりしことを罰して、一頓打殺して、後華園のなかにおきて、不淨を灌するに復生す。

Muzong departed this life in the fourth year of the Changqing era.<sup>153</sup> Muzong had three sons: the first was Jingzong; the second was Wenzong; the third was Wuzong. Jingzong met his demise three years after succeeding to his father's throne.<sup>154</sup> Wenzong inherited the throne, but within one year, the inner court conspired to replace him. When Wuzong came to the throne, Xuanzong, who had yet to come to the throne, was living in the territory of his nephew. Wuzong always called Xuanzong “my idiot uncle.” Wuzong was son of heaven during the Huichang; he was the person who suppressed the buddha dharma.<sup>155</sup> Once, Wuzong summoned Xuanzong and, angry that he had long ago climbed into his father's throne, had him struck dead and put out in the rear garden; but when he was pissed on, he revived.

152 **dragon seat** (*ryūshō* 龍床): The imperial throne.

153 **departed this life in the fourth year of the Changqing era** (*Chōkei yonen anga ari* 長慶四年晏駕あり): I.e., died in 824. “Departed this life” is a loose translation for the term *anga* 晏駕 (“late carriage”) used in euphemistic reference to the passing of an emperor.

154 **Jingzong met his demise three years after succeeding to his father's throne** (*Keisō, fui o tsugite sannen ni hōzu* 敬宗、父位をつぎて三年に崩ず): Dōgen's Japanese here and in the following sentence departs both from historical fact and from the corresponding passage in the vulgate *Biyan lu* 碧巖錄 (T.2003.48:152b24-25):

敬宗繼父位、二年內臣謀易之。文宗繼位、一十四年。

Jingzong succeeded to his father's throne, but after two years the inner court conspired to replace him. Wenzong succeeded to the throne for fourteen years.

The Emperor Jingzong 敬宗 reigned 824-827, at which latter date he was assassinated by conspirators in the court. His brother Wenzong 文宗 reigned 827-840 and, though his reign was also marked by continued court intrigue, managed to die in bed after picking his brother Wuzong as his successor. Wuzong 武宗 reigned 840-846.

155 **Huichang** (*Kaishō* 會昌): I.e., the Huichang era (841-846), during which the Tang government undertook a persecution of the Buddhist samgha. This sentence does not occur in the *Biyan lu* 碧巖錄 passage.

## [16A:66]

つひに父王の邦をはなれて、ひそかに香嚴禪師の會に參じて、剃頭して沙彌となりぬ。しかあれど、いまだ不具戒なり。志閑禪師をともとして遊方するに、廬山にいたる。ちなみに志閑みづから瀑布を題していはく、穿崖透石不辞勞、遠地方知出處高。この兩句をもて沙彌を釣他して、これいかなる人ぞと、みんとするなり。沙彌、これを續していはく、溪澗豈能留得住、終歸大海作波濤。この兩句をみて、沙彌はこれつねの人にあらず、としりぬ。

Later, he left the land of his father, the sovereign, and, secretly joining the community of Chan Master Xiangyan, shaved his head and became a *śrāmaṇera*, though he remained without the full precepts.<sup>156</sup> He went wandering with Chan Master Zhixian as companion. When they came to Mount Lu, Zhixian composed a verse entitled “Waterfall”:<sup>157</sup>

*It bores through the cliff and penetrates the rocks, without refusing its labors;  
Yet even from afar, we know how high the place from which it springs.*

With these two lines, he sought to hook the *śrāmaṇera*, in order to see what sort of person he was. The *śrāmaṇera* continued, saying,

*How can the cataract be brought to a halt?  
In the end, it returns to the sea to form waves.*

Seeing these two lines, he knew that the *śrāmaṇera* was no ordinary person.

## [16A:67] {1:168}

のちに杭州鹽官齊安國師の會にいたりて、書記に充するに、黃檗禪師、ときに鹽官の首座に充す。ゆえに黃檗と連單なり。黃檗、ときに佛殿にいたりて禮佛するに、書記いたりてとふ、不著佛求、不著法求、不著僧求、長老用禮何爲。かくのごとく問著するに、黃檗便掌して沙彌書記にむかひて道す、不著佛求、不著法求、不著僧求、常禮如是事。かくのごとく道しをはりて、又掌すること一掌す。書記いはく、太羸生なり。黃檗いはく、遮裏是什麼所在、更說什麼羸細。また書記を掌すること一掌す。書記ちなみに休去す。

Later, he went to the community of the National Teacher Qi'an of Yanguan in Hangzhou, where he was appointed secretary.<sup>158</sup> At the time,

156 **Chan Master Xiangyan** (*Kyōgen zenji* 香嚴禪師): I.e., Xiangyan Zhixian 香嚴智閑 (d. 898); see above, section 60.

157 **Mount Lu** (*Rozan* 廬山): Mountain in present-day Jiangxi Province famous for its Buddhist sites.

158 **National Teacher Qi'an of Yanguan in Hangzhou** (*Kōshū Enkan Seian kokushi* 杭州鹽官齊安國師): I.e., Yanguan Qi'an 鹽官齊安 (d. 842), a disciple of Mazu Daoyi 馬祖道一. Yanguan is a district near Hangzhou in present-day Zhejiang.

Chan Master Huangbo was serving as the head seat of Yanguan.<sup>159</sup> Hence, he was an adjacent seat to Huangbo.<sup>160</sup> Once, when Huangbo had gone to the buddha hall and was bowing to the buddha, the secretary went to him and asked, “*Not to seek it in the buddha; not to seek it in the dharma; not to seek it in the saṃgha.*”<sup>161</sup> What is the Elder doing by bowing?”

Questioned thus, Huangbo immediately slapped him and said to the *śrāmaṇera* secretary, “*Not to seek it in the buddha; not to seek it in the dharma; not to seek it in the saṃgha.*’ I always bow in this way.”

After saying this, he slapped him once again. The secretary said, “How rough!”

Huangbo said, “Where are we here that we’re talking of rough or fine?” He slapped the secretary once again, and the secretary desisted.

[16A:68]

武宗ののち、書記つひに還俗して即位す。武宗の廢佛法を廢して、宣宗すなはち佛法を中興す。宣宗は即位在位のあひだ、つねに坐禪をこのむ。未即位のとき、父王のくにをはなれて、遠地の溪澗に遊方せしとき、純一に辦道す。即位ののち、晝夜に坐禪すといふ。まことに、父王すでに崩御す、兄帝また晏駕す、をひのために打殺せらる。あはれむべき窮子なるがごとし。しかあれども、勵志うつらず辦道功夫す。奇代の勝躑なり、天真の行持なるべし。

After Wuzong, the secretary at last returned to lay life and assumed the throne.<sup>162</sup> Abandoning Wuzong’s persecution of the buddha dharma, Xuanzong revived the buddha dharma. Throughout his time on the throne, Xuanzong always enjoyed sitting in meditation. Before he assumed the throne, when he left the land of his father, the sovereign, to wander to the cataracts of distant places, he had purely pursued the way; after he assumed the throne, it is said he practiced seated meditation day and night. His father, the sovereign, had met his demise, his elder brother had passed away, and he had been beaten to death by his nephew. Truly, he was like

159 **head seat** (*shuso* 首座): The leader of the saṃgha hall assembly.

160 **Hence, he was an adjacent seat to Huangbo** (*yue ni Ōbaku to rentan nari* ゆえに黄檗と連單なり): A sentence not found in the *Biyan lu* 碧巖錄 account. “Adjacent seat” (*rentan* 連單) refers to someone with whom one shares the meditation platform in the monks’ hall.

161 “**Not to seek it in the buddha; not to seek it in the dharma; not to seek it in the saṃgha**” (*fujaku butsu gu, fujaku hō gu, fujaku sō gu* 不著佛求、不著法求、不著僧求): From the *Vimalakīrti Sūtra* (*Weimo jing* 維摩經, T.475.14:546a11-12). The object of “seek” in the sūtra passage is “the dharma.”

162 **After Wuzong** (*Busō no nochi* 武宗ののち): Dōgen here leaves the text of the *Biyan lu* to give his own conclusion to this section on Xuanzong.

the pitiful “impoverished son.”<sup>163</sup> Yet his determination never budged as he worked at pursuing the way. His was an excellent precedent, rare through the ages; it must have been a case of inherent sustained practice.

\* \* \* \* \*

[16A:69] {1:169}

雪峰眞覺大師義存和尚、かつて發心よりこのかた、掛錫の叢林、および行程の接待、みちはるかなりといへども、ところをきはらず、日夜の坐禪おこたることなし。雪峰草創の露堂堂にいたるまで、おこたらずして坐禪と同死す。咨參のそのかみは、九上洞山、三到投子する、奇世の辨道なり。行持の清嚴をすすむるには、いまの人、おほく雪峰高行といふ。雪峰の昏昧は、諸人とひとしといへども、雪峰の削利は、諸人のおよぶところにあらず。これ行持のしかあるなり。いまの道人、かならず雪峰の澡雪をまなぶべし。しづかに雪峰の、諸方に參學せし筋力をかへりみれば、まことに宿有靈骨の功德なるべし。

Reverend Yicun, Great Master Zhenjue of Mount Xuefeng, after he brought forth the mind [of bodhi], never neglected seated meditation day or night, indifferent to the place, whether it be a “grove” where he hung his staff or lodging along the way on distant paths.<sup>164</sup> Until the founding of Xuefeng was exposed and imposing, he died together with seated meditation, without ever neglecting it.<sup>165</sup> In his former inquiries, his “*nine times climbing Mount Dong; three times going to Touzi*” was a pursuit of the way rare in the world.<sup>166</sup> In promoting purity and rigor in sustained practice, many people today cite the lofty conduct of Xuefeng. Xuefeng’s ignorance may have been the same as anyone else, but his intelligence was beyond the reach of anyone else. His sustained practice was like this. People today should learn from Xuefeng’s cleaning off the snow.<sup>167</sup> When we quietly reflect on the physical strength with which

163 “impoverished son” (*gūji* 窮子): In the *Lotus Sūtra*; see above, section 2.

164 Reverend Yicun, Great Master Zhenjue of Mount Xuefeng (*Seppō Shinkaku daishi Gison oshō* 雪峰眞覺大師義存和尚): i.e., Xuefeng Yicun 雪峰義存.

165 Until the founding of Xuefeng was exposed and imposing (*Seppō sōsō no rodōdō ni itaru made* 雪峰草創の露堂堂にいたるまで): An odd phrase, presumably meaning something like, “from the establishment of his monastery on Mount Xuefeng till it [or he] became widely known.” The term *rodōdō* 露堂堂 (“exposed and imposing”) is an expression commonly used in reference to a person’s majestic bearing or manner.

166 “*nine times climbing Mount Dong; three times going to Touzi*” (*ku jō Tōzan, san iō Tōsu* 九上洞山、三到投子): i.e., nine visits to Dongshan Liangjie 洞山良价 and three visits to Touzi Datong 投子大同 (819-914). A fixed expression found often in accounts of Xuefeng; see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:781b1.

167 Xuefeng’s cleaning off the snow (*Seppō no sōsetsu* 雪峰の澡雪): An attempt to render Dōgen’s play with the glyph for “snow” (*setsu* 雪) in Xuefeng’s name and the term “to clean”; see above, Note 89.

Xuefeng studied [with masters] in all quarters, truly it must have been the virtue of his sacred bones from a previous existence.<sup>168</sup>

[16A:70]

いま、有道の宗匠の會をのぞむに、眞實、請參せんとするとき、そのたより、もとも難辦なり。ただ二十、三十箇の皮袋にあらず、百千人の面々なり。おのおの實歸をもとむ。授手の日くれなんとす、打春の夜あけなんとす。あるひは師の普説するときは、わが耳目なくして、いたづらに見聞をへだつ。耳目そなはるときは、師また道取おはりぬ。耆宿尊年の老古錘、すでに拊掌笑呵呵のとき、新戒晩進のおのれとしては、むしろのすゑを接するたより、なほまれなるがごとし。堂奥にいるといらざると、師決をきくときかざるとあり。光陰は矢よりもすみやかなり、露命は身よりもろし。師はあれども、われ參不得なるうらみあり、參せんとするに、師不得なるかなしみあり。かくのごとくの事、まのあたり見聞せしなり。

Now, in seeking the community of a teacher who has the way, when we truly seek instruction, it is most difficult to get the opportunity. It is not simply twenty or thirty skin bags; it is a hundred or a thousand people, each seeking “the true refuge.” The days of offering a hand grow dark; the nights of pounding the mortar grow bright.<sup>169</sup> Sometimes, when the master is giving a public sermon, we have no eyes or ears and vainly keep our distance from seeing and hearing it; then, by the time we get back our eyes and ears, the master has finished speaking. When the venerable old awls, the seniors of venerable years, are already *clapping their hands and laughing* “*ha ha*,” it seems rare for those of us, as latecomers newly ordained, even to get a place at the edge of the mat.<sup>170</sup> There are those who enter the interior of the hall and those who do not enter; there are those who hear the master’s definitive teachings and those who do not hear them.<sup>171</sup> The years and months are swifter than an arrow; the life of the dewdrop, more fragile than the body. There is the bitterness of having a master with whom one cannot study; there is the sadness of wanting to study but having no master. I have directly witnessed such things.

168 **sacred bones from a previous existence** (*shukuu reikotsu* 宿有靈骨): Presumably, meaning “an extraordinary body produced by past karma”; a fixed expression not occurring elsewhere in the *Shōbōgenzō*. The term “sacred bones” (*reikotsu* 靈骨) is used in reference to the body of a Daoist immortal as well as the relics of a Buddhist saint.

169 **The days of offering a hand grow dark; the nights of pounding the mortar grow bright** (*jushu no hi kurenan to su, tashō no yo akenan to su* 授手の日くれなんとす、打春の夜あけなんとす): i.e., the time during which the master can teach and the student can train is limited. “Pounding the mortar” (*tashō* 打春) alludes to the practice of the Sixth Ancestor, Huineng; see above, section 16.

170 **clapping their hands and laughing “ha ha”** (*fushō shō kaka* 拊掌笑呵呵): A fixed expression for rejoicing in one’s understanding; more often written *bushō* 撫掌.

171 **the master’s definitive teachings** (*shiketsu* 師決): i.e., the master’s final word on something; akin to *shinketsu* 眞訣 (“true arcanum”).



[16A:71] {1:170}

大善知識、かならず人をする徳あれども、耕道功夫のとき、あくまで親近する良縁まれなるものなり。雪峰のむかし、洞山にのぼれりけんにも、投子にのぼれりけんにも、さだめてこの事煩をしのびけん。この行持の法操、あはれむべし、參學せざらんは、かなしむべし。

Although great wise friends always have the virtue of recognizing a person, when they are working at cultivating the way, opportunities to get as close as possible to them are rare. In the past, when Xuefeng climbed Dongshan and climbed Touzi, he surely endured this difficulty. We should cherish this fidelity to the dharma; we should pity those who do not study it.

正法眼藏行持第十六上  
Treasury of the True Dharma Eye  
Sustained Practice  
Number 16, Part One

[Ryūmonji MS:]

于時天文丁未麥秋仲旬。喆函賢衲寫焉  
*Copied, middle of wheat harvest [fourth month], junior fire year of the sheep, Tenbun [April 1547]. The monk Tessō Ken*<sup>172</sup>

[Tōmonji MS:]

仁治癸卯正月十八日書寫了  
同三月八日校點了。懷奘  
*Copied eighteenth day, first month of the junior water year of the rabbit, Ninji [8 February 1243].*  
*Proofed eighth day, third month of the same [year] [29 March 1243].*  
Ejō

于時永正七年庚午五月日、於阿陽路勝浦縣桂林寺得月亭上、  
住山小比丘用兼七十三歲謹以書寫焉  
*Respectfully copied in the Tokugatsu Pavilion, Keirin Monastery, Katsuura District, Ayōji; fifth month, senior metal year of the horse, the seventh year of Eishō [June-July 1510], by the abbot, a humble bhikṣu, Yōken, in his seventy third year*<sup>173</sup>

172 **Tessō Ken** 喆函賢: I.e., Tessō Hōken 喆函芳賢 (d. 1551), copyist of the Ryūmonji 龍門寺 MS, which lacks a colophon by Dōgen for Part I of this chapter.

173 **Yōken** 用兼: I.e., Kinkō Yōken 金岡用兼 (1437–1513?).

TREASURY OF THE TRUE DHARMA EYE  
NUMBER 16B

Sustained Practice  
Part 2

*Gyōji*

行持

# Sustained Practice

## *Gyōji*

### Part 2

## INTRODUCTION

As mentioned above, in the introduction to the translation of “Gyōji” Part 1, this chapter is treated as number 17 in the sixty-chapter *Shōbōgenzō*, where it bears the end title “Busso gyōji” 佛祖行持 (“Sustained Practice of the Buddhas and Ancestors”) and a colophon stating that it was composed in the spring of 1242, at Kōshōji. In the seventy-five-chapter compilation, as well as the ninety-chapter vulgate edition, it represents Part 2 of Chapter 16.

While somewhat longer than Part 1, this text deals with only half as many exemplars of sustained practice and, unlike Part 1, limits its coverage to monks of the Chinese Chan tradition. By far the longest section, fully one-third of the whole, is devoted to praise of the first Chan ancestor, Bodhidharma, with which the work opens. It closes with another lengthy section, on Dōgen’s own Chinese master, Tiantong Ruojing 天童如淨. Throughout, the text is laced with fervent admonitions to undertake the sustained practice it describes.

# 正法眼藏第十六

## Treasury of the True Dharma Eye Number 16

### 行持 下

## Sustained Practice Part 2

[16B:1] {1:171}

眞丹初祖の西來東土は、般若多羅尊者の教勅なり。航海三載の霜華、その風雪いたましきのみならんや、雲煙いくかさなりの嶮浪なりとかせん。不知のくににいらんとす、身命をおしまん凡類、おもひよるべからず。これひとへに傳法救迷情の大慈よりなれる行持なるべし。傳法の自己なるがゆえにしかあり、傳法の遍界なるがゆえにしかあり、盡十方界は眞實道なるがゆえにしかあり、盡十方界自己なるがゆえにしかあり、盡十方界盡十方界なるがゆえにしかあり。いづれの生縁か王宮にあらざらん、いづれの王宮か道場をさへん。このゆえに、かくのごとく西來せり。救迷情の自己なるがゆえに、驚疑なく、怖畏せず。救迷情の遍界なるゆえに、驚疑せず、怖畏なし。ながく父王の國土を辭して、大舟をよそふて、南海をへて廣州にとづく。使船の人おほく、巾瓶の僧あまたありといへども、史者、失録せり。著岸よりこのかた、しれる人なし。すなはち梁代の普通八年丁未歲九月二十一日なり。廣州の刺史蕭昂といふもの、主禮をかざりて迎接したてまつる。ちなみに、表を修して武帝にきこゆる、蕭昂が勤恪なり。武帝すなはち奏を覽して欣悦して、使に詔をもたせて迎請したてまつる。すなはちそのとし十月一日なり。

The First Ancestor in Cīnasthāna came from the west to the Land of the East at the instruction of Venerable Prajñātāra.<sup>1</sup> During the frost and flowers of the three years of his sea voyage, not only did he suffer the bitter winds and snow, but through the clouds and mist how many towering waves must have surged?<sup>2</sup>

1 **First Ancestor in Cīnasthāna** (*Shintan shoso* 眞丹初祖): I.e., Bodhidharma. “Cīnasthāna” is a Sanskrit name for China, here transliterated by the Chinese *zhendan* 眞丹.

**Venerable Prajñātāra** (*Hannyatara sonja* 般若多羅尊者): I.e., Bodhidharma’s master, the Twenty-seventh Ancestor in the traditional lineage of Zen transmission in India.

2 **frost and flowers of the three years of his sea voyage** (*kōkai sansai no sōka* 航海三載の霜華): I.e., the cycle of seasons of “autumn frosts and spring flowers” during his three years at sea. The tradition that Bodhidharma was at sea for “three cycles of cold and heat” (*san shū kansho* 三周寒暑) can be seen in his notice in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:219a13).

**winds and snow** (*fūsetsu* 風雪): Or “wind-driven snow”; used as a metaphor for difficult

He was about to enter an unknown land, something ordinary types who value their lives could not imagine. This was surely his sustained practice derived solely from his great compassion “*to transmit the dharma and save deluded sentient beings*.”<sup>3</sup> This is so because transmitting the dharma is his self; it is so because transmitting the dharma is the realms everywhere; it is so because all the worlds in the ten directions are the true way; it is so because all the words in the ten directions are the self; it is true because all the worlds in the ten directions are all the worlds in the ten directions.<sup>4</sup> What conditions of birth are not a royal palace?<sup>5</sup> What royal palace is precluded from being a practice place?

Therefore, he came from the west like this. Because saving deluded sentient beings was his self, he was not bewildered, not fearful; because saving deluded sentient beings was the realms everywhere, he was not bewildered, not fearful. Leaving forever the land of his father, the king, he readied a great ship, crossed the Southern Sea, and arrived in Guangzhou. Although there were many aboard the ambassadorial vessel, and numerous towel and flask monks, historians failed to record them.<sup>6</sup> Ever since

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circumstances or painful experience (though seemingly incongruous in an account of a sea voyage from south India to south China).

**clouds and mist** (*un'en* 雲煙): Used in reference to the sea or the experience of being at sea.

**3 “to transmit the dharma and save deluded sentient beings”** (*denbō gu meijō* 傳法救迷情): From Bodhidharma’s transmission verse (e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219c17-18):

吾本來茲土、傳法救迷情、一華開五葉、結果自然成。

I originally came to this land

To transmit the dharma and save deluded sentient beings.

A single blossom opens five petals;

The fruit forms, ripening naturally of itself.

See Supplementary Notes, s.v. “A single flower opens five petals.”

**4 all the worlds in the ten directions are the true way** (*jīn jippō kai wa shinjitsu dō naru* 盡十方界是眞實道なる): An unusual phrase, likely playing on a saying of Xuansha Shibei 玄沙師備 (835-908) cited elsewhere in the *Shōbōgenzō*: “All the worlds in the ten directions are this true human body” (*jīn jippō kai ze ko shinjitsu nintai* 盡十方界是箇眞實人體). See Supplementary Notes, s.v. “True human body.”

**all the worlds in the ten directions are the self** (*jīn jippō kai jiko naru* 盡十方界自己なる): Variation on the words, quoted elsewhere in the *Shōbōgenzō*, of Changsha Jingcen 長沙景岑 (dates unknown); see Supplementary Notes, s.v. “All the worlds in the ten directions are the single eye of the *śramaṇa*.”

**5 What conditions of birth are not a royal palace** (*izure no shōen ka ōgū ni arazaran* いづれの生縁か王宮にあらざらん): I.e., which of us is not born in a palace? Doubtless an allusion to the tradition, mentioned below, that Bodhidharma (like Prince Siddhārtha) was born into a royal family.

**6 towel and flask monks** (*kinbyō no sō* 巾瓶の僧): Monks in attendance on Bodhidharma; from the use of “towel and flask” (*kinbyō* 巾瓶) in reference to a teacher’s close attendants.

the party landed, no one has known [of them].<sup>7</sup> It was the twenty-first day of the ninth month of the junior fire year of the sheep, the eighth year of Putong in the Liang dynasty.<sup>8</sup> The prefect of Guangzhou, one Xiao Ang, received him with ceremony; that he also composed a memorial informing the Emperor Wu was [a mark of] Xiao Ang's diligence.<sup>9</sup> Emperor Wu straightaway read the memorial and, overjoyed, dispatched a messenger with a decree of invitation. It was on the first day of the tenth month of that year.<sup>10</sup>

[16B:2] {1:172}

初祖、金陵にいたりて梁武と相見するに、梁武とふ、朕即位已來、造寺・寫經・度僧、不可勝紀、有何功德。師曰、竝無功德。帝曰、何以無功德。師曰、此但人天小果、有漏之因。如影隨形、雖有非實。帝曰、如何是真功德。師曰、淨智妙圓、體自空寂。如是功德、不以世求。帝又問、如何是聖諦第一義諦。師曰、廓然無聖。帝曰、對朕者誰。師曰、不識。帝不領悟。師知機不契。

When the First Ancestor arrived in Jinling and had an audience with Liang Wu, Liang Wu inquired, “*Since ascending the throne, I have had monasteries built, sūtras copied, and monks ordained beyond enumeration. What merit is there in this?*”<sup>11</sup>

The Master said, “No merit at all.”

The Emperor said, “Why is there no merit?”

7 **no one has known [of them]** (*shireru hito nashi* しれる人なし): The object of the verb is unexpressed; the translation assumes it is those whom the historians failed to record. It is often taken as “Bodhidharma”; but this seems odd, given that Dōgen immediately hereafter reports the tradition that Bodhidharma received an official reception.

8 **the twenty-first day of the ninth month of the junior fire year of the sheep, the eighth year of Putong in the Liang dynasty** (*Ryōdai no Futsū hachinen chōmi sai kugatsu nijūichinichi* 梁代の普通八年丁未歳九月二十一日): I.e., October 31, 527, in the Gregorian calendar. From here to the end of this section, Dōgen is retelling in Japanese the Chinese text at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219a14-16. There is, of course, no contemporaneous evidence for this account.

9 **Xiao Ang** (*Shōgō* 蕭昂): Styled Ziming 子明 (483-535); his biography is found at *Liangshu* 梁書, KR.2a0018.024.5a.

**Emperor Wu** (*Butei* 武帝): 484-549; the founding emperor of the Liang dynasty and enthusiastic patron of Buddhism.

10 **It was on the first day of the tenth month of that year** (*sunawachi sono toshi jūgatsu ichijitsu nari* すなはちそのとし十月一日なり): Dōgen seems to have broken off the Chinese in mid-sentence here: the *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219a16 reads:

十月一日至金陵。

On the first day of the tenth month, they arrived in Jinling.

11 **When the First Ancestor arrived in Jinling** (*shoso Kinryō ni itarite* 初祖金陵にいたりて): Dōgen here quotes in Chinese the famous encounter between Bodhidharma and the Liang Emperor Wu 武, as recorded at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:219a22-28). Jinling 金陵 was the Liang capital.

The Master said, “These are merely the minor effects of humans and devas, contaminated causes.<sup>12</sup> They’re like the shadow that follows the body: they may exist but they’re not real.”

The Emperor said, “So what is true merit?”

The Master said, “Pure wisdom, wondrous and perfect; the body, naturally empty and quiescent. Merit such as this is not to be sought in the mundane world.”

The Emperor asked further, “What is the prime truth of the sacred truths?”

The Master said, “Completely open with nothing sacred.”

The Emperor said, “Who is it that faces me?”

The Master said, “I don’t know.”

The Emperor did not comprehend. The Master knew that his abilities were no match.<sup>13</sup>

[16B:3]

ゆえにこの十月十九日、ひそかに江北にゆく。そのとし十一月二十三日、洛陽にいたりぬ。嵩山少林寺に寓止して、面壁而坐、終日默然なり。しかあれども、魏主も不肖にしてしらず、はちつべき理もしらず。

Therefore, on the nineteenth day of the tenth month, he secretly traveled north of the river; and, on the twenty-third day of the eleventh month of that year, he arrived in Luoyang.<sup>14</sup> Lodging at Shaolin Monastery at Mount Song, *he sat facing a wall, silent all day long*.<sup>15</sup> However, the ruler of the Wei was also incompetent and neither knew of this nor recognized that he should be ashamed of the fact.<sup>16</sup>

12 **contaminated causes** (*uro shi in* 有漏之因): i.e., karma contaminated by the mental “defilements” (*bonnō* 煩惱; S. *kleśa*).

13 **The Master knew that his abilities were no match** (*shi chi ki fukei* 師知機不契): i.e., Bodhidharma realized that the emperor was not spiritually qualified for his teachings.

14 **on the nineteenth day of the tenth month** (*kono jūgatsu jūkunichi* この十月十九日): Dōgen here shifts back to Japanese translation of the text at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:219a28-b4). “North of the river” (*kōhoku* 江北) refers to the territory north of the Yangzi — at the time, governed by the Northern Wei dynasty, with its later capital at Luoyang.

15 **Shaolin Monastery at Mount Song** (*Sūzan Shōrinji* 嵩山少林寺): The monastery, long associated with Bodhidharma, on the Shaoshi Peak 少室峰 of Songshan 嵩山, in present-day Henan.

16 **ruler of the Wei** (*Gishū* 魏主): i.e., the Emperor Xiaoming 孝明 (r. 515-528), who was only seventeen in 527 (and would be poisoned by his mother the following year). This sentence is Dōgen’s interpolation, not found in the Chinese text.

## [16B:4] {1:173}

師は南天竺の刹利種なり、大國の皇子なり。大國の王宮、その法ひさしく慣熟せり。小國の風俗は、大國の帝者に爲見のはちつべきあれども、初祖、うごかしむるこころあらず。くにをすてず、人をすてず。ときに菩提流支の訕謗を救せず、にくまず。光統律師が邪心をうらむるにたらず、きくにおよばず。かくのごとくの功德おほしといへども、東地の人物、ただ尋常の三藏および經論師のごとくにおもふは、至愚なり、小人なるゆえなり。あるいはおもふ、禪宗とて一途の法門を開演するが、自餘の論師等の所云も、初祖の正法も、おなじかるべき、とおもふ。これは佛法を濫穢せしむる小畜なり。

The Master was of the *kṣatriya* class of South Sindhu, the prince of a great country.<sup>17</sup> Over the years, he had become thoroughly familiar with the rites of the royal palace of a great country. Although the customs of a small country might well appear shameful to royalty of a great country, the First Ancestor was unshaken: he did not forsake the country; he did not forsake its people. At the time, he did not defend himself against nor did he hate the slander of Bodhiruci; he did not bother to resent the wrong thoughts of the Vinaya Master Guangtong nor even listen to him.<sup>18</sup> The fact that, despite his many such merits, the people of the Land of the East thought of him as merely like an ordinary tripitaka master or teacher of sūtras and treatises represents the ultimate stupidity, a consequence of their being small-minded people. Some thought that what is called the Zen school promulgated a dharma gate of one path, but what was said by other treatise teachers and their ilk was the same as the true dharma of the First Ancestor. These were little creatures who contaminate the buddha dharma.

## [16B:5]

初祖は、釋迦牟尼佛より二十八世の嫡嗣なり。父王の大國をはなれて、東地の衆生を救済する、たれの、かたをひとしくするかあらん。もし祖師西來せずば、東地の衆生、いかにしてか佛正法を見聞せん。いたづらに名相の沙石にわづらふのみならん。いまわれらがごときの邊地遠方の披毛戴角までも、あくまで正法をきくことをえたり。いまは田夫・農父・野老・村童までも見聞する、しかしながら祖師航海の行持にすくはるるなり。西天

17 **The Master was of the *kṣatriya* class of South Sindhu** (*shi wa nan Tenjiku no setsuri shu nari* 師は南天竺の刹利種なり): i.e., Bodhidharma was of the ruling class in south India. Chinese geography recognized a division of the Indian subcontinent into the “fivefold Sindhu” (*go Tenjiku* 五天竺), based on the four cardinal directions and the center.

18 **Bodhiruci** (*Bodairushi* 菩提流支); **Vinaya Master Guangtong** (*Kōzu risshi* 光統律師): Allusion to the tradition (found, for example, at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:220a23-27) that these two monks poisoned Bodhidharma out of jealousy. The former figure is the prolific north Indian translator who was active in Luoyang in the first decades of the sixth century; the latter is the vinaya scholar Huiguang 慧光 (468-537), who worked on some of Bodhiruci’s translations.



と中華と、土風、はるかに勝劣せり、方俗、はるかに邪正あり。大忍力の  
大慈にあらずよりは、傳持法藏の大聖、むかふべき處在にあらず。住すべ  
き道場なし、知人の人まれなり。しばらく嵩山に掛錫すること九年なり。  
人、これを壁觀婆羅門といふ。史者、これを習禪の列に編集すれども、し  
かにはあらず。佛佛嫡嫡相傳する正法眼藏、ひとり祖師のみなり。

The First Ancestor was the legitimate heir in the twenty-eighth generation from Buddha Śākyamuni. In his leaving the great country of his father, the king, and saving living beings of the Land of the East, who could stand shoulder to shoulder with him? Had the Ancestral Master's coming from the west not taken place, how would the living beings of the Land of the East have experienced the true dharma of the Buddha?<sup>19</sup> They would only have fretted in vain over the sand and pebbles of names and appearances.<sup>20</sup> Now, even [creatures] like us, clad in fur and crowned by horns in remote border lands, have been able fully to hear the true dharma.<sup>21</sup> That now even field hands and farmers, rural elders and village youths, hear it means they have all been saved by the sustained practice of the Ancestral Master's crossing the sea. Between Sindh in the West and China, there is a great difference in the value of their indigenous cultures and the correctness of their local customs.<sup>22</sup> Were he not one with the great compassion capable of great tolerance, it would not have been an appropriate destination for the great sage who transmitted and maintained the treasury of the dharma. Practice places where he could live were nonexistent, and people who could know the person were rare.<sup>23</sup>

Hanging his staff for a while at Mount Song, he spent nine years there.<sup>24</sup>

19 **Ancestral Master's coming from the west** (*soshi seirai* 祖師西來): A fixed expression for Bodhidharma's mission to China; see Supplementary Notes, s.v. "Intention of the Ancestral Master's coming from the west."

20 **sand and pebbles of names and appearances** (*myōsō no shaseki* 名相の沙石): Likely meaning something like, "the odds and ends of doctrinal distinctions."

21 **clad in fur and crowned by horns** (*himō taikaku* 披毛戴角): A fixed expression for "beasts."

22 **Between Sindh in the West and China** (*Saiten to Chūka to* 西天と中華と): "China" here renders *Chūka* 中華 ("Central Flower"), the traditional term for China as a cultural center. Dōgen seems here to favor Indian civilization over that of China; elsewhere (in the "Shōbōgenzō tashin tsū" 正法眼藏他心通) he seems to be dismissive of the local customs of the Buddha's homeland (and below he will favor China over Japan).

23 **know the person** (*chinin* 知人): i.e., recognize the spiritual status of an individual.

24 **Hanging his staff for a while at Mount Song** (*shibaraku Sūzan ni kashaku suru* しばらく嵩山に掛錫する): Dōgen here returns to the narrative of Bodhidharma's career from section 3 above. "To hang one's staff" (*kashaku* 掛錫) refers to a monk's registration or residence at a monastery.

People called him “the wall-contemplating brahman.”<sup>25</sup> Although an historian recorded him among the practitioners of *dhyāna*, this was not accurate.<sup>26</sup> The treasury of the true dharma eye transmitted by buddha after buddha and successor after successor was [transmitted by] the Ancestral Master alone.

[16B:6] {1:174}

石門林間錄云、菩提達磨、初自梁之魏。經行於嵩山之下、倚杖於少林。面壁燕坐而已、非習禪也。久之人莫測其故、因以達磨爲習禪。夫禪那諸行之一耳、何足以盡聖人。而當時之人以之、爲史者、又從而傳於習禪之列、使與枯木死灰之徒爲伍。雖然聖人非止於禪那、而亦不違禪那。如易于陰陽、而亦不違乎陰陽。梁武初見達磨之時、即問、如何是聖諦第一義。答曰、廓然無聖。進曰、對朕者誰。又曰、不識。使達磨不通方言、則何於是時使能爾耶。

*In Shimen's Grove Record, it is said,*<sup>27</sup>

*When Bodhidharma first went from Liang to Wei, he proceeded to the foot of Mount Song, where he rested his staff at Shaolin. There he just sat facing a wall. It was not the practice of dhyāna, but after a while others, unable to fathom what he was doing, made Bodhidharma a practitioner of dhyāna. Now, dhyāna is but one among various practices; how could it suffice to exhaust [the practice of] the sage? Nevertheless, people of the time took it in this way; and those who wrote histories followed this and recorded him among practitioners of dhyāna, thus making him a confederate of the partisans of dried-up trees and dead ashes.*<sup>28</sup> *Although the sage does not stop at dhyāna, he does not*

25 “the wall-contemplating brahman” (*hekigan baramon* 壁觀婆羅門): A characterization found in several Chan texts; here, probably reflecting *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219b4-5.

26 an historian recorded him among the practitioners of *dhyāna* (*shisha, kore o shūzen no retsu ni henshū su* 史者、これを習禪の列に編集す): Likely a reference to Daoxuan 道宣 (596-667), whose *Xu gaoseng zhuan* 續高僧傳 (T.260.50:551b27ff) includes Bodhidharma's biographical notice in the section of the work devoted to eminent monks who were “practitioners of *dhyāna*” (*shūzen* 習禪). Dōgen here reflects the text of the *Linjian lu* 林間錄 that he will quote at length in the following section. See Supplementary Notes, s.v. “Practitioner of *dhyāna*.”

27 *Shimen's Grove Record* (*Sekimon Rinkan roku* 石門林間錄): “Shimen” 石門 is a sobriquet for the author Juefan Huihong 覺範慧洪 (1071-1128). Dōgen runs together here two passages from Huihong's *Linjian lu* 林間錄 that are not related in the original: the first (found at ZZ.148:590b7-12; also cited in “Shōbōgenzō butsudō” 正法眼藏佛道 and *Eihei kōroku* 永平廣錄) is concerned to distinguish the Chan tradition of Bodhidharma from the use of *chan* 禪 as a transliteration of Sanskrit *dhyāna*; the second (at 594a15-17) is offered as evidence that, upon his arrival in China, Bodhidharma was already fluent in the spoken language of the Liang dynasty.

28 **dried-up trees and dead ashes** (*koboku shikai* 枯木死灰): Or “dead wood and cold ashes”; a common expression in Chan texts, often used in a pejorative sense, for the mind in trance; see Supplementary Notes, s.v. “Dried-up tree.”

*oppose dhyāna. It is like change, which [emerges] from yin and yang and yet does not oppose yin and yang. . . .*<sup>29</sup>

*When Liang Wu first met Dharma, he asked, “What is the first principle of the sacred truths?”*

*He answered, “Completely open with nothing sacred.”*

*He continued, “Who is it that faces me?”*

*He spoke again, “I don’t know.”*

*Had Dharma not been fluent in the local language, how could this have taken place at the time?*

[16B:7]

しかあればすなはち、梁より魏へゆくことあきらけし。嵩山に經行して、少林に倚杖す。面壁燕坐すといへども、習禪にはあらざるなり。一卷の經書を將來せざれども、正法傳來の正主なり。しかあるを、史者あきらめず、習禪の篇につらぬるは、至愚なり、かなしむべし。

Thus, it is clear that he went from the Liang to the Wei. Proceeding to Mount Song, he rested his staff at Shaolin. Though he may have sat facing a wall, this was not the practice of dhyāna. Though he did not bring a single scripture, he was a true master who transmitted the true dharma. That the historian nevertheless did not understand and listed him in the section on “dhyāna practitioners” was the height of stupidity and quite deplorable.

[16B:8] {1:175}

かくのごとくして嵩山に經行するに、犬あり、堯をほゆ。あはれむべし、至愚なり。たれのころあらんか、この慈恩をかるくせん。たれのころあらんか、この恩を報ぜざらん。世恩なほわすれず、おもくする人おほし、これを人といふ。祖師の大恩は、父母にもすぐるべし、祖師の慈愛は、親子にもたくらべざれ。われらが卑賤、おもひやれば驚怖しつべし。中土をみず、中華にむまれず、聖をしらず、賢をみず、天上にのぼれる人いまだなし、人心ひとへにおろかなり。開闢よりこのかた、化俗の人なし、國をすますときをきかず。いはゆるは、いかなるか清、いかなるか濁、としらざるによる。二柄・三才の本末にくらきによりて、かくのごとくなり。いはんや五才盛衰をしらんや。この愚は、眼前の聲色にくらきによりてなり。くらきことは、經書をしらざるによりてなり、經書に師なきによりてなり。その師なしといふは、この經書、いく十卷といふことをしらず、この經、いく百偈・いく千言としらず、ただ文の説相をのみよむ、いく千偈・いく萬言といふことをしらざるなり。すでに古經をしり、古書をよむがごときは、すなはち慕古の意旨あるなり。慕古のころあれば、古經きたり現前するなり。漢高祖および魏太祖、これら天象の偈をあきらめ、地形の言をつたへし帝者なり。かくのごときの經典あきらむるとき、いささか三才あきらめきたるなり。いまだかくのごとくの聖君の化にあわざる百姓のともがらは、いかなるを事君とならひ、いかなるを事親となら

29 like change, which [emerges] from yin and yang (*nyo i u onyō* 如易于陰陽): Supplying the predicate *shutsu* 出 (“emerge”) that is missing in Dōgen’s text.

ふとしらざれば、君子としてもあはれむべきものなり、親族としてもあはれむべきなり。臣となれるも、子となれるも、尺璧もいたづらにすぎぬ、寸陰もいたづらにすぎぬなり。かくのごとくなる家門にむまれて、國土のおもき職、なほさづくる人なし、かろき官位なほをしむ。にごれるときなほしかあり、すめらんときは見聞もまれならん。かくのごときの邊地、かくのごときの卑賤の身命をもちながら、あくまで如來の正法をきかんみちに、いかでかこの卑賤の身命をおしむころあらん。おしんでのちに、なにもののためにかすてんとする。おもくかしこからん、なほ法のためにおしむべからず、いはんや卑賤の身命をや。たとひ卑賤なりといふとも、爲道・爲法のところにおしまずすつることあらば、上天よりも貴なるべし、輪王よりも貴なるべし。おほよそ、天神地祇・三界衆生よりも貴なるべし。

In this way, when he proceeded to Mount Song, there were dogs that barked at Yao.<sup>30</sup> How pathetic, the height of stupidity. How could anyone with a heart take lightly his compassion? How could anyone with a heart not repay his kindness? There are many people who do not forget even mundane kindness and take it seriously; they are called humans. The great kindness of the Ancestral Master is surely superior to that of one's father and mother; do not compare the compassionate love of the Ancestral Master with that of a parent for a child. When we reflect on our lowly status, we must surely be startled and fearful. We have not seen the Central Land; we were not born in China.<sup>31</sup> We do not know of the sages; we do not see the worthies. There are none who have ascended to the heavens. The people's minds are entirely foolish. Since its foundation, there has been no one to educate the common people, and we do not hear of a time when the land was purified. This is because we do not know what is pure and what is polluted. We are like this because we are in the dark about the roots and branches of the two levers and the three powers; how much less do we know the waxing and waning of the five powers.<sup>32</sup>

30 **there were dogs that barked at Yao** (*inu ari, Gyō o hoyu* 犬あり、堯をほゆ): From the saying, “Zhi's dog barked at Yao” (*Zhi gou fei Yao* 蹠狗吠堯; i.e., the thief's dog barks at the sage emperor), used in reference to the jealousy of the lowly toward their betters; here, presumably, allusion to the jealousy of Bodhiruci and Guangtong toward Bodhidharma.

31 **We have not seen the Central Land** (*chūdo o mizu* 中土をみず): Usually understood as a reference, like the following *Chūka* 中華 (“Central Flower”), to China as a center of culture; but one could also take it as referring to India or as meaning simply “a central land.” The unspoken grammatical subject here is, of course, “we people of Japan.”

32 **two levers** (*nihei* 二柄); **three powers** (*sansai* 三才); **five powers** (*gosai* 五才): Categories of traditional Chinese historiography. The first most likely refers to the two “levers” of authority: rewards and punishments (or civil and military, though some take it as indicating yin and yang, or heaven and earth); the second refers to the trinity of heaven, earth, and human; the third refers to the five elements: metal, wood, water, fire, and earth.

This stupidity is due to our being in the dark about the sights and sounds right before our eyes. Our being in the dark is due to our lack of knowledge of the scriptures, is due to our lack of teachers of the scriptures. Our lack of a teacher means that without knowing how many tens of scrolls these scriptures are, without knowing how many hundreds of gāthās, how many thousands of words, these sūtras are, we simply read the explanations of the texts, without realizing how many thousands of gāthās, how many myriads of words, there are. Those who know the ancient sūtras and read the ancient texts have the intention to emulate the ancients. When we have the intention to emulate the ancients, the ancient sūtras will come and appear before us.

The Eminent Ancestor of the Han and the Grand Ancestor of the Wei were emperors who understood the gāthās of celestial phenomena and transmitted the words of terrestrial shapes.<sup>33</sup> When they understood such scriptures, they had some understanding of the three powers. Commoners who have never enjoyed the teachings of such sagely lords, since they do not know what it means to learn how to serve one's lord or to learn how to serve one's parents, are pitiful for their lords and are pitiful for their families. Whether they are subjects or children, they pass in vain the one-foot jewel, they pass in vain the one-inch shadow.<sup>34</sup> No one born into such families surrenders an important state office; even minor official ranks are begrudged. Even in times of corruption, this is the case; in times of tranquility, it is rarely seen.<sup>35</sup>

In such a peripheral land, while having such a lowly life, on the way where we fully hear the true dharma of the Tathāgata, how could we begrudge this lowly life? Once we begrudge it, for what would we cast it aside later? Were we important and wise, for the sake of the dharma we still should not begrudge [our lives]; how much less, then, our lowly lives. Even though [our lives] may be lowly, if, without begrudging them, we cast them aside for the sake of the way and the sake of the

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33 **The Eminent Ancestor of the Han and the Grand Ancestor of the Wei** (*Kan kōso oyobi Gi taiso* 漢高祖および魏太祖): i.e., Liu Bang 劉邦 (256 [or 247]–195 BCE), founder of the Han dynasty; and Cao Cao 曹操 (155–220), founder of the Wei dynasty (220–265).

**gāthās of celestial phenomena** (*tenshō no ge* 天象の偈); **words of terrestrial shapes** (*chigyō no gon* 地形の言): i.e., the texts of heaven and earth.

34 **one-foot jewel** (*sekiheki* 尺璧); **one-inch shadow** (*sun'in* 寸陰): From the old Chinese saying, "The sage does not value a one-foot jewel but gives weight to an inch of shadow (*sun'in* 寸陰, i.e., a moment of time)." (See *Huainanzi* 淮南子, Yuandao xun 原道訓, KR.3j0010.001–12a.)

35 **Even in times of corruption, this is the case** (*nigoreru toki nao shika ari* にごれるときなほしかあり): The point is presumably that, even when the official posts are worth little, they are not surrendered.

dharma, we are more noble than the highest devas, more noble than the wheel-turning monarch. We are, in sum, more noble than the heavenly gods and earthly deities, and living beings of the three realms.

[16B:9]

しかあるに、初祖は南天竺國香至王の第三皇子なり。すでに天竺國の帝胤なり、皇子なり。高貴のうやまふべき、東地邊國には、かしづきたてまつるべき儀もいまだしらざるなり。香なし、華なし。坐褥おろそかなり、殿台つたなし。いはんやわがくには、遠方の絶岸なり、いかでか大國の皇をうやまふ儀をしらん。たとひならふとも、迂曲してわきまふべからざるなり。諸侯と帝者と、その儀ことなるべし、その禮も輕重あれども、わきまへしらず。自己の貴賤をしらざれば、自己を保任せず、自己を保任せざれば、自己の貴賤、もともあきらむべきなり。

The First Ancestor, however, was the third prince of King Xiangzhi of a country of South Sindhu.<sup>36</sup> He was of imperial descent in the Land of Sindhu, a royal prince. He was deserving of the respect due a nobleman; but, in a peripheral land of the eastern regions, the proper forms for waiting upon him were unknown. There was no incense; there were no flowers; the sitting mats were simple; the buildings poor. Worse still is our land of distant cliffs: how could we know the forms of respect for the ruler of a great country? Even were we to learn them, they are so involved that we could not distinguish among them. The forms for the nobility and for the emperor would be different, and the rites would be more or less formal; but we would not know how to distinguish among them. When we do not know our own status, we will not maintain ourselves; when we do not maintain ourselves, we should first and foremost clarify our own status.

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初祖は、釋尊第二十八世の付法なり。道にありてよりこのかた、いよいよおもしろ。かくのごとくなる大聖至尊、なほ師勅によりて、身命をおしまざるは、傳法のためなり、救生のためなり。眞丹國には、いまだ初祖西來よりさきに、嫡嫡單傳の佛子をみず、嫡嫡面授の祖面を面授せず、見佛いまだしかりき。のちにも、初祖の遠孫のほか、さらに西來せざるなり。曇華の一現はやすかるべし、年月をまちて算數しつべし、初祖の西來は、ふたたびあるべからざるなり。しかあるに、祖師の遠孫と稱するともがらも、楚國の至愚に多ふて、玉石いまだわきまへず、經師論師も齊肩すべきとおもへり、少聞薄解によりてしかあるなり。宿殖般若の正種なきやからは、祖道の遠孫とならず、いたづらに名相の邪路に踰跼するもの、あはれむべし。

36 **third prince of King Xiangzhi of a country of South Sindhu** (*nan Tenjiku koku Kōshi ō no daisan ōji* 南天竺國香至王の第三皇子): A common claim in Chan texts (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:217a9-10), though the king's name is not attested elsewhere. The translation of *nan Tenjiku koku* 南天竺國 as “a country of South Sindhu” assumes that Dōgen was not imagining a country called South India.

The First Ancestor was the twenty-eighth generation heir to the dharma of Śākya, the Honored One. Since entering the way, he had gradually gained in stature. That such a great sage and most honored one, at the command of his teacher, did not begrudge his life was in order to transmit the dharma, in order to save living beings. In Cīnasthāna, before the First Ancestor came from the west, no one had seen a child of the Buddha with the unique transmission from successor to successor; no one had made a face-to-face conferral of the face of an ancestor with the face-to-face conferral from successor to successor; and no one had seen a buddha. Thereafter as well, no one came from the west except distant descendants of the First Ancestor.<sup>37</sup> The appearance of the *udumbara* flower is a simple matter: one just keeps count while waiting for the years and months to pass; but the First Ancestor's coming from the west will not happen again.<sup>38</sup> Nevertheless, intoxicated like the great fool of the state of Chu, unable to distinguish between jade and stone, even some who call themselves distant descendants think that sūtra masters and treatise masters are of equal stature [with the First Ancestor].<sup>39</sup> They do so because they are short on learning and shallow in understanding. Those who lack the true seeds of prajñā grown in former lives do not become distant descendants on the way of the ancestors; how pitiful are those who wander the false roads of names and appearances.

[16B:11]

梁の普通よりのち、なほ西天にゆくものあり、それ、なにのためぞ。至愚のはなはだしきなり。悪業のひくによりて、他國に跼蹐するなり。歩歩に謗法の邪路におもむく、歩歩に親父の家郷を逃逝す。なんだち、西天にいたりてなんの所得かある、ただ山水に辛苦するのみなり。西天の東來する宗旨を學せず、佛法の東漸をあきらめざるによりて、いたづらに西天に迷路するなり。佛法をもとむる名稱ありといへども、佛法をもとむる道念なきによりて、西天にしても正師にあはず、いたづらに論師經師にのみあへり。そのゆえは、正師は西天にも現在せれども、正法をもとむる正心なきによりて、正法、なんだちが手にいらざるなり。西天にいたりて正師をみるといふ、たれかその人、いまだきこえざるなり。もし正師にあはば、いくそばくの名稱をも自稱せん。なきによりて自稱いまだあらず。

37 **no one came from the west except distant descendants of the First Ancestor** (*shoso no onson no hoka, sara ni seirai sezaruru nari* 初祖の遠孫のほか、さらに西來せざるなり): It is unlikely that Dōgen thought all the monks arriving in China from the west after Bodhidharma were somehow his descendants; more likely he means here that, after Bodhidharma brought it to China, the lineage of ancestors ended in the west and was, therefore, never reintroduced.

38 **udumbara flower** (*donge* 曇華): Blossom of a legendary tree said to bloom only once every three thousand years.

39 **the great fool of the state of Chu** (*Sokoku no shigu* 楚國の至愚): Exemplar of a person who cannot judge authenticity; from the well-known tale of the fool of the ancient kingdom of Song 宋 who mistook a stone from Yan 燕 for a gem.

Even after the Putong era of the Liang there were those who went to Sindh in the West. But for what? It was the height of extreme stupidity. Pulled along by their bad karma, they wandered in other lands; step by step, they followed the wrong road that disparages the dharma; step by step they fled the homeland of their fathers.<sup>40</sup> What do you gain by going to Sindh in the West?<sup>41</sup> Just the hardships and pain of the mountains and waters. Because you failed to study the essential point that Sindh in the West had come to the east and had not clearly understood the spread of the buddha dharma to the east, you lost your way in Sindh in the West. You may have reputations for seeking the buddha dharma, but because you lacked the commitment to the way that seeks the buddha dharma, even in Sindh in the West you did not meet any true masters but met only treatise masters and sūtra masters to no avail.<sup>42</sup> The reason is that, though there were true masters in Sindh in the West, because you lacked the true mind that seeks the true dharma, the true dharma did not fall into your hands. Who are the people said to have gone to Sindh in the West and met true masters? We have yet to hear of any. Had they met true masters, they would themselves have pronounced some number of names. Because there were not any, they have not pronounced any.

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また眞丹國にも、祖師西來よりのち、經論に倚解して、正法をとぶらはざる僧侶おほし。これ經論を披閱すといへども、經論の旨趣にくらし。これ黒業は今日の業力のみにあらず、宿生の惡業力なり。今生つひに如來の眞訣をきかず、如來の正法をみず、如來の面授にてらされず、如來の佛心を使用せず、諸佛の家風をきかざる、かなしむべき一生ならん。隋・唐・宋の諸代、かくのごときのとぐひおほし。ただ宿殖般若の種子ある人は、不期に入門せるも、あるは算砂の業を解脱して祖師の遠孫となれりしは、ともに利根の機なり、上上の機なり、正人の正種なり。愚蒙のやから、ひさしく經論の草庵に止宿するのみなり。しかあるに、かくのごとくの嶮難あるさかひを、辭せず、いとはず、初祖西來する玄風、いまなほあふぐところ、われらが臭皮袋をおしむで、つひになににかせん。

40 **they wandered in other lands** (*takoku ni reihei suru* 他國に踰跼する): Dōgen is no doubt recalling here the famous parable, in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:16b7-19a12), of the son who runs away from his wealthy father's land and wanders for years in abject poverty.

41 **What do you gain by going to Sindh in the West?** (*nandachi, Saiten ni itarite nan no shotoku ka aru* なんだち、西天にいたりてなんの所得かある): Dōgen here addresses the pilgrims to India directly.

42 **met only treatise masters and sūtra masters to no avail** (*itazura ni ronshi kyōshi ni nomi aeri* いたづらに論師經師にのみあへり): Dōgen likely has in mind here such famous Tang pilgrims to India as Xuanzang 玄奘 (602–664) and Yijing 義淨 (635–713), both of whom studied at the great Buddhist university at Nālanda.



Again, in the Land of Cīnasthāna as well, following the Ancestral Master's coming from the west, there have been many clerics who relied on the sūtras and treatises for their interpretations and thus failed to inquire into the true dharma. While they may open and peruse the sūtras and treatises, they are in the dark about the point of the sūtras and treatises. This black karma represents not only the force of their present karma but bad karma of their previous lifetimes. In their present lifetimes, they do not hear the true arcanum of the tathāgatas, do not meet with the true dharma of the tathāgatas, are not illumined by the personal transmission of the tathāgatas, do not use the body and mind of the tathāgatas, and do not hear of the house styles of the buddhas; it is a lifetime to be pitied. There have been many such types during the Sui, Tang, and Song dynasties.<sup>43</sup> But among people with the seeds of prajña grown in former lives, even those who entered the gate without expectation, those that were liberated from the karma of counting sand and became distant descendants of the Ancestral Master were all followers with sharp faculties, followers of the highest grade, with the true seeds of the true person.<sup>44</sup> The stupid types just remain for long dwelling in the thatched huts of the sūtras and treatises. Still, he did not reject or hate such a difficult place; and now, when the dark style of the First Ancestor's coming from the west is still something we look up to, what is the point in the end of begrudging our stinking bags of skin?<sup>45</sup>

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香巖禪師いはく、百計千方只爲身、不知身是塚中塵、莫言白髮無言語、此是黃泉傳語人。

Chan Master Xiangyan said,<sup>46</sup>

*A hundred stratagems and a thousand devices, all for the sake of this body,  
Without realizing this body is but dust in the grave.*

*Don't say the white-haired have nothing to say:  
They're messengers from the Yellow Springs.*<sup>47</sup>

43 **during the Sui, Tang, and Song dynasties** (*Zui Tō Sō no shodai* 隋・唐・宋の諸代): i.e., in the period from the time of Bodhidharma in the sixth century till Dōgen's day in the thirteenth century.

44 **counting sand** (*sansha* 算砂): A common pejorative for the study of the details of doctrine; see Supplementary Notes.

45 **he did not reject or hate such a difficult place** (*kaku no gotoku no kennan aru sakai o, jisezu, itowazu* かくのごとくの嶮難あるさかひを、辭せず、いとはず): Presumably, the unexpressed grammatical subject is "Bodhidharma."

46 **Chan Master Xiangyan** (*Kyōgen zenji* 香巖禪師): Presumably, Xiangyan Zhixian 香巖智閑 (d. 898), though the source of this quotation is unknown.

47 **Yellow Springs** (*kōsen* 黄泉): A pre-Buddhist Chinese term for the netherworld inhabited by the spirits of the dead.

## [16B:14] {1:179}

しかあればすなはち、おしむにたとひ百計千方をもてすといふとも、つひにはこれ塚中一堆の塵と化するものなり。いはんやいたづらに小國の王民につかはれて、東西に馳走するあひだ、千辛萬苦いくばくの身心をかくるしむる。義によりては身命をかるくす、殉死の禮、わすれざるがごとし。恩につかはるる前途、ただ暗頭の雲露なり。小臣につかはれ、民間に身命をすつるもの、むかしよりおほし。おしむべき人身なり、道器となりぬべきゆえに。いま正法にあふ、百千恒沙の身命をすてても、正法を參學すべし。いたづらなる小人と、廣大深遠の佛法と、いづれのためにか身命をすつべき。賢・不肖ともに進退にわづらふべからざるものなり。しづかにおもふべし、正法、よに流布せざらんときは、身命を正法のために抛捨せんことをねがふとも、あふべからず。正法にあふ今日のわれらを、ねがふべし、正法にあふて、身命をすてざるわれらを、慚愧せん。はづべくは、この道理をはづべきなり。しかあれば、祖師の大恩を報謝せんことは、一日の行持なり。自己の身命をかへりみることなかれ。禽獸よりもおろかなる恩愛、をしむですてざることなかれ。たとひ愛惜すとも、長年のともなるべからず。あくたのごとくなる家門、たのみてとどまることなかれ。たとひとどまるとも、つひの幽棲にあらず。むかし佛祖のかしこかりしに、みな七寶・千子をなげすて、玉殿・朱樓をすみやかにすつ。涕唾のごとくみる、糞土のごとくみる。これらみな、古來の佛祖の、古來の佛祖を報謝きたれる知恩・報恩の儀なり。病雀、なほ恩をわすれず、三府の環、よく報謝あり。窮龜、なほ恩をわすれず、餘不の印、よく報謝あり。かなしむべし、人面ながら畜類よりも愚劣ならんことは。

Thus, while we may use “a hundred stratagems and a thousand devices” to preserve ourselves, in the end, we become a heap of dust in the grave. Worse yet, while futilely chasing east and west in service to the king and people of a small country, in how many bodies and minds are we afflicted by the thousand hardships and myriad sufferings?<sup>48</sup> We take our lives lightly for the sake of righteousness, and the ritual of following [one’s lord] into death seems still not to have been forgotten. The way ahead for those subject to obligations is dark clouds and mists. Since ancient times, there have been many who, subject to petty officials, have thrown away their lives among the people. They were human bodies that should have been preserved; for they could have become vessels of the way. Now, we have encountered the true dharma; we should study the true dharma, even if we must throw away lives numerous as the sands of hundreds of thousands of Ganges. Worthless petty people, or the buddha dharma, “broad, great, deep, and far-reaching” — for the sake of which

48 the thousand hardships and myriad sufferings (*senshin banku* 千辛萬苦): A fixed idiom for extreme hardships, here no doubt used to balance Xiangyan’s “a hundred stratagems and a thousand devices.”

should we throw away our lives?<sup>49</sup> Neither the wise nor the otherwise should trouble themselves over advancing or retreating.<sup>50</sup>

We should think about this quietly. When the true dharma has not spread in the world, though we may wish to cast aside our bodies for the sake of the true dharma, we will not encounter it. We should wish it for ourselves now that we have encountered the true dharma; we will be ashamed of ourselves for having encountered the true dharma but not throwing away our lives. If we should be ashamed [of anything], we should be ashamed of this truth. Hence, repaying the great blessings of the Ancestral Master is a single day's sustained practice. Do not be concerned about your own life. Do not value and fail to abandon your feelings of love, more stupid than those of the birds and beasts. Though you feel love for them, they will not accompany you for long years. Do not remain dependent on the family, which is like garbage; though you remain with it, it is not in the end a dark dwelling.<sup>51</sup> In the old days, the buddhas and ancestors were wise: they all cast aside the seven treasures and a thousand children and immediately abandoned their jeweled palaces and vermilion towers.<sup>52</sup> They saw them as snot and spittle; they saw them as dung and dirt.<sup>53</sup> These are all deeds acknowledging blessings and repaying blessings through which the buddhas and ancestors of the past have expressed their gratitude to the buddhas and ancestors of the past. Even the sick sparrow did not forget its blessings and expressed its gratitude with the rings of the three offices; even the distressed tortoise did not forget its blessings and expressed its gratitude with the seal of Yubu.<sup>54</sup> How sad to have human faces and yet be more stupid than beasts.

49 **“broad, great, deep, and far-reaching”** (*kō dai jin on* 廣大深遠): A fixed expression, used most often in reference to the knowledge of a tathāgata.

50 **trouble themselves over advancing or retreating** (*shintai ni wazurau* 進退にわづらふ): Presumably, meaning “have any doubts about pursuing the way or backsliding.”

51 **dark dwelling** (*yūsei* 幽棲): A poetic term for a peaceful place of refuge.

52 **the seven treasures and a thousand children** (*shippō senshi* 七寶・千子): i.e., their most prized possessions; a fixed expression from the royal possessions of the cakravartin ruler.

53 **dung and dirt** (*fundo* 糞土): Or simply “filth,” “muck.”

54 **the sick sparrow** (*byōjaku* 病雀): Allusion to the story, found in the Tang anthology *Mengqiu* 蒙求 (Yang Bao huang qui 楊寶黃雀, KR.3k0010.001.121a-b), of Yang Bao 楊寶 of the Later Han dynasty, who as a boy saved a baby sparrow; he was subsequently visited by an emissary of the Queen Mother of the West, who gave him four rings symbolizing the four generations of his descendants who would hold the three highest government offices.

**the distressed tortoise** (*kyūki* 窮龜): Allusion to the story, also found in the *Mengqiu* 蒙求 (Kong Yu fang gui 孔愉放龜, KR.3k0010.002.68a-b), of Kong Yu 孔愉 of the Jin dynasty, governor of Yubu 餘不, who once released a tortoise from captivity; as the tor-

## [16B:15] {1:180}

いまの見佛聞法は、佛祖面々の行持よりきたれる慈恩なり。佛祖もし單傳せずば、いかにしてか今日にいたらん。一句の恩、なほ報謝すべし、一法の恩、なほ報謝すべし。いはんや正法眼藏無上大法の大恩、これを報謝せざらんや。一日に無量恆河沙の身命、すてんことねがふべし。法のためにすてんかばねは、世世のわれら、かへりて禮拜供養すべし。諸天龍神、ともに恭敬尊重し、守護贊嘆するところなり。道理それ必然なるがゆえに。

Our seeing the buddha and hearing the dharma now is the compassionate kindness come to us from the sustained practice of each buddha and ancestor. If the buddhas and ancestors had not uniquely transmitted it, how could it have reached us today?<sup>55</sup> For the kindness even of a single line, we should express our thanks; for the kindness even of a single dharma, we should express our thanks. How much more, then, the great kindness of the unsurpassed great dharma of the treasury of the true dharma eye — how could we not express our thanks for it? We should seek to cast aside in a single day lives equal to the incalculable sands of the Ganges. We will return in lifetime after lifetime to pay obeisance and make offerings to the corpse we cast aside for the sake of the dharma. It will be revered and venerated protected and celebrated by devas, dragons, and gods; for, according to principle, this is inevitable.

## [16B:16]

西天竺國には、髑髏をうり髑髏をかふ婆羅門の法、ひさしく風聞せり。これ聞法の人、髑髏形骸の、功德おほきことを尊重するなり。いま、道のために身命をすてざれば、聞法の功德いたらず。身命をかへりみず聞法するがごときは、その聞法成熟するなり。この髑髏は、尊重すべきなり。いまわれら、道のためにすてざらん髑髏は、他日にさらされて野外にすてらるとも、たれかこれを禮拜せん、たれかこれを賣買せむ。今日の精魂、かへりてうらむべし。鬼の先骨をうつありき、天の先骨を禮せしあり。いたづらに塵土に化するときをおもひやれば、いまの愛惜なし、のちのあはれみあり。もよほさるところは、みむ人のなみだのごとくなるべし。いたづらに塵土に化して、人にいとはれん髑髏をもて、よくさいわいに佛正法を行持すべし。このゆえに、寒苦をおづることなかれ、寒苦、いまだ人をやぶらず、寒苦、いまだ道をやぶらず。ただ不修をおづべし、不修、それ人をやぶり、道をやぶる。暑熱をおづることなかれ、暑熱、いまだ人をやぶらず、暑熱、いまだ道をやぶらず。不修、よく人をやぶり、道をやぶる。麦をうけ蕨をとるは、道俗の勝躑なり。血をもとめ、乳をもとめて、鬼畜にならわざるべし。ただまさに行持なる一日は、諸佛の行履なり。

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toise swam away it turned its head to the left to look back at him. Thereafter, when the tortoise depicted on the governor's seal was cast, the head seemed to be turned to the left.

55 If the buddhas and ancestors had not uniquely transmitted it (*busso moshi tanden sezuba* 佛祖もし單傳せずば): The grammatical object is unexpressed; presumably, “the buddha dharma.”

It has long been heard that, in the Land of Sindhu in the West, there was a practice among brahmans of selling skulls and buying skulls.<sup>56</sup> This reflects the value placed on the wealth of merit associated with the skull and skeleton of someone who has heard the dharma. If now we do not cast aside our life for the sake of the way, we gain no merit from hearing the dharma. Hearing the dharma matures in those who hear the dharma without regard for their lives; and this skull should be valued. The skull that we do not now cast aside for the sake of the way — though it will one day be cast aside in a field, bleached by the sun, who will pay obeisance to it? Who will buy or sell it? We will resent our present spirit.<sup>57</sup> There was the demon that beat its former bones; there was the deva that paid obeisance to its former bones.<sup>58</sup>

When we think about the time we are meaninglessly turned to dust, our feelings of love now are gone, and we feel pity for ourselves then. What we feel is rather like the tears of an onlooker. With the skull that will futilely turn to dust and be despised, happily we can and should engage in the sustained practice of the true dharma of the buddha. Therefore, do not fear the pangs of cold: the pangs of cold have yet to break a person; the pangs of cold have yet to break the way. Just fear not practicing: not practicing breaks the person, breaks the way. Do not fear the heat: the heat has yet to break a person; the heat has yet to break the way. Not practicing breaks the person, breaks the way. Accepting the barley and gathering the bracken are splendid examples, Buddhist and secular.<sup>59</sup>

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56 **selling skulls and buying skulls** (*dokuro o uri dokuro o kau* 髑髏をうり髑髏をかふ): Likely a reference to the story of the brahman in Pāṭaliputra who sold skulls, the value of which depended on the degree to which the original owner of the skull had heard and understood the dharma (as determined by the depth to which one could pass a probe through the ear cavity). See *Fayuan zhulin* 法苑珠林 (T.2122.53:412b4-17); *Zhiguan fixing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:147b2-15).

57 **We will resent our present spirit** (*konnichi no seikon* 今日の精魂): Presumably meaning that, in a future life, when we see the skull we have today discarded in a field, we will resent the spirit that now inhabits that skull for not taking better care of its future.

58 **the demon that beat its former bones** (*ki no senkotsu o utsu* 鬼の先骨をうつ); **the deva that paid obeisance to its former bones** (*ten no senkotsu o rai seshi* 天の先骨を禮せし): Reference to stories in which a demon punishes the remains of its former self for creating the bad karma resulting in its present state; and a deva thanks the remains of its former self for the good karma that led to its being reborn in heaven. The two stories appear together at *Tianzun shuo Ayuwang piyu jing* 天尊說阿育王譬喻經 (T.2044.50:171c10-22).

59 **Accepting the barley and gathering the bracken** (*mugi o uke warabi o toru* 麦をうけ蕨をとる): Allusion to two stories of ascetic practice. In the first, the Buddha and his monks spend a summer retreat deprived of alms, eating only the feed of horses (see, e.g., *Zhong benqi jing* 中本起經, T.196.4:162c15–163a21). In the second, non-Buddhist story (found at *Shiji* 史記, *Liezhuàn* 列傳, Bo Yi *liezhuan* 伯夷列傳, KR.2a0001.500.2a-

We should not imitate the ghost and the beast in seeking blood and seeking milk.<sup>60</sup> Truly, a single day of sustained practice is the conduct of the buddhas.

\* \* \* \* \*

[16B:17] {1:181}

眞丹第二祖、大祖正宗普覺大師は、神鬼ともに嚮慕す、道俗おなじく尊重せし高德の祖なり、曠達之士なり。伊洛に久居して、群書を博覧す。くにのまれなりとするところ、人のあひがたきなり。法高德重のゆえに、神物倏見して、祖にかたりていふ、將欲受果、何滯此耶。大道匪遠、汝其南矣。

The Second Ancestor in Cīnasthāna, Great Master Pujue, Great Ancestor Zhengzong, was an ancestor of high virtue and a “gentleman of broad thinking,” admired by both gods and demons, revered alike by cleric and laity.<sup>61</sup> “Dwelling for long between the Yi and Luo, he read broadly in a multitude of books.”<sup>62</sup> Considered rare in the land, he was the sort of person hard to meet. Because of the loftiness of his dharma and weightiness of his virtue, a spiritual being suddenly appeared and addressed the Ancestor, saying, “If you wish to reap the fruit, why linger here? The great way is not far. Go south.”<sup>63</sup>

4a), two brothers, from a sense of shame, go into self-imposed exile in the mountains and starve to death living only on ferns.

60 **seeking blood and seeking milk** (*chi o motome, chichi o motomete* 血をもとめ、乳をもとめて): From the tradition that the hungry ghost (*gaki* 餓鬼; S. *preta*) drinks blood.

61 **The Second Ancestor in Cīnasthāna, Great Master Pujue, Great Ancestor Zhengzong** (*Shintan daini so taiso Shōshū Fukaku daishi* 眞丹第二祖大祖正宗普覺大師): I.e., Huike 慧可 (487–593). Dōgen’s account here draws on material on Huike in the *Jingde chuandeng lu* 景德傳燈錄, beginning in the notice on Bodhidharma (T.2076.51:219b5ff).

“gentleman of broad thinking” (*kōtatsu no shi* 曠達之士): Here and below, Dōgen borrows from the description of Huike in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:219b5-6):

時有僧神光者、曠達之士也。久居伊洛、博覽群書善談玄理。

At the time [when Bodhidharma was sitting before the wall at Songshan], there was a monk, Shengguang [i.e., Huike], a gentleman of broad thinking. Dwelling for long between the Yi and Luo, he read broadly in a multitude of books and discussed skillfully the dark principles.

62 **“Dwelling for long between the Yi and Luo”** (*I Raku ni kugo shite* 伊洛に久居して): I.e., in the capital region of Luoyang, where flow the Yi and Luo Rivers. In Dōgen’s day (though not yet in 1004, when the *Jingde chuandeng lu* 景德傳燈錄 was written), “Yi Luo 伊洛” was the name of the school of Confucian learning associated with the Cheng 程 brothers.

63 **a spiritual being suddenly appeared** (*shinmotsu shukugen shite* 神物倏見して):

## [16B:18]

あくる日、にわかに頭痛すること刺がごとし。其師、洛陽龍門香山寶靜禪師、これを治せんとする。ときに、空中有聲曰、此乃換骨、非常痛也。祖遂以見神事白于師。師視其頂骨、即如五峰秀出矣。乃曰、汝相、吉祥、當有所證。神汝南者、斯則少林寺達磨大士、必汝之師也。

The next day, he suddenly felt a pain in his head as if he had been stabbed.<sup>64</sup> When his master, Chan Master Baojing of Xiangshan at Longmen in Luoyang, tried to cure him,<sup>65</sup>

*There was a voice in midair saying, "This is exchanging the bones; it is not ordinary pain."<sup>66</sup> The Ancestor then told his master about his encounter with the deity. When the Master examined his cranium, it was as if five peaks protruded from it. He said, "Your physiognomy is auspicious; you will have a realization. The deity [having you] go south means the Great One Dharma of Shaolin Monastery is to be your master."*

## [16B:19] {1:182}

この教をききて、祖、すなはち少室峰に參ず。神はみづからの久遠修道の守道神なり。このとき窮藹寒天なり、十二月初九夜といふ。天大雨雪ならずとも、深山高峰の冬夜は、おもひやるに人物の窓前に立地すべきにあらず、竹節なほ破す、おそれつべき時候なり。しかあるに、大雪匝地、埋山没峰なり。破雪して道をもとむ、いくばくの嶮難なりとかせん。つひに祖室にとづくといへども、入室ゆるされず、顧眄せざるがごとし。この夜、ねぶらず、坐せず、やすむことなし。堅立不動にしてあくるをまつに、夜雪、なさけなきがごとし。ややつもりて腰をうづむあひだ、おつるなみだ滴滴こほる。なみだをみるになみだをかさぬ、身をかへりみて身をかへりみる。自惟すらく、昔人求道、敲骨取髓、刺血齊飢。布髮淹泥、投崖飼虎。古尚若此、我又何人。かくのごとくおもふに、志氣いよいよ立志あり。いまいふ古尚若此、我又何人を、晚進もわすれざるべきなり。しばらくこれをわするるとき、永劫の沈溺あるなり。かくのごとく自惟して、法をもとめ道をもとむる志氣のみかさなる。澡雪の操を操とせざるにより

Again borrowing from the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:220c5-6):

於寂默中、倏見一神人。謂曰、將欲受果、何滯此耶。大道匪遙。汝其南矣。

In the still silence [of Huike's meditation], there suddenly appeared a spiritual person, who addressed him, saying, "If you wish to reap the fruit, why linger here? The great way is not distant. Go south."

64 **The next day** (*akuru hi* あくる日): Dōgen continues retelling the account in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:220c7-11), shifting to direct quotation of the Chinese after the second sentence here.

65 **Chan Master Baojing of Xiangshan at Longmen in Luoyang** (*Rakuyō Ryūmon Kōzan Hōjō zenji* 洛陽龍門香山寶靜禪師): Said to have been the teacher under whom Huike took the tonsure (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:220c3). Xiangshan 香山 is a range (and later a monastery) by the Longmen mountains near Luoyang.

66 **exchanging the bones** (*kankotsu* 換骨): The mystical process by which the Daoist wizard is transformed into an immortal.

て、しかありけるなるべし。遅明のよるの消息、はからんとするに肝胆もくだけぬるがごとし。ただ身毛の寒怕せらるるのみなり。

Hearing this instruction, the Ancestor went immediately to Shaoshi Peak. The deity was his own guardian deity from his long practice of the way. The time was the end of the year, and the weather was cold; it is said to have been the night of the ninth day of the twelfth month.<sup>67</sup> Even had there been no great snowstorm, on a winter night on a high peak deep in the mountains, we can well imagine that no one should be standing outside a window; it was a frightful time of year, [cold enough] to break even the bamboo joint.<sup>68</sup> Yet, a great snow covered the ground, burying the mountain and submerging the peak. Breaking through the snow in search of the way — what an ordeal it must have been. Finally, he reached the Ancestor's quarters, but he was not permitted to enter the room; it was as if he never glanced back at him.<sup>69</sup>

That night, he never rested, neither sleeping nor sitting. As he stood erect without moving, waiting for the dawn, the night's snow fell as if without mercy. While it gradually piled up, burying him to the waist, the tears he shed froze drop by drop. Seeing his tears, he redoubled his tears; reflecting on himself, he reflected on himself. He thought to himself, "*When the ancients sought the way, they pummeled their bones to extract the marrow, drew their blood to save the starving, spread their hair to cover the mud, flung themselves from precipices to feed a tiger.*"<sup>70</sup>

67 **it is said to have been the night of the ninth day of the twelfth month** (*jūni gatsu shokyū ya to iu* 十二月初九夜といふ): From the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:219b11).

68 **Even had there been no great snowstorm** (*ten dai usetsu narazu tomo* 天大雨雪ならずとも): Reference to the report (at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219b12) that, on the night of the ninth, there was a great snowfall.

**break even the bamboo joint** (*chikusetsu nao ha su* 竹節なほ破す): Perhaps reflecting the use of the bamboo as symbol of constancy and commitment.

69 **it was as if he never glanced back at him** (*komen sezarū ga gotoshi* 顧眄せざるがごとし): i.e., Bodhidharma ignored Huike. Recalling the account in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:219b9):

師常端坐面牆、莫聞誨勵。

The Master [Bodhidharma] just continued sitting facing the wall and did not offer any encouragement.

70 **He thought to himself** (*jiyui suraku* 自惟すらく): Here, Dōgen switches to direct quotation of the Chinese version of Huike's thoughts (at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219b9-11).

**"pummeled their bones to extract the marrow"** (*kō kotsu shu zui* 敲骨取髓): Likely a reference to the story of Bodhisattva Sadāprarudita, who, in order to buy a gift for his teacher, sold his body to a brahman seeking body parts for a ritual (see, e.g., *Da bore boluomiduo jing* 大般若波羅蜜多經, T.220.6:1063a23-24).



*When the ancients were like this, what kind of person am I?*"

Thinking thus, he became all the more resolved. His saying here, "*When the ancients were like this, what kind of person am I?*" should not be forgotten by latecomers as well.<sup>71</sup> When we forget it even briefly, we are sunk for everlasting kalpas. As he thought to himself in this way, his determination to seek the dharma and seek the way was redoubled. He must have been like this because he did not regard his commitment to wash the snow as a commitment.<sup>72</sup> To imagine his state during that night awaiting the late dawn is enough to rend one's guts; it fairly makes one's hair stand on end.<sup>73</sup>

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**"drew their blood to save the starving"** (*rakketsu sai ki* 刺血齊飢): Reference to the story of Buddha Śākyamuni as a benevolent king in a previous life, who gave his blood to feed a starving plague deity (see *Xianyu jing* 賢愚經, T.202.4:360b8ff).

**"spread their hair to cover the mud"** (*fu hatsu en dei* 布髮淹泥): More often written *en dei* 掩泥. Reference to the story of Buddha Śākyamuni in a previous life as Bodhisattva Māṇava, who invited Buddha Dīpaṃkara to cross a muddy patch stepping on his hair (see, e.g., *Dazhidu lun* 大智度論, T.1509.25:87a15-16).

**"flung themselves from precipices to feed a tiger"** (*tō gai shi ko* 投崖飼虎): Reference to the story of Buddha Śākyamuni in a previous life as a prince who jumped into a pit to feed his body to a starving mother tiger (see, e.g., *Jin guangming zuishengwang jing* 金光明最勝王經, T.665.16:451b1ff).

71 **latecomers** (*banshin* 晚進): I.e., those of us who have come later to Buddhist practice.

72 **he did not regard his commitment to wash the snow as a commitment** (*sōsetsu no sō o sō to sezaruru* 澡雪の操を操とせざる): Perhaps meaning something like, "he did not make much of his own self control." The translation attempts to retain Dōgen's play (seen also in "Shōbōgenzō gyōji" 正法眼藏行持, part 1) with the compound term *sōsetsu* 澡雪 ("to clean"), the second element of which (*setsu* 雪) can also mean "snow" and the first element of which (*sō* 澡) is cognate with *sō* 操 ("constancy," "integrity"; translated here "commitment").

73 **his state during that night awaiting the late dawn** (*chimei no yoru no shōsoku* 遲明のよるの消息): Recalling the description in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:219b12):

遲明積雪過膝。

By dawn, the snow had accumulated above his knees.

**enough to rend one's guts** (*kantan mo kudakenuru ga gotoshi* 肝胆もくだけぬるがごとし): The expression *kantan o kudaku* 肝胆を砕く normally means "to do something fully, with all one's might"; here, perhaps, used in the sense *kantan o samukarashimu* 肝胆を寒からしむ ("to send a chill through one's guts").

**makes one's hair stand on end** (*shinmō no kanpaku seraruru* 身毛の寒怕せらるる): I.e., the hair of one's body (not that of the monk's bald pate).

[16B:20] {1:183}

初祖あはれみて、昧旦にとふ、汝久立雪中、當求何事。かくのごとくきくに、二祖、悲涙ますますおとしていはく、惟願和尚、慈悲開甘露門、廣度群品。かくのごとくまうすに、初祖曰、諸佛無上妙道、曠劫精勤、難行能行、非忍而忍。豈以小德小智・輕心慢心、欲冀眞乘、徒勞勤苦。このとき、二祖ききていよいよ誨励す。ひそかに利刀をとりて、みづから左臂を斷て、置于師前するに、初祖ちなみに、二祖これ法器なりとしりぬ。乃曰、諸佛最初求道、爲法忘形。汝今斷臂吾前、求亦可在。

As dawn was breaking, taking pity on him, the First Ancestor asked, “You’ve been standing in the snow for a long time. What is it you seek?”<sup>74</sup>

Hearing this, the Second Ancestor shed even more tears of grief and said, “I only beg that, in his compassion, the Reverend open the ambrosia gate through which beings are delivered everywhere.”

When he had said this, the First Ancestor said, “The unsurpassed wondrous way of the buddhas takes vast kalpas of spiritual fortitude, practicing what is difficult to practice, enduring the unendurable. For one of little virtue and little wisdom, of frivolous mind and vain mind, to aspire to the true vehicle would be labor in vain.”

Upon hearing this, the Second Ancestor was further encouraged. Secretly taking a sharp knife, he cut off his own left arm and placed it before the Master. Seeing this, the First Ancestor knew that the Second Ancestor was a vessel of the dharma. So, he said, “When the buddhas first seek the way, they forget their bodies for the sake of the dharma. Now you have cut off your arm before me, your quest too is possible.”<sup>75</sup>

[16B:21]

これより堂奥にいる。執侍八年、勤勞千萬、まことにこれ人天の大依怙なるなり、人天の大導師なるなり。かくのごときの勤勞は、西天にもきかず、東地はじめてあり。破顔は古をきく、得髓は祖に學す。

Thereafter, he entered the interior of the hall.<sup>76</sup> His attendance was eight years; his exertions, a thousand myriad. Truly he was a great recourse for humans and devas, a great guide for humans and devas. Ex-

74 **taking pity on him** (*aware mite* あはれみて): This section retells in Japanese the account in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:219b12-20), with the speeches left in Chinese.

75 **“your quest too is possible”** (*kyū eki ka zai* 求亦可在): The *Jingde chuandeng lu* 景德傳燈錄 passage (T.2076.51:219b19-20) concludes here:

師遂因與易名曰慧可。

The Master [Bodhidharma] thereupon changed [the Second Ancestor’s] name [from Shenguang 神光] to Huike 慧可 [“Capable of Wisdom”].

76 **he entered the interior of the hall** (*dōō ni iru* 堂奥にいる): i.e., was accepted as Bodhidharma’s close disciple.

ertions such as his, unheard of even in Sindh in the West, first occurred in the Land of the East. Breaking into a smile is heard of from ancient times; getting the marrow is studied in this ancestor.<sup>77</sup>

[16B:22] {1:184}

しづかに觀想すらくは、初祖いく千萬の西來ありとも、二祖もし行持せずば、今日の飽學措大あるべからず。今日、われら正法を見聞するたぐひとなれり、祖の恩、かならず報謝すべし。その報謝は、餘外の法はあたるべからず、身命も不足なるべし、國城もおもきにあらず。國城は他人にもうばはる、親子にもゆづる。身命は無常にもまかす、主君にもまかす、邪道にもまかす。しかあれば、これを擧して報謝に擬するに、不道なるべし。ただまさに日日の行持、その報謝の正道なるべし。いはゆるの道理は、日日の生命を等閑にせず、わたくしにつひやさざらんと行持するなり。そのゆえはいかん。この生命は、前來の行持の餘慶なり、行持の大恩なり、いそぎ報謝すべし。かなしむべし、はづべし、佛祖行持の功德分より生成せる形骸を、いたづらなる妻子のつぶねとなし、妻子のもてあそびにまかせて、破落をおしまざらんことは。邪狂にして身命を名利の羅刹にまかす、名利は一頭の大賊なり。名利をおもくせば、名利をあはれむべし。名利をあはれむといふは、佛祖となりぬべき身命を、名利にまかせてやぶらしめざるなり。妻子・親族あはれまんことも、またかくのごとくすべし。名利は夢幻空華と學することなかれ、衆生のごとく學すべし。名利をあはれまらず、罪報をつもらしむることなかれ。參學の正眼、あまねく諸法をみんこと、かくのごとくなるべし。

What we should quietly contemplate is that, no matter how many thousand myriad times the First Ancestor were to come from the west, had the Second Ancestor not engaged in sustained practice, there would be no one today who was learned and skilled.<sup>78</sup> Today, we have become those who experience the true dharma; we should certainly express our gratitude for the blessings of the Ancestor. To express our gratitude, other means are no good: our life is insufficient; a country or a city is not important. Countries and cities are seized by outsiders or passed down from parent to child; our lives are at the mercy of impermanence, at the mercy of our lord, at the mercy of false ways. Thus, to think to express our gratitude with these would be the wrong way. Just sustained practice day after day is the true way to express that gratitude.

The principle of this is to engage in sustained practice, without neglect-

77 **Breaking into a smile** (*hagan* 破顔); **getting the marrow** (*tokuzui* 得髓): The first expression refers to the first transmission of the “treasury of the true dharma eye” (*shōbōgenzō* 正法眼藏) from Śākyamuni to Mahākāśyapa at an assembly on Vulture Peak; see Supplementary Notes, s.v. “Break into a smile.” The second expression refers to the story of the first transmission in China, when Huìke expressed his understanding of Bodhidharma’s teaching by bowing in silence, and Bodhidharma said, “You’ve gotten my marrow.” See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

78 **learned and skilled** (*hogaku sodai* 飽學措大): I.e., trained and capable in the buddha dharma; literally “replete with learning and [capable of] handling great matters.”

ing the life of each day, without squandering it on private matters. What is the reason? This life is a blessing from our prior sustained practice, a great blessing of our sustained practice, for which we should quickly express our gratitude. How sad, how shameful, that this body, born from the merit of the sustained practice of the buddhas and ancestors, should be made the worthless slave of wives and children, allowed to become the plaything of wives and children, without any regret for its deterioration. Misguided and mad, we give our lives over to the *rākṣasa* of fame and profit; fame and profit are one great thief.<sup>79</sup> If we take fame and profit seriously, we should care for fame and profit. To care for fame and profit means not to let the life that will become a buddha and ancestor be given over to and ruined by fame and profit. Caring for one's wife and children and one's family should be regarded in the same way. Do not study fame and profit as dreams, illusions, and sky flowers; we should study them as living beings do.<sup>80</sup> Do not pile up recompense for evil by failing to care for fame and profit. Seeing all the dharmas with the true eye of study should be like this.

[16B:23]

世人のなさけある、金銀珍玩の蒙恵、なほ報謝す、好語好聲のよしみ、  
 ころあるはみな報謝のなさけをはげむ。如來無上の正法を見聞する大  
 恩、たれの人面かわするるときあらん。これをわすれざらん、一生の珍寶  
 なり。この行持を不退轉ならん形骸・髑髏は、生時死時、おなじく七寶塔  
 におさめ、一切人天皆應供養の功德なり。かくのごとく大恩ありとしりな  
 ば、かならず草露の命をいたづらに零落せしめず、如山の徳をねんごろに  
 報ずべし、これすなはち行持なり。この行持の功は、祖佛として行持する  
 われありしなり。おほよそ初祖・二祖、かつて精藍を草創せず、薙草の繁  
 務なし。および三祖・四祖もまたかくのごとし。五祖・六祖、寺院を自草  
 せず、青原・南嶽もまたかくのごとし。

Even a worldly person with any feelings expresses gratitude for the gift of gold, silver, or precious objects; for the friendliness of pleasant words and pleasant voice, anyone with a heart strives to [demonstrate] the feelings of expressing gratitude. The great beneficence of experiencing the unsurpassed true dharma of the Tathāgata — will there ever come a time when anyone with a human face could forget it? Not to forget this is a lifelong treasure. The body or skull of one who does not regress from this sustained practice has such merit, whether in life or in death, that it [should be] placed in a stūpa of the seven treasures, where

79 *rākṣasa* of fame and profit (*myōri no rasetsu* 名利の羅刹): The *rākṣasa* is a class of flesh-eating demon.

80 *sky flowers* (*kūge* 空華): Spots appearing to the diseased eye; a standard metaphor in Buddhist texts for what is mere appearance without objective reality; see Supplementary Notes, s.v. “Clouded eyes and sky flowers.”

“all humans and devas should make offerings to it.”<sup>81</sup> Having recognized that we have such great blessings, without letting our lives of dew on the grass simply fall into ruin, we should earnestly repay the mountain-like virtue.<sup>82</sup> This is precisely sustained practice. The merit of this sustained practice exists in us who are engaged in sustained practice as ancestors and buddhas. In sum, the First Ancestor and the Second Ancestor did not found monastic complexes and had no onerous task of clearing the grass.<sup>83</sup> And the Third Ancestor and the Fourth Ancestor were also like this. The Fifth Ancestor and Sixth Ancestor did not themselves build monasteries; and Qingyuan and Nanyue were also like this.<sup>84</sup>

\* \* \* \* \*

[16B:24] {1:185}

石頭大師は、草庵を大石にむすびて、石上に坐禪す。晝夜にねぶらず、坐せざるときなし。衆務を虧闕せずといへども、十二時の坐禪、かならずつとめきたれり。いま青原の一派の、天下に流通すること、人天を利潤せしむることは、石頭大力の行持堅固のしかあらしむるなり。いまの雲門・法眼のあきらむるところある、みな石頭大師の法孫なり。

Great Master Shitou built a thatched hut atop a large rock and sat in meditation on the rock.<sup>85</sup> He did not sleep day or night; there was no time he was not sitting. Although he was not remiss in other tasks, he

81 “all humans and devas should make offerings to it” (*issai ninten kai ō kuyō* 一切人天皆應供養): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:46a1-2), where the reference is to a stūpa that should be erected and worshiped wherever anyone who “accepts and keeps, reads and recites this sūtra” has sat, stood, or walked.

82 **the mountain-like virtue** (*nyosen no toku* 如山の徳): Presumably, the [Second Ancestor’s] great virtue of bestowing blessings on us.

83 **onerous task of clearing the grass** (*chisō no hanmu* 薙草の繁務): Presumably, in a reference to preparing the site of monastic buildings.

84 **the Third Ancestor and the Fourth Ancestor** (*Sanso Shiso* 三祖四祖); **The Fifth Ancestor and Sixth Ancestor** (*Goso Rokuso* 五祖六祖); **Qingyuan and Nanyue** (*Seigen Nangaku* 青原南嶽): I.e., Sengcan 僧璨 (d. 606) and Dayi Daoxin 大醫道信 (580-651); Daman Hongren 大滿弘忍 (602-675) and Caixi Huineng 曹溪慧能; and the Sixth Ancestor’s two major disciples, Qingyuan Xingsi 青原行思 (d. 740) and Nanyue Huairang 南嶽懷讓 (677-744). Dōgen is here listing the generations from the Second Ancestor to Shitou 石頭, the subject of the following section.

85 **Great Master Shitou** (*Sekitō daishi* 石頭大師): I.e., Shitou Xiqian 石頭希遷 (700-791), disciple of Qingyuan Xingsi 青原行思. Shitou’s sobriquet “Reverend Stone Head” (Shitou heshang 石頭和尚) was said to derive from the boulder on which he is supposed to have built a thatched hut. (See, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:309b10-12.)

was always practicing seated meditation throughout the twelve times.<sup>86</sup> That the Qingyuan lineage has now spread everywhere under heaven and brings benefits to humans and devas was made possible by the resoluteness of the sustained practice of Shitou's great effort. Those who have clarified something in the present Yunmen and Fayen are all the dharma descendants of Great Master Shitou.<sup>87</sup>

\* \* \* \* \*

[16B:25]

第三十一祖大医禪師は、十四歳のそのかみ、三祖大師をみしより、服勞九載なり。すでに佛祖の祖風を嗣續するより、攝心無寐にして脇不至席なること僅六十年なり。化、怨親にかうぶらしめ、徳、人天にあまねし。眞丹の四祖なり。

The Thirty-first Ancestor, Chan Master Dayi, after meeting the Great Master, the Third Ancestor, at the age of fourteen, labored under him for nine years.<sup>88</sup> After inheriting the ancestral style of the buddhas and ancestors, he concentrated his mind without sleep, his side not touching the seat for nearly sixty years.<sup>89</sup> His proselytizing was received by friend

86 **twelve times** (*jūni ji* 十二時): I.e., the twenty-four hours of the day, traditionally reckoned in twelve two-hour periods.

87 **Yunmen and Fayen** (*Unmon Hōgen* 雲門・法眼): I.e., Chan “houses” founded by Yunmen Wenyan 雲門文偃 (864-949) and Fayen Wenyi 法眼文益 (885-958), both of whom belonged to a lineage stemming from Shitou.

88 **Thirty-first Ancestor, Chan Master Dayi** (*daisanjūisso Daii zenji* 第三十一祖大医禪師): I.e., the fourth Chinese ancestor, Daoxin 道信.

**Great Master, the Third Ancestor** (*sanso daishi* 三祖大師): I.e., Sengcan 僧璨. Daoxin's nine years of labor (*fukurō kyūsai* 服勞九載) under the Third Ancestor reflects a passage in Sengcan's biography in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:221c18-21):

有沙彌道信、年始十四。來禮師曰、願和尚慈悲乞與解脫法門。師曰、誰縛汝。曰無人縛。師曰、何更求解脫乎。信於言下大悟。服勞九載。

There was a śrāmaṇera Daoxin, barely fourteen years of age. He came and paid his respects to the Master, saying, “I beg the Reverend in his compassion to give me the dharma gate to liberation.”

The Master said, “Who has bound you?”

He said, “No one has bound me.”

The Master said, “Then why are you seeking liberation?”

Under these words, Shin had a great awakening. He labored [under Sengcan] for nine years.

89 **After inheriting the ancestral style of the buddhas and ancestors** (*sude ni busso no sofū o shizoku suru yori* すでに佛祖の祖風を嗣續するより): This sentence is a Japanese translation of a passage in Daoxin's biography in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:222b3-5), though Dōgen has parsed the passage in an odd manner:

幼慕空宗諸解脫門、宛如宿習既嗣祖風。攝心無寐脇不至席者、僅六十年。

From a young age, he admired the doors to liberation of the emptiness teaching,

and foe alike; his virtue extended to humans and devas everywhere. He was the Fourth Ancestor in Cīnasthāna.

[16B:26]

貞觀癸卯歲、太宗嚮師道味、欲瞻風彩、詔赴京。師上表遜謝、前後三返、竟以疾辭。第四度、命使曰、如果不赴、即取首來。使至山諭旨。師乃引頸就刃、神色儼然。使異之、廻以狀聞。帝彌加歎慕。就賜珍繒、以遂其志。

*In the junior water year of the rabbit in Zhenguan, Taizong, attracted to the flavor of the Master's way and wishing to behold his demeanor, summoned him to the capital.<sup>90</sup> Thrice submitting his apologies, [the Master] declined on grounds of ill health. The fourth time, [the Emperor] instructed his emissary, saying, "If it turns out he will not come, then bring back his head." When the emissary arrived at the mountain and advised him of his orders, the Master stretched his neck against the sword, his expression composed. The emissary thought it extraordinary and, when he returned, informed [the Emperor] in his report. The Emperor came to admire him even more. He presented him with rare silks, and [the Master] prevailed in his determination.*

[16B:27] {1:186}

しかあればすなはち、四祖禪師は、身命を身命とせず、王臣に親近せざらんと行持せる行持、これ千載の一遇なり。太宗は有義の國主なり、相見のものうかるべきにあらざれども、かくのごとく先達の行持はありけると參學すべきなり。人主としては、身命をしまず、引頸就刃して身命ををしまざる人物をも、なほ歎慕するなり。これいたづらなるにあらず、光陰ををしみ、行持を專一にするなり。上表三返、奇代の例なり。いま澆季には、もともと帝者にまみえんとねがふあり。

Thus, the Chan Master, the Fourth Ancestor, did not take his life as his life; his sustained practice that engaged in the sustained practice of not approaching kings and ministers is something encountered once in a thousand years. Taizong was a righteous ruler, and [the Ancestor] need not have been reluctant to meet him; yet we should study that our predecessors nevertheless had such sustained practice. As a ruler, [the Emperor] still admired an individual who, not begrudging his life, would “stretch his neck against the sword” without begrudging his life. This

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almost as if he had studied in a previous life and had already inherited the ancestral style. He concentrated his mind without sleeping, his side not touching the seat for nearly sixty years.

**his side not touching the seat** (*kyō fushi seki* 脇不至席): A fixed expression for the ascetic practice of not reclining to sleep.

90 **In the junior water year of the rabbit in Zhenguan** (*Jōkan kibo sai* 貞觀癸卯歲): i.e., 643 CE, the seventeenth year of the Zhenguan era of the Tang Emperor Taizong 太宗 (r. 626-649). This section is a direct quotation from the Chinese at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:222b23-28.

was no frivolous act: he begrudged the years and months and was solely devoted to sustained practice.<sup>91</sup> His three submissions to the throne are an example rare through the ages. In this late season of shallowness, there are those who eagerly seek an audience with the emperor.<sup>92</sup>

[16B:28]

高宗永徽辛亥歲閏九月四日、忽垂誠門人曰、一切諸法、悉皆解脫、汝等各自護念、流化未來。言訖安坐而逝、壽七十有二、塔于本山。明年四月八日、塔戸無故自開、儀相如生。爾後門人不敢復閉。

*On the fourth day of the intercalary ninth month of the junior metal year of the pig in Yonghui in the reign of Gaozong, [the Fourth Ancestor] suddenly admonished his followers, saying, “All dharmas without exception are liberated. Each of you should bear this in mind and pass it on to the future.”<sup>93</sup> After saying this, he sat peacefully and departed. He was seventy-two. They located his stūpa at this mountain.<sup>94</sup> On the eighth day of the fourth month of the following year, the door of the stūpa opened by itself for no reason.<sup>95</sup> He appeared as if alive. Thereafter, his followers dared not close it up again.*

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しるべし、一切諸法、悉皆解脫なり。諸法の空なるにあらず、諸法の諸法ならざるにあらず、悉皆解脫なる諸法なり。いま四祖には、未入塔時の行持あり、既在塔時の行持あるなり。生者かならず滅あり、と見聞するは小見なり、滅者は無思覺、と知見せるは小聞なり。學道には、これらの小聞・小見をならふことなかれ。生者の滅なきもあるべし、滅者の有思覺なるもあるべきなり。

We should recognize that “*all dharmas without exception are liberated.*” It is not that the dharmas are empty; it is not that the dharmas are not the dharmas: they are dharmas that are “without exception liberated.”

91 **years and months** (*kōin* 光陰): i.e., the passing time. Literally, “light and shade,” in reference to the sun and moon; variously understood as “years and months,” “days and months,” and “days and nights.”

92 **late season of shallowness** (*gyōki* 澆季): A standard Chinese expression for a later, degenerate age.

93 **fourth day of the intercalary ninth month of the junior metal year of the pig in Yonghui in the reign of Gaozong** (*Kōsō Eiki shingai sai jun kugatsu shinichi* 高宗永徽辛亥歲閏九月四日): October 23, 651, the second year of the Yonghui era of the Tang Emperor Gaozong 高宗 (r. 649-683). This section is a direct quotation from the passage at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:22b28-33.

94 **this mountain** (*honzan* 本山): i.e., Dongshan 東山 at Mount Huangmei 黃梅 in present-day Hubei.

95 **eighth day of the fourth month of the following year** (*myōnen shigatsu hachinichi* 明年四月八日): May 21, 652; in East Asia, the eighth of the fourth lunar month is the traditional date of the birthday of Buddha Śākyamuni.



The Fourth Ancestor had a sustained practice when he had yet to enter his stūpa, and he had a sustained practice after he was in the stūpa. To perceive that the living invariably die is a small view; to know that the dead are without awareness is a small perception. In studying the way, do not learn small perceptions and small views. There should be the living that do not die; there should be the dead that have awareness.

\* \* \* \* \*

[16B:30]

福州玄沙宗一大師、法名師備、福州閩縣人也。姓謝氏、幼年より垂釣をこのむ。小艇を南臺江にうかめて、もろもろの漁者になれきたる。唐の咸通のはじめ、年甫三十なり。たちまちに出塵をねがふ。すなはち釣舟をすてて、芙蓉山靈訓禪師に投じて落髪す。豫章開元寺道玄律師に具足戒をうく。

Great Master Zongyi, Xuansha of Fuzhou, whose dharma name was Shibei, was from the Min Prefecture of Fuzhou.<sup>96</sup> His surname was Xie. As a youth he enjoyed fishing; he sailed a little boat on the Nantai River and became familiar with the fishermen.<sup>97</sup> At the beginning of the Gantong era of the Tang, when he was thirty years of age, he suddenly sought to leave the dusty world.<sup>98</sup> Immediately abandoning his fishing boat, he committed himself to Chan Master Linxun of Mount Furong and took the tonsure.<sup>99</sup> He received the full precepts from Vinaya Master Daoxuan of the Kaiyuan Monastery in Yuzhang.<sup>100</sup>

[16B:31]

布衲芒履、食纔接氣、常終日宴坐。衆皆異之。與雪峰義存、本法門昆仲、而親近若師資。雪峰以其苦行、呼爲頭陀。一日雪峰問曰、阿那箇是備頭陀。師對曰、終不敢誑於人。異日雪峰召曰、備頭陀何不徧參去。師曰、達磨不來東土、二祖不往西天。雪峰然之。

96 **Great Master Zongyi, Xuansha of Fuzhou** (*Fukushū Gensha Sōitsu daishi* 福州玄沙宗一大師): I.e., Xuansha Shibei 玄沙師備. This section represents a Japanese translation of the opening lines of Xuansha's biography in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:343c27-344a2).

97 **Nantai River** (*Nantai kō* 南臺江): The Minjiang 閩江, in present-day Fujian.

98 **Gantong era of the Tang** (*Tō no Kantsū* 唐の咸通): Spanning the years 860-874. The year in question would have been 865.

99 Chan Master Linxun of Mount Furong (*Fuyōzan Reikun zenji* 芙蓉山靈訓禪師): I.e., Furong Linxun 芙蓉靈訓 (dates unknown), disciple of Guizong Zhichang 歸宗智常 (dates unknown).

100 **Vinaya Master Daoxuan of the Kaiyuan Monastery in Yuzhang** (*Yoshō Kaigenji Dōgen risshi* 豫章開元寺道玄律師): Otherwise unknown monk. Yuzhang is present-day Jiangxi; the Kaiyuan Monastery was one of a series of similarly named institutions established by the Emperor Xuanzong 玄宗 in the twenty-sixth year of Kaiyuan (738).

With a patched robe of plant fiber and shoes made of grass, with food barely enough to sustain life, he always sat calmly all day.<sup>101</sup> The assembly all thought him eccentric. He and Xuefeng Yicun were originally brothers in that dharma gate, and their close relationship was like that of teacher and disciple.<sup>102</sup> Xuefeng called him “Dhūta” because of his arduous practice.<sup>103</sup>

One day, Xuefeng asked him, “What is Bei Dhūta?”

The Master replied, “I would never deceive anyone.”

Another day, Xuefeng addressed him, saying, “Bei Dhūta, why don’t you go off on an extensive study?”<sup>104</sup>

The Master said, “Dharma didn’t come to the Land of the East; the Second Ancestor didn’t go to Sindh in the West.”

Xuefeng approved this.

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つひに象骨にのぼるにおよむで、すなはち師と同力締構するに、玄徒臻萃せり。師の入室咨決するに、晨昏にかはることなし。諸方の玄學のなかに、所未決あるは、かならず師にしたがひて請益するに、雪峰和尚はいはく、備頭陀にとふべし。師、まさに仁にあたりて不讓にして、これをつとむ。拔群の行持にあらずよりは、恁麼の行履あるべからず。終日宴坐の行持、まれなる行持なり。いたづらに聲色に馳騁することはおほしといへども、終日の宴坐は、つとむる人まれなるなり。いま晩學としては、のこりの光陰のすくなきことをおそりて、終日宴坐、これをつとむべきなり。

When eventually [Xuefeng] climbed Xianggu and collaborated with the Master to build [a monastery], followers of the dark learning congregated there.<sup>105</sup> Whether morning or evening, the Master would enter the room to seek a resolution.<sup>106</sup> Those among the [followers of] the dark

101 **With a patched robe of plant fiber and shoes made of grass** (*funō bōri* 布衲芒履): This section is direct quotation from the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:344a2-7). “Plant fiber” here translates the Chinese *bu* 布 (Japanese *fu*), which can refer to any cloth made from plants (ramie, hemp, linen, cotton, etc.,) — as opposed to silk or wool.

102 **Xuefeng Yicun** (*Seppō Gison* 雪峰義存): 822-908. Xuefeng would become Xuansha’s teacher.

103 **“Dhūta”** (*zuda* 頭陀): A Sanskrit term for “austerities.”

104 **“extensive study”** (*henzan* 遍參): More often written 遍參; the practice of traveling widely to study with various masters.

105 **Xianggu** (*Zōkotsu* 象骨): i.e., Mount Xuefeng 雪峰山, in present-day Fujian province. The first five sentences of this section (through the saying of Confucius) represent Dōgen’s Japanese rendering (with some omission) of the passage at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:344a8-12.

106 **enter the room to seek a resolution** (*nisshitsu shiketsu* 入室咨決): i.e., visit Xuefeng’s quarters to receive instruction.

learning from all quarters who had unresolved issues would always accompany the Master and request instruction. Reverend Xuefeng would tell them, “Ask Bei Dhūta.” The Master, not deferring when it comes to humaneness, would work [to answer them].<sup>107</sup> Were it not for his extraordinary sustained practice, there could not be such conduct. The sustained practice of “sitting calmly all day” is a rare instance of sustained practice. While there are many cases of meaninglessly chasing after sights and sounds, rare are those who work at sitting calmly all day. Now, as late students, fearing that the years and months remaining are few, we should work at sitting calmly all day.

\* \* \* \* \*

[16B:33]

長慶の慧稜和尚は、雪峰下の尊宿なり。雪峰と玄沙とに往來して、參學すること僅二十九年なり。その年月に、蒲團二十枚を坐破す。いまの人の坐禪を愛するあるは、長慶をあげて慕古の勝躅とす。したふはおほし、およぶすくなし。

Reverend Huileng of Changqing was a venerable under Xuefeng.<sup>108</sup> Moving back and forth between Xuefeng and Xuansha, he studied for almost twenty-nine years.<sup>109</sup> Over those years, he sat through twenty reed cushions.<sup>110</sup> People today who have a love of seated meditation take Changqing as a splendid example for those who admire the ancients. There are many who admire him, few who equal him.

[16B:34]

しかあるに、三十年の功夫むなしからず、あるとき涼簾を巻起せしちなみに、忽然として大悟す。三十來年、かつて郷土にかへらず、親族にむかはず、上下肩と談笑せず、専一に功夫す。師の行持は三十年なり。疑滯を疑滯とせること三十年、さしおかざる利機といふべし、大根といふべし。勵志の堅固なる、傳聞するは或從經卷なり。ねがふべきをねがひ、はづべき

107 **not deferring when it comes to humaneness** (*nin ni atarite fujō ni shite* 仁にあたりて不讓にして): From the saying of Confucius (*Lunyu* 論語 15; KR.1h0005.008.9a):

當仁不讓於師。

When it comes to humaneness, do not defer to the teacher.

108 **Reverend Huileng of Changqing** (*Chōkei no Eryō oshō* 長慶の慧稜和尚): i.e., Changqing Huileng 長慶慧稜 (854-932), dharma heir of Xuefeng. His biography can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:347b16ff.

109 **he studied for almost twenty-nine years** (*sangaku suru koto kin nijūku nen nari* 參學すること僅二十九年なり): Likely reflecting the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:34712).

110 **he sat through twenty reed cushions** (*futon nijū mai o zaha su* 蒲團二十枚を坐破す): i.e., wore out twenty meditation cushions; a trope often associated with Changqing (though some sources give the number as a mere seven).

をはちとせん、長慶に相逢すべきなり。實を論ずれば、ただ道心なく、操行つたなきによりて、いたづらに名利には繫縛せらるるなり。

Thus, his thirty years of concentrated effort were not in vain: once, while rolling up a bamboo blind, he suddenly had a great awakening.<sup>111</sup> For thirty years, he never returned to his birthplace; he did not meet with his relatives; he did not chat with those [who sat] shoulder to shoulder with him: he worked away single-mindedly.<sup>112</sup> The Master's sustained practice lasted thirty years. Thirty years of taking his doubts as his doubts — we can call him one of sharp faculties who would not let up; we can call him one of great abilities. To hear of the firmness of his dedication is *whether from a sūtra scroll*.<sup>113</sup> To desire what should be desired and be ashamed of what is shameful is to meet Changqing. To tell the truth, it is because we lack the mind of the way and our conduct is poor that we are meaninglessly in bondage to fame and profit.

\* \* \* \* \*

[16B:35] {1:189}

大滄山大圓禪師は、百丈の授記より、直に滄山の峭絶にゆきて、鳥獸爲伍して、結草修練す。風雪を辭勞することなし、橡栗充食せり。堂宇なし、常住なし。しかあれども、行持の見成すること、四十來年なり。のちには海内の名藍として、龍象蹴踏するものなり。梵刹の現成を願ぜんにも、人情をめぐらすことなかれ、佛法の行持を堅固にすべきなり。修練ありて堂閣なきは、古佛の道場なり、露地・樹下の風、とほくきこゆるなり。この處在、ながく結界となる。まさに一人の行持あれば、諸佛の道場につたはるべきなり。末世の愚人、いたづらに堂閣の結構につかるることなかれ、佛祖いまだ堂閣をねがはず。自己の眼目いまだあきらめず、いたづらに殿堂・精藍を結構する、まったく諸佛に佛宇を供養せんとはならず、おのれが名利の窟宅とせんがためなり。滄山のそのかみの行持、しづかにおもひやるべきなり。おもひやるといふは、わがいま滄山にすめらんがごとくおもふべし。深夜のあめの聲、こけをうがつのみならんや、巖石を穿却するちからもあるべし。冬天のゆきの夜は、禽獸もまれなるべし、いはんや人煙の、われをしるあらんや。命をかるくし法をおもくする行持にあらずば、しかあるべからざる活計なり。薤草すみやかならず、土木いとなま

111 **once, while rolling up a bamboo blind, he suddenly had a great awakening** (*aru toki ryōren o kanki seshi chinami ni, kotsunen toshite daigo su* あるとき涼簾を巻起せしちにみに、忽然として大悟す): Dōgen records the story of Changqing's awakening in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:206-208, case 156), probably based on the version in Dahui Zonggao's 大慧宗杲 *Zengfayanrang* 正法眼藏 (ZZ.118:93a12-b3) — though this latter text gives Changqing's quest as lasting twenty (not thirty) years.

112 **those [who sat] shoulder to shoulder with him** (*jōge ken* 上下肩): i.e., those on either side of his seat in the meditation hall.

113 **whether from a sūtra scroll** (*waku jū kyōkan* 或從經卷): i.e., “[to hear of Huileng's commitment is] like reading scripture.” From the fixed expression, occurring often in Dōgen's writing, “whether from a wise friend, whether from a sūtra scroll” (*waku jū chishiki waku jū kyōkan* 或從知識或從經卷); see Supplementary Notes.

ず。ただ行持修練し、辨道功夫あるのみなり。あはれむべし、正法傳持の嫡祖、いくばくか山中の嶮岨にわづらふ。瀉山をつたへきくには、池あり、水あり、こほりかさなり、きりかさなるらん。人物の、堪忍すべき幽棲にあらざれども、佛道と玄奥と、化成することあらたなり。かくのごとく行持しきたれりし道得を見聞す。身をやすくしてきくべきにあらざれども、行持の勤勞すべき報謝をしらざれば、たやすくきくといへども、こころあらん晩學、いかでかそのかみの瀉山を、目前のいまのごとくおもひやりてあはれまざらん。この瀉山の行持の道力化功によりて、風輪うごかず、世界やぶれず、天衆の宮殿おだやかなり、人間の國土も保持せるなり。瀉山の遠孫にあらざれども、瀉山は祖宗なるべし。のちに仰山きたり侍奉す。仰山、もとは百丈先師のところにして、問十答百の鷲子なりといへども、瀉山に參侍して、さらに看牛三年の功夫となる。近來は斷絶し、見聞することなき行持なり。三年の看牛、よく道得を人にもとめざらしむ。

Chan Master Dayuan of Mount Dawei, after receiving Baizhang's prediction, went directly to the steep heights of Mount Wei, where he made friends with the birds and beasts, fashioned a thatched hut, and undertook training.<sup>114</sup> He was undaunted by the snowstorms; chestnuts sufficed for his food. There were no monastic halls; there was no monastic property. Nevertheless, the realization of his sustained practice there lasted forty years. Later on, as a monastery famed within the seas, it was a place where "the dragon elephants tread."<sup>115</sup> Even if one should wish to realize a *brahma-kṣetra*, do not be caught up in human feelings: we should remain firm in our sustained practice of the buddha dharma.<sup>116</sup> A place where there is training with no hall is the practice place of the old buddhas: the style [of practicing] in the open or under a tree is known from the distant past. These places become permanent restricted realms.<sup>117</sup> If there is the sustained practice of a single person, [the place] will be passed down as the practice place of the buddhas.

114 **Chan Master Dayuan of Mount Dawei** (*Daisan Daien zenji* 大瀉山大圓禪師): I.e., Weishan Lingyou (771-853; also sometimes read Guishan Lingyou). Mount Wei 瀉山 is in present-day Hunan. The opening lines of this section retell in Japanese a description found in Weishan's biography in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:264c13-15).

**Baizhang's prediction** (*Hyakujō no juki* 百丈の授記): I.e., the validation of Lingyou's spiritual status by his teacher, Baizhang Huaihai 百丈懷海 (749-814; according to some sources, 720-814).

115 **monastery famous within the seas** (*kaidai no meiran* 海内の名藍): I.e., a monastery famous throughout the land; *kaidai* 海内 ("within the seas") refers to the seas in the four directions (*shikai* 四海), or "everywhere."

**"the dragon elephants tread"** (*ryūzō shūtō* 龍象蹴踏): A fixed expression for the congregation of powerful practitioners; from a line in the *Vimalakīrti Sūtra* (*Weimo jing* 維摩經, T.475.14:547a26) likening the bodhisattva to a great elephant.

116 ***brahma-kṣetra*** (*bonsetsu* 梵刹): I.e., a monastic establishment; the transliteration of a Sanskrit term for a "pure field," or sacred space.

117 **restricted realms** (*kekkaï* 結界): Sacred precincts, ritually marked off.

Fools of the final age, do not wear yourselves out in the vain construction of monastic halls. The buddhas and ancestors have never wished for halls. Those who vainly construct halls and monasteries when their own eye is not yet clear are by no means offering Buddhist buildings to the buddhas; they are doing it to make a den for their own fame and profit. We should calmly think on the sustained practice of Weishan in his day. To “think on” means we should think of ourselves now as if living on Mount Wei. The sound of the rain in the dead of night has a force that not only penetrates the moss but pierces the very boulders; on a snowy night under a winter sky, even the birds and beasts would be rare; how much less would there be the smoke of humans aware of us.<sup>118</sup> It is a way of life of a sort impossible without the sustained practice that takes life lightly and gives weight to the dharma. He did not hurry to clear the grass; he did not engage in construction; he just trained himself in sustained practice, in concentrated effort to pursue the way. How sad that a legitimate ancestor who had transmitted and maintained the true dharma should have suffered so many hardships in the rugged mountain. They say that Mount Wei has ponds and streams; the ice must be thick, the mist thick. Although it was not a secluded life that human beings could bear, the fusing of the way of the buddhas and the dark interior is obvious.<sup>119</sup> We hear the sayings about how he practiced continuously in this way. We should not hear them in a relaxed posture; but even if we hear them casually, not recognizing the thanks we should strive to express for his sustained practice, when we think on the Weishan of that time as if he were here before our eyes, how could any late student with a heart not feel for him? Owing to the power of the way and the merit of conversion arising from this sustained practice of Weishan, the disk of wind does not move, the world does not crumble, the palaces of the devas are calm, and the countries of humans are maintained.<sup>120</sup>

118 **smoke of humans** (*jin'en* 人煙): A poetic reference to the smoke of home fires as a sign of human habitation.

119 **fusing of the way of the buddhas and the dark interior is obvious** (*butsudō to gen'ō to, kejō suru koto arata nari* 佛道と玄奥と、化成することあらたなり): I.e., it is clearly a combination of Buddhist practice and deep understanding. A tentative interpretation of a phrase variously understood: the translation takes the term *arata* in the sense “immediately apparent”; others take it here in the sense “new” (hence, “there is something new created from the combination of the way of the buddhas and the dark interior”).

120 **power of the way and the merit of conversion** (*dōriki kekō* 道力化功): An unusual combination, probably meaning something like Weishan’s “spiritual strength and teaching effectiveness.”

**disk of wind** (*fūrin* 風輪): Or “wind wheel” (S. *vāyu-maṇḍala*) of Buddhist cosmology, according to which the earth rests on disks of (in ascending order) space, wind, water, and metal.

Even if we are not the distant descendants of Weishan, Weishan is our ancestor.<sup>121</sup>

Later, Yangshan arrived and served him.<sup>122</sup> Although, originally, at his former master Baizhang's place, Yangshan was said to have been a Śāriputra, with "a hundred answers for ten questions," attending Weishan, he worked further for "three years tending the ox."<sup>123</sup> This is a sustained practice that has gone extinct in recent times and is no longer known.

121 **Even if we are not the distant descendants of Weishan** (*Isan no onson ni arazaredomo* 滙山の遠孫にあらざれども): I.e., even for those of us who are not in the lineage of the Weiyang 滙仰 house of Chan descended from Weishan.

122 **Yangshan** (*Kyōzan* 仰山): I.e., Weishan's successor Yangshan Huiji 仰山慧寂 (807-883), who together with Weishan, was later considered the founder of the Weiyang school of Chan.

123 **at his former master Baizhang's place** (*Hyakujō senshi no tokoro ni shite* 百丈先師のところにして): I.e., the monastery of Baizhang Huaihai 百丈懷海. Dōgen is drawing here on a conversation he records in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:190, case 118), which begins with Weishan saying to Yangshan,

承聞子在百丈先師處、問一答十問十答百。

I hear that when you were at our former master Baizhang's place, you had ten answers for one question and a hundred answers for ten questions.

The conversation is found in the *Liandeng huiyao* 聯燈會要 (ZZ.136:559a4-10) and elsewhere. Note that, if our date of 814 for Baizhang's death is correct, Yangshan would have been only seven years old at the time. Yangshan's biographies (e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:282a29-b1) have him entering the order at the age of seventeen.

A well-known story about Weishan's other famous disciple Xiangyan Zhixian 香嚴智閑 (e.g., at Dahui's 大慧 *Zhengfayanrang* 正法眼藏 (ZZ.118:72a5-9) also begins with the line:

山問、我聞汝在百丈先師處、問一答十問十答百。

[Wei]shan questioned him. "I hear that, when you were with our former master Baizhang, you gave ten answers for one question, a hundred answers for ten questions."

**a Śāriputra, with "a hundred answers for ten questions"** (*mon jū tō hyaku no Shūshi* 問十答百の驚子): Though it does not occur elsewhere in the *Shōbōgenzō*, the expression, "a hundred answers for ten questions" is a common phrase in Chan literature for a smart student. Śāriputra was the disciple of Buddha Śākyamuni recognized for his mastery of doctrine. Although in the story of Weishan's interview with Yangshan, the latter is not compared to Śāriputra, in another story recorded by Dōgen (see, e.g., *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:158, case 61), Weishan likens his two disciples, Yangshan and Xiangyan, to Śāriputra and Maudgalyāyana respectively.

**"three years tending the ox"** (*kan gyū sannen* 看牛三年): Typically understood as a metaphor for spiritual training. Taken here from the line (*shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:190, case 118):

便發心看牛三年

Then, bringing forth the mind [of bodhi], he tended the ox for three years.

For more on this metaphor, see Supplementary Notes, s.v. "Water buffalo."

Tending the ox for three years left him no longer seeking sayings from others.<sup>124</sup>

\* \* \* \* \*

[16B:36] {1:190}

芙蓉山の楷祖、もはら行持見成の本源なり。國主より定照禪師號ならびに紫袍をたまふに、祖うけず、修表具辭す。國主とがめあれども、師つひに不受なり。米湯の法味、つたはれり。芙蓉山に庵せしに、道俗の川湊するもの、僅數百人なり。日食粥一杯なるゆえに、おほく引去す。師はちかひて赴齋せず。あるとき、衆にしめすにいはく、

Ancestor Kai of Mount Furong was a source of the realization of single-minded sustained practice.<sup>125</sup> When the ruler conferred on him the title Chan Master Dingzhao together with a purple robe, the Ancestor would not accept them and composed a memorial stating his refusal.<sup>126</sup> Although the ruler reprimanded him, the Master still did not accept. The dharma taste of his rice broth has been passed down. When he made his hermitage at Mount Furong, the clerics and laymen who flowed to the place were nearly several hundred in number.<sup>127</sup> But, since they only got a daily fare of one bowl of gruel, many of them withdrew. The Master made a vow not to go for meal offerings.<sup>128</sup> Once, in addressing the assembly, he said,<sup>129</sup>

124 **left him no longer seeking sayings from others** (*yoku dōtoku o hito ni moto-mezarashimu* よく道得を人にもとめざらしむ): Reflecting the final lines of the story (*shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:190, case 118):

一日師入山見、在樹下坐禪。師以杖点點背一下。仰廻首。師云、寂子道得也未。仰曰、雖道不得、且不就人別借口。師云、寂子會也。

One day, upon entering the mountain, the Master [Weishan] saw him [Yangshan] sitting in meditation under a tree. The Master tapped him once on the shoulder with his staff. Yangshan turned his head. The Master said, “Can you say it yet?”

Yangshan said, “I can’t say it, but at least I don’t borrow someone else’s words.” The Master said, “You’ve understood it.”

125 **Ancestor Kai of Mount Furong** (*Fuyōzan no Kai so* 芙蓉山の楷祖): I.e., Furong Daokai 芙蓉道楷 (1043-1118). This section is based on a passage found at *Jitai pudeng lu* 嘉泰普燈錄, ZZ.137:82a5-b5.

126 **the ruler** (*kokushu* 國主): The Song Emperor Huizong 徽宗 (r. 1100-1125). Daokai 道楷 was briefly exiled for his defiance of Huizong. An account of the incident can be found at *Jitai pudeng lu* 嘉泰普燈錄, ZZ.137:82a5ff.

127 **When he made his hermitage at Mount Furong** (*Fuyōzan ni an seshi ni* 芙蓉山に庵せしに): This and the following sentence represent a Japanese translation of the text at *Jitai pudeng lu* 嘉泰普燈錄, ZZ.137:82b4-5. Daokai’s temple was on Lake Furong 芙蓉湖, in his home district of Shandong.

128 **go for meal offerings** (*fusai* 赴齋): I.e., attend the noon meal offered at the home of a lay person.

129 **Once, in addressing the assembly, he said** (*aru toki, shu ni shimesu ni iwaku* あると



## [16B:37] {1:191}

夫出家者、爲厭塵勞求脫生死、休心息念、斷絕攀緣、故名出家。豈可以等閑利養、埋沒平生。直須兩頭撒開、中間放下、遇聲遇色、如石上栽華、見利見名、似眼中著屑。況從無始以來、不是不曾經歷、又不是不知次第、不過翻頭作尾。止於如此、何須苦苦貪恋。如今不歇、更待何時。所以先聖教人只要盡却今時。能盡今時、更有何事。若得心中無事、佛祖猶是冤家。一切世事、自然冷淡、方始那邊相應。

*To go forth from the household means to hate the afflictions and seek liberation from birth and death, to rest the mind, stop thoughts, and cut off mental objects; therefore, it's called going forth from the household. How can we bury our daily lives in frivolous benefits? We should straightaway let go of duality and cast aside the middle; when we encounter sounds and encounter sights, they're like flowers planted on a rock; when we see profit and see fame, they're like dirt in the eye. After all, it's not as if, from the beginningless past, we've never experienced this and don't know how it goes; it's nothing more than switching the head for the tail.<sup>130</sup> Since this is all it is, why must we so fervently persist in our craving and longing? If we don't stop it now, what are we waiting for? Therefore, the prior sages always had people exhaust the present moment; when we exhaust the present moment, what else is there?<sup>131</sup> When we've got a mind without concerns, even the buddhas and ancestors will be our enemies.<sup>132</sup> Only once we're naturally cool to all the concerns of this world, will we accord with over there.<sup>133</sup>*

## [16B:38]

懶不見、隱山至死不肯見人、趙州至死不肯告人、匾担拾橡栗爲食、大梅以荷葉爲衣、紙衣道者只披紙、玄太上座只著布。石霜置枯木堂與衆坐臥、只要死了懶心。投子使人辦米、同煮共餐、要得省取懶事。且從上諸聖、有如此榜樣。若無長處、如何甘得。諸仁者、若也於斯體究、的不虧人。若也不肯承當、向後深恐費力。

き、衆にしめすにいはいく): The following six sections (through 42) represent direct quotation in Chinese from the text found at *Jiatai pudeng lu* 嘉泰普燈錄, ZZ.137:346a5-347a7.

130 **we've never experienced this** (*fuzō kyōryaku* 不曾經歷): The antecedent of “this” (unexpressed in the original) here is likely the practice of detachment from the objects of our desires.

**switching the head for the tail** (*han zu sa bi* 翻頭作尾): An idiomatic expression for what we might call “getting priorities straight.”

131 **exhaust the present moment** (*jinkyaku konji* 盡却今時): A fixed expression found elsewhere in Chan literature, meaning something like “focus entirely on each moment.”

132 **mind without concerns** (*shinchū buji* 心中無事): A common expression for a state of mind in which there is no felt need to do anything; akin to *kyōkin buji* 胸襟無事 (“breast without concerns”).

133 **over there** (*nahen* 那邊): A colloquial expression, regularly used in Chan texts in casual reference to what lies beyond “here” (*shahen* 這邊).

Have you not seen that, until his death, Yinshan was unwilling to meet anyone;<sup>134</sup> that, until his death, Zhaozhou was unwilling to tell anyone;<sup>135</sup> that Biandan gathered chestnuts for his food;<sup>136</sup> that Damei used lotus leaves for his clothes;<sup>137</sup> that Practitioner Zhiyi wore only paper;<sup>138</sup> that Senior Seat Xuantai wore only plant fiber?<sup>139</sup> Shixiang's establishing a dried-up tree hall, where he sat and slept with the assembly, was just so you could kill off your mind;<sup>140</sup> Touzi's having people prepare the rice that they cooked and ate together was to enable you to reduce your affairs.<sup>141</sup> Now, the previous sages had models like these; if they didn't have their value, why would they have been willing to do them? Gentlemen, if you personally investigate them, truly you'll be one who lacks nothing; if you're unwilling to accede to them, I deeply fear that henceforth you'll be wasting your efforts.

134 **Yinshan** (*Inzan* 隱山): The sobriquet (meaning “hidden in the mountains”) of Tanzhou Longshan 潭州龍山 (dates unknown), a follower of Mazu Daoyi 馬祖道一 (709-788), said never to have left his mountain abode.

135 **Zhaozhou** (*Jōshū* 趙州): I.e., Zhaozhou Congshen 趙州從諗 (778-897).

136 **Biandan** (*Hentan* 匾担): I.e., Biandan Xiaoliao 匾担曉了 (dates unknown), a disciple of the Sixth Ancestor.

137 **Damei** (*Daibai* 大梅): I.e., Damei Fachang 大梅法常 (752-839), a disciple of Mazu Daoyi 馬祖道一. Dōgen discusses him in “Shōbōgenzō gyōji” 正法眼藏行持, part 1.

138 **Practitioner Zhiyi** (*Shie dōsha* 紙衣道者): “Practitioner Paper Robe,” the sobriquet of Zhuozhou Kefu 涿州克符 (dates unknown), a follower of Linji Yixuan 臨濟義玄 (d. 866).

139 **Senior Seat Xuantai** (*Gentai jōza* 玄太上座): I.e., Nanyue Xuantai 南嶽玄太 (also written 玄泰, dates unknown), disciple of Shixiang Qingzhu 石霜慶諸, sometimes known as “Plant Fiber Patched Robed Tai” (*Tai funō* 泰布衲). “Senior seat” (*jōza* 上座) is an honorific for a senior monk, used variously for an abbot, a head monk, an elder, a monk of over twenty years standing, etc.

140 **Shixiang** (*Sekisō* 石霜): I.e., Xuantai's master, Shishuang Qingzhu 石霜慶諸 (807-888).

**dried-up tree hall** (*koboku dō* 枯木堂): I.e., a meditation hall. “Dried-up tree” (or “dead wood”) is a common term for meditation, as in the expression “dried-up trees and dead ashes” (*koboku shikai* 枯木死灰); see Supplementary Notes, s.v. “Dried-up tree.”

141 **Touzi** (*Tōsu* 投子): I.e., Touzi Datong 投子大同 (819-914).

## [16B:39]

山僧行業無取、忝主山門。豈可坐費常住、頓忘先聖附囑。今者輒欲略數古人爲住持體例。與諸人儀定、更不下山、不赴齋、不發化主。唯將本院莊課一歲所得、均作三百六十分、日取一分用之、更不隨人添減。可以備飯則作飯、作飯不足則作粥、作粥不足則作米湯。新到相見茶湯而已、更不煎點。唯置一茶堂、自去取用。務要省緣、專一辦道。

*This mountain monk, though his practice is not noteworthy, is honored to serve as head of this monastery. How could I simply sit by while the monastic property is wasted, suddenly forgetting what prior sages have entrusted to us. So now, first of all, I want to learn a bit from the precedents for abbots left by the ancients. Having consulted with everyone, henceforth, we will not descend the mountain, will not go for meal offerings, and will not dispatch proselytizing masters.<sup>142</sup> We shall divide the annual yield of this cloister's fields into three hundred sixty equal parts and use one part each day, regardless of the increase or decrease of the residents. If there is enough rice, we'll make rice; if there's not enough to make rice, we'll make gruel; if there's not enough to make gruel, we'll make rice water. In greeting new arrivals, we shall simply offer tea, without providing refreshments. We shall provide a single tea room, which individuals may use. We should strive to reduce involvements and single-mindedly pursue the way.*

## [16B:40] {1:192}

又況活計具足、風景不疏。華解笑、鳥解啼。木馬長鳴、石牛善走。天外之青山寡色、耳畔之鳴泉無聲。嶺上猿啼、露湿中霄之月。林間鶴唳、風回清曉之松。春風起時、枯木龍吟、秋葉凋而寒林華散。玉塔鋪苔蘚之紋、人面帶煙霞之色。音塵寂爾、消息宛然。一味蕭條、無可趣向。

Moreover,  
 There's plenty to live on,  
 The landscape hardly wanting.  
 The flowers can smile;  
 The birds can sing.  
 The wood horse whinnies long;  
 The stone ox gallops well.  
 Beyond the heavens, the hues of the blue mountains pale;  
 Beside our ears, the voice of the singing spring is still.  
 On the peak, a monkey chatters;  
 The dew moistens the moon in the firmament.<sup>143</sup>  
 In the wood, a crane cries;

142 **proselytizing masters** (*keshu* 化主): A term used for monks soliciting donations in the lay community.

143 **The dew moistens the moon in the firmament** (*ro shitsu chūshō shi getsu* 露湿中霄之月): i.e., the moon is reflected in the dew.

*The wind circles the pines at daybreak.*

*When the spring breeze arises, the dragons sing amidst the dried-up trees,<sup>144</sup>*

*The autumn leaves wither; their blossoms scatter in the cold wood.*

*The jeweled stairs are patterned with moss;*

*The faces of the people, wrapped in hazy hues.*

*The noise is stilled; the situation, just the same.<sup>145</sup>*

*A single solitude, with nowhere to go.*

[16B:41]

山僧今日、向諸人面前說家門。已是不著便、豈可更去陞堂入室、拈槌豎拂、東喝西棒、張眉努目、如癩病發相似。不唯屈沈上座、況亦辜負先聖。

*Today, this mountain monk is talking to you about our house.<sup>146</sup> Since this doesn't involve expedients, how can we go on to ascend to the hall and enter the room, take up the mallet and hold up the whisk, shout to the east and beat to the west, arch our brows and bulge our eyes like someone having convulsions?<sup>147</sup> It would not only be condescending to you senior seats but would also let down the prior sages.*

[16B:42]

爾不見、達磨西來、到少室山下、面壁九年。二祖至於立雪斷臂、可謂、受艱辛。然而達磨不曾措了一詞、二祖不曾問著一句。還喚達磨作不爲人得麼、喚二祖做不求師得麼。山僧每至說著古聖做處、便覺無地容身、慚愧後人軟弱。又況百味珍羞、遞相供養。道我四事具足、方可發心、只恐做手脚不迭、便是隔生隔世去也。時光似箭、深爲可惜。雖然如是、更在他人從長相度。山僧也強教爾不得。諸仁者、還見古人偈麼。山田脫粟飯、野菜淡黃齏、喫則從君喫、不喫任東西。伏惟同道、各自努力。珍重。

*Have you not seen that Dharma came from the west, went to the foot of Mount Shaoshi, and faced the wall for nine years? For the Second Ancestor to stand in the snow and cut off his arm, we have to say was*

144 **the dragons sing amidst the dried-up trees** (*koboku ryūgin* 枯木龍吟): A set phrase evoking the sound of the wind in bare branches; often used in Chan to suggest action within repose, or the power of life within the lifeless; see Supplementary Notes, s.v. “Dried-up tree.”

145 **The noise is stilled; the situation, just the same** (*onjin jakuji, shōsoku enzen* 音塵寂爾、消息宛然): Both “the noise” (*onjin* 音塵) and “the situation” (*shōsoku* 消息) can refer especially to “news” or “communication” from the outside world.

146 **our house** (*kamon* 家門): I.e., the tradition of Zen teachings.

147 **Since this doesn't involve expedients** (*i ze fuchakuben* 已是不著便): The exact sense is subject to varied interpretation; perhaps meaning that this is enough. The translation takes *ben* 便 here as equivalent to *hōben* 方便 (“expedient means”; S. *upāya*), the pedagogic devices of the Buddhist teacher.

**ascend to the hall and enter the room** (*shindō nisshitsu* 陞堂入室): I.e., the rituals of the abbot's public lecture in the dharma hall (*jōdō* 上堂) and the student's private interview in the master's quarters. The remaining actions in this sentence are all common in descriptions of the teaching techniques of the Chan masters.

suffering pain; yet Dharma never expressed a single word, and the Second Ancestor never asked for a single line. Can we then say that Dharma didn't act for the sake of others? Or say the Second Ancestor didn't seek out a teacher? Whenever this mountain monk talks about what the sages of old did, I feel there's no place for me here and feel ashamed of our weakness as a people of a later generation. Worse still, we offer each other delicacies of the hundred flavors. We say that only once we're provided with the four things, can we bring forth the mind [of bodhi].<sup>148</sup> But I'm afraid that this trick won't work and will go on from lifetime to lifetime and generation to generation.<sup>149</sup> Time is like an arrow; we should deeply regret [its passing]. While this is so, there will be others who consider this at greater length; as for this mountain monk, I can't force the teachings on you.<sup>150</sup> Have you gentlemen seen the gāthā by an ancient?<sup>151</sup>

Unpolished rice from the mountain fields,  
Pale yellow pickle of wild vegetables:  
If they'll eat this, they can help themselves;  
If not, they can go where they like.

I sincerely hope that my fellow wayfarers will each strive hard. Please take care of yourselves.

148 **the four things** (*shiji* 四事): Although there are several lists of the "four things," here, likely the four requisites of the monk: food, clothing, bedding, and medicine.

149 **this trick won't work** (*soshukyaku futetsu* 做手脚不迭): The expression *soshukyaku* ("make with the hands and feet") is often read here as meaning "behavior"; the translation takes it in the idiomatic sense "scam," "fraud," etc.

150 **there will be others who consider this at greater length** (*kō zai tanin jūchō sōdo* 更在他人從長相度): A tentative translation of a phrase variously interpreted. Many take the term *sōdo* 相度 (rendered here "to consider") as "to deliver" (or "to be delivered"), and the term *jūchō* 從長 ("at length") in the sense "according to strength" (i.e., "skillfully"); hence, e.g., "others may deliver [you] (or be delivered) in accord with their strengths." (The punctuation in Kawamura's text after *jū* 從 must be a typo; and the reading that takes the following *sansō* 山僧 "mountain monk" as the object of *sōdo* 相度 seems unlikely.

151 **gāthā by an ancient** (*kojin ge* 古人偈): Reflecting the words of Niutou Wei 牛頭微 (dates unknown), dharma heir of Touzi Datong 投子大同, in a conversation found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:324c13-16):

僧問、如何是和尚家風。師曰、山畚粟米飯、野菜澹黃齋。僧曰、忽遇上客來又作麼生。師曰、喫即從君喫、不喫任東西。

A monk asked, "What is the Reverend's house style?"

The Master said, "Unpolished rice from the mountain fields, yellowed pickle of wild vegetables."

The monk said, "What do you do when honored guests suddenly arrive?"

The Master said, "If they'll eat it, they can help themselves; if not, they can go where they like."

## [16B:43] {1:194}

これすなはち祖宗單傳の骨髓なり。高祖の行持おほしといへども、しばらくこの一枚を擧するなり。いまわれらが晩學なる、芙蓉山に修練せし行持、したひ參學すべし、これすなはち祇園の正儀なり。

This is the bones and marrow uniquely transmitted by the ancestors. While there are many instances of the sustained practice of the Eminent Ancestor, here I have offered just this one. Now, we who are later students should admire and study the sustained practice undertaken on Mount Furong.<sup>152</sup> It is the proper deportment of the Jeta Grove.<sup>153</sup>

\* \* \* \* \*

## [16B:44] {1:195}

洪州江西開元寺大寂禪師、諱道一、漢州十方縣人なり。南嶽に參侍すること十餘載なり。あるとき、郷里にかへらんとして、半路にいたる。半路よりかへりて焼香・禮拜するに、南嶽、ちなみに偈をつくりて馬祖にたまふにいはく、勸君莫歸郷、歸郷道不行。竝舍老婆子、說汝舊時名。

Chan Master Daji, of the Kaiyuan Monastery in Jiangxi in Hongzhou, named Daoyi, was from the Shifang District of Hanzhou.<sup>154</sup> He attended Nanyue for more than ten years. Once, on his way back to his home village, he had reached halfway when he turned back.<sup>155</sup> When he burned

152 **the sustained practice undertaken on Mount Furong** (*Fuyōzan ni shuren seshi gyōji* 芙蓉山に修練せし行持): Some versions of the text here read “the sustained practice undertaken by the Eminent Ancestor Furong on Mount Furong” (*Fuyō kōso no Fuyōsan ni shuren seshi gyōgi* 芙蓉高祖の芙蓉山に修練せし行持).

153 **It is the proper deportment of the Jeta Grove** (*sore sunawachi Gion no shōgi nari* それすなはち祇園の正儀なり): I.e., the orthodox practice of Buddha Śākyamuni at the famous Jetavana Monastery, where the Buddha is said to have spent twenty-five rainy season retreats. The antecedent of “it” (*sore* それ) here is ambiguous: it may be the “continuous practice on Mount Furong,” the “admiration and study of later students,” or Daokai’s sermon as a whole, which is preserved as a separate text entitled *Proper Deportment of Jeta Grove* (*Qiyuan chengyi* 祇園正儀, ZZ.111:169a1-170a15).

154 **Chan Master Daji, of the Kaiyuan Monastery in Jiangxi in Hongzhou** (*Kōshū Kōzei Kaigenji Daijaku zenji* 洪州江西開元寺大寂禪師): I.e., Mazu Daoyi 馬祖道一 (709–788), famed disciple of Nanyue Huairang 南岳懷讓.

**Hanzhou** (*Kanshū* 漢州): In present-day Sichuan; “Shifang” 十方 is also written 什邡.

155 **Once, on his way back to his home village** (*aru toki, kyōri ni kaeran toshite* あるとき、郷里にかへらんとして): Dōgen’s source for this anecdote is unknown. A similar story appears in the *Wujia zhengzong zan* 五家正宗贊 (ZZ.135:907b15-17), in which Mazu does return to his home, is treated with contempt by the village women, and himself composes a slightly different version of the poem that Dōgen attributes here to Nanyue:

勸君莫還郷。還郷道不成。溪邊老婆子。喚我舊時名。

I recommend that you not return home;  
If you do, the way won’t be attained.

incense and paid obeisance, Nanyue composed a gāthā and presented it to Mazu:

*I recommend that you not return home;  
If you return home, the way won't be practiced.  
The old women next door  
Will call you by your old name.*

[16B:45]

この法語をたまふに、馬祖、うやまひたまはりて、ちかひていはく、われ生生にも漢州にむかはざらん、と誓願して、漢州にむかひて一步をあゆまず。江西に一住して、十方を往來せしむ。わづかに即心是佛を道得するほかに、さらに一語の爲人なし。しかありといへども、南嶽の嫡嗣なり、人天の命脈なり。

When presented with these dharma words, Mazu accepted them respectfully and vowed, “In any life, I shall never go toward Hanzhou.” Having made this vow, he never took a single step toward Hanzhou. Settling permanently in Jiangxi, he let the monks of the ten directions come to him there. Apart from saying “*this mind itself is the buddha*,” he had not a single word of benefit for others.<sup>156</sup> Nevertheless, he was the legitimate heir of Nanyue and a vital artery for humans and devas.

[16B:46]

いかなるかこれ莫歸郷。莫歸郷とはいかにあるべきぞ。東西南北の歸去來、ただこれ自己の倒起なり。まことに歸郷道不行なり。道不行なる歸郷なりとや行持する、歸郷にあらざるとや行持する。歸郷なにによりてか道不行なる。不行にさへらるとやせん、自己にさへらるとやせん。竝舍老婆子は、説汝舊時名なりとはいはざるなり。竝舍老婆子、説汝舊時名なり、といふ道得なり。南嶽いかにしてかこの道得ある、江西いかにしてかこの法語をうる。その道理は、われ向南行するときは、大地おなじく向南行するなり。餘方もまたしかあるべし。須彌・大海を量として、しかあらずと疑殆し、日月・星辰に格量して、猶滞するは、少見なり。

What is his “not returning home”?<sup>157</sup> What would it mean for him “not to return home”? Returning to and from north, south, east, and west is just [Mazu] himself falling down and getting up. Truly this is, “if you re-

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The local old women  
Call me by my old name.

156 “**this mind itself is the buddha**” (*soku shin ze butsu* 即心是佛): Or “this very mind is the buddha.” Cited in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:266, case 278) and many other Zen sources; see Supplementary Notes.

157 **What is his “not returning home”?** (*ikanaru ka kore maku kikyō* いかなるかこれ莫歸郷): The translation here and below assumes that, though not explicit, Dōgen is talking throughout about Mazu.

turn home, the way won't be practiced.”<sup>158</sup> Does he engage in a sustained practice such that “the way won't be practiced” is his “returning home,” or does he engage in a sustained practice such that it is his “not returning home”? Why is “returning home” “the way won't be practiced”? Is it obstructed by “won't be practiced”?<sup>159</sup> Is it obstructed by [Mazu] himself? “The old women next door” is not saying they are “calling you by your old name”: it is the saying, “Old Women Next Door” is “calling you by your old name.”<sup>160</sup> Why did Nanyue have this saying? Why did Jiangxi get these dharma words? The principle here is, when I head south, the whole earth also heads south. The other directions must be the same. It is a small view that doubts this is so, taking Sumeru and the great oceans as the measure, or hesitates over this, taking the sun, moon, and stars as the scale.<sup>161</sup>

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[16B:47] {1:196}

第三十二祖大満禪師は、黄梅人なり。俗姓は周氏なり、母の姓を稱なり。師は無父而生なり。たとへば、李老君のごとし。七歳傳法よりのち、七十有四にいたるまで、佛祖正法眼藏、よくこれを住持し、ひそかに衣法を慧能行者に附属する、不群の行持なり。衣法を神秀にしらせず、慧能に附属するゆえに、正法の壽命不斷なるなり。

The Thirty-second Ancestor, Chan Master Daman, was from Huangmei.<sup>162</sup> His secular surname was Zhou, which was his mother's family name. The Master was born without a father, like Lord Li Lao.<sup>163</sup> Following his transmission of the dharma at age seven until the age of seventy-four, he upheld the treasury of the true dharma eye of the buddhas

158 Truly this is, “if you return home, the way won't be practiced” (*makoto ni kikyō dō fūgyō nari* まことに歸郷道不行なり): While Dōgen is quoting Nanyue's poem here, the sentence could also be read, “Truly, the way that returns home is not practiced.”

159 Is it obstructed by “won't be practiced”? (*fūgyō ni saeraru to ya sen* 不行にさへらるとやせん): The passive construction *ni saeraru* (“is obstructed by”) here is probably best taken in the sense “is identified with,” “is defined by,” a usage common throughout Dōgen's writing.

160 it is the saying, “Old Women Next Door” is “calling you by your old name” (*heisha rōba su, setsu nyo kyūji myō nari, to iu dōtoku nari* 並舍老婆子、説汝舊時名なり、といふ道得なり): I.e., “your old name is ‘Old Women Next Door.’”

161 taking Sumeru and the great oceans as the measure (*Shumi daikai o ryō toshite* 須彌大海を量として): I.e. on the basis of the Buddhist world system, in which Mount Sumeru stands at the center surrounded by a series of oceans.

162 Chan Master Daman (*Daiman zenji* 大満禪師): I.e., the Fifth Ancestor, Huangmei Hongren 黄梅弘忍, thirty-second in descent from Buddha Śākyamuni.

163 Lord Li Lao (*Li Lao kun* 李老君): I.e., Laozi 老師, who is traditionally said to have been conceived when his mother saw a shooting star and to have remained in the womb for sixty-two (or, in some accounts, more) years.



and ancestors and secretly entrusted the robe and dharma to the postulant Huineng — an outstanding example of sustained practice.<sup>164</sup> Because, without informing Shenxiu of the robe and dharma, he entrusted them to Huineng, the lifespan of the true dharma was not cut off.<sup>165</sup>

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[16B:48]

先師天童和尚は、越上人事なり。十九歳にして、教學をすてて參學するに、七旬におよむでなほ不退なり。嘉定の皇帝より紫衣・師號をたまはるといへども、つひにうけず、修表辭謝す。十方の雲衲、ともに崇重す、遠近の有識、ともに隨喜するなり。皇帝、大悦して御茶をたまふ。しれるものは奇代の事と讃歎す。まことにこれ眞實の行持なり。そのゆえは、愛名は犯禁よりもあし、犯禁は一時の非なり、愛名は一生の累なり。おろかにしてすてざることなかれ、くらくしてうくることなかれ。うけざるは行持なり、すつるは行持なり。六代の祖師、おのおの師號あるは、みな滅後の勅諡なり、在世の愛名にあらず。

My former master, Reverend Tiantong, was from Yue.<sup>166</sup> At the age of nineteen, he abandoned doctrinal learning and undertook [Chan] study, from which he never regressed even into his seventh decade.<sup>167</sup> Although he was granted the purple robe and the title of master by the Jiading Emperor, in the end he did not accept and submitted a memorial formally declining them.<sup>168</sup> Those robed in clouds in the ten directions all respected him for this; those of learning near and far all rejoiced.<sup>169</sup> The Emperor was delighted and presented him with his own tea. Those who knew of it praised it as a rare event. Truly, this was authentic sustained practice. The reason is that loving fame is even worse than violating the prohibitions: violating the prohibitions is a one-time error; loving fame

164 **transmission of the dharma at age seven** (*shichisai denbō* 七歳傳法): Dōgen recounts Hongren's meeting with the Fourth Ancestor in "Shōbōgenzō busshō" 正法眼藏佛性.

**the postulant Huineng** (*Enō anja* 慧能行者): I.e., The Sixth Ancestor, Huineng 慧能, who was a lay postulant in Hongren's monastery at the time he was bequeathed Bodhidharma's robe.

165 **Shenxiu** (*Jinshū* 神秀): The head seat of Hongren's monastery, who, according to legend, sought to succeed the Fifth Ancestor, but whose lineage died out.

166 **My former master, Reverend Tiantong** (*senshi Tendō oshō* 先師天童和尚): I.e., Tiantong Rujing 天童如淨 (1162-1227). Yue 越 refers to the eastern area of present-day Zhejiang province.

167 **his seventh decade** (*shichijun* 七旬): I.e., "his sixties."

168 **Jiading Emperor** (*Katei no kōtei* 嘉定の皇帝): I.e., the Emperor Ningzong 寧宗 (r. 1194-1224), who used Jiading 嘉定 as an era name through much of his reign.

169 **robed in clouds** (*unnō* 雲衲): A literary term for monks.

is lifelong trouble.<sup>170</sup> Do not stupidly fail to abandon it; do not ignorantly accept it. Not accepting it is sustained practice; abandoning it is sustained practice. That the six generations of ancestral masters each had the title of master was in every case due to posthumous names granted by the emperor following their deaths, not due to their love of fame while they were in the world.<sup>171</sup>

[16B:49]

しかあれば、すみやかに生死の愛名をすてて、佛祖の行持をねがふべし。貪愛して禽獣にひとしきことなかれ。おもからざる吾我をむさぼり愛するは、禽獣もそのおもひあり、畜生もそのこころあり。名利をすつことは、人天もまれなりとするところ、佛祖、いまだすてざるはなし。あるがいはく、衆生利益のために貪名愛利す、といふ。おほきなる邪説なり、附佛法の外道なり、謗正法の魔黨なり。なんちがいふがごとくならば、不貪名利の佛祖は利生なきか。わらふべし、わらふべし。又、不貪の利生あり、いかん。又そこばくの利生あることを學せず、利生にあらざるを利生と稱する、魔類なるべし。なんちに利益せられん衆生は、墮獄の種類なるべし。一生のくらきことをかなしむべし、愚蒙を利生に稱することなかれ。しかあれば、師號を恩賜すとも上表辭謝する、古來の勝躅なり、晩學の參究なるべし。まのあたり先師をみる、これ人にあふなり。

Hence, we should quickly abandon our love of fame in [the realm of] birth and death, and seek the sustained practice of the buddhas and ancestors. Do not be the same as the birds and beasts, craving and loving. To crave and love one's own insignificant self — the birds and beasts have such thoughts; the animals have such feelings. To abandon fame and profit, something considered rare even among humans and devas — among the buddhas and ancestors, there are none who have not abandoned them. There are those who say, “It is for the benefit of living beings that we crave fame and love profit.” This is a major heresy; it is an other path attached to the buddha dharma; it is the minions of Māra who slander the true dharma.<sup>172</sup> If it is as you say, do the buddhas and ancestors, who do not crave fame and profit, have no benefit for living

170 **lifelong trouble** (*issshō no rui* 一生の累): Or, perhaps, “the accumulation of a lifetime.”

171 **six generations of ancestral masters** (*rokudai no soshi* 六代の祖師): I.e., the first six ancestors in China, from Bodhidharma through Huineng 慧能.

172 **other path attached to the buddha dharma** (*fu buppō no gedō* 附佛法の外道): I.e., a non-Buddhist teaching within Buddhism, a term appearing several times in the *Shōbōgenzō*; traditionally used especially in critical reference to the Vātsīputrīya, a school of early Buddhism said to have held to the reality of the self and to have followed a more lenient set of precepts. (See *Mohe zhiguan* 摩訶止觀, T.1911.46:132b2-3, b22-c-5.)

**minions of Māra** (*matō* 魔黨): Also written 魔黨. Followers of Māra, the Evil One (S. *pāpīyān*), lord of the sixth heaven of the realm of desire (S. *kāma-loka*), who seeks to obstruct Buddhist awakening; a common pejorative in Dōgen's writings.

beings? Laughable! Laughable! Again, there is benefiting living beings in non-craving — what about that?<sup>173</sup> Again, those who do not study how many kinds of benefiting human beings there are and claim that what is not benefiting living beings is benefiting living beings — these must be Māra types. The living beings who benefit from you must be types who will fall into hell. It is pitiful that you spend your whole life in the dark. Do not call your stupid ignorance “benefiting living beings.” Thus, though granted the title of master, to submit a memorial formally declining it is a splendid precedent from the past, and something to be thoroughly investigated by later students. To have seen my former master with my own eyes — this was to meet a person.

[16B:50] {1:197}

先師は、十九歳より、離郷尋師、辦道功夫すること、六十五載にいたりて、なほ不退不轉なり。帝者に親近せず、帝者にみえず、丞相と親厚ならず、官員と親厚ならず。紫衣・師號を表辭するのみにあらず、一生、まだらなる袈裟を搭せず、よのつねに上堂・入室、みなくろき袈裟・褌子をもちいる。

My former master never regressed from his concentrated effort in pursuit of the way, from the age of nineteen, when he left his hometown to seek a master, till he reached the age of sixty-five. He did not approach the emperor; he was not seen by the emperor; he was not close to the prime minister; he was not close to officials. Not only did he decline a purple robe and the title of master, throughout his life he never donned a patterned *kāṣāya* but, in both ascending to the hall and entering the room, he always used a black *kāṣāya* and robe.<sup>174</sup>

[16B:51]

衲子を教訓するにいはく、參禪學道は、第一有道心、これ學道のはじめなり。いま二百來年、祖師道すたれたり、かなしむべし。いはんや一句を道得せる皮袋すくなし。某甲、そのかみ徑山に掛錫するに、光佛照、そのときの粥飯頭なりき。上堂していはいく、佛法禪道、かならずしも他人の言句をもとむべからず、ただ各自理會。かくのごとくいひて、僧堂裏都不管なりき。雲來兄弟也都不管なり、祇管與官客相見追尋するのみなり。佛照、ことに佛法の機關をしらず、ひとへに貪名愛利のみなり。佛法、もし各自理會ならば、いかでか尋師訪道の老古錐あらん。眞箇是光佛照、不曾參禪也。いま諸方長老無道心なる、ただ光佛照箇兒子也。佛法那得他手裏有、

173 **there is benefiting living beings in non-craving** (*futon no rishō ari* 不貪の利生あり): Or, perhaps, “non-craving has benefits for living beings.”

174 **ascending to the hall and entering the room** (*jōdō nisshitsu* 上堂・入室): See above, section 41. The term *jōdō* 上堂, translated rather literally here, refers to the abbot's formal teaching in the dharma hall to the assembled community; rendered below as “convocation.”

**kāṣāya and robe** (*kesa tossu* 袈裟・褌子): i.e., the outer vestment and habit, or *jikitotsu* 直褌.

可惜可惜。かくのごとくいふに、佛照兒孫、おほくきくものあれど、うらみず。

In instructing the patch-robed, he said,<sup>175</sup>

In practicing meditation and studying the way, the first thing is to have the mind of the way: this is the beginning of learning the way. How sad that now for the last two hundred years the way of the ancestral masters has been abandoned. Not to mention that there are few skin bags who have said a single line.<sup>176</sup> In the past, when I hung my staff at Mount Jing, Guang Fozhao was head of meals at the time.<sup>177</sup> In his convocations, he would say, “In the way of Chan in the buddha dharma, we should not seek it in the words of others; it is each of us understanding for ourselves.” Saying this, *he took no interest at all in the monks’ hall, no interest at all in the brothers arriving in clouds; he just chased after interviews with official visitors.*<sup>178</sup> Fozhao especially knew nothing about the workings of the buddha dharma and only craved fame and loved profit. If the buddha dharma were “each of us understanding for ourselves,” how could there be venerable old awls who sought out teachers and inquired about the way?<sup>179</sup> *Truly this Guang Fozhao never practiced Chan.* The elders in all quarters now who lack the mind of the way are just the children of Guang Fozhao.<sup>180</sup> *How could the buddha dharma rest in their hands? Deplorable! Deplorable!*

When he said this, though there were many descendants of Fozhao listening to him, they did not resent it.

175 **In instructing the patch-robed** (*nossu o kyōkun suru ni* 衲子を教訓するに): i.e., “in teaching his monks.” What follows here is mostly in Japanese; the source is unknown.

176 **skin bags who have said a single line** (*ikku o dōtoku seru hitai* 一句を道得せる皮袋): i.e., monks with anything significant to say. “Skin bag” (*hitai* 皮袋) is a common term in Chan literature for “person” or “human being,” especially used in reference to monks. For the meaning of the metaphor and other examples of its usage, see Supplementary Notes, s.v. “Bag of skin.”

177 **when I hung my staff at Mount Jing** (*Kinzan ni kashaku suru ni* 徑山に掛錫するに): i.e., when Rujing was in residence at Wanshou Monastery 萬壽寺 at Mount Jing, in Zhejiang.

**Guang Fozhao** (*Kō Busshō* 光佛照): i.e., Zhuoan Deguang 拙菴德光 (1121-1203), disciple of Dahui Zonggao 大慧宗杲; he received the title Chan Master Fozhao 佛照禪師 from the Song Emperor Xiaozong 孝宗 (r. 1189-1194). “Head of meals” (*shukuhantō* 粥飯頭) refers to an abbot.

178 **Brothers arriving in clouds** (*unrai kyōdai* 雲來兄弟): i.e., the many monks that came to the monastery.

179 **venerable old awls** (*rō kosui* 老古錐): A common term for Chan masters.

180 **elders in all quarters** (*shohō chōrō* 諸方長老): i.e., abbots of monasteries throughout the land.

## [16B:52] {1:198}

又は、参禪者身心脱落也、不用焼香・禮拜・念佛・修懺・看經、祇管坐始得。

Again, he said, “*Studying Chan is body and mind sloughed off.*<sup>181</sup> *There is no need to burn incense, make bows, recollect the buddha, practice repentance, or read the sūtras. You’ll only get it when you just sit.*”

## [16B:53]

まことに、いま大宋國の諸方に、参禪に名字をかけ、祖宗の遠孫と稱する皮袋、ただ一、二百のみにあらず、稻麻竹葦なりとも、打坐を打坐に勧誘するともがら、たえて風聞せざるなり。ただ四海五湖のあひだ、先師天童のみなり。諸方もおなじく天童をほむ、天童、諸方をほめず。又すべて天童をしらざる大利の主もあり。これは中華にむまれたりといへども、禽獸の流類ならん。参すべきを参ぜず、いたづらに光陰を蹉過するがゆえに。あはれむべし、天童をしらざるやからは、胡説乱道をかまびすしくするを、佛祖の家風と錯認せり。

Truly, in all quarters of the Land of the Great Song now, the skin bags who identify themselves as studying Chan and call themselves the distant descendants of the ancestors are not just one or two hundred but like rice, hemp, bamboo, and reeds; yet, of any who encourage sitting as sitting, we hear nothing.<sup>182</sup> Within the four seas and five lakes, it is only my former master, Tiantong.<sup>183</sup> Those in all quarters praised Tiantong; Tiantong did not praise those in all quarters. Again, there are heads of great monasteries who know nothing of Tiantong. Though born in China, they are akin to birds and beasts; for they pass the years and months in vain, not studying what should be studied. How pitiful that fellows who do not know of Tiantong mistake the noise of reckless talk and wild words for the house style of the buddhas and ancestors.

## [16B:54] {1:199}

先師、よのつねに普説す、われ十九歳よりこのかた、あまねく諸方の叢林をふるに、爲人師なし。十九載よりこのかた、一日一夜も不礙蒲團の日夜あらず。某甲、未住院よりこのかた、郷人とものがたりせず、光陰、をし

181 “**Studying Chan is body and mind sloughed off**” (*sanzen sha shinjin datsuraku ya* 参禪者身心脱落也): A saying slightly variant versions of which Dōgen attributes to Rujing in several places; see Supplementary Notes, s.v. “Body and mind sloughed off.”

182 **rice, hemp, bamboo, and reeds** (*tō ma chiku i* 稻麻竹葦): I.e., dense and profuse; a simile from Kumārajīva’s translation of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:6a13); see Supplementary Notes.

**encourage sitting as sitting** (*taza o taza ni kanyū suru* 打坐を打坐に勧誘する): Or, perhaps, “encourage sitting for sitting.”

183 **the four seas and five lakes** (*shikai goko* 四海五湖): I.e., all of China; a fixed expression, sometimes in reverse order. The four seas are the oceans in the four directions; the five lakes are variously listed.

きによりてなり。掛錫の處在にあり、庵裏・寮舎、すべていりてみることなし。いはんや遊山翫水に功夫をつひやさんや。雲堂公界の坐禪のほか、あるいは閣上、あるいは屏處をもとめて、獨子ゆきて、穩便のところに坐禪す。つねに袖裏に蒲團をたづさへて、あるいは巖下にも坐禪す。つねにおもひき、金剛座を坐破せんと。これ、もとむる所期なり。臀肉の爛壊するときどもありき。このとき、いよいよ坐禪をこのむ。某甲今年六十五載、老骨頭懶、不會坐禪なれども、十方兄弟をあはれむによりて、住持山門、曉諭方來、爲衆傳道なり。諸方長老、那裏有什麼佛法なるゆえに。

In his public sermons, my former master regularly said,

Ever since the age of nineteen, I have passed through the groves in all quarters without finding masters who benefit people.<sup>184</sup> Ever since the age of nineteen, day and night, there has been no day or night I have not pressed down the rush cushion.<sup>185</sup> Even since before I was abbot of a cloister, I have not chatted with the local people; for the years and months are precious. Wherever I hung my staff, I never visited the hermitages or monks' dormitories, much less spent time and effort in *rambling in the mountains and sporting by the waters*.<sup>186</sup> Besides the seated meditation in the common area of the cloud hall, I sought out upper floors or secluded places, where I went alone to practice seated meditation in peace and quiet.<sup>187</sup> Always carrying a rush cushion in my sleeve, I sometimes sat in meditation beneath a cliff. I always thought to wear down the vajra seat; this is what I wanted.<sup>188</sup> There were times when my buttocks festered; at such times, I enjoyed seated meditation even more. *This year, I am sixty-five; my bones are old, my head is slow, and I cannot do seated meditation.* Still, from concern for the brothers in the ten directions, *I assumed the abbotship of the monastery, to instruct the new arrivals and transmit the way for the sake of the assembly; for what buddha dharma is there in the places of the elders in all quarters?*

184 **groves in all quarters** (*shohō no sōrin* 諸方の叢林): i.e. the monasteries throughout China.

185 **I have not pressed down the rush cushion** (*fuge futon* 不礙蒲團): i.e., "I have not occupied my meditation cushion." The rendering "press down" (or "cover") for *ge* 礙 ("to obstruct") here is uncertain; its use with *futon* 蒲團 is unusual but also occurs in Dōgen's *Bendō hō* 辨道法 (DZZ.6:30).

186 **rambling in the mountains and sporting by the waters** (*yusan gansui* 遊山翫水): A fixed expression for amusing oneself on outings in the countryside.

187 **cloud hall** (*undō* 雲堂): i.e., the saṃgha hall (*sōdō* 僧堂).

188 **to wear down the vajra seat** (*kongō za o zaha sen* 金剛座を坐破せん): To "sit till one breaks" (*zaha* 坐破) one's meditation seat; the "vajra seat" (*kongō za* 金剛座) refers to the seat where Buddha Śākyamuni attained awakening under the bodhi tree.

## [16B:55]

かくのごとく上堂し、かくのごとく普説するなり。又、諸方の雲水の人事の産をうけず。

This is how he held convocations; this is how he gave public sermons. Furthermore, he did not accept the personal gifts of the monks from all quarters.<sup>189</sup>

## [16B:56]

趙提舉は、嘉定聖主の胤孫なり。知明州軍州事、管内勸農使なり。先師を請して、州府につきて陞座せしむるに、銀子壺萬錠を布施す。

Minister Zhao was a descendant of the sage ruler of Jiading.<sup>190</sup> He was supervisor of the commandery and prefecture of Mingzhou and commissioner for the promotion of agriculture within the jurisdiction.<sup>191</sup> He invited my former master to the prefectural headquarters, had him mount the seat, and presented him with ten thousand ingots of silver.<sup>192</sup>

## [16B:57]

先師、陞座了に、提舉にむかふて謝していはく、某甲依例出山陞座、開演正法眼藏涅槃妙心、謹以薦福先公冥府。但是銀子、不敢拜領。僧家不要這般物子、千萬賜恩、依舊拜還。

After my former master had finished his “mounting the seat” sermon, he addressed the Minister and declined, saying, “*Following custom, I have left the mountain and mounted the seat to propound the treasury of the true dharma eye, the wondrous mind of nirvāṇa.*<sup>193</sup> *I respectfully dedicate the merit to your late father in the court of darkness.*<sup>194</sup> *However, this silver, I dare not accept. A monk has no use for such things. Appreciating your thousand myriad kindnesses, I respectfully return this as it was.*”

189 **personal gifts of the monks from all quarters** (*shohō no unsui no jinji no san* 諸方の雲水の人事の産): i.e., presents for the abbot brought by newly arrived itinerant monks (*unsui* 雲水).

190 **Minister Zhao** (*Chō teiko* 趙提舉): Otherwise unknown. “The sage ruler of Jiading” (*Katei seishu* 嘉定聖主) refers to the Emperor Ningzong 寧宗; the Jiading era of his reign covered the years 1208-1224).

191 **Mingzhou** (*Meishū* 明州): Corresponding to present-day Zhejiang.

192 **mount the seat** (*shinzo* 陞座): i.e., give a formal instruction from the seat on the altar of a dharma hall.

193 **he addressed the Minister and declined, saying** (*teiko ni mukaute sha shite iwaku* 提舉にむかふて謝していはく): The following conversation between Zhao and Rujing is given almost entirely in Chinese, as if copied from the source Dōgen will identify in section 62, below.

194 **“court of darkness”** (*meifu* 冥府): i.e., the realm of the dead.

## [16B:58] {1:200}

提舉いはく、和尚、下官忝以皇帝陛下親族、到處且貴、寶貝見多。今以先父冥福之日、欲資冥府、和尚如何不納。今日多幸、大慈大悲、卒留少襯。先師曰、提舉臺命且巖、不敢遜謝。只有道理、某甲陞座說法、提舉聰聽得否。提舉曰、下官只聽歡喜。

The Minister said, “Your Reverence, this humble official, I am ashamed to say, as a relative of his imperial majesty, is respected wherever he goes and has wealth obviously great. Now, on a day for my late father’s blessings in the dark realm, I wish to provide for him in the court of darkness.<sup>195</sup> Why will your reverence not accept? Today, I am exceedingly fortunate. In your great pity and great compassion, please just keep my meager donation.”<sup>196</sup>

My former master said, “The minister’s order is strict, and I dare not refuse. Still, I do have a justification. When I mounted the seat and preached the dharma, could the minister clearly hear me or not?”

The Minister said, “This humble official heard you with joy.”

## [16B:59]

先師いはく、提舉聰明、照鑑山語、不勝皇恐。更望臺臨、鈞候萬福。山僧陞座時、說得甚麼法、試道看。若道得、拜領銀子壹萬錠。若道不得、便府使收銀子。提舉起向先師云、即辰伏惟、和尚法候、動止萬福。

My former master said, “I am truly in awe that the minister is so intelligent he has thoroughly understood this mountain monk’s words. And I hope that the esteemed condition of he who has so honored us with his exalted presence may enjoy myriad blessings. When this mountain monk mounted the seat, what was the dharma he preached? Try to say it. If you can say it, I shall respectfully accept the ten thousand ingots of silver; if you cannot say it, then have the prefectural representatives take back the silver.”

The Minister rose and said to my former master, “With all respect, today the dharma condition and deportment of your reverence were manifoldly blessed.”

## [16B:60] {1:201}

先師いはく、這箇是舉來底、那箇是聽得底。提舉擬議。

My former master said, “This is what I presented. What was it that you heard?”

The Minister hesitated.

195 “I wish to provide for him in the court of darkness” (*yoku shi meifu* 欲資冥府): Zhao’s argument is based on the common belief that the merit derived from making a donation to the Buddhist clergy can be dedicated to the welfare of one’s ancestors in the other world; hence, it is an act of compassion for Rujing to accept the donation.

196 “my meager donation” (*shōshin* 少襯): The glyph *shin* 襯 here is a substitute for *shin* 襯, from *tasshin* 達襯, the transliteration of the Sanskrit *dakṣiṇā* (“donation”).



## [16B:61]

先師いはく、先公冥福圓成、襯施は且待先公臺判。

My former master said, “*The blessings for your late father in the dark realm are complete. The matter of the donation, let us leave to the honored judgment of your late father.*”

## [16B:62]

かくのごとくいひて、すなはち請暇するに、提舉いはく、未恨不領、且喜見師。かくのごとくいひて先師をおくる。浙東・浙西の道俗、おほく讃歎す。このこと、平侍者が日録にあり。

When, having said this, he excused himself, the Minister said, “*I do not regret that I have not understood, but in any case, I am delighted to have met the Master.*”

So saying, he saw off my former master. Both east of the Zhe and west of the Zhe, many clerics and laypersons praised this.<sup>197</sup> It is in the daily log of the Acolyte Ping.<sup>198</sup>

## [16B:63]

平侍者いはく、這老和尚、不可得人、那裏容易得見。

The Acolyte Ping said, “*This old reverend is the sort of person you don’t find. Where could you easily meet him?*”

## [16B:64]

たれか諸方にうけざる人あらん、壺萬錠の銀子。ふるき人のいはく、金銀珠玉、これをみんな糞土のごとくみるべし。たとひ金銀のごとくみても、不受ならんは衲子の風なり。先師にこの事あり、餘人にこのことなし。先師つねにいはく、三百年よりこのかた、わがごとくなる知識いまだいわず、諸人、審細に辨道功夫すべし。

Ten thousand ingots of silver — is there anyone anywhere who would not accept it? An ancient has said, “Gold and silver, pearls and gems — we should see them as dung and dirt.”<sup>199</sup> Even if we see them as gold and silver, not to accept them is the custom of the patch-robed. My former master kept this; others do not. My former master always said, “For the last three hundred years, there has not appeared a wise friend like me. You should all carefully make concentrated effort to pursue the way.”

197 **east of the Zhe and west of the Zhe** (*Settō Sessei* 浙東・浙西): I.e., throughout present-day Zhejiang.

198 **Acolyte Ping** (*Hei jisha* 平侍者): Likely a reference to Rujing’s attendant Guangping 廣平, whose name appears in Dōgen’s *Busso shōden bosatsu kai sahō* 佛祖正傳菩薩戒作法 (DZZ.6:188).

199 **An ancient** (*furuki hito* ふるき人): It is not clear whether Dōgen had a specific source in mind for this saying, given here in Japanese.

## [16B:65]

先師の會に、西蜀の綿州人にて、道昇とてありしは、道家流なり。徒黨五人、ともにちかうていはく、われら一生に佛祖の大道を辦取すべし、さらに郷土にかへるべからず。先師、ことに隨喜して經行・道業、ともに衆僧と一如ならしむ。その排列のときは、比丘尼のしもに排立す、奇代の勝躡なり。又、福州の僧、その名善如、ちかひていはく、善如、平生さらに一步をみなみにむかひてうつすべからず、もはら佛祖の大道を參ずべし。先師の會に、かくのごとくのたぐひあまたあり、まのあたりみしところなり。餘師のところになしといへども、大宋國の僧宗の行持なり。われらにこの心操なし、かなしむべし。佛法にあふときなほしかあり、佛法にあはざらんときの身心、はぢてもあまりあり。

In the assembly of my former master, there was a native of Mianzhou in Western Shu named Daosheng, who was a follower of Daoism.<sup>200</sup> A group of five of them took a vow together, saying, “We will pursue the great way of the buddhas and ancestors for our entire lives and will never again return to our home lands.” My former master was especially delighted and, in circumambulations and other practices, let them join in with the monks.<sup>201</sup> When they were lined up, they stood below the *bhikṣuṇīs*, a splendid example, rare through the ages.<sup>202</sup> Again, a monk from Fuzhou, whose name was Shanru, made a vow, saying, “For the rest of his life, Shanru will never again take a single step toward the south, but will single-mindedly practice the great way of the buddhas and ancestors.”<sup>203</sup> There were many such people in the assembly of my former master; something I myself witnessed. Though there may not have been any at other masters’ places, this is the sustained practice that is the essence of the saṃgha in the Land of the Great Song.<sup>204</sup> We lack this integrity. How sad. Even when we meet the buddha dharma, we are like this; when we have not met the buddha dharma, our bodies and minds are beyond shame.

200 a native of Mianzhou in Western Shu named Daosheng (*Seishoku no Menshūjin nite Dōshō* 西蜀の綿州人にて道昇): Otherwise unknown. “Western Shu” (*Seishoku* 西蜀) refers to the area of present-day Sichuan, the ancient kingdom of Shu.

201 circumambulations and other practices (*kinhin dōgō* 經行道業): The term *dōgō* 道業 (“work of the way”) can have the general sense of Buddhist practices but here likely refers to the formal observances ordinarily reserved for monks.

202 they stood below the *bhikṣuṇīs* (*bikuni no shimo ni hairyū su* 比丘尼のしもに排立す): i.e., they were treated as laymen, a status lower than nuns.

203 a monk from Fuzhou, whose name was Shanru (*Fukushū no sō sono na Zennyō* 福州の僧その名善如): Otherwise unknown. Fuzhou 福州 is the city in present-day Fujian, south of Zhejiang.

204 the sustained practice that is the essence of the saṃgha (*sōshū no gyōji* 僧宗の行持): i.e., such practices reflect what is fundamental to the monastic calling.

## [16B:66] {1:202}

しづかにおもふべし、一生いくばくにあらず、佛祖の語句、たとひ三三兩兩なりとも道得せんは、佛祖を道得せるならん。ゆえはいかん。佛祖は身心如一なるがゆえに、一句兩句、みな佛祖のあたたかなる身心なり。かの身心きたりてわが身心を道得す。正當道取時、これ道得きたりてわが身心を道取するなり。此生道取累生身なるべし。かるがゆえに、ほとけとなり、祖となるに、佛をこえ、祖をこゆるなり。三三兩兩の行持の句、それかくのごとし。いたづらなる聲色の名利に馳騁することなかれ、馳騁せざれば、佛祖單傳の行持なるべし。すすむらくは、大隱小隱、一箇半箇なりとも、萬事萬縁をなげすて、行持を佛祖に行持すべし。

We should think quietly: a lifetime is not long; to speak the words of the buddhas and ancestors, even if only in twos and threes, is to have spoken the buddhas and ancestors.<sup>205</sup> Why? Since the body and mind of the buddhas and ancestors are one, one line or two lines are all the warm body and mind of the buddhas and ancestors.<sup>206</sup> That body and mind comes and speaks our body and mind. When it is speaking, it is the speaking coming and speaking our body and mind.<sup>207</sup> It is, *in this life*, we speak the bodies of accumulated lives.<sup>208</sup> Therefore, in becoming a buddha or becoming an ancestor, we surpass the buddhas and surpass the ancestors. The words in twos and threes on sustained practice are like this.

205 **is to have spoken the buddhas and ancestors** (*busso o dōtoku seru naran* 佛祖を道得せるならん): Perhaps meaning “is to have expressed the truth of the buddhas and ancestors,” though it might also be interpreted “is to have given voice to the buddhas and ancestors” or “is to have invoked the buddhas and ancestors.” “In twos and threes” here translates *sansan ryōryō* 三三兩兩 (“three and three, two and two”), an idiomatic Chinese expression for “a few.”

206 **Since the body and mind of the buddhas and ancestors are one** (*busso wa shinjin nyoitsu naru ga yue ni* 佛祖は身心如一なるがゆえに): Perhaps meaning that the body and the mind of any given buddha or ancestor are somehow identical or unified, though it might also be read that the bodies and minds of all the buddhas and ancestors are the same. It is difficult to see how either interpretation would yield Dōgen’s conclusion here, which would seem to require some reading like, “since the body and mind of the buddhas and ancestors are one [with their words].”

207 **When it is speaking** (*shōtō dōshu ji* 正當道取時): Taking the unexpressed agent (“it”) to be the “body and mind” of the buddhas and ancestors that “comes and speaks our body and mind.”

208 **in this life, we speak the bodies of accumulated lives** (*shi shō dōshu ruishō shin* 此生道取累生身): Variation on a line in a verse, quoted in the “Shōbōgenzō keisei sanshoku” 正法眼藏溪聲山色, by Longya Judon 龍牙居遁 (835-923), disciple of Dongshan Liangjie 洞山良价 (807-869) (*Chanmen zhuzushi jisong* 禪門諸祖師偈頌, ZZ.II.6:923b12-13):

昔生未了今須了、此生度取累生身、古佛未悟同今者、悟了今人即古人。

What in past lives we have not finished, now we should finish.

In this life, we can deliver the bodies of accumulated lives.

When the old buddhas were not yet awakened, they were the same as those now.

Once awakened, people now are the people of old.

Do not chase after the meaningless fame and profit of sights and sounds; when we do not chase after them, it is the sustained practice uniquely transmitted by the buddhas and ancestors. Whether we are a major hermit or a minor hermit,<sup>209</sup> whether one or a half, I urge that, casting aside the myriad affairs and myriad involvements, we should engage in the sustained practice of the sustained practice as buddhas and ancestors.<sup>210</sup>

正法眼藏佛祖行持下第十六  
Treasury of the True Dharma Eye  
Sustained Practice of the Buddhas and Ancestors, Part 2  
Number 16

[Ryūmonji MS:]

仁治三年壬寅四月五日、書于觀音導利興聖寶林寺  
*Written at Kannon Dōri Kōshō Hōrin Monastery; fifth day, fourth  
month of the senior water year of the tiger, the third year of Ninji [6  
May 1242]*<sup>11</sup>

[Tōunji MS:]

正法眼藏佛祖行持第十七、下終  
*Treasury of the True Dharma Eye  
Sustained Practice of the Buddhas and Ancestors  
Number 17, Part 2, end*

同四年癸卯正月十八日書寫、同三月八日校點了。懷奘  
*Copied eighteenth day, first month of the junior water year of the  
rabbit, Ninji [8 February 1243].  
Proofed eighth day, third month of the same [year] [29 March 1243].  
Ejō*

209 **a major hermit or a minor hermit** (*daiin shōin* 大隱小隱): From the common trope expressed in the well-known verse by the Jin-dynasty poet Wang Kangju 王康琚:

小隱隱林藪、大隱隱朝市。

The minor hermit secludes himself in woods and marshes;

The major hermit secludes himself in court and market.

210 **we should engage in the sustained practice of the sustained practice as buddhas and ancestors** (*gyōji o busso ni gyōji su beshi* 行持を佛祖に行持すべし): Taking the particle *ni* に in the sense *ni shite* にして; it might also be read as the locative *ni okite* におきて (“in,” “among”).

211 The Tōunji 洞雲寺 MS shares an identical colophon.

于嵒永正七年庚午六月日、於阿陽路勝浦縣桂林寺得月亭上。住山小比丘用  
兼七十三歲謹以書寫焉

*Respectfully copied in the Tokugatsu Pavilion, at Keirin Monastery,  
Katsuura District, Ayōji; twentieth day, sixth month, senior metal year  
of the horse, the seventh year of Eishō [25 July 1510].  
By the abbot, a humble bhikṣu, Yōken, in his seventy-third year<sup>212</sup>*

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212 **Yōken** 用兼: i.e., Kinkō Yōken 金岡用兼 (1437–1513?).

TREASURY OF THE TRUE DHARMA EYE

NUMBER 17

Such

*Inmo*

恁麼

## Such

*Inmo*

## INTRODUCTION

This work was composed at Kōshōji in the spring of 1242, a period to which many *Shōbōgenzō* chapters are dated. It represents number 17 in the seventy-five-chapter compilation and number 29 in both the sixty-chapter compilation and the ninety-five-chapter Honzan edition.

The title theme of “Inmo” is the Chinese word *renme* 恁麼, a colloquial term, dating from the late Tang, used adverbially in the sense “like this,” “in this way,” “thus,” etc.; and as an adjective for “this kind of,” “such,” etc. Hence, it is a word that can give informal expression to the Buddhist term *nyoze* 如是 (“such,” “suchness,” “thus,” “thusness”; S. *tathā*, *yathā*, etc.), used in reference to what is just what it is, what is beyond further predication.

Dōgen opens his essay with one of the best-known examples of Zen use of this term, the saying by the ninth-century figure Yunju Daoying 雲居道膺, “If you wish to get such a thing, you should be such a person. Since you are such a person, why worry about such a thing?” Though the saying seems to question our aspiration to get such a thing, in his comments, Dōgen emphasizes that it is precisely because we want to get such a thing that we are such a person. He then offers examples of what it means to want such a thing and be such a person, and concludes with one of his favorite lines from Chan literature, the Sixth Ancestor’s question, “What sort of thing is it that comes like this?”

## 正法眼藏第十七

## Treasury of the True Dharma Eye

## Number 17

恁麼

Such

[17:1] {1:203}

雲居山弘覺大師は、洞山の嫡嗣なり。釋迦牟尼佛より第三十九世の法孫なり。洞山宗の嫡祖なり。一日、示衆云、欲得恁麼事、須是恁麼人。既是恁麼人、何愁恁麼事。

Great Master Hongjue of Mount Yunju was the legitimate heir of Dongshan.<sup>1</sup> He was a dharma descendant in the thirty-ninth generation from Buddha Śākyamuni; he was a legitimate ancestor in the lineage of Dongshan. One day, he addressed the assembly, saying,

*If you want to get such a thing,  
You should be such a person;  
Since you are such a person,  
Why worry about such a thing?*

[17:2]

いはゆるは、恁麼事をえんとおもふは、すべからくこれ恁麼人なるべし。すでにこれ恁麼人なり、なんぞ恁麼事をうれへん。この宗旨は、直趣無上菩提、しばらくこれを恁麼といふ。この無上菩提のていたらくは、すなはち盡十方界も無上菩提の少許なり、さらに菩提の、盡界よりもあまるべし。われらも、かの盡十方界の中にあらゆる調度なり。なにによりてか恁麼あるとする。いはゆる、身心ともに盡界にあらはれて、われにあらざるゆえに、しかありとするなり。

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I **such** (*inmo* 恁麼): A colloquial expression, dating from the late Tang, used adverbially in the sense “like this,” “in this way,” “thus,” etc.; and (as here) as an adjective for “this kind of,” “such,” etc. Appears regularly in Zen literature and throughout Dōgen’s writing. In order to maintain semantic consistency, the translation will render it with the word “such” (or “suchness”) throughout this essay, even when this results in rather awkward English.

**Great Master Hongjue of Mount Yunju** (*Ungoan Kōkaku daishi* 雲居山弘覺大師): I.e., Yunju Daoying 雲居道膺 (d. 902), a follower of Dongshan Liangjie 洞山良价 (807-869); Great Master Hongjue is a posthumous title. His famous words quoted here can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:335c19-20.



What this says is that, if you wish to get “such a thing,” you should be “such a person.”<sup>2</sup> Since you are “such a person,” why worry about “such a thing”? The essential point of this is that, for now, *proceeding directly to unsurpassed bodhi* is called “such.”<sup>3</sup> The state of this unsurpassed bodhi is such that even all the worlds in the ten directions are but a bit of unsurpassed bodhi: bodhi must exceed all the worlds. We too are all the implements in all those worlds in the ten directions. How do we know it is “such”?<sup>4</sup> We know it is so because our bodies and minds both appear in all the worlds without being ourselves.<sup>5</sup>

[17:3] {1:204}

身すでにわたくしにあらず、いのちは光陰にうつされてしばらくもとどめがたし。紅顔いづくへかさりにし、たづねんとするに蹤跡なし。つらつら観ずるところに、往事のふたたびあふべからざるおほし。赤心もとどまらず、片片として往來す。たとひまことありといふとも、吾我のほとりにとどこほるものにあらず。恁麼なるに、無端に發心するものあり。この心おこるより、向來もてあそぶところをなげすて、所未聞をきかんとねがひ、所未證を證せんともとむる、ひとへにわたくしの所爲にあらず。しるべし、恁麼人なるゆえに、しかあるなり。なにをもてか恁麼人にてありとしる。すなはち恁麼事をえんとおもふによりて、恁麼人なりとしるなり。すでに恁麼人の面目あり、いまの恁麼事をうれふべからず。うれふるも、これ恁麼事なるがゆえに、うれへにあらざるなり。又、恁麼事の、恁麼あるにもおどろくべからず。たとひおどろきあやしまるる恁麼ありとも、さらにこれ恁麼なり。おどろくべからずといふ恁麼あるなり。これただ佛量にて量すべからず、心量にて量すべからず、法界量にて量すべからず、盡界量にて量すべからず。ただまさに既是恁麼人、何愁恁麼事なるべし。このゆえに、聲色の恁麼は、恁麼なるべし、身心の恁麼は、恁麼なるべし、諸佛の恁麼は、恁麼なるべきなり。たとへば、因地倒者のときを恁麼なりと恁麼會なるに、必因地起の恁麼のとき、因地倒をあやしまざるなり。

My body is not I: my life is carried along by the years and months, hard to stop even for a moment.<sup>6</sup> Where have those rosy cheeks gone?<sup>7</sup>

2 **What this says** (*iwayuru wa* いはゆるは): This and the following sentence merely provide Dōgen's translation of Daoying's Chinese saying into Japanese.

3 **proceeding directly to unsurpassed bodhi** (*jikishu mujō bodai* 直趣無上菩提): A fixed phrase, best known from a line in a verse by Li Zunxu 李遵勗 (988-1038); see Supplementary Notes, s.v. “Man of iron.”

4 **How do we know it is “such”?** (*nani ni yorite ka inmo aru to shiru* なにによりてか恁麼あるとしる): I.e., “how do we know this is so?” Dōgen is here playing with the term *inmo*.

5 **without being ourselves** (*ware ni arazaru* われにあらざる): I.e., we are the mere “implements” of suchness because we lack a separate self.

6 **the years and months** (*kōin* 光陰): Literally, “light and shade,” in reference to the sun and moon; variously understood as “years and months,” “days and months,” and “days and nights.”

7 **Where have those rosy cheeks gone?** (*kōgan izuku e ka sarinishi* 紅顔いづくへかさりにし): Literally the “red face” (*kōgan* 紅顔) associated with youth.

When we search for them, there are no traces of them. Where we look carefully, there are many things in the past that we will never meet again. The bare mind also does not stand still but comes and goes in pieces; though there may be truth in it, it is not something that lingers in the vicinity of the self.<sup>8</sup>

“Such” being the case, there are those who, for no apparent reason, bring forth the mind [of bodhi].<sup>9</sup> Once this mind arises, casting aside what we have previously enjoyed, we aspire to hear what we have not yet heard and seek to verify what we have not yet verified. This is not entirely of our own doing. We should realize that this is so because we are “such a person.” How do we know that we are “such a person”? It is because we wish to get “such a thing” that we know we are “such a person.”

Since we already have the face of “such a person,” we should not worry about this “such a thing.” Because worrying too is “such a thing,” it is not worry. Moreover, we should not be surprised that “such a thing” is “such.”<sup>10</sup> Although there is the “suchness” of being surprised and in doubt, this again is “such.” There is a “suchness” about which we should not be surprised. This should not be measured by the measure of the buddha; it should not be measured by the measure of the mind; it should not be measured by the measure of the dharma realm; it should not be measured by the measure of all the worlds. It should just be, “*since you are such a person, why worry about such a thing?*” Therefore, the “suchness” of sound and form should be “such”; the “suchness” of body and mind should be “such”; the “suchness” of the buddhas should be “such.” For example, when there is “such” an understanding that the time when “one falls because of the ground” is “such,” at the time of the “suchness” of “*one always gets up because of the ground,*” we do not have doubts about “falling because of the ground.”<sup>11</sup>

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8 **bare mind** (*sekishin* 赤心): A standard term for the true, sincere, or dedicated mind. The following “in pieces” (*henpen* 片片) derives from the common expression in Zen texts, “the bare mind in pieces” (*sekishin henpen* 赤心片片); see Supplementary Notes, s.v. “Bare mind in pieces.”

**though there may be truth in it** (*tatoi makoto ari to iutomo* たとひまことありといふとも): Generally taken to mean that, “while the bare mind may be true,” it is not ours.

9 **bring forth the mind** (*hosshin* 發心): I.e., arouse the aspiration for buddhahood (S. *cittotpāda*); see Supplementary Notes.

10 **we should not be surprised that “such a thing” is “such”** (*inmo ji no, inmo aru ni mo odoroku bekarazu* 恁麼事の、恁麼あるにもおどろくべからず): Dōgen begins here a series of plays with the term *inmo*. The translation seeks to retain the single equivalent “such” (or “suchness”) throughout, even when the resulting English is awkward at best.

11 **when there is “such” an understanding that the time when “one falls because**

## [17:4] {1:205}

古昔よりいひきたり、西天よりいひきたり、天上よりいひきたれる道あり。いはゆる、若因地倒、還因地起、離地求起、終無其理。

There is a saying that has come down to us from ancient times, come down to us from Sindh in the West, come down to us from the heavens above:

*If one falls down because of the ground,  
One gets up because of the ground.  
If one seeks to get up apart from the ground,  
It will never be possible.*<sup>12</sup>

## [17:5]

いはゆる道は、地によりてたふるるものは、かならず地によりておく、地によらずしておきんことをもとむるは、さらにうべからず、となり。しかあるを擧拈して、大悟をうるはしとし、身心をもぬくる道とせり。このゆえに、もし、いかなるか諸佛成道の道理なる、と問著するにも、地にたふるるものの、地によりておくるがごとし、といふ。これを參究して、向來をも透脱すべし、末上をも透脱すべし、正當恁麼時をも透脱すべし。大悟・不悟、却迷・失迷、被悟礙・被迷礙、ともにこれ地にたふるるものの、地によりておくる道理なり。これ天上・天下の道得なり、西天・東地の道得なり。古往・今來の道得なり、古佛・新佛の道得なり。この道得、さらに道未盡あらず、道虧闕あらざるなり。

These words mean that someone who falls down because of the ground will necessarily get up because of the ground; to seek to get up without relying on the ground is impossible.<sup>13</sup> What is like this has been taken up and seen as the starting point for getting the great awakening, has been seen as the way that escapes body and mind.<sup>14</sup> Therefore, when asked what is the principle through which the buddhas attain the way, it is said that it is like someone falling to the ground who gets up by the ground.

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of the ground” is “such” (*in ji tōsha no toki o inmo nari to inmo e naru ni, hitsu in ji ki no inmo no toki* 因地倒者のときを恁麼なりと恁麼會なるに、必因地起の恁麼のとき): The translation struggles to retain the convoluted syntax of the original. Apart from the word play, the point of this sentence would seem to be that we are not surprised that the same ground that trips us up also supports us, a reference to the adage introduced in the following section.

12 **There is a saying** (*dō ari* 道あり): From a verse said to have been given by the deva Brahmā to convert Māra, the Evil One (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:207b16-17); hence, Dōgen’s claim that the saying originates in the heavens.

13 **These words** (*iwayuru dō* いはゆる道): This sentence simply translates the Chinese quotation into Japanese.

14 **What is like this has been taken up** (*shikaaru o konen shite* しかあるを擧拈して): I.e., what is meant by these words has been taken up as a topic for comment, presumably, by past interpreters of this saying.

Investigating this, we should transcend the past, should transcend the future, should transcend precisely “such” a time.<sup>15</sup>

Great awakening and not awakening; reverting to delusion and losing delusion; obstructed by awakening and obstructed by delusion — these are all the principle that one who falls to the ground gets up by the ground.<sup>16</sup> This is a saying of the heavens above and beneath the heavens, a saying of Sindh in the West and the Land of the East; it is a saying going back to the past and coming down to the present, a saying of old buddhas and new buddhas.<sup>17</sup> This saying lacks anything not exhaustively said, anything not sufficiently said.

[17:6]

しかあれども、恁麼會のみにして、さらに不恁麼會なきは、このことばを參究せざるがごとし。たとひ古佛の道得は恁麼つたはれりといふとも、さらに古佛として古佛の道を聞著せんとき、向上の聞著あるべし。いまだ西天に道取せず、天上に道取せずといへども、さらに道著の道理あるなり。いはゆる、地によりてたふるもの、もし地によりておきんことをもとむるには、無量劫をふるに、さらにおくべからず。まさにひとつの活路より、おくることをうるなり。いはゆる、地によりてたふるものは、かならず空によりておき、空によりてたふるものは、かならず地によりておくるなり。もし恁麼あらざらんは、つひにおくることあるべからず。諸佛諸祖みなかくのごとくありしなり。

Nevertheless, “such” an understanding, without a further understanding that is not “such,” is like not investigating these words. Even though

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**15 should transcend the future** (*matsujō o mo tōdatsu su beshi* 末上をも透脱すべし): Here as elsewhere in his writings, Dōgen seems to be taking the expression *matsujō* 末上 as “last,” rather than its usual sense of “first.”

**precisely “such” a time** (*shōtō inmo ji* 正當恁麼時): I.e., the present. The translation tries to preserve the use of *inmo* in this common expression in Dōgen’s writing, often translated “this very moment.”

**16 reverting to delusion and losing delusion** (*kyakumei shitsumei* 却迷・失迷): “To revert to delusion” (*kyakumei* 却迷; also written 卻迷) is typically understood as the “return” of the awakened practitioner to the world of everyday experience.

**obstructed by awakening and obstructed by delusion** (*hi go ge hi mei ge* 被悟礙・被迷礙): Dōgen regularly (perhaps as here) uses terms for “obstruction” (*ge* 礙, *keige* 罣礙, *gaige* 導礙, etc.) in the sense “to delimit,” “to define.”

**17 This is a saying of the heavens above and beneath the heavens, a saying of Sindh in the West and the Land of the East** (*kore tenjō tenka no dōtoku nari, Saiten Tōchi no dōtoku nari* これ天上・天下の道得なり、西天・東地の道得なり): Dōgen plays here with “heaven and earth” (*tenchi* 天地), from the “ground,” or “earth” (*chi* 地) of the verse. “Heavens above” (*tenjō* 天上) refers to the deva realms; “beneath the heavens” (*tenka* 天下) is a common expression for “the whole world,” “the whole realm [of China].” The translation “Sindh in the West and the Land of the East” (*Saiten Tōchi* 西天東地), in reference to India and China respectively, masks the more literal sense “Western Heavens and Eastern Earth.”

the saying of the old buddha has had “such” a transmission, when we go on to hear the words of the old buddha as an old buddha, we should have a higher hearing. Though it may never have been said in Sindh in the West, never said in the heavens above, there is a further truth to be spoken. It is that one who falls down because of the ground, should they seek to get up by relying on the ground, will never get up though they spend innumerable kalpas. In fact, there is one way out by which one can get up: it is that one who falls down because of the ground always gets up because of the sky; one who falls down because of the sky always gets up because of the ground.<sup>18</sup> If “such” is not the case, one will never get up. The buddhas and the ancestors have all been like this.

[17:7] {1:206}

もし人ありて恁麼とはん、空と地と、あひさることいくばくぞ。恁麼問著せんに、かれにむかひて恁麼いふべし、空と地と、あひさること十萬八千里なり。若因地倒、必因空起、離空求起、終無其理。若因空倒、必因地起、離地求起、終無其理。もしいまだかくのごとく道取せざらんは、佛道の地・空の量、いまだしらざるなり、いまだみざるなり。

Suppose someone were to ask “such” a question: “How far apart are the sky and the ground?” Being asked “such” a question, we should give “such” an answer: “The sky and the ground are one hundred eight thousand miles apart.”<sup>19</sup>

*If one falls down because of the ground,  
One always gets up because of the sky.  
If one seeks to get up apart from the sky,  
It will never be possible.  
If one falls down because of the sky,  
One always gets up because of the ground.  
If one seeks to get up apart from the ground,  
It will never be possible.*

If we have not yet said it like this, we do not yet know, do not yet see, the measure of the ground and sky of the way of the buddhas.

18 **one way out** (*hitotsu no katsuro* ひとつの活路): Though sometimes interpreted as “vital path,” the term *katsuro* 活路 typically refers, as no doubt here, to an “escape route” from a dangerous situation.

**the sky** (*kū* 空): The term *kū* 空 is also used to render Sanskrit *śūnyatā* and is taken by some here as “emptiness.” For the sake of consistency, the translation continues to use “ground” for *chi* 地, though here and in the subsequent discussion of “sky” one might prefer “the earth.”

19 **“one hundred eight thousand miles”** (*jū man hassen ri* 十萬八千里): An idiomatic expression indicating a great distance. The value of the Chinese “mile” (*li* 里) varies throughout history, generally around one-third of the English mile. From this point to the end of his answer, Dōgen switches to Chinese.

\* \* \* \* \*

[17:8]

第十七代の祖師、僧伽難提尊者、ちなみに伽耶舍多、これ法嗣なり。あるとき、殿にかけてある鈴鐸の、風にふかれてなるをききて、伽耶舍多にとふ、風のなるとやせん、鈴のなるとやせん。伽耶舍多まふさく、風の鳴にあらず、鈴の鳴にあらず、我心の鳴なり。僧伽難提尊者いはく、心はまたなにぞや。伽耶舍多まふさく、ともに寂靜なるがゆえに。僧伽難提尊者いはく、善哉善哉、わが道を次ぐべきこと、子にあらずよりはたれぞや。つひに正法眼藏を傳付す。

The seventeenth ancestral master was Venerable Saṃghanandi; Gayaśata was his dharma heir.<sup>20</sup> Once, upon hearing the ringing of a bell hanging in a hall when blown by the wind, he asked Gayaśata, “Is it the ringing of the wind, or is it the ringing of the bell?”

Gayaśata said, “It’s neither the ringing of the wind nor the ringing of the bell: it’s the ringing of one’s mind.”

Venerable Saṃghanandi said, “And what is mind?”

Gayaśata said, “Because both are quiescent.”

Venerable Saṃghanandi said, “Excellent! Excellent! Who but the young master could succeed to my way?”

And eventually, he transmitted to him the treasury of the true dharma eye.

[17:9] {1:207}

これは、風の鳴にあらざるところに、我心鳴を學す。鈴のなるにあらざるとき、我心鳴を學す。我心鳴はたとひ恁麼なりといへども、俱寂靜なり。

This means we study “the ringing of one’s mind” where there is no “ringing of the wind”; we study “the ringing of one’s mind” when there is no “ringing of the bell.” Though “the ringing of one’s mind” may be “such,” “both are quiescent.”

20 Venerable Saṃghanandi (*Sōgyanandai sonja* 僧伽難提尊者); Gayaśata (*Kayasha-ta* 伽耶舍多): (The reconstruction of the Chinese *Qieyesheduo* 伽耶舍多 as Gayaśata is uncertain.) Usually listed as the seventeenth and eighteenth ancestors respectively in the Indian lineage leading from Mahākāśyapa to Bodhidharma (though some sources differ). Their conversation, recounted in Japanese here, can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:212b20-24.

## [17:10]

西天より東地につたはれ、古代より今日にいたるまで、この因縁を學道の標準とせるに、あやまるたぐひおほし。伽耶舍多の道取する、風のなるにあらず、鈴のなるにあらず、心のなるなり、といふは、能聞の恁麼時の正當に念起あり、この念起を心といふ。この心念、もしなくば、いかでか鳴響を縁ぜん。この念によりて聞を成ずるによりて、聞の根本といひぬべきによりて、心のなる、といふなり。これは邪解なり、正師のちからをえざるによりてかくのごとし。たとへば、依主・隣近の論師の釋のごとし。かくのごとくなるは、佛道の玄學にあらず。

In its transmission from Sindh in the West to the Land of the East, from ancient times down to the present day, when this episode has been taken as a standard for studying the way, there have been many who were mistaken. [They hold that] the words of Gayaśata, “it is neither the ringing of the wind nor the ringing of the bell: it is the ringing of one’s mind,” mean that in the hearer precisely at “such a time” there is the arising of a thought, and this arising of a thought is called “mind.” If this thought did not exist, how could it take the sound of the ringing as an object? Since the achieving of hearing depends on this thought, it may be called the root of hearing; therefore, he says the mind rings. This is an erroneous understanding. They are like this because they have not had the help of a true master. It is, for example, like the treatise masters’ interpretations of dependent and proximate.<sup>21</sup> What is like this is not the dark learning of the way of the buddhas.<sup>22</sup>

## [17:11]

しかあるを、佛道の嫡嗣に學しきたれるには、無上菩提正法眼藏、これを寂靜といひ、無爲といひ、三昧といひ、陀羅尼といふ。道理は、一法わづかに寂靜なれば、萬法ともに寂靜なり、風吹寂靜なれば鈴鳴寂靜なり、このゆえに俱寂靜といふなり。心鳴は、風鳴にあらず、心鳴は、鈴鳴にあらず、心鳴は心鳴にあらず、と道取するなり。親切の恁麼なるを究辦せんよりは、さらにただいふべし、風鳴なり、鈴鳴なり、吹鳴なり、鳴鳴なり、ともいふべし。何愁恁麼事のゆえに、恁麼あるにあらず、何關恁麼事なるによりて、恁麼なるなり。

21 **the treatise masters’ interpretations of dependent and proximate** (*eshu ringon no ronji no shaku* 依主・隣近の論師の釋): “Dependent” and “proximate” here translate *eshu* 依主 and *ringon* 隣近, respectively, technical terms in the analysis of compounds in Sanskrit grammar. The former renders Sanskrit *tat-puruṣa* (in which the first term qualifies the second); the latter, *avyayībhāva* (in Sanskrit, an indeclinable compound; in Chinese, a compound in which one term carries a sense specific to the compound). “Treatise master” (*ronji* 論師) refers to Buddhist scholastics; a common pejorative in Dōgen’s writings.

22 **dark learning of the way of the buddhas** (*butsudō no gengaku* 佛道の玄學): i.e., study of the profundities of Buddhism. “Dark learning” (*gengaku* 玄學) is a standard term, used for both Daoism and Buddhism.

However, for one who has studied under a legitimate successor on the way of the buddhas, the unsurpassed bodhi, the treasury of the true dharma eye — this is called “quiescence,” is called “unconditioned,” is called “samādhi,” is called “*dhāraṇī*.”<sup>23</sup> The principle is that, when even one dharma is quiescent, the myriad dharmas are all quiescent; when the blowing of the wind is quiescent, the ringing of the bell is quiescent. Therefore, he says, “both are quiescent.” It says that the ringing of the mind is not the ringing of the wind; the ringing of the mind is not the ringing of the bell; the ringing of the mind is not the ringing of the mind. Once we thoroughly investigate what is intimately “such,” we should go on just to say, “it is the ringing of the wind; it is the ringing of the bell; it is the ringing of the blowing, it is the ringing of the ringing.” It is not “such” because of “why worry about such a thing?”; it is “such” because of “why be involved with such a thing?”<sup>24</sup>

\* \* \* \* \*

[17:12]

第三十三祖大鑑禪師、未剃髮のとき、廣州法性寺に宿するに、二僧ありて相論するに、一僧いはく、幡の動ずるなり。一僧いはく、風の動ずるなり。かくのごとく相論往來して休歇せざるに、六祖いはく、風動にあらず、旛動にあらず、仁者心動なり。二僧きて、すみやかに信受す。

At the time that the Thirty-third Ancestor, Chan Master Dajian, was not yet tonsured, while he was staying at the Faxing Monastery in Guangzhou, there were two monks arguing.<sup>25</sup> One monk said, “It’s the flag that’s moving”; the other monk said, “It’s the wind that’s moving.”

In this way, as they argued back and forth without stopping, the Sixth Ancestor said, “It’s not the wind moving; it’s not the flag moving; it’s your minds moving.”

The two monks, on hearing this, immediately accepted it.

23 **this is called “quiescence,” is called “unconditioned”** (*jakujo to ii, mui to ii* 寂靜といひ、無爲といひ): Dōgen is redefining the term “quiescence” (*jakujo* 寂靜) from Gayaśata’s answer; both this term and the following “unconditioned” (*mui* 無爲) are synonyms for nirvāṇa.

24 **it is “such” because of “why be involved with such a thing”** (*ka kan inmo ji naru ni yorite, inmo naru nari* 何關恁麼事なるによりて、恁麼なるなり): Dōgen has here merely substituted the verb *kan* 關 (“to be related, connected, concerned,” etc.) for *shū* 愁 (“to worry”) in Hongjue’s saying. The significance of the substitution is subject to varied interpretation.

25 **the Thirty-third Ancestor, Chan Master Dajian** (*dai sanjūsan so Daikan zenji* 第三十三祖大鑑禪師): i.e., the famous Sixth Ancestor, Huineng 慧能, thirty-third in the Zen lineage from Mahākāśyapa. Dajian is an honorary title. This story can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:235c3-6, and elsewhere, as well as in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:202, case 146).



## [17:13] {1:208}

この二僧は、西天よりきたれりけるなり。しかあればすなはち、この道著は、風も旛も動も、ともに心にてある、と六祖は道取するなり。まさにいま六祖の道をきくといへども、六祖の道をしらず、いはんや六祖の道得を道取することをえんや。爲甚麼恁麼道。いはゆる仁者心動の道をききて、すなはち仁者心動といはんとしては、仁者心動、と道取するは、六祖をみず、六祖をしらず、六祖の法孫にあらざるなり。いま六祖の兒孫として、六祖の道を道取し、六祖の身體髮膚をえて道取するには、恁麼いふべきなり。いはゆる仁者心動はさもあらばあれ、さらに仁者動といふべし。爲甚麼恁麼道。いはゆる動者動なるがゆえに、仁者仁者なるによりてなり。既是恁麼人なるがゆえに、恁麼道なり。

These two monks had come from Sindh in the West. Thus, with these words, the Sixth Ancestor said that the wind, the flag, and the movement are all the mind. Although they may have heard the words of the Sixth Ancestor, they did not understand the words of the Sixth Ancestor, let alone were they able to say what the Sixth Ancestor said. *Why do we say “such”?*<sup>26</sup> Because, hearing the words, “it’s your minds moving,” to try to express “it’s your minds moving” by saying “it’s your minds moving” is not to see the Sixth Ancestor, not to know the Sixth Ancestor, not to be a dharma descendant of the Sixth Ancestor. Now, as the descendants of the Sixth Ancestor, to speak the words of the Sixth Ancestor, to speak having got the body, hair, and skin of the Sixth Ancestor, we should say “such”: “Let ‘it’s your minds moving’ be as it may, we should go on to say, ‘it’s you moving.’”<sup>27</sup> *Why do we say “such”?* Because “moving” moves, because “you” are you.<sup>28</sup> It is because “since you are such a person” that we say “such.”

## [17:14]

六祖のむかしは、新州の樵夫なり。山をもきはめ、水をもきはむ。たとひ青松の下に功夫して根源を截斷せりとも、なにとしか明窓のうちに從容して、照心の古教ありとしらん、澡雪たれにかならふ。いちにありて經をきく、これみづからまちしところにあらず、他のすすむるにあらず。いとけなくして父を喪し、長じては母をやしなふ。しらず、このころもにかかれりける一顆珠の、乾坤を照破することを。たちまちに發明せしより、老母をすてて知識をたづぬ、人のまれなる儀なり。恩愛のたれかかろから

26 **Why do we say “such”?** (*i jinmo inmo dō* 爲甚麼恁麼道): Or, more colloquially, “why do we say so?” Here and below, the awkward translation of this sentence in Chinese seeks to preserve a consistent rendering of *inmo*.

27 **we should say “such”** (*inmo iu beki nari* 恁麼いふべきなり): Or, more colloquially, “we should say it like this.” Again, the translation retains “such” for *inmo*.

28 **Because “moving” moves, because “you” are you** (*iwayuru dōsha dō naru ga yue ni, ninsha ninsha naru ni yorite nari* いはゆる動者動なるがゆえに、仁者仁者なるによりてなり): Or perhaps “because the mover moves.” The term *ninsha* 仁者, translated here “you,” is more literally the polite second person address “one who is benevolent”; Dōgen borrows the element *sha* 者 (“one who is” or “that which is”) for his phrase *dōsha dō* 動者動.

ん、法をおもくして恩をかるくするによりて、棄恩せしなり。これすなはち有智若聞、即能信解の道理なり。

In the past, the Sixth Ancestor had been a wood-cutter in Xinzhou, who was thoroughly familiar with the mountains, thoroughly familiar with the waters.<sup>29</sup> Although, working away beneath the green pines he had cut the root,<sup>30</sup> how could he have known of the old teaching that illumines the mind as one sits at ease by the bright window?<sup>31</sup> Under whom had he learned to cleanse himself?<sup>32</sup> In the marketplace, he heard the sūtra, not something he had expected nor had been urged upon him by another.<sup>33</sup> He had lost his father while still very young and, growing up, had cared for his mother. Little did he realize that the jewel attached to his clothing would illuminate heaven and earth.<sup>34</sup> Immediately after having understood, he abandoned his old mother and went in search of a wise friend — behavior rare in a person.<sup>35</sup> Who could treat the debt of gratitude and love so lightly?<sup>36</sup> It is because he gave weight to the

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29 **Xinzhou** (*Shinshū* 新州): A province in Tang times located in the present-day Xinxing District 新興縣 of Guangzhou.

30 **he had cut the root** (*kongen o setsudan seri* 根源を截斷せり): Perhaps, recalling a line from the famous poem *Zhengdao ge* 證道歌, attributed to the early Chan figure Yongjia Xuanjue 永嘉玄覺 (d. 723) (T.2014.48:395c21-22):

直截根源佛所印。摘葉尋枝我不能。

Directly cutting off the root source — this is sealed by the Buddha;

Plucking at the leaves and searching the branches — this I can't do.

31 **the old teaching that illumines the mind as one sits at ease at the bright window** (*meisō no uchi ni, shōyō shite shōshin no kokyō* 明窓のうちに、從容して照心の古教): I.e., the Buddhist teachings studied by monks. “Bright window” (*meisō* 明窓) refers to monastic windows providing light for reading scriptures; see Supplementary Notes.

32 **cleanse himself** (*sōsetsu* 澡雪): A Chinese compound expression meaning “to wash and wipe clean,” though elsewhere Dōgen seems to play on the second element, *setsu* 雪, to suggest a reading “wash away the snow.”

33 **In the marketplace, he heard the sūtra** (*ichi ni arite kyō o kiku* いちにありて經をきく): Traditionally said to have been the *Diamond Sūtra*.

34 **the jewel attached to his clothing** (*koromo ni kakarerikeru ikka ju* ころもにかかれりける一顆珠): Allusion to the famous parable in the *Lotus Sūtra*, in which a poor man is unaware that he has a jewel sewn into the lining of his garment; see Supplementary Notes, s.v. “Jewel in the robe.” The jewel is often taken as a metaphor for the buddha nature present in all beings.

**illuminate heaven and earth** (*kenkon o shōha suru* 乾坤を照破する): Japanese rendering of the Chinese expression *zhaopo qiankun* 照破乾坤 found in several Zen texts.

35 **wise friend** (*chishiki* 知識): I.e., a Buddhist teacher.

36 **Who could treat the debt of gratitude and love so lightly?** (*on'ai no tare ka karo-karan* 恩愛のたれかかろからん): I.e., the debt of gratitude a son owes to his mother. Huineng's abandonment of his elderly mother in his quest for the dharma is praised as well in “Shōbōgenzō gyōji” 正法眼藏行持, part I.

dharma and took gratitude lightly that he cast aside his debt of gratitude. This is the truth of “*if those having wisdom hear it, they will believe and understand it.*”<sup>37</sup>

[17:15] {1:209}

いはゆる智は、人に學せず、みづからおこすにあらず。智よく智につたはれ、智すなはち智をたづぬるなり。五百の蝙蝠は、智おのづから身をつくる、さらに身なし、心なし。十千の游魚は、智したしく身にてあるゆえに、縁にあらず、因にあらずといへども、聞法すれば即解するなり。きたるにあらず、入にあらず。たとへば東君の春にあふがごとし。智は有念にあらず、智は無念にあらず、智は有心にあらず、智は無心にあらず。いはんや大小にかかはらんや、いはんや迷悟の論ならんや。いふところは、佛法はいかにあることともしらず、さきより聞取するにあざれば、したふにあらず、ねがふにあざれども、聞法するに、恩をかるくし身をわするは、有智の身心、すでに自己にあらざるがゆえに、しかあらしむるなり。これを即能信解といふ。しらず、いくめぐりの生死にか、この智をもちながら、いたづらなる塵勞にめぐる。なほし石の玉をつつめるが、玉も石につつまれりともしらず、石も玉をつつめりともしらざるがごとし。人、これをする、人、これをとる。これすなはち玉の期せざるところ、石のまたざるところ、石の知見によらず、玉の思量にあらざるなり。すなはち人と智とあひしらざれども、道かならず智にきかるるがごとし。

This “wisdom” is not learned from someone; it is not generated by oneself: wisdom transmits to wisdom; wisdom seeks out wisdom. [In the case of] the five hundred bats, wisdom itself created their bodies; they had no other body, no other mind.<sup>38</sup> [In the case of] the ten thousand swimming fish, it was because of the wisdom intimately present in their bodies — not conditions, not causes — that, when they heard the dharma, they immediately understood it.<sup>39</sup> It is not that it has come; it is not that it enters: it is like the Lord of the East meeting the spring.<sup>40</sup> Wisdom is not having thought; wisdom is not lacking thought; wisdom is not

37 “if those having wisdom hear it, they will believe and understand it” (*uchi nyaku mon, soku nō shinge* 有智若聞、即能信解): Quoting the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:19c12-13).

38 **five hundred bats** (*gohyaku no henpuku* 五百の蝙蝠): Allusion to the story, recorded in Xuanzang’s *Datang xiyuji* 大唐西域記 (T.2087.51:882a11-21), of five hundred bats in a tree that had caught fire, who were so taken with the recitation of the Buddhist *abhidharma* teachings that they remained in the tree and perished in the flames. They were subsequently reborn as humans, joined the Buddhist order, and became the five hundred arhats who compiled the great Sarvāstivāda treatise known as the *Mahāvibhāṣa*.

39 **the ten thousand swimming fish** (*jūsen no yūgyo* 十千の游魚): Allusion to a *jātaka* tale recorded in the *Jing guangming jing* 金光明經 (T.663.16:352b15ff), in which ten thousand fish swimming in a pond received the teaching of the twelvefold chain of causes and conditions and were subsequently reborn in the Heaven of the Thirty-three Devas. Dōgen’s reference here to “causes” (*in* 因) and “conditions” (*en* 緣) could either be to the teaching of the twelvefold chain or to the karmic fruit of hearing the teaching.

40 **the Lord of the East** (*Tōkun* 東君): I.e., the god of the sun, or of spring.

having mind; wisdom is not lacking mind.<sup>41</sup> Still less does it have to do with great and small; still less is it a question of delusion and awakening.

What this is saying is that, not knowing what the buddha dharma is, since he had not heard of it, he did not yearn for it, did not desire it; yet upon hearing the dharma, that he took gratitude lightly and forgot about himself occurred as it did because the body and mind possessed of wisdom were not his own.<sup>42</sup> This is called “*they will believe and understand it.*” There is no knowing through how many rounds of birth and death, even while possessed of this wisdom, we have turned round in meaningless afflictions.<sup>43</sup> It is just like a stone containing a gem: the gem does not know it is contained in the stone, nor does the stone know that it contains the gem.<sup>44</sup> A person knows of it; the person takes it. This is something the gem did not expect, something the stone did not anticipate; it does not depend on the stone’s knowledge, nor is it the thinking of the gem. That is, although the person and wisdom do not know each other, it seems the words are heard by wisdom.

[17:16] {1:210}

無智疑怪、即爲永失といふ道あり。智かならずしも有にあらざ、智かならずしも無にあらざれども、一時の春松なる有あり、秋菊なる無あり。この無智のとき、三菩提みな疑怪となる、盡諸法みな疑怪なり。このとき、永失即爲なり。所聞すべき道、所證なるべき法、しかしながら疑怪なり。われにあらざ、徧界かくるところなし。たれにあらざ、萬里一條鐵なり。たとひ恁麼して抽枝なりとも、十方佛土中、唯一乘法なり。たとひ恁麼して葉落すとも、是法住法位、世間相常住なり。既是恁麼事なるによりて、有智と無智と、日面と月面となり。

There is the saying, “*Those lacking wisdom will doubt and suspect it, and thereby lose it forever.*”<sup>45</sup> Wisdom is not necessarily “having”;

41 **having thought** (*unen* 有念); **lacking thought** (*munen* 無念); **having mind** (*ushin* 有心); **lacking mind** (*mushin* 無心): Probably to be taken here as two states much valued in early Chan texts — “no thought” (*munen* 無念) and “no mind” (*mushin* 無心) — as well as their opposites.

42 **What this is saying** (*iu tokoro wa* いふところは): Presumably, Dōgen is returning here to the story of the Sixth Ancestor.

43 **turned round in meaningless afflictions** (*itazura naru jinrō ni meguru* いたづらなる塵勞にめぐる): I.e., been reborn in vain in afflicted states. The term *jinrō* 塵勞 (literally, “dust and toil”) is regularly used for *kleśa* (*bonnō* 煩惱; “defilements”). See Supplementary Notes, s.v. “Dust.”

44 **a stone containing a gem** (*naoshi ishi no tama o tsutsumeru* なほし石の玉をつつめる): Variation on a common Buddhist metaphor of gold hidden in ore.

45 **There is the saying** (*dō ari* 道あり): The second half of the passage from the *Lotus Sūtra* quoted above, section 14. The original (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:19c10c13), reads “those lacking wisdom will have doubts and regrets” (*muchigige* 無智疑悔).

wisdom is not necessarily “lacking.” Nevertheless, there is the having that is one moment of the pine in spring; there is the lacking that is [one moment of] the chrysanthemum in autumn.<sup>46</sup> At the moment of this “lacking wisdom,” *sambodhi* becomes “doubt and suspicion”; all dharmas are “doubt and suspicion.” At this moment, to “lose it forever” “is it.”<sup>47</sup> The words one should hear, the dharmas one should verify, are all of them “doubt and suspicion.” They are not I: in the realms everywhere, there is nothing hidden; they are not other: they are “one strip of iron for ten thousand miles.”<sup>48</sup> Although “such” is the budding of branches, “in the buddha lands of the ten directions, there is only the dharma of the one vehicle”; although “such” is the leaves falling, “the dharmas abide in their dharma positions; the marks of the world constantly abide.”<sup>49</sup> Due to its being “since it is such a thing,” it is “having wisdom” and “lacking wisdom,” the face of the sun and the face of the moon.<sup>50</sup>

46 **there is the having that is one moment of the pine in spring; there is the lacking that is [one moment of] the chrysanthemum in autumn** (*ichiji no shunshō naru u ari, shūkiku naru mu ari* 一時の春松なる有あり、秋菊なる無あり): Or “there is the being . . . there is the non-being . . .” Dōgen is playing in this section with the verbs *u* 有 (“to exist,” “to have”) and *mu* 無 (“not to exist,” “to lack”) in the sūtra’s expressions “those having wisdom” (*uchi* 有智) and “those lacking wisdom” (*muchu* 無智), respectively.

47 **At this moment, to “lose it forever” “is it”** (*kono toki, yō shitsu soku i nari* このとき、永失即爲なり): A tentative translation of a sentence in which Dōgen has reversed the order of the sūtra’s phrase *soku i yō shitsu* 即爲永失 (“thereby lose it forever”). Perhaps to be understood that “losing it forever” is itself the “doubt and suspicion” of “lacking wisdom.”

48 **in the realms everywhere, there is nothing hidden** (*henkai kakururu tokoro nashi* 徧界かくるところなし); “**one strip of iron for ten thousand miles**” (*banri ichijō tetsu* 萬里一條鐵): Two set phrases appearing often in Zen literature. The former is a variation in Japanese on the saying “in the realms everywhere, it has never been hidden” (*henkai fu zō zō* 徧界不曾藏), suggesting the ubiquity of the ultimate truth (or the buddha dharma); the latter is an idiom expressing the ultimate unity of the myriad phenomena. See Supplementary Notes, s.v. “In the realms everywhere, it has never been hidden,” “One strip of iron for ten thousand miles.”

49 **Although “such” is the budding of branches** (*tatoi inmo shite chūshi nari tomo* たとひ恁麼して抽枝なりとも); **although “such” is the leaves falling** (*tatoi inmo shite yōraku su tomo* たとひ恁麼して葉落すとも): Or, more naturally, “although the branches sprout in this way,” “although the leaves fall in this way.” Another evocation of the spring and autumn seasons seen above in the “spring pine” and “autumn chrysanthemum.”

**“in the buddha lands of the ten directions, there is only the dharma of the one vehicle”** (*jippō butsudo chū yui u ichijō hō* 十方佛土中唯一乘法); **“the dharmas abide in their dharma positions; the marks of the world constantly abide”** (*ze hō jū hōi, seken sō jō jū* 是法住法位、世間相常住): Quoting two passages from the *Lotus Sūtra*; see Supplementary Notes, s.v. “Dharmas abide in their dharma positions.”

50 **the face of the sun and the face of the moon** (*nichimen to gachimēn to* 日面と月面と): Terms that may be taken either as referring to the sun and moon, or as allusion to

[17:17]

恁麼人なるがゆえに、六祖も發明せり。つひにすなはち黃梅山に參じて、大満禪師を拜するに、行堂に投下せしむ。晝夜に米を碓こと、僅に八箇月をふるほどに、あるとき、夜ふかく更たけて、大満みづからひそかに碓坊にいりて、六祖にとふ、米白也未と。六祖いはく、白也未有篩在と。大満、つえして臼をうつこと三下するに、六祖、箕にいれる米をみたび簸る。このときを、師資の道あひかなふといふ。みづからもしらず、他も不會なりといへども、傳法・傳衣、まさしく恁麼の正當時節なり。

Because he was “such a person,” the Sixth Ancestor had an understanding. Subsequently, he visited Mount Huangmei and paid his respects to Chan Master Daman, who had him lodged in the postulants’ hall.<sup>51</sup> After he had pounded rice day and night for some eight months, at one point, deep in the night, Daman himself secretly entered the pounding room and asked the Sixth Ancestor, “*Is the rice whitened yet?*”

The Sixth Ancestor said, “*It’s whitened but not yet sifted.*”

Daman struck the mortar with his staff three times, and the Sixth Ancestor sifted the rice in the winnow three times.<sup>52</sup> It is said that, at this time, the ways of master and disciple came together. Though they themselves did not know it, and it was not understood by others, the transmission of the dharma and transmission of the robe, was precisely at “such” a moment.

\* \* \* \* \*

[17:18]

南嶽山無際大師、ちなみに藥山とふ、三乘十二分教、某甲粗知、嘗聞南方直指人心、見性成佛、實未明了。伏望和尚、慈悲指示。

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Sun Face and Moon Face, two buddhas given in the *Foming jing* 佛名經; see Supplementary Notes, s.v. “Sun face, moon face.”

51 **Mount Huangmei** (*Ōbaisan* 黃梅山): The mountain in Qizhou 蘄州, present-day Hubei, that was the site of the communities of the Fourth and Fifth Ancestors.

**Chan Master Daiman** (*Daiman zenji* 大満禪師): I.e., the Fifth Ancestor, Daman Hongren 大満弘忍 (602-675).

**had him lodged in the postulants’ hall** (*andō ni tōge seshimu* 行堂に投下せしむ): As a layman, Huineng was housed with the lay members of the monastery. The verb *tōge* 投下 should probably be taken in the sense *tōshuku* 投宿 (“to lodge”).

52 **the Sixth Ancestor sifted the rice in the winnow three times** (*Rokuso, mi ni ireru kome o mitabi hiru* 六祖、箕にいれる米をみたび簸る): Most versions of this story do not have Huineng winnowing the rice three times but, rather, entering the Fifth Ancestor’s room at the third watch of the night and there receiving the transmission of Bodhidharma’s robe. (See, e.g., *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:645a9-11.) Dōgen repeats his version several times in the *Eihei kōroku* 永平廣錄.

Great Master Wuji of Mount Nanyue was once asked by Yaoshan, “*The three vehicles and twelvefold teachings, I roughly know.*<sup>53</sup> *I once heard that in the south [they say], ‘pointing directly at the person’s mind, seeing the nature and attaining buddhahood’ — this I haven’t really understood yet.*<sup>54</sup> *I humbly hope your reverence will compassionately instruct me about it.*”

[17:19] {1:211}

これ薬山の問なり。薬山は本爲講者なり、三乗十二分教は、通利せりけるなり。しかあるは、佛法さらに昧然なきがごとし。むかしは別宗いまだおこらず、ただ三乗十二分教をあきらむるを、教學の家風とせり。いま、人おほく鈍致にして、各各の宗旨をたてて佛法を度量する、佛道の法度にあらず。

This is Yaoshan’s question. Yaoshan was originally a lecturer, well versed in the three vehicles and twelvefold teachings. So it seemed there was nothing in the buddha dharma about which he was in the dark. In the old days, before the rise of separate lineages, it was the style of learning simply to clarify the three vehicles and twelvefold teachings. Nowadays, many people, obtuse in the extreme, set up their own individual tenets to gauge the buddha dharma — this is not the norm on the way of the buddhas.

[17:20]

大師いはく、恁麼也不得、不恁麼也不得、恁麼不恁麼総不得。汝作麼生。

The Great Master said, “*Such can’t be got; not such can’t be got; both such and not such can’t be got.*<sup>55</sup> *What will you do?*”

53 **Great Master Wuji of Mount Nanyue** (*Nangakusan Musai daishi* 南嶽山無際大師): i.e., Shitou Xiqian 石頭希遷 (700-790), disciple of Qingyuan Xingsi 青原行思 and teacher to Yaoshan Weiyao 藥山惟儼 (751-834). “Great Master Wuji” (Wuji dashi 無際大師) is a posthumous title. This incident is found at *Liandeng huiyao* 聯燈會要, ZZ.136:738b1-4.

“**three vehicles and twelvefold teachings**” (*sanjō jūnibun kyō* 三乘十二分教): i.e., the Buddhism of the Buddhist canon. The “three vehicles” (*sanjō* 三乘) refers to the teachings for the *śrāvaka*, *pratyeka-buddha*, and bodhisattva; the “twelvefold teachings” (*jūnibun kyō* 十二分教) is synonymous with the “twelvefold division of the canon” (*jūnibu kyō* 十二部經), a traditional division of the canonical texts by genre. Dōgen treats the topic in “Shōbōgenzō bukkyō” 正法眼藏佛教. See Supplementary Notes, s.v. “Three vehicles and twelvefold teachings.”

54 “**in the south**” (*nanpō* 南方): A reference to the “sudden teachings” attributed to the Southern school of the Sixth Ancestor, Huineng 慧能.

“**‘pointing directly at the person’s mind, seeing the nature and attaining buddhahood’**” (*jikishi ninshin, kenshō jōbutsu* 直指人心、見性成佛): A famous dictum of Zen, traditionally attributed to Bodhidharma; see Supplementary Notes, s.v. “Pointing directly at the person’s mind, seeing the nature and attaining buddhahood.”

55 “**Such can’t be got; not such can’t be got; both such and not such can’t be got**” (*inmo ya futoku, fuinmo ya futoku, inmo fuinmo sō futoku* 恁麼也不得、不恁麼也不得、

[17:21]

これすなはち、大師の、藥山のためにする道なり。まことにそれ恁麼・不恁麼総不得なるゆえに、恁麼不得なり、不恁麼不得なり。恁麼は恁麼をいふなり。有限の道用にあらず、無限の道用にあらず。恁麼は不得に參學すべし、不得は恁麼に問取すべし。這箇の恁麼および不得、ひとへに佛量のみにかかはるにあらざるなり。會不得なり、悟不得なり。

These are the words that the Great Master spoke for Yaoshan. Truly, it is because “both such and not such can’t be got” that “such can’t be got,” and “not such can’t be got.” “Such” is how he expresses “such.”<sup>56</sup> He is not saying it is limited; he is not saying it is unlimited.<sup>57</sup> We should study “such” in “can’t be got”; we should question “can’t be got” in “such.” This “such” and “can’t be got” do not have to do only with the measure of the buddha: understanding “can’t be got”; awakening “can’t be got.”<sup>58</sup>

\* \* \* \* \*

[17:22]

曹溪山大鑑禪師、ちなみに南嶽大慧禪師にしめすにいはく、是什麼物恁麼來。

Chan Master Dajian of Mount Caoxi once addressed Chan Master Dahui of Nanyue saying, “What thing is it that comes such?”<sup>59</sup>

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恁麼不恁麼総不得): Or, more naturally, “You can’t be like this; you can’t not be like this; you can’t be either like this or not like this.” For the full context in which Shitou Xiqian 石頭希遷 (700-790) spoke these words to Yaoshan Weiyan 藥山惟儼 (751-834), see Supplementary Notes, s.v. “Slough off.”

56 “Such” is how he expresses “such” (*inmo wa inmo o iu nari* 恁麼は恁麼をいふなり): Probably meaning, “this is the way that he [i.e., Wuji] talks about *inmo*.”

57 He is not saying it is limited; he is not saying it is unlimited (*ugen no dōyū ni arazu, mugen no dōyū ni arazu* 有限の道用にあらず、無限の道用にあらず): The term *dōyū* 道用 (also read *dōyō*), translated here as “saying,” occurs most often in the sense of a Buddhist religious implement; here, however, it is often interpreted to mean “function of words,” or what we might call “usage.” The antecedent of “it” here is unclear; perhaps best taken as Wuji’s statement that “such can’t be got and not such can’t be got.”

58 measure of the buddha (*butsuryō* 佛量): A term that appears several times in Dōgen’s writings, sometimes interpreted in the sense “the thinking of a buddha” (*butsu no shiryō* 佛の思量); see Supplementary Notes, s.v. “Measure of the buddha.”

59 Chan Master Dajian of Mount Caoxi (*Sōkeizan Daikan zenji* 曹溪山大鑑禪師): I.e., the Sixth Ancestor, Huineng 慧能. Mount Caoxi is in present-day Guangdong province, the location of Huineng’s Baolin Monastery 寶林寺. “Chan Master Dahui of Nanyue” refers to Huineng’s follower Nanyue Huairang 南嶽懷讓 (677-744). Huineng’s question here occurs in a famous dialogue included in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and much quoted by Dōgen; see Supplementary Notes, s.v. “What thing is it that comes like this?”



[17:23]

この道は、恁麼はこれ不疑なり、不會なるがゆえに、是什麼物なるがゆえに、萬物まことにかならず什麼物なると參究すべし、一物まことにかならず什麼物なると參究すべし。什麼物は疑著にはあらざる、恁麼來なり。

These words mean that, because “such” is not to be doubted, is not to be understood, because it is “what thing,” truly we should always investigate the myriad things as being “what thing,” truly we should always investigate a single thing as “what thing.” That “what thing” is not to be doubted is “comes such.”

正法眼藏恁麼第十七  
Treasury of the True Dharma Eye  
Such  
Number 17

[Ryūmonji MS:]

爾時仁治三年壬寅三月二十六日、在于觀音導利興聖寶林寺示衆

*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery;  
twenty-sixth day, third month of the senior water year of the tiger,  
the third year of Ninji [27 April 1242]<sup>60</sup>*

[Tōunji MS:]

寛元元年癸卯四月十四日、書寫之侍者寮。懷衆

*Copied this at the acolyte's quarters; fourteenth day, fourth month of  
the junior water year of the rabbit, the first year of Kangen  
[14 May 1243]. Ejō*

于嵯永正七年庚午六月廿四日、於阿陽勝浦縣桂林寺丈室中。

用兼七十三歳、謹寫之

*In the abbot's quarters of Keirin Monastery, Katsuura District, Ayō;  
twenty-fourth day, sixth month, senior metal year of the horse, the  
seventh year of Eishō [29 July 1510]. Yōken, in his seventy-third year,  
respectfully copied this<sup>61</sup>*

60 The Tōunji 洞雲寺 MS shares an identical colophon.

61 Yōken 用兼: i.e., Kinkō Yōken 金岡用兼 (1437–1513?).

TREASURY OF THE TRUE DHARMA EYE

NUMBER 18

Avalokiteśvara

*Kannon*

觀音

# Avalokiteśvara

## *Kannon*

### INTRODUCTION

This chapter is dated in the spring of 1242, soon after the start of the summer retreat. Although the location is not given in the colophon, we can assume that Dōgen was at Kōshōji, his monastery in Uji, where, in the week before he composed this text, he had produced the “Kaiin zanmai” 海印三昧 and “Juki” 授記 chapters of the *Shōbōgenzō*. Our work here appears as number 18 in both the seventy-five- and sixty-chapter compilations and as number 33 in the Honzan edition.

The “Kannon” chapter is devoted entirely to Dōgen’s comments on a single conversation, between two Tang-dynasty monks, Yunyan Tan-sheng 雲巖曇晟 and Daowu Yuanzhi 道吾圓智, who were fellow disciples of Yaoshan Weiyān 藥山惟儼. The topic of the conversation is the eponymous Bodhisattva Avalokiteśvara, known in Japan as Kannon 觀音. Avalokiteśvara, perhaps the single most popular figure in the Mahāyāna pantheon, is represented in many forms; the form under discussion here is that known as the Thousand-armed Avalokiteśvara (*Senju Kannon* 千手觀音), whose great compassionate activity is expressed through a thousand arms, each with an eye in the palm of its hand. The question raised by Yunyan is how the bodhisattva uses these many hands and eyes; the answer proposed by Daowu is that it is like someone groping for a pillow in the dark.

In his commentary, Dōgen analyzes every sentence of the conversation, often finding surprising meanings in the two masters’ statements and proposing playful reworkings of the Chinese text. In this, the “Kannon” chapter is often representative of characteristic features of Dōgen’s notoriously challenging approach to reading and interpreting the Chinese kōan literature.

The chapter ends with an unusual postscript (or appendix), in which Dōgen points out that, while he has focused here on the best discussion of Avalokiteśvara, there are several other references to the bodhisattva in the Chan corpus, some examples of which he simply notes with little comment.

## 正法眼藏第十八

Treasury of the True Dharma Eye  
Number 18

觀音

Avalokiteśvara

[18:1] {1:213}

雲巖無住大師、問道吾山修一大師、大悲菩薩、用許多手眼作麼。道吾曰、如人夜間背手摸枕头。雲巖曰、我會也、我會也。道吾曰、汝作麼生會。雲巖曰、遍身是手眼。道吾曰、道也太煞道、祇道得八九成。雲巖曰、某甲祇如此、師兄作麼生。道吾曰、通身是手眼。

Great Master Wuzhu of Yunyan asked Great Master Xiuyi of Mount Daowu, “How does the Bodhisattva of Great Compassion use so many hands and eyes?”<sup>1</sup>

Daowu said, “Like a person groping behind for their pillow in the night.”

Yunyan said, “I understand. I understand.”

Daowu said, “How do you understand it?”

Yunyan said, “His body everywhere is hands and eyes.”

Daowu said, “You talk big talk, but it’s just eight or nine tenths of a saying.”<sup>2</sup>

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1 **Great Master Wuzhu of Yunyan** (*Ungan Mujū daishi* 雲巖無住大師); **Great Master Xiuyi of Mount Daowu** (*Dōgozan Shuitsu daishi* 道吾山修一大師): The former is Yunyan Tansheng 雲巖曇晟 (782-841), disciple of Yaoshan Weiyan 藥山惟儼 (751-834), in the lineage of Qingyuan Xingsi 青原行思; the latter is Daowu Yuanzhi 道吾圓智 (769-835), who studied together with Yunyan under Yaoshan. A slightly variant version of their conversation is recorded in Dōgen’s *shinji Shōbōgenzō* 真字正法眼藏 (DZZ.5:182, case 105). The dialogue appears in several Chan sources; see, e.g., *Zongmen tongyao ji* 宗門統要集, ZTS.1:149d-150a.

**Bodhisattva of Great Compassion** (*daihi bosatsu* 大悲菩薩): I.e., Bodhisattva Avalokiteśvara.

**so many hands and eyes** (*kota shugen* 許多手眼): Reference to the form of Avalokiteśvara known as “Kannon of a Thousand Arms and a Thousand Eyes” (*senju sengen kannon* 千手千眼觀音), represented in iconography as having an eye in the palm of each of his thousand hands. The question, “how does [he] use” (*yō . . . so ma* 用 . . . 作麼) may be taken both as “in what way does he use” and “to what end does he use.”

2 “**You talk big talk**” (*dō ya taisatsu dō* 道也太煞道): Loose translation for the Chinese idiom *taisha dao* 太煞道 (“extreme speech”; also written 太殺道).

Yunyan said, “I’m just like this. How about my elder brother?”

Daowu said, “His body throughout is hands and eyes.”<sup>3</sup>

[18:2]

道得觀音は、前後の聞聲、ままにおほしといへども、雲巖・道吾にしかず。觀音を參學せんとおぼえは、雲巖・道吾のいまの道也を參究すべし。いま道取する大悲菩薩といふは、觀世音菩薩なり、觀自在菩薩ともいふ。諸佛の父母とも參學す、諸佛よりも未得道なりと學することなかれ。過去正法明如來なり。

Although one hears many voices, both before and after them, speaking of Kannon, they are not like those of Yunyan and Daoyu.<sup>4</sup> If we would study Kannon, we should study this talk of Yunyan and Daowu.<sup>5</sup> The “Bodhisattva of Great Compassion” they are speaking of here is Bodhisattva Kanzeon, also called Bodhisattva Kanjizai.<sup>6</sup> We study him also as the parent of the buddhas; do not study that, compared to the buddhas, he has not yet gained the way.<sup>7</sup> He is the past Tathāgata Shōbō Myō.<sup>8</sup>

**eight or nine tenths of a saying** (*dōtoku hakku jō* 道得八九成): I.e., “not bad”; see Supplementary Notes, s.v. “Eight or nine tenths complete.”

3 **“body everywhere”** (*henshin* 遍身); **“body throughout”** (*tsūshin* 通身): The two terms are roughly synonymous, meaning “everywhere throughout the body,” “the entire body,” etc. The latter term can also have a more general sense of “completeness,” “totality,” etc.; hence, “he is completely hands and eyes.” The former term is also written 徧身.

4 **speaking of Kannon** (*dōtoku Kannon* 道得觀音): I.e., talking about Bodhisattva Avalokiteśvara. Dōgen uses the most common form the bodhisattva’s name, rendered here and below in the Japanese reading.

5 **this talk** (*ima no dōya* いまの道也): In the odd form *dōya* 道也, Dōgen seems to be playing with the Chinese of Daowu’s remark translated above as “You talk big talk” (*dōya taisatsu dō* 道也太煞道), where the element *ya* 也 is functioning merely as a grammatical particle marking the topic.

6 **Bodhisattva Kanzeon** (*Kanzeon bosatsu* 觀世音菩薩): “Bodhisattva Observer of the Sounds of the World”; the Chinese rendering of the name “Avalokiteśvara” favored by the translator Kumārajīva.

**Bodhisattva Kanjizai** (*Kanjizai bosatsu* 觀自在菩薩): “Bodhisattva Observing Lord”; the rendering of the name adopted by the Chinese translator Xuanzang.

7 **parent of the buddhas** (*shobutsu no bumo* 諸佛の父母): A role reflecting the treatment of Avalokiteśvara in some esoteric traditions.

**compared to the buddhas, he has not yet gained the way** (*shobutsu yori mo mitokudō* 諸佛よりも未得道): I.e., is still on the bodhisattva path leading to buddhahood.

8 **the past Tathāgata Shōbō Myō** (*kako Shōbōmyō nyorai* 過去正法明如來): “Tathāgata Knowledge of the True Dharma”; the name given to Avalokiteśvara in texts that treat him as having attained buddhahood in the distant past. See, e.g., *Qian shou qian yan guanshiyin pusa dayuanman wuai dabeixin tuoluoni jing* 千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼經 (T.1060.20:110a11-12):

善男子此觀世音菩薩。不可思議威神之力。已於過去無量劫中。已作佛竟號正法明如來。

## [18:3] {1:214}

しかあるに、雲巖道の大悲菩薩用許多手眼作麼の道を舉拈して、參究すべきなり。観音を保任せしむる家門あり、観音を未夢見なる家門あり。雲巖に観音あり、道吾と同參せり。ただ一、兩の観音のみにあらず、百、千の観音、おなじく雲巖に同參す。観音を眞箇に観音ならしむるは、ただ雲巖會のみなり。所以はいかん。雲巖道の観音と、餘佛道の観音と、道得・道不得なり。餘佛道の観音は、ただ十二面なり、雲巖しかあらず。餘佛道の観音は、わづかに千手眼なり、雲巖しかあらず。餘佛道の観音は、しばらく八萬四千手眼なり、雲巖しかあらず。なにをもてかしきありとする。

Thus, we should take up and study Yunyan's words, "*How does the Bodhisattva of Great Compassion use so many hands and eyes?*" There are houses that maintain Kannon; there are houses that have never dreamt of Kannon.<sup>9</sup> There is a Kannon in Yunyan; he studied together with Daowu.<sup>10</sup> Not merely one or two Kannon but a hundred, a thousand, Kannon similarly studied together with Yunyan. Kannon is truly made Kannon only in the community of Yunyan. Why is this? The Kannon Yunyan speaks of and the Kannon other buddhas speak of are saying it and not saying it.<sup>11</sup> The Kannon other buddhas speak of is twelve faces; Yunyan is not like this.<sup>12</sup> The Kannon other buddhas speak of is just a thousand hands and eyes; Yunyan is not like this. The Kannon other buddhas speak of is temporarily eighty-four thousand hands and eyes; Yunyan is not like this.<sup>13</sup> How do we know this?

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[The World-Honored One said,] "Good men, this Bodhisattva Observer of the Sounds of the World has inconceivable majestic powers. In innumerable kalpas past, he already became a buddha named Tāthāgata Knowledge of the True Dharma."

9 **houses that maintain Kannon** (*Kannon o hōnin seshimuru kamon* 観音を保任せしむる家門): Presumably, Buddhist traditions in which Kannon plays a significant role.

10 **There is a Kannon in Yunyan; he studied together with Daowu** (*Ungan ni Kannon ari, Dōgo to dōsan seri* 雲巖に観音あり、道吾と同參せり): The first clause here suggests that "Yunyan" 雲巖 refers to the location of that name (in Youxian 攸縣, present-day Hunan); the second clause suggests it refers to the person, Tansheng 曇晟.

11 **saying it and not saying it** (*dōtoku dōfutoku* 道得道不得): I.e., Yunyan is able truly to express what should be said of Kannon, whereas "other buddhas" are not; the affirmative and negative forms of the Chinese idiomatic *daode* 道得, "to say"; especially "to be able to say" something significant.

12 **twelve faces** (*jūni men* 十二面): An unusual number of faces for Avalokiteśvara; presumably, the eleven-headed version, in whose iconography the eleven heads sometimes emerge from a central head.

13 **temporarily eighty-four thousand hands and eyes** (*shibaraku hachiman shisen shugen* しばらく八萬四千手眼): A figure (S. *caturasīti-sahasra*) regularly used in Buddhist literature to designate a great number; here, perhaps, meant to suggest the common trope that a buddha has eighty-four thousand teachings to counteract the eight-four thousand afflictions. The force of the adverb *shibaraku* しばらく, translated here "temporarily," is unclear: it may indicate that Kannon sometimes manifests eighty-four thousand

## [18:4]

いはゆる雲巖道の大悲菩薩用許多手眼は、許多の道、ただ八萬四千手眼のみにあらず、いはんや十二および三十二、三の數般のみならんや。許多は、いくそばくといふなり。如許多の道なり、種般かぎらず。種般すでにかぎらずば、無邊際量にもかぎるべからざるなり。用許多のかず、その宗旨かくのごとく參學すべし。すでに無量無邊の邊量を超越せるなり。いま雲巖道の許多手眼の道を拈來するに、道吾、さらに道不著といはず、宗旨あるべし。

The words “so many” in Yunyan’s saying, “*How does the Bodhisattva of Great Compassion use so many hands and eyes?*” are not merely eighty-four thousand hands and eyes, let alone varieties numbering twelve, or thirty-two, or three.<sup>14</sup> *Xuduo* [“so many”] means “how many?”<sup>15</sup> It is saying, “so many,” without limiting the varieties. Since the varieties are not limited, it must not be limited even to a limitless amount. Regarding the number in “use so many,” we should study its meaning in this way. It has transcended the limit of the incalculable and limitless. There is an essential point in the fact that, in taking up Yunyan’s “so many hands and eyes” here, Daoyu does not say that his words do not say it.<sup>16</sup>

## [18:5] {1:215}

雲巖・道吾は、かつて薬山に同參・齊肩より、すでに四十年の同行として、古今の因縁を商量するに、不是處は割却し、是處は證明す。恁麼しきたれるに、今日は許多手眼と道取するに、雲巖道取し、道吾證明する。しるべし、兩位の古佛、おなじく同道取せる許多手眼なり。許多手眼は、あきらかに雲巖・道吾同參なり。いまは用作麼を道吾に問取するなり。この問取を、經師・論師ならびに十聖・三賢等の問取にひとしめざるべし。この問取は、道取を舉來せり、手眼を舉來せり。いま用許多手眼作麼と道取するに、この功業をちからとして成佛する古佛・新佛あるべし。使許多手眼作麼とも道取しつべし。作什麼とも道取し、動什麼とも道取し、道什麼とも道取ありぬべし。

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hands and eyes; or it may suggest simply that Kannon is occasionally spoken of as having this number of hands and eyes.

14 **varieties numbering twelve, or thirty-two or three** (*jūni oyobi sanjū ni, san no suhan* 十二および三十二、三の數般): Dōgen here seems to be referring, not to the number of hands and eyes of Kannon, but to the twelve faces represented in some iconography and to the thirty-two or thirty-three manifestations of Kannon given in some sources.

15 ***Xuduo* means “how many?”** (*kota wa ikusobaku to iu nari* 許多はいくそばくといふなり): Dōgen is here merely providing a Japanese equivalent, “how many” (*ikusobaku* いくそばく) for the Chinese expression *xuduo* 許多.

16 **his words do not say it** (*dō fujaku* 道不著): i.e., Yunyan’s words are insufficient. A loose translation of the Chinese idiomatic *dao buzhaō* 道不著, a form not appearing elsewhere in Dōgen’s writings; roughly synonymous with the much more common *dao bude* 道不得, translated as “not saying it,” in section 3 above. The antecedent of the pronoun is, of course, Yunyan.

Yunyan and Daowu once studied together and were equals under Yaoshan. Thereafter, as fellow travelers for forty years, discussing episodes past and present, they “leveled what was wrong and confirmed what was right.”<sup>17</sup> In this way, today, in saying “*how many hands and eyes*,” Yunyan says it, and Daowu confirms it. We should know that, for both old buddhas, it is the “*how many hands and eyes*” that they say together. “*How many hands and eyes*” is clearly Yunyan and Daowu studying together.

Now, he asks Daowu, “*How does he use them?*” We should not equate this question with the questions of the sūtra masters and treatise masters, the ten sages and three worthies, and the like.<sup>18</sup> This question has brought up a saying, has brought up “hands and eyes.” In saying, “*how does he use so many hands and eyes*,” there should be old buddhas and new buddhas who attain buddhahood through the strength of this meritorious deed.<sup>19</sup> We may also say, “*how does he employ so many hands and eyes?*”<sup>20</sup> We may also say, “What does he do with them?” We may also say, “How does he move them?” There should also be a saying, “How does he speak of them?”

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17 **fellow travelers** (*dōgyō* 同行): Or “fellow practitioners.”

“**leveled what was wrong and confirmed what was right**” (*fuzesho wa senkyaku shi, zesho wa shōmyō su* 不是處は剗却し、是處は證明す): Reflecting a remark to Xuefeng Yicun 雪峰義存 (822-908) by Yantou Quanhua 巖頭全蘊 (828-887) (*Lengdeng huiyao* 聯燈會要, ZZ.136:782b17-18):

是處與爾證明、不是處與爾剗却。

Where you’re right, I confirm it for you; where you’re wrong, I shave it off for you.

18 **sūtra masters and treatise masters** (*kyōji ronji* 經師論師): i.e., specialists in the interpretation of the sūtras and treatises; scholastics. A pejorative term commonly found in Dōgen’s works.

**ten sages and three worthies** (*jisshō sanken* 十聖・三賢): i.e., those on the ten advanced stages (*ji* 地; S. *bhūmi*) of the bodhisattva path and the three preliminary stages preceding these.

19 **old buddhas and new buddhas who attain buddhahood through the strength of this meritorious deed** (*kono kugō o chikara toshite jōbutsu suru kobutsu shinbutsu* この功業をちからとして成佛する古佛・新佛): i.e., buddhas, both ancient and modern, who achieve buddhahood through Yunyan’s question; see Supplementary Notes, s.v. “Old buddha.”

20 “**how does he employ so many hands and eyes?**” (*shi kota shugen somo* 使許多手眼作麼): Dōgen here begins a series of plays with the Chinese question, in which he substitutes other possible verbs for *yō* 用 (“to use”). The second instance here, if translated in parallel with the others, would read “how does he do them?” (*so jūmo* 作什麼); in ordinary parlance, it would be taken as the Chinese idiomatic “what’s it for?” “what good is it?” etc.



## [18:6]

道吾いはく、如人夜間背手摸枕子。いはゆる宗旨は、たとへば、人の夜間に手をうしろにして、枕子を摸索するがごとし。摸索するといふは、さぐりもとむるなり。夜間はくらき道得なり、なほ日裏看山と道取せんがごとし。用手眼は、如人夜間背手摸枕子なり。これをもて用手眼を學すべし。夜間を日裏よりおもひやると、夜間にして夜間なるときと、檢點すべし、すべて晝夜にあらざらんとときと檢點すべきなり。人の摸枕子せん、たとひこの儀すなはち觀音の用手眼のごとくなる、會取せざれども、かれがごとくなる道理、のがれ・のがるべきにあらず。

Daowu says, “Like a person groping behind them for their pillow in the night.” The meaning of this is, for example, like a person in the night reaching behind them and groping for their pillow.<sup>21</sup> *Mosuo* [“groping”] means “to search for.” “In the night” is a saying about the dark, like saying, “seeing the mountain in the daylight.”<sup>22</sup> “Using hands and eyes” is “like a person groping behind them for their pillow in the night.” With this, we should study “using hands and eyes.” We should examine it as considering “the night” from the daylight and as the time when “the night” is “the night” itself.<sup>23</sup> We should examine it as the time when there is neither day nor night. “A person’s groping for a pillow” — though we do not understand that this behavior is like Kannon’s using his hands and eyes, we cannot avoid the truth that it is [in fact] like that.

## [18:7]

いまいふ如人の人は、ひとへに譬喩の言なるべきか。又この人は平常の人にして、平常の人なるべからざるか。もし佛道の平常人なりと學して譬喩のみにあらずば、摸枕子に學すべきところあり。枕子も、咨問すべき何形段あり。夜間も、人天晝夜の夜間のみなるべからず。しるべし、道取するは、取得枕子にあらず、牽挽枕子にあらず、推出枕子にあらず。夜間背手摸枕子、と道取する道吾の道底を檢點せんとするに、眼の夜間をうる、見るべし、すごさざれ。手の、まくらをさぐる、いまだ制限を著手せず。背手の機要なるべくは、背眼すべき機要のあるか。夜間をあきらむべし。手眼世界なるべきか、人手眼のあるか、ひとり手眼のみ飛霹靂するか、頭正尾正なる手眼の一條・兩條なるか。もしかくのごとくの道理を檢點すれば、用許多手眼はたとひありとも、たれかこれ大悲菩薩、ただ手眼菩薩のみきこゆるがごとし。恁麼いはば、手眼菩薩、用許多大悲菩薩作麼、と問取しつべし。

21 **The meaning of this** (*iwayuru shūshi* いはゆる宗旨): Dōgen is here and in the next sentence simply providing the Japanese meaning of the Chinese sentence.

22 **a saying about the dark** (*kuraki dōtoku* くらき道得): Literally, “a dark saying”; a somewhat odd locution, perhaps to be understood as “a saying that it is dark.”

“seeing the mountain in the daylight” (*nichiri kanzan* 日裏看山): Perhaps meaning “as clear as seeing a mountain in broad daylight.” Likely reflecting the words of Yunmen Wenyan 雲門文偃 (864-949); see Supplementary Notes.

23 **considering “the night” from the daylight** (*yakan o nichiri yori omoiyaru* 夜間を日裏よりおもひやる): I.e., “the night” as seen from, or perhaps in contrast to, the daylight — as opposed to the following night as it is in itself.

The “person” in this “like a person” — should it be solely a metaphorical term? Again, should this “person” be an ordinary person, or should it not be an ordinary person? If we study them as the ordinary person on the way of the buddhas and not as a metaphor, there is something to be studied in their “groping for their pillow.” And the pillow as well, what shape it has should be questioned. “The night” as well must not be the night of the day and night of humans and devas. We should know that the saying is not that they get their pillow, not that they draw in their pillow, not that they “push away their pillow.”<sup>24</sup> When one would investigate Daoyu’s saying that says “*groping behind them for their pillow in the night*,” we should see that the eye must get “the night”; do not overlook this. The hand’s searching for the pillow has not set its hand on its limit.<sup>25</sup> If the “hand behind” them is essential, is it essential to do an “eye behind” them?<sup>26</sup> We should clarify “the night.” Is it a world of hands and eyes? Are there human hands there? Or do the hands and eyes by themselves dart like a thunderbolt? Is it one or two instances of hands and eyes true from head to tail? When we examine its principles like this, although there may be “*using so many hands and eyes*,” who is the Bodhisattva of Great Compassion? It sounds as if there is just Bodhisattva Hands and Eyes. If we put it like this, we should ask, “*How does Bodhisattva Hands and Eyes use so many Bodhisattvas of Great Compassion?*”

24 “**push away their pillow**” (*suishutsu chinsu* 推出枕头): Likely recalling a story about Yangshan Huiji 仰山慧寂 (803-887) (*Lengdeng huiyao* 聯燈會要, ZZ.136:565a3-4):

僧問、法身還會說法也。師云、我說不得、別有一人說得。云、說得底人在甚麼處。師推出枕头。

A monk asked, “Can the dharma body really preach the dharma?”

The Master [Yangshan] said, “I say it can’t, but there’s someone else who says it can.”

[The monk] said, “Where is the one who says it can?”

The Master pushed away his pillow.

25 **The hand’s searching for the pillow has not set its hand on its limit** (*te no, makura o saguru, imada saigen o chakushu sezu* 手の、まくらをさぐる、いまだ制限を著手せず): I.e., the searching for the pillow has no limit. The translation tries to capture the play with “hand” in the verb *chakushu* 著手 (“set its hand”), which would ordinarily suggest “to undertake,” “to embark on.”

26 **If the “hand behind” him is essential, is it essential to do an “eye behind” him?** (*haishu no kiyō naru beku wa, haigen su beki kiyō no aru ka* 背手の機要なるべくは、背眼すべき機要のあるか): Dōgen has here formed a strange noun, *haishu* 背手 (“hand behind”), from Daowu’s Chinese and then created a stranger new verb, *haigen su* 背眼す (“to eye behind”).

## [18:8] {1:216}

しるべし、手眼はたとひあひ罣礙せずとも、用作麼は恁麼用なり、用恁麼なり。恁麼道得するがときは、徧手眼は不曾藏なりとも、徧手眼と道得する期をまつべからず。不曾藏の那手眼ありとも、這手眼ありとも、自己にはあらず、山海にはあらず、日面・月面にあらず、即心是佛にあらざるなり。

We should know that, while the hands and eyes do not obstruct each other, “how does he use” is such use, is using such.<sup>27</sup> In such a saying, while “hands and eyes everywhere” “have never been hidden,” they do not await our saying they are “hands and eyes everywhere.”<sup>28</sup> While there are those hands and eyes and these hands and eyes that “have never been hidden,” they are not the self; they are not the mountains and oceans; they are not the sun face and moon face; they are not “this mind itself is the buddha.”<sup>29</sup>

## [18:9]

雲巖道の我會也、我會也は、道吾の道を我會するといふにあらず。用恁麼の手眼を道取に道得ならしむるには、我會也、我會也なり。無端用這裏なるべし、無端須入今日なるべし。

Yunyan’s saying, “I understand, I understand,” is not saying, “I understand Daowu’s words.” To make a statement that can speak of the

27 **obstruct each other** (*shugen wa tatoi ai keige sezu tomo* 手眼はたとひあひ罣礙せずとも): Here, and in the following two sentences, the logic of the argument suggests that we might take the concessive form “X tomo” (“while X”) in the sense, “given X.” Dōgen often uses the verb *keige su* 罣礙す (“to obstruct,” “to hinder”) in the sense “to define,” “to identify.”

“how does he use” is such use, is using such (*yō somo wa inmo yō nari, yō inmo nari* 用作麼は恁麼用なり、用恁麼なり): “Such” translates the colloquial Chinese expression *renmo* 恁麼 (“in this way,” “like this,” etc.), typically understood here as invoking the Buddhist use of “suchness,” or “thusness” (*nyoze* 如是; S. *tathatā*) to indicate what is beyond predication — a practice very common in Dōgen’s writing.

28 **while “hands and eyes everywhere” “have never been hidden”** (*hen shugen wa fu zō zō nari tomo* 徧手眼は不曾藏なりとも): Dōgen is here playing with the expression, “in the realms everywhere, it has never been hidden” (*henkai fu zō zō* 徧界不曾藏), a popular saying attributed to Chan Master Shishuang Qingzhu 石霜慶諸 (807-888); see Supplementary Notes, s.v. “In the realms everywhere, it has never been hidden.”

29 **sun face and moon face** (*nichimen gachimén* 日面・月面): The terms may be taken either as referring to the sun and moon or as allusion to Sun-faced and Moon-faced, two buddhas given in the *Foming jing* 佛名經, or to a famous saying by Mazu Daoyi 馬祖道一 (709-788); see Supplementary Notes, s.v. “Sun face, moon face.”

“this mind itself is the buddha” (*soku shin ze butsu* 即心是佛): Or “this very mind is the buddha.” A very common phrase in Zen literature, cited in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:266, case 278) and many other Zen sources; see Supplementary Notes.

hands and eyes that use such, it is, “*I understand, I understand.*” It must be *unexpectedly using here*; it must be *unexpectedly taking on today*.<sup>30</sup>

[18:10] {1:217}

道吾道の働作麼生會は、いはゆる我會也、たとひ我會也なるを罣礙するにあらざれども、道吾に働作麼生會の道取あり。すでにこれ我會働會なり、眼會手會なからんや。現成の會なるか、未現成の會なるか。我會也の會を我なりとすとも、働作麼生會に働あることを功夫ならしむべし。

Daowu’s saying, “*How do you understand it?*” is “*I understand*”; while it does not obstruct “*I understand*,” Daowu has the saying, “*How do you understand it?*”<sup>31</sup> Since it is “*I understand*” and “*you understand*,” could it not be “*eyes understand*” and “*hands understand*”? Is it a manifest understanding? Or is it an unmanifest understanding?<sup>32</sup> Though we take the understanding of “*I understand*” as “*I*,” the existence of “*you*” in “*how do you understand it?*” should be made the object of our concentrated effort.<sup>33</sup>

30 **It must be unexpectedly using here; it must be unexpectedly taking on today** (*mutan yō shari naru beshi, mutan shunyū konnichi naru beshi* 無端用這裏なるべし、無端須入今日なるべし): Presumably, meaning that Yunyan’s “*I understand, I understand*” unexpectedly expresses the “use” of “hands and eyes” “here” and “today.” “Unexpectedly” translates *mutan* 無端, a term suggesting “for no reason,” “without grounds,” “out of nowhere”; some interpretations take it as “without limit” and treat this sentence as describing Kannon’s unlimited use of his hand and eyes. “Taking on today” (*shunyū konnichi* 須入今日) is an unusual phrase, found also in the “Shōbōgenzō raihai tokuzui” 正法眼藏禮拜得髓. While the predicate *shunyū* 須入 is regularly read here as the deontic verb “should enter,” the translation takes it in the sense “to employ,” “to make use of.”

31 **“How do you understand it?” is “I understand”** (*ni somosan e wa, iwayuru ga e ya* 働作麼生會は、いはゆる我會也): I.e., Daowu’s question is his way of saying what Yunyan expressed by “*I understand!*” A tentative translation of a passage open to interpretation. The English here follows the common practice of reading *ga e ya* 我會也 (“*I understand it*”) as a predicate nominative, and taking *ni somosan e* 働作麼生會 (“*How do you understand it?*”) as the subject of the following “does not obstruct.” An alternative reading would treat *ni somosan e* 働作麼生會 as the sentence topic and take *ga e ya* 我會也 as the subject — yielding, “Regarding Daowu’s saying, ‘How do you understand it?’: although ‘*I understand*’ does not obstruct its being ‘*I understand*,’ Daowu has the saying, ‘How do you understand it?’” Such a reading would take the point to be that Yunyan’s saying “*I understand*” is, as Dōgen has argued above, not to be restricted to his understanding of Daowu’s saying (taking *keigi su* 罣礙す [“obstruct”] in the sense “to define”).

32 **manifest understanding** (*genjō no e* 現成の會); **unmanifest understanding** (*mi genjō no e* 未現成の會): Perhaps in the sense, “apparent in the words of the dialogue.”

33 **the existence of “you” in “how do you understand it?”** (*ni somosan e ni ni aru koto* 働作麼生會に働あること): Presumably, meaning that, while we are familiar with the “*I*” in “*I understand it*,” we need to study the “*you*” in “*how do you understand it*.”

[18:11]

雲巖道の遍身是手眼の出現せるは、夜間背手摸枕子を講誦するに、遍身これ手眼なり、と道取せると參學する觀音のみおほし。この觀音たとひ觀音なりとも、未道得なる觀音なり。雪巖の遍身是手眼といふは、手眼是身遍といふにあらず。遍はたとひ遍界なりとも、身手眼の正當恁麼は、遍の所遍なるべからず。身手眼にたとひ遍の功德ありとも、攬奪行市の手眼にあらざるべし。手眼の功德は、是と認ずる見取・行取・説取あらざるべし。手眼すでに許多といふ、千にあまり、萬にあまり、八萬四千にあまり、無量無邊にあまる。ただ遍身是手眼の、かくのごとくあるのみにあらず、度生説法も、かくのごとくなるべし、國土放光も、かくのごとくなるべし。かるがゆえに、雲巖道は遍身是手眼なるべし、手眼を遍身ならしむるにはあらず、と參學すべし。遍身是手眼を使用すといふとも、動容進止せしむといふとも、動著することなかれ。

On the appearance here of Yunyan's saying, "his body everywhere is hands and eyes": when reciting "groping behind them for their pillow in the night," there are many Kannon's who study that it says "his body everywhere" is "hands and eyes."<sup>34</sup> While these Kannon's may be Kannon's, they are Kannon's who have not yet said it. Yunyan's "his body everywhere is hands and eyes" is not saying "hands and eyes" are everywhere in his body.<sup>35</sup> While "everywhere" may be "the realms everywhere," the body hands and eyes just as such are not where "everywhere" is.<sup>36</sup> While the body hands and eyes may have the virtue of being "everywhere," they are not hands and eyes that *dominate the market*.<sup>37</sup> There should be no view, practice, or teaching that recognizes the virtue of hands and eyes as "is."<sup>38</sup> The hands and eyes are said to be "so many"; they exceed

34 **there are many Kannon's who study that it says "his body everywhere" is "hands and eyes"** (*henshin kore shugen nari, to dōshu seru to sangaku suru Kannon nomi ooshi* 遍身これ手眼なり、と道取せると參學する觀音のみおほし): Dōgen has here simply put the Chinese sentence, "the body everywhere is hands and eyes," into its Japanese reading. Note that he uses "Kannon" here for those who study Kannon.

35 **"hands and eyes" are everywhere in his body** (*shugen ze shinpen* 手眼は身遍): A tentative translation, based on what seems to be the logic of this passage. The term *shinpen* 身遍 could as well be interpreted as "his body [present] everywhere."

36 **the body hands and eyes just as such are not where "everywhere" is** (*shin shugen no shōtō inmo wa, hen no shohen naru bekarazu* 身手眼の正當恁麼は、遍の所遍なるべからず): The translation struggles here to retain the consistent use of "everywhere" for *hen* 遍. If we substitute a term like "pervasion" here, this sentence might read, "While pervasion may pervade the realms, the body hands and eyes just as such are not pervaded by pervasion." "The body hands and eyes" translates the ambiguous *shin shugen* 身手眼, taken here as "the hands and eyes that are the body"; it might also be rendered simply as "the body, the hands and eyes."

37 **dominate the market** (*zandatsu kōshi* 攬奪行市): An idiomatic expression, found in Chan texts, for arbitrary or arrogant behavior; see Supplementary Notes. Here, perhaps, used in the sense, fully capturing the significance of "everywhere."

38 **recognizes the virtue of hands and eyes as "is"** (*shugen no kudoku wa, ze to ninzu-*

a thousand, exceed ten thousand, exceed eighty-four thousand, exceed the incalculable and limitless. It is not only “*his body everywhere is hands and eyes*” that is like this: his *delivering beings and preaching the dharma* are also like this; his land and radiance are also like this.<sup>39</sup> Because of that, Yuyan’s saying is “*his body everywhere is hands and eyes*”; we should study that he does not make “hands and eyes” “his body everywhere.” Whether he employs and uses “*his body everywhere is hands and eyes*,” whether he makes it move or rest, proceed or stop, do not move!<sup>40</sup>

[18:12]

道吾道取す、道也太嚟道、祇道得八九成。いはくの宗旨は、道得は太嚟道なり。太嚟道といふは、いひあて、いひあらはす、のこれる未道得なし、といふなり。いますでに未道得の、つひに道不得なるべきのこりあらざるを道取するときは、祇道得八九成なり。

Daowu said, “You talk big talk, but it’s just eight or nine tenths of a saying.” The essential point here is that a “saying” is “big talk.” *Taisha dao* means “to say spot on,” “to express,” “to say with nothing left unsaid.”<sup>41</sup> When one finally says what was hitherto unsaid, with nothing remaining that has not been said, this is “just eight or nine tenths of a saying.”

[18:13] {1:218}

いふ意旨の参學は、たとひ十成なりとも、道未盡なる力量にてあらば、参究にあらず。道得は八九成なりとも、道取すべきを、八九成に道取すると、十成に道取すると、なるべし。當恁麼の時節に、百千萬の道得に道取すべきを、力量の妙なるがゆえに、些子の力量を擧して、わづかに八九成に道得するなり。たとへば、盡十方界を百千萬力に拈來するあらんも、拈來せざるにはすぐるべし。しかあるを、一力に拈來せんは、よのつねの力量なるべからず。いま八九成のころ、かくのごとし。しかあるを、佛祖の祇道得八九成の道をききては、道得十成なるべきに、道得いたらずして

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ru 手眼の功德は、是と認ずる): “Is” here translates the copula *ze* in the phrase *henshin ze shugen* 遍身是手眼 (“his body everywhere is hands and eyes”). The same word could be translated as “this” or as “right.”

39 **delivering beings and preaching the dharma** (*doshō seppō* 度生說法); **his land and radiance** (*kokudo hōkō* 國土放光): I.e., the salvific activities of the bodhisattva. “Land” (*kokudo* 國土) refers to the bodhisattva’s acquiring a buddha field (S. *kṣetra*) over which to preside — here, likely Avalokiteśvara’s Potalaka (*Fudaraku* 補陀落); “radiance” (*hōkō* 放光) refers to the nimbus (*kōmyō* 光明) surrounding his body — often used as a metaphor for the spreading of his wisdom.

40 **do not move!** (*dōjaku suru koto nakare* 動著することなかれ): A common expression of Zen masters that can mean, “do not make a move,” “do not move [the thing under discussion],” or “do not be moved” [by the thing under discussion].

41 *Taisha dao* (*taisatsu dō* 太嚟道): Dōgen is here simply giving a Japanese definition of the Chinese idiom.

八九成といふと會取す。佛法、もしかくのごとくならば、今日にいたるべからず。いはゆるの八九成は、百千といはんがごとし、許多といはんがごとし、參學すべきなり。すでに八九と道取す、はかりしりぬ、八九にかぎるべからずといふなり。佛祖の道話、かくのごとく參學するなり。

The study of what this means is that, even if it is ten tenths, it is not an investigation if it lacks the power to say it exhaustively. A saying may be eight or nine tenths, but it should be one that says what should be said, whether eight or nine tenths or ten tenths. At precisely such a juncture — where he should say it with a hundred, a thousand, ten thousand sayings — because his power is so wondrous, he shows a bit of this power and says it just eight or nine tenths. For example, though we take up all the worlds in the ten directions with a hundredfold, a thousandfold, a myriadfold power, it surpasses not taking them up; but to take them up with a single power, is no ordinary power. “Eight or nine tenths” here is like this. But, hearing the words of the buddha and ancestor, “*just eight or nine tenths of a saying*,” [people] understand it to be saying that, where his saying should be ten tenths, his saying is just eight or nine tenths.<sup>42</sup> If the buddha dharma were like this, it would not have reached us today.<sup>43</sup> We should study “eight or nine tenths” as like saying “a hundred thousand,” like saying “so many.” Since he says, “eight or nine tenths,” we know that it must not be limited to eight or nine tenths. This is how we should study the talk of the buddha and ancestor.

[18:14]

雲巖道の、某甲祇如是、師兄作麼生は、道吾のいふ道得八九成の道を道取せしむるがゆえに、祇如是と道取するなり。これ不留朕迹なりといへども、すなはち臂長衫袖短なり。わが適來の道を道未盡ながらさしおくを、某甲祇如是といふにはあらず。

On Yunyan's saying, “*I'm just like this. How about my elder brother?*”: he says, “just like this,” to have him say what Daowu calls “eight or nine tenths of a saying.”<sup>44</sup> While we may say *it leaves no signs or traces*,

42 **buddha and ancestor** (*bussō* 佛祖): Here and in the final sentence of this section, most likely an epithet for Daowu, though it could also be read in the generic sense, “buddhas and ancestors.”

43 **If the buddha dharma were like this, it would not have reached us today** (*buppō, moshi kaku no gotoku naraba, konnichi ni itaru bekarazu* 佛法、もしかくのごとくならば、今日にいたるべからず): Japanese version of a common lament of Chinese Chan masters, variously phrased. Similar expressions occur frequently throughout the *Shōbōgenzō*; this one seems akin to the phrasing of a remark by the monk Baoen Xuanze 報恩玄則 that Dōgen cites at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:192, case 122:

佛法若如是不到今日。

If the buddha dharma were like this, it would never have reached today.

44 **to have him say what Daowu calls “eight or nine tenths of a saying”** (*Dōgo no iu dōtoku hakku jō no dō o dōshu seshimuru* 道吾のいふ道得八九成の道を道取せしむる):

it is a *long arm and a short sleeve*.<sup>45</sup> He is not saying, “I’m just like this,” in the sense, “while my previous words have not fully expressed it, I’ll leave at that.”

[18:15]

道吾いはく、通身是手眼。いはゆる道は、手眼たがひに手眼として通身なりといふにあらず、手眼の通身を、通身是手眼といふなり。

Daowu said, “*His body throughout is hands and eyes.*” These words do not say that the hands and eyes, as hands and as eyes, are “throughout the body”; he is calling the body throughout of hands and eyes “*his body throughout is hands and eyes.*”<sup>46</sup>

[18:16]

しかあれば、身はこれ手眼なり、といふにはあらず。用許多手眼は、用手・用眼の許多なるには、手眼かならず通身是手眼なるなり。用許多身心作麼と問取せんには、通身是作麼なる道得もあるべし。いはんや雲巖の遍と道吾の通と、道得盡、道未盡にはあらざるなり。雲巖の遍と道吾の通と、比量の論にあらずといへども、おのおの許多手眼は、恁麼の道取あるべし。

Therefore, it is not that he is saying that the body is hands and eyes. When “*using so many hands and eyes*” is the “so many” of “using hands” and of “using eyes,” it is necessarily “*the body throughout is hands and eyes.*” When we ask, “*how does he use so many bodies and minds,*” there must also be the saying, “*the body throughout is ‘how’?*”<sup>47</sup> Still less is it the case that Yunyan’s “everywhere” and Daowu’s “throughout” are saying it exhaustively and not saying it exhaustively.<sup>48</sup> Although Yunyan’s “everywhere” and Daowu’s “throughout” are not an issue of comparison, each of their “*so many hands and eyes*” can have such sayings.

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I.e., to cause Daowu to offer his own saying; assuming that the agent of the causative is Daowu. See Supplementary Notes, s.v. “Eight or nine tenths complete.”

45 **it leaves no signs or traces** (*furyū chinshaku* 不留朕迹): Also written 不留朕跡. A fixed expression of appreciation often encountered in Zen texts.

**a long arm and a short sleeve** (*hi chō sanshū tan* 臂長衫袖短): A Zen idiom generally taken to indicate that the meaning surpasses the words, or one’s true intentions are exposed.

46 **body throughout of hands and eyes** (*shugen no tsūshin* 手眼の通身): I.e., the body throughout that is itself hands and eyes.

47 **“body throughout is ‘how’”** (*tsūshin ze somo* 通身是作麼): Substituting the “how” of “how does he use” for the “hands and eyes” of “the body throughout is hands and eyes,” a play that seems to suggest that the hands and eyes are how he uses them.

48 **saying it exhaustively and not saying it exhaustively** (*dōtoku jin, dō mijin* 道得盡、道未盡): I.e., one has fully expressed it and the other has not.



## [18:17]

しかあれば、釋迦老子の道取する觀音は、わづかに千手眼なり、十二面なり。三十三身、八萬四千あり。雲巖・道吾の觀音、許多手眼なり。しかあれども、多少の道にはあらず。雲巖・道吾の許多手眼の觀音を參學するとき、一切諸佛は觀音の三昧を成八九成するなり。

Thus, the Avalokiteśvara spoken of by Old Master Śākya is just a thousand hands and eyes, just twelve faces.<sup>49</sup> He has thirty-three bodies, or eighty-four thousand. The Avalokiteśvara of Yunyan and Daowu is “so many hands and eyes.” But this is not talk of quantity. When they study Yunyan and Daowu’s Avalokiteśvara of “so many hands and eyes,” all the buddhas realize “eight or nine tenths” of the samādhi of Avalokiteśvara.

正法眼藏觀音第十八  
Treasury of the True Dharma Eye  
Kannon  
Number 18

[Ryūmonji MS:]

爾時仁治三年壬寅四月二十六日示

*Presented on the twenty-sixth day, fourth month of the senior water year of the tiger, the third year of Ninji [27 May 1242]*

## [18:18]

いま佛法西來よりこのかた、佛祖おほく觀音を道取すといへども、雲巖・道吾におよはざるゆえに、ひとりこの觀音を道取す。永嘉の眞覺大師に、不見一法名如來、方得名爲觀自在の道あり。如來と觀音と、即現此身なりといへども、他身にはあらざる證明なり。

Ever since the buddha dharma came from the west, many buddhas and ancestors have spoken of Avalokiteśvara; but, since they do not approach Yunyan and Daowu, we have spoken [here] solely of this Avalokiteśvara. Great Master Zhenjue of Yongjia has the words, “Not seeing a single dharma is called the Thus Come One; again, it can be called The Lord Who Observes.”<sup>50</sup> Though we say that the Tathāgata and

49 **Old Master Śākya** (*Shaka rōshi* 釋迦老子): I.e., Buddha Śākyamuni, in the sūtras; a common expression of familiarity used in Zen literature.

50 **Great Master Zhenjue of Yongjia** (*Yōka no Shinkaku daishi* 永嘉の眞覺大師): I.e., Yongjia Xuanjue 永嘉玄覺 (d. 723), a disciple of the Sixth Ancestor, Huineng 慧能. His saying here occurs in the *Zhengdao ge* 證道歌, the famous poem attributed to him (T.2014.48:396c11-12). “The Lord Who Observes” translates (*Kanjizai* 觀自在), Xuanzang’s rendering of the name Avalokiteśvara.

Avalokiteśvara “*then manifest this body*,” this is verification that they are not different bodies.<sup>51</sup>

[18:19]

麻谷・臨濟に、正手眼の相見あり。許多の一一なり。雲門に、見色明心、聞聲悟道の觀音あり。いづれの聲色か見聞の觀世音菩薩にあらざらん。百丈に入理の門あり。楞嚴會に圓通觀音あり。法華會に普門示現觀音あり。みな與佛同參なり、與山河大地同參なりといへども、なほこれ許多手眼の一二なるべし。

There is the encounter of the true hands and eyes of Magu and Linji: they are each one of “so many.”<sup>52</sup> Yunmen has an Avalokiteśvara of “*seeing forms and clarifying the mind; hearing sounds and understanding the way*”: what sounds and forms are not Bodhisattva Observer of the Sounds of the World who sees and hears?<sup>53</sup> Baizhang has the “gateway

51 **the Tathāgata and Avalokiteśvara “then manifest this body”** (*Nyorai to Kannon to soku gen shi shin* 如來と觀音と即現此身): Likely reflecting the passage on Kannon in the *Lotus Sūtra* explaining the thirty-three manifestations of the bodhisattva: in each case, he appears in whatever body is appropriate to the deliverance of his audience. See Supplementary Notes, s.v. “Manifesting a body to preach the dharma.”

52 **Magu and Linji** (*Mayoku Rinzi* 麻谷・臨濟): I.e., Magu Baoche 麻谷寶徹 (dates unknown) and Linji Yixuan 臨濟義玄 (d. 866). Their encounter on the true hands and eyes of Kannon appears in the *Linji lu* 臨濟錄 (T.1985.47:496c5-9):

時麻谷出問、大悲千手眼、那箇是正眼。師云、大悲千手眼、那箇是正眼。速道速道。麻谷拽師下座。麻谷却坐。師近前云、不審。麻谷擬議。師亦拽麻谷下座。師却坐。麻谷便出去。師便下座。

At that time, Magu came forward and asked, “Among the thousand hands and eyes of Great Compassion, which is the true eye?”

The Master [Linji] said, “Among the thousand hands and eyes of Great Compassion, which is the true eye? Speak! Speak!”

Magu pulled the Master down from his seat and took the seat himself.

The Master approached and said, “I don’t understand.”

As Magu thought to answer, the Master pulled him down from the seat and took the seat himself. Magu withdrew, and the Master then came down from the seat.

**they are each one of “so many”** (*kota no ichiichi nari* 許多の一一なり): A tentative translation of a sentence subject to varied interpretation. Some would take the duplicated *ichiichi* (“each one”) here as referring to each of the two actors in the story; others suggest that the story is “one” with “so many”; still others, that the story is but one of “so many.”

53 **Yunmen** (*Unmon* 雲門): I.e., Yunmen Wenyan 雲門文偃. His saying on Kannon can be found in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:258, case 257); see also the *Yunmen yulu* 雲門語錄 (T.1988.47:554a13-15):

舉古云、聞聲悟道見色明心。師云、作麼生是聞聲悟道見色明心。乃云、觀世音菩薩將錢來買餠餅。放下手云、元來祇是饅頭。

Taking up an old saying, [Yunmen] said, “Hearing sounds and understanding the way; seeing forms and clarifying the mind.” The Master [Yunmen] said, “What is this ‘hearing sounds and understanding the way; seeing forms and clarifying the mind’?” Then he said, “Bodhisattva Observer of the Sounds of the World comes

for entering principle.”<sup>54</sup> In the *Sūramgama* assembly, there is the Kannon of Perfect Penetration; in the *Lotus* assembly there is the Kannon of Universal Manifestation.<sup>55</sup> While these are all studying together with the buddha, studying together with the mountains, rivers, and the whole earth, they are still one or two of “so many hands and eyes.”

[Tōunji MS:]

爾時仁治三年壬寅四月二十六日示

*Presented on the twenty-sixth day, fourth month of the senior water year of the tiger, the third year of Ninji [27 May 1242]<sup>56</sup>*

仁治壬寅仲夏十日書寫之。懷奘

*Copied this on the tenth day of mid-summer, senior water year of the tiger, Ninji [9 June 1242]. Ejō*

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with cash to buy rice cakes.” He put down his hand and said, “Basically, they’re just dumplings.”

54 **Baizhang** 百丈: I.e., Baizhang Huaihai 百丈懷海 (749-814). His saying on Kannon occurs in a story in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:250a4-8):

因普請鑿地次、忽有一僧聞飯鼓鳴舉起鑿頭大笑便歸。師云、俊哉此是觀音入理之門。師歸院乃喚其僧問、適來見什麼道理便恁麼。對云、適來只聞鼓聲動歸喫飯去來。師乃笑。

Once, when all were hoeing the fields, a certain monk, upon hearing the sound of the meal drum, picked up his hoe, gave a great laugh, and returned.

The Master [Baizhang] said, “Excellent! This is Guanyin’s gateway for entering principle.”

When the Master returned to the cloister, he called that monk and asked him, “What principle did you see just then that you were like that?”

He replied, “When I heard the sound of the drum just then, I just took off and came back to eat.”

The Master laughed.

55 ***Sūramgama* assembly** (*Ryōgon e* 楞嚴會): Likely a reference to the assembly at which the Buddha was supposed to have preached the *Sūramgama-sūtra*, the sixth chapter of which contains discussion of the perfect penetration (*entsū* 圓通) of Bodhisattva Avalokiteśvara. (*Shoulengyan jing* 首楞嚴經, T.945.9:128b11ff.)

***Lotus* assembly** (*Hokke e* 法華會): Reference either to the assembly at which the *Saddharma-puṇḍarīka-sūtra* was originally preached, or to convocations dedicated to the *sūtra*, which contains the popular chapter on Kannon, entitled “Universal Gateway” (*Fumon* 普門), in which the bodhisattva manifests himself in whatever form is appropriate for his intended audience.

56 This colophon in the Tōunji 洞雲寺MS is followed by a postscript identical to that of the Ryūmonji 龍門寺 MS given above.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 19

The Old Mirror

*Kokyō*

古鏡

# The Old Mirror

## *Kokyō*

### INTRODUCTION

This essay was composed at Kōshōji in late autumn of 1241. It occurs as number 19 in both the seventy-five and sixty-chapter *Shōbōgenzō* compilations and as number 20 in the vulgate edition.

In common parlance, “old mirror” refers to the ancient bronze mirrors of China, often thought of as somehow magical for their reflective power. More importantly for our essay is the Buddhist use of the mirror as a metaphor for consciousness, especially for the type or feature of consciousness that perfectly reflects its object — the “mirror wisdom,” often said to be inherent in all consciousness and fully realized in the awakened mind.

Dōgen’s essay takes up a series of passages on this mirror appearing in Zen literature — from the strange case of the Indian Zen ancestor Gayaśata, who was from birth always accompanied by a mirror, through the famous poem by the Sixth Ancestor, Huineng 慧能, on polishing the mirror of the mind, and the odd discussion between the ninth-century masters Xuefeng Yicun 雪峰義存 and Xuansha Shibeī 玄沙師備 about what happens when two mirrors reflect each other, to the story, much cited in the *Shōbōgenzō*, of Nanyue Huairang’s 南嶽懷讓 likening Mazu Daoyi’s 馬祖道一 meditating in order to become a buddha to someone’s trying to make a mirror by polishing a clay tile. Not surprisingly, given his emphasis on practice, Dōgen ends his essay by encouraging us to take up our own tile and make ourselves a mirror.

## 正法眼藏第十九

Treasury of the True Dharma Eye  
Number 19

## 古鏡

## The Old Mirror

[19:1] {1:221}

諸佛諸祖の受持し單傳するは、古鏡なり。同見同面なり、同像同鑄なり、同參同證す。胡來胡現、十萬八千、漢來漢現、一念萬年なり。古來古現し、今來今現し、佛來佛現し、祖來祖現するなり。

What the buddhas and the ancestors receive and keep and uniquely transmit is the old mirror. They are the same view, the same face; they are the same image, the same casting; they study together, and verify together.<sup>1</sup> It is, *when a foreigner comes, a foreigner appears — one hundred eight thousand; when a Han comes, a Han appears — ten thousand years in one moment of thought.*<sup>2</sup> It is, when the past comes, the past appears; when the present comes, the present appears; when a buddha comes, a buddha appears; when an ancestor comes, an ancestor appears.

\* \* \* \* \*

[19:2]

第十八祖伽耶舍多尊者は、西域の摩提國の人なり。姓は鬱頭藍、父名天蓋、母名方聖。母氏かつて夢見にいはいく、ひとりのおほきなるかがみを持してむかへりと。ちなみに懷胎す。七日ありて師をむめり。師、はじめて生ぜるに、肌體、みがける瑠璃のごとし。いまだかつて洗浴せざる

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1 **the same image, the same casting** (*dōzō dōchū* 同像同鑄): The term “image” here may refer either to an image, or reflection, in a mirror or to an image, or icon, such as a painting or statue of a buddha or an ancestor. Both senses are at play in this essay. The term “casting” may refer to the making either of an image or of a metal (typically bronze) mirror. It is not clear what terms are being identified by the adjectives “same” (*dō* 同) in this sentence; it could be the “the buddhas” and “the ancestors” but is more likely “the buddhas and the ancestors” and “the old mirror.”

2 **when a foreigner comes, a foreigner appears** (*ko rai ko gen* 胡來胡現); **when a Han comes, a Han appears** (*kan rai kan gen* 漢來漢現): Dōgen is here introducing a saying of Xuefeng Yicun 雪峰義存 (822-908) that he will discuss below, section 19.

**ten thousand years in one moment of thought** (*ichinen bannen* 一念萬年): A common expression in Zen literature for eternity in each moment.

に、自然に香潔なり。いとけなくより閑静をこのむ、言語、よのつねの童子にことなり。

The Eighteenth Ancestor, Venerable Gayaśata, was a person of the Land of Magadha in the Western Regions.<sup>3</sup> His family name was Yutoulan; his father's name was Tiange; his mother's name was Fangsheng.<sup>4</sup> His mother once reported a dream in which a great deity came to her holding a large mirror. She then became pregnant, and, after seven days, the Master was born. When the Master was first born, his skin was like burnished *vaidūrya*, and before he was bathed, he was naturally fragrant and clean.<sup>5</sup> From an early age, he loved the quiet, and his words were different from those of ordinary boys.

[19:3]

むまれしより、一の淨明の圓鑑、おのづから同生せり。圓鑑とは圓鏡なり。奇代の事なり。同生せり、といふは、圓鑑も母氏の胎よりむめるにはあらず。師は胎生す、師の出胎する同時に、圓鑑きたりて、天真として師のほとりに現前して、ひごろの調度のごとくありしなり。この圓鑑、その儀、よのつねにあらず。童子むかひきたるには、圓鑑を両手にささげきたるがごとし。しかあれども、童面かくれず。童子さりゆくには、圓鑑をおうてさりゆくがごとし。しかあれども、童身かくれず。童子睡眠するときは、圓鑑そのうへにおほふ、たとへば華蓋のごとし。童子端坐のときは、圓鑑その面前にあり。おほよそ動容進止にあひしたがふなり。しかのみにあらず、古來今の佛事、ことごとくこの圓鑑にむかひてみることをう。また天上・人間の衆事諸法、みな圓鑑にうかみてくもれるところなし。たとへば、經書にむかひて照古照今をうるよりも、この圓鑑よりみるはあきらかなり。

When he was born, a clear, bright, round mirror was born together with him. The term *enkan* means “round mirror.”<sup>6</sup> It was a rare event.

3 **The Eighteenth Ancestor, Venerable Gayaśata** (*daijūhachi so Kayashata sonja* 第十八祖伽耶舍多尊者): Dōgen is here retelling in Japanese a biography of the ancestor that can be found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:212c). The Sanskrit name is unattested and the reconstruction tentative.

**the Land of Magadha** (*Madai koku* 摩提國): Kingdom of north India corresponding roughly to modern Bihar.

**the Western Regions** (*saiiki* 西域): A term broadly used for regions west of China, including, as in this case, India.

4 **Yutoulan** (*Uzzuran* 鬱頭藍); **Tiange** (*Tengai* 天蓋); **Fangsheng** (*Hōshō* 方聖): Chinese names for which, given that Gayaśata is unknown from Sanskrit sources, there are likely no Indic originals.

5 ***vaidūrya*** (*ruri* 瑠璃): Also written *ruri* 琉璃; a Sanskrit term used for beryl, crystal, and other minerals; one of the seven precious substances.

6 **The term *enkan* means “round mirror”** (*enkan to wa enkyō nari* 圓鑑とは圓鏡なり): Dōgen is here simply offering a synonym for the graph *kan* 鑑, used in the preceding sentence. The tradition that Gayaśata was born with a mirror, as well as the following

To say that it was born together with him does not mean that the round mirror was born from his mother's womb; the Master was born, and, at the same time that he emerged from the womb, the round mirror came and spontaneously appeared in the vicinity of the Master, just like an ordinary implement. The behavior of this round mirror was not ordinary: when the child approached, he seemed to be holding up the round mirror with both hands, but the boy's face was not hidden [by it]; when he departed, he seemed to be carrying the round mirror on his back, but the boy's body was not hidden. When the boy slept, the round mirror covered him, like a flowered canopy; when the boy sat up, the round mirror was in front of him. It followed him when he moved or was still, when he advanced or stopped. Moreover, all Buddhist affairs from the past to the present could be seen in this round mirror. Again, the affairs and phenomena in the heavens and among humans all floated without any blurring on this round mirror. What was seen, for example, with this mirror was clearer than the illumination of the past and illumination of the present one could get from consulting books.

[19:4] {1:222}

しかあるに、童子すでに出家・受戒するとき、圓鑑、これより現前せず。このゆえに近里・遠方、おなじく奇妙なりと讃歎す。まことにこの娑婆世界に比類すくなしといふとも、さらに他那裏に親族のかくのごとくなる種胤あらんことを莫怪なるべし、遠慮すべし。まさにしるべし、若樹・若石に化せる經卷あり、若田・若里に流布する知識あり、かれも圓鑑なるべし、いまの黄紙朱軸は圓鑑なり。

However, once the boy had left home and received the precepts, the round mirror no longer appeared. Hence, those in nearby villages and distant quarters alike praised this as rare and marvelous. Truly there are few comparable examples in this *Sahā* world, but we should not be suspicious of, should be circumspect about, the fact that, elsewhere over there, there may be families that have such progeny.<sup>7</sup> We should realize that, “*whether on trees or on rocks*,” there are *sūtra* scrolls that convert [beings]; “*whether in fields or in villages*,” there are wise friends that

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account of its presence throughout his life as a householder, does not occur in his biography in the *Jingde chuandeng lu* 景德傳燈錄. A source here has not been identified.

7 **elsewhere over there** (*ta nari ni* 他那裏に): Presumably, in worlds other than our *Sahā* world.



spread [the dharma].<sup>8</sup> They are also the round mirror. This yellow paper and vermilion spindle are the round mirror.<sup>9</sup>

[19:5]

あるとき、出遊するに、僧伽難提尊者にあうて、直にすすみて難提尊者の前にいたる。尊者とふ、汝が手中なるは、まさに何の所表かある。有何所表、を問著にあらずとききて參學すべし。

Once, as he was traveling, upon meeting Venerable Saṃghānandi, he went right up in front of Saṃghānandi.<sup>10</sup> The Venerable asked, “What is shown in what you have in your hands?”

We should study this, hearing it not as a question about “*what is shown*.”<sup>11</sup>

[19:6] {1:223}

師いはく、諸佛大圓鑑、内外無瑕翳、兩人同得見、心眼皆相似。

8 “whether on trees or on rocks,” there are sūtra scrolls that convert [beings] (*nyaku ju nyaku seki ni keseru kyōkan ari* 若樹若石に化せる經卷あり); “whether in fields or in villages,” there are wise friends that spread [the dharma] (*nyaku den nyaku ri ni rufu suru chishiki ari* 若田若里に流布する知識あり); The former phrase is associated with the tale, in the *Nirvāṇa Sūtra*, of the “boy of the Himalayas” who vowed to write the teachings of the Buddha on trees and rocks; see Supplementary Notes, s.v. “Whether on trees or on rocks.” The latter phrase is associated with the account, in the *Lotus Sūtra*, of followers of the Buddha preaching the dharma in fields and villages; see Supplementary Notes, s.v. “Whether in fields or in villages.” The juxtaposition of “sūtra scrolls” (*kyōkan* 經卷) and “wise friends” (*chishiki* 知識; i.e., teachers) here likely reflects the fixed expression, “whether from a wise friend, whether from a sūtra scroll” (for which, see Supplementary Notes); the phrase, occurring several times in Dōgen’s writing, appears below, in section 8.

9 yellow paper and vermilion spindle (*ōshi shujiku* 黄紙朱軸): I.e., the paper and spindle of a roll of text; here, doubtless a scriptural text. Some manuscript witnesses follow this sentence with the line, “Who could think that the Master alone was extraordinary?” (*tare ka shi o hitoe ni kii nari to omowan* たれか師をひとへに希夷なりとおもはん). The “Master” here no doubt refers to Gayaśata.

10 Once, as he was traveling (*aru toki, shutsuyū suru ni* あるとき、出遊するに): Dōgen here retells in Japanese part of a conversation that appears in the biographical notice of the Seventeenth Ancestor, Saṃghānandi (*Sengjianandi* 僧伽難提), at *Jingde chuangdeng lu* 景德傳燈錄, T.2076.51:212b17-19. In the original, Saṃghānandi encounters Gayaśata as a boy dwelling on a mountain peak covered by purple clouds. After their conversation, Saṃghānandi inducts him into the Buddhist order and gives him the name Gayaśata.

11 hearing it not as a question about “what is shown” (*u ka shohyō, o monjaku ni arazu to kikite* 有何所表、を問著にあらずとききて): Usually interpreted to mean that we should not take Saṃghānandi’s words as a question. “What is shown” translates the four-word interrogative phrase of the Chinese source, *yu he suo biao* 有何所表, which, if read as a declarative, could only yield something strange like, “Being is the expression of what.”

The Master said,

*The great round mirror of the buddhas,  
Without flaw or blur inside or out.  
Both people can see the same;  
Mind and eye, all alike.*<sup>12</sup>

[19:7]

しかあれば、諸佛大圓鑑、なにとしてか師と同生せる。師の生來は大圓鑑の明なり。諸佛は、この圓鑑に同參同見なり、諸佛は、大圓鑑の鑄像なり。大圓鑑は、智にあらず、理にあらず、性にあらず、相にあらず。十聖・三賢等の法のなかにも大圓鏡の名あれども、いまの諸佛大圓鑑にあらず。諸佛かならずしも智にあらざるがゆえに、諸佛に智慧あり、智慧を諸佛とせるにあらず。

Such being the case, how could the great round mirror of the buddhas be born together with the Master? The birth of the Master is the brightness of the great round mirror. The buddhas study together and see together by this round mirror. The buddhas are the cast image of the great round mirror. The great round mirror is not wisdom, is not principle, is not the nature, is not the form. The term “great round mirror” may occur in the dharma of the ten sages and three worthies, but it is not this great round mirror of the buddhas.<sup>13</sup> Since the buddhas are not necessarily [the same as] wisdom, the buddhas have wisdom; we do not identify wisdom as the buddhas.<sup>14</sup>

**12 The Master said** (*shi iwaku* 師いはく): Dōgen here quotes Gayaśata’s verse in Chinese. Exactly who is indicated in the phrase, “both people can see the same” (*ryōnin dō tokuken* 兩人同得見) is unclear; it could refer to both the person holding and the person looking at the mirror or to both the person looking at and the person appearing in the mirror.

**Mind and eye, all alike** (*shingen kai sōji* 心眼皆相似): One might well prefer to read this “the mind’s eye, all alike”; the translation here seeks to accommodate Dōgen’s discussion of the phrase below, sections 9-10.

**13 ten sages and three worthies** (*jisshō sanken* 十聖三賢): I.e., the traditional path of the bodhisattva: the ten stages, or “grounds” (*chi* 地; S. *bhūmi*), of the “sage,” or “noble” (*shō* 聖; S. *ārya*) — i.e., those on the advanced levels of the path — and the three types of “worthy” (*ken* 賢; S. *bhadra*) — i.e., those on the levels just preceding the *ārya*.

**14 we do not identify wisdom as the buddhas** (*chie o shobutsu to seru ni arazu* 智慧を諸佛とせるにあらず): I.e., Buddhas may have wisdom, but they cannot be defined simply by their wisdom. The point here seems to be that, while the mirror is commonly used in Buddhist literature as a metaphor for wisdom, the mirror under discussion here is not limited to this virtue of the buddhas. The English of the two final sentences of this paragraph follows the most common punctuation of the text. It is also possible (and seems to make somewhat better sense) to read the Japanese here as follows:

The term “great round mirror” may occur in the dharma of the “ten sages and three worthies,” but it is not this great round mirror of the buddhas, since the buddhas are not necessarily [the same as] wisdom. The buddhas have wisdom; we do not identify wisdom as the buddhas.

## [19:8]

參學するべし、智を説著するは、いまだ佛道の究竟説にあらざるなり。すでに諸佛大圓鑑、たとひわれと同生せりと見聞すといふとも、さらに道理あり。いはゆるこの大圓鑑、この生に接すべからず、他生に接すべからず。玉鏡にあらず、銅鏡にあらず、肉鏡にあらず、髓鏡にあらず。圓鑑の言偈なるか、童子の説偈なるか。童子この四句の偈をとくことも、かつて人に學習せるにあらず、かつて或從經卷にあらず、かつて或從知識にあらず、圓鑑をささげてかくのごとくとなり。師の幼稚のときより、かがみにむかふの常儀とせるのみなり。生知の辯慧あるがごとし。大圓鑑の、童子と同生せるか、童子の、大圓鑑と同生せるか、まさに前後生もあるべし。大圓鑑は、すなはち諸佛の功德なり。

Students should realize that to talk of wisdom is not the ultimate talk of the way of the buddhas. Although we experience that the great round mirror of the buddhas has been born together with us, there is a further principle: that we do not contact this great round mirror in this birth, we do not contact it in that birth.<sup>15</sup> It is not a jeweled mirror; it is not a bronze mirror; it is not a flesh mirror; it is not a marrow mirror.<sup>16</sup> Is this a gāthā said by the round mirror? Is this a gāthā spoken by the boy? The boy's speaking this four-line gāthā is not something ever learned from another, not *whether from a sūtra scroll*, not *whether from a wise friend*; he spoke this way from holding up the round mirror.<sup>17</sup> From his childhood, the Master made it his usual practice to face the mirror. It is as if he had the discriminating wisdom of knowledge at birth.<sup>18</sup> Was the great round mirror born together with the boy? Was the boy born together with the great round mirror? There should also be births before or after.<sup>19</sup> The great round mirror is the virtue of the buddhas.

15 **we experience** (*kenmon su* 見聞す): Or, perhaps, “we learn.” A common compound verb (literally, “see and hear”) that can mean “to perceive” or “to experience,” “to learn of,” “to have knowledge (or information) about,” etc.

**this birth** (*kono shō* この生); **that birth** (*tashō* 他生): Or “this life,” “that life.” The translation tries to retain the repetition here of the term *shō* in the preceding “born together.”

16 **flesh mirror** (*nikukyō* 肉鏡); **marrow mirror** (*zuikyō* 髓鏡): Dōgen is here alluding to the phrase “skin, flesh, bones, and marrow” (*hi niku kotsu zui* 皮肉骨髓), regularly appearing in his writings to indicate the essence or entirety of the Zen transmission; see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

17 **whether from a sūtra scroll** (*waku jū kyōkan* 或從經卷); **whether from a wise friend** (*waku jū chishiki* 或從知識): See above, Note 8.

18 **knowledge at birth** (*shōchi* 生知): I.e., innate knowledge, a term that could be applied to the inherent wisdom suggested by the story of Gayaśata's birth with the mirror. See Supplementary Notes, s.v. “Knowledge at birth.”

19 **births before or after** (*zengo shō* 前後生): I.e., boy and mirror born at different times.

## [19:9]

このかがみ、内外にくもりなし、といふは、外にまつ内にあらず、内にくもれる外にあらず。面背あることなし、兩箇おなじく得見あり、心と眼とあひにたり。相似といふは、人の人にあふなり。たとひ内の形像も、心・眼あり、同得見あり。たとひ外の形像も、心眼あり、同得見あり。いま現前せる依報・正報、ともに内に相似なり、外に相似なり。われにあらず、たれにあらず、これは兩人の相見なり、兩人の相似なり。かれもわれといふ、われもかれとなる。

To say that this mirror is without blurring “inside and out” is not [referring to] an inside that depends on an outside or an outside blurred by an inside. It does not have front or back; “both can see the same; mind and eye are alike.”<sup>20</sup> To say they are “alike” means a person meets a person. The image on the inside has mind and eye, and “both can see”; the image on the outside has mind and eye, and “both can see.” This secondary recompense and primary recompense before us are alike on the inside and alike on the outside.<sup>21</sup> They are not I; they are not another. This is “both people” seeing each other, “both people” alike. The other is also called “I”; I am also the other.

## [19:10] {1:224}

心と眼と皆相似、といふは、心は心に相似なり、眼は眼に相似なり。相似は心・眼なり。たとへば、心眼各相似といはんがごとし。いかならんかこれ心の心に相似せる、いはゆる三祖・六祖なり。いかならんかこれ眼の眼に相似なる、いはゆる道眼被眼礙なり。

To say that the mind and eye are “all alike” means the mind is like the mind, means the eye is like the eye, means “alike” is “mind and eye.” It is as if we were to say that mind and eye each are like each. What is the mind like the mind? It is the Third Ancestor and the Sixth Ancestor.<sup>22</sup>

20 “both can see the same; mind and eye are alike” (*ryōko onajiku tokuken ari, shin to gan to ainitari* 兩箇おなじく得見あり、心と眼とあひにたり): Putting the last two lines of Gayaśata’s verse into Japanese, though Dōgen has altered the numerical classifier from the poem’s “both people” (*ryōnin* 兩人) to what would more commonly indicate “both things” (*ryōko* 兩箇). Hence, his version might suggest that both “front and back” can see, though his subsequent comments seem to refer to the person and image.

21 **secondary recompense and primary recompense** (*ehō shōhō* 依報正報): Standard Buddhist terms for the two aspects of karmic consequences: the environment, or circumstances, into which one is born; and the makeup of the person — hence, the self and its world. See Supplementary Notes.

22 **the Third Ancestor and the Sixth Ancestor** (*sanso rokuso* 三祖・六祖): It is not obvious why Dōgen picks out these two ancestors here. Most commentators suggest that it is simply because both have the glyph for “mirror” (*jian* 鑑) in their names: respectively, Jianzhi (“Mirror Wisdom”) Sengcan 鑑智僧璨 and Dajian (“Great Mirror”) Huineng 大鑑慧能.

What is the eye like the eye? It is “*the eye of the way is obstructed by the eye.*”<sup>23</sup>

[19:11]

いま師の道得する宗旨、かくのごとし。これはじめて僧伽難提尊者に奉観する本由なり。この宗旨を擧拈して、大圓鑑の佛面・祖面を參學すべし、古鏡の眷屬なり。

Such is the essential point of this saying of the Master. This is the original account of how he first had audience with Venerable Saṅghānandi. Taking up this essential point, we should study the buddha faces and ancestor faces of the great round mirror.<sup>24</sup> They are the attendants of the old mirror.

\* \* \* \* \*

[19:12]

第三十三祖大鑑禪師、かつて黄梅山の法席に功夫せしとき、壁書して祖師に呈する偈にいはいく、菩提本無樹、明鏡亦非臺、本來無一物、何處有塵埃。

Once, when the Thirty-third Ancestor, Chan Master Dajian, was working away at the dharma seat of Mount Huangmei, he said in a gāthā written on a wall and presented to the Ancestral Master,<sup>25</sup>

*Bodhi originally has no tree,  
The bright mirror, no stand.  
From the beginning, not one thing;  
Where is there any dust?*<sup>26</sup>

23 “*the eye of the way is obstructed by the eye*” (*dōgen hi gen ge* 道眼被眼礙): After the words of Fayan Wenyi 法眼文益 (885-958), quoted in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:186, case 111); see Supplementary Notes, s.v. “Obstructed by the eye.”

24 **buddha faces and ancestor faces** (*butsumen somen* 佛面・祖面): Dōgen is here beginning to play with the numerical classifier *men* 面, used to count flat objects like mirrors, which has the primary senses, “face,” “surface.” He will continue to exploit this term in his subsequent commentary. See Supplementary Notes, s.v. “Buddha faces, ancestor faces.”

25 **the Thirty-third Ancestor, Chan Master Dajian** (*dai sanjūsan so Daikan zenji* 第三十三祖大鑑禪師): I.e., the Sixth Ancestor, Huineng 慧能.

**Huangmei Shan** (*Ōbaisan* 黄梅山): The mountain in present-day Hunan that was the site of the communities of the Fourth and Fifth Ancestors. According to his legend, as a layman, Huineng was put to work at the Fifth Ancestor’s monastery.

**the Ancestral Master** (*soshi* 祖師): I.e., the Fifth Ancestor, Hongren 弘忍 (602-675). According to the famous legend, Hongren held a contest to determine his successor. The head monk Shenxiu 神秀 (d. 706) wrote a poem on a monastery wall to which Huineng’s poem was a response.

26 **Bodhi originally has no tree** (*bodai hon mu ju* 菩提本無樹): Huineng’s famous

[19:13]

しかあれば、この道取を學取すべし。大鑑高祖、よの人、これを古佛といふ。圓悟禪師いはく、稽首曹溪眞古佛。しかあればしるべし、大鑑高祖の明鏡をしめす、本來無一物、何處有塵埃、なり。明鏡非臺、これ命脈あり、功夫すべし。明明はみな明鏡なり、かるがゆえに、明頭來明頭打といふ。いづれのところ、にあらざれば、いづれのところ、なし。いはんや、かがみにあらざる一塵の、盡十方界にのこれらんや。かがみにあらざる一塵、かがみにのこらんや。しるべし、盡界は塵刹にあらざるなり、ゆえに古鏡面なり。

Thus, we should study these words. People in the world called the Eminent Ancestor Dajian an “old buddha.” The Chan Master Yuanwu said, “*I make prostrations to Caoxi, a true old buddha.*”<sup>27</sup> Thus, we should realize that the Eminent Ancestor Dajian shows the bright mirror: it is, “*From the beginning, not one thing; where is there any dust?*” “*The bright mirror, no stand*”: this has the vital artery. We should work away at it. All that is “perfectly clear” is the bright mirror.<sup>28</sup> Hence, it is said, “*when the bright comes, the bright does it.*”<sup>29</sup> Since it is not anywhere, there is no “where.”<sup>30</sup> How much less does there remain throughout all the worlds in the ten directions one mote of “dust” that is not the mirror; how much less does there remain on the mirror one mote of “dust” that is not the mirror. We should realize that all the worlds are not *kṣetra* like dust motes.<sup>31</sup> Hence, they are the face of the old mirror.

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verse appears in several slightly variant versions. Dōgen’s version here follows that recorded at *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:645a6-7. The verse to which Huineng is responding also has several slight variants; see Supplementary Notes, s.v. “Bright mirror.”

27 **The Chan Master Yuanwu** (*Engo zenji* 圓悟禪師): I.e., Yuanwu Keqin 圓悟克勤 (1063-1135). His words can be found at *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (T.1997.47:807b8). “Caoxi” 曹溪 is the place, in present-day Guangdong, where Huineng is said to have resided.

28 **“perfectly clear”** (*meimei* 明明): The translation loses the repetition of *mei* 明, the term being otherwise translated here as “bright.” Possibly an allusion to the words of Layman Pang (*Hō koji* 龐居士; 740?-808), cited elsewhere in Dōgen’s writing; see Supplementary Notes, s.v. “Perfectly clear, the tips of the hundred grasses.”

29 **“when the bright comes, the bright does it”** (*meitō rai meitō ta* 明頭來明頭打): A tentative rendering of a vexed saying attributed to the Chan monk Puhua 普化 (dates unknown), quoted in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:136-138, case 22); see Supplementary Notes.

30 **there is no “where”** (*izure no tokoro, nashi* いづれのところ、なし): From the final line of Huineng’s verse: “Where is there any dust?”

31 **all the worlds are not *kṣetra* like dust motes** (*jinkai wa jinsetsu ni arazaru* 盡界は塵刹にあらざる): The translation tries to retain Dōgen’s punning on the term *jinsetsu* 塵刹, which refers to “lands as numerous as motes of dust.” See Supplementary Notes, s.v. “Dust.”

\* \* \* \* \*

[19:14] {1:225}

南嶽大慧禪師の會に、ある僧とふ、如鏡鑄像、光歸何處。師云、大德、未出家時相貌、向甚麼處去。僧曰、成後爲甚麼不鑑照。師云、雖不鑑照、瞞他一點也不得。

In the community of Chan Master Dahui of Nanyue, a monk asked,  
*“If a mirror were cast as an image, where would its light return?”*<sup>32</sup>

*The Master said, “Most Virtuous One, your appearance before you left home — where has it gone?”*

*The monk said, “After it’s finished, why doesn’t it reflect.”*

*The Master said, “Even though it doesn’t reflect, it can’t deceive anyone even one jot.”*<sup>33</sup>

[19:15]

いまこの萬像は、なにものともあきらめざるに、たづぬれば鏡を鑄成せる證明、すなはち師の道にあり。鏡は金にもあらず、玉にもあらず、明にあらず、像にあらずといへども、たちまち鑄像なる、まことに鏡の究辨なり。

While it is not clear what the ten thousand images are, when we seek them, the proof that they are cast from a mirror is in the words of the Master.<sup>34</sup> The mirror is not metal; it is not jewel; it is not bright; it is not an image. Yet that it is immediately a cast image is truly the ultimate discernment of the mirror.

[19:16]

光歸何處は、如鏡鑄像の如鏡鑄像なる道取なり。たとへば、像歸像處なり、鑄能鑄鏡なり。

*“Where would its light return?”* is a saying in which *“a mirror cast as an image”* is *“a mirror cast as an image.”* For example, *the image returns where the image is; the casting casts a mirror.*<sup>35</sup>

32 **Chan Master Dahui of Nanyue** (*Nangaku Daie zenji* 南嶽大慧禪師): I.e., Nanyue Huairang 南嶽懷讓 (677-744), disciple of the Sixth Ancestor, Huineng 慧能. This story appears in many Zen collections; see, e.g., *Zongmen tongyao ji* 宗門統要集 (ZTS.1:46c10-d2); *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:188-190, case 116).

*“If a mirror were cast as an image”* (*nyo kyō chū zō* 如鏡鑄像): I.e., if a bronze mirror were recast as an icon.

33 *“Even though it doesn’t reflect, it can’t deceive anyone even one jot”* (*man ta itten ya futoku* 瞞他一點也不得): Usually interpreted to mean that the recast image is not a reflection that one might mistake for the real thing.

34 **the ten thousand images** (*banzō* 萬像): A common term usually denoting “the myriad things” that appear in the world. Dōgen seems here to be shifting the sense of “image” from the icon to phenomena.

35 **the image returns where the image is** (*zō ki zō sho* 像歸像處); **the casting casts a**

[19:17]

大徳未出家時相貌、向甚麼處去、といふは、鏡をささげて照面するなり。  
このとき、いづれの面面相かすなはち自己面ならん。

His saying, “*Most Virtuous One, your appearance before you left home — where has it gone?*” holds up the mirror and reflects the face. At this time, which of the faces is his own face?<sup>36</sup>

[19:18]

師いはく、雖不鑑照、瞞他一點也不得、といふは、鑑照不得なり、瞞他不得なり。海枯不到露底を參學すべし、莫打破、莫動著なり。しかありといへども、さらに參學すべし、拈像鑄鏡の道理あり。當恁麼時は、百千萬の鑑照にて、瞞瞞點點なり。

“The Master said, ‘*Even though it doesn’t reflect, it can’t deceive anyone even one jot.*’” This says, “*the mirror can’t reflect*”; it says, “*it can’t deceive anyone.*”<sup>37</sup> We should learn that “*though the ocean dries up, it does not reveal the bottom.*”<sup>38</sup> It is, “*Don’t spoil it; don’t move!*”<sup>39</sup> Nevertheless, we should study it further. There is a principle of taking up an image to cast a mirror. This very time is deception after deception, jot after jot, in a hundred, thousand, myriad reflections.

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**mirror** (*shu nō shu kyō* 鑄能鑄鏡): Usually interpreted to mean that the image is just the image, the casting is just the casting.

**36 which of the faces is his own face?** (*izure no menmen ka sunawachi jiko men naran* いづれの面面相かすなはち自己面ならん): The referent of “own” (*jiko* 自己) here is unclear; the question could as well be put, “which of the faces is our own face?” or “which of the faces is the face of the self?”

**37 “the mirror can’t reflect”** (*kanshō futoku* 鑑照不得); “**it can’t deceive anyone**” (*man ta futoku* 瞞他不得): Presumably this means that there is a perspective from which the mirror is not merely a reflector that might “deceive” someone by its images.

**38 “though the ocean dries up, it does not reveal the bottom”** (*kai ko futō ro-tei* 海枯不到露底): Variation on a saying, drawn from a verse by the poet Du Xunhe 杜荀鶴 (846-907), that occurs often in Zen literature (see, e.g., *Zongjing lu* 宗鏡錄, T.2016.48:564b12):

海枯終見底、人死不知心。

When the ocean dries up, we finally see the bottom;

When a person dies, we do not know his mind.

**39 “Don’t spoil it; don’t move!”** (*maku taha, maku dōjaku* 莫打破、莫動著): Colloquial expressions sometimes used in Zen texts to warn students away from erroneous words or deeds.



## [19:19] {1:226}

雪峰眞覺大師、あるとき衆にしめすにいはく、要會此事、我這裏如一面古鏡相似。胡來胡現、漢來漢現。時玄沙出問、忽遇明鏡來時如何。師云、胡漢俱隱。玄沙曰、某甲即不然。峰云、爾作麼生。玄沙曰、請和尚問。峰云、忽遇明鏡來時如何。玄沙曰、百雜碎。

Great Master Zhenjue of Xuefeng once addressed the assembly, saying, “If you wish to understand this matter, I’m here like one old mirror: a foreigner comes, a foreigner appears; a Han comes, a Han appears.”<sup>40</sup>

At that time, Xuansha came forth and asked, “How about when all of a sudden a bright mirror comes?”<sup>41</sup>

The Master said, “Foreigner and Han would both disappear.”

Xuansha replied, “I’m not like this.”

Feng said, “How about you?”

Xuansha replied, “Ask me, Reverend.”

Feng said, “How about when all of a sudden a bright mirror comes?”

Xuansha replied, “A hundred fragments.”

## [19:20]

しばらく雪峰道の、此事、といふは、是什麼事と參學すべし。しばらく雪峰の古鏡をならひみるべし。如一面古鏡、の道は、一面とは、邊際ながく斷じて、内外さらにあらざるなり、一珠走盤の自己なり。いま胡來胡現は、壺隻の赤鬚なり。漢來漢現は、この漢は、混沌よりこのかた、盤古よりのち、三才・五才の現成せるといひきたれるに、いま雪峰の道には、古鏡の功德の、漢現せり。いまの漢は漢にあらざるがゆえに、すなはち漢現なり。いま雪峰道の胡漢俱隱、さらにいふべし、鏡也自隱なるべし。玄沙道の百雜碎は、道也須是怎麼道なりとも、比來責爾還吾碎片來、如何還我明鏡來なり。

We should study for awhile Xuefeng’s saying, “this matter,” as “*what matter is this?*”<sup>42</sup> We should try learning for awhile about Xuefeng’s old mirror. In the words, “*like one old mirror*,” the [numerical classifier] “one face” means limits long severed, without any inside and outside;

40 **Great Master Zhenjue of Xuefeng** (*Seppō Shinkaku daishi* 雪峰眞覺大師): Posthumous title of Xuefeng Yicun 雪峰義存. A version of this exchange can be found at *Liandeng huiyao* 聯燈會要, ZZ.136:784a7-10.

“one old mirror” (*ichimen kokyō* 一面古鏡): See Supplementary Notes, s.v. “Old mirror.” The translation loses the numerical counter, *ichimen* (literally “one face”), with which Dōgen will play in his comment.

41 **Xuansha** (*Gensha* 玄沙): i.e., Xuefeng’s disciple Xuansha Shibei 玄沙師備 (835-908).

42 “*what matter is this?*” (*ze jūmo* [or *shimo*] *ji* 是什麼事): The sentence could be understood simply as, “We should study ‘what this matter is’ that Xuefeng calls ‘this matter’”; but it also lends itself to a reading, “We should study ‘this matter’ as ‘what matter’” (i.e., an ineffable ultimate matter).

it means the self of a pearl rolling on a tray.<sup>43</sup> This “a foreigner comes, a foreigner appears” is one red beard.<sup>44</sup> On [the saying,] “a Han comes, a Han appears,” it has been said of this Han that, since the chaos, following Pangu, the three powers or five powers appeared [as Han]; but now, in Xuefeng’s saying, the virtues of the old mirror have “appeared as Han.”<sup>45</sup> Because this Han is not a Han, “a Han appears.” Where Xuefeng says, “Foreigner and Han would both disappear,” we should say further, “the mirror will itself disappear.” On Xuefeng’s saying, “A hundred fragments,” while what he says should be said like this, I’ve been asking you to return the fragments; why have you returned the bright mirror?<sup>46</sup>

\* \* \* \* \*

[19:21] {1:227}

黄帝のとき、十二面の鏡あり。家訓にいはく、天授なり。また廣成子の崆峒山にして與授せりけるともいふ。その十二面のもちいる儀は、十二時に時時に一面をもちいる、又十二月に毎月毎面にもちいる、十二年に年年面にもちいる。いはく、鏡は廣成子の經典なり。黄帝に傳授するに、十二時等は鏡なり。これより照古照今するなり。十二時、もし鏡にあらずよりは、いかでか照古あらん。十二時、もし鏡にあらずは、いかでか照今あ

43 “one face” (*ichi men* 一面): Dōgen is here playing with the numerical counter for mirror in Xuefeng’s “like one old mirror.”

a pearl rolling on a tray (*isshu sōban* 一珠走盤): An idiom expressing unhampered movement.

44 one red beard (*isseki no shakushu* 老隻の赤鬚): The term “red beard” is regularly used for a foreigner from the west. The significance of the numerical classifier *seki* 隻 here is ambiguous; it is used to count some types of animals, as well as to indicate one of a pair. In any case, the implication seems to be that there is one foreigner who both “comes” and “appears.”

45 the chaos (*konton* 混沌); Pangu (*Banko* 盤古): References to the formation of the world according to Chinese cosmological accounts. The mythical figure Pangu is said to have been born from the primordial chaos and, in dying, created the heaven and earth.

three powers or five powers (*sansai gosai* 三才・五才): Chinese cosmological categories: the former refers to the triad, heaven, earth, and human; the latter, to the five phases (*wu xing* 五行): wood, fire, earth, metal, and water.

the virtues of the old mirror have “appeared as Han” (*kokyō no kudoku no, kangen seri* 古鏡の功德の、漢現せり): Or, perhaps, “‘a Han appears’ as the virtues of the old mirror.” The original has the awkward play, “The virtues of the old mirror have ‘Han-appeared.’”

46 what he says should be said like this (*dō ya shu ze inmo dō* 道也須是恁麼道): I.e., Xuefeng has said it right. Here and in the following sentence, Dōgen shifts to Chinese, replicating a classical style of Chan comment.

return the fragments (*gen go saihen rai* 還吾碎片來); returned the bright mirror (*gen ga myōkyō rai* 還我明鏡來): The Chinese imperative construction here, *huan wu . . . lai* 還吾 . . . 來, and the closely similar *huan wo . . . lai* 還我 . . . 來 (“give me back . . .”), is a fairly common challenge in Chan texts, appearing several times in the *Shōbōgenzō*.

らん。いはゆる十二時は、十二面なり、十二面は、十二鏡なり、古今は十二時の所使なり、この道理を指示するなり。これ俗の道取なりといへども、漢現の十二時中なり。

At the time of the Yellow Emperor, there were twelve mirrors.<sup>47</sup> It is said in house instructions that they are the bestowal of heaven; again, it is also said that Guang Chengzi bestowed them at Mount Kongtong.<sup>48</sup> The rites for using these twelve mirrors were to use one for each of the twelve times, or to use one every month of the twelve months, or to use mirror after mirror in year after year over the twelve years.<sup>49</sup> This is to say that the mirrors were the scripture of Guang Chengzi. When he bestowed them on the Yellow Emperor, the twelve times and the rest were mirrors; thereafter, they reflected the past and reflected the present.<sup>50</sup> If the twelve times were not a mirror, how could they reflect the past? If the twelve times were not a mirror, how could they reflect the present? This means the twelve times are twelve faces; the twelve faces are twelve mirrors.<sup>51</sup> Past and present are what the twelve times use; it is pointing out the reason for this.<sup>52</sup> Though this is a secular saying, the “Han appearing” is within the twelve times.

47 **Yellow Emperor** (*Kōtei* 黄帝): Legendary early Chinese ruler and cultural hero, traditionally dated in the third millennium BCE. Twelve great mirrors are mentioned in the *Shiwu jiyuan* 事物紀原, (KR.3k0014.008.18b), where it is said that the emperor cast the mirrors and used one of them each month. Beginning here, Dōgen embarks on an excursus, to discuss mirrors in China and Japan; he will return to his commentary on the conversation between Xuefeng and Xuansha in section 26, below.

48 **house instructions** (*kakun* 家訓): i.e., records of traditions and admonitions passed down within a family, though the referent here is unknown.

**Guang Chengzi** (*Kō Seishi* 廣成子); **Mount Kongtong** (*Kōtōzan* 崆峒山): Reference to a legend that the Yellow Emperor visited the sage Guang Chengzi on Kongtong. The story is found in *Zhuangzi* 莊子 11 (*Zaiyou* 在宥, KR.5c0126.011.8a), but no mention is made there of the twelve mirrors.

49 **the twelve times** (*jūni ji* 十二時); **the twelve years** (*jūni nen* 十二年): The twelve times are the periods, of two hours each, into which the day was divided in traditional China; the twelve years represent one cycle through the traditional Chinese astrological signs.

50 **the twelve times and the rest** (*jūni ji tō* 十二時等): Presumably, “the twelve times, the twelve months, and the twelve years. Dōgen is here beginning his comment on the tradition of the twelve mirrors as themselves times.

**thereafter, they reflected the past and reflected the present** (*kore yori shō ko shō kon suru nari* これより照古照今するなり): Perhaps, in the sense that history (*kokon* 古今; “past and present”) was illumined through the marking off of the divisions of time.

51 **the twelve times are twelve faces; the twelve faces are twelve mirrors** (*jūni ji wa, jūni men nari, jūni men wa, jūni kyō nari* 十二時は、十二面なり、十二面は、十二鏡なり): The translation attempts to preserve something of Dōgen’s play here again with the numerical classifier for mirrors, *men* 面 (“face,” or “surface”).

52 **it is pointing out the reason for this** (*kono dōri o shiji suru nari* この道理を指示するなり): The subject here is unexpressed; most likely, “this story of the twelve mirrors of the Yellow Emperor.”

[19:22]

軒轅黃帝膝行進崆峒、問道乎廣成子。于時廣成子曰、鏡是陰陽本、治身長久。自有三鏡云天、云地、云人。此鏡、無視無聽。抱神以靜、形將自正。必靜必清、無勞汝形、無搖汝精、乃可以長生。

*The Yellow Emperor Xuan Yuan approached Kongtong on his knees and questioned Guang Chengzi.<sup>53</sup>*

*At that time, Guang Chengzi said, “The mirror is the root of yin and yang. Governing the body and prolonging the span come from three mirrors: heaven, earth, and human. These mirrors are without seeing and without hearing. They embrace the spirit and make it calm; the body will naturally be correct. Always calm, always pure, your body is without troubles, your spirit without agitation. And thus, you will extend your life.”*

[19:23] {1:228}

むかしはこの三鏡をもちて、天下を治し、大道を治す。この大道にあきらかなるを、天地の主とするなり。俗のいはく、太宗は人をかがみとせり、安危理亂、これによりて照悉する、といふ。三鏡のひとつをもちいるなり。人を鏡とするとききては、博覽ならん人に古今を問取せば、聖賢の用舍をしりぬべし、たとへば魏徴をえしがごとく、房玄齡をえしがごとく、とおもふ。これをかくのごとく會取するは、太宗の、人を鏡とする、と道取する道理にはあらざるなり。人を鏡とす、といふは、鏡を鏡とするなり、自己を鏡とするなり、五行を鏡とするなり、五常を鏡とするなり。人物の去來をみるに、來無迹、去無方を人鏡の道理といふ。賢・不肖の萬般なる、天象に相似なり。まことに經緯なるべし。人面鏡面・日面月面なり。五嶽の精、および四瀆の精、よをへて四海をすまず、これ鏡の慣習なり。人物をあきらめて經緯をはかるを、太宗の道といふなり。博覽人をいふにあらざるなり。

In ancient times, they used these three mirrors to govern the realm and govern the great way. The one who is clear about the great way is considered the lord of heaven and earth. The secular [sources] say that Taizong made the human his mirror; from this, he fully reflected security and danger, order and disorder.<sup>54</sup> He used one of the three mirrors. One

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53 **The Yellow Emperor Xuan Yuan** (*Ken'en kōtei* 軒轅黃帝): Dōgen seems here to be quoting from a Chinese text, but his source is unclear. Most commentators cite the *Zhuangzi* 莊子 story noted above, Note 48. This text does begin with the Yellow Emperor approaching Kongtong on his knees, as well as the passage beginning, “Without seeing and without hearing”; however, the conversation here is not about the three mirrors but about the supreme way (*zhidao* 至道).

54 **Taizong** (*Taisō* 太宗): Second Tang emperor, reigned 627-650. His use of people as one of his three mirrors occurs in the account of his rule, the *Zhenguan zhengyao* 貞觀政要 (Renxian 任賢, KR.2e0006.002.8b):

夫以銅為鏡、可以正衣冠。以古為鏡、可以知興替。以人為鏡、可以明得失。

With bronze as the mirror, one can adjust one's attire; with the past as the mirror,

thinks, upon hearing that he made the human his mirror, that because he questioned people of broad learning about past and present, he knew how to employ the sage and the worthy — as, for example, he got Wei Zheng and got Fang Xuanling.<sup>55</sup> To understand it in this way is not the meaning of the saying that Taizong made the human his mirror. To make the human a mirror is to make a mirror a mirror; it is to make oneself a mirror; it is to make the five phases a mirror; it is to make the five constants a mirror.<sup>56</sup> In watching the going and coming of beings, that they come without traces and go without direction is called the meaning of the human mirror. The wise and the otherwise are of ten thousand types, resembling heavenly bodies, truly like the warp and woof.<sup>57</sup> It is the human face, the mirror face, the sun face, the moon face.<sup>58</sup> The essence of the five peaks and the essence of the four channels, passing through the world, purify the four seas.<sup>59</sup> This is the familiar practice of this mirror.

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one can know prosperity and decline; with a person as the mirror, one can clarify gain and loss.

**55 Wei Zheng** (*Gi Chō* 魏徵): 580-643. Famous Chinese statesman; served as Grand Councilor (*zaixiang* 宰相) and trusted advisor under Taizong, who lamented after Wei Zheng's death that he had lost one of his mirrors. Wei was the lead author of the *Suishu* 隋書, the official history of the Sui dynasty.

**Fang Xuanling** (*Bō Genrei* 房玄齡): 579-648. Along with Du Ruhui 杜如晦 (585-630), often held up as an exemplary minister; served Li Shimin 李世民 during the campaign to establish the Tang dynasty and rose to Grand Councilor (*zaixiang* 宰相) after Li took the throne as Emperor Taizong 太宗. Fang was the lead author of the *Jinshu* 晉書, the official history of the Jin dynasty.

**56 five phases** (*gogyō* 五行); **five constants** (*gojō* 五常): The “five phases” (*gogyō* 五行) are equivalent to the five “powers” (*gosai* 五才; see above, Note 45). Which of the lists of “five constants” (*gojō* 五常; C. *wuchang*) Dōgen had in mind here is not obvious. It is usually thought to be the five virtues of traditional Chinese ethical thought: benevolence (*ren* 仁), righteousness (*yi* 義), propriety (*li* 禮), wisdom (*zhi* 智), and sincerity (*xin* 信); but he might as well have been thinking of the five social relationships (*gorin* 五倫; C. *wulun*): ruler and subject (*jun chen* 君臣), father and son (*fu zi* 父子), brother and brother (*xiong di* 兄弟), husband and wife (*fu qi* 夫妻), and friend and friend (*peng you* 朋友).

**57 the warp and woof** (*kei* 經緯): i.e., the very structure of the world.

**58 It is the human face, the mirror face, the sun face, the moon face** (*ninmen kyōmen nichimen gachimen* 人面鏡面・日面月面): Dōgen is again exploiting the term *men*. In addition to referring to the sun and moon, the terms “Sun Face” and “Moon Face” appear in Buddhist literature as the names of buddhas; see Supplementary Notes, s.v. “Sun face, moon face.” Presumably the subject here is still the “human mirror.”

**59 five peaks** (*gogaku* 五嶽): Sacred mountains located at the four cardinal directions and the center of China; the list varies with the source, the most common being Taishan 泰山 (east), Hengshan 衡山 (south), Huashan 華山 (west), Hengshan 恆山 (north), and Songshan 嵩山 (center).

**four channels** (*shitoku* 四瀆): Four great rivers of China: the Huang 黃, Chang 長 (i.e., Yangze), Huai 淮, and Ji 濟.

To measure the warp and woof by clarifying beings is called the way of Taizong; we are not talking about people of broad learning.<sup>60</sup>

[19:24]

日本國自神代有三鏡、璽之與劔、而共傳來至今。一枚在伊勢太神宮、一枚在紀伊國日前社、一枚在内裏内侍所。

*The Land of Japan, from the age of the gods, has had three mirrors.<sup>61</sup>  
They have been transmitted down to the present, together with the seal and the sword. One is at the Grand Shrine at Ise; one is at the Hinokuma Shrine in the Land of Kii; one is within the imperial court.*

[19:25] {1:229}

しかあればすなはち、國家みな鏡を傳持すること、あきらかなり。鏡をえたるは、國をえたるなり。人つたふらくは、この三枚の鏡は、神位とおなじく傳來せり、天神より傳來せりと相傳す。しかあれば、百練の銅も、陰陽の化成なり、今來今現、古來古現ならん。これ古今を照臨するは、古鏡なるべし。

Thus, it is clear that countries all transmit and keep mirrors. To get a mirror is to get a country. In what is reported by the people, it is handed down that these three mirrors have all been transmitted like the divine seat, transmitted from the gods.<sup>62</sup> Therefore, the bronze refined a hundred times is also fashioned by yin and yang.<sup>63</sup> This might be [put], “the present comes, the present appears; the past comes, the past appears.”<sup>64</sup> It would mean the reflection of past and present is the old mirror.

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**four seas** (*shikai* 四海): A term used for all the water surrounding China.

**60 we are not talking about people of broad learning** (*hakurannin o iu ni arazaru nari* 博覽人をいふにあらざるなり): I.e., we are not talking about Taizong’s using learned people as mirrors.

**61 The Land of Japan** (*Nihon koku* 日本國): Dōgen here again shifts to Chinese, as if quoting a text; the source, if any, is unidentified. The Japanese imperial regalia includes (along with a sword and jewel) the so-called *yata no kagami* 八咫鏡 (“eight-foot mirror”), said today to be housed at the Grand Shrine at Ise; but whether it corresponds to any of the three mirrors Dōgen mentions is uncertain.

**62 the divine seat** (*shin’i* 神位): Usually the altar, tablet, or image in which a divine being is thought to reside; here, likely applied to the imperial throne.

**63 bronze refined a hundred times** (*hyakuren no dō* 百練の銅): I.e., even though the mirror is the result of the human activity of refining the bronze, it is ultimately the product of the cosmic forces of yin and yang.

**64 This might be [put]** (*naran* ならん): An attempt to suggest Dōgen’s use here of the dubative form of the copula *nari*; the subject is unexpressed. Perhaps the implication is something like, “the above might be expressed by the statement . . .” The translation is based on the assumption that, in these last two sentences, Dōgen is summarizing his excursus into mirror legends and bringing the reader back to his interpretation of the conversation between Xuefeng and Xuansha on the “old mirror.”

\* \* \* \* \*

## [19:26]

雪峰の宗旨は、新羅來新羅現、日本來日本現ともいふべし、天來天現、人來人現ともいふべし。現來をかくのごとくの參學すといふとも、この現、いまわれら本末をしれるにあらず、ただ現を相見するのみなり。かならずしも來現を、それ知なり、それ會なり、と學すべきにあらざるなり。いまいふ宗旨は、胡來は胡現なり、といふか。胡來は一條の胡來にて、胡現は一條の胡現なるべし、現のための來にあらず。古鏡たとひ古鏡なりとも、この參學あるべきなり。

Xuefeng's essential point can also be put, “a [person of] Silla comes, a [person of] Silla appears; a [person of] Japan comes, a [person of] Japan appears.”<sup>65</sup> It can also be put, “a deva comes, a deva appears; a human comes, a human appears.” While we study “appearing” and “coming” in this way, we do not know the root and branches of this “appearing.”<sup>66</sup> We just see the “appearing.” We should not learn that “coming and appearing” is what we know or what we understand. Is the point of what is said here that the “foreigner coming” is the “foreigner appearing”? The foreigner coming is the single instance of a foreigner coming; the foreigner appearing must be the single instance of a foreigner appearing: it is not coming in order to appear.<sup>67</sup> The old mirror is the old mirror, but there should be this sort of study.

## [19:27]

玄沙いでてとふ、たちまちに明鏡來にあはんに、いかん。この道取、たづねあきらむべし。いまいふ明の道得は、幾許なるべきぞ。いはくの道は、その來はかならずしも胡・漢にはあらざるを、これは明鏡なり、さらに胡・漢と現成すべからず、と道取するなり。明鏡來はたとひ明鏡來なりとも、二枚なるべからざるなり。たとひ二枚にあらずといふとも、古鏡はこれ古鏡なり、明鏡はこれ明鏡なり。古鏡あり明鏡ある證驗、すなはち雪峰と玄沙と道取せり。これを佛道の性相とすべし。これ、玄沙の明鏡來の道話の、七通八達なるとしるべし、八面玲瓏なること、しるべし。逢人には即出なるべし、出即には接渠なるべし。しかあれば、明鏡の明と、古鏡の古と、同なりとやせん、異なりとやせん。明鏡に、古の道理ありやなしや、古鏡に、明の道理ありやなしや。古鏡といふ言によりて、明なるべし、と學することなかれ。宗旨は、吾亦如是あり、汝亦如是あり。西天諸祖亦如是の道理、はやく練磨すべし。祖師の道得に、古鏡は磨あり、と道取す。明鏡もしかあるべきか、いかん。まさにひろく諸佛諸祖の道にわたる參學あるべし。

65 “a [person of] Silla comes” (*Shinra rai* 新羅來); “a [person of] Japan comes” (*Nihon rai* 日本來): i.e., a native of the ancient kingdom of Silla on the Korean peninsula and a native of Japan.

66 **root and branches** (*honmatsu* 本末): A common expression for “the nature and characteristics” or “source and outcome” of something.

67 **it is not coming in order to appear** (*gen no tame no rai ni arazu* 現のための來にあらず): i.e., the “coming” is just coming; the “appearing” just appearing.

Xuansha came forth and asked, “How about when all of a sudden a bright mirror comes?”

We should pursue and clarify this saying. What is the extent of the word “bright” mentioned here? These words are saying that the “bright mirror” is the fact that the “coming” is not necessarily [that of] the foreigner or the Han, and that it should not appear as the foreigner or the Han. A bright mirror coming may be a bright mirror coming, but they are not two things.<sup>68</sup> They may not be two, but the old mirror is the old mirror, the bright mirror is the bright mirror. The proof that there is an old mirror and there is a bright mirror is in what Xuefeng and Xuansha said. We should take this as the nature and marks of the words of the buddha. We should understand that Xuansha’s remark on the bright mirror coming is seven passes and eight arrivals; we should understand that it is eight sides crystal clear.<sup>69</sup> It should be, in “meeting a person,” “I immediately come forth”; it should be, in “coming forth immediately,” I engage [the person].<sup>70</sup> This being the case, should we take the “bright” of the “bright mirror” and the “old” of the “old mirror” as the same or as different? Is there a principle of “old” in the “bright mirror” or not? Is there a principle of “bright” in the “old mirror” or not? Do not learn from the words “old mirror” that it must be “bright.” The essential point lies in “I’m also like this,” in “you’re also like this.” We should quickly polish the principle that “the ancestors of Sindh in the West are also like this.”<sup>71</sup> In the words of the Ancestral Master, it says that there is polish-

68 **they are not two things** (*nimai naru bekarazaru nari* 二枚なるべからざるなり): While the antecedent of the pronoun here is unclear, the sentence that follows suggests it should be “the old mirror” and “the bright mirror.”

69 **seven passes and eight arrivals** (*shittsū hattatsu* 七通八達): A common expression in Dōgen’s writings and earlier Chan texts for “thorough understanding,” “complete mastery.”

**eight sides crystal clear** (*hachimen reirō* 八面玲瓏): A common term for perfect clarity; the image is of the sound of a crystal (*reirō*) throughout the eight points of the compass.

70 **“immediately come forth”** (*sokushutsu* 即出); **“coming forth immediately”** (*shutsusoku* 出即): The translation here struggles to preserve Dōgen’s play with the words of Sansheng 三聖 and Xinghua 興化, quoted in case 92 of the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:172) and alluded to elsewhere in the *Shōbōgenzō*:

三聖院慧然禪師《嗣臨濟》道、我逢人即出、出即不爲人。興化道、我逢人即不出、出即便爲人。

Chan Master Huiran of the Sansheng Cloister (succeeded Linji) said, “When I meet a person, I come forth; but, when I come forth, I don’t benefit the person.”

Xinghua said, “When I meet a person, I don’t come forth; but, when I do come forth, I benefit the person.

Dōgen treats the Chinese adverbial glyph *ji* 即 (“then,” “as soon as”; also “is namely”) as if it were part of two compound verbs, *jichu* 即出 and *chuji* 出即.

71 **“I’m also like this”** (*go yaku nyo ze* 吾亦如是); **“you’re also like this”** (*nyo yaku*



ing of the “old mirror.”<sup>72</sup> Is this true as well of the “bright mirror”? How about it? More broadly, there should be [such] study across the words of the buddhas and the ancestors.

[19:28] {1:230}

雪峰道の胡漢俱隱は、胡も漢も、明鏡時は俱隱なり、となり。この俱隱の道理、いかにいふぞ。胡・漢すでに來現すること、古鏡を相罣礙せざるに、なにとしてかいま俱隱なる。古鏡は、たとひ胡來胡現、漢來漢現なりとも、明鏡來は、おのづから明鏡來なるがゆえに、古鏡現の胡・漢は、俱隱なるなり。しかあれば、雪峰道にも古鏡一面あり、明鏡一面あるなり。正當明鏡來のとき、古鏡現の胡漢を罣礙すべからざる道理、あきらめ決定すべし。いま道取する古鏡の胡來胡現、漢來漢現は、古鏡上に來現すといはず、古鏡裏に來現すといはず、古鏡外に來現すといはず、古鏡と同參來現すといはず、この道を聴取すべし。胡漢來現の時節は、古鏡の、胡・漢を現來せしむるなり。胡漢俱隱ならん時節も、鏡は存取すべきと道得せるは、現にくらく、來におろそかなり。錯亂といふにおよばざるものなり。

Xuefeng's saying, “*Foreigner and Han would both disappear*,” means that, at the time of the “bright mirror,” the foreigner and the Han would both disappear.<sup>73</sup> How do we express the principle of this “both disappear”? Since the coming and appearing of the foreigner and Han do not obstruct the “old mirror,” why do they both disappear? The “old mirror” may be “a foreigner comes, a foreigner appears; a Han comes, a Han appears,” but because the “bright mirror comes” is itself “the bright mirror comes,” the foreigner and the Han that appear in the “old mirror” both disappear. Therefore, in Xuefeng's words, there is the one “old mirror,” there is the one “bright mirror.” We should clarify and be certain of the principle that, precisely at the time that the “bright mirror comes,” it does not obstruct the foreigner and Han that appear in the “old mirror.” This saying, “a foreigner comes, a foreigner appears; a Han comes, a Han appears,” of the “old mirror,” is not saying that they come and appear on the “old mirror,” not saying that they come and appear within the “old mirror,” not saying that they come and appear outside the “old

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*nyo ze* 汝亦如是); “the ancestors of Sindh in the West are also like this” (*Saiten shoso yaku nyo ze* 西天諸祖亦如是): Words of the Sixth Ancestor, Huineng, in response to his disciple Nanyue Huairang's 南嶽懷讓 claim that he is undefiled by Buddhist practice and verification; a conversation, recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case I01) and much cited by Dōgen; see Supplementary Notes, s.v. “You're also like this, I'm also like this.”

72 In the words of the Ancestral Master, it says that there is polishing of the “old mirror” (*soshi no dōtoku ni, kokyō wa ma ari, to dōshu su* 祖師の道得に、古鏡は磨あり、と道取す): No doubt a reference to the words of Chan Master Guotai Hungou 國泰弘瑠 in the story Dōgen will quote below, section 48.

73 at the time of the “bright mirror,” the foreigner and the Han would both disappear (*ko mo kan mo, meikyō ji wa guin nari* 胡も漢も、明鏡時は俱隱なり): Dōgen seems here simply to be explaining the Chinese passage in Japanese.

mirror”; it is not saying that they come and appear together with the “old mirror.” We should hear these words. On the occasion that the foreigner and the Han come and appear, the “old mirror” causes the foreigner and the Han to appear and come. On the occasion as well when foreigner and Han may both disappear, to say that the mirror remains is ignorant of appearing and oblivious to coming; to say it is confused is hardly the word for it.

[19:29] {1:231}

ときに玄沙いはく、某甲はすなはちしかあらず。雪峰いはく、なんぢ作麼生。玄沙いはく、請すらくは和尚とふべし。

At that time, Xuansha said, “I’m not like this.”<sup>74</sup>

Xuefeng said, “How about you?”

Xuansha replied, “Ask me, Reverend.”

[19:30]

いま玄沙のいふ請和尚問のことば、いたづらに蹉過すべからず。いはゆる和尚問の來なる、和尚問の請なる、父子の投機にあらずは、爲甚如此なり。すでに請和尚問ならん時節は、恁麼人さだめて問處を若會すべし。すでに問處の霹靂するには、無廻避處なり。

We should not idly pass over Xuansha’s words, “Ask me, Reverend.” The coming of the Reverend’s asking and the requesting of the Reverend’s asking, were they not father and child in perfect fit, would be, *why is it like this?*<sup>75</sup> At the moment of “Ask me, Reverend,” such a person surely understood what is asked.<sup>76</sup> Since what is asked thunders, there is no place to escape.

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74 **At that time, Xuansha said** (*toki ni Gensha iwaku* ときに玄沙いはく): Dōgen here provides Japanese translation of his Chinese text.

75 **father and child in perfect fit** (*fushi no tōki* 父子の投機): I.e., master and disciple in accord. The term *tōki* is a colloquial expression meaning “harmonious” or, as we might say, “to see eye to eye.”

**why is it like this?** (*i jin nyo shi* 爲甚如此): Dōgen here slips into Chinese. I.e., How could they talk like this if Xuefeng’s question and Xuangsha’s request were not an instance of a perfect fit.

76 **such a person surely understood what is asked** (*inmo nin sadamete monsho o nyakue su beshi* 恁麼人さだめて問處を若會すべし): “Such a person” (*inmo nin* 恁麼人) can be used in reference to an awakened person, as in the Chan saying, “if you want such a thing, you must be such a person”; here, likely indicating “a person in perfect fit with his teacher” — i.e., Xuansha. See Supplementary Notes, s.v. “Such a person.”

[19:31]

雪峰いはく、忽遇明鏡來時如何。この問處は、父子ともに參究する一條の古鏡なり。

Xuefeng said, “How about when all of a sudden a bright mirror comes?”

What is asked here is an instance of the old mirror in which father and child investigate together.

[19:32]

玄沙いはく、百雜碎。この道取は、百千萬に雜碎するとなり。いはゆる忽遇明鏡來時は、百雜碎なり。百雜碎を參得せんは、明鏡なるべし、明鏡を道得ならしむるに、百雜碎なるべきがゆえに。雜碎のかかれるところ、明鏡なり。さきに未雜碎なるときあり、のちにさらに不雜碎ならん時節を管見することなかれ。ただ百雜碎なり、百雜碎の對面は孤峻の一なり。しかあるに、いまいふ百雜碎は、古鏡を道取するか、明鏡を道取するか。更請一轉語なるべし。また古鏡を道取するにあらず、明鏡を道取するにあらず。古鏡・明鏡はたとひ問來得なりといへども、玄沙の道取を擬議するとき、沙磧牆壁のみ現前せる舌端となりて、百雜碎なりぬべきか。碎來の形段作麼生。萬古碧潭空界月。

Xuansha said, “A hundred fragments.”

This saying means to be fragmented into a hundred, thousand, myriad pieces. When “*all of a sudden a bright mirror comes*” is “a hundred fragments.” That which studies “a hundred fragments” is the bright mirror; for, when one is made to speak of the “bright mirror,” it is “a hundred fragments.” Where the fragments hang is the “bright mirror.”<sup>77</sup> Do not take the narrow view that there is previously a time that is not yet “fragments,” or there is subsequently again a time of not “fragments.” It is just “a hundred fragments.” Facing a hundred fragments is one that is solitary and steep.<sup>78</sup> So, is the “hundred fragments” mentioned here speaking of the “old mirror,” or is it speaking of the “bright mirror”? We should ask for a turning word.<sup>79</sup> Again, it is not speaking of the “old mirror”; it is not speaking of the “bright mirror.” We have been asking about the “old mirror” and the “bright mirror,” but when we consider

77 **Where the fragments hang is the “bright mirror”** (*zassui no kakareru tokoro, myōkyō nari* 雜碎のかかれるところ、明鏡なり): This passage could also be parsed differently: “That which studies ‘the fragments’ is the bright mirror. When one is made to speak of the bright mirror, it is ‘a hundred fragments’; for where the fragments hang is the ‘bright mirror.’”

78 **one that is solitary and steep** (*koshun no itsu* 孤峻の一): “One” (*itsu* 一) here is usually interpreted as referring to the unity of the mirror; “solitary and steep” suggests an unapproachable, insurmountable state.

79 **turning word** (*itten go* 一轉語): A phrase, often encountered in Zen dialogues, for a statement that expresses what is at stake in the conversation.

Xuansha's saying, was it only the sand, pebbles, fences, and walls appearing before us that become the tip of the tongue and are "a hundred fragments"?<sup>80</sup> What about their shape when they've been fragmented? "Blue depths ten thousand ages old, the moon in an empty realm."<sup>81</sup>

\* \* \* \* \*

[19:33] {1:232}

雪峰眞覺大師と三聖院慧然禪師と行次に、ひとむれの獼猴をみる。ちなみに雪峰いはく、この獼猴、おのおの一面の古鏡を背せり。

Once, when Great Master Shenjue of Xuefeng and Chan Master Huiran of Sansheng Cloister were traveling, they saw a group of monkeys.<sup>82</sup>

Xuefeng said, "Each of these monkeys is bearing an old mirror on its back."

[19:34]

この語、よくよく参學すべし、獼猴といふは、さる、なり、いかならんか雪峰のみる獼猴。かくのごとく問取して、さらに功夫すべし、經劫をかへりみることなかれ。おのおの一面の古鏡を背せり、とは、古鏡たとひ諸佛祖面なりとも、古鏡は向上にも古鏡なり。獼猴おのおの面面に背せり、といふは、面面に大面・小面あらず、一面古鏡なり。背す、といふは、たとへば、繪像の佛のうらをおしつくるを、背す、とはいふなり。獼猴の背を背するに、古鏡にて背するなり。使得什麼糊來。こころみにいはば、さるのうらは古鏡にて背すべし、古鏡のうらは獼猴にて背するか。古鏡のうらを古鏡にて背す、さるのうらをさるにて背す。各背一面、のことば、虚設なるべからず、道得是の道得なり。しかあれば、獼猴か、古鏡か。畢竟作麼生道。われらすでに獼猴か、獼猴にあらざるか、たれにか問取せん。自己の獼猴にある、自知にあらず、他知にあらず。自己の自己にある、摸索およばず。

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80 sand, pebbles, fences, and walls (*sha ryaku shō heki* 沙磧牆壁): I.e., the myriad things of the world around us. Compare Supplementary Notes, s.v. "Fences, walls, tiles, and pebbles."

become the tip of the tongue (*zettan to nari* 舌端となり): I.e., get put into words.

81 "Blue depths ten thousand ages old, the moon in an empty realm" (*banko hekitan kūkai getsu* 萬古碧潭空界月): Quoting the *Shi xuantan* 十玄談, by Tong'an Changcha 同安常察 (dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:455c7).

82 Great Master Shenjue of Xuefeng (*Seppō Shinkaku daishi* 雪峰眞覺大師): I.e., Xuefeng Yicun 雪峰義存; see above, Note 40.

Chan Master Huiran of Sansheng Cloister (*Sanshōin E'nen zenji* 三聖院慧然禪師): A Tang monk (dates unknown), who studied with Linji and other masters. Sansheng Cloister 三聖院 was in present-day Hebei. Slightly variant versions of this story appear in several Chan sources, none of which seems exactly to match Dōgen's account here. For the version recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏, see Supplementary Notes, s.v. "Old mirror."

We should study these words well. [The term] *mikō* means “monkey.”<sup>83</sup> How about these monkeys Xuefeng saw? We should ask like this and go on to work on it. Do not look around at the passing kalpas.<sup>84</sup> “Each is bearing on its back an old mirror” means that, while the old mirror is the face of the buddhas and ancestors, the old mirror is the old mirror beyond as well.<sup>85</sup> To say that each of the monkeys bears on its back its own mirror does not mean that among the mirrors there are large ones and small ones: they are one old mirror. To say they “bear on their backs” is, for example, to say of a painted buddha image that it “bears on its back” what is attached behind it. When the monkeys bear their backs, they bear them as the old mirror.<sup>86</sup> *What kind of paste have they used?*<sup>87</sup>

If we try to say this, the backs of the monkeys are the old mirrors that they bear on their backs. Are the backs of the old mirrors the monkeys that they bear on their backs? The backs of the old mirrors are born on the backs of the old mirrors; the backs of the monkeys are born on the backs of the monkeys. The words “each bears one” are not an empty contrivance; they are a saying that says it right.<sup>88</sup> Therefore, is it old mirrors? Is it monkeys? In the end, what can we say? Are we monkeys or not monkeys? Whom can we ask? That we are monkeys is not something we know, not something others know. That we are ourselves, our gropings do not reach.

[19:35]

三聖いはく、歴劫無名なり、なにのゆえにかあらはして古鏡とせん。これは、三聖の、古鏡を證明せる一面・一枚なり。歴劫といふは、一心・一念未萌以前なり、劫裏の不出頭なり。無名といふは、歴劫の日面月面、古鏡面なり、明鏡面なり。無名、眞箇に無名ならんには、歴劫いまだ歴劫にあらず。歴劫すでに歴劫にあらずば、三聖の道得、これ道得にあらざるべし。しかあれども、一念未萌以前といふは、今日なり、今日を蹉過せしめ

83 *mikō* means “monkey” (*mikō to iu wa, saru, nari* 獼猴といふは、さる、なり): Dōgen is here simply defining the Chinese word *mihou* 獼猴 for his Japanese audience.

84 **Do not look around at the passing kalpas** (*kyōkō o kaerimiru koto nakare* 經劫をかへりみるることなかれ): i.e., don’t waste time.

85 **the old mirror is the old mirror beyond as well** (*kokyō wa kōjō ni mo kokyō nari* 古鏡は向上にも古鏡なり): Dōgen is playing here with the physical features of “face” and “back.” The mirrors born on the backs of the monkeys are “beyond” the “faces” of the buddhas and ancestors.

86 **When the monkeys bear their backs** (*miko no hai o hai suru ni* 獼猴の背を背するに): Dōgen is here exploiting the term *hai* 背 in its two meanings of “back” and “to bear on the back.”

87 **What kind of paste have they used?** (*shi toku jūmo* [or *shimo*] *ko rai* 使得什麼糊來): Dōgen here shifts to Chinese, as if quoting a saying, though the source is unknown.

88 **not an empty contrivance** (*kosetsu* 虚設): i.e., not a statement empty of significance.

ず練磨すべきなり。まことに歴劫無名、この名、たかくきこゆ。なにをあらはしてか古鏡とする、龍頭蛇尾。

Sansheng said, “It has been *nameless across the kalpas*. Why do you express it as ‘an old mirror’?”

This is one face, one piece, with which Sansheng has demonstrated the old mirror. “Across the kalpas” means *before one mind or one thought has yet to sprout*; it means without putting oneself forward for a kalpa.<sup>89</sup> “Nameless” means the sun face, moon face, old mirror face across the kalpas; it means the bright mirror face. When “nameless” is truly “nameless,” “across the kalpas” is not yet “across the kalpas.” Since “across the kalpas” is not “across the kalpas,” Sansheng’s saying must not be a saying. Nevertheless, “before one thought has yet to sprout” means today. We should polish it so as not to let today pass us by. Truly, “nameless across the kalpas” is a name of high repute. What is it you express as “an old mirror”? The head of a dragon with the tail of a snake.<sup>90</sup>

[19:36] {1:233}

このとき、三聖にむかひて雲峰いふべし、古鏡古鏡、と。雪峰、恁麼いはず。さらに、瑕生也、といふは、きずいできぬる、となり。いかでか古鏡に瑕生也ならんとおぼゆれども、古鏡の瑕生也は、歴劫無名とらいふをきずとせるなるべし。古鏡の瑕生は、全古鏡なり。三聖いまだ古鏡の瑕生也の窟をいでさりけるゆえに、道來せる參究は、一任に古鏡瑕なり。しかあれば、古鏡にも瑕生なり、瑕生なるも古鏡なりと參學する、これ古鏡を參學するなり。

At this time, Xuefeng should address Sansheng and say, “The old mirror. The old mirror.” Xuefeng does not say it. He goes on to say, “a flaw’s developed,” meaning a scratch has appeared.<sup>91</sup> We may think, how could it be that “a flaw’s developed” on the old mirror? But [to say that] “a flaw’s developed” on the old mirror is taking the scratch as say-

89 **before one mind or one thought has yet to sprout** (*isshin ichinen mibō izen* 一心一念未萌以前): The expression “before X has yet to sprout” (*mibō izen* 未萌以前) is a common one in Zen for the state preceding the appearance of X. Perhaps best known in a phrase that Dōgen also uses, “before any portent has yet to sprout” (*chinchō mibō izen* 朕兆未萌已前).

**without putting oneself forward for a kalpa** (*kōri no fushuttō* 劫裏の不出頭): Literally, “putting forth the head,” *shutō* is a colloquial idiom for making an appearance or for making one’s way in the world.

90 **The head of a dragon with the tail of a snake** (*ryūtō dabi* 龍頭蛇尾): An idiom usually used pejoratively to indicate something that seems impressive at the outset but fails to deliver. Often used in Zen texts to describe a person who pretends to be awakened but is actually deluded. Here, seemingly, a criticism of Sansheng’s saying.

91 **meaning a scratch has appeared** (*kizu idekinuru, to nari* きずいできぬる、となり): Dōgen is simply explaining the Chinese phrase *xia sheng ye* 瑕生也 in the original text.

ing “nameless across the kalpas.” “A flaw’s developed” on the old mirror is the whole old mirror. Because Sansheng has not yet emerged from the cave of “a flaw’s developed” on the old mirror, the investigation he speaks of is entirely given over to a flaw on the old mirror.<sup>92</sup> Thus, we study that a flaw develops even on the old mirror, that a flaw develops is the old mirror. This is the study of the old mirror.

[19:37]

三聖いはく、有什麼死急、話頭也不識。いはくの宗旨は、なにとしてか死急なる。いはゆるの死急は、今日か、明日か、自己か、他門か、盡十方界か、大唐國裏か、審細に功夫參學すべきなり。話頭也不識は、話といふは、道來せる話あり、未道得の話あり、すでに道了也の話あり。いまは話頭なる道理現成するなり。たとへば、話頭も大地有情同時成道しきたれるか、さらに再全の錦にはあらざるなり。かるがゆえに不識なり。對朕者不識なり、對面不相識なり。話頭はなきにあらず、祇是不識なり。不識は、條條の赤心なり、さらにまた明明の不見なり。

Sansheng said, “What’s your predicament? I don’t even know what you’re talking about.”<sup>93</sup>

The meaning of what he says is, “What is your predicament?”<sup>94</sup> We should make concentrated effort on and study of this “predicament” in detail. Is it today? Is it tomorrow? Is it ourselves? Is it another?<sup>95</sup> Is it all the worlds in the ten directions? Is it in the Land of the Great Tang?

In regard to the “talking” of “I don’t even know what you’re talking about,” there is talking that is said; there is talking that has not been said; there is talking that was already said. Here, the meaning that is “what you’re talking about” appears. For example, has “what you’re talking about” “attained the way together with the whole earth and sentient

92 is entirely given over to a flaw on the old mirror (*ichinin ni kokyō ka nari* 一任に古鏡瑕なり): I.e., only talks about the flaw. The phrase might also indicate that Sansheng’s remark is itself a flaw on the old mirror.

93 “What’s your predicament? I don’t even know what you’re talking about” (*u jūma shikyū, watō ya fushiki* 有什麼死急、話頭也不識): The grammatical subject is unexpressed; so the phrase could be read, “You don’t even know what you’re talking about.” Dōgen here seems to be following the text at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:328b2); other versions (including Dōgen’s own *shinji Shōbōgenzō* 眞字正法眼藏) read:

一千五百人善知識話頭也不識。

Fifteen hundred wise friends wouldn’t even know what you’re talking about.

94 The meaning of what he says (*iwaku no shūshi* いはくの宗旨): Dōgen merely puts Sansheng’s question into Japanese.

95 Is it another? (*tamon* 他門): A term usually referring to another house, tradition, or teaching; here, probably just “someone else.” The only occurrence in the *Shōbōgenzō*.

beings”?<sup>96</sup> It is not refinished brocade.<sup>97</sup> Therefore, he “doesn’t know.” It is “*the one before us doesn’t know*”; it is “*face-to-face, they don’t know each other*.”<sup>98</sup> It is not that there is nothing he is “talking about”; it is *just that he “doesn’t know.”* “Not knowing” is “the bare mind in each instance”; furthermore, it is not seeing what is perfectly clear.<sup>99</sup>

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雪峰いはく、老僧罪過。いはゆるは、あしくいひにける、といふにも、かくいふこともあれども、しかはこころうまじ。老僧、といふことは、屋裏の主人翁なり。いはゆる餘事を參學せず、ひとへに老僧を參學するなり。千變萬化あれども、神頭鬼面あれども、參學は唯老僧一著なり。佛來祖來、一念萬年あれども、參學は、唯老僧一著なり。罪過は、住持事繁なり。おもへばそれ、雪峰は徳山の一角なり、三聖は臨濟の神足なり。兩位の尊宿、おなじく系譜いやしからず、青原の遠孫なり、南嶽の遠派なり。古鏡を住持しきたれる、それかくのごとし。晩進の龜鏡なるべし。

Xuefeng said, “*This old monk made a mistake.*”<sup>100</sup>

96 “**attained the way together with the whole earth and sentient beings**” (*daichi ujō dōji jōdō* 大地有情同時成道): A reference to the Buddha’s awakening under the bodhi tree. The expression, which appears in several of Dōgen’s texts, is from a line that he will quote in his “Shōbōgenzō hotsu bodai shin” 正法眼藏發菩提心 chapter (DZZ.2:164; also quoted in *Eihei kōroku* 永平廣錄 (DZZ.3:28, no. 37):

釋迦牟尼佛言、明星出現時、我與大地有情、同時成道。

Buddha Śākyamuni said, “When the dawn star appeared, I, together with the whole earth and sentient beings, simultaneously attained the way.”

Although the passage appears in Chan texts from this period (see, e.g. *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄, ZZ.136:36b17-18), it has not been located in any extant sūtra. The translation here follows the usual reading of *daichi ujō* 大地有情 as a compound subject; the phrase could also be read, “sentient beings of the whole earth.”

97 **refinished brocade** (*saizen no nishiki* 再全の錦): An idiom suggesting something akin to English “icing on the cake”: i.e., something that provides an additional value; from the tradition of the brocades of Szechuan, which are said to have become more lustrous with washing.

98 “**the one before us doesn’t know**” (*tai chin sha fushiki* 對朕者不識): “Us” (*chin* 朕) here refers to the Emperor Wu 武 of Liang. An allusion to the story of Bodhidharma’s encounter with him. When asked by the Emperor who he was, Bodhidharma replied, “I don’t know” (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219a27-28).

“**face-to-face, they don’t know each other**” (*taimen fusōshiki* 對面不相識): A fairly common idiom in Zen texts, perhaps best known from a saying of the early figure Yang Danian 楊大年 (dates unknown) (e.g., at *Chanlin sengbao juan* 禪林僧寶傳, ZZ.137:522b2-3).

99 “**bare mind in each instance**” (*jōjō no sekishin* 條條の赤心): A “bare (or ‘red’) mind” (*chixin* 赤心) is a common Chinese idiom for a sincere, or straightforward, mind (or heart). Compare Supplementary Notes, s.v. “Bare mind in pieces.”

100 “**This old monk made a mistake**” (*rōsō zaika* 老僧罪過): Again, seeming to reflect the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:328b3).



This is saying, “I said it wrong”; while such may be said, it may not be understood like this. Saying “this old monk” means the old man who is master within the house: that is, one who does not study other things and solely studies “this old monk.”<sup>101</sup> He may have a *thousand changes and a myriad transformations*, he may have spirit heads and demon faces; but his study is just the *one move of “this old monk.”*<sup>102</sup> *Buddhas may come and ancestors may come, for ten thousand years in one moment of thought*; but his study is just the one move of “this old monk.”<sup>103</sup> His “mistake” is “the abbot’s business is complicated.”<sup>104</sup> If we think about it, Xuefeng is a single horn of Deshan; Sansheng is the spirit foot of Linji.<sup>105</sup> The genealogy of these two venerables is not humble: they are distant descendants of Qingyuan, a distant branch of Nanyue.<sup>106</sup> They have maintained the old mirror like this. They should be a tortoise mirror for latecomers.<sup>107</sup>

101 **the old man who is master within the house** (*okuri no shujin ō* 屋裏の主人翁): Typically interpreted as the true person inside the body.

102 **a thousand changes and a myriad transformations** (*senpen banka* 千變萬化): A fixed phrase found throughout Chinese Buddhist texts and appearing elsewhere in the *Shōbōgenzō*.

**spirit heads and demon faces** (*jinzū kimen* 神頭鬼面): I.e., “weird things”; a fixed phrase used in self-deprecating reference to monks.

**one move** (*itchaku* 一著): From a move in a board game, often used in Zen texts for a “move” in a dialogue.

103 **ten thousand years in one moment of thought** (*ichinen bannen* 一念萬年): A common expression in Zen literature for eternity in each moment.

104 **“the abbot’s business is complicated”** (*jūji ji han* 住持事繁): Quoting Xuefeng’s “excuse” for his “mistake.” The final exchange between Sansheng and Xuefeng in this story exactly matches another of their well-known conversations (see, e.g., *Dahui yulu* 大慧語錄, T.1998A.47:823c3-5; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:152, case 52):

三聖問雪峰、透網金鱗以何爲食。峯云、待汝出網來向汝道。三聖云、一千五百人善知識話頭也不識。峯云、老僧住持事繁。

Sansheng asked Xuefeng, “The golden-scaled one that slips the net — what does it eat?”

Feng said, “Wait till you’re out of the net, and I’ll tell you.”

The Master [Sansheng] said, “Fifteen hundred wise friends wouldn’t even know what you’re talking about.”

Feng said, “This old monk’s abbot’s business is complicated.”

105 **a single horn of Deshan** (*Tokusan no ikkaku* 德山の一角); **the spirit foot of Linji** (*Rinzai no jinsoku* 臨濟の神足): Both “single horn” and “spirit foot” are used to indicate top disciples.

106 **distant descendants of Qingyuan** (*Seigen no onson* 青原の遠孫); **a distant branch of Nanyue** (*Nangaku no onpa* 南嶽の遠派): I.e., Xuefeng belongs to the lineage descended from Qingyuan Xingsi 青原行思 (d. 740); Sansheng, to the lineage of Nanyue Huairang 南嶽懷讓.

107 **a tortoise mirror for latecomers** (*banshin no kikyō* 晩進の龜鏡): Reference to the ancient Chinese practice of augury by the use of tortoise shells. A “latecomer” (*banshin* 晩進) here refers to latter-day students of the tradition.

\* \* \* \* \*

[19:39]

雪峰示衆云、世界闊一丈、古鏡闊一丈。世界闊一尺、古鏡闊一尺。時玄沙指火爐云、且道、火爐闊多少。雪峰云、似古鏡闊。玄沙云、老和尚、脚跟未點地在。

*Xuefeng addressed the assembly, saying, “If the breadth of the world is ten feet, the breadth of the old mirror is ten feet; if the breadth of the world is one foot, the breadth of the old mirror is one foot.”*<sup>108</sup>

*At that point, Xuansha pointed at the brazier and said, “Tell me, what’s the breadth of the brazier?”*<sup>109</sup>

*Xuefeng said, “It’s like the breadth of the old mirror.”*

*Xuansha said, “The old Reverend’s heels haven’t touched the earth.”*<sup>110</sup>

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一丈、これを世界といふ、世界は、これ一丈なり。一尺、これを世界とす、世界、これ一尺なり。而今の一丈をいふ、而今の一尺をいふ、さらにことなる尺丈にはあらざるなり。この因縁を參學するに、世界のひろさは、よのつねにおもはくは、無量無邊の三千世界、および無盡法界といふも、ただ小量の自己にして、しばらく隣里の彼方をさすがごとし。この世界を拈じて、一丈とするなり。このゆえに雪峰はいく、古鏡闊一丈、世界闊一丈。この一丈を學せんには、世界闊の一端を見取すべし。

He says ten feet is the world; the world is ten feet. He takes one foot as the world; the world is one foot. He is speaking of the present ten feet; he is speaking of the present one foot; there are no other ten feet or one foot. When we study this episode, we think that the breadth of the world is the incalculable, limitless three-thousandfold world, or the inexhaustible dharma realms; but this is like being the small self just pointing out what is outside the village.<sup>111</sup> Taking up this world, he takes it as ten feet. Hence, Xuefeng says, “*the breadth of the old mirror is ten feet; the*

108 **Xuefeng addressed the assembly** (*Seppō jishu* 雪峰示衆): An episode recorded in various texts; see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:819a18-b2; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:184, case 109.

**ten feet** (*ichijō* 一丈); **one foot** (*isshaku* 一尺): The Chinese unit *zhang* 丈 varied somewhat with time and place; the *chi* 尺 was one tenth of a *zhang*.

109 **brazier** (*karo* 火爐): Probably a charcoal hibachi or stove used for heating.

110 “**The old Reverend’s heels haven’t touched the earth**” (*rō oshō, kyakukon miten chi zai* 老和尚、脚跟未點地在): The term “heels,” rather like “nose,” is often used in Zen talk as a synecdoche for the person.

111 **three-thousandfold world** (*sanzen sekai* 三千世界): A standard Buddhist reference to the cosmos, also given as “worlds of three thousand, great thousand” (*sanzen daisen sekai* 三千大千世界; S. *tri-sāhasra mahā-sāhasra loka-dhātu*). One billion worlds. (Some versions of the text give *sanzen daisen sekai* 三千大千世界 here.)

*breadth of the world is one foot.*" In studying this "ten feet," we should see one edge of the breadth of the world.

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又古鏡の道を聞取するにも、一枚の薄氷の見をなす、しかにはあらず。一丈の闊は、世界の闊一丈に同參なりとも、形興かならずしも世界の無端に齊肩なりや、同參なりやと功夫すべし。古鏡さらに一顆珠のごとくにあらず。明昧を見解することなかれ、方圓を見取することなかれ。盡十方界、たとひ一顆明珠なりとも、古鏡にひとしかるべきにあらず。しかあれば、古鏡は胡・漢の來現にかかはれず、縦横の玲瓏に條條なり。多にあらず、大にあらず。闊はその量を擧するなり、廣をいはんとにはあらず。闊といふは、よのつねの二寸・三寸といひ、七箇・八箇とかぞふるがごとし。佛道の算數には、大悟・不悟と算數するに、二兩・三兩をあきらめ、佛佛祖祖と算數するに、五枚・十枚を見成す。一丈は古鏡闊なり、古鏡闊は一枚なり。

Again, on hearing the words "old mirror," we take the view that it is one sheet of thin ice. This is not the case. Its ten-foot breadth practices together with the ten-foot breadth of the world, but we should work on [the questions,] is its shape of equal stature to, does it practice together with, the limitlessness of the world? The old mirror is not like "one bright pearl."<sup>112</sup> Do not understand it as bright or dark; do not see it as square or round. Even if all the worlds in the ten directions are "one bright pearl," they are not equal to the old mirror. Hence, the old mirror, regardless of the coming and appearing of the foreigner and the Han, is each instance in the crystal clarity of vertical and horizontal. It is not many; it is not big. "Breadth" holds up its measure; it does not mean its width. To say "breadth" is like saying the ordinary two inches or three inches, or counting seven things or eight things.<sup>113</sup> In calculations on the way of the buddhas, when we calculate great awakening or not awakening, we clarify two taels or three taels; when we calculate by buddha after buddha and ancestor after ancestor, we present five sheets or ten sheets.<sup>114</sup> Ten feet is the breadth of the old mirror; the breadth of the old mirror is one sheet.

112 "one bright pearl" (*ikka myōju* 一顆明珠): Some versions of the text give *ikka ju* 一顆珠 here. From a conversation, featuring Xuansha, about the saying, "all the worlds in the ten directions are one bright pearl,"

Recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:132, case 15) and discussed in "Shōbōgenzō *ikka myōju*" 正法眼藏一顆明珠. See Supplementary Notes, s.v. "One bright pearl."

113 two inches or three inches (*nisun sansun* 二寸三寸): The Chinese unit *cun* 寸 is one tenth of a *chi* 尺; approximately an inch.

114 two taels or three taels (*niryō sanryō* 二兩三兩): The Chinese *liang* 兩 is a unit of weight, sometimes translated "ounce," that varied with time and place; also, a coin of that weight.

five sheets or ten sheets (*gomai jūmai* 五枚十枚): An awkward attempt to preserve

[19:42]

玄沙のいふ火爐闊多少。かくれざる道得なり、千古・萬古にこれを參學すべし。いま火爐をみる、たれ人となりてかこれをみる。火爐をみるに、七尺にあらず、八尺にあらず。これは動執の時節話にあらず、新條特地の現成なり。たとへば是什麼物恁麼來なり。闊多少の言きたりぬれば、向來の多少は、多少にあらざるべし。當處解脱の道理、うたがはざりぬべし。火爐の、諸相・諸量にあらざる宗旨は、玄沙の道をきくべし。現前の一團子、いたづらに落地せしむることなかれ、打破すべし、これ功夫なり。

Xuansha's saying, "*what's the breadth of the brazier?*" is a saying that is not hidden.<sup>115</sup> We should study it for a thousand ages, ten thousand ages. [On] seeing the brazier, who is it we become when we see it? When we see the brazier, it is not seven feet, it is not eight feet.<sup>116</sup> This is not talk about the moment of moving and grasping; it is the realization of a new instance and a special place.<sup>117</sup> It is, for example, "*what thing is it that comes like this?*"<sup>118</sup> When "*what's the breadth?*" has been said, what has been the size in the past will not be the size. We should no longer doubt the principle of liberation in this very place. The essential point that the brazier is not forms or measures, we should hear [in] Xuan-sheng's words. Do not idly let the dumpling right before you fall on the ground.<sup>119</sup> We should break it. This is our concentrated effort.

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Dōgen's play with numerical classifiers. Here, he uses the counter *mai* 枚, normally indicating flat things (like mirrors), for buddhas and ancestors.

115 **a saying that is not hidden** (*kakurezaru dōtoku* かくれざる道得): i.e., a statement the meaning of which is obvious.

116 **it is not seven feet, it is not eight feet** (*shichi shaku ni arazu, hachi shaku ni arazu* 七尺にあらず、八尺にあらず): Perhaps reflecting a conversation between Chan Masters Xuansha Shibeī 玄沙師備 (835-908) and Xuefeng Yicun 雪峰義存 (822-908) on which Dōgen comments in "Shōbōgenzō jūki" 正法眼藏授記; see Supplementary Notes, s.v. "Seven feet or eight feet."

117 **realization of a new instance and a special place** (*shinjō tokuchi no genjō* 新條特地の現成): Generally taken to mean that the brazier talked about here is not the familiar thing of our ordinary world of "moving and grasping."

118 "**what thing is it that comes like this?**" (*ze jūmo butsu inmo rai* 是什麼物恁麼來): The question put to Nanyue Huairang 南嶽懷讓 by the Sixth Ancestor in the conversation quoted above, Note 71.

119 **Do not idly let the dumpling right before you fall on the ground** (*genzen no ichi dansu, itazura ni rakuchi seshimuru koto nakare* 現前の一團子、いたづらに落地せしむることなかれ): Some take the term *ichi dansu* 一團子 here to refer to a "single lump," rather than a "dumpling." In either case, the reference would seem to be to the "brazier" in Xuangsheng's words.

## [19:43] {1:236}

雪峰いはく、如古鏡闊。この道取、しづかに照顧すべし。火爐闊一丈といふべきにあらざれば、かくのごとく道取するなり。一丈といはんは道得是にて、如古鏡闊は道不是なるにあらず、如古鏡闊の行履をかがみるべし。おほく人のおもはくは、火爐闊一丈といはざるを道不是とおもへり。闊の獨立をも功夫すべし、古鏡の一片をも鑑照すべし、如如の行李をも蹉過せしめざるべし。動容揚古路、不墮悄然機なるべし。

Xuefeng said, “*It’s like the breadth of the old mirror.*” We should quietly reflect on these words. Since he ought not say the breadth of the brazier is ten feet, he says this. It is not that saying “ten feet” says it right, while saying “*like the breadth of the old mirror*” says it wrong. We should consider the conduct of “*like the breadth of the old mirror.*”<sup>120</sup> Many people have thought that not to say, “*the breadth of the brazier is ten feet,*” is to say it wrong. We should work on the independent positing of “breadth”; we should reflect on the one piece of “the old mirror”; we should not let pass the conduct of “like.”<sup>121</sup> This is “*action and rest promote the old path; I won’t be sinking into worry.*”<sup>122</sup>

## [19:44]

玄沙いはく、老漢脚跟未點地在。いはくのこころは、老漢といひ、老和尚といへども、かならず雪峰にあらず、雪峰は老漢なるべきがゆえに。脚跟といふはいづれのところぞ、と問取すべきなり、脚跟といふはなにをいふぞ、と参究すべし。参究すべし、といふは、脚跟とは、正法眼藏をいふか、虚空をいふか、盡地をいふか、命脈をいふか。幾箇ある物ぞ、一箇あるか、半箇あるか、百千萬箇あるか、恁麼勤學すべきなり。

Xuansha said, “*The old Han’s heels haven’t touched the earth.*”<sup>123</sup> The point here is that, though we call him “the old Han” or we call him “the old Reverend,” this is not necessarily Xuefeng; for Xuefeng is an “old

120 the conduct of “like the breadth of the old mirror” (*nyo kokyō katsu no anri* 如古鏡闊の行履): I.e., what Xuefeng is doing when he says, “like the breadth of the old mirror.”

121 the independent positing of “breadth” (*katsu no dokuryū* 闊の獨立); the one piece of “the old mirror” (*kokyō no ippen* 古鏡の一片); the conduct of “like” (*nyonyo no anri* 如如の行李): Dōgen is here encouraging us to take apart Xuefeng’s sentence and consider each of its individual words in turn.

122 “action and rest promote the old path; I won’t be sinking into worry” (*dōyō yō koro, fuda shōnen ki* 動容揚古路、不墮悄然機): Lines from a verse celebrating his awakening by Xiangyan Zhixian 香嚴智閑 (d. 898); quoted in “Shōbōgenzō keisei san-shoku” 正法眼藏溪聲山色. (See *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:284a16; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:134, case 17.)

123 “The old Han’s heels haven’t touched the earth” (*rōkan kyakukon miten chi zai* 老漢脚跟未點地在): Dōgen here replaces Xuansha’s “old Reverend” with “old Han” (presumably to invoke Xuefeng’s earlier comment about the Han coming and appearing); hence, his following comment.

Han.” About “heels,” we should ask, “where are they?” We should investigate, “What are heels?” “We should investigate” means, is it the treasury of the true dharma eye? Is it empty space? Is it all the earth? Is it the vital artery? How many are there? Is there one? Is there a half? Are there a hundred, thousand, myriad? We should diligently study like this.

[19:45]

未點地在は、地といふは、是什麼物なるぞ。いまの大地といふ地は、一類の所見に準じて、しばらく地といふ。さらに諸類、あるひは不思議解脱法門とみるあり、諸佛諸行道とみる一類あり。しかあれば、脚跟の點すべき地は、なにもものをか地とせる。地は實有なるか、實無なるか。又おほよそ地といふものは、大道のなかに寸許もなかるべきか。問來問去すべし、道他道己すべし。脚跟は點地也是なる、不點地也是なる。作麼生なればか、未點地在と道取する。大地無寸土の時節は、點地也未、未點地也未なるべし。しかあれば、老漢脚跟未點地在は、老漢の消息なり、脚跟の造次なり。

“*Haven’t touched the earth.*” What is it that he calls “the earth”? The earth of the present whole earth, he calls “the earth,” for the time being, in accordance with the view of one type. There are types that see it as the dharma gate of inconceivable liberation. There is a type that sees it as the way practiced by the buddhas. Therefore, in regard to the earth that heels should touch, what is it that we take as earth? Does earth really exist? Really not exist? Again, more generally, we should keep asking again and again, we should keep saying to others and ourselves, is there not, on the great way, even an inch or so of what we call earth? For “heels,” is touching the earth right, or is not touching the earth right? Why is it that he says, “haven’t touched the earth”? At the time when “*there isn’t an inch of ground on the whole earth,*” “*touched the earth*” is “*haven’t*” and “*haven’t touched the earth*” is “*haven’t*.”<sup>124</sup> Therefore, “*the old Han’s heels haven’t touched the earth*” is the circumstances of “the old Han,” the quickness of his “heels.”

\* \* \* \* \*

124 “*there isn’t an inch of ground on the whole earth*” (*daichi mu sun do* 大地無寸土): A fairly common expression in Chan texts occurring elsewhere in the *Shōbōgenzō*. From the saying of Changling Shouzhou 長靈守卓 (1065-1123) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:464a26):

若人識得心、大地無寸土。

If a person knows the mind, there isn’t an inch of ground on the whole earth.

“*touched the earth*” is “*haven’t*” and “*haven’t touched the earth*” is “*haven’t*” (*ten chi ya mi, miten chi ya mi* 點地也未、未點地也未): Or “‘touched the earth’ is ‘not yet’; ‘not yet touched the earth’ is ‘not yet.’” The translation struggles to preserve Dōgen’s odd Chinese syntax.

[19:46] {1:237}

婺州金華山國泰院弘瑫禪師、ちなみに僧とふ、古鏡未磨時如何。師云、古鏡。僧曰、磨後如何。師云、古鏡。

Chan Master Hungtōu of Guotai Cloister on Mount Jinhua in Wuzhou was once asked by a monk, “Before the old mirror is polished, what’s it like?”<sup>125</sup>

The Master said, “The old mirror.”

The monk said, “After it’s polished, what’s it like?”

The Master said, “The old mirror.”

[19:47]

しるべし、いまいふ古鏡は、磨時あり、未磨時あり、磨後あれども、一面に古鏡なり。しかあれば、磨時は、古鏡の全古鏡を磨するなり。古鏡にあらざる水銀等を和して磨するにあらず。磨自・自磨にあらざれども、磨古鏡あり。未磨時は、古鏡くらきにあらず、くろしと道取すれども、くらきにあらざるべし、活古鏡なり。おほよそ鏡を磨して鏡となす、甌を磨して鏡となす、甌を磨して甌となす、鏡を磨して甌となす。磨してなさざるあり、なることあれども磨することえざるあり。おなじく佛祖の家業なり。

We should realize that this old mirror has a time of polishing, a time before polishing, a time after polishing; yet it is a single old mirror. Therefore, at the time of polishing, it is the old mirror polishing the whole old mirror. It is not polishing by mixing in something other than the mirror like mercury; it is not polishing itself or self polishing.<sup>126</sup> Yet there is “polishing the old mirror.” In the time before it is polished, the old mirror is not dim; we may say it is dark, but it is not dim: it is the living old mirror. Generally speaking, we polish a mirror to make a mirror; we polish a tile to make a mirror; we polish a tile to make a tile; we polish a mirror to make tile.<sup>127</sup> There is polishing without making; there is making without being able to polish. They are both the family occupation of the buddhas and ancestors.<sup>128</sup>

125 Chan Master Hungtōu of Guotai Cloister on Mount Jinhua in Wuzhou (*Mushū Kinkasan Kokutaiin Kōtō zenji* 婺州金華山國泰院弘瑫禪師): Guotai Hungou 國泰弘瑫 (dates unknown), disciple of Xuansha Shibei 玄沙師備. This dialogue appears at *Jingde chuangdeng lu* 景德傳燈錄, T.2076.51:373a14-15; *shinji Shōbōgenzō*, DZZ.5:190, case 117.

126 polishing itself or self polishing (*ma ji ji ma* 磨自・自磨): Or, as this phrase is often understood, “polishing the self or the self polishing.”

127 we polish a tile to make a mirror (*sen o mashite kyō to nasu* 甌を磨して鏡となす): Dōgen is here introducing the material from the story of Huairang 懷讓 and Mazu 馬祖 that he will discuss in the next section.

128 the family occupation of the buddhas and ancestors (*busso no kagō* [or *kagyō*] 佛祖の家業): I.e., the spiritual practice in the “house” of the buddhas and ancestors.

\* \* \* \* \*

[19:48]

江西馬祖、むかし南嶽に參學せしに、南嶽かつて心印を馬祖に密受せしむ、磨甞のはじめのはじめなり。馬祖、傳法院に住して、よのつねに坐禪すること、わづかに十餘歳なり。雨夜の草菴、おもひやるべし、封雪の寒牀に、おこたるといはず。南嶽、あるとき馬祖の菴にいたるに、馬祖待立す。南嶽とふ、爾近日作什麼。馬祖いはく、近日道一祇管打坐するのみなり。南嶽いはく、坐禪なにごとをか圖する。馬祖いはく、坐禪は作佛を圖す。南嶽すなはち一片の甞をもちて、馬祖の菴のほとりの石にあてて磨す。馬祖これをみてすなはちとふ、和尚作什麼。南嶽いはく、磨甞。馬祖いはく、磨甞用作什麼。南嶽いはく、磨作鏡。馬祖いはく、磨甞豈得成鏡耶、南嶽いはく、坐禪豈得作佛耶。

In the past, when Xiangxi Mazu was studying with Nanyue, Nanyue had Mazu secretly receive the mind seal.<sup>129</sup> It was the beginning of the beginning of “polishing a tile.”<sup>130</sup> For over ten years, Mazu, residing at Chuanfa Cloister, always did seated mediation. We should try to think of his grass hermitage on a rainy night. It is not said he neglected his cold couch sealed in by snow.<sup>131</sup>

One time, when Nanyue went to Mazu’s hermitage, Mazu stood to attend him. Nanyue asked, “What are you doing these days?”<sup>132</sup>

Mazu said, “These days, Daoyi just sits.”<sup>133</sup>

Nanyue said, “What are you figuring to do, sitting in meditation?”

Mazu said, “I’m sitting in meditation figuring to make a buddha.”

Nanyue thereupon took up a tile and polished it on a stone by Mazu’s hermitage. Upon seeing this, Mazu asked, “Reverend, what are you doing?”

129 **Xiangxi Mazu** (*Kōzei Baso* 江西馬祖); **Nanyue** (*Nangaku* 南嶽): i.e., the famous Tang-dynasty master Mazu Daoyi 馬祖道一 (709-788) and his master, Nanyue Huairang 南嶽懷讓 (see above, Note 32).

130 **the beginning of the beginning of “polishing a tile”** (*masen no hajime no hajime* 磨甞のはじめのはじめ): i.e., Huairang’s granting of the mind seal was the initial instance of the “polishing a tile” that will be discussed here.

131 **his cold couch sealed in by snow** (*hōsetsu no kanyō* 封雪の寒牀): The “couch” here no doubt refers to the seat, or dais, on which monks practice meditation.

132 **One time** (*aru toki* あるとき): A vernacular retelling of a famous story found at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:240c18-28), as well as at Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:128-130, case 8). Reference to it appears frequently in the *Shōbōgenzō*. See Supplementary Notes, s.v. “Nanyue polishes a tile.” After the first sentence here, Dōgen adds his own interpolation; he returns to the Chinese sources beginning with Nanyue’s question, “What are you figuring to do, sitting in meditation.”

133 **“Daoyi just sits”** (*Dōitsu shikan taza suru nomi* 道一祇管打坐するのみ): Though not found in any extant source for this story, Dōgen introduces here one of his favorite and most famous terms for Zen practice; see Supplementary Notes, s.v. “Just sit.”



Nanyue said, “I’m polishing a tile.”

Mazu said, “What’s the use of polishing a tile?”

Nanyue said, “I’m polishing it to make a mirror.”

Mazu said, “How can you produce a mirror by polishing a tile?”

Nanyue said, “How can you make a buddha by sitting in meditation?”

[19:49] {1:238}

この一段の大事、むかしより數百歳のあひだ、人おほくおもふらくは、南嶽ひとへに馬祖を勸勵せしむる、と。いまだかならずしもしかあらず。大聖の行履、はるかに凡境を出離せるのみなり。大聖もし磨甄の法なくば、いかでか爲人の方便あらん。爲人のちからは、佛祖の骨髓なり。たとひ構得すとも、なほこれ家具なり。家具調度にあざれば、佛家につたはれざるなり。いはんやすでに馬祖を接することすみやかなり。はかりしりぬ、佛祖正傳の功德、これ直指なることを。まことにしりぬ、磨甄の、鏡となるとき、馬祖作佛す。馬祖作佛するとき、馬祖すみやかに馬祖となる。馬祖の、馬祖となるとき、坐禪すみやかに坐禪となる。かるがゆえに、甄を磨して鏡となすこと、古佛の骨髓に住持せられきたる。

From the past for several hundred years, many people have thought that the great matter of this passage was simply Nanyue’s exhorting Mazu. This is not necessarily the case. The conduct of the great sages simply escapes the realm of the commoner. If the great sages had no dharma of polishing a tile, how could they have expedient means to help people? The power to help people is the bones and marrow of the buddhas and ancestors. Though they construct it, it is their domestic furnishings. If it is not their domestic furnishings and implements, it is not passed down in the house of the buddhas.<sup>134</sup> How much more, then, does this immediately engage Mazu.<sup>135</sup> [From this] we know that the virtues directly transmitted by the buddhas and ancestors are direct pointing.<sup>136</sup> Truly we know that when polishing a tile becomes a mirror, Mazu makes a buddha; when Mazu makes a buddha, Mazu quickly becomes Mazu. When Mazu becomes Mazu, seated meditation quickly becomes seated

134 **domestic furnishings and implements** (*kagu chōdo* 家具調度): Dōgen is here playing with the metaphor of the Zen tradition as the “house of the buddhas” (*bukke* 佛家).

135 **How much more, then, does this immediately engage Mazu** (*iwanya sude ni Baso o sessuru koto sumiyaka nari* いはんやすでに馬祖を接することすみやかなり): The exact implication of this sentence is unclear; from the context, presumably it means something like, “how much more does Nanyue use his skill in helping others directly to instruct Mazu.”

136 **direct pointing** (*jikishi* 直指): As in the famous line, sometimes attributed to Bodhidharma, “pointing directly at the person’s mind” (*jikishi ninshin* 直指人心); see Supplementary Notes, s.v. “Pointing directly at the person’s mind, seeing the nature and attaining buddhahood.”

meditation. Therefore, polishing a tile to make a mirror has been maintained in the bones and marrow of the old buddhas.

[19:50]

しかあれば、甌のなれる古鏡あり。この鏡を磨しきたるとき、從來も未染汚なるなり。甌の、ちりあるにはあらず、ただ甌なるを磨甌するなり。このところに、作鏡の功德の現成する、すなはち佛祖の功夫なり。磨甌もし作鏡せずば、磨鏡も作鏡すべからざるなり。たれか、はかることあらん、この作に作佛あり、作鏡あることを。又疑著すらくは、古鏡を磨するとき、あやまりて甌と磨しなすことのあるべきか。磨時の消息は、餘時のはかるところにあらず。しかあれども、南嶽の道、まさに道得を道得すべきがゆえに、畢竟じてすなはちこれ磨甌作鏡なるべし。いまの人も、いまの甌を拈じ磨してこころみるべし、さだめて鏡とならん。甌、もし鏡とならずば、人、ほとけになるべからず。甌、泥團なりとかろしめば、人も泥團なりとかろからん。人、もし心あらば、甌も心あるべきなり。たれかしらん、甌來甌現の鏡子あることを。又たれかしらん、鏡來鏡現の鏡子あることを。

Therefore, there are old mirrors made from a tile. When we have been polishing this mirror, even up till now it is not stained. It is not the case that the tile has dirt. We just polish a tile that is a tile. From this, the virtue of making a mirror is realized. This is the concentrated effort of the buddhas and ancestors. If polishing a tile did not make a mirror, polishing a mirror would not make a mirror. Who could think that, in this “making,” there is making a buddha or making a mirror? Again, what I doubt is, when we are polishing the old mirror, could we mistakenly polish it as a tile? The circumstances at the time of polishing are not something that can be judged by other times. Nevertheless, because Nanyue’s words must say a saying, ultimately they should be “*polishing a tile to make mirror*.” Present people should try taking up present tiles and polishing them. They will surely become mirrors. If tiles do not become mirrors, people do not become buddhas. If we disdain tiles as clods of mud, we will disdain people as clods of mud. If people have minds, tiles should also have minds. Who knows that there are mirrors of “*a tile comes, a tile appears*”? Who knows that there are mirrors where “*a mirror comes, a mirror appears*”?

[Ryūmonji MS:]

仁治二年辛丑九月九日、觀音導利興聖寶林寺示衆

*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery;  
ninth day, ninth month of the junior metal year of the ox, the second  
year of Ninji [15 November 1241]<sup>137</sup>*

[Tōunji MS:]

同四年癸卯正月十三日、書寫于梅檀林裡

*Copied at the Sendan Grove; thirteenth day, first month, junior water  
year of the rabbit, the fourth year of the same [era] [3 February 1510]*

于時永正七年庚午五月吉日於桂林室中、用兼書之

*Copied in the abbot's quarters of Keirin; auspicious [first] day,  
fifth month, senior metal year of the horse, the seventh year of Eishō  
[7 June 1510], by Yōken<sup>138</sup>*

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137 The Tōunji 洞雲寺 MS shares an identical colophon.

138 **Yōken** 用兼: i.e., Kinkō Yōken 金岡用兼 (1437–1513?).

TREASURY OF THE TRUE DHARMA EYE

NUMBER 20

Sometimes

*Uji*

有時

# Sometimes

## *Uji*

### INTRODUCTION

This relatively short essay is one of the most celebrated, most closely studied chapters of the *Shōbōgenzō*. It is dated in the autumn of 1240, when Dōgen was living at Kōshōji, his monastery just south of the capital of Heiankyō (modern Kyoto). It occurs as number 20 in both the seventy-five- and sixty-chapter compilations of the *Shōbōgenzō* and as number 11 in the Honzan edition.

The essay famously plays with two senses of its title. The Sino-Japanese expression *uji* 有時 (Chinese *youshi*; Japanese *aru toki*) is normally used as an adverb meaning “at times,” “sometimes,” “at one time,” and so on. Dōgen cites examples of such use at the outset of his essay and again in quotations from Chan masters Mazu Daoyi 馬祖道一 and Shexian Guixing 葉縣歸省 later in the piece. For his part, however, Dōgen also sees in this familiar adverb two terms of considerable metaphysical weight: *u* 有, “to exist,” regularly used as a noun for “being” in the abstract and for individual “beings”; and *ji* 時, “time,” used both in the abstract and in reference to specific “times” — moments, hours, periods, seasons, occasions, and so on. Seeing the expression in this way, he can re-imagine it as a dvandva, a compound in which “being” and “time” coalesce. (Hence, the common practice of translating the expression as “being-time.”) Thus, he begins his comments with the statement, “[The expression] ‘sometimes’ means times are themselves beings; all beings are times.” He then proceeds in the essay to an exploration of some of the implications of this novel reading.

## 正法眼藏第二十

## Treasury of the True Dharma Eye

## Number 20

## 有時

## Sometimes

[20:1] {1:240}

古佛言、有時高高峰頂立、有時深深海底行、有時三頭八臂、有時丈六八尺、有時拄杖拂子、有時露柱燈籠、有時張三李四、有時大地虛空。

*The old buddhas say,*<sup>1</sup>

*Sometimes, standing atop the highest peak; sometimes, walking the floor of the deepest ocean. Sometimes, three heads and eight arms; sometimes, sixteen feet and eight feet.<sup>2</sup> Sometimes, a staff and a whisk; sometimes, pillars and lanterns.<sup>3</sup> Sometimes, Zhang's third*

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1 **old buddhas** (*kobutsu* 古佛): There is no known source for these lines given here in Chinese, and the translation therefore reads the term *kobutsu* ("old buddha") here as a reference to the various Chan masters in whose sayings one can find such expressions. (See Supplementary Notes, s.v. "Old buddha.") The passage is often treated as if a quotation from Yaoshan Weiyao 藥山惟儼 (751-834), to whom is attributed a variant version of the first two lines, at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:440c13:

須向高高峰頂立、深深海底行。

You should stand atop the highest peak, walk the floor of the deepest ocean.

2 **three heads and eight arms** (*sanzu happi* 三頭八臂): A fixed expression, used in reference to certain wrathful forms of Buddhist divinities. Its use here may reflect the words of Yuanwu Keqin 圓悟克勤 (1063-1135). See Supplementary Notes, s.v. "Three heads and eight arms."

**sixteen feet and eight feet** (*jōroku hasshaku* 丈六八尺): Reference to the body of a buddha, reckoned as sixteen *zhang* 丈 when standing, eight *chi* 尺 when seated. (The Chinese measurement *zhang* 丈 [J. *jō*], while varying somewhat according to time and place, equals roughly 10 feet; the *chi* 尺 [J. *shaku*] is one-tenth of a *zhang*.) This body is sometimes said to be the "small" body, in which a buddha manifests himself, in contrast to his "great" body, which fills all of space.

3 **a staff and a whisk** (*shujō hossu* 拄杖拂子): Two items appearing regularly in the records of Zen masters. The staff (*shujō* 拄杖) is a walking stick, often carried by the master when he "ascends to the hall" (*jōdō* 上堂; i.e., holds a formal convocation); the whisk (*hossu* 拂子) is a ceremonial fly whisk, often held by the master during lectures and other rituals. See Supplementary Notes, s.v. "Staff," "Whisk."

*and Li's fourth; sometimes, the whole earth and empty space.*<sup>4</sup>

[20:2]

いはゆる有時は、時すでにこれ有なり、有はみな時なり。丈六金身、これ時なり、時なるがゆえに時の莊嚴光明あり、いまの十二時に習學すべし。三頭八臂、これ時なり、時なるがゆえに、いまの十二時に一如なるべし。十二時の長遠・短促、いまだ度量せずといへども、これを十二時といふ。去來の方跡あきらかなるによりて、人、これを疑著せず、疑著せざれども、しれるにあらず。衆生もとより、しらざる毎物毎事を疑著すること一定せざるがゆえに、疑著する前程、かならずしもいまの疑著に符合することなし。ただ疑著しばらく時なるのみなり。

“Sometimes” means times are themselves beings; all beings are times.<sup>5</sup> The sixteen-foot golden body is a time; because it is a time, it has the adornments and radiance of time.<sup>6</sup> We should study it in the present twelve times.<sup>7</sup> The “three heads and eight arms” are a time; because they are a time, they are one with the present twelve times. Although we have not gauged how long or short the twelve times are, we call them the “twelve times.”<sup>8</sup> Since the traces of their coming and going are clear, people do not doubt them; though they do not doubt them, they have not understood them. Since, naturally, living beings’ doubtings of the things and events they do not understand are not fixed, the future of their

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**pillars and lanterns** (*rochū tōrō* 露柱燈籠): Two terms appearing often in Zen texts and in Dōgen’s writings, used especially as symbols of the objective, insentient world; see Supplementary Notes, s.v. “Pillars and lanterns.”

**4 Zhang’s third and Li’s fourth** (*Chōsan Rishi* 張三李四): From the Chinese idiom *Zhang san Li si* 張三李四 (“Zhang’s third son, Li’s fourth son”), used (as we might use “Tom, Dick, and Harry”) to indicate any ordinary person.

**5 times are themselves beings; all beings are times** (*ji sude ni kore u nari, u wa mina ji nari* 時すでにこれ有なり、有はみな時なり): Or, as sometimes read, “time is itself being; all being is time.” Dōgen here takes apart the compound term *uji* 有時 (“sometimes”) into its component elements, *u* 有 (“there are”; “being”) and *ji* 時 (“time”).

**6 sixteen-foot golden body** (*jōroku konjin* 丈六金身): I.e., a buddha body; equivalent to “sixteen feet and eight feet” (*jōroku hasshaku* 丈六八尺) in section I, above. The choice of this expression here may reflect a well-known Zen trope, invoked elsewhere in the *Shōbōgenzō*, that equates a single blade of grass with the sixteen-foot body of the buddha; see Supplementary Notes, s.v. “One blade of grass.”

**adornments and radiance** (*shōgon kōmyō* 莊嚴光明): Standard attributes describing the body of a buddha.

**7 present twelve times** (*ima no jūni ji* いまの十二時): I.e., the twenty-four hours of the day, which was traditionally divided into twelve two-hour periods.

**8 Although we have not gauged how long or short the twelve times are** (*jūni ji no chōon tansoku, imada takuryō sezu to iedomo* 十二時の長遠・短促、いまだ度量せずといへども): Presumably, an ironic suggestion that we might somehow use time to measure time.

doubtings will not necessarily match their present doubts. It is just that the doubting is a time for a while.<sup>9</sup>

[20:3] {1:241}

われを排列しをきて盡界とせり、この盡界の頭頭物物を、時々なりと観見すべし。物物の相礙せざるは、時時の相礙せざるがごとし。このゆえに、同時發心あり、同心發時なり。および修行・成道もかくのごとし。われを排列してわれこれを見るなり。自己の時なる道理、それかくのごとし。

We have lined ourselves up and make it all the worlds; we should see the individual things of all these worlds as times.<sup>10</sup> That the things do not obstruct each other is like the times not obstructing each other. Therefore, there is bringing forth the mind [of bodhi] at the same time; it is bringing forth the time at the same mind.<sup>11</sup> And practicing and attaining the way are also like this. Lining ourselves up, we see this. The reasoning that the self is time is like this.

[20:4]

恁麼の道理なるゆえに、盡地に萬象・百草あり、一草・一象おのおの盡地にあることを參學すべし。かくのごとく往來は、修行の發足なり。到恁麼の田地のとき、すなはち一草・一象なり、會象・不會象なり、會草・不會草なり。正當恁麼時のみなるがゆえに、有時みな盡時なり、有草・有象ともに時なり。時時の時に盡有・盡界あるなり。しばらく、いまの時にもれたる盡有・盡界ありや、なしや、と觀想すべし。

Since it is such reasoning, we should study that there are on all the earth the myriad forms, the hundred grasses; and that a single blade of grass, a single form is all the earth. Coming and going like this is the

9 **doubting is a time for a while** (*gijaku shibaraku ji naru* 疑著しばらく時なる): Often read “doubt is temporarily time.” The translation takes the phrase to mean that, in the ongoing, shifting course of our doubts, each act of doubting time is itself a brief time.

10 **all the worlds** (*jinkai* 盡界): Typically taken as an abbreviation for “all the worlds in the ten directions” (*jin jippō kai* 盡十方界) — i.e., the entire universe.

**we should see the individual things of all these worlds as times** (*kono jinkai no zuzu motsumotsu o, jiji nari to shoken su beshi* この盡界の頭頭物物を、時々なりと観見すべし): The translation loses the rhetorical device of repetition of the nouns here — a pattern that might be rendered, “We should see each and every thing after thing as time after time.”

11 **bringing forth the mind [of bodhi] at the same time** (*dōji hosshin* 同時發心): “Bringing forth the mind” (or “producing the thought”) translates *hosshin* 發心 (*S. cittotpāda*), the standard term for the bodhisattva’s aspiration for buddhahood. See Supplementary Notes, s.v. “Bring forth the mind,” “Practice and verification.”

**it is bringing forth the time at the same mind** (*dōshin hotsuji nari* 同心發時なり): Dōgen’s play on the preceding expression. Some texts read *ari* (“there is”) here for *nari* (“it is”). This phrase could also be read, “it is the same mind bringing forth the time.”



start of practice.<sup>12</sup> When one reaches such a field, it is one blade of grass, one phenomenon; it is understanding the form, not understanding the form, understanding the grass, not understanding the grass.<sup>13</sup> Since they are only at just such times, all “sometimes” are all the times, and both some grass and some forms are times.<sup>14</sup> In the time of time after time, there are all the beings, all the worlds. We should reflect for a while whether there are or are not all the beings or all the worlds that are left out of this present time.

[20:5]

しかあるを、佛法をならはざる凡夫の時節に、あらゆる見解は、有時のことばをきくにおもはく、あるときは三頭八臂となれりき、あるときは丈六八尺となれりき、たとへば、河をすぎ、山をすぎしがごとくなり、と。いまは、その山河たとひあるらめども、われすぎきたりて、いまは玉殿朱楼に處せり、山河とわれと、天と地となり、とおもふ。

Nevertheless, when we are common people who have yet to learn the buddha dharma, we all take the view upon hearing the word *uji* that, at some time, they became “three heads and eight arms”; at some time, they became “sixteen feet and eight feet,” as if having crossed a river or crossed a mountain.<sup>15</sup> We think that, while that mountain and river may exist, I have crossed them, and now reside in jade palaces and vermilion towers; the mountain and river and I are like heaven and earth.<sup>16</sup>

12 **Coming and going like this** (*kaku no gotoku no ōrai* かくのごとくの往來): The exact sense is unclear; perhaps something like, “studying back and forth like this between the two ways of thinking about phenomena and grasses.”

13 **When one reaches such a field** (*tō inmo no denchi no toki* 到恁麼の田地のとき): Japanese rendering of the common Chinese phrase *dao renme tiandi* 到恁麼田地, meaning “to reach this point,” “to arrive at such a stage.”

14 **all “sometimes” are all the times, and both some grass and some forms are times** (*uji mina jinji nari, usō uzō tomo ni ji nari* 有時みな盡時なり、有草・有象ともに時なり): Here, Dōgen is playing with the graph 有 (“being”; the “some” of “sometimes”), attaching it to “grass” and “forms.” Outside of such play, the terms *usō* 有草 and *uzō* 有象 could probably be read simply “any grass,” “any form.”

15 **at some time, they became “three heads and eight arms”; at some time, they became “sixteen feet and eight feet”** (*aru toki wa sanzū happi to nareriki, aru toki wa jōroku hasshaku to nareriki* あるときは三頭八臂となれりき、あるときは丈六八尺となれりき): Using the term *uji* 有時 here in its Japanese reading, *aru toki* あるとき. The grammatical subjects of the verbs “became” here are unstated. It is possible to take them as “all the beings” (*jin’u* 盡有) of the previous sentence, but it is perhaps easier to read the sentence as saying simply, “At some time, the three heads and eight arms and the sixteen feet and eight feet became what they now are.”

16 **jade palaces and vermilion towers** (*gyokuden shurō* 玉殿朱楼): A phrase best known from the *Caoan ge* 草庵歌, by Shitou Xiqian 石頭希遷 (700-790) (*Jingde chuan-deng lu* 景德傳燈錄, T.2076.51:461c15-16):

青松下明窓内。玉殿朱樓未爲對。

[20:6]

しかあれども、道理この一條のみにあらず。いはゆる、山をのぼり、河をわたりし時に、われありき、われに時あるべし。われすでにあり、時、さるべからず。時、もし去來の相にあらずば、上山の時は有時の而今なり。時、もし去來の相を保任せば、われに有時の而今ある、これ有時なり。かの上山・度河の時、この玉殿朱樓の時を吞却せざらんや、吐却せざらんや。三頭八臂は、きのふの時なり、丈六八尺は、けふの時なり。しかあれども、その昨今の道理、ただこれ山のなかに直入して、千峰萬峰をみわたす時節なり、すぎぬるにあらず。三頭八臂も、すなはちわが有時にて一經す、彼方にあるにたれども而今なり。丈六八尺も、すなはちわが有時にて一經す、彼處にあるにたれども而今なり。

However, this is not the only line of reasoning. At the time I climbed the mountain or crossed the river, I existed, and the time should exist with me. Since I exist, the time should not pass away. If time does not have the character of coming and going, the time of climbing the mountain is the present of “sometimes”; if time does maintain the character of coming and going, the present of “sometimes” exists with me. This is “sometimes.” Does not the time of climbing the mountain and crossing the river swallow up and vomit out the time of the jade palaces and vermilion towers? The “three heads and eight arms” are yesterday’s time; the “sixteen feet and eight feet” are today’s time. Nevertheless, the principle of yesterday and today is that they are just the time when I enter directly into the mountains and gaze out at the thousand peaks, the ten thousand peaks; they do not pass away. The “three heads and eight arms” pass as my “sometimes”; they seem to be over there, but they are now. The “sixteen feet and eight feet” pass as my “sometimes”; they seem to be elsewhere, but they are now.

[20:7] {1:241}

しかあれば、松も時なり、竹も時なり。時は飛去するとのみ解會すべからず、飛去は時の能とのみは學すべからず。時、もし飛去に一任せば、間隙ありぬべし。有時の道を経聞せざるは、すぎぬるとのみ學するによりてなり。要をとりていはば、盡界にあらゆる盡有は、つらなりながら時時なり、有時なるによりて吾有時なり。

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By the bright window, beneath green pines;  
Jade palaces and vermilion towers can't compare.

For the full context, see Supplementary Notes, s.v. “Reverend Shitou’s Song of the Thatched Hut.” The “bright window” (*meisō* 明窓) is a reference to the windows providing light in sūtra reading halls (*kankindō* 看經堂) and other facilities where monks studied scriptures.

**like heaven and earth** (*ten to chi to nari* 天と地となり): i.e., are as distant as heaven from earth.

Thus, the pine is time; the bamboo is time.<sup>17</sup> Do not understand time simply as flying away; do not study only that flying away is the function of time. If time resigned itself entirely to flying away, there would be gaps.<sup>18</sup> That one has not heard the word “sometimes” is due to one’s studying only that it has passed.<sup>19</sup> In essence, in all the worlds, all the beings, while connected, are time after time; because they are “sometimes,” they are my “sometimes.”<sup>20</sup>

[20:8]

有時に經歷の功德あり、いはゆる、今日より明日へ經歷す、今日より昨日に經歷す、昨日より今日に經歷す、今日より今日に經歷す、明日より明日に經歷す、經歷は、それ時の功德なるがゆえに。古今の時、かさなれるにあらず、ならびつもれるにあらざれども、青原も時なり、黄檗も時なり、江西も石頭も時なり。自他すでに時なるがゆえに、修證は諸時なり、入泥入水、おなじく時なり。いまの凡夫の見、および見の因縁、これ凡夫のみるところなりといへども、凡夫の法にあらず、法、しばらく凡夫を因縁せるのみなり。この時・この有は、法にあらずと學するがゆえに、丈六金身はわれにあらずと認ずるなり。われを丈六金身にあらずとのがれんとする、またすなはち有時の片片なり、未證據者の看看なり。

“Sometimes” has the virtue of passage: it passes from today to tomorrow; it passes from today to yesterday; it passes from yesterday to today; it passes from today to today; it passes from tomorrow to tomorrow — for passage is a virtue of time.<sup>21</sup> Although the times of past and present do not pile up or accumulate in a row, Qingyuan is a time, Huangbo is a

17 **the pine is time; the bamboo is time** (*matsu mo toki nari, take mo toki nari* 松も時なり、竹も時なり): One could as well read this, “the pines are times; the bamboos are times.” Both trees are common symbols of longevity.

18 **there would be gaps** (*kenkyaku arinu beshi* 間隙ありぬべし): Generally taken to mean that, were there no continuity in time, each time would be separated from what precedes and follows it; perhaps, reflecting a traditional Buddhist argument to the effect that, if time is strictly defined as a series of indivisible instants, there could be no relation between any two such instants.

19 **That one has not heard the word “sometimes”** (*uji no dō o kyōmon sezaruru wa* 有時の道を経聞せざるは): Presumably, meaning, “that one has not heard the meaning of the word as explained here.” We may note in passing Dōgen’s use here of the verb *kyōmon* 經聞 (“undergo the hearing”?), a *hapax legomenon* in his corpus that takes advantage of the glyph *kyō* 經 from *kyōryaku* 經歷 (“passage”).

20 **because they are “sometimes,” they are my “sometimes”** (*uji naru ni yorite go uji nari* 有時なるによりて吾有時なり): The translation masks what is likely the point here: “because these times are the times of beings, they are times of my being.”

21 **for passage is a virtue of time** (*kyōryaku wa, sore ji ni kudoku naru ga yue ni* 經歷は、それ時の功德なるがゆえに): The translation here follows the punctuation at Kawamura I:242.15. It is also possible to end the sentence after “tomorrow to tomorrow” and read this phrase as introducing the following sentence: “Because passage is a virtue of time, past and present times do not pile up . . . .”

time, Jiangxi is a time, Shitou is a time.<sup>22</sup> Since self and other are times, practice and verification are times; entering the mud and entering the water are similarly times.<sup>23</sup>

The views of the common people here and the conditions of those views, though they may be what the common people see, are not the dharma of the common people: it is merely that the dharma has temporarily conditioned the common people.<sup>24</sup> Because we learn that this time, this being, is not the dharma, we consider the sixteen-foot golden body as not myself. Trying to escape myself as not the sixteen-foot golden body is also bits and pieces of “sometimes.” It is “looking, looking” by “those who haven’t verified it.”<sup>25</sup>

[20:9] {1:243}

いま世界に排列せるむま・ひつじをあらしむるも、住法位の恁麼なる昇降・上下なり。ねずみも時なり、とらも時なり。生も時なり、佛も時なり。この時、三頭八臂にて盡界を證し、丈六金身にて盡界を證す。それ盡界をもて盡界を界盡するを、究盡するとはいふなり。丈六金身をもて丈六金身するを、發心・修行・菩提・涅槃と現成する、すなはち有なり、時なり。盡時を盡有と究盡するのみ、さらに剩法なし、剩法これ剩法なるがゆえに。たとひ半究盡の有時も、半有時の究盡なり。たとひ蹉過すとみゆる形段も、有なり。さらにかれにまかすれば、蹉過の現成する前後ながら、

**22 Although the times of past and present do not pile up or accumulate in a row** (*kokon no toki, kasanareru ni arazu, narabitsumoreru ni arazaredomo* 古今の時、かさなれるにあらず、ならびつもれるにあらざれども): The point here would seem to be that, while it does not make sense to speak of two times occurring at the same time in history, we can nevertheless speak of the past Chan masters as “times,” even when some of them are contemporaries.

**Qingyuan** (*Seigen* 青原): i.e., Chan Master Qingyuan Xingsi 青原行思 (d. 740); **Huangbo** (*Ōbaku* 黄檗): Huangbo Xiyun 黄檗希運 (dates unknown); **Jiangxi** (*Kōzei* 江西; also read *Kōsai*): Mazu Daoyi 馬祖道一 (709-788); **Shitou** (*Sekitō* 石頭): Shitou Xiqian 石頭希遷.

**23 entering the mud and entering the water** (*nyūdei nyūsui* 入泥入水; also read *nyūdei nissui*): A common idiom referring to the Zen master’s “getting his hands dirty,” as we might say, in the teaching of his students; synonymous with *dadei taisui* 挖泥帶水 (“dragged through the mud and drenched with water”). See Supplementary Notes, s.v. “Dragged through the mud and drenched with water.” Teaching for the “other” is here contrasted with “practice and verification” for the “self.”

**24 it is merely that the dharma has temporarily conditioned the common people** (*hō, shibaraku bonbu o innen seru nomi nari* 法、しばらく凡夫を因縁せるのみなり): This passage might be paraphrased, “What the ordinary person sees is not the ordinary person’s real situation (dharma); it is merely how that situation appears to the person. It is because we do not recognize this time and our being as our real situation that we think the buddha is something other.”

**25 It is “looking, looking” by “those who haven’t verified it”** (*mishōkosha no kankan nari* 未證據者の看看なり): After words, common in Zen teachings, often attributed to Linji Yixuan 臨濟義玄 (d. 866). See Supplementary Notes, s.v. “True person of no rank.”

有時の住位なり。住法位の活鱗鱗地なる、これ有時なり。無と動著すべからず、有と強爲すべからず。

What brings about the horse and the sheep presently lined up in the world is also the ascent and descent, the rise and fall, that is the suchness of “abiding in their dharma positions.”<sup>26</sup> The rat is a time; the tiger is a time.<sup>27</sup> Living beings are times; the buddhas are times. At this time, they verify all the worlds as “three heads and eight arms,” they verify all the worlds as the sixteen-foot golden body.<sup>28</sup> Using all the worlds, to exhaust the worlds of all the worlds is called exhaustively investigating.<sup>29</sup> Using the sixteen-foot golden body, to manifest being the sixteen-foot golden body as bringing forth the mind, practice, bodhi, and nirvāṇa — this is being; this is time.<sup>30</sup> One only exhaustively investigates all the times as all the beings: there are no extra dharmas; for an extra dharma is an extra dharma.<sup>31</sup> Even the “sometimes” of a half exhaustive investigation is the exhaustive investigation of a half “sometimes.” Even shapes seen

26 **the horse and the sheep** (*muma hitsuji* むま・ひつじ): i.e., the hours of the horse (*go* 午; 11:00 a.m.-1:00 p.m.) and the sheep (*bi* 未; 1:00-3:00 p.m.).

**the suchness of “abiding in their dharma positions”** (*jū hōi no inmo* 住法位の恁麼): Perhaps meaning something like, “the way things really are in each moment.” The expression “to abide in their dharma positions” (*jū hōi* 住法位) can express the view that each thing occurs in its own proper moment, without extending into the subsequent moment; it reflects a traditional reading of a phrase in Kumārajīva’s translation of the *Lotus Sūtra*. See Supplementary Notes, s.v. “Dharmas abide in their dharma positions.”

27 **The rat** (*nezumi* ねずみ); **the tiger** (*tora* とら): The hour of the rat (*shi* 子; 11:00 p.m.-1:00 a.m.); the hour of the tiger (*in* 寅; 3:00-5:00 a.m.).

28 **At this time** (*kono ji* この時): The phrase could also be read as the grammatical subject of the sentence: “This time verifies . . .”

29 **Using all the worlds, to exhaust the worlds of all the worlds is called exhaustively investigating** (*jinkai o mote jinkai o kaijin suru o, gūjin suru to wa iu nari* 盡界をもて盡界を界盡するを、究盡するとはいふなり): The translation, strain as it may, fails to capture Dōgen’s play with the term *jin* 盡, variously rendered here “all,” “to exhaust,” and “exhaustively.” “To exhaust the worlds” (or perhaps “to world exhaustively”) represents the neologism *kaijin su* 界盡す, the transposition of *jinkai* 盡界 (“all the worlds”) used as a transitive verb.

30 **to manifest being the sixteen-foot golden body as bringing forth the mind, practice, bodhi, and nirvāṇa** (*jōroku konjin suru o, hosshin shugyō bodai nehan to gen-jō suru* 丈六金身するを、發心・修行・菩提・涅槃と現成する): Perhaps, meaning something like, “to express buddhahood as the four basic stages of becoming a buddha.” “Being (or, perhaps, ‘doing’) the sixteen-foot golden body” attempts to render the novel verbal form “to sixteen-foot golden body” (*jōroku konjin suru* 丈六金身する).

31 **for an extra dharma is an extra dharma** (*jōhō kore jōhō naru ga yue ni* 剎法これ剎法なるがゆえに): Presumably, meaning something like, “because whatever is not included in the investigation of times as beings is nevertheless still included in ‘sometimes.’” The translation here follows Kawamura’s punctuation at DZZ.1:243.10. The phrase could also be (and is probably more often) read with the following sentence:

as mistakes are beings. If, moreover, we leave it to them, what precedes and follows the appearance of the mistake is itself “sometimes” abiding in its state.<sup>32</sup> The brisk liveliness of abiding in its dharma position is “sometimes.”<sup>33</sup> We should not move to take it as nothing; we should not insist on taking it as being.

[20:10]

時は一向にすぐるとのみ計功して、未到と解會せず。解會は時なりといへども、他にひかるる縁なし。去來と認じて、住位の有時と見徹せる皮袋なし。いはんや透關の時あらんや。たとひ住位を認ずとも、たれか既得恁麼の保任を道得せん。たとひ恁麼と道得せることひさしきを、いまだ面目現前を摸捺せざるなし。凡夫の有時なるに一任すれば、菩提・涅槃もわづかに去來の相のみなる有時なり。

Calculating times solely as passing away, we do not understand them as not yet arrived. Although our understandings are times, they are not occasioned by them.<sup>34</sup> There is no skin bag who, recognizing them as coming and going, has discerned them as the “sometimes” of “abiding in their state.”<sup>35</sup> How much less have they had a time of passing through the barrier?<sup>36</sup> Even if they recognize “abiding in their state,” who can say something that maintains their “having got such”?<sup>37</sup> Even if they have long said

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“Because an extra dharma is an extra dharma, even the ‘sometimes’ of a half entire investigation is the entire investigation of a half ‘sometimes.’”

32 **If, moreover, we leave it to them** (*sara ni kare ni makasureba* さらにかれにまかすれば): Perhaps meaning something like, “if we go on to take [these mistaken forms] as dharmas.”

**“sometimes” abiding in its state** (*uji no jūi* 有時の住位): I.e., instances of “sometimes” in their proper moments.

33 **brisk liveliness** (*kappatsupatchi* 活鱖鱖地): A loose translation of a Chinese idiom expressing the quick, powerful movements of a fish; see Supplementary Notes, s.v. “Brisk and lively.”

34 **they are not occasioned by them** (*ta ni hīkaruru en nashi* 他にひかるる縁なし): Literally, “they lack a condition [or object] drawn from that”; perhaps meaning, “those understandings have no real basis in the times.”

35 **skin bag** (*hitai* 皮袋): A common term for the body, especially of humans; for the meaning of the metaphor and other examples of its usage, see Supplementary Notes, s.v. “Bag of skin.”

36 **a time of passing through the barrier** (*tōkan no ji* 透關の時): To “pass the barrier” is a common Zen expression for understanding, as in the phrase, “the eye that passes through the barrier” (*tōkan gen* 透關眼). The phrase here is ambiguous: it could mean “a time when [the skin bags] pass the barrier” or “a time that is passing the barrier.”

37 **can say something that maintains their “having got such”** (*ki toku inmo no hōnin o dōtoku sen* 既得恁麼の保任を道得せん): I.e., “can truly express what they have recognized.” The phrase “having got such” (*ki toku inmo* 既得恁麼) suggests the famous saying attributed to Yunju Daoying 雲居道膺 (d. 902); see Supplementary Notes, s.v. “Such a person.”

it is such, they cannot but grope for it in front of their faces.<sup>38</sup> If we leave them to the “sometimes” of common people, even bodhi and nirvāṇa are merely the “sometimes” only of the attributes of coming and going.

[20:11] {1:244}

おほよそ、籬籠とどまらず有時現成なり。いま右界に現成し、左方に現成する天王天衆、いまもわが盡力する有時なり。その餘外にある水陸の衆有時、これわがいま盡力して現成するなり。冥陽に有時なる諸類・諸頭、みなわが盡力現成なり、盡力經歷なり。わがいま盡力經歷にあらざれば、一法・一物も現成することなし、經歷することなし、と參學すべし。

In sum, they are the appearance of “sometimes” unimpeded by nets and cages.<sup>39</sup> The deva kings and deva hosts, now appearing in realms to the right and appearing in quarters to the left, are the “sometimes” of our even now using all our strength.<sup>40</sup> The “sometimes” of those elsewhere, in the water and on land, appear as we now use all our strength. The types and individuals that are the “sometimes” in the dark and in the light are all the appearance of our using all our strength, are the passage of our using all our strength. We should learn that, if they were not the passage of our using all our strength, there would not appear, there would not pass, even a single dharma, a single thing.

[20:12]

經歷といふは、風雨の東西するがごとく學しきたるべからず、盡界は不動轉なるにあらず、不進退なるにあらず、經歷なり。經歷は、たとへば春のごとし、春に許多般の様子あり、これを經歷といふ。外物なきに經歷すると參學すべし。たとへば、春の經歷はかならず春を經歷するなり。經歷は春にあらざれども、春の經歷なるがゆえに、經歷いま春の時に成道せり。審細に參來・參去すべし。經歷をいふに、境は外頭にして、能經歷の法は、東にむきて百千世界をゆきすぎて、百千萬劫をふる、とおもふは、佛道の參學、これのみを專一にせざるなり。

**38 they cannot but grope for it in front of their faces** (*imada menmoku genzen o mōsaku sezarū nashi* いまだ面目現前を摸撿せざるなし): Or “There are as yet none who fail to grope in front of their faces”; i.e., they are still seeking to experience it directly for themselves.

**39 In sum, they are the appearance of “sometimes” unimpeded by nets and cages** (*ōyoso, rarō todomarazu uji genjō nari* おほよそ、籬籠とどまらず有時現成なり): The grammatical subject of the copula *nari* なり is unstated; the translation “they are” takes it to be the “times” of the preceding section.

**nets and cages** (*rarō* 籬籠): I.e., for trapping fish and keeping birds and animals; regularly used in Zen texts for the limiting categories of our understanding. See Supplementary Notes, s.v. “Nets and cages.”

**40 using all our strength** (*waga jinriki suru* わが盡力する): The translation strains to retain the parallel in the term *jinriki* 盡力 (“to exhaust one’s strength,” “to make every effort”) with the uses of *jin* 盡 above, in *jinkai* (“all the worlds”), *jinchī* 盡地 (“all the earth”), *jinjī* 盡時 (“all the times”), and *jin’u* 盡有 (“all the beings”).

We should not have been learning that the meaning of “passage” is like the wind and rain moving east to west. All the worlds are not immoveable; they are not not advancing and retreating: they are passing. Passage is like the spring: spring takes many forms; this is its “passage.” We should study that it passes without any external thing.<sup>41</sup> For example, the passage of spring always passes spring. The passage is not the spring; but, since it is the passage of spring, passage has attained the way at this time of spring.<sup>42</sup> We should study this, coming and going, in detail. To think that, in saying “passage,” we mean that, while the object is external, the dharma accomplishing the passage proceeds to the east a hundred thousand worlds, over a hundred thousand myriad kalpas — this is not devoting oneself single-mindedly solely to the study of the way of the buddhas.<sup>43</sup>

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[20:13]

藥山弘道大師、ちなみに無際大師の指示によりて、江西大寂禪師に參問す、三乗十二分教、某甲、ほぼその宗旨をあきらむ、如何是祖師西來意。かくのごとくとふに、大寂禪師いはく、有時教伊揚眉瞬目、有時不教伊揚眉瞬目、有時教伊揚眉瞬目者是、有時教伊揚眉瞬目者不是。藥山、ききて大悟し、大寂にまふす、某甲かつて石頭にありし、蚊子の鐵牛にのぼれるがごとし。

Great Master Hongdao of Yaoshan, on the advice of Great Master Wuji, once questioned Chan Master Jiangxi Daji, “I’ve largely clarified the essential point of the three vehicles and the twelvefold teachings, but *what is the intention of the Ancestral Master’s coming from the west?*”<sup>44</sup>

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41 **it passes without any external thing** (*gaimotsu naki ni kyōryaku suru* 外物なきに經歷する): I.e., there is nothing else that it passes.

42 **passage has attained the way at this time of spring** (*kyōryaku ima haru no toki ni jōdō seri* 經歷いま春の時に成道せり): The predicate here is a standard term for the attainment of bodhi, perhaps in the sense, “has been fully realized.”

43 **while the object is external, the dharma accomplishing the passage** (*kyō wa getō ni shite, nō kyōryaku no hō wa* 境は外頭にして、能經歷の法は): Dōgen here introduces terms commonly used to distinguish the object of perception (*kyō* 境) from the perceiver (*nō* 能); here perhaps indicating merely a fixed, external field across which something passes.

44 **Great Master Hongdao of Yaoshan** (*Yakusan Gudō daishi* 藥山弘道大師): Posthumous title of Yaoshan Weiyan 藥山惟儼. “Great Master Wuji” (*Musai daishi* 無際大師): Honorific title of Yaoshan’s teacher, Shitou Xiqian 石頭希遷. “Chan Master Jiangxi Daji” (*Kōzei Daijaku zenji* 江西大寂禪師): I.e., Mazu Daoyi 馬祖道一. There is no known source for this version of Yaoshan’s exchange with Mazu, told here in a mixture of Chinese and Japanese. In his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:204, case 150), Dōgen quotes only Mazu’s famous answer, without Yaoshan’s question. A variant of the conversation occurs at *Liandeng huiyao* 聯燈會要, ZZ.136:738b1-10; see also *Zongmen*



Questioned like this, Chan Master Daji said, “Sometimes, I have him raise his eyebrows and blink his eyes; sometimes, I don’t have him raise his eyebrows and blink his eyes.<sup>45</sup> Sometimes, having him raise his eyebrows and blink his eyes is it; sometimes, having him raise his eyebrows and blink his eyes is not it.”<sup>46</sup>

Hearing this, Yaoshan had a great awakening and said to Daji, “When I was with Shitou, it was like a mosquito on an iron bull.”

[20:14] (1:245)

大寂の道取するところ、餘者とおなじからず。眉目は山海なるべし、山海は眉目なるゆえに。その教伊揚は山をみるべし、その教伊瞬は海を宗すべし。是は伊に慣習せり、伊は教に誘引せらる。不是は不教伊にあらず、不教伊は不是にあらず、これらともに有時なり。山も時なり、海も時なり。時にあらざれば山海あるべからず、山海の而今に時あらずとすべからず。時もし壊すれば、山海も壊す、時もし不壊なれば、山海も不壊なり。この道理に明星出現す、如來出現す、眼睛出現す、拈華出現す。これ時なり、時にあらざれば不恁麼なり。

What Daji says is not the same as others. The “eyebrows” and “eyes” must be the mountains and oceans; for mountains and oceans are eye-

*tongyao ji* 宗門統要集, ZTS.1:141a8-b7. For the full story as it appears at *Wudeng huiyuan* 五燈會元, ZZ.138:163a9-b10, see Supplementary Notes, s.v. “Slough off.”

**three vehicles and the twelvefold teachings** (*sanjō jūnibun kyō* 三乘十二分教): A fairly standard expression for the teachings of the Buddhist canon: the teachings of the three vehicles (*śrāvaka*, *pratyeka-buddha*, and *bodhisattva*), and the twelvefold division of the canon according to genre. See Supplementary Notes, s.v. “Three vehicles and twelvefold teachings.”

**intention of the Ancestral Master’s coming from the west** (*soshi seirai i* 祖師西來意): A popular fixed phrase in Zen literature, often the subject of lectures and discussions; the title theme of Dōgen’s “Shōbōgenzō soshi seirai i” 正法眼藏祖師西來意. The “Ancestral Master” here is, of course, the first ancestor of Chan in China, Bodhidharma, said to have come from India in the sixth century. See Supplementary Notes, s.v. “Intention of the Ancestral Master’s coming from the west.”

45 “Sometimes, I have him raise his eyebrows and blink his eyes” (*uji kyō i yōbi shunmoku* 有時教伊揚眉瞬目): The expression “raise the eyebrows and blink the eyes” (*yōbi shunmoku* 揚眉瞬目) is a set phrase used in Zen texts to represent the ordinary actions through which Buddhism is expressed; see Supplementary Notes, s.v. “Raise the eyebrows and blink the eyes.” The antecedent of “him” (*i* 伊) here is unclear. One might posit “the Ancestral Master” of Yaoshan’s question, or Mazu speaking of himself in the third person. Or the reference may be to Shitou Xiqian 石頭希遷 (700-790), whose words Mazu is responding to in the version of the story that appears in *Wudeng huiyuan* 五燈會元, ZZ.138:163a9-b10; see Supplementary Notes, s.v. “Slough off.” It is sometimes suggested that the expression alludes to Buddha Śākyamuni’s “blinking” as he famously held up the flower on Vulture Peak; see Supplementary Notes, s.v. “Holding up a flower and blinking the eyes.” However, that version of the story of the first transmission of Chan, found in Dōgen’s writings, was not widespread China.

46 “it” (*ze* 是); “not it” (*fuze* 不是): Or, “right,” “not right.”

brows and eyes.<sup>47</sup> “Having him raise” them is to see the mountains; “having him blink” them is to merge with the oceans.<sup>48</sup> “It” is familiar to “him”; “him” is enticed by “having.”<sup>49</sup> “Not it” is not “I don’t have him”; “I don’t have him” is not “not it”: they are both “sometimes.”<sup>50</sup>

The mountains are times; the oceans are times. If they were not times, there would be no mountains and oceans; we should not take it that there are no times in the present of the mountains and oceans. If the times are destroyed, the mountains and oceans are destroyed; if the times are not destroyed, the mountains and oceans are not destroyed. By this principle, the dawn star appears; the Tathāgata appears; his eye appears; the flower he held up appears.<sup>51</sup> They are times; if they were not times, they would not be such as this.

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[20:15]

葉縣の歸省禪師は、臨濟の法孫なり、首山の嫡嗣なり。あるとき、大衆にしめしていはく、有時意到句不到、有時句到意不到、有時意句兩俱到、有時意句俱不到。

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47 **for mountains and oceans are eyebrows and eyes** (*sangai wa bimoku naru yue ni* 山海は眉目なるゆえに): Following Kawamura’s punctuation at DZZ.1:245:4-5; this phrase could instead be read with the following sentence: “Because mountains and oceans are eyebrows and eyes, ‘having him raise’ them is to see the mountains; ‘having him blink’ them is to merge with oceans.” The expression “mountains and oceans” (*sangai*; also read *sengai* 山海) can serve as a synecdoche for “the world around us,” but it is also regularly used for the great distance (across which the Ancestral Master passed) separating India from East Asia.

48 **merge with the oceans** (*umi o shū su beshi* 海を宗すべし): Taking the unusual verbal form *shū su* 宗す in the sense *chōsō* 朝宗, used to describe the convergence of rivers in the sea.

49 **“It” is familiar to “him”; “him” is enticed by “having”** (*ze wa i ni kanjū seri, i wa kyō ni yūin seraru* 是は伊に慣習せり、伊は教に誘引せらる): With this novel play with the terms of the quotation, Dōgen seems to be identifying both what is “it” and the person (“him”) with his practiced acts. “Having” here translates the glyph *kyō* 教 (“teaching”), used as the causative marker in Mazu’s “having him raise his eyebrows and blink his eyes.”

50 **“Not it” is not “I don’t have him”** (*fuze wa fukyō i ni arazu* 不是は不教伊にあらず): Presumably, meaning that we should not equate the sentence, “Sometimes, having him raise his eyebrows and blink his eyes is not it,” with the sentence, “Sometimes, I don’t have him raise his eyebrows and blink his eyes.”

51 **the dawn star appears** (*myōjō shutsugen su* 明星出現す): Reference to the tradition that Siddhārtha attained awakening upon the appearance of the planet Venus.

**the flower he held up appears** (*nenge shutsugen su* 拈華出現す): Reference to the flower held up by the Buddha on the occasion of his transmission of the treasury of the true dharma eye to Mahākāśyapa on Vulture Peak; see Supplementary Notes, s.v. “Hold up a flower.”

Chan Master Guixing of Shexian was a descendant of Linji, the direct heir of Shoushan. On one occasion, addressing the great assembly, he said,<sup>52</sup>

*Sometimes, the intention reaches it, and the words don't reach it.  
Sometimes, the words reach it, and the intention doesn't reach it.  
Sometimes, both the intention and the words reach it. Sometimes, neither the intention nor the words reach it.*

[20:16]

意・句ともに有時なり、到・不到ともに有時なり。到時未了なりといへども不到時來なり。意は驢なり、句は馬なり。馬を句とし、驢を意とせり。到それ來にあらず、不到これ未にあらず、有時かくのごとくなり。到は到に罣礙せられて不到に罣礙せられず、不到は不到に罣礙せられて、到に罣礙せられず。意は意をさへ、意をみる。句は句をさへ、句をみる。礙は礙をさへ、礙をみる。礙は礙を礙するなり、これ時なり。礙は他法に使得せらるといへども、他法を礙する礙いまだあらざるなり。我逢人なり、人逢人なり、我逢我なり、出逢出なり。これらもし時をえざるには、恁麼ならざるなり。又、意は現成公案の時なり、句は向上關樞の時なり、到は脱體の時なり、不到は即此離此の時なり。かくのごとく辨肯すべし、有時すべし。

“The intention” and “the words” are both “sometimes.” “Reaching it” and “not reaching it” are both “sometimes.” Although *the time of “reaching it” is not yet done, the time of “not reaching it” arrives*.<sup>53</sup> “The intention” is the donkey; “the words” are the horse: he has taken the horse as “the words” and taken the donkey as “the intention.”<sup>54</sup> “Reaching it” is not “coming”; “not reaching it” is not “not yet” — “sometimes” is like

52 **Chan Master Guixing of Shexian** (*Sekken no Kisei zenji* 葉縣の歸省禪師); **Shoushan** (*Shuzan* 首山):

i.e., Shexian Guixing 葉縣歸省 (dates unknown) and Shoushan Shengnian 首山省念 (926-993). This saying, told here in a mixture of Chinese and Japanese, appears at *Lian-deng huiyao* 聯燈會要, ZZ.136:622b13-15.

53 Although the time of “reaching it” is not yet done, the time of “not reaching it” arrives (*tō ji miryō nari to iedomo futō ji rai nari* 到時未了なりといへども不到時來なり): Perhaps meaning that when the intention or the words have not yet “reached it,” this is itself the distinct time of “not reaching it.” Dōgen is playing with the donkey and horse saying he alludes to in his next sentence here.

54 “The intention” is the donkey; “the words” are the horse (*i wa ro nari, ku wa ba nari* 意は驢なり、句は馬なり): Allusion to a saying first attributed to Lingyun Zhiqin 靈雲志勤 (dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:285b12-13):

僧問、如何是佛法大意。師曰、驢事未去馬事到來。

A monk asked, “What is the great meaning of the buddha dharma?”

The Master said, “Before the donkey business is gone, the horse business arrives.”

The saying is generally taken to mean something like, “It’s just one damned thing after another.”

this.<sup>55</sup> “Reaching it” is obstructed by “reaching it,” not obstructed by “not reaching it.”<sup>56</sup> “Not reaching it” is obstructed by “not reaching it,” not obstructed by “reaching it.” “The intention” blocks “the intention” and sees “the intention”; “the words” block “the words” and see “the words.” The obstruction blocks the obstruction and sees the obstruction; the obstruction obstructs the obstruction — these are times. Although we say obstruction is made use of by another dharma, there is no obstruction that obstructs another dharma.<sup>57</sup> It is “I meet a person”; it is the person meets the person; it is I meet myself; it is “coming forth” meets “coming forth.”<sup>58</sup> Where these do not get a time, they are not like this. Again, “the intention” is the time of the realized kōan; “the words” are the time of the higher pivot.<sup>59</sup> “Reaching it” is the time of the body stripped; “not reaching it” is the time of identical with this, apart from this.<sup>60</sup> In this

55 **“Reaching it” is not “coming”; “not reaching it” is not “not yet”** (*tō sore rai ni arazu, futō kore mi ni arazu* 到それ來にあらず、不到これ未にあらず): Presumably, meaning that the sense of “reach” in Guixing’s saying is not the same as that of “arrive” in Lingyun’s saying, nor “not reach” in the former the same as “not yet” in the latter.

56 **“Reaching it” is obstructed by “reaching it,” not obstructed by “not reaching it”** (*tō wa tō ni keige serarete futō ni keige serarezu* 到は到に罣礙せられて不到に罣礙せられず): Probably meaning that “reaching it” is just “reaching it,” not the opposite of “not reaching it.” Reflecting a recurrent use in Dōgen’s writings of the passive *keige seraru* 罣礙せらる (“to be obstructed or impeded”) in the sense “to be identified or defined.”

57 **Although we say obstruction is made use of by another dharma, there is no obstruction that obstructs another dharma** (*ge wa tahō ni shitoku seraru to iedomo, tahō o ge suru ge imada arazaru nari* 礙は他法に使得せらるといへども、他法を礙する礙いまだあらざるなり): Perhaps best interpreted to mean that, while in one sense things are contingent on other things, each thing retains its identity — a reiteration of the preceding claim that “reaching it” is obstructed by itself.

58 **“I meet a person”** (*ga hō nin* 我逢人): Dōgen seems to have in mind here the words of Sansheng 三聖 and Xinghua 興化, quoted in case 92 of the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:172) and alluded to elsewhere in the *Shōbōgenzō*:

三聖院慧然禪師〈嗣臨濟〉道、我逢人即出、出即不爲人。興化道、我逢人即不出、出即便爲人。

Chan Master Huiran of the Sansheng Cloister (succeeded Linji) said, “When I meet a person, I come forth; but, when I come forth, I don’t benefit the person.”

Xinghua said, “When I meet a person, I don’t come forth; but, when I do come forth, I benefit the person.”

59 **realized kōan** (*genjō kōan* 現成公案): Or “settled case”; also written 見成公案. A Dōgen favorite, the title theme of one of the most celebrated chapters of his *Shōbōgenzō*; see Supplementary Notes.

**higher pivot** (*kōjō kanrei* 向上關樞): The term *kanreisu* 關樞子 (also written 關捩子) refers to the pivots at the top and bottom of a door frame, on which the door turns; hence, the pivotal point of something.

60 **body stripped** (*dattai* 脱體): A term indicating a state of liberation; in Zen texts, it often carries the sense “to reveal all,” or, as we might say, “to say it like it is” —

way, we should confirm them, we should be “sometimes.”<sup>61</sup>

[20:17] {1:246}

向來の尊宿、ともに慥麼いふとも、さらに道取すべきところなからんや。いふべし、意句半到也有時、意句半不到也有時。かくのごとくの参究あるべきなり。

Previous venerables have all spoken like this, but is there nothing further to be said? We should say, “*the intention and the words half reaching it is ‘sometimes’; the intention and the words half not reaching it is ‘sometimes.’*” There should be an investigation like this.

[20:18]

教伊揚眉瞬目也半有時、教伊揚眉瞬目也錯有時、不教伊揚眉瞬目也錯錯有時。

*Making him raise his eyebrows and blink his eyes is a half “sometimes”; making him raise his eyebrows and blink his eyes is a wrong “sometimes”; not making him raise his eyebrows and blink his eyes is a wrong, wrong “sometimes.”*<sup>62</sup>

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hence, “the very thing itself,” “the ‘naked’ thing.” See Supplementary Notes, s.v. “Body stripped.”

**identical with this, apart from this** (*soku shi ri shi* 即此離此): Perhaps reflecting a question posed by Baizhang Huaihai 百丈懷海 (749-814) to his teacher, Mazu Daoyi 馬祖道一 (e.g., at *Baizhang Huaihai chanshi yulu* 百丈懷海禪師語錄, *Sijia yulu* 四家語錄, ZZ.119:6a3-7):

祖目視繩床角拂子。師曰、即此用離此用。祖曰、汝向後開兩片皮、將何爲人。師取拂子豎起。祖曰、即此用離此用。師挂拂子於舊處。

Mazu was looking at a whisk on the corner of his bench. The Master [Baizhang] said, “Is it identical with its use or apart from its use?”

Mazu said, “In the future, when you open those two pieces of skin, what will you have for people?”

The Master took the whisk and stood it up.

Mazu said, “Is it identical with its use or apart from its use?”

The Master placed the whisk back where it had been.

61 **we should be “sometimes”** (*uji su beshi* 有時すべし): The translation seeks to preserve Dōgen’s novel use of *uji* here as an imperative verb.

62 **wrong, wrong “sometimes”** (*shaku shaku uji* 錯錯有時): “Wrong! Wrong!” (or “Mistake! Mistake!”) is a common retort of Chan masters, sometimes used in ironic praise. This entire passage is put in Chinese, of which some texts give a variant version that creates a novel *catuṣkoṭi*:

教伊揚眉瞬目也半有時、教伊揚眉瞬目也錯有時、不教伊揚眉瞬目也半有時、不教伊揚眉瞬目也錯有時。

Making him raise his eyebrows and blink his eyes is a half “sometimes”; making him raise his eyebrows and blink his eyes is a wrong “sometimes”; not making him raise his eyebrows and blink his eyes is a half “sometimes”; not making him raise his eyebrows and blink his eyes is a wrong “sometimes.”

[20:19]

恁麼のごとく參來・參去、參到・參不到する、有時の時なり。

In this way, *studying coming*, *studying going*, *studying “reaching it,”* and *studying “not reaching it”* are the times of “sometimes.”

正法眼藏有時第二十

Treasury of the True Dharma Eye  
Sometimes  
Number 20

[Ryūmonji MS:]

仁治元年庚子開冬日、書于興聖寶林寺

*Written at Kōshō Hōrin Monastery; first day of winter, senior metal year of the rat, the first year of Ninji [17 October 1240]*<sup>63</sup>

[Tōunji MS:]

寛元癸卯夏安居、書寫之。懷奘

*Copied this during the summer retreat, junior water year of the rabbit, Kangen [16 April-15 July 1243]. Ejō*

于嵯永正七年庚午年四月日、於桂林精舍丈室書寫焉。用兼拜

*Copied in the abbot's quarters of Keirin [Monastery]; on a day in the fourth month, the senior metal year of the horse, the seventh year of Eishō [May-June 1510]. Yōken*<sup>64</sup>

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For the meaning of “raise the eyebrows and blink the eyes,” see Supplementary Notes.

63 The Tōunji 洞雲寺 MS shares an identical colophon.

**first day of winter** (*kaitōbi* 開冬日): i.e., the first day of the tenth lunar month.

64 **Yōken** 用兼: i.e., Kinkō Yōken 金岡用兼 (1437–1513?).



TREASURY OF THE TRUE DHARMA EYE

NUMBER 21

Prediction

*Juki*

授記



# Prediction

## *Juki*

### INTRODUCTION

This work was composed at Kōshōji in May of 1242, during a one-week period in which are dated the “Kaiin zanmai” 海印三昧, “Juki” 授記, and “Kannon” 觀音 chapters. “Juki” represents number 21 in the seventy-five- and sixty-chapter compilations of the *Shōbōgenzō* and number 32 in the Honzan edition.

The title theme of the text derives from the Buddhist tradition that bodhisattvas are supposed to study under many buddhas, from one of whom they will receive a prediction, or confirmation (*vyākaraṇa*), of future buddhahood. Insofar as Dōgen wishes to treat the ancestral masters of Zen as equivalent to the buddhas, the question naturally arises how he understands this tradition of prediction. His answer, given in the opening sections here, is that, rightly understood, prediction goes far beyond the standard understanding: it is conferred on all beings; indeed, it is the truth of all things, of “the mountains, rivers, and the whole earth, of Mount Sumeru and the vast oceans.”

In the second half of the essay, Dōgen cites a series of passages from his favorite scripture, the *Lotus Sūtra*, in which Buddha Śākyamuni confers predictions on all beings, human and nonhuman, in his audience and, indeed, on all beings who ever hear and rejoice in even so much as a single line of the sūtra. The text ends with a passage from the *Vimalakīrti Sūtra*, in which Vimalakīrti tells Bodhisattva Maitreya, predicted to be the next buddha, that at the ultimate stage there is no such thing as a prediction. Dōgen takes Vimalakīrti to task here, as he does elsewhere, saying he does not realize that the ultimate stage is precisely prediction.

# 正法眼藏第二十一

## Treasury of the True Dharma Eye

### Number 21

#### 授記

#### Prediction

[21:1] {1:247}

佛祖單傳の大道は、授記なり。佛祖の參學なきものは、夢也未見なり。その授記の時節は、いまだ菩提心をおこさざるものにも授記す、無佛性に授記す、有佛性に授記す、有身に授記し、無身に授記す、諸佛に授記す。諸佛は、諸佛の授記を保任するなり。得授記ののちに作佛す、と參學すべからず、作佛ののちに得授記す、と參學すべからず。授記時に作佛あり、授記時に修行あり。このゆえに、諸佛に授記あり、佛向上に授記あり。自己に授記す、身心に授記す。授記に飽學措大なるとき、佛道に飽學措大なり。身前に授記あり、身後に授記あり。自己にしらるる授記あり、自己にしられざる授記あり。他をしてしらしむる授記あり、他をしてしらしめざる授記あり。

The great way uniquely transmitted by the buddhas and ancestors is prediction.<sup>1</sup> Those lacking study with the buddhas and ancestors *have never seen it even in their dreams*. At the time of the prediction, it is conferred even on those who have not yet aroused the thought of bodhi; it is conferred on those without buddha nature, conferred on those with buddha nature, conferred on those with a body, conferred on those without a body, conferred on the buddhas.<sup>2</sup> The buddhas maintain the prediction

1 **prediction** (*juki* 授記): The conferral of a prediction (S. *vyākaraṇa*) of future spiritual status, paradigmatically by a buddha regarding a bodhisattva's eventual buddhahood. In much Buddhist literature, such a prediction is considered a necessary event in the bodhisattva career.

2 **the thought of bodhi** (*bodai shin* 菩提心): S. *bodhi-citta*, the bodhisattva's aspiration to attain the supreme perfect awakening of a buddha; see Supplementary Notes, s.v. "Bring forth the mind." While the prediction of future buddhahood typically occurs after the bodhisattva has aroused the aspiration for buddhahood, Buddhist texts are not necessarily consistent on this point; see, e.g., the *Śūraṅgama-samādhī-sūtra* (*Shouleng-yan sanmei jing* 首楞嚴三昧經, T.642.15:638c14), where prediction before the arousal of bodhi-citta is listed as the first of four types of prediction: before the arousal of the aspiration, just after the arousal, in secret, and upon achieving patience in regard to the non-arising of dharma (*mushō hō nin* 無生法忍; S. *anupattika-dharma-kṣānti*).

**those without buddha nature** (*mu busshō* 無佛性): While this could be taken as a reference to the *icchantika* (*issendai* 一闍提), a being without the potential to become a buddha, the more likely sense here is the Zen use of this term to express a higher understanding of

of the buddhas. We should not study that one becomes a buddha after getting the prediction; we should not study that one gets the prediction after becoming a buddha: at the time of the prediction, there is becoming a buddha; at the time of the prediction, there is practice. Therefore, there are predictions for the buddhas, and there are predictions beyond the buddha. Predictions are conferred on the self; predictions are conferred on the body and mind. When one is learned and skilled in prediction, one is learned and skilled in the way of the buddhas.<sup>3</sup> There are predictions before the body; there are predictions after the body.<sup>4</sup> There are predictions known to the self; there are predictions unknown to the self.<sup>5</sup> There are predictions made known to the other; there are predictions not made known to the other.

[21:2]

まさにしるべし、授記は自己を現成せり、授記これ現成の自己なり。このゆえに、佛佛祖祖嫡嫡相承せるは、これただ授記のみなり、さらに一法としても授記にあらざるなし。いかにいはんや、山河大地・須彌巨海あらんや、さらに一箇半箇の張三李四なきなり。かくのごとく參究する授記は、道得一句なり、聞得一句なり、不會一句なり、會取一句なり、行取なり、説取なり。退歩を教令せしめ、進歩を教令せしむ。いま得坐披衣、これ古來の得授記にあらざれば、現成せざるなり。合掌頂戴なるがゆえに、現成は授記なり。

We should realize that prediction manifests the self, that prediction is the self manifested. Therefore, what is inherited by successor after successor of buddha after buddha and ancestor after ancestor is nothing but prediction. There is not even a single dharma that is not prediction. Much less are there the mountains, rivers, and the whole earth, Sumeru and the vast oceans.<sup>6</sup> And further, there is not one or a half of Zhang's

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buddha nature, as in sayings such as, “all living beings have no buddha nature” (*issai shujō mu busshō* 一切衆生無佛性) — seen, e.g., in a saying of Yanguang Qian 鹽官齋安 (d. 842) (see *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:188, case 115), quoted in “Shōbōgenzō busshō” 正法眼藏佛性.

3 **learned and skilled** (*hōgaku sodai* 飽學措大): An idiom literally meaning “replete with learning and [capable of] handling great matters.”

4 **before the body** (*shinzen* 身前); after the body (*shingo* 身後): Can mean before and after death, or previous and future lives; the former expression is sometimes taken in a metaphysical sense, to refer to what precedes existence in this body. Appears several times in the *Shōbōgenzō*, more often in the form *shinsen shingo* 身先身後.

5 **predictions known to the self** (*jiko ni shiraruru juki* 自己にしらるる授記): This and the following three types of prediction would seem to anticipate the eight types of prediction introduced in section 3, below.

6 **the mountains, rivers, and the whole earth, Sumeru and the vast oceans** (*senga daichi Shumi kokai* 山河大地・須彌巨海): I.e., the natural world. “The mountains, rivers, and the whole earth” (*senga daichi* 山河大地) is a fixed expression common in Zen

third and Li's fourth.<sup>7</sup> The prediction we study like this is saying one line; it is hearing one line; it is not understanding one line; it is understanding one line; it is practicing it; it is talking about it.<sup>8</sup> It instructs us to step back and instructs us to step forward.<sup>9</sup> That now we can take our seat and don the robe — this would not occur were they not the ancient prediction; it is because we join our palms and place it on our heads that their occurrence is the prediction.<sup>10</sup>

[21:3] {1:248}

佛言、それ授記に多般あれども、しばらく要略するに八種あり。いはゆる、

The Buddha said that, although there are many kinds of predictions, to summarize them briefly here, there are eight types — to wit:<sup>11</sup>

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texts and in Dōgen's writings. "Sumeru" (*shumi* 須彌) refers to the mountain, surrounded by a series of oceans, at the center of a Buddhist world system.

7 **Zhang's third and Li's fourth** (*Chō san Ri shi* 張三李四): I.e., everyone. From the Chinese idiom *Zhang san Li si* 張三李四 ("Zhang's third son, Li's fourth son"), used (as we might use "Tom, Dick, and Harry") to indicate anyone at all.

8 **saying one line** (*dōtoku ikku* 道得一句): A common expression in Zen texts for saying something significant.

**it is practicing it; it is talking about it** (*gyōshu nari, sesshu nari* 行取なり、説取なり): Perhaps reflecting a passage recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:164, case 77):

杭州大慈山性空大師〈嗣百丈、諱寰中〉示衆云、説得一丈、不如行取一尺、説得一尺、不如行取一寸。洞山曰、説取行不得底、行取説不得底。

Great Master Xinggong of Mount Daci in Hangzhou (named Huangzhong) addressed the assembly saying, "To talk about ten feet is not like practicing one foot; to talk about one foot is not like practicing one inch."

Dongshan said, "He talks about what can't be practiced; he practices what can't be talked about."

9 **step back** (*taiho* 退歩); **step forward** (*shinpo* 進歩): "Stepping forward and stepping back" (*shinpo taiho* 進歩退歩) is an expression occurring regularly in Dōgen's writings; it can refer simply to all the ordinary movements of the agent, or more specifically, to motion forward and back; see Supplementary Notes, s.v. "Stepping forward and stepping back." Here, possibly, instructions for a ritual practice.

10 **we can take our seat and don the robe** (*tokuza hie* 得坐披衣); **we join our palms and place it on our heads** (*gasshō chōdai* 合掌頂戴): Two common expressions in Zen texts. The former typically refers to becoming established as a teacher (though, here, we might want to read it more literally); the latter recalls the monks' ritual at morning meditation of placing the *kāṣāya* on their heads and chanting its praises.

11 **The Buddha said** (*butsu gon* 佛言): What follows here is a teaching of the *Pusa yingluo jing* 菩薩瓔珞經 (T.656.16:81b12-c12), as summarized in the *Fahua wenju* 法華文句 (T.1718.34:97b3-5), attributed to the Tiantai figure Zhiyi 智顗 (538–597). The vulgate Honzan edition of this chapter, as well as the Kenkon'in 乾坤院 (1488) and Shōbōji 正法寺 (1512) manuscripts of the seventy-five-chapter *Shōbōgenzō* compilation, include interlinear comments (*warichū* 割注) quoting Zhiyi's explanation of each type of prediction. These comments, thought to have been added to the text in the early fifteenth

[21:4]

一者自己知他不知。二者衆人盡知自己不知。三者自己・衆人俱知。四者自己・衆人俱不知。五者近覺遠不覺。六者遠覺、近不知覺。七者俱覺。八者俱不覺。

*First, the individual knows, but others do not know.<sup>12</sup> Second, other people all know, but the individual does not know.<sup>13</sup> Third, both the individual and other people know.<sup>14</sup> Fourth, neither the individual nor other people know.<sup>15</sup> Fifth, those nearby are aware of it, but those distant are not.<sup>16</sup> Sixth, those distant are aware of it, but those nearby are not aware of it.<sup>17</sup>*

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century, do not appear in Kawamura's edition but are collected at DZZ.1:500b-c; they are translated in Notes 12-19, below.

12 **First** (*issha* 一者): This and the following seven notes record Zhiyi's explanations of the eight types, as provided in the Honzan version of our text:

己知他不知者、發心自誓未廣及人、未得四無所畏、未得善權故。

The individual knows, but others do not know: because one has brought forth the mind [of bodhi] and made the vow, but has not extended it to others; one has not yet attained the four types of fearlessness, and one has not yet attained skillful expedience.

13 **Second** (*nisha* 二者):

衆人盡知、己不知者、發心廣大得無畏善權故。

Other people all know, but the individual does not know: because one's bringing forth the mind has extended broadly; one has attained the four types of fearlessness and expedience.

14 **Third** (*sansha* 三者):

皆知者、位在七地、無畏善權、得空觀故。

Everyone knows: because one's rank is the seventh *bhūmi* [of the bodhisattva path]; one has fearlessness and skillful expedience, and has attained insight into emptiness.

15 **Fourth** (*shisha* 四者):

皆不知者、未入七地、未得無著行。

No one knows: one has not yet entered the seventh stage and has not yet attained detached action.

16 **Fifth** (*gosha* 五者):

遠者不覺者、彌勒是也。根具足、不如來無著行故。

Those at a distance are not aware of it: Maitreya is this type; because one possesses the faculties but not the detached action of a tathāgata.

17 **Sixth** (*rokusha* 六者):

近者不覺者、此人未能演賢聖之行、師子膺是也。

Those nearby are not aware of it: this type cannot yet display the actions of the worthy or sage; Shiziyang is this type.

Seventh, both are aware of it.<sup>18</sup> Eighth, neither is aware of it.<sup>19</sup>

[21:5]

かくのごとく授記あり。しかあれば、いまこの臭皮袋の精魂に識度せられざるには授記あるべからず、と活計することなかれ、未悟の人面にたやすく授記すべからず、といふことなかれ。よのつねにおもふには、修行功満じて作佛決定するとき授記すべし、と學しきたるといへども、佛道はしかにはあらず。或從知識して一句をきき、或從經卷して一句をきくことあるは、すなはち得授記なり。これ諸佛の本行なるがゆえに、百草の善根なるがゆえに。もし授記を道取するには、得記人みな究竟人なるべし。しるべし、一塵なほ無上なり、一塵なほ向上なり。授記なんぞ一塵ならざらん、授記なんぞ一法ならざらん、授記なんぞ萬法ならざらん、授記なんぞ修證ならざらん、授記なんぞ佛祖ならざらん、授記なんぞ功夫辦道ならざらん、授記なんぞ大悟・大迷ならざらん。授記はこれ吾宗到汝、大興于世なり、授記はこれ汝亦如是、吾亦如是なり、授記これ標榜なり、授記これ何必なり、授記これ破顔微笑なり、授記これ生死去來なり、授記これ盡十方界なり、授記これ徧界不曾藏なり。

There are such predictions. This being so, do not live by [the notion that] there ought not be a prediction when it is not discerned by the spirit of this stinking skin bag; do not say one ought not readily confer a prediction on the face of a person who is not yet awakened.<sup>20</sup> Although, in the common understanding, we learn that predictions are conferred when the merits of practice are fulfilled and becoming a buddha is assured, in the way of the buddhas, this is not the case. The fact that, *whether from a wise friend*, one hears a single line, *whether from a sūtra scroll*, one hears a single line — this is receiving a prediction.<sup>21</sup> For it is the original

#### 18 Seventh (*shichisha* 七者):

近遠俱覺者、根具足、不無著之行、柔順菩薩是也。

Both those nearby and those distant are aware of it: one possesses the faculties but lacks detached action; Bodhisattava Roushun is this type.

#### 19 Eighth (*hassha* 八者):

近遠俱不覺者、未得善權、不能悉知如來藏、等行菩薩是也。

Neither those nearby nor those distant are aware of it: one has not yet attained skillful expedients, and cannot know fully the tathāgata-garbhā; Bodhisattva Dengxing is this type.

20 **do not live by [the notion that]** (*to kakkei suru koto nakare* と活計することなかれ): The term *kakkei* 活計 (“livelihood,” “to make a living,” etc.) occurs regularly in Dōgen’s writing, sometimes (as perhaps here) in a pejorative sense of being “occupied with,” “given over to,” etc.

**the face of a person who is not yet awakened** (*migo no ninmen* 未悟の人面): The odd term *ninmen* 人面 (“human face”) could well be taken simply as “person.”

21 **whether from a wise friend** (*waku jū chishiki* 或從知識); **whether from a sūtra scroll** (*waku jū kyōkan* 或從經卷): I.e., whether from a teacher or from a text. Fixed expressions occurring together several times in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Whether from a wise friend, whether from a sūtra scroll.”

practice of the buddhas; for it is the good roots of the hundred grasses.<sup>22</sup> When we speak of prediction, the people who receive the prediction should all be perfected people.<sup>23</sup>

We should realize that even a single dust mote is unsurpassed; even a single dust mote is beyond. How could prediction not be a single dust mote? How could prediction not be a single dharma? How could prediction not be myriad dharmas? How could prediction not be practice and verification? How could prediction not be the buddhas and ancestors? How could prediction not be concentrated effort and pursuit of the way? How could prediction not be great awakening and great delusion? Prediction is, “*When my lineage has reached you, it will flourish greatly in the world.*”<sup>24</sup> Prediction is “*You’re also like this, I’m also like this.*”<sup>25</sup>

**22 the original practice of the buddhas** (*shobutsu no hongyō* 諸佛の本行): While the term *hongyō* 本行 could be understood as “fundamental practice,” it probably reflects a passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c22-23) cited in several places in the *Shōbōgenzō*:

諸善男子、我本行菩薩道所成壽命、今猶未盡、復倍上數。

Good sons, the lifespan attained by my original practice of the bodhisattva path is even now still not exhausted; it is twice the above number.

**the good roots of the hundred grasses** (*hyakusō no zenkon* 百草の善根): A play with vegetative metaphors: “good roots” (*zenkon* 善根; S. *kuśala-mūla*) refers to what we might call one’s moral character or spiritual propensities; “the hundred grasses” (*hyakusō* 百草) is used in reference to “all phenomena.”

**23 perfected people** (*kukyō nin* 究竟人): Probably to be taken as those who have attained the ultimate stage (S. *niṣṭhā*) of buddhahood. Does not occur elsewhere in the *Shōbōgenzō*.

**24 “When my lineage has reached you, it will flourish greatly in the world”** (*goshū tō nyo, daikō o se* 吾宗到汝、大興于世): A remark of Huangbo Xiyuan 黃蘗希運 (dates unknown) to his student Linji Yixuan 臨濟義玄 (d. 866); *Linji lu* 臨濟錄, T.1985.47:505a5-9:

師栽松次。黃蘗問。深山裏栽許多作什麼。師云。一與山門作境致。二與後人作標榜。道了將鋤頭打地三下。黃蘗云。雖然如是。子已喫吾三十棒了也。師又以鋤頭打地三下。作噓噓聲。黃蘗云。吾宗到汝大興於世。

When the Master [Linji] was planting pines, Huangbo asked, “Why plant so many in the deep mountains?”

The Master said, “First, to form a border for the mountain gate; second, to make a signpost for later people.” After speaking, he struck the ground three times with his shovel.

Huangbo said, “Maybe so, but you’ve already tasted my thirty blows!”

The Master again struck the ground three times with his shovel and made a hissing sound.

Huangbo said, “When my lineage has reached you, it will flourish greatly in the world.”

**25 “You’re also like this, I’m also like this”** (*nyo yaku nyo ze, go yaku nyo ze* 汝亦如是、吾亦如是): A remark of the Sixth Ancestor, Caoxi Huineng 曹溪慧能 (638–713) to his student Nanyue Huairang 南嶽懷讓 (677–744) in a conversation recorded in the

Prediction is “a signpost”; prediction is “why must that be?”<sup>26</sup> Prediction is *breaking into a smile*.<sup>27</sup> Prediction is birth and death, coming and going. Prediction is all the worlds in the ten directions. Prediction is “*in the realms everywhere, it has never been hidden*.”<sup>28</sup>

\* \* \* \* \*

[21:6] {1:249}

玄沙院宗一大師、侍雪峰行次、雪峰指面前地云、這一片田地、好造箇無縫塔。玄沙曰、高多少。雪峰乃上下顧視。玄沙云、人天福報即不無、和尚靈山授記、未夢見在。雪峰云、儼作麼生。玄沙曰、七尺八尺。

*Great Master Zongyi of Xuansha Cloister was walking in attendance on Xuefeng.<sup>29</sup> Xuefeng pointed at the ground in front of them and said, “This piece of land would be a good place to build a seamless stūpa.”<sup>30</sup>*

*Xuansha said, “How tall would it be?”*

*Xuefeng looked up and down.*

*Xuansha said, “It’s not that you lack the blessings of humans and devas, but the prediction on Vulture Peak, the Reverend hasn’t seen even in his dreams.”*

*Xuefeng said, “What do you make of it?”*

*The Master said, “Seven feet or eight feet.”*

[21:7]

いま玄沙のいふ和尚靈山授記、未夢見在は、雪峰に靈山の授記なし、とい

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*shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and much cited by Dōgen; see Supplementary Notes, s.v. “You’re also like this, I’m also like this.”

26 **“a signpost”** (*hyōbō* 標榜): Likely reflecting the remark by Linji 臨濟 in the conversation alluded to just above.

**“why must that be?”** (*ka hitsu* 何必): An expression often used rhetorically in the sense “not necessarily,” somewhat akin to our usage of the dubious, “oh really?”

27 **breaking into a smile** (*hagan mishō* 破顔微笑): Reference to the famous story of the first transmission of the “treasury of the true dharma eye” (*shōbōgenzō* 正法眼藏) from Śākyamuni to Mahākāśyapa at an assembly on Vulture Peak. Dōgen records one version in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:258, case 253); see Supplementary Notes, s.v. “Break into a smile.”

28 **“in the realms everywhere, it has never been hidden”** (*henkai fuzō zō* 徧界不曾藏): A popular saying attributed to Chan Master Shishuang Qingzhu 石霜慶諸 (807-888); see Supplementary Notes, s.v. “In the realms everywhere, it has never been hidden.”

29 **Great Master Zongyi of Xuansha Cloister** (*Genshain Sōitsu daishi* 玄沙院宗一大師): I.e., Xuansha Shibei 玄沙師備 (835-908), disciple of Xuefeng Yicun 雪峰義存 (822-908). For their conversation, included in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:185, case 60), see Supplementary Notes, s.v. “Seven feet or eight feet.”

30 **“seamless stūpa”** (*muhō tō* 無縫塔): I.e., a stone memorial for a monk.



ふにあらず、雪峰に靈山の授記あり、といふにあらず、和尚靈山授記、未夢見在といふなり。

Xuansha's saying here, "*The prediction on Vulture Peak, the Reverend hasn't seen even in his dreams,*" does not say that Xuefeng lacks the prediction on Vulture Peak; it does not say that Xuefeng has the prediction on Vulture Peak: it says, "*The prediction on Vulture Peak, the Reverend hasn't seen even in his dreams.*"

[21:8] {1:250}

靈山の授記は、高著眼なり。吾有正法眼藏涅槃妙心、附囑摩訶迦葉なり。しるべし、青原の、石頭に授記せしときの同參は、摩訶迦葉も青原の授記をうく、青原も釋迦の授記をさづくるがゆえに、佛佛祖祖の面面に、正法眼藏附囑有在なることあきらかなり。ここをもて、曹溪すでに青原に授記す、青原すでに六祖の授記をうくるとき、授記に保任せる青原なり。このとき、六祖・諸祖の參學、正直に青原の授記によりて行取しきたれるなり。これを明明百草頭、明明佛祖意といふ。

"The prediction on Vulture Peak" is a higher point of view.<sup>31</sup> It is "*I have the treasury of the true dharma eye, the wondrous mind of nirvāṇa, which I bequeath to Mahākāśyapa.*"<sup>32</sup> We should realize that, as a fellow student at the time that Qingyuan conferred his prediction on Shitou, Mahākāśyapa also received Qingyuan's prediction, and Qingyuan also conferred the prediction of Śākyamuni; hence, it is clear that, in face after face of buddha after buddha and ancestor after ancestor, *the bequest of the treasury of the true dharma eye is retained.*<sup>33</sup> According to this,

31 **a higher point of view** (*kō chaku gan* 高著眼): An idiom meaning either "to lift one's gaze" or "to take a higher perspective."

32 "**I have the treasury of the true dharma eye, the wondrous mind of nirvāṇa, which I bequeath to Mahākāśyapa**" (*go u shōbōgenzō nehan myōshin, fuzoku Makakashō* 吾有正法眼藏涅槃妙心、附囑摩訶迦葉): One version of the famous line spoken by Buddha Śākyamuni on Vulture Peak in announcing the first transmission of the dharma (see above, Note 27).

33 **Qingyuan** (Seigen 青原); **Shitou** (Sekitō 石頭): I.e., Qingyuan Xingsi 青原行思 (d. 740), the disciple of the Sixth Ancestor, Caoxi Huineng 曹溪慧能, and his dharma heir Shitou Xiqian 石頭希遷 (700–790).

**the bequest of the treasury of the true dharma eye is retained** (*shōbōgenzō fuzoku uzai* 正法眼藏附囑有在): An expression in Chinese syntax; the use here of *fuzoku uzai* 附囑有在 (literally, something like "the bequest is still present") seems to associate the transmission of the *Shōbōgenzō* with a passage in Kumārajīva's translation of the *Lotus Sūtra* on the entrustment of the text to later generations (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:33c14-15):

佛欲以此妙法華經付囑有在。

The Buddha wishes to bequeath this *Sūtra of the Blossom of the Wondrous Dharma* that it remain present.

The same usage is found, e.g., at *Xuansha Shibei chanshi yulu* 玄沙師備禪師語錄; ZZ.126:431a5.

once Caoxi had conferred his prediction on Qingyuan, and Qingyuan had received the prediction of the Sixth Ancestor, he was Qingyuan maintained by the prediction. At this point, the study of the Sixth Ancestor and the other ancestors had been directly practiced based on the prediction of Qingyuan. This is called, “*perfectly clear, the tips of the hundred grasses; perfectly clear, the intention of the buddhas and ancestors.*”<sup>34</sup>

[21:9]

しかあればすなはち、佛祖いづれか百草にあらざらん、百草なんぞ吾・汝にあらざらん。至愚にしておもふことなかれ、みづからに具足する法は、みづからかならずしるべしと、みるべしと。恁麼にあらざるなり。自己の知する法、かならずしも自己の有にあらず。自己の有、かならずしも自己のみるところならず、自己のしるところならず。しかあれば、いまの知見思量分にあたはざれば自己にあるべからず、と疑著することなかれ。いはんや靈山の授記といふは、釋迦牟尼佛の授記なり。この授記は、釋迦牟尼佛の、釋迦牟尼佛に授記しきたれるなり。授記の未合なるには、授記せざる道理なるべし。その宗旨は、すでに授記あるに授記するに罣礙なし、授記なきに授記するに剩法せざる道理なり。虧闕なく、剩法にあらざる、これ諸佛祖の、諸佛祖に授記しきたれる道理なり。

This being so, which buddha or ancestor is not “the hundred grasses”; how could “the hundred grasses” not be you and I? Do not stupidly think that the dharmas with which you are endowed you must necessarily know, must necessarily see. This is not so. The dharmas that one knows are not necessarily one’s own; and what is one’s own is not necessarily something seen by one, not necessarily known by one. Therefore, do not have doubts that, if it does not accord with what we know and think, it must not be ours.

Needless to say, “the prediction on Vulture Peak” was the prediction of Śākyamuni: this prediction is Śākyamuni having conferred a prediction on Śākyamuni. This must be the principle that prediction is not conferred where there is not accord with the prediction. The essential point of this is the principle that there is no obstacle to conferring a prediction where there is already a prediction, and nothing extra in conferring a prediction where there is no prediction. Neither deficient nor extra — this is the principle by which the buddhas and ancestors have conferred predictions on the buddhas and ancestors.

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34 “**perfectly clear, the tips of the hundred grasses; perfectly clear, the intention of the buddhas and ancestors**” (*meimei hyakusō tō, meimei busso i* 明明百草頭、明明佛祖意): Variant of a fixed expression best known in Zen literature from its use by Layman Pang Yun 龐蘊居士 (740?-808), in a passage recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:168, case 88); see Supplementary Notes, s.v. “Perfectly clear, the tips of the hundred grasses.”

[21:10] {1:251}

このゆえに古佛いはく、古今舉拂示東西、大意幽微肯易參、此理若無師教授、欲將何見語玄談。

Therefore, an old buddha has said,<sup>35</sup>

*In past and present, they raise the whisk, instructing east and west.  
Their grand intent, obscure and subtle; how could it easily be ap-  
proached?*

*Without a teacher to teach and confer this truth,  
With what view would you discuss the dark talk?*<sup>36</sup>

[21:11]

いまの玄沙の宗旨を參究するに、無縫塔の高多少を量するに、高多少の道得あるべし。さらに五百由旬にあらず、八萬由旬にあらず。これによりて、上下を顧視するをきらふにあらず。ただこれ人天の福報は即不無なりとも、無縫塔高を顧視するは、釋迦牟尼佛の授記にはあらざるのみなり。釋迦牟尼佛の授記をうるは、七尺・八尺の道得あるなり。眞箇の釋迦牟尼佛の授記を點檢することは、七尺・八尺の道得をもて檢點すべきなり。しかあればすなはち、七尺・八尺の道得を是・不是せんことはしばらくおく、授記はさだめて雪峰の授記あるべし、玄沙の授記あるべきなり。いはんや授記を舉して無縫塔高の多少を道得すべきなり。授記にあらざらんを舉して佛法を道得するは、道得にはあらざるべきなり。

In investigating Xuansha's essential point here, when he measures "how tall" the seamless stūpa is, he should say "how tall" it is. It is not, moreover, five hundred yojana; it is not eighty thousand yojana.<sup>37</sup> Hence, he does not disapprove of looking up and down; it is just that, while it may "not lack" the blessings of human and devas, looking at the height of the seamless stūpa is not the prediction of Buddha Śākyamuni. What gets the prediction of Buddha Śākyamuni is the saying, "seven feet or eight feet." Really to examine the prediction of Buddha Śākyamuni we should examine it with the saying "seven feet or eight feet." This being the case, setting aside for now the question of whether the saying "seven feet or eight feet" is right or not, as predictions, there is definitely a

35 **an old buddha** (*kobutsu* 古佛): Slightly variant version of the opening and closing lines from the poem "Gujin dayi" 古今大意, attributed to Yunding Defu 雲頂德敷 (dates unknown), a dharma heir of Wuguo Zhiyuan 護國智遠 (dates unknown) and a fourth generation descendant of Dongshan Liangjie 洞山良价 (807–869). The poem appears in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:456b7–11) and elsewhere.

36 **dark talk** (*gendan* 玄談): Or "profound talk"; an expression for Buddhist discourse, common enough in Buddhist writing but not in the *Shōbōgenzō*.

37 **five hundred yojana** (*gohyaku yujun* 五百由旬): A yojana (*yujun* 由旬) is a measure of distance, varying greatly depending on the source, but often said to range from seven to nine miles. "Five hundred yojana" is the height given for the famous jeweled stūpa of Buddha Prabhūtaratna in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:32b17).

prediction of Xuefeng and a prediction of Xuansha. Obviously, taking up prediction, they should say how tall the seamless stūpa is. To speak of the buddha dharma by taking up what is not prediction is not to say anything.

[21:12]

自己の、眞箇に自己なるを會取し、聞取し、道取すれば、さだめて授記の現成する公案あるなり。授記の當陽に、授記と同參する功夫きたるなり。授記を究竟せんために、如許多の佛祖は現成正覺しきたれり。授記の功夫するちから、諸佛を推出するなり。このゆえに、唯以一大事因緣故出現といふなり。その宗旨は、向上には非自己かならず非自己の授記をうるなり。このゆえに、諸佛は諸佛の授記をうるなり。

When one understands, hears, and says that one's self is really oneself, there is definitely the kōan that realizes prediction. In the immediacy of prediction, there emerges the concentrated effort that studies together.<sup>38</sup> It is in order to fulfill prediction that so many buddhas and ancestors have appeared and attained right awakening. The power of the concentrated effort of prediction pushes out the buddhas. Therefore, it is said that *[the buddhas]* “appear for the reason of one great matter alone.”<sup>39</sup> The essential point of this is that, at a higher level, the non-self always receives prediction from the non-self. Therefore, the buddhas receive the prediction of the buddhas.

[21:13] {1:252}

おほよそ授記は、一手を舉して授記し、兩手を舉して授記し、千手眼を舉して授記し、授記せらる。あるいは優曇華を舉して授記す、あるいは金襴衣を拈じて授記する、ともにこれ強爲にあらず、授記の云爲なり。内よりうる授記あるべし、外よりうる授記あるべし。内外を參究せん道理は、授記に參學すべし。授記の學道は、萬里一條鐵なり。授記の兀坐は、一念萬年なり。

In sum, regarding predictions, predictions are conferred by raising one hand, predictions are conferred by raising both hands, predictions are

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38 **In the immediacy of prediction** (*juki no tōyō ni* 授記の當陽に): The term *tōyō* 當陽, translated loosely here as “immediacy,” while unusual in Dōgen’s writing, occurs often in Zen literature, in the sense “direct,” “straightforward,” “head on,” etc. In ordinary Chinese, the term usually refers to the accession of the emperor, whose location in court “faces the sun” in the south.

39 **“appear for the reason of one great matter alone”** (*yui i ichidaiji innen ko shutsugen* 唯以一大事因緣故出現): A passage, in Chinese, quoting famous words of Śākyamuni in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a21-22), where the “one great matter” is the mission to lead all beings to buddhahood. See Supplementary Notes, s.v. “Buddhas, the world-honored ones, appear in the world for the reason of one great matter alone.”

conferred and received by raising a thousand hands and eyes.<sup>40</sup> Confering predictions by raising the *udumbara* flower, or confering predictions by taking up the robe of gold brocade — none of these is a forced act: they are the words and deeds of prediction.<sup>41</sup> There are predictions received from inside; there are predictions received from outside. The principle of investigating “inside” and “outside,” we should study in prediction. The study of the way of prediction is *one strip of iron for ten thousand miles*; the fixed sitting of prediction is *ten thousand years in one moment of thought*.<sup>42</sup>

40 **raising one hand** (*isshu o koshite* 一手を擧して); **raising both hands** (*ryōshu o koshite* 兩手を擧して): The verb “to raise” (*kosu* 擧す) often suggests “to hold up for examination,” “to take up for consideration”; here, it may reflect the opening line of the verse in section 10, above: “In past and present, they raise the whisk, instructing east and west.” It is not clear whether Dōgen has particular historical examples of hand-raising in mind here, but commentators sometimes offer the case of Yaoshan Weiyān 藥山惟儼 (751-834) responding to a question on the way from the official Li Ao (771-841) by pointing to the heavens and pointing to a water jug (see, e.g., *Hongzhi chanshi guanglu* 宏智禪師廣錄, T.2001.48:5b17-19); and the case of Baizhang Weizheng 百丈惟政 (757-842) explaining the great meaning by spreading out his hands (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:268c1-3).

**a thousand hands and eyes** (*sen shugen* 千手眼): Likely an allusion to the conversation between Yunyan Tansheng 雲巖曇晟 (782-841) and Guannan Daowu 關南道吾 (dates unknown) over how Bodhisattva Avalokiteśvara (described as having a thousand hands, each with an eye in the palm) uses so many hands and eyes (see, e.g., *Biyān lu* 碧巖錄, T.2003.48:213c19-26); the case is discussed at length in “Shōbōgenzō Kannon” 正法眼藏觀音.

41 **udumbara flower** (*udonge* 優曇華): The *udumbara* is a plant said to blossom only very rarely; hence a symbol of what is rare and precious. The reference here is undoubtedly to the famous story of Buddha Śākyamuni’s teaching the dharma on Vulture Peak by holding up a flower (see above, Note 20); though there seems to be no explicit precedent for this in Chinese sources, Dōgen elsewhere identifies the flower as the *udumbara* (see, *Eihei kōroku* 永平廣錄, DZZ.4:12, no. 428).

**robe of gold brocade** (*kinran’e* 金襴衣): Though not quite an example of prediction, the reference here would seem to be to the legend that Buddha Śākyamuni bestowed a gold brocade robe on Mahākāśyapa, to be handed on to the next buddha, Maitreya (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:205c3-5).

**none of these is a forced act: they are the words and acts of prediction** (*tomo ni kore gōi ni arazu, juki no un’i nari* ともにこれ強爲にあらず、授記の云爲なり): An unusual usage, seen elsewhere in Dōgen’s writing, that contrasts *gōi* 強爲 (translated here “forced act”) and *un’i* 云爲 (“words and acts”); the former suggests intentional, premeditated action, while the latter seems to be used for behavior that comes naturally — hence, here, the natural activity of prediction.

42 **one strip of iron for ten thousand miles** (*banri ichijō tetsu* 萬里一條鐵): A common Zen idiom for the ultimate unity of the myriad phenomena; see Supplementary Notes, s.v. “One strip of iron.”

**ten thousand years in one moment of thought** (*ichinen bannen* 一念萬年): A common expression in Zen literature for eternity in each moment.

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[21:14]

古佛いはく、相繼得成佛、轉次而授記。

An old buddha has said,<sup>43</sup>

*In succession, they attained buddhahood,  
And, in turn, next conferred predictions.*

[21:15]

いはくの成佛は、かならず相繼するなり、相繼する少許を成佛するなり。これを授記の轉次するなり。轉次は轉得轉なり、轉次は次得次なり。たとへば造次なり、造次は施爲なり。その施爲は、局量の造身にあらず、局量の造境にあらず、度量の造作にあらず、造心にあらざるなり。まさに造境・不造境、ともに轉次の道理に一任して究辨すべし。造作・不造作、ともに轉次の道理に一任して究辨すべし。いま諸佛諸祖の現成するは、施爲に轉次せらるるなり。五佛六祖の西來する、施爲に轉次せらるるなり。いはんや運水般柴は、轉次しきたるなり。即心是佛の現生する、轉次なり。即心是佛の滅度する、一滅度・二滅度をめづらしくするにあらず、如許多の滅度を滅度すべし、如許多の成道を成道すべし、如許多の相好を相好すべし。これすなはち相繼得成佛なり、相繼得滅度等なり、相繼得授記なり、相繼得轉次なり。轉次は本來にあらず、ただ七通八達なり。いま佛面・祖面の面面に相見し、面面に相逢するは相繼なり。佛授記・祖授記の轉次する、廻避のところ間隙にあらず。

“Attaining buddhahood” is always to be “in succession.” A few “in succession” “attain buddhahood.”<sup>44</sup> This, prediction does “in turn, next.”<sup>45</sup> “In turn, next” is “in turn” attaining “turning”; “in turn, next” is “next” attaining “next.”<sup>46</sup> For example, it is a “hasty act,” and a “hasty act” is

43 **An old buddha** (*kobutsu* 古佛): i.e., Buddha Śākyamuni in the *Lotus Sūtra*, speaking of the ancient Buddha Dīpaṅkara and his seven brothers (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5b1).

44 **A few “in succession” “attain buddhahood”** (*sōzoku suru shōko o jōbutsu suru nari* 相繼する少許を成佛するなり): Reading *shōko o jōbutsu suru* 少許を成佛する as “to make a buddha of a few.” Perhaps meaning that, within the ongoing succession, there are a few cases (e.g., Dīpaṅkara and his brothers?) in which buddhahood occurs. This section represents an extended exploration, difficult to capture in translation, of the two adverbial expressions in the quotation from the *Lotus Sūtra*: *sōkei* 相繼 (“in succession,” which, as here, Dōgen also uses as the verb *sōkei su* 相繼す, “to succeed [one another]”), and *tenji* 轉次 (translated, somewhat awkwardly, as “in turn, next,” which Dōgen will also treat as the verb *tenji su* 轉次す, “to do [or be] in turn”).

45 **This, prediction does “in turn, next”** (*kore o juki no tenji suru nari* これを授記の轉次するなり): Presumably, meaning something like, “this buddhahood is what prediction does repeatedly.”

46 **“in turn” attaining “turning”** (*ten toku ten* 轉得轉); “next” attaining “next” (*ji toku ji* 次得次): Dōgen here breaks apart the expression *tenji* 轉次 (“in turn, next”) into the primary meanings of its two component glyphs: “to turn” and “next.” Perhaps the meaning is that, while the succession of predictions follows one after another, each successive

an “activity.”<sup>47</sup> That activity is not the constricted, constructed body, not the constricted, constructed object, not a gauged, constructed action or constructed mind.<sup>48</sup> Both construction of the body and non-construction of the body, we should thoroughly investigate by relying entirely on the principle of “in turn, next”; both constructed action and non-constructed action, we should thoroughly investigate by relying entirely on the principle of “in turn, next.”

The present advent of the buddhas and the ancestors is done “in turn next” by the activity; the coming from the west of five buddhas or six ancestors is done “in turn, next” by the activity.<sup>49</sup> Needless to say, then, “bearing water and hauling firewood” is done “in turn, next.”<sup>50</sup> The ad-

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instance is complete in itself. The verb *toku* 得 (“attain”) probably indicates identity: “turning” is just “turning”; “next” is just “next.”

47 **it is a “hasty act”** (*zōji nari* 造次なり): i.e., the glyph *ji* 次 (“next”) in *tenji* 轉次 (“in turn, next”) is the *ji* 次 in *zōji* 造次, a term meaning “hasty,” “briefly,” “instantly,” something done quickly or casually.

**a “hasty act” is an “activity”** (*zōji wa sei nari* 造次は施爲なり): i.e., the term *zōji* 造次 implies “doing,” “performing,” or “implementing” (*sei* 施爲) something.

48 **the constricted, constructed body** (*kyōkuryō no zōshin* 局量の造身): Dōgen begins here a series using the element *zō* 造 of *zōji* 造次 (“hasty act”) in its primary sense “to construct”; the resulting terms can be read either as adjective-noun compounds (“constricted body,” etc.) or verb-object compounds (“constructing the body”).

49 **the coming from the west of five buddhas or six ancestors** (*gobutsu rokuso no seirai suru* 五佛六祖の西來する): Dōgen turns here to an investigation of “in turn, next” (*tenji* 轉次) through a series of references to buddhahood. The first in the series seems to refer to the coming of the buddhas from India to China. Supplementary Notes, s.v. “Coming from the west.” The apparent combination here of “five buddhas” (*gobutsu* 五佛), a teaching normally associated with esoteric Buddhism, with the “six ancestors” (*rokuso* 六祖) central to Zen tradition seems quite unlikely; probably, the phrase *gobutsu rokuso* should be taken as “five or six buddhas and ancestors” (*goroku busso* 五六佛祖). Still, which (if any) historical figures Dōgen might have had in mind here is unclear; and some MS witnesses replace the phrase with the more familiar *soshi* 祖師 (“Ancestral Master”) — i.e., the First Ancestor, Bodhidharma; see Supplementary Notes, s.v. “Intention of the Ancestral Master’s coming from the west.”

50 **“bearing water and hauling firewood”** (*unsui hansai* 運水般柴; also written as 運水搬柴): i.e., the everyday actions of the buddhas and ancestors. Words made famous in a line attributed to the Layman Pang 龐居士 (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:263b12):

神通並妙用。運水及搬柴

The spiritual powers and the wondrous functions:

Bearing water and hauling firewood.

The expression “spiritual powers and wondrous functions” alludes to the paranormal attributes of a buddha; the saying also recalls a famous story in the *Lotus Sūtra* of the prior career of Buddha Śākyamuni, in which he “drew water and gathered firewood” (*kyūsui shūshin* 汲水拾薪) for his teacher, the future Devadatta (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:34c6).

vent of “*this mind itself is the buddha*” is “in turn, next.” The extinction of “*this mind itself is the buddha*” is not something we should take as occurring rarely, in one extinction or two extinctions: it should render extinct so many extinctions; it should attain the way of so many attainments of the way; it should mark and sign so many marks and signs.<sup>51</sup> This is “*in succession, they attained buddhahood*”; it is *in succession, they attained extinction*; it is *in succession, they attained prediction*; it is in succession, they attained “in turn, next.” “In turn, next” is not inherent: it is only seven penetrations and eight masteries.<sup>52</sup> Buddha faces and ancestor faces each seeing each other, each meeting each other — this is “in succession.” In the being “in turn, next” of buddha predictions and ancestor predictions, there is no interval into which to escape.

[21:16] {1:253}

古佛いはく、我今從佛聞授記莊嚴事、及轉次受決、身心遍歡喜。

Old buddhas have said,<sup>53</sup>

*Now that we hear from the Buddha  
Of the splendid matter of prediction,  
And receive assurance of our turn next,  
Our bodies and minds everywhere rejoice.*

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51 **The advent of “this mind itself is the buddha”** (*soku shin ze butsu no genshō suru* 即心是佛の現生する); The extinction of “this mind itself is the buddha” (*soku shin ze butsu no metsudo suru* 即心是佛の滅度する): I.e., the appearance in the world and the entrance into nirvāṇa of a buddha that is this mind itself. Reference to a famous saying attributed to Mazu Daoyi 馬祖道一 (709-788), cited in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:266, case 278) and many other Zen sources; see Supplementary Notes, s.v. “This mind itself is the buddha.”

**render extinct so many extinctions** (*nyokota no metsudo o metsudo su* 如許多の滅度を滅度す); **attain the way of so many attainments of the way** (*nyokota no jōdō o jōdō su* 如許多の成道を成道す); **mark and sign so many marks and signs** (*nyokota no sōgō o sōgō su* 如許多の相好を相好す): Probably meaning that the buddha that is “this mind itself” should experience many nirvāṇas, many awakenings, and many physical marks and signs of its buddhahood. In each of these phrases, Dōgen treats the feature of the buddha as a transitive verb having itself as object. “Marks and signs” translates *sōgō* 相好, a reference to the thirty-two primary marks and eighty auspicious signs on the physical body of a buddha — a term highly improbable as a verb.

52 **seven penetrations and eight masteries** (*shittsū hattatsu* 七通八達): I.e., complete mastery. A fixed expression, not infrequent in Dōgen’s writing, that plays with the term *tsūdatsu* 通達 (“to penetrate,” “to understand fully”).

53 **Old buddhas** (*kobutsu* 古佛): A quotation from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:29b20-21). The speakers here are not in fact “old buddhas” but Ājñātakaundīya and other disciples of Buddha Śākyamuni celebrating in verse their having received predictions of their future buddhahood. See Supplementary Notes, s.v. “Old buddha.”



[21:17]

いふところは、授記莊嚴事、かならず我今從佛聞なり。我今從佛聞の及轉次受決するといふは、身心遍歡喜なり。及轉次は我今なるべし、過・現・當の自他にかかはるべからず。從佛聞なるべし、從他聞にあらず、迷悟にあらず、衆生にあらず、草木國土にあらず、從佛聞なるべし。授記莊嚴事なり、及轉次受決なり。轉次の道理、しばらくも一隅にとどまりぬることなし、身心遍歡喜しもてゆくなり。歡喜なる及轉次受決、かならず身と同參して遍參し、心と同參して遍參す。さらに又、身はかならず心に遍ず、心はかならず身に遍ずるゆえに、身心遍といふ。すなはちこれ遍界遍方、遍身遍心なり。これすなはち特地一條の歡喜なり。その歡喜、あらはに寤寐を歡喜せしめ、迷悟を歡喜せしむるに、おのおのと親切なりといへども、おのおのと不染汚なり。かるがゆえに、轉次而受決なる、授記莊嚴事なり。

What this says is that “*the splendid matter of prediction*” is always “*now that we hear from the Buddha.*” To say that “*now that we hear from the Buddha*” represents “*and receive assurance of our turn next*” means “*our bodies and minds everywhere rejoice.*”<sup>54</sup> “And our turn next” is “we now”; it has nothing to do with self or other of past, present, or future. It is “hearing from the Buddha”; it is not hearing from another; it is not delusion or awakening; it is not living beings; it is not the grasses, trees, and lands: it is “hearing from the Buddha.”<sup>55</sup> It is “*the splendid matter of prediction*”; it is “*and receive assurance of our turn next.*” The principle of “our turn next” does not pause even briefly at one corner but proceeds to “*our bodies and minds everywhere rejoice.*” The “*and receive assurance of our turn next*” that is “rejoicing” is always study everywhere studying together with the body, study everywhere studying together with the mind.<sup>56</sup> Going further, because the body is always everywhere

54 To say that “*now what we hear from the Buddha*” represents “*and receive assurance of our turn next*” means “*our bodies and minds everywhere rejoice*” (*ga kon jū butsu mon no kyū tenji juketsu suru to iu wa, shinjin hen kanki nari* 我今從佛聞の及轉次受決するといふは、身心遍歡喜なり): The awkward translation struggles to make sense of Dōgen’s play with the Chinese phrases of the sūtra, in which the first line has become the grammatical subject of a verb created from the next line. A rephrasing of this odd sentence might yield something like, “what we now hear from the Buddha is the assurance that we shall follow in turn — this is the joy that pervades our bodies and minds.”

55 **grasses, trees, and lands** (*sōmoku kokudo* 草木國土): A common expression for the natural world, as in the saying, “grasses, trees, and lands all attain buddhahood” (*sōmoku kokudo shikkai jōbutsu* 草木國土悉皆成佛); here, paired with the preceding “living beings” (*shujō* 衆生).

56 The “*and receive assurance of our turn next*” that is “rejoicing” is always study everywhere studying together with the body, study everywhere studying together with the mind (*kanki naru kyū tenji juketsu, kanarazu shin to dōsan shite henzan shi, shin to dōsan shite henzan su* 歡喜なる及轉次受決、かならず身と同參して遍參し、心と同參して遍參す): Dōgen here uses the Chinese of the entire third line of his quo-

in the mind, and the mind is always everywhere in the body, it is called “our bodies and minds everywhere.” This is the realms everywhere, the directions everywhere, the body everywhere, the mind everywhere.<sup>57</sup> This is a single, special joy. When that joy clearly makes waking and sleeping joyful, makes delusion and awakening joyful, while it may be intimate with each of them, it is not defiled by any of them. Therefore, it is “in turn” “receiving assurance”; it is “the splendid matter of prediction.”

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[21:18]

釋迦牟尼佛、因藥王菩薩、告八萬大士、藥王、汝見是大衆中、無量諸天・龍王・夜叉・乾闥婆・阿修羅・迦樓羅・緊那羅・摩睺羅伽、人與非人、及比丘・比丘尼・優婆塞・優婆夷、求聲聞者、求辟支佛者、求佛道者、如是等類、咸於佛前、聞妙法華經一偈一句、乃至一念隨喜者、我皆與授記。當得阿耨多羅三藐三菩提。

*Buddha Śākyamuni addressed the eighty thousand great beings, beginning with Bodhisattva Medicine King,*<sup>58</sup>

*Medicine King, you see in this great assembly incalculable devas, dragon kings, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas, humans and nonhumans, as well as bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās, those who seek to become śrāvakas, those who seek to become pratyeka-buddhas, and those who seek the way of the buddhas.*<sup>59</sup> *Upon all such types in the presence of the buddha who hear*

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tation, “and receive assurance of our turn next,” as the grammatical subject modified by “rejoicing.” He then treats the “everywhere” (*hen* 遍) of “bodies and minds everywhere,” by associating it with “study everywhere” (*henzan* 遍參, or “extensive consultation”), a term for the monk’s practice of traveling about to study with various teachers. The meaning would seem be that the mental and physical joy of receiving assurance of buddhahood is the study of Buddhism with body and mind.

57 **the realms everywhere, the directions everywhere, the body everywhere, the mind everywhere** (*henkai henhō, henshin henshin* 遍界遍方、遍身遍心): Playing with the word *hen* 遍 (also written 徧), found in such familiar expressions as “the realms everywhere” (*henkai* 遍界, as in the saying “in the realms everywhere, it has never been hidden” [*henkai fu zō zō* 遍界不曾藏]) and “his body everywhere” (*henshin* 遍身, as in “the body everywhere is hands and eyes” [*henshin ze shugen* 遍身是手眼]). See Supplementary Notes, s.v. “In the realms everywhere, it has never been hidden,” “His body everywhere is hands and eyes.”

58 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): A passage from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:30b29–c7).

59 **devas, dragon kings, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas** (*shoten ryūō yasha kendabba ashura karura kinnara magoraga* 諸天・龍王・夜叉・乾闥婆・阿修羅・迦樓羅・緊那羅・摩睺羅伽): A standard list of the eight kinds of beings (*hachibu ju* 八部聚) often in attendance at the preaching of the Mahāyāna sūtras.

a single gāthā or a single line of the *Sūtra of the Wondrous Dharma Blossom* and rejoice for even a single thought, I confer a prediction on all that they will attain *anuttara-samyak-saṃbodhi*.”

[21:19] {1:254}

しかあればすなはち、いまの無量なる衆會、あるいは天王・龍王・四部・八部、所求・所解ことなりといへども、たれか妙法にあらざらん一句一偈をきかしめん。いかならんなんぢが乃至一念も、他法を隨喜せしめん。如是等類といふは、これ法華類なり。咸於佛前といふは、咸於佛中なり。人與非人の、萬像に錯認するありとも、百草に下種せるありとも、如是等類なるべし。如是等類は、我皆與授記なり。我皆與授記の頭正尾正なる、すなはち當得阿耨多羅三藐三菩提なり。

Thus, in the “incalculable” “assembly,” while what is sought and what is understood by “the devas, dragon kings,” the four groups, and eight groups may differ, which would hear “a single line or a single gāthā” of what is not “the wondrous dharma?”<sup>60</sup> Which of you would “rejoice” in another dharma for “even a single thought?” “Such types” means types of “dharma blossom”; “all in the presence of the buddha” means “all within the buddha.” “Humans and nonhumans,” whether they mistakenly discern the myriad forms, or whether they have planted seeds in the hundred grasses, are “such types.”<sup>61</sup> “Such types” are “I confer a prediction on all.” That “I confer a prediction on all” is true from head to tail is “they will attain *anuttara-samyak-saṃbodhi*.”

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“Devas” (*ten* 天): heavenly beings, inhabiting the upper reaches of Mount Sumeru and the celestial realms; “dragon kings” (*ryūō* 龍王; S. *nāga*, *nāga-rāja*): great serpents living in the clouds or bodies of water and associated with rain; “*yakṣas*” (*yasha* 夜叉): flesh-eating flying demons; “*gandharvas*” (*kendabba* 乾闥婆): spirit musicians who subsist on scents; “*asuras*” (*ashura* 阿修羅): demigods, or titans, who war with the gods; “*garuḍas*” (*karura* 迦樓羅): mythical birds that feed on *nāgas*; “*kiṃnaras*” (*kinnara* 緊那羅): heavenly musicians, sometimes described as part god, part human, part animal; “*mahoragas*” (*magoraga* 摩睺羅伽): giant python-like snakes.

***bhikṣus*, *bhikṣuṇīs*, *upāsakas*, and *upāsikās*** (*biku bikuni ubasoku ubai* 比丘比丘尼・優婆塞・優婆夷): Monks, nuns, lay men and lay women.

***śrāvakas* (*shōmon* 聲聞); *pratyeka-buddhas* (*byakushibutsu* 辟支佛); the way of the buddhas (*butsudō* 佛道):** I.e., the traditional three vehicles of Buddhism, *śrāvaka*, *pratyeka-buddha*, and *bodhisattva*, only the last of which would ordinarily receive a prediction of the unsurpassed, perfect awakening of buddhahood offered here.

60 **four groups, and eight groups** (*shibu hachi bu* 四部・八部): I.e., the monks, nuns, lay men, and lay women; and the eight classes of non-human beings mentioned in the *sūtra* passage.

61 **whether they mistakenly discern the myriad forms, or whether they have planted seeds in the hundred grasses** (*banzō ni sakunin suru ari tomo, hyakusō ni geshu seru ari tomo* 萬像に錯認するありとも、百草に下種せるありとも): The exact sense is uncertain; possibly suggesting, “whether [the distinctions among] the types of beings are based on the nature of their perception or of their karmic causes.”

[21:20]

釋迦牟尼佛告藥王、又如來滅度之後、若有人聞妙法華經、乃至一偈一句、一念隨喜者、我亦與授阿耨多羅三藐三菩提記。

*Buddha Śākyamuni addressed Medicine King,*<sup>62</sup>

*Moreover, if, after the extinction of the Tathāgata, there are people who hear even a single gāthā or a single line of the Sūtra of the Wondrous Dharma Blossom and rejoice for a single thought, I also confer a prediction on them that they will attain anuttara-samyak-saṃbodhi.”*

[21:21] {1:255}

いまいふ如來滅度之後は、いづれの時節到來なるべきぞ。四十九年なるか、八十年中なるか。しばらく八十年中なるべし。若有人聞妙法華經、乃至一偈一句、一念隨喜といふは、有智の所聞なるか、無智の所聞なるか、あやまりてきくか、あやまらずしてきくか。爲他道せば、若有人の所聞なるべし、さらに有智・無智等の諸類なりとすることなかれ。いふべし、聞法華經はたとひ甚深無量なるいく佛智慧なりとも、きくにはかならず一句なり、きくにはかならず一偈なり、きくにはかならず一念隨喜なり。このとき、我亦與授阿耨多羅三藐三菩提記なるべし。亦與授記あり、皆與授記あり。蹉過の張三に一任せしむることなかれ、審細の功夫に同參すべし。句偈隨喜を若有人聞なるべし、皮肉骨髓を頭上安頭するにいとまあらず。見授阿耨多羅三藐三菩提記は、我願既滿なり、如許皮袋なるべし。衆望亦足なり、如許若有人聞ならん。拈松枝の授記あり、拈優曇華の授記あり、拈瞬目の授記あり、拈破顏の授記あり、鞞鞋を轉授せし蹤跡あり。そこばくの是法非思量分別之所能解なるべし。我身是也の授記あり、汝身是也の授記あり。この道理、よく過去・現在・未來を授記するなり。授記中の過去・現在・未來なるがゆえに、自授記に現成し、他授記に現成するなり。

This “after the extinction of the Tathāgata” — at what point does it arrive? Is it forty-nine years? Is it in eighty years?<sup>63</sup> For now, let us say it should be in eighty years. “If there are people who hear even a single gāthā or a single line of the Sūtra of the Wondrous Dharma Blossom and rejoice for a single thought” — is this heard by “those having wisdom,” or is it heard by “those lacking wisdom”?<sup>64</sup> Do they hear

62 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Quoting the passage in the *Lotus Sūtra* immediately following that cited in section 18, above (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:30c7-9).

63 **Is it forty-nine years? Is it in eighty years?** (*shijūkyū nen naru ka, hachijū nenchū naru ka* 四十九年なるか、八十年中なるか): I.e., is Śākyamuni’s nirvāṇa to be measured as the end of his teaching career (in some accounts figured as forty-nine years) or at the end of his human life (at age eighty).

64 **“those having wisdom”** (*uchi* 有智); **“those lacking wisdom”** (*muchi* 無智): Doubtless alluding to the lines in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:19c12-13):

有智若聞、則能信解。無智疑悔、則爲永失。

If those having wisdom hear it,

They will believe and understand it;

it mistakenly, or hear it unmistakably? *Speaking for others*, it should be what is heard by “if there are people”; do not further take them as types such as “those having wisdom” or “those lacking wisdom.”<sup>65</sup> We should say that, in hearing the *Sūtra of the Dharma Blossom*, though it may be the wisdom of however many buddhas, “profound and incalculable,” the hearing is always “a single line”; the hearing is always “a single gāthā”; the hearing is always “rejoicing for a single thought.”<sup>66</sup> This time should be “*I also confer a prediction of anuttara-samyak-sambodhi.*” There is “*I also confer a prediction*”; there is “*on all I confer a prediction.*”<sup>67</sup> Do not leave them to the oblivious Zhang’s third; working at them in detail, we should study together with them.<sup>68</sup> They should be, “*if there are people, they hear*” the “line,” the “gāthā,” and the “rejoicing”; there is no spare time for the *putting a head on top of your head* of the skin, flesh, bones, and marrow.<sup>69</sup> “*To have conferred*

Those lacking wisdom will have doubts and regrets,

And, therefore, lose it forever.

65 **Speaking for others** (*i ta dō seba* 爲他道せば): Dōgen here uses the Chinese phrase describing the Zen master answering his own question.

66 **the wisdom of however many buddhas, “profound and incalculable”** (*jinjin muryō naru iku butsu chie* 甚深無量なるいく佛智慧): Recalling the opening line of the “Upāya-kaśālyā” (*Fangbian* 方便) chapter of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5b25-26):

爾時世尊從三昧安詳而起、告舍利弗、諸佛智慧甚深無量。

At that time the World-Honored One arose serenely from his samādhi and addressed Śāriputra. “The wisdom of the buddhas is profound and incalculable.”

67 **There is “I also confer a prediction”; there is “on all I confer a prediction”** (*yaku yo juki ari, kai yo juki ari* 亦與授記あり、皆與授記あり): i.e., there are two versions of the prediction in the two passages of the *Lotus Sūtra* quoted above in sections 21 and 18, respectively.

68 **the oblivious Zhang’s third** (*shaka no Chō san* 蹉過の張三): i.e., the ordinary person who misses the import of the text. For “Zhang’s third” (*Chō san* 張三), see above, Note 7.

69 **They should be, “if there are people, they hear” the “line,” the “gāthā,” and the “rejoicing”** (*ku ge zuiki o nyaku u nin mon naru beshi* 句偈隨喜を若有人聞なるべし): Perhaps meaning that the predictions are simply the hearing and rejoicing of the people.

**there is no spare time for the putting a head on top of your head of the skin, flesh, bones, and marrow** (*hi niku kotsu zui o zujō an zu suru ni itoma arazu* 皮肉骨髓を頭上安頭するにいとまあらず): Perhaps meaning that we should not waste time looking for a prediction beyond the “skin, flesh, bones, and marrow” of the hearing and rejoicing themselves. The expression “skin, flesh, bones, and marrow” (*hi niku kotsu zui* 皮肉骨髓) is commonly used by Dōgen to indicate the essence or truth or entirety of something or someone, as handed down in the ancestral tradition of Zen; see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.” “Putting a head on top of your head” (*zujō an zu* [also read *tōjō an tō*] 頭上安頭) is a common expression in Zen texts for the mistake of adding something superfluous, of saying something unnecessary, or imagining or seeking something one already has; see Supplementary Notes, s.v. “Putting a head on top of your head.”

on us a prediction of *anuttara-samyak-saṃbodhi*” is “to have our aspirations fulfilled” and should be a number of skin bags; it is “our wishes would also be satisfied” and would be a number of “if there are people who hear.”<sup>70</sup>

There are predictions that take up a pine branch; there are predictions that take up an udumbara blossom; there are predictions that take up blinking the eyes; there are predictions that take up breaking into a smile; and there are the traces of passing on shoes.<sup>71</sup> They are so many cases of “*this dharma is not something that can be understood by thinking or discrimination.*”<sup>72</sup> There are predictions of “I myself am this”; there are

70 “To have conferred on us a prediction of *anuttara-samyak-saṃbodhi*” (*kenju anokutara sanmyaku sanbodai* 見授阿耨多羅三藐三菩提記); “to have our aspirations fulfilled” (*ga gan ki man* 我願既滿); “our wishes would also be satisfied” (*shumō yaku soku* 衆望亦足); Quoting the words of Ānanda and Rāhula soliciting predictions in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:29b28-c1):

若佛見授阿耨多羅三藐三菩提記者、我願既滿、衆望亦足。

Were the Buddha to confer on us a prediction of *anuttara samyak saṃbodhi*, our aspirations would be fulfilled, and our wishes would also be satisfied.

a number of skin bags (*nyoko hitai* 如許皮袋); a number of “if there are people who hear” (*nyoko nyaku u nin mon* 如許若有人聞): Likely meaning that the preceding clauses refer to everyone, not only to the speakers, Ānanda and Rāhula. See Supplementary Notes, s.v. “Bag of skin.”

71 predictions that take up a pine branch (*nen shōshi no juki* 拈松枝の授記): In his “Shōbōgenzō shisho” 正法眼藏嗣書, Dōgen also refers to “inheriting a pine branch” (*shōshi o sōshi shi* 松枝を相嗣し); neither there nor here is the reference certain. It may be that he is thinking simply of the use of pine boughs in dharma transmission ceremonies. Some suggest that he may have in mind the story, told in “Shōbōgenzō busshō” 正法眼藏佛性, of the Fifth Ancestor, Hongren 弘忍 (602-675), who received promise of dharma transmission in a previous life, when he was a “pine-planting practitioner” (*sai shō dōsha* 栽松道者); others propose the conversation, told in “Shōbōgenzō gyōji” 正法眼藏行持 (and alluded to above, in section 5) of Huangbo 黃檗 acknowledging Linji 臨濟 as his successor while the latter was planting pines at the monastery.

predictions that take up an *udumbara* blossom (*nen udonge no juki* 拈優曇華の授記); blinking the eyes (*shunmoku* 瞬目); breaking into a smile (*hagan* 破顔): References to the story of the first transmission of Zen on Vulture Peak (see above, Note 27).

traces of passing on shoes (*shōai o tenju seshi shōseki* 鞞鞋を轉授せし蹤跡): Thought to be an allusion to the case in which, before he died, Dayang Jingxuan 太陽警玄 (942–1027) entrusted his portrait (*shinzō* 眞像), robe (*jikitotsu* 直裰), shoes (*hiri* 皮履), and verse (*ge* 偈) to Fushan Fayuan 浮山法遠 (991–1067), who turned them over to Touzi Yiqing 投子義青 (1032–1083) with the request that the latter become the deceased Jingxuan’s heir.

72 “this dharma is not something that can be understood by thinking or discrimination” (*ze hō hi shiryō funbetsu shi shonōge* 是法非思量分別之所能解): From a famous line in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a18-20):

我以無數方便種種因緣譬喻言辭演說諸法。是法非思量分別之所能解。

I use innumerable techniques, and various stories, parables, and figures of speech

predictions of “you yourself are this.”<sup>73</sup> This principle confers predictions on past, present, and future. Because they are the past, present, and future within prediction, they are realized in predictions of the self, they are realized in predictions of the other.

\* \* \* \* \*

[21:22] {1:256}

維摩詰謂彌勒言、彌勒、世尊授仁者記、一生當得阿耨多羅三藐三菩提、爲用何生得受記乎。過去耶、未來耶、現在耶。若過去生、過去生已滅。若未來生、未來生未至。若現在生、現在生無住。如佛所說、比丘、汝今即時、亦生・亦老・亦滅。若以無生得受記者、無生即是正位。於正位中、亦無受記、亦無得阿耨多羅三藐三菩提。云何彌勒受一生記乎。爲從如生得受記耶、爲從如滅得受記耶。若以如生得受記者、如無有生。若以如滅得受記者、如無有滅。一切衆生皆如也、一切法亦如也。衆聖賢亦如也。至於彌勒亦如也。若彌勒得受記者、一切衆生亦應受記。所以者何。夫如者、不二不異。若彌勒得阿耨多羅三藐三菩提者、一切衆生皆亦應得。所以者何。一切衆生即菩提相。

Vimalakīrti addressed Maitreya saying,<sup>74</sup>

*Maitreya, the World-Honored One has conferred on you a prediction that, in one birth, you will attain anuttara-samyak-saṃbodhi. For what birth did you receive this prediction? For the past? For the future? For the present? If for a past birth, past births have already passed away; if for a future birth, future births have not yet arrived; if for a present birth, the present birth is without abiding. As has been said by the Buddha, “Bhikṣu, at this very moment, you are being born, aging, and ceasing.” If it was by the unborn that you received the prediction, the unborn is the true stage.<sup>75</sup> At the true stage, there is no prediction, nor is there attaining anuttara-samyak-saṃbodhi. How, then did Maitreya receive a prediction of one birth? Did you receive the prediction from such a birth? Did*

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to expound the dharma. This dharma is not something that can be understood by thinking or discrimination.

73 “**I myself am this**” (*gashin ze ya* 我身是也); “**you yourself are this**” (*nyoshin ze ya* 汝身是也): Phrases from the *Lotus Sūtra*, in which Bodhisattva Mañjuśrī explains to the Bodhisattva Maitreya that, in the distant past, Mañjuśrī himself was a bodhisattva named Varaprabha and Maitreya was a bodhisattva named Yaśaskāma. (See *Miaofa lianhua jing* 妙法蓮華經, T.262.9:4b15-16.)

74 **Vimalakīrti** (*Yuimakitsu* 維摩詰): Quoting the *Vimalakīrti Sūtra* (*Weima jing* T.475.14:542b1-17).

75 **the unborn is the true stage** (*mushō soku ze shōi* 無生即是正位): I.e., the ultimate reality in which no dharma arises is the final state of bodhi. “The true stage” (*shōi* 正位) is understood here as referring to buddhahood, the ultimate stage of the spiritual path.

you receive the prediction from such a cessation?<sup>76</sup> If you received the prediction by such a birth, in suchness there is no birth; if you received the prediction by such a cessation, in suchness there is no cessation. All living beings are such; all dharmas are also such. The sages and worthies are also such. And Maitreya is also such. If Maitreya received a prediction, then all living beings should also receive a prediction. Why? Because in suchness there is no duality, no differentiation. If Maitreya attains *anuttara-samyak-saṃbodhi*, all living beings should also attain it. Why? Because all living beings are marked by bodhi.

[21:23] {1:257}

維摩詰の道取するところ、如來これを不是といはず。しかあるに、彌勒の得受記、すでに決定せり。かるがゆえに、一切衆生の得受記、おなじく決定すべし。衆生の受決あらずば、彌勒の受記あるべからず。すでに一切衆生、即菩提相なり。菩提の、菩提の授記をうるなり。受記は今日の命なり。しかあれば、一切衆生は彌勒と同發心するゆえに、同受記なり、同成道なるべし。ただし維摩道の、於正位中、亦無受記は、正位即授記をしらざるがごとし、正位即菩提といはざるがごとし。また過去生已滅、未來生未至、現在生無住とらふ。過去かならずしも已滅にあらず、未來かならずしも未至にあらず、現在かならずしも無住にあらず。無住・未至・已滅等を過・未・現と學すといふとも、未至のすなはち過・現・未なる道理、かならず道取すべし。

What Vimalakīrti says, the Tathāgata does not say is incorrect. Given this, Maitreya's having "received a prediction" is certain. Therefore, "all living beings" having received a prediction is similarly certain. Were living beings not to receive assurance, Maitreya would not receive the prediction. Since "*All living beings are marked by bodhi*," it is bodhi receiving the prediction of bodhi. "Receiving prediction" is today's life. This being the case, "all living beings," because they bring forth the mind [of bodhi] together with Maitreya, must receive prediction together with him and attain the way together with him. But in Vimalakīrti's saying, "*At the true stage, there is no prediction*," it seems he does not know that *the true stage is precisely prediction*; it seems he does not say that the true stage is precisely bodhi. Again, he says, "*Past births have already passed away, future births have not yet arrived, the present birth is without abiding*." But the past is not necessarily "already passed away"; the future is not necessarily "not yet arrived"; the present is not necessarily "without abiding." While he may say that we regard "without abiding," "not yet arrived," and "already passed away" as past, future, present, he should certainly speak of the principle that "not yet arrived" is itself past, present, and future.

76 **such a birth** (*nyo shō* 如生); such a cessation (*nyo metsu* 如滅): I.e., the arising and ceasing of "suchness" (or, that is "such").



[21:24]

しかあれば、生滅ともに得記する道理あるべし、生滅ともに得菩提の道理あるなり。一切衆生の、授記をうるとき、彌勒も受記をうるなり。しばらくなんぢ維摩にとふ、彌勒は衆生と同なりや異なりや、試道看。すでに、若彌勒得記せば、一切衆生も得記せん、といふ。彌勒は衆生にあらず、といはば、衆生は衆生にあらず、彌勒も彌勒にあらずるべし、いかん。正當恁麼時、また維摩にあらずるべし。維摩にあらずば、この道得用不著ならん。

Thus, there should be a principle that both birth and cessation get predictions, a principle that both birth and cessation get bodhi. When “all living beings” receive a prediction, Maitreya also receives a prediction. Now, let us just ask you, Vimalakīrti, “Are Maitreya and living beings the same or different?” Try to say something. You say that, if Maitreya got a prediction, all living beings also got a prediction. If you say Maitreya is not living beings, then living beings will not be living beings, and Maitreya will not be Maitreya. What about this? At this very moment, you will not be Vimalakīrti; and, if you are not Vimalakīrti, *what you say here is useless.*

[21:25] {1:258}

しかあればいふべし、授記の、一切衆生をあらしむるとき、一切衆生および彌勒はあるなり。授記、よく一切をあらしむべし。

Thus, we should say, when prediction causes “all living beings” to appear, there are all living beings and Maitreya. Prediction should cause all of them to appear.

正法眼藏授記第二十一  
Treasury of the True Dharma Eye  
Prediction  
Number 21

[Ryūmonji MS:]

仁治三年壬寅夏四月二十五日、記于觀音導利興聖寶林寺  
*Recorded at Kannon Dōri Kōshō Hōrin Monastery; twenty-fifth day,  
fourth month, summer of the senior water year of the tiger, the third  
year of Ninji [25 May 1242]<sup>7</sup>*

[Tōunji MS:]

寛元二年甲辰正月廿日書寫之、在于越州吉峰寺侍者寮  
*Copied this at the acolyte's quarters, Kippō Monastery, Esshū; twentieth day, first month of the senior wood year of the dragon, the second  
year of Kangen [29 February 1244]*

77 The Tōunji 洞雲寺 MS shares an identical colophon.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 22

Full Function

*Zenki*

全機

# Full Function

## *Zenki*

### INTRODUCTION

This essay, number 22 in the seventy-five-chapter *Shōbōgenzō*, is number 23 in the sixty-chapter compilation and number 41 in the Honzan edition. According to its colophon, it was delivered at the residence of Dōgen's warrior patron, Hatano Yoshishige 波多野義重, located in Rokuharamitsuji 六波羅蜜寺, a quarter of Heiankyō that housed the offices of the new military government in the imperial capital. "Zenki" is dated in the winter of 1243; in the following spring, Dōgen would deliver another text, the "Kobutsushin" 古佛心, at this location, and in the summer, he would abandon his mission in the capital area to take up residence in his patron's domain in Echizen.

This brief essay, one of the shortest pieces in the *Shōbōgenzō*, reflects a verse by the famed Song-dynasty master Yuanwu Keqin 圓悟克勤. Commenting on the Tang figure Daowu Yuanzhi's 道吾圓智 refusal to say whether a corpse was alive or dead, Yuanwu said, "Alive, the manifestation of the full function; dead, the manifestation of the full function." In his own comments, Dōgen explores this "complete working," or fundamental activity, that encompasses both life and death.

## 正法眼藏第二十二

## Treasury of the True Dharma Eye

## Number 22

## 全機

## Full Function

[22:1] {1:259}

諸佛の大道、その究盡するところ、透脱なり、現成なり。その透脱といふは、あるひは生も生を透脱し、死も死を透脱するなり。このゆえに、出生死あり、入生死あり、ともに究盡の大道なり。捨生死あり、度生死あり、とも究盡の大道なり。現成これ生なり、生これ現成なり。その現成のとき、生の全現成にあらずといふことなし、死の全現成にあらずといふことなし。

The great way of the buddhas, where it is exhaustively investigated, is transcendence, is realization. This “transcendence” means life transcends life, and death transcends death.<sup>1</sup> Therefore, there is leaving life and death, and there is entering life and death; and both are the great way exhaustively investigated. There is abandoning life and death; there is delivering life and death; and both are the great way exhaustively investigated.<sup>2</sup> Realization is life; life is realization.<sup>3</sup> At the time of their realization, there is nothing that is not the full realization of life; there is nothing that is not the full realization of death.

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1 **life transcends life, and death transcends death** (*shō mo shō o tōdatsu shi, shi mo shi o tōdatsu suru* 生も生を透脱し、死も死を透脱する): This could also be read “life liberates life; death liberates death.” Here and below, the word *shō* 生, translated as “life,” could also be rendered by “birth.” The word is used in reference to the “arising” of phenomena, to the “birth” or the “lifetime” of a sentient being, to the state of “living,” or being “alive,” etc. Although, often in what follows, one would ordinarily prefer the English “birth,” for the sake of semantic consistency, the translation will use “life” throughout, in order to reflect the sense of the word as “alive,” in contrast to “dead,” in the saying of Yuanwu Koqin 圓悟克勤 that is the focus of this essay.

2 **delivering life and death** (*do shōji* 度生死): An unusual expression that could be understood either as “deliverance from life and death” or “deliverance of life and death.”

3 **Realization is life; life is realization** (*genjō kore shō nari, shō kore genjō nari* 現成これ生なり、生これ現成なり): “Realization” here translates *genjō* 現成, Dōgen’s much-loved term for “manifestation,” “appearance,” “occurrence,” etc. — as in *genjō kōan* 現成公案 (“realized kōan”).

## [22:2]

この機關、よく生ならしめ、よく死ならしむ。この機關の現成する正當恁  
 麼時、かならずしも大にあらず、かならずしも小にあらず、遍界にあ  
 らず、局量にあらず、長遠にあらず、短促にあらず。いまの生は、この機關  
 にあり、この機關は、いまの生にあり。

This function makes life what it is, makes death what it is.<sup>4</sup> At the very  
 moment that this function occurs, it is not necessarily great, is not nec-  
 essarily small; it is not the realms everywhere, is not restricted; it is not  
 long-lasting, is not brief. The present life is in this function; this function  
 is in the present life.

## [22:3]

生は來にあらず、生は去にあらず、生は現にあらず、生は成にあらざる  
 なり。しかあれども、生は全機現なり、死は全機現なり。しるべし、自己に  
 無量の法あるなかに、生あり、死あるなり。

Life is not coming; life is not going; life is not manifestation; life is  
 not realization.<sup>5</sup> Nevertheless, it is “alive, the manifestation of the full  
 function; dead, the manifestation of the full function.”<sup>6</sup> We should rec-  
 ognize that among the incalculable dharmas in the self, there is life and  
 there is death.

## [22:4] {1:260}

しづかに思量すべし、いまこの生、および生と同生せるところの衆法は、  
 生にともなりとやせん、生にともならずとやせん。一時・一法として、生  
 にともならざることなし。一事・一心としても、生にともならざるなし。

We should quietly consider this present life and the multiple phenome-  
 na that are born together with life: do they accompany life, or do they not

4 **This function** (*kono kikan* この機關): The antecedent of the pronoun “this” (*kono* この) is not clear; perhaps the “realization” of life and death. The translation takes *kikan* 機關 (“function,” “workings,” “mechanism,” “device,” etc.) to be equivalent to the *ki* 機 of *zenki* 全機 (“full function”); see Supplementary Notes, s.v. “Manifestation of the full function.”

5 **Life is not coming; life is not going** (*shō wa rai ni arazu, shō wa ko ni arazu* 生は來にあらず、生は去にあらず): Reflecting the common phrase, occurring often in the *Shōbōgenzō*, “birth (or life) and death, coming and going” (*shōji korai* 生死去來), used in reference to life after life in *samsāra*.

**life is not manifestation; life is not realization** (*shō wa gen ni arazu, shō wa jō ni arazaru* 生は現にあらず、生は成にあらざる): Dōgen has here split into its two elements the compound term *genjō* 現成, translated above as “realization” and “realized.”

6 **“alive, the manifestation of the full function; dead, the manifestation of the full function”** (*shō wa zenki gen nari, shi wa zenki gen nari* 生は全機現なり、死は全機現なり): Dōgen here anticipates in Japanese the Chinese saying he will quote below, section 6.

accompany life?<sup>7</sup> A single moment, a single dharma — there is nothing that does not accompany life; a single event, a single thought — there is nothing that does not accompany life.

[22:5]

生といふは、たとへば、人の、ふねにのれるときのごとし。このふねは、われ、帆をつかひ、われ、かちをとれり、われ、さほをさすといへども、ふね、われをのせて、ふねのほかにはわれなし。われ、ふねにのりて、このふねをもふねならしむ。この正當恁麼時を功夫參學すべし。この正當恁麼時は、舟の世界にあらざることなし。天も水も岸も、みな舟の時節となれり、さらに舟にあらざる時節とおなじからず。このゆえに、生はわが生ぜしむるなり、われをば生のわれならしむるなり。舟にのれるには、身心依正、ともに舟の機關なり。盡大地・盡虚空、ともに舟の機關なり。生なるわれ、われなる生、それかくのごとし。

“Life” is like that time when a person is riding in a boat. On this boat, although I may use a sail, I may take the rudder, or I may do the poling, the boat carries me, and I do not exist apart from the boat. I make this boat a boat by riding on it. We should make concentrated effort and study this very moment. At this very moment, there is nothing that is not the world of the boat. The heavens, the water, the sky — all have become the time of the boat, not the same as the time that is not the boat. Therefore, life gives life to me; life makes me into me. When I am riding in the boat, my body and mind, my secondary and primary recompense, are all the function of the boat.<sup>8</sup> All the whole earth, all empty space, are all the function of the boat. The I that is alive, the life that is I, are like this.

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7 **do they accompany life, or do they not accompany life?** (*shō ni tomo nari to ya sen, shō ni tomo narazu to ya sen* 生にともなりとやせん、生にともならずとやせん): A rhetorical question, presumably meaning “do the multiple phenomena occur together with life (or birth) or not?”

8 **secondary and primary recompense** (*eshō* 依正): A standard Buddhist term for the results of past karma reflected respectively in the circumstances into which one is born and the mental and physical makeup of the person; see Supplementary Notes, s.v. “Secondary and primary recompense.”

[22:6]

圓悟禪師克勤和尚云、生也全機現、死也全機現。

*Reverend Keqin, Chan Master Yuanwu, said, “Alive, the manifestation of the full function; dead, the manifestation of the full function.”*<sup>9</sup>

[22:7]

この道取、あきらめ参究すべし。参究すといふは、生也全機現の道理、はじめ・おはりにかかはれず、盡大地・盡虚空なりといへども、生也全機現をあひ罣礙せざるのみにあらず、死也全機現をも罣礙せざるなり。死也全機現のとき、盡大地・盡虚空なりといへども、死也全機現をあひ罣礙せざるのみにあらず、生也全機現をも罣礙せざるなり。このゆえに、生は死を罣礙せず、死は生を罣礙せざるなり。盡大地・盡虚空、ともに生にもあり、死にもあり。しかあれども、一枚の盡大地、一枚の盡虚空を、生にも全機し、死にも全機するにはあらざるなり。一にあらざれども異にあらざらず、異にあらざれども即にあらざらず、即にあらざれども多にあらざらず。このゆえに、生にも全機現の衆法あり、死にも全機現の衆法あり、生にあらざらず死にあらざるにも全機現あり。全機現に生あり、死あり。このゆえに、生死の全機は、壯士の臂を屈伸するがごとくにもあるべし、如人夜間背手摸枕子にてもあるべし。これに許多の神通光明ありて現成するなり。正當現成のときは、現成に全機せらるるによりて、現成よりさきに現成あらざりつると見解するなり。しかあれども、この現成よりさきは、さきの全機現なり。さきの全機現ありといへども、いまの全機現を罣礙せざるなり。このゆえに、しかのごとく見解、きほひ現成するなり。

We should investigate and clarify these words. To “investigate” it means that the principle of “*alive, the manifestation of the full function,*” while it may, regardless of its beginning or end, be all the whole earth and all empty space, this not only does not obstruct “*alive, the manifestation of the full function,*” it also does not obstruct “*dead, the manifestation of the full function.*” And, when it is “*dead, the manifestation of the full function,*” while it may be all the whole earth and all empty space, this not only does not obstruct “*dead, the manifestation of the full function,*” it also does not obstruct “*alive, the manifestation of the full function.*” Therefore, life does not obstruct death; death does not obstruct life. All the whole earth and all empty space are both in life and in death.

9 Reverend Keqin, Chan Master Yuanwu (*Engo zenji Kokugon oshō* 圓悟禪師克勤和尚): i.e., Yuanwu Keqin 圓悟克勤 (1063–1135). Yuanwu 圓悟 is a posthumous title granted by the Emperor Gaozong 高宗. Also known as Foguo Keqin 佛果克勤, after the posthumous title granted by the Emperor Huizong 徽宗. This quotation derives from a verse comment that Yuanwu attached to an exchange involving Daowu Yuanzhi 道悟圓智 (769–835) and the latter’s dharma heir Jianyuan Zhongxing 漸源仲興 (dates unknown); for the exchange and Yuanwu’s verse, see Supplementary Notes, s.v. “Manifestation of the full function.”

Nevertheless, it is not that a single “all the whole earth” or a single “all empty space” fully functions in life and fully functions in death.<sup>10</sup> They are not one, yet they are not different; they are not different, yet they are not identical; they are not identical, yet they are not many. Therefore, there are the multiple phenomena of the manifestation of the full function in life; there are the multiple phenomena of the manifestation of the full function in death; there is the manifestation of the full function in what is neither life nor death. There is life and there is death in the manifestation of the full function.

Therefore, the full function of life and death must be like a strong youth bending and flexing his arm, must be “*like a person groping behind for a pillow in the night*.”<sup>11</sup> It is realized with so many spiritual powers and radiances.<sup>12</sup> When it is realized, since it is being fully functioned by the realization, we assume that prior to the realization there was no realization.<sup>13</sup> However, prior to this realization, there is a prior manifestation of the full function. And, though there may be a prior manifestation of the full function, it does not obstruct the present manifestation of the full function. It is for this reason that such assumptions are realized in profusion.

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10 **it is not that a single “all the whole earth” or a single “all empty space” fully functions in life and fully functions in death** (*ichimai no jin daichi, ichimai no jin kokū o, shō ni mo zenki shi, shi ni mo zenki suru ni wa arazaru nari* 一枚の盡大地、一枚の盡虚空を、生にも全機し、死にも全機するにはあらざるなり); Perhaps meaning “it is not the case that there is a single ‘thing’ (all the whole earth or all empty space) that is manifest as life and death.”

11 **like a strong youth bending and flexing his arm** (*sōshi no hiji o kusshin suru ga gotoku* 壯士の臂を屈伸するがごとく); “**like a person groping behind for a pillow in the night**” (*nyo nin yakan hai shu mo chinsu* 如人夜間背手摸枕子); The former phrase derives from a simile in the *Guan wuliangshou jing* 觀無量壽經 (T.365.12:345c4-5) for the speed with which one could be born after death into the Pure Land of Amitābha. The latter phrase is from the saying attributed to Daowu Yuanzhi 道吾円智 (769-835) in answer to the question of how the thousand-armed Bodhisattva Avalokiteśvara uses so many hands — a case that Dōgen records in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:182, case 105) and discusses at length in his “Shōbōgenzō Kannon” 正法眼藏觀音.

12 **so many spiritual powers and radiances** (*kota no jinzū kōmyō* 許多の神通光明): Two properties with which buddhas are endowed: the paranormal powers of an accomplished yogi and the nimbus that surrounds his body; see Supplementary Notes, s.v. “Spiritual powers. Presumably, the unexpressed grammatical subject here and in the next sentence is still “the full function.”

13 **since it is being fully functioned by the realization** (*genjō ni zenki seraruru ni yorite* 現成に全機せらるるによりて): An awkward attempt to render Dōgen’s creation of a passive verb from the term “full function.” The point here would seem to be that each event in each moment, even if new, is an expression of the full function.



正法眼藏全機第二十二  
Treasury of the True Dharma Eye  
Full Function  
Number 22

[Ryūmonji MS:]

爾時仁治三年壬寅十二月十七日、在雍州六波羅蜜寺側雲州刺史幕下示衆  
*Presented to the assembly at the residence of the governor of Unshū, by  
Rokuharamitsuji, in Yōshū; seventeenth day, twelfth month of the se-  
nior water year of the tiger, the third year of Ninji [9 January 1243]<sup>14</sup>*

[Tōunji MS:]

同四年癸卯正月十九日、書寫之。懷奘  
*Copied this the nineteenth day, first month of the junior water year of  
the rabbit, the fourth year of the same [era] [9 February 1243]. Ejō*

14 The Tōunji 洞雲寺 MS shares an identical colophon.

**governor of Unshū** (*Unshū shishi* 雲州刺史): Dōgen's patron, Hatano Yoshishige 波多野義重, former governor of Izumo 出雲 (Unshū 雲州). Rokuharamitsuji 六波羅蜜寺 is a quarter in the capital city of Heiankyō that housed the offices of the military government.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 23

The Moon

*Tsuki*

都機

# The Moon

## *Tsuki*

### INTRODUCTION

This short chapter was composed at Kōshōji, in the first days of 1243. Number 23 in the seventy-five-chapter *Shōbōgenzō*, it represents number 22 in the sixty-chapter compilation and number 42 in the ninety-five-chapter Honzan edition.

The title theme of the chapter, the moon (*tsuki* 都機, written using *hentaigana* 変体仮名 syllabary glyphs not found elsewhere in the *Shōbōgenzō*), is a common and multivalent symbol in Buddhist literature. Most famously, perhaps, it is the reality pointed at by the teachings taken as “a finger pointing at the moon.” It is the transcendental truth reflected in the immanent “moon in the water.” It is the round and perfect light behind the passing clouds of ignorance; it is the waxing and waning night glow in contrast to the constant sun of the day.

Dōgen takes up here several passages in the Buddhist literature, both in the sūtras and the sayings of the Zen masters, that invoke these and other images of the moon. The moon is the mind, he says, and everything takes place in the moonlight.

## 正法眼藏第二十三

Treasury of the True Dharma Eye  
Number 23

都機

## The Moon

[23:1] {1:262}

諸月の圓成すること、前三三のみにあらず、後三三のみにあらず。圓成の諸月なる、前三三のみにあらず、後三三のみにあらず。このゆえに、

That moons become full is not only “*three three in front*,” not only “*three three in back*”; that the fullness is the moons is not only “*three three in front*,” not only “*three three in back*.”<sup>1</sup> Therefore,

[23:2]

釋迦牟尼佛言、佛眞法身、猶若虛空、應物現形、如水中月。

*Buddha Śākyamuni said, “The true dharma body of a buddha is just like empty space. It manifests its shape in response to beings, like the moon in the water.”*<sup>2</sup>

[23:3]

いはゆる如水中月の如如は、水月なるべし、水如・月如・如中・中如なるべし。相似を如と道取するにあらず、如は是なり。佛眞法身は、虚空の猶若なり、この虚空は、猶若の佛眞法身なり。佛眞法身なるがゆえに、盡地

1 **The Moon** (*tsuki* 都機): The title uses the orthography of *manyōgana* 万葉仮名, in which the Japanese word *tsuki* is written with Chinese glyphs used for their sound value. When read for their semantic value, the graphs could be understood as “all functions,” “the whole works,” etc., akin to *zenki* 全機 (“full function”).

**That moons become full** (*shogetsu no enjō suru koto* 諸月の圓成すること); **that the fullness is the moons** (*enjō no shogetsu naru* 圓成の諸月なる): The term *enjō* 圓成 (“round and complete”), translated “full” here, is a standard Buddhist technical term for “perfection”; the plurality of moons suggests the trope of the multiple reflections of the moon in water — hence, the sense of individual phenomena reaching perfection, and of perfection expressed as individual phenomena.

“**three three in front**” (*zen sansan* 前三三); “**three three in back**” (*go sansan* 後三三): Or, perhaps, “three and three of the former”; “three and three of the latter.” From a well-known *kōan*, appearing in several Zen collections and recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:194-195, case 127); see Supplementary Notes.

2 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From the *Jin guangming jing* 金光明經, T.663.16:344b3-4.

盡界、盡法盡現、みづから虚空なり。現成せる百草萬像猶若なる、しかしながら佛眞法身なり、如水中月なり。月のときはかならず夜にあらず、夜かならずしも暗にあらず。ひとへに人間の少量にかかはることなかれ。日月なきところにも晝夜あるべし、日月は晝夜のためにあらず、日月ともに如くなるがゆえに、一月兩月にあらず、千月萬月にあらず。月の自己、たとひ一月兩月の見解を保任すといふとも、これは月の見解なり、かならずしも佛道の道取にあらず、佛道の知見にあらず。しかあれば、昨夜たとひ月ありといふとも、今夜の月は昨月にあらず、今夜の月は初・中・後ともに今夜の月なりと參究すべし。月は月に相嗣するがゆえに、月ありといへども、新舊にあらず。

The “suchnesses” of “*like the moon in the water*” must be “*the water*” and “*the moon*”; they must be “*the water*” is “*such*,” “*the moon*” is “*such*,” the “*suchness*” is “*in*,” the “*in*” is “*such*.”<sup>3</sup> It is not that he calls a resemblance “*like*”: “*like*” is “*is*.”<sup>4</sup> “The true dharma body of a buddha” is the “*just like*” of “empty space”; this “empty space” is “the true dharma body of a buddha” that is “*just like*.”<sup>5</sup> Because it is “the true dharma body of a buddha,” *all the earth, all the realms, all dharmas, all the manifestations* are themselves “empty space.”<sup>6</sup> That the manifest hundred grasses and myriad images are “*just like*” is precisely “the true dharma body of a buddha,” is “*like the moon in the water*.”<sup>7</sup>

The time of the moon is not necessarily the night; the night is not necessarily dark. Do not be simply caught up in the small dimensions of humans. There must be places without sun or moon where there is day and night. The sun and moon do not exist for day and night. Since both sun and moon are “suchnesses,” they are not one moon or two moons, not a thousand moons or ten thousand moons. Even though the moon itself might maintain the view of one moon or two moons, this is the

3 The “suchnesses” of “*like the moon in the water*” (*iwayuru nyo sui chū getsu no nyonyo* いはゆる如水中月の如如): The translation obscures Dōgen’s play here with the term *nyo* 如, rendered “like” in the phrase “like the moon in the water,” but also used in Buddhist writing for “such” (*tathā*) or “suchness” (*tathatā*). Hence, each term in the phrase (including the locative “in” [*chū* 中]) is an instance of the “suchnesses” in the phrase.

4 “like” is “is” (*nyo wa ze nari* 如は是なり): I.e., the term *nyo* 如 (“like,” “such”) here should not be taken in the sense, “A is like B,” but in the sense, “A is B.”

5 the “just like” of “empty space” (*kokū no yū nyaku* 虚空の猶若): Continued play with the terms in the sūtra passage. Here, Dōgen creates a noun from the predicate “to be just like” (*yū nyaku* 猶若) and uses it, in a manner akin to his treatment of *nyo* 如, to express the true identity of “empty space.”

6 all the manifestations (*jingen* 盡現): An unusual expression probably derived here from the phrase “it manifests its shape” (*gengyō* 現形) in the sūtra passage.

7 the manifest hundred grasses and myriad images (*genjō seru hyakusō banzō* 見成せる百草萬像): I.e., all the phenomena occurring in the world. Some witnesses read *banzō* 萬象 (“myriad forms”). See Supplementary Notes, s.v. “Myriad forms.”

moon's view: it is not necessarily what is said on the way of the buddhas, not necessarily what is known on the way of the buddhas. This being so, though there may have been a moon last night, tonight's moon is not last night's moon. We should investigate the fact that tonight's moon, whether early, middle, or late, is tonight's moon. Because the moon succeeds the moon, while there may be a moon, it is not new or old.

\* \* \* \* \*

[23:4] {1:263}

盤山寶積禪師云、心月孤圓、光吞萬象。光非照境、境亦非存。光境俱亡、復是何物。

*Chan Master Baoji of Mount Pan said,<sup>8</sup>*

*The mind moon, alone and full,  
Its light swallows the myriad forms.  
It's not that the light illumines the object,  
Nor that the object remains.  
Light and object, both gone;  
Now, what is it?*

[23:5]

いまいふところは、佛祖・佛子、かならず心月あり、月を心とせるがゆえに。月にあらざれば心にあらず、心にあらざる月なし。孤圓といふは、虧欠せざるなり。兩三にあらざるを萬象といふ。萬象これ月光にして萬象にあらず、このゆえに光吞萬象なり。萬象おのづから月光を吞盡せるがゆえに、光の、光を吞却するを、光吞萬象といふなり。たとへば、月吞月なるべし、光吞月なるべし。ここをもて、光非照境、境亦非存と道取するなり。得恁麼なるゆえに、應以佛身得度者のとき、即現佛身而爲說法なり。應以普現色身得度者のとき、即現普現色身而爲說法なり。これ月中の轉法輪にあらずといふことなし。たとひ陰精・陽精の光象するところ、火珠・水珠の所成なりとも、即現成なり。この心すなはち月なり、この月おのづから心なり。佛祖・佛子の、心を究理・究事すること、かくのごとし。

What he is saying here is that buddhas and ancestors, and disciples of the buddhas, always have the mind moon, for they take the moon as their mind. If it is not the moon, it is not the mind; and there is no moon that is not the mind. “Alone and full” means lacking nothing. What is not two or three is called “the myriad forms.” “The myriad forms” are moonlight, not myriad forms; therefore, “its light swallows the myriad forms.” Since “the myriad forms” have themselves swallowed up the

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8 Chan Master Baoji of Mount Pan (*Banzan Hōshaku zenji* 盤山寶積禪師): Dates unknown; a follower of Mazu Daoyi 馬祖道一 (709-788), who taught on Panshan 盤山 in Youzhou 幽州, in present-day Hobei province. His words, much quoted in Zen literature, can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:253b15-17.

moonlight, he calls the light swallowing the light “the light swallows the myriad forms.” For example, it could be “the moon swallows the moon”; it could be “the light swallows the moon.” With this, he says, “*It’s not that the light illumines the object, nor that the object remains.*” Because it is like this, when it is “*those who ought to attain deliverance by a buddha body,*” “*then he manifests a buddha body and preaches the dharma to them.*”<sup>9</sup> When it is *those who ought to attain deliverance by a universally manifest form body, then he manifests a universally manifest form body and preaches the dharma to them.* There is no case where this is not turning the dharma wheel in the moon. Even if the lighting of forms by the spirit of yin and the spirit of yang is created by the fire pearl and water pearl, it is the realization of “then he manifests.”<sup>10</sup> This mind is precisely the moon; this moon is itself the mind. Such is the way that the buddhas and ancestors, and the disciples of the buddha, investigate the principle and investigate the fact of the mind.

\* \* \* \* \*

9 “**those who ought to attain deliverance by a buddha body**” (*ō i busshin tokudo sha* 應以佛身得度者): From a famous passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:57a23-24) describing the thirty-three manifestations of Bodhisattva Avalokiteśvara, according to the needs of his audience.

佛告無盡意菩薩、善男子、若有國土衆生應以佛身得度者、觀世音菩薩即現佛身而爲說法。

The Buddha addressed Bodhisattva Akṣayamati, “Good man, if there are in the land living beings who ought to attain deliverance by a buddha body, Bodhisattva Avalokiteśvara manifests a buddha body and preaches the dharma to them.”

The following sentence here on the “universally manifest form body” (*fugen shikishin* 普現色身), modeled on but not in fact taken from the sūtra, refers to the general phenomenon of buddhas and bodhisattvas appearing in human form to guide sentient beings.

10 **the spirit of yin and the spirit of yang** (*insei yōsei* 陰精・陽精): I.e., the moon and sun respectively.

**the fire pearl and water pearl** (*kaju suiju* 火珠・水珠): Likely metaphors for the sun and moon respectively; see, e.g., *Dazhidu lun* 大智度論 (T.1509.25:113c3-4), where fire is associated with the “sun pearl” (*rizhu* 日珠), and water, with the “moon pearl” (*yuezhu* 月珠).

**it is the realization of “then he manifests”** (*soku genjō* 即現成): I.e., it is an instance of Avalokiteśvara’s manifestations, as described in the *Lotus Sūtra*. This interpretation takes the element *gen* 現 to be functioning simultaneously for the sūtra’s *soku gen* 即現 (“then he manifests”) and *genjō* 現成 (“realization”). Some witnesses read here *soku gen genjō* 即現現成.

[23:6] {1:264}

古佛いはく、一心一切法、一切法一心。

An old buddha said, “*One mind, all dharmas; all dharmas, one mind.*”<sup>11</sup>

[23:7]

しかあれば、心は一切法なり、一切法は心なり。心は月なるがゆえに、月は月なるべし。心なる一切法、これことごとく月なるがゆえに、遍界は遍月なり、通身ことごとく通月なり。たとひ直須萬年の前後三三、いづれか月にあらざらん。いまの身心依正なる日面佛・月面佛、おなじく月中なるべし。生死去來ともに月にあり、盡十方界は、月中の上下・左右なるべし。いまの日用、すなはち月中の明明百草頭なり、月中の明明祖師心なり。

Thus, the mind is all dharmas, and all dharmas are the mind. Since the mind is the moon, the moon must be the moon. Since all the dharmas that are the mind are, every one of them, the moon, the realms everywhere are the moon everywhere, and bodies throughout are, every one of them, the moon throughout.<sup>12</sup> Even the “three three before and after” of “*it would surely take ten thousand years*” — which of them is not the moon?<sup>13</sup> The Sun-faced Buddha and Moon-faced Buddha that are the present body and mind, the secondary and primary recompense, must similarly be within the moon.<sup>14</sup> Birth and death, coming and going are all

11 **An old buddha** (*kobutsu* 古佛): The source of this saying is uncertain. While there does not appear to be an exact equivalent in the extant Chinese materials, a similar phrase occurs in Zhiyi’s 智顗 *Mohe zhiguan* 摩訶止觀 (T.1911.46:54a15-16):

心是一切法。一切法是心。

The mind is all dharmas; all dharmas are the mind.

A variant version is used in Yanshou’s 延壽 *Zongjing lu* 宗鏡錄 (T.2016.48:437a17):

一切法是心。心是一切法。

All dharmas are the mind; the mind is all dharmas.

12 **bodies throughout** (*tsūshin* 通身): Recalling the saying of Daowu Yuanzhi 道吾圓智 (769-835) regarding the thousand-armed, thousand-eyed Bodhisattva Avalokiteśvara (*senju sengen Kannon* 千手千眼觀音) that “his body throughout is hands and eyes.” See Supplementary Notes.

13 “three three before and after” of “*it would surely take ten thousand years*” (*jikishu bannen no zengo sansan* 直須萬年の前後三三): Presumably, meaning something like, “all that happens over all the years.” For the expression “three three before and after” (*zengo sansan* 前後三三), see above, Note 1. The expression *jikishu bannen* 直須萬年 (“it will surely take ten thousand years”) is a fixed phrase, cited elsewhere in the *Shōbōgenzō*, perhaps best known from a saying, attributed to Shishuang Chingzhu 石霜慶諸 (807-888); see *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:166, case 85); and Supplementary Notes, s.v. “It would surely take ten thousand years.”

14 **Sun-faced Buddha and Moon-faced Buddha** (*Nichimen butsu Gachimén butsu* 日面佛・月面佛): Two buddhas given in the *Foming jing* 佛名經, best known in Zen from a kōan involving Mazu Daoyi 馬祖道一 (709-788); see Supplementary Notes, s.v. “Sun face, moon face.”



in the moon; all the worlds in the ten directions must be the up and down, left and right within the moon. The present daily activities are precisely “*perfectly clear, the tips of the hundred grasses*” within the moon, “*perfectly clear, the mind of the Ancestral Master*” within the moon.<sup>15</sup>

\* \* \* \* \*

[23:8]

舒州投子山慈濟大師、因僧問、月未圓時如何。師云、吞却三箇四箇。僧曰、圓後如何。師云、吐却七箇八箇。

*Great Master Ciji of Mount Touzi in Shuzhou was once asked by a monk, “What about when the moon is not yet full?”*<sup>16</sup>

*The Master said, “Swallowing three or four.”*

*The monk said, “What about after it’s full?”*

*The Master said, “Vomiting seven or eight.”*

[23:9]

いま参究するところは、未圓なり、圓後なり、ともにそれ月の造次なり。月に三箇・四箇あるなかに、未圓の一枚あり。月に七箇・八箇あるなかに、圓後の一枚あり。吞却は三箇・四箇なり。このとき、月未圓時の見成なり。吐却は七箇・八箇なり。このとき、圓後の見成なり。月の、月を吞却するに、三箇・四箇なり。吞却に月ありて現成す、月は吞却の見成なり。月の、月を吐却するに、七箇・八箇あり。吐却に月ありて現成す、月は吐却の見成なり。このゆえに、吞却盡なり、吐却盡なり。盡地盡天吐却なり、蓋天盖地吞却なり。吞自吞他すべし、吐自吐他すべし。

What is investigated here is “not yet full” and “after it’s full,” both of which are the hasty acts of the moon. Among the “three or four” of the moon, there is the single “not yet full”; among the “seven or eight” of the moon, there is the single “after it’s full.” The “swallowing” is the “three or four”; this time is the appearance of “when the moon is

**secondary and primary recompense** (*eshō* 依正): I.e., the circumstances and psycho-physical makeup of the individual, respectively; see Supplementary Notes, s.v. “Secondary and primary recompense.”

15 “**perfectly clear, the tips of the hundred grasses**” (*meimei hyaku sōtō* 明明百草頭); “**perfectly clear the mind of the Ancestral Master**” (*meimei soshi shin* 明明祖師心): Variant of a phrase best known from a saying of the Layman Pang Yun 龐蘊居士 (740?-808) included in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:168, case 88); see Supplementary Notes, s.v. “Perfectly clear, the tips of the hundred grasses.”

16 **Great Master Ciji of Mount Touzi in Shuzhou** (*Joshū Tōsuzan Jisai daishi* 舒州投子山慈濟大師): I.e., Touzi Datong 投子大同 (819-914), a disciple of Cuiwei Wuxue 翠微無學, in the lineage of Qingyuan Xingsi 青原行思. “Great Master Ciji” 慈濟大師 is a posthumous title. Shuzhou 舒州 is in the vicinity of present-day Anqing 安慶 in Anhui. This conversation can be found in the *Liandeng huiyao* 聯燈會要, ZZ.136:776b15-16, and elsewhere, including *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:132, case 13).

not yet full.” The “vomiting” is the “seven or eight”; this time is the appearance of “after it’s full.” When the moon swallows the moon, it is the “three or four.” In the swallowing, the moon exists and appears; the moon is the appearance of the swallowing. When the moon vomits the moon, there are the “seven or eight.” In the vomiting, the moon exists and appears; the moon is the appearance of the vomiting. Therefore, it swallows entirely; it vomits entirely. *All the earth and all the heaven are vomited; the whole of heaven and the whole of earth are swallowed.* It must be swallowing self and swallowing other; it must be vomiting self and vomiting other.

\* \* \* \* \*

[23:10] {1:265}

釋迦牟尼佛、告金剛藏菩薩言、譬如動目能搖湛水、又如定眼猶廻轉火。雲駛月運、舟行岸移、亦復如是。

*Buddha Śākyamuni addressed Bodhisattva Vajragarbha, saying,<sup>17</sup>*

*For example, it is like the case of the moving eye that can stir still water, or again like the stationary eye that yet spins fire. As the clouds race past, the moon moves; as the boat proceeds, the shore shifts: these are also like this.*

[23:11]

いま佛演説の雲駛月運、舟行岸移、あきらめ參究すべし。倉卒に學すべからず、凡情に順すべからず。しかあるに、この佛説を佛説のごとく見聞するものまれなり。もしよく佛説のごとく學習するといふは、圓覺かならずしも身心にあらず、菩提涅槃にあらず、菩提涅槃かならずしも圓覺にあらず、身心にあらざるなり。

We should clarify and investigate [the words] “*as the clouds race past, the moon moves; as the boat proceeds, the shore shifts*” that the Buddha expounds here. We should not study in haste; we should not follow common sentiment. Yet those who perceive this preaching of the Buddha as it is preached by the Buddha are rare. If we study it as it is preached by the Buddha, perfect awakening is not necessarily body and mind, not necessarily bodhi and nirvāṇa; and bodhi and nirvāṇa are not necessarily perfect awakening, not necessarily body and mind.

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17 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From the *Da fangguang yuanjue xiuduoluo liaoyi jing* 大方廣圓覺修多羅了義經 (T.842.17:915c4-6), giving examples of optical illusions. “Spinning fire” (*kaitenka* 廻轉火) likely refers to the phenomenon, commonly noted in Buddhist texts, of the apparent circle of light created by a swiftly spun fire brand.

## [23:12]

いま如來道の雲駛月運、舟行岸移は、雲駛のとき、月運なり、舟行のとき、岸移なり。いふ宗旨は、雲と月と、同時同道して同歩同運すること、始終にあらず、前後にあらず。舟と岸と、同時同道して同歩同運すること、起止にあらず、流轉にあらず。たとひ人の行を學すとも、人の行は起止にあらず、起止の行は人にあらざるなり。起止を擧揚して人の行に比量することなかれ。雲の駛も月の運も、舟の行も岸の移も、みなかくのごとし。おろかに少量のみに局量することなかれ。雲の駛は東西南北をとはず、月の運は晝夜・古今に休息なき宗旨、わすれざるべし。舟の行および岸の移、ともに三世にかかはれず、よく三世を使用するものなり。このゆえに、直至如今飽不飢なり。しかあるを、愚人おもはくは、くものはしるによりて、うごかざる月をうごくとみる、舟のゆくによりて、うつらざる岸をうつるとみゆる、と見解せり。もし愚人のいふがごとくならんは、いかでか如來の道ならん。佛法の宗旨、いまだ人天の少量にあらず。ただ不可量なりといへども、隨機の修行あるのみなり。たれか舟岸を再三撈攬せざらん、たれか雲月を急著眼看せざらん。

The words of the Tathāgata, “*As the clouds race past, the moon moves; as the boat proceeds, the shore shifts,*” mean that, when “the clouds race past,” it is “the moon moves”; when “the boat proceeds,” it is “the shore shifts.” The essential point is that, the walking together and moving together, at the same time on the same path, of the “the clouds” and “the moon” are not [qualified by] beginning and end, before and after; the walking together and moving together, at the same time on the same path, of “the boat” and “the shore” are not [qualified by] starting and stopping, drifting and turning. Even in studying the movements of a person, the person’s movements are not starting and stopping, and the starting and stopping of the movements are not the person. Do not hold up starting and stopping as comparable to a person’s movement. The “racing” of “the clouds,” the “moving” of “the moon,” the “proceeding” of “the boat,” the “shifting” of “the shore,” are all like this. Do not foolishly restrict yourself to petty views.

We should not forget the essential point that the “racing” of “the clouds” is not about north, south, east, or west, and the “movement” of “the moon” is ceaseless day and night, past and present. The “proceeding” of “the boat” and the “shifting” of “the shore” have nothing to do with the three times; they make use of the three times. Therefore, right up till now, I’ve been full and not hungry.<sup>18</sup> Yet stupid people take the view that, due to the clouds racing past, the moon that does not move appears to move, and due to the boat proceeding, the shore that does not shift appears to shift. If it were as the stupid people say, how could it be

18 **right up till now, I’ve been full and not hungry** (*jikishi nyokon hō fuki* 直至如今飽不飢): A fixed expression common in Chan texts; also written 直至如今飽不餓. Generally understood to mean that one is complete from the beginning.

the words of the Tathāgata? The essential point of the buddha dharma is not [captured by] the petty calculations of humans and devas. It may be incalculable, but it exists solely in the practice appropriate to each capacity.<sup>19</sup> Who would not “scoop up two or three times” “the boat” and “the shore”?<sup>20</sup> Who would not “look!” at “the clouds” and “the moon”?<sup>21</sup>

[23:13]

しるべし、如來道は雲を什麼法に譬せず、月を什麼法に譬せず、舟を什麼法に譬せず、岸を什麼法に譬せざる道理、しづかに功夫參究すべきなり。月の一步は如來の圓覺なり、如來の圓覺は月の運爲なり。動止にあらず、進退にあらず。すでに月運は譬諭にあらざれば、孤圓の性相なり。

We should realize that we should quietly make concentrated effort at the investigation of the principle that the words of the Tathāgata do not liken “the clouds” to any dharma, do not liken “the moon” to any dharma, do not liken “the boat” to any dharma, do not liken “the shore” to any dharma.<sup>22</sup> A single pace of the moon is the perfect awakening of the Tathāgata; the perfect awakening of the Tathāgata is the movement of the moon. It is not motion or rest; it is not advancing or retreating. Since “the moon moves” is not a metaphor, it is the nature and marks of “alone and full.”<sup>23</sup>

[23:14]

しるべし、月の運度はたとひ駛なりとも、初・中・後にあらざるなり。このゆえに、第一月、第二月あるなり。第一、第二、おなじくこれ月なり。正好修行、これ月なり、正好供養、これ月なり、拂袖便行、これ月なり。圓尖は去來の輪轉にあらざるなり。去來輪轉を使用し、使用せず、放行し、把定し、逞風流するがゆえに、かくのごとくの諸月なるなり。

We should realize that the passage of “the moon,” even if it is “racing,” is not beginning, middle, and end. Therefore, there are the first moon and the second moon.<sup>24</sup> First or second, they are both “the moon.” “Just

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19 **the practice appropriate to each capacity** (*zuiki no shugyō* 隨機の修行): I.e., the spiritual aptitude of each individual.

20 **“scoop up two or three times”** (*saisan rōroku* 再三撈攬): Reflecting a verse found in the *Shi xuantan* 十玄談, by Tong'an Changcha 同安常察 (dates unknown); see Supplementary Notes.

21 **“look!”** (*kyū chakugan kan* 急著眼看): A fixed colloquial imperative common in Zen texts.

22 **do not liken “the clouds” to any dharma** (*kumo o jūmo hō ni hi sezu* 雲を什麼法に譬せず): I.e., are not using “clouds,” etc., as a metaphor for something.

23 **the nature and marks of “alone and full”** (*koen no shōsō* 孤圓の性相): Recalling Baoji's line (above, section 4), “the mind moon, alone and full.” The term *shōsō* 性相 is a standard Buddhist expression for the essential nature and phenomenal characteristics of something.

24 **the first moon and the second moon** (*daiichi getsu daini getsu* 第一月第二月): A

right for practice” — this is “the moon”; “just right for offerings” — this is “the moon”; “shaking out his sleeves and leaving” — this is “the moon.”<sup>25</sup> Its fullness and pointedness are not a matter of the cycle of its waxing and waning. They make use of the cycle of waxing and waning, or they do not make use of it, because they “let it go, hold it fast, and are full of style,” they are the various moons like this.<sup>26</sup>

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Treasury of the True Dharma Eye  
The Moon  
Number 23

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“second moon” is a common example of an optical illusion in Buddhist texts. Perhaps best known in Chan sources from a conversation between Yunyan Tansheng 雲巖曇晟 (782-841) and fellow student Daowu Yuanzhi 道吾圓智 that is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:166, case 83):

潭州雲巖山曇晟禪師〈嗣藥山〉一日掃地次、道吾曰、太區區生。師云、有不區區者。吾曰、恁麼則有第二月也。師豎起掃帚云、這箇是第幾月。吾休去。

Chan Master Tansheng of Mount Yunyan in Tanzhou (succeeded Yaoshan), was sweeping one day, when Daowu said, “How attentive!”

The Master said, “There’s one who’s not attentive.”

Wu said, “If so, there’s a second moon.”

The Master stood up his broom and said, “What number moon is this?”

Wu desisted.

25 **“Just right for practice”** (*shōkō shugyō* 正好修行); **“just right for offerings”** (*shōkō kuyō* 正好供養); **“shaking out his sleeves and leaving”** (*hosshū ben kō* 拂袖便行): From an account of four monks discussing the moon, found in various sources, including, e.g., *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄 (T.1998A.47:826b16-8):

馬祖與西堂南泉百丈、中秋翫月次、祖指月云、正當恁麼時如何。西堂云、正好修行。百丈云、正好供養。南泉拂袖便行。祖云、經入藏禪歸海、唯有普願獨超物外。

Mazu, together with Xitang, Nanchuan, and Baizhang, was enjoying the mid-autumn moon, when Zu pointed at the moon and said, “Right now, how about it?”

Xitang said, “Just right for practice.”

Baizhang said, “Just right for offerings.”

Nanchuan shook out his sleeves and left.

Zu said, “The sūtras are entered in the canon; Chan returns to the ocean; but there’s only Puyuan [i.e., Nanchuan] who rises alone beyond things.”

26 **“let it go, hold it fast, and are full of style”** (*hōgyō shi, hajō shi, tei fūryū suru* 放行し、把定し、逞風流する): Also read *ei fūryū* 逞風流; taking 逞 as 盈. Slightly variant Japanese rendering of a line by Tiantong Rujing 天童如淨 (1162-1227) (*Rujing chanshi yulu* 如淨禪師語錄, T.2002A.48:122c18):

放行把住逞風流。

Letting go and holding on, full of style.

[Ryūmonji MS:]

仁治癸卯端月六日、書于觀音導利興聖寶林寺。沙門

*Written at Kannon Dōri Kōshō Hōrin Monastery; sixth day, head month of the junior water year of the rabbit, in Ninji [27 January 1243].  
The Śramaṇa<sup>27</sup>*

[Tōunji MS:]

寬元癸卯解制前日、書寫之。懷奘

*Copied on the day preceding the unbinding of the rule, the junior water year of the rabbit, in Kangen [1 August 1243]. Ejo*

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27 The Tōunji 洞雲寺 MS shares an almost identical colophon.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 24

Painted Cakes

*Gabyō*

畫餅



# Painted Cakes

## *Gabyō*

### INTRODUCTION

This essay was composed at Kōshōji, in late autumn of 1242. It represents number 24 in both the seventy-five and sixty-chapter compilations of the *Shōbōgenzō* and number 40 in the Honzan edition.

“Gabyō” concerns the famous saying, best known from the story of the ninth-century figure Xiangyan Zhixian 香嚴智閑, that “a painted cake doesn’t satisfy hunger.” In this story, which Dōgen had two years earlier recounted in his “Keisei sanshoku” 溪聲山色, Xiangyan is challenged by his teacher, Weishan Lingyou 漚山靈祐, to say something “from the time before your father and mother were born.” Unable to find anything in his books, he uttered his famous saying in despair.

The painted cake is thus a traditional symbol of representations of reality, including the Buddhist representations in Xiangyan’s books, as opposed to the real thing that is held to be the proper concern of Zen. But Dōgen has a different view. The teachings of Buddhism are the real thing. The representation of the cake is the real thing. The real things around us — the cakes, the humans, the mountains, the buddhas — are, all of them, painted. Therefore, Dōgen concludes at the end of his essay, only a painted cake can satisfy our hunger; for our hunger is also painted, our satisfaction is also painted.

## 正法眼藏第二十四

## Treasury of the True Dharma Eye

## Number 24

## 畫餅

## Painted Cakes

[24:1] {1:268}

諸佛これ證なるゆえに、諸物これ證なり。しかあれども、一性にあらず、一心にあらず。一性にあらず・一心にあられども、證のとき、證證さまたけず現成するなり。現成のとき、現現あひ接することなく現成すべし。これ、祖宗の端的なり。一・異の測度を擧して、參學の力量とすることなかれ。

Since the buddhas are verification, things are verification.<sup>1</sup> Nevertheless, they are not one nature, they are not one mind. Although they are not one nature and are not one mind, at the time of verification, the verifications appear without obstructing one another; at the time of appearance, the appearances will appear without engaging one another. This is an obvious truth of the ancestors. Do not hold up reckonings of oneness and difference as the power of study.

[24:2]

このゆえにいはく、一法纔通萬法通。いふところの一法通は、一法の從來せる面目を奪却するにあらず、一法を相對せしむるにあらず、一法を無對ならしむるにあらず。無對ならしむるは、これ相礙なり。通をして通の礙なからしむるに、一通これ萬通、これなり。一通は一法なり、一法通、これ萬法通なり。

Therefore, it is said, “A single dharma barely penetrated and the myriad dharmas are penetrated.”<sup>2</sup> It is not that the “single dharma penetrated” spoken of here snatches away the previous face of the “single

1 Since the buddhas are verification, things are verification (*shobutsu kore shō naru yue ni, shomotsu kore shō nari* 諸佛これ證なるゆえに、諸物これ證なり): The word for “things” (*shomotsu* 諸物) can also be read *shobutsu*, a homophone for “the buddhas” (*shobutsu* 諸佛).

2 “A single dharma barely penetrated and the myriad dharmas are penetrated” (*ippō san tsū banpō tsū* 一法纔通萬法通): A sentence in Chinese that appears to be a quotation but for which no source has been identified. The phrase “a single dharma barely penetrated” (*ippō san tsū* 一法纔通) is found in:

a) A saying of the twelfth-century figure Nantang Yuanjing 南堂元靜 (dates unknown) (see, e.g., *Xu chuandeng lu* 續傳燈錄, T.2077.51:678c8):

dharma”; it is not that the “single dharma” is opposed; it is not that the “single dharma” is unopposed.<sup>3</sup> To make it unopposed would be a mutual obstruction.<sup>4</sup> When the obstacle of penetration is eliminated from the “penetration,” a single penetration is myriad penetrations.<sup>5</sup> A single penetration is “a single dharma”; “a single dharma penetrated” is “the myriad dharmas penetrated.”

\* \* \* \* \*

[24:3]

古佛言、畫餅不充飢。

*An old buddha has said, “A painted cake doesn’t satisfy hunger.”*<sup>6</sup>

[24:4] {1:269}

この道を參學する雲衲霞袂、この十方よりきたれる菩薩・聲聞の名位をひとつにせず、かの十方よりきたれる神頭鬼面の皮肉、あつく、うすし。これ古佛・今佛の學道なりといへども、樹下草菴の活計なり。このゆえに、家業を正傳するに、あるひはいはく、經論の學業は眞智を熏修せしめざるゆえにしかのごとくいふ、といひ、あるひは、三乗・一乗の教學さら

一法纔通、法法周。

A single dharma barely penetrated, every dharma throughout.

b) The tenth-century *Zongjing lu* 宗鏡錄 (T.2016.48:589a3):

一法纔通、萬像盡歸心地。

A single dharma barely penetrated, and the myriad dharmas all return to the mind ground.

3 **snatches away the previous face of the “single dharma”** (*ippō no jūrai seru menmoku o dakkyaku suru* 一法の從來せる面目を奪却する): Perhaps meaning something like, “denies the identity of the dharma in question.”

**the “single dharma” is opposed** (*ippō o sōtai seshimuru* 一法を相對せしむる); **the “single dharma” is unopposed** (*ippō o mutai narashimuru* 一法を無對ならしむる): Exactly to what the “single dharma” is (or is not) opposed is not clear; perhaps, to other dharmas (though it might also be taken as the “penetration”).

4 **mutual obstruction** (*sōge* 相礙): Presumably, meaning that the “single dharma” and other dharmas would obstruct each other (though, again, one might imagine an obstruction between the “dharma” and its “penetration”).

5 **obstacle of penetration** (*tsū no ge* 通の礙): Or “obstacles to penetration.”

**a single penetration is myriad penetrations** (*ittsū kore bantsū kore nari* 一通これ萬通これなり): Some would read this “it is just one penetration and myriad penetrations.”

6 **An old buddha** (*kobutsu* 古佛): I.e., Xiangyan Zhixian 香嚴智閑 (d. 898), after searching in vain in texts for something with which to answer his teacher’s demand that he say something “from the time before your father and mother were born” (*bumo mishō* 父母未生). The story that is the context of this saying is included in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:134, case 17) and discussed in the “Shōbōgenzō keisei sanshoku” 正法眼藏谿聲山色; see Supplementary Notes, s.v. “A painted cake can’t satisfy hunger.”

に三菩提のみちにあらずといはむとして恁麼いふなり、と見解せり。おほよそ、假立なる法は眞に用不著なるをいはんとして恁麼の道取ありと見解する、おほきにあやまるなり。祖宗の功業を正傳せず、佛祖の道取にくらし。この一言をあきらめざらん、たれか餘佛の道取を參究せりと聽許せむ。

Those robed in clouds and sleeved in mist who study these words, the bodhisattvas and *śrāvakas* coming from the ten directions, are not of one name or rank; the skin and flesh of the spirit heads and demon faces arriving from the ten directions are thick and are thin.<sup>7</sup> While they may be studying the way of the old buddhas and present buddhas, they make their living under trees and in thatched huts. Therefore, in directly transmitting the family enterprise, some say that this is said because the work of studying the sūtras and treatises does not inculcate true wisdom; some hold the view that such words are to say that instruction in the three vehicles and the one vehicle is not the path to *sambodhi*.<sup>8</sup> In general, those who hold the view that such words are to say that provisionally established dharmas are actually worthless are greatly mistaken.<sup>9</sup> They do not directly transmit the work of the ancestors; they are in the dark about the words of the buddhas and ancestors. If they are not clear about this one statement, who would acknowledge that they have investigated the sayings of other buddhas?

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7 **robed in clouds and sleeved in mist** (*unnō kabei* 雲衲霞袂): A literary expression for the monk, imagined as wandering the landscape; akin to the more common “clouds and water” (*unsui* 雲水).

**the skin and flesh of the spirit heads and demon faces arriving from the ten directions are thick and are thin** (*kano jippō yori kitareru jinzu kimen no hiniku, atsuku, usu-shi* かの十方よりきたれる神頭鬼面の皮肉、あつく、うすし): I.e., the many different monks everywhere who have studied this saying. “Spirit heads and demon faces” (*jinzu kimen* 神頭鬼面; i.e., “weird things”) is used in self-deprecating reference to monks.

8 **family enterprise** (*kagō* 家業): I.e., Buddhism.

**instruction in the three vehicles and the one vehicle** (*sanjō ichijō no kyōgaku* 三乗・一乗の教學): I.e., doctrinal learning in the vehicles of *śrāvaka*, *pratyeka-buddha*, and bodhisattva, and the one, buddha vehicle; see Supplementary Notes, s.v. “Three vehicles.”

9 **provisionally established dharmas** (*keryū naru hō* 假立なる法): I.e., the teachings of Buddhism based on conventional categories.

[24:5]

畫餅不能充飢と道取するは、たとへば、諸惡莫作、衆善奉行と道取するがごとし、是什麼物恁麼來と道取するがごとし、吾常於是切といふがごとし。しばらくかくのごとく參學すべし。

To say, “a painted cake can’t satisfy hunger” is like saying, for example, “Do no evil, practice the good”; like saying, “What thing is it that comes like this?”; like saying, “I’m always close to this.”<sup>10</sup> We should study it like this for a while.

10 “a painted cake can’t satisfy hunger” (*gabyō funō jūki* 畫餅不能充飢): This version of the saying, with the auxiliary verb “can” (*nō* 能) does not seem to occur in the Chinese sources.

“Do no evil, practice the good” (*shoaku maku sa shuzen bugyō* 諸惡莫作衆善奉行): From the famous “Verse of the Common Precepts of the Seven Buddhas,” found throughout the Buddhist canon (see, e.g., *Da banniepan jing* 大般涅槃經 T.374.12:451c11-12):

諸惡莫作、諸善奉行、自淨其意、是諸佛教。

To do not evil,

Practice the good,

And purify one’s mind:

This is the teaching of the buddhas.

“What thing is it that comes like this?” (*ze jūmo butsu inmo rai* 是什麼物恁麼來): A question famously put by the Sixth Ancestor, Huineng 慧能, upon greeting Nanyue Huairang 南嶽懷讓 (677-744), from a dialogue recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and often cited by Dōgen; see Supplementary Notes.

“I’m always close to this” (*go jō o ze setsu* 吾常於是切): Variant of the phrase *go jō o shi setsu* 吾常於此切 that occurs in the “Jinzu” 神通 and “Henzan” 遍參 chapters of the *Shōbōgenzō*. The sense of the glyph *setsu* 切 here is subject to interpretation: the translation takes it as *sekkin* 切近 (“to be familiar with,” “to be intimate with”), but it could also be, and has been, understood as *shinsetsu* 深切 (“to be ardent,” “to care deeply,” etc.). From a remark attributed to Dongshan Liangjie 洞山良价 (807-869), in answer to a question about the three bodies of a buddha. The *Dongshan yulu* 洞山語錄 (T.1986A.47:510b24-25) gives the question as:

問、三身之中、阿那身不墮衆數。

[A monk] asked, “Among the three bodies [of the buddha], which body doesn’t fall among the numbered?”

Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:152, case 55) has a variant version:

洞山因僧問、三身中那身說法。師曰、吾常於此切。僧後問曹山、洞山道吾常於此切、意旨云何。山云、要頭斫將去。僧又問雪峰。峯以拄杖劈口打曰、我也曾到洞山來。

Dongshan was asked by a monk, “Among the three bodies, which preaches the dharma?”

The Master said, “I’m always close to this.”

The monk later asked Caoshan [i.e., Caoshan Benzhi 曹山本寂 (840-901)],

“Dongshan said, ‘I’m always close to this.’ What does that mean?”

Shan said, “If you want my head, cut it off and take it.”

The monk again asked Xuefeng [i.e., Xuefeng Yicun 雪峰義存 (822-908)]. Feng struck him in the mouth with his staff and said, “I’ve been to Dongshan.”

[24:6]

畫餅といふ道取、かつて見來せるともがらすくなく、知及せるものまたくあらず。なにとしてか恁麼しる。從來の一枚・二枚の臭皮袋を勘過するに、疑著におよはず、親覲におよばず、ただ鄰談に側耳せずして不管なるがごとし。

In the past, there have been few who saw the words “painted cake,” and no one at all who really knew them. How do I know this? Previously, when I examined one or two stinking skin bags, they were unable even to question it, unable personally to attend to it; they seemed unconcerned, as if not bending an ear to the neighbors’ talk.<sup>11</sup>

[24:7]

畫餅といふは、しるべし、父母所生の面目あり、父母未生の面目あり。米麵をもちいて作法せしむる正當恁麼、かならずしも生・不生にあらざれども、現成道成の時節なり、去來の見聞に拘牽せらるると參學すべからず。餅を畫する丹腹は、山水を畫する丹腹とひとしかるべし。いはゆる、山水を畫するには青丹をもちいる、畫餅を畫するには米麵をもちいる。恁麼なるゆえに、その所用おなじ、功夫ひとしきなり。

“A painted cake,” we should realize, has a face born of father and mother, and has a face before your father and mother were born.<sup>12</sup> Precisely when it is being made using rice flour, while it is not necessarily “born” or “not born,” its realization is the moment that the way is attained; and we should not study it constrained by our perception of coming and going.<sup>13</sup> The pigments for painting cakes should be the same

11 **stinking skin bags** (*shū hitai* 臭皮袋): A common term for the body, especially of humans; often used by Dōgen in reference especially to Chan monks. For the meaning of the metaphor and other examples of its usage, see Supplementary Notes, s.v. “Bag of skin.”

12 **face born of father and mother** (*bumo shoshō no menmoku* 父母所生の面目); **face before your father and mother were born** (*bumo mishō no menmoku* 父母未生の面目): I.e., phenomenal and ultimate identities respectively. The phrase “before your father and mother were born” (*bumo mishō* 父母未生; also read *fubo mishō*) is a classic Zen expression for the true self, sometimes understood as “before your father and mother gave birth”; see Supplementary Notes, s.v. “Before your father and mother were born.” The use of this metaphor here likely reflects Weishan’s challenge to Xiangyan to say a word “from the time before your father and mother were born.” (See Supplementary Notes, s.v. “A painted cake can’t satisfy hunger.”) Other versions of the story give somewhat different phrasing; for example, Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:134, case 17) has:

吾今問汝、汝生下爲嬰兒時、未辦東西南北、當此之時、與吾說看。

Now, I ask you: When you were an infant just born, before you could distinguish north, south, east, and west — try saying something for me from just this time.

13 **Precisely when it is being made using rice flour** (*beimen o mochiite sahō sheshimuru shōtō inmo* 米麵をもちいて作法せしむる正當恁麼): Taking *shōtō inmo* 正當恁麼 (“just such”) as the common *shōtō inmo ji* 正當恁麼時 (“at just such a time”).

as the pigments for painting mountains and waters.<sup>14</sup> That is, we use blue cinnabar to paint mountains and waters, and we use rice flour to paint painted cakes. Such being the case, what is used is the same and the work is identical.

[24:8] {1:270}

しかあればすなはち、いま道著する畫餅といふは、一切の糊餅・菜餅・乳餅・焼餅・糍餅等、みなこれ畫圖より現成するなり。しるべし、畫等、餅等、法等なり。このゆえに、いま現成するところの諸餅、ともに畫餅なり。このほかに畫餅をもとむるには、つひにいまだ相逢せず、未拈出なり。一時現なりといへども、一時不現なり。しかあれども、老少の相にあらず、去來の跡にあらざるなり。しかある這頭に、畫餅國土あらはれ、成立するなり。

This being so, the “painted cake” spoken of here means that all the pastry cakes, vegetable cakes, milk cakes, roasted cakes, steamed cakes, and so forth — all of them appear from paintings. We should realize that the paintings are equal, the cakes are equal, the dharmas are equal.<sup>15</sup> For this reason, the cakes appearing here are all “painted cakes.” When we seek painted cakes other than these, we will never meet them, never bring them out.<sup>16</sup> While they may be a simultaneous occurrence, they are

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Some read *beimen* 米麵 (“rice flour”) as “rice and wheat”; however it is read, note that, here and below, the “painted cake” is painted with the ingredients of the cake.

**its realization is the moment that the way is attained** (*genjō dōjō no jisetsu nari* 現成道成の時節なり): A tentative translation of a phrase somewhat difficult to parse, taking *genjō* 現成 (“realization”) as the grammatical subject and reading *dōjō* 道成 as “attainment of the way” in accordance with its use below, in the first line of the verse in section 11. The exact sense of this sentence is subject to interpretation, but one reading might be something like, “whatever cake is or is not produced from the ingredients, the making of the cake is the realization of Buddhist practice.”

**14 pigments** (*tankaku* 丹朥): More literally, “cinnabar and ochre,” used as a generic term for the colors employed in painting. The compound “mountains and waters” is a standard term for “landscape.”

**15 the paintings are equal, the cakes are equal, the dharmas are equal** (*ga tō, byō tō, hōtō* 畫等、餅等、法等): A common rhetorical pattern that Dōgen will repeat below, section 18. It can be seen, for example, in a saying by Mazu Daoyi 馬祖道一 (709-788) (e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:440a12-13):

名等義等一切諸法皆等、純一無雜。

The names are equal, the meanings are equal, and all the dharmas are equal, pure and unadulterated.

Dōgen quotes this line in his *Fushukuhānpō* 赴粥飯法 (DZZ.6:46) and uses a variant of the pattern in his “Shōbōgenzō shinjin gakudō” 正法眼藏身心學道 (DZZ.1:49):

語等なり、心等なり、法等なり。

The words are equal, the minds are equal, the dharmas are equal.

**16 we will never meet them, never bring them out** (*tsui ni imada sōhō sezu, min-enshutsu nari* つひにいまだ相逢せず、未拈出なり): Borrowing the fixed expression,

a simultaneous non-occurrence.<sup>17</sup> Nevertheless, it is not [that they show] signs of old age or youth, it is not [that they leave] traces of coming and going. Here, in such a place, the land of the “painted cake” appears and is established.

[24:9]

不充飢といふは、飢は十二時使にあらざれども、畫餅に相見する便宜あらず、畫餅を喫著するにつひに飢をやむる功なし。飢に相待せらるる餅なし、餅に相待せらるる餅あらざるがゆえに、活計つたはれず、家風つたはれず。飢も一條拄杖なり、横擔豎擔、千變萬化なり。餅も一身心現なり、青黄赤白、長短方圓なり。

“Doesn’t satisfy hunger” means that, while “hunger” is not employed by the twelve times, there is no opportune time to meet the “painted cake”; and that, when we consume the “painted cake,” it does not in the end have the power to end our “hunger.”<sup>18</sup> Since there is no cake relative to “hunger,” and there is no hunger relative to “hunger,” no [such] livelihood is transmitted, no house style transmitted.<sup>19</sup> “Hunger” is a single staff; shouldered horizontally, shouldered vertically, it is a thousand changes and a myriad transformations. “Cake” is the single occurrence of body and mind; it is blue, yellow, red, and white; long, short, square, and round.<sup>20</sup>

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“meeting without bringing it out” (*sōhō funenshutsu* 相逢不拈出); here, probably meaning simply that there are no other painted cakes.

17 **while they may be a simultaneous occurrence, they are a simultaneous non-occurrence** (*ichiji gen nari to iedomo, ichiji fugen nari* 一時現なりといへども、一時不現なり): Probably, meaning that the cakes and the paintings occur and do not occur together.

18 **employed by the twelve times** (*jūni ji shi* 十二時使): The notion of employing and being employed by the twelve times (into which the day was traditionally divided) occurs frequently in the *Shōbōgenzō*; it comes from a popular saying attributed to the famous Tang-dynasty Chan master Zhaozhou Congshen 趙州從諗 (778-897); see Supplementary Notes, s.v. “Employ the twelve times.”

19 **Since there is no cake relative to “hunger,” and there is no hunger relative to “hunger,” no [such] livelihood is transmitted, no house style transmitted** (*ki ni sōtai seraruru byō nashi, byō ni sōtai seraruru byō arazaru ga yue ni, kakkei tsutawarezu, kafū tsutawarezu* 飢に相待せらるる餅なし、餅に相待せらるる餅あらざるがゆえに、活計つたはれず、家風つたはれず): Perhaps meaning that, since “cake” and “hunger” are not related to each other, there is no Buddhist tradition of eating painted cakes to satisfy hunger. The first two phrases here could also be parsed, “There is no cake relative to hunger; and because there is no hunger relative to hunger . . . .”

20 **single occurrence of body and mind** (*ichi shinjin gen* 一身心現): Or “occurrence of a single body and mind.” See Supplementary Notes, s.v. “Body and mind.”

**blue, yellow, red, and white; long, short, square, and round** (*sei ō shaku byaku, chō tan hō en* 青黄赤白、長短方圓): A fixed set, appearing often in Buddhist literature, for the variety of things in the world.



## [24:10]

いま山水を畫するには、青緑丹朥をもちい、奇巖怪石をもちい、七寶四寶をもちいる。餅を畫する經營もまたかくのごとし。人を畫するには、四大五蘊をもちいる。佛を畫するには、泥龕土塊をもちいるのみにあらず、三十二相をももちいる、一莖草をもちいる、三祇百劫の熏修をももちいる。かくのごとくして、壹軸の畫佛を圖しきたれるがゆえに、一切諸佛はみな畫佛なり、一切畫佛は、みな諸佛なり。畫佛と畫餅と檢點すべし。いづれか石烏龜、いづれか鐵拄杖なる、いづれか色法、いづれか心法なると、審細に功夫參究すべきなり。恁麼功夫するとき、生死去來はことごとく畫圖なり、無上菩提すなはち畫圖なり。おほよそ法界虚空、いづれも畫圖にあらざるなし。

Now, when we paint mountains and waters, we use blue patina and cinnabar and ochre, we use weird cliffs and strange rocks, we use the seven treasures or four treasures.<sup>21</sup> The task of painting a cake is also like this. In painting a person, we use the four elements and five aggregates.<sup>22</sup> In painting a buddha, we use not only a clay shrine and dirt clod: we use the thirty-two marks; we use one blade of grass; we use the inculcation of three *asaṃkhyeya* and one hundred kalpas.<sup>23</sup> In this way,

21 **blue patina and cinnabar and ochre** (*seiroku tankaku* 青緑丹朥): The term *seiroku* 青緑 (translated here “blue patina”) is thought to be synonymous with *rokushō* 緑青 (literally, “greenish blue,” referring to the patina forming on bronze and copper used as a pigment); the expression *seiroku sansui* 清緑山水 indicates a colored landscape painting (as opposed to a black ink landscape).

**weird cliffs and strange rocks** (*kigan kyōseki* 奇巖怪石): A fixed idiom for the bizarre natural forms in Chinese landscape painting.

**seven treasures or four treasures** (*shippō shihō* 七寶四寶): “The seven treasures” (*shippō* or *shichihō* 七寶; S. *sapta-ratna*) is a standard term in Buddhist literature for various lists of precious substances; one common version gives gold, silver, beryl, crystal, agate, ruby, and cornelian. Mount Sumeru, at the center of the world, is sometimes said to be made of the seven treasures. “The four treasures” (*shihō* 四寶) is a somewhat less common list consisting of gold, silver, beryl, and crystal. Interestingly, in our context of painting here, the same expression can refer to the four implements used in calligraphy: brush, ink, paper, and inkstone.

22 **four elements and five aggregates** (*shidai goun* 四大五蘊): I.e., the four primary forms of matter (S. *mahābhūta*) — earth, water, fire, and wind — of which the physical world is composed; and the five “heaps” (S. *skandha*) — form, sensation, cognition, formations, and consciousness — into which the psychophysical organism can be analyzed. See Supplementary Notes, s.v. “Four elements and five aggregates.”

23 **clay shrine and dirt clod** (*deigan dokai* 泥龕土塊): I.e., the materials of the Buddhist icon. Perhaps alluding to the conversations of Chan Master Zhaozhou Congshen 趙州從諗. See *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:277c3:

僧問、如何是佛。師云、殿裏底。僧云、殿裏者豈不是泥龕塑像。師云、是。

A monk asked, “What is a buddha?”

The Master said, “What’s in the hall.”

The monk said, “What’s in the hall — that’s nothing but a molded image in a clay shrine.”

because we have been drawing the painted buddha on a single scroll, all the buddhas are painted buddhas, and all the painted buddhas are the buddhas. We should examine the painted buddha and the painted cake. Which is the black stone tortoise, and which is the iron staff?<sup>24</sup> Which is a form dharma and which is a mind dharma?<sup>25</sup> We should work away at investigating this in detail. When we work away at it like this, birth and death, coming and going, are all paintings; unsurpassed bodhi itself is a painting. Overall, the dharma realm and empty space are nothing but paintings.

\* \* \* \* \*

[24:11] {1:271}

古佛言、道成白雪千扁去、畫得青山數軸來。

*An old buddha has said,*<sup>26</sup>

*The way attained, white snow flies off in a thousand flakes;*

*The painting done, blue mountains come forth in multiple scrolls.*

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The Master said, “Right.”

And see *Zongmen wuku* 宗門武庫, T.1998.47:951c06:

有僧問、如何是佛。云、土塊。

A monk asked, “What is a buddha?”

He said, “A dirt clod.”

**thirty-two marks** (*sanjūni sō* 三十二相): The extraordinary physical characteristics ascribed to the body of a buddha in Buddhist literature.

**one blade of grass** (*ikkyō sō* 一莖草): Likely reflecting a well-known Zen trope, invoked elsewhere in the *Shōbōgenzō*, that equates a single blade of grass with the sixteen-foot body of the buddha; see Supplementary Notes, s.v. “One blade of grass.”

**three *asamkhyeya* and one hundred kalpas** (*sangi hyakkō* 三祇百劫): The length of time it takes in some accounts to become a buddha; three incalculable (*asamkhyeya*) æons to master the six (or ten) perfections of the bodhisattva, and a hundred additional æons to develop the thirty-two marks of a buddha’s body.

**24 black stone tortoise** (*seki uki* 石烏龜); **iron staff** (*tetsu shujō* 鐵拄杖): The former is a stone image of a black tortoise used as an auspicious decoration and sometimes used in Zen texts as a symbol of something free from deluded discrimination; the latter is the walking stick of the traveling Buddhist monk, often carried by the Zen master when he “ascends to the hall” (*jōdō* 上堂) for a formal lecture. (See Supplementary Notes, s.v. “Staff.”) Why the two appear together here is uncertain.

**25 form dharma** (*shiki hō* 色法); **mind dharma** (*shinpō* 心法): Standard terms for physical and mental phenomena respectively; or for the first of the five aggregates and the remaining four, respectively.

**26 old buddha** (*kobutsu* 古佛): The source of this verse, given in Chinese, has not been identified.

[24:12]

これ大悟話なり、辨道功夫の現成せし道底なり。しかあれば、得道の正當恁麼時は、青山白雪を數軸となく畫圖しきたれるなり。一動一靜、しかしながら畫圖にあらざるなし。われらがいまの功夫、ただ畫よりえたるなり。十號・三明、これ一軸の畫なり。根・力・覺・道、これ一軸の畫なり。もし畫は實にあらざるといはば、萬法みな實にあらざ。萬法みな實にあらざば、佛法も實にあらざ。佛法もし實なるには、畫餅すなはち實なるべし。

This is the talk of great awakening, a saying revealing concentrated effort in pursuit of the way. Thus, at the very moment of gaining the way, the blue mountains and white clouds have been painted in what he calls “multiple scrolls.”<sup>27</sup> One moving, one still, yet all of it nothing but a painting.<sup>28</sup> Our present concentrated effort has come solely from a painting. The ten epithets and three knowledges — these are a single scroll of painting; the faculties, powers, awakening, and path — these are a single scroll of painting.<sup>29</sup> If we say that paintings are not real, then all the myriad dharmas are not real; if all the myriad dharmas are not real, then the buddha dharma is also not real. If the buddha dharma is real, then the “painted cake” must be real.

\* \* \* \* \*

27 **what he calls “multiple scrolls”** (*sūjiku to naku* 數軸となく): Following the reading of MSS that give *sūjiku to nazuku* 數軸となづく.

28 **One moving, one still** (*ichidō ichijō* 一動一靜): Or “each movement, each stillness.” The translation assumes “clouds” and “mountains” respectively as the antecedents.

29 **ten epithets and three knowledges** (*jūgō sanmyō* 十號・三明): (a) Ten titles by which a buddha is known, and (b) the three paranormal knowledges possessed by a buddha.

a) Ten epithets: (1) *tathāgata* (*nyorai* 如來; “thus come”), (2) *arhat* (*ōgu* 應供; “worthy”), (3) *samyak-sambuddha* (*shōtōgaku* 正等覺 or *shōhenchi* 正遍知; “perfectly awakened”), (4) *vidyā-carāṇa-saṃpanna* (*myōgyō enman* 明行圓滿; “perfectly endowed with wisdom and conduct”), (5) *sugata* (*zenzei* 善逝; “well gone”), (6) *lokavid* (*seken ge* 世間解; “knower of the world”), (7) *anuttara* (*mujō shi* 無上士; “unsurpassed”), (8) *puruṣadamya-sārathi* (*jōgo jōbu* 調御丈夫; “tamer of people”); (9) *sāstā-devamanuṣyāṇām* (*tennin shi* 天人師; “teacher of devas and humans”); *bhagavān* (*seson* 世尊; “world-honored”).

b) Three knowledges: (1) *divya-cakṣus* (*tengen* 天眼; “the deva eye”), (2) *pūrvā-nivāsānasmṛti* (*shukumyō chi* 宿命智; “recollection of former lives”), (3) *āśrava-kṣaya-jñāna* (*rojin tsū* 漏盡通; “knowledge of the elimination of the contaminants”).

**faculties, powers, awakening, and path** (*kon riki kaku dō* 根・力・覺・道): Four of the groups of virtues that make up the traditional list of the thirty-seven factors of bodhi (*sanjūshichi hon bodai bunnō* 三十七品菩提分法; *S. saptatrimśad-bodhi-paṭṣikā-dharmāḥ*; for Dōgen’s discussion of which, see “Shōbōgenzō sanjūshichi hon bodai bunnō” 正法眼藏三十七品菩提分法): (1) the five faculties (*kon* 根; *S. indriya*); (2) the five powers (*riki* 力; *S. balāni*); (3) the seven factors of awakening (*kakushi* 覺支; *S. bodhyaṅga*); and (d) the eightfold path (*dō* 道; *S. mārga*).

[24:13]

雲門匡眞大師、ちなみに僧とふ、いかにあらんかこれ超佛越祖之談。師いはく、糊餅。

Great Master Kuangzheng of Yunmen was once asked by a monk, “What is the talk that *transcends the buddhas and surpasses the ancestors*?”<sup>30</sup>

The Master said, “Pastry cakes.”

[24:14]

この道取、しづかに功夫すべし。糊餅すでに現成するには、超佛越祖の談を説著する祖師あり、聞著せざる鐵漢あり、聽得する學人あるべし、現成する道著あり。いま糊餅の展事投機、かならずこれ畫餅の二枚三枚なり。超佛越祖の談あり、入佛入魔の分あり。

This saying, we should work on quietly. Where “pastry cakes” are fully realized, there will be ancestral masters who speak of “*talk that transcends the buddhas and surpasses the ancestors*,” men of iron who do not hear it, and students who listen to it; and they have sayings that realize it.<sup>31</sup> *Divulging the matter and achieving accord* using “pastry cakes” here is certainly one or two “*painted cakes*.”<sup>32</sup> They have the “*talk that transcends the buddhas and surpasses the ancestors*”; they have the status of *entering into buddha and entering into Māra*.<sup>33</sup>

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30 **Great Master Kuangzheng of Yunmen** (*Unmon Kyōshin daishi* 雲門匡眞大師): I.e., Yunmen Wenyan 雲門分偃 (864–949). “Great Master Kuangzheng” is a posthumous title; “Yunmen” is the name of a mountain in the Shaozhou 韶州 area of Guangdong Province. This dialogue, given here mostly in Japanese, is found in several sources; see, e.g., *Yunmen Kuangzhen chanshi guanglu* 雲門匡眞禪師廣錄, T.1988.47:548b5-6; *Biyan lu* 碧巖錄, T.2003.48:204b13-14, case 77.

31 **men of iron who do not hear it** (*monjaku sezarū tekkan* 聞著せざる鐵漢): “Man of iron” (*tekkan* 鐵漢) is a common Zen term, occurring frequently in Dōgen’s writings, for the solid practitioner; see Supplementary Notes, s.v. “Man of iron.” Some manuscript witnesses give here the less surprising *monjaku seru* 聞著せる (“have heard it”).

32 *Divulging the matter and achieving accord* using “pastry cakes” here (*ima kobyō no tenji tōki* いま糊餅の展事投機): “Divulging the matter and achieving accord” is a fixed idiom, common in Zen texts, used especially for the relationship between master and disciple; see Supplementary Notes, s.v. “Divulging the matter and achieving accord.”

33 **status of entering into buddha and entering into Māra** (*nyūbutsu nyūma no bun* 入佛入魔の分): I.e., advanced spiritual abilities, taking *bun* 分 here as *mibun* 身分 (one’s “place,” or “lot”). To “enter into buddha and Māra” is a common image in Zen texts, as in the saying, “You can enter into buddha (*nyūbutsu* 入佛), but you can’t enter into Māra (*nyūma* 入魔). (See, e.g., Dahui Zonggao’s 大慧宗杲 *Zongmen wuku* 宗門武庫, T.1998B.47:950a15.)

[24:15] {1:272}

先師道、脩竹芭蕉入畫圖。

*My former master said, “The tall bamboo and the banana plant enter the picture.”*<sup>34</sup>

[24:16]

この道取は、長短を超越せるものの、ともに畫圖の參學ある道取なり。

This saying is a saying in which one who has transcended and surpassed the long and the short studies the picture of both.

[24:17]

脩竹は長竹なり。陰陽の運なりといへども、陰陽をして運ならしむるに、脩竹の年月あり。その年月陰陽、はかることうべからざるなり。大聖は陰陽を覷見すといへども、大聖、陰陽を測度することあたはず。陰陽ともに法等なり、測度等なり、道等なるがゆえに。いま外道・二乗等の心目にかかはる陰陽にはあらず。これは脩竹の陰陽なり。脩竹の歩曆なり、脩竹の世界なり。脩竹の眷屬として十方諸佛あり。しるべし、天地乾坤は脩竹の根莖枝葉なり。このゆえに、天地乾坤をして長久ならしむ、大海須彌・盡十方界をして堅牢ならしむ、拄杖・竹篋をして一老・一不老ならしむ。

“Tall bamboo” is long bamboo.<sup>35</sup> While it may be the movement of yin and yang, what makes the yin and yang move are the years and months of the “tall bamboo.”<sup>36</sup> Those years and months, the yin and yang, cannot be calculated. The great sage may observe the yin and yang, but the great sage cannot measure the yin and yang; for with both yin and yang, the dharmas are equal, the measurements are equal, the ways are equal.<sup>37</sup> They are not the yin and yang now seen by the mind and eye of the other paths and the two vehicles; they are the yin and yang of the “tall bamboo.”<sup>38</sup> They are the transit of the “tall bamboo”; they are the

34 **My former master** (*senshi* 先師): I.e., Tiantong Rujing 天童如淨 (1162-1227). His words occur at *Rujing chanshi yulu* 如淨禪師語錄, T.2002A.48:126c24-25.

35 **“Tall bamboo” is long bamboo** (*shūchiku wa chōchiku nari* 脩竹は長竹なり): Dōgen is here simply explaining the Chinese term.

36 **While it may be the movement of yin and yang** (*onyō no un nari to iedomo* 陰陽の運なりといへども): I.e., although the length of the bamboo is a result of the processes of yin and yang.

37 **great sage** (*daishō* 大聖): May refer either (a) to a buddha or other advanced Buddhist adept, or (b) to a sagely figure of Chinese tradition.

**the dharmas are equal, the measurements are equal, the ways are equal** (*hō tō nari, shikitaku tō nari, dō tō naru* 法等なり、測度等なり、道等なる): Repeating the rhetorical pattern seen above, section 8.

38 **mind and eye of the other paths and the two vehicles** (*gedō nijō tō no shin moku* 外道二乗等の心目): I.e., the perceptual faculties of the members of non-Buddhist religions and non-Mahāyāna Buddhist traditions.

world of the “tall bamboo.”<sup>39</sup> As attendants of the “tall bamboo,” there are the buddhas of the ten directions. We should realize that heaven and earth are the “roots, stalks, branches, and leaves” of the “tall bamboo.”<sup>40</sup> Therefore, they make heaven and earth long endure; they stabilize the great oceans and Sumeru, and all the worlds in the ten directions; they make the staff and the bamboo stick “one old, one not old.”<sup>41</sup>

[24:18]

芭蕉は、地水火風空・心意識智慧を根莖枝葉・華果光色とせるゆえに、秋風を帶して秋風にやぶる。のこる一塵なし、淨潔といひぬべし。眼裏に筋骨なし、色裏に膠鶻あらず、當處の解脱あり。なほ速疾に拘牽せられれば、須臾刹那等の論におよばず。この力量を擧して、地水火風を活計ならしめ、心意識智を大死ならしむ。かるがゆえに、この家業に春夏秋冬夏を調度として受業しきたる。

“The banana plant” takes *earth, water, fire, wind, and space; mind, mentation, consciousness, and wisdom* as its “*roots, stalks, branches, and leaves, flowers and fruit, lustrous and colored*”; therefore, it wears the autumn wind and is broken by the autumn wind.<sup>42</sup> Not a single dust mote remains; we can say it is pure. In the eye, there are no sinews or

39 **transit of the “tall bamboo”** (*shūchiku no horeki* 脩竹の歩曆): Using an astrological term for the progress of a body through the celestial houses.

40 **“roots, stalks, branches, and leaves”** (*kon kyō shi yō* 根莖枝葉): Recalling a verse from the *Lotus Sūtra*, repeated in the following section; see Note 42, below.

41 **great oceans and Sumeru** (*daikai Shumi* 大海須彌): I.e., Mount Sumeru, the mountain at the center of a Buddhist world system. “The great oceans” (*daikai* 大海) refers to the rings of seas surrounding Sumeru.

**they make the staff and the bamboo stick “one old, one not old”** (*shujō shippei o shite ichi rō ichi furō narashimu* 拄杖・竹篋をして一老・一不老ならしむ): “Staff” (*shujō* 拄杖) and “bamboo stick” (*shippei* 竹篋) refer to implements carried by the Zen master: a walking staff and a curved stick held when teaching. The expression “one old, one not old” likely reflects a verse by Dongshan Liangjie 洞山良价 (*Dongshan Wupen chanshi yulu* 洞山悟本禪師語錄, T.1986A.47:510a19-20; quoted by Dōgen in his *Eihei kōroku* 永平廣錄, DZZ.3:226, no. 351):

道無心合人、人無心合道。欲識箇中意、一老一不老。

The way, without mind, accords with the person;

The person, without mind, accords with the way.

If you want to know the point in this,

It's one old, one not old.

42 **earth, water, fire, wind, and space; mind, mentation, consciousness, and wisdom** (*chi sui ka fū kū shin i shiki chie* 地水火風空・心意識智慧): I.e., the physical and mental realms. The first five terms (*chi sui ka fū kū* 地水火風空) represent the five elements of Buddhist physics; the next three terms (*shin i shiki* 心意識) are a common expression for mental functions; the last item (*chie* 智慧) is the standard compound expression for “wisdom” (though, for linguistic symmetry, it might be that we are supposed to read it here as separate words, “knowledge” and “wisdom”).

bones; in the colors, there is no adhesive: there is liberation on the spot.<sup>43</sup> Since it is restricted to being quick, it is not a question of moments or *kṣana*.<sup>44</sup> Taking up this power, it makes a livelihood of earth, water, fire, and wind; it makes the great death of mind, mentation, consciousness, and wisdom.<sup>45</sup> Thus, in this family enterprise, the work has been taken on with spring, autumn, winter, and summer as the implements.

[24:19] {1:273}

いま脩竹・芭蕉の全消息、これ畫圖なり。これによりて竹聲を聞著して大悟せんものは、龍蛇ともに畫圖なるべし、凡聖の情量と疑著すべからず。那竿得恁麼長なり、這竿得恁麼短なり。這竿得恁麼長なり、那竿得恁麼短なり。これみな畫圖なるがゆえに、長短の圖、かならず相符するなり。長畫あれば、短畫なきにあらず。この道理、あきらかに參究すべし。ただまさに盡界・盡法は畫圖なるがゆえに、人法は畫より現じ、佛祖は畫より成ずるなり。

Now, as for the whole situation of the “tall bamboo” and “banana plant,” they are a picture. Based on this, those who have a great awakening by hearing the sound of bamboo, whether dragons or snakes, must be pictures.<sup>46</sup> We should not doubt this with the sentiments of common peo-

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“roots, stalks, branches, and leaves, flowers and fruit, lustrous and colored” (*kon kyō shi yō ke ka kō shiki* 根莖枝葉・華果光色): From a verse in the *Lotus Sūtra* describing the varied plants of the world watered by the same rain; see Supplementary Notes.

43 **in the colors, there is no adhesive** (*shikiri ni kōchi arazu* 色裏に膠竊あらず): The term *kōchi* 膠竊 refers to the bonding agent in pigments (in Kawamura's text, the element 竊 is written with radical 130). The choice of “color” for *shiki* 色 here obscures its use to render *rūpa*, the object of the “eye” (*gen* 眼) with which it is being paired.

**there is liberation on the spot** (*tōsho no gedatsu ari* 當處の解脱あり): It is not obvious what is liberated from what. Perhaps the banana plant is liberated, or the “eye” and “colors” are both liberated.

44 **Since it is restricted to being quick** (*sokushitsu ni kōken serareba* 速疾に拘牽せられれば): Some editions read here “since it is not restricted in its quickness” (*sokushitsu ni kōken serarezareba* 速疾に拘牽せられざれば).

**moments or *kṣana*** (*shuyu setsuna* 須臾刹那): The term *kṣana* is used in Buddhist texts for the shortest unit of time. The term *shuyu* 須臾 is used for Sanskrit *muhūrta*, a very short period of time, sometimes reckoned as 216,000 *kṣana*, or one thirtieth part of a day.

45 **Taking up this power** (*kono rikiryō o koshite* この力量を擧して): Both the agent of the verb and the antecedent of the pronoun are unexpressed. The translation assumes that the “banana plant” takes up the power of liberation, but one might also understand that we take up the power of the “banana plant.”

46 **those who have a great awakening by hearing the sound of bamboo** (*chikushō o monjaku shite daigo sen mono* 竹聲を聞著して大悟せんもの): Likely an allusion to the story, alluded to above, Note 6, of the awakening of Xiangyan Zhixian 香嚴智閑, who gained an understanding upon hearing the sound of a bit of debris striking a bamboo stalk.

**dragons or snakes** (*ryūda* 龍蛇): Also read *ryōda*, *ryōja*, and *ryūja*. Used generically for reptilian creatures, and sometimes used for great men (“a dragon of a snake”); in the

ple and sages.<sup>47</sup> It is “*that stem is that long*”; it is “*this stem is this short*”; it is “*this stem is this long*”; it is “*that stem is that short*.”<sup>48</sup> Because they are both pictures, inevitably they match long and short pictures. It is not that, when there are long pictures, there are no short pictures. We should clearly study this principle. Truly, because all the worlds and all the dharmas are a picture, persons and dharmas appear from the picture; buddhas and ancestors are realized from the picture.

[24:20]

しかあればすなはち、畫餅にあらざれば充飢の藥なし、畫飢にあらざれば人に相逢せず、畫充にあらざれば力量あらざるなり。おほよそ、飢に充し、不飢に充し、飢を充せず、不飢を充せざることを、畫飢にあらざれば不得なり、不道なるなり。しばらく這箇は畫餅なることを參學すべし。この宗旨を參學するとき、いささか轉物轉の功德を、身心に究盡するなり。この功德、いまだ現成せざるがごときは、學道の力量、いまだ現成せざるなり。この功德を現成せしむる、證畫現成なり。

This being so, if it is not a “painted cake,” it has no cure that “satisfies hunger”; if it is not painted hunger, it never encounters a person; if it is not painted satisfaction, it has no efficacy. In general, satisfying hunger, satisfying non-hunger, not satisfying hunger, not satisfying non-hunger — if they are not painted hunger, they are not attained, they are not spoken of. We should study for a while the fact that this is a

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context here, likely “the great and the small” — i.e., akin to “common people and sages” (*bonshō* 凡聖). Perhaps, reflecting the expression “dragon head, snake tail” (*ryūtō dabi* 龍頭蛇尾), used in reference to those who pretend to be better than they are.

47 **common people and sages** (*bonshō* 凡聖): I.e., ordinary people and advanced adepts on the Buddhist path.

48 “**that stem is that long**” (*na kan toku inmo chō* 那竿得恁麼長): Reference to the culm of the bamboo; after a saying of Cuiwei Wuxue 翠微無學 (dates unknown) included in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:162, case 71) and treated elsewhere in his writings. Here is the version from the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:318c4-7):

問、如何是西來的的意。翠微曰、待無人即向汝說。師良久曰。無人也請師說。翠微下禪床引師入竹園。師又曰、無人也請和尚說。翠微指竹曰、遮竿得恁麼長、那竿得恁麼短。

[Yunmen Wenyan 雲門文偃] asked, “What is the clear intention of [Bodhidharma’s] coming from the west?”

Cuiwei said, “Once no one’s around, I’ll tell you.”

The Master [i.e., Wenyan] waited a while and said, “No one’s around; I beg the Master to tell me.”

Cuiwei got down from his meditation seat and led the Master into the bamboo garden. The Master said again, “No one’s around; I beg the Reverend to tell me.”

Cuiwei pointed at the bamboo and said, “This stem is this long; that stem is that short.”



painted cake.<sup>49</sup> When we study the essential point of this, we exhaustively investigate with body and mind a little of the virtue of turning things and things turning.<sup>50</sup> Where this virtue is not yet manifest, the power of studying the way is not yet realized. To bring about the realization of this virtue is the realization that verifies the painting.

正法眼藏畫餅第二十四

Treasury of the True Dharma Eye

Painted Cakes

Number 24

[Ryūmonji MS:]

爾時仁治三年壬寅十一月初五日、在于觀音導利興聖寶林寺示衆

*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery;  
fifth day, eleventh month of the senior water year of the tiger, the third  
year of Ninji [28 November 1242]*<sup>51</sup>

[Tōunji MS:]

仁治壬寅十一月初七日、在于興聖客司書寫之。懷契

*Copied this in the guest office at Kōshō; seventh day, eleventh month  
of the senior water year of the tiger, in Ninji [30 November 1242]. Ejō*

49 **this is a painted cake** (*shako wa gabyō naru* 這箇は畫餅なる): The pronoun “this” (*shako* 這箇) here has no obvious antecedent; perhaps, a reference to both our hunger and its satisfaction.

50 **turning things and things turning** (*tenmotsu motten* 轉物物轉): Expressions best known from the Chinese *Śūraṅgama-sūtra* (*Shoulengyan jin* 首楞嚴經, T.945.19:111c25-28):

一切衆生從無始來迷己爲物。失於本心爲物所轉。故於是中觀大觀小。若能轉物則同如來。身心圓明、不動道場、於一毛端遍能含受十方國土。

Living beings from beginningless time have all been deluded by things. They lose their original mind due to being turned by things. Therefore, they see here the large and see the small. If they could turn the things, they would be the same as a tathāgata. Their bodies and minds would be perfect and bright; without moving from the place of awakening, in the tip of a single hair, they could fully include the lands of the ten directions.

51 The Tōunji 洞雲寺 MS shares an identical colophon.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 25

Sound of the Stream, Form of the Mountain

*Keisei sanshoku*

溪聲山色

# Sound of the Stream, Form of the Mountain

## *Keisei sanshoku*

### INTRODUCTION

This text was composed in the spring of 1240, during the summer retreat at Kōshōji. It is thus among the earliest chapters of the *Shōbōgenzō*, written before the period 1241-1244, during which the bulk of the collection is dated. It occurs as number 25 in both the seventy-five and sixty-chapter editions and as number 9 in the Honzan edition.

The work takes its title from a verse by the famed Song-dynasty poet official Su Shi 蘇軾, known as Su Dongpo 蘇東坡 (1036-1101), that celebrates an experience on Mount Lu 廬山 in which the poet heard the sound of a stream as the preaching of a buddha and the form of the mountain as the body of a buddha. The title theme, then, is the natural world as the manifestation of the dharma body of the buddha and the expression of the buddha's teaching. Dōgen would return to these two elements of Su Dongpo's verse in later texts of the *Shōbōgenzō* — e.g., in the celebrated "Mountains and Waters Sūtra" ("Sansui kyō" 山水經), written in the autumn of 1240, and "The Insentient Preach the Dharma" ("Mujō seppō" 無情說法), from 1243.

After commenting on Su Dongpo's verse, Dōgen makes brief remarks on several thematically related passages dealing with the natural world: the famous stories of Xiangyan Zhixian's 香嚴智閑 spiritual awakening at the sound of a tile striking a bamboo, and of Lingyun Zhiqin's 靈雲志勤 resolving thirty years of practice upon seeing peach trees in bloom; as well as two Zen dialogues on the topic of the phrase "the mountains, rivers, and the whole earth" (*senga daichi* 山河大地).

The "Keisei sanshoku," however, is not merely a poetic appreciation of the spiritual value of the natural world. Surprisingly enough, after the material on the title theme (which occupies less than half the total work), the remainder of the text is taken up with matters ethical. In a lament about the moral state of Japanese Buddhism in his own day and an extended criticism of clerics who seek fame and profit through Buddhism, Dōgen warns his readers against "the dogs that lick the dry bone"

of worldly fortune, “the dogs that bark at good people,” “the dogs” like those who tried out of jealousy to poison the first Chan ancestor, Bodhidharma. He calls on his readers to repent of their transgressions and pray for help from the buddhas and ancestors, to arouse the pure aspiration of the bodhisattva for unsurpassed, perfect bodhi, and “to walk the path of prior sages.” In the end, Dōgen concludes, it is only when we have this right attitude toward Buddhist practice that we hear “the eighty-four thousand verses” of the mountain stream.

## 正法眼藏第二十五

Treasury of the True Dharma Eye  
Number 25

## 溪聲山色

## Sound of the Stream, Form of the Mountain

[25:1] {1:274}

阿耨菩提に傳道授業の佛祖おほし、粉骨の先蹤即不無なり。斷臂の祖宗まなぶべし、掩泥の毫髪もたがふることなかれ。各各の脱殻うるに、從來の知見解會に拘牽せられず、曠劫未明の事、たちまちに現前す。恁麼時の而今は、吾も不知なり、誰も不識なり、汝も不期なり、佛眼も覷不見なり。人慮あに測度せんや。

In *anuttara-bodhi*, the buddhas and ancestors who transmitted the way and handed on the work are many; and the traces of predecessors who pulverized their bones are not lacking.<sup>1</sup> We should learn from the ancestor who cut off his arm; do not differ so much as a hair covering the mud.<sup>2</sup> As each is able to slough off the husk, we are not restrained by our previous knowledge and understandings, and matters unclear for vast kalpas suddenly appear before us.<sup>3</sup> The present of such a time, I do not

1 In *anuttara-bodhi*, the buddhas and ancestors who transmitted the way and handed on the work are many (*anoku bodai ni dendō jugō no busso ooshi* 阿耨菩提に傳道授業の佛祖おほし): The expression *anoku bodai* transliterates the Sanskrit for “unsurpassed awakening” (*anuttara-bodhi*), the spiritual state of the buddhas. The unusual phrase “transmitted the way and handed on the work” is the result of splitting two familiar compound terms: “transmit and hand on” (*denju* 傳授) “the work of the way” (*dōgō* 道業).

the traces of predecessors who pulverized their bones (*funkotsu no senshō* 粉骨の先蹤): I.e., historical examples of asceticism; from the common expression “to pulverize the bones and shatter the body” (*funkotsu saishin* 粉骨碎身).

2 the ancestor who cut off his arm (*danpi no soshū* 斷臂の祖宗): Reference to the famous tradition that the monk who was to become the Second Ancestor cut off his arm and presented it to the First Ancestor, Bodhidharma, as a token of his commitment; see Supplementary Notes, s.v. “Cut off an arm.”

do not differ so much as a hair covering the mud (*endei no gōhatsu mo tagauru koto nakare* 掩泥の毫髪もたがふることなかれ): Word play combining the idiom “differ a hair’s breadth” and the famous legend that Buddha Śākyamuni in a previous life as Bodhisattva Māṇava (*Judō* 儒童) let down his hair for Buddha Dīpaṅkara (*Nentōbutsu* 燃燈佛) to step on.

3 As each is able to slough off the husk (*kyakukyaku no datsukoku uru ni* 各各の脱

know, no one recognizes, you do not expect, the eye of the buddha looks at without seeing. How could human thinking fathom it?

[25:2]

大宋國に、東坡居士蘇軾とてありしは、字は子瞻といふ。筆海の眞龍なりぬべし、佛海の龍象を學す。重淵にも游泳す、曾雲にも昇降す。あるとき、廬山にいたれりしちなみに、溪水の夜流する聲をきくに悟道す。偈をつくりて、常総禪師に呈するにいはく、溪聲便是廣長舌、山色無非清淨身、夜來八萬四千偈、他日如何舉似人。

In the Land of the Great Song, lived Su Shi, the layman Dongpo, who was styled Zizhan.<sup>4</sup> He must have been a real dragon in the ocean of the brush, who studied the dragon elephants in the ocean of the buddha.<sup>5</sup> He swam in deep pools; he climbed and dived through the layered clouds.<sup>6</sup> Once, when he had gone to Mount Lu, he awakened to the way upon hearing the sound of the evening current of a valley stream.<sup>7</sup> Composing a gāthā, he presented it to Chan Master Changzong:<sup>8</sup>

*The sound of the stream is his long, broad tongue;  
The mountain form, his immaculate body.  
This evening's eighty-four thousand gāthās —  
How will I tell them tomorrow?*

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殻うるに): “To slough off the husk” (*datsukoku* 脱殻) seems to be synonymous with the more familiar “to slough off” (*datsuraku* 脱落); see Supplementary Notes, s.v. “Slough off.” The subject of this sentence and the antecedent of “each” here are unclear; the translation takes both in the first person, but one could also read it as the third person (i.e., the buddhas and ancestors).

4 **Su Shi, the layman Dongpo** (*Tōba kōji Soshoku* 東坡居士蘇軾): The famed author, calligrapher, and government official Su Shi 蘇軾 (1037-1101).

5 **a real dragon in the ocean of the brush** (*hikkai no shinryū* 筆海の眞龍); **dragon elephants in the ocean of the buddha** (*bukkai no ryūzō* 佛海の龍象): i.e., a giant of the literary world; the masters of the Buddhist world. The term *ryūzō* 龍象 (translated here “dragon elephants”) often represents *mahānāga* or *hastināga*, a “great elephant” (both *ryū* 龍 and *zō* 象 being used to translate Sanskrit *nāga*); but the compound term is also regularly taken to mean “dragons and elephants” and used, as here, in reference to superior religious practitioners.

6 **He swam in deep pools; he climbed and dived through the layered clouds** (*jūen ni mo yūei su, sōun ni mo shōkō su* 重淵にも游泳す、曾雲にも昇降す): Continuing the dragon imagery. The term *sōun* 曾雲 is taken as equivalent to *sōun* 層雲.

7 **Mount Lu** (*Rozan* 廬山): The famous mountain in present-day Jiangxi, site of many Buddhist monasteries, including Donglinsi 東林寺, the residence of Su Dongpo’s teacher, Zhaojue Chanzong 照覺常総.

8 **Chan Master Changzong** (*Jōsō zenji* 常総禪師): i.e., Donglin Changzong 東林常総 (1025-1091); his honorific title was Chan Master Zhaojue 照覺禪師. Su Dongpo’s verse offering to him appears (in a slightly different version) at *Jiatai pudeng lu* 嘉泰普燈錄, ZZ.137:318b7-9.

## [25:3] {1:275}

この偈を総禪師に呈するに、総禪師、然之す。総は照覺常總禪師なり、総は黃龍慧南禪師の法嗣なり、南は慈明楚圓禪師の法嗣なり。

When this gāthā was presented to Chan Master Zong, Chan Master Zong accepted it. Zong was Chan Master Zhaojue Changzong. Zong was the dharma heir of Chan Master Huanglong Huinan; Nan was the dharma heir of Chan Master Ciming Chuyuan.<sup>9</sup>

## [25:4]

居士、あるとき佛印禪師了元和尚と相見するに、佛印さづくるに法衣・佛戒等をもてす。居士、つねに法衣を搭して修道しき。居士、佛印にたてまつるに無價の玉帶をもてす。ときの人はく、凡俗所及の儀にあらずと。

At one time, when the layman was meeting with Reverend Liaoyuan, Chan Master Foyin, Foyin presented him with a dharma robe and the buddha precepts.<sup>10</sup> The layman always put on the dharma robe to practice the way. The layman offered Foyin a priceless jeweled belt.<sup>11</sup> People of the time said it was not behavior that could be reached by the worldly.

## [25:5]

しかあれば、聞溪悟道の因縁、さらにこれ晚流の潤益なからんや。あはれむべし、いくめぐりか現身説法の化儀にもれたるがごとくなる。なにとしてかさらに山色を見、溪聲をきく。一句なりとやせん、半句なりとやせん、八萬四千偈なりとやせん。うらむべし、山水にかくれたる聲色あること。またよろこぶべし、山水にあらはるる時節因縁あること。舌相も懈倦なし、身色あに存没あらんや。しかあれども、あらはるるときをや、ちかしとならふ、かくれたるときをや、ちかしとならはん。一枚なりとやせん、半枚なりとやせん。從來の春秋は、山水を見聞せざりけり、夜來の時節は、山水を見聞することわづかなり。いま學道の菩薩も、山流水不流より學入の門を開すべし。

9 **Chan Master Huanglong Huinan** (*Ōryū Enan zenji* 黃龍慧南禪師): 1002-1069; his honorific title was Chan Master Pujue 普覺禪師; considered the founder of the Huanglong 黃龍 branch of the Linji 臨濟 lineage.

**Chan Master Ciming Chuyuan** (*Jimyō Soen zenji* 慈明楚圓禪師): I.e., Shishuang Chuyuan 石霜楚圓 (986-1039); Chan Master Ciming 慈明禪師 was his honorific title.

10 **Reverend Liaoyuan, Chan Master Foyin** (*Butsuin zenji Ryōgen oshō* 佛印禪師了元和尚): I.e., Juelao Liaoyuan 覺老了元 (1032-1098); Chan Master Foyin is a posthumous title. The account of Su Dongpo's interaction with him is found at *Liandeng huiyao* 聯燈會要, ZZ.136:907b10ff; this passage mentions the presentation of the robe but not of the "buddha precepts" (*butsukai* 佛戒) — which here probably refers to the bodhisattva precepts (*bosatsu kai* 菩薩戒) given to a lay person.

11 **priceless jeweled belt** (*muge no gyokutai* 無價の玉帶): According the *Liandeng huiyao* 聯燈會要 account, Su Dongpo forfeited his jeweled belt when he was unable to respond to a challenge from Liaoyuan.

Thus, might not the episode of *hearing the stream and awakening to the way* be of benefit as well to later types?<sup>12</sup> What a pity that, for so many times, we seem to have missed the teaching method of “*manifesting a body to preach the dharma*.”<sup>13</sup> How does he further see the form of the mountain and hear the sound of the stream? Is it one verse? Is it a half verse? Is it eighty-four thousand gāthās? We should regret that there are sounds and forms hidden in the mountains and waters; again, we should rejoice that there are times and circumstances when they appear in the mountains and waters.<sup>14</sup> The mark of the tongue does not weary; how could the form of the body persist and expire?<sup>15</sup> Nevertheless, should we learn that, when they appear, they are close, or should we learn that, when they are hidden, they are close? Are they one piece? Are they a half piece? For the preceding springs and autumns, he had not seen or heard the mountains and waters; on the occasion of “this evening,” he sees and hears a little of the mountains and waters. Bodhisattvas who study the way today should also open the gate that enters the study from *the mountain flows; the water does not flow*.<sup>16</sup>

**12 benefit as well to later types** (*sara ni kore banru no junyaku* さらにこれ晩流の潤益): “Later types” (*banru* 晩流) is likely akin to “latecomers” (*banshin* 晩進), or “later students” (*bangaku* 晩學) — i.e., those of us today. The translation loses what may be an intentional play with the waters of Dongpo’s poem, since this phrase could be rendered more literally, “moisten” (*junyaku* 潤益) “later streams” (*banru* 晩流). Such play seems to continue in the following sentence with the verb rendered “have missed” (*moretaru* もれたる), which has the primary sense “to have leaked out.”

**13 for so many times, we seem to have missed the teaching method of “manifesting a body to preach the dharma”** (*ikumeguri ka genshin seppō no kegi ni moretaru ga gotoku naru* いくめぐりか現身説法の化儀にもれたるがごとくなる): The subject here is unexpressed; it could also be taken as “he” (“Su Dongpo”) or as “they” (“later types”). The sense would seem to be that we have gone through many lifetimes without encountering the preaching of the manifested buddha body. See Supplementary Notes, s.v. “Manifesting a body to preach the dharma.”

**14 there are times and circumstances when they appear in the mountains and waters** (*sansui ni arawaruru jisetsu innen aru* 山水にあらはるる時節因縁ある): “Times and circumstances” here translates the fixed phrase *jisetsu innen* 時節因縁, more often rendered herein as “conditions of the time.” For the derivation of the phrase, see Supplementary Notes, s.v. “If you wish to know the meaning of ‘buddha nature,’ you should observe the conditions of the time.”

**15 The mark of the tongue does not weary** (*zessō mo geken nashi* 舌相も倦怠なし): A large tongue (*kōchō zetsu* 廣長舌; S. *prabhūta-jihvā*) is one of the thirty-two marks (*sō* 相; S. *lakṣaṇa*) of a buddha’s body; as in the use of “long, broad tongue” (*kōchō zetsu* 廣長舌), in Su Dongpo’s verse (section 2, above), the Buddha’s “tongue” is regularly used metonymically for his preaching of the dharma.

**16 the mountain flows; the water does not flow** (*san ryū sui furyū* 山流水不流): A variant of the well-known line from a verse attributed to the sixth-century figure Fu Dashi 傅大士 (497-569); see Supplementary Notes, s.v. “Water doesn’t flow.” Dōgen uses the image of the flowing mountain again in his “Shōbōgenzō sansuikyō” 正法眼藏山水經.



## [25:6]

この居士の悟道せし夜は、そのさきの日、 総禪師と無情説法話を参問せしなり。禪師の言下に翻身の儀いまだしといへども、 溪聲のきこゆところは、逆水の波浪たかく天をうつものなり。しかあれば、いま溪聲の、居士をおどろかす、溪聲なりとやせん、照覺の流瀉なりとやせん。うたがふらくは、照覺の無情説法の語、ひびきいまだやまず、ひそかに溪流のよるの聲にみだれいる。たれかこれ一升なりと辨肯せん、一海なりと潮宗せん。畢竟じていはば、居士の悟道するか、山水の悟道するか。たれの明眼あらんか、長舌相・清淨身を急著眼せざらん。

On the day before the evening when this layman awakened to the way, he had asked Chan master Zong about the saying, “*the insentient preach the dharma*.”<sup>17</sup> Although, under the words of the Chan master, he did not yet exhibit the behavior of flipping the body, when he heard the sound of the stream, the waves of water reversing struck the heavens on high.<sup>18</sup> Therefore, where the sound of the stream startled the layman, should we take it as the sound of the stream, or should we take it as the pouring forth of Chaojue?<sup>19</sup> What I wonder is whether Chaojue’s words on “insentient beings preach the dharma” may still be echoing, secretly mixed into the evening voice of the valley stream. Who could confirm this as one quart, or merge the currents as one ocean?<sup>20</sup> Ultimately speaking, did the layman awaken to the way, or did the mountains and water awaken to the way? Who with clear eyes would not sharply fix their eye on the mark of the “long tongue” and the “immaculate body”?

\* \* \* \* \*

17 “*the insentient preach the dharma*” (*mujō seppō* 無情説法): An expression best known in Zen literature from the teachings of Nanyang Huizhong 南陽慧忠 (d. 775). Dōgen discusses the saying at length in his “Shōbōgenzō mujō seppō” 正法眼藏無情説法.

18 *the behavior of flipping the body* (*honshin no gi* 翻身の儀): An act of understanding, a “conversion,” as in the idiom “flipping the body in the stream of words” (*gomyakuri honshin* 語脈裏翻身). (Also written 翻身.)

19 *the pouring forth of Chaojue* (*Shōkaku no ryūsha* 照覺の流瀉): Or “Chaojue’s overflow,” another watery image in a standard metaphor for fulsome teaching.

20 *Who could confirm this as one quart, or merge the currents as one ocean?* (*tare ka kore issshō nari to benkō sen, ikkai nari to chōsō sen* たれかこれ一升なりと辨肯せん、一海なりと潮宗せん): I.e., who could calculate its dimensions, small or large? “Quart” (*shō* 升) translates a measure of volume, varying with time and place, equal to one-tenth peck (*tō* 斗). To “merge the currents” is a loose translation for a common idiom *chōsō* 潮宗 (more often written 朝宗) for rivers flowing together into the sea, from the image of courtiers gathering at court.

[25:7] {1:276}

又香嚴智閑禪師、かつて大滙大圓禪師の會に學道せしとき、大滙いはく、なんぢ聰明博解なり、章疏のなかより記持せず、父母未生以前にあたりて、わがために一句を道取しきたるべし。香嚴、いはんことをもとむること數番すれども不得なり。ふかく身心をうらみ、年來たくはふるところの書籍を披尋するに、なほ茫然なり。つひに火をもちて、年來のあつむる書をやきていはく、画にかけるもちひは、うゑをふさぐにたらず。われちかふ、此生に佛法を會せんことをのぞまじ。ただ行粥飯僧とならん、といひて、行粥飯して年月をふるなり。行粥飯僧といふは、衆僧に粥飯を行益するなり。このくにの陪饌役送のごときなり。

Again, once, when Chan Master Xiangyan Zhixian was studying the way in the community of Chan Master Dayuan of Dawei, Dawei said, “You are intelligent and learned.<sup>21</sup> Without something memorized from the commentaries, say a line for me as you were before your father and mother were born.”<sup>22</sup>

Xiangyan repeatedly sought for something to say but could not get it. Deeply regretting his body and mind, he searched through the volumes he had collected over the years but was still stumped. Finally, setting fire to the books he had collected over the years, he said, “A painted cake does not satisfy hunger. I vow that I shall not seek to understand the buddha dharma in this life. I shall simply become a meal-server monk.”

So saying, he spent the years and months providing the gruel and rice. “Meal-server monk” refers to the one who provides gruel and rice to the assembled monks; it is like the meal attendant in this land.<sup>23</sup>

21 **Chan Master Xiangyan Zhixian** (*Kyōgen Chikan zenji* 香嚴智閑禪師): Also written 香巖, d. 898; his honorific title was Chan Master Xideng 襲燈禪師.

**Chan Master Dayuan of Dawei** (*Daii Daien zenji* 大滙大圓禪師): i.e., Weishan Lingyou 滙山靈祐 (also sometimes read Guishan Lingyou), known as Dawei 大滙 (771-853); Dayuan 大圓 is his honorific title. The following passage is a Japanese retelling of a famous story found in several sources, including Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:134, case 17); see Supplementary Notes, s.v. “A painted cake can’t satisfy hunger.”

22 **“before your father and mother were born”** (*bumo mishō izen* 父母未生以前): Also read *fubo mishō izen*. A classic Zen expression for the true self; sometimes understood as “before your father and mother gave birth.” See Supplementary Notes, s.v. “Before your father and mother were born.”

23 **“Meal-server monk” refers to the one who provides gruel and rice to the assembled monks; it is like the meal attendant in this land** (*gyō shukuhan sō to iu wa, shusō ni shukuhan o gyōyaku suru nari. kono kuni no baisen ekisō no gotoki nari* 行粥飯僧といふは、衆僧に粥飯を行益するなり。このくにの陪饌役送のごときなり): Dōgen here steps back from his story to explain the Chinese term *xing zhoufan seng* 行粥飯僧 to his Japanese readers. “Gruel and rice” (*shukuhan* 粥飯) is a standard term for monastic meals, from the customary diet of gruel for breakfast and rice for lunch. The “meal attendant” (*baisen ekisō* [or *yakusō*] 陪饌役送) provided table service to nobility and high ranking clerics.

[25:8]

かくのごとくして大瀧にまうす、智閑は身心昏昧にして道不得なり、和尚わがためにいふべし。大瀧のいはく、われ、なんぢがためにいはんことを辭せず、おそらくは、のちになんぢわれをうらみん。

Thus, he said to Dawei, “Zhixian, confused in body and mind, cannot say anything. The Reverend should say something for me.”

Dawei said, “I don’t refuse to say something for you, but you would likely resent me later.”

[25:9]

かくて年月をふるに、大證國師の蹤跡をたづねて、武當山にいりて、國師の庵のあとに、くさをむすびて爲庵す。竹をうゑてともしけり。あるとき、道路を併淨するちなみに、かはらほどばしりて、竹にあたりてひびきをなすをきくに、豁然として大悟す。沐浴し、潔齋して、大瀧山にむかひて焼香禮拜して、大瀧にむかひてまうす、大瀧大和尚、むかしわがためにとくことあらば、いかでかいまこの事あらん。恩のふかきこと、父母よりもすぐれたり。つひに偈をつくりていはく、一撃亡所知、更不自修治、動容揚古路、不墮悄然機、處處無蹤跡、聲色外威儀、諸方達道者、咸言上上機。この偈を大瀧に呈す。大瀧いはく、此子徹也。

Having spent the years and months in this way, following the traces of the National Teacher Dacheng, he entered Mount Wudang, where he bound the grasses to fashion a hut at the site of the National Teacher’s hut.<sup>24</sup> He planted bamboo to keep him company. Once, when he was clearing a path, a piece of tile flew up and hit against a bamboo; upon hearing the sound, he suddenly had a great awakening.

Bathing and purifying himself, he faced Mount Dawei, offered incense, made bows, and said to Dawei, “Most Reverend Dawei, if long ago you had explained it to me, how could this have happened? The depth of your kindness is greater than that of a parent.”

Then, he composed a gāthā that said,

*One hit, and I lost what I know;  
I won’t be training myself again.  
Action and rest promote the old path;  
I won’t be sinking into worry.  
Without traces wherever I go;  
Department beyond sound and form.  
Masters of the way in all quarters  
Will call this the highest faculty.*

24 following the traces of the National Teacher Dacheng (*Daishō kokushi no shōseki o tazunete* 大證國師の蹤跡をたづねて): The reference is to Nanyang Huizhong 南陽慧忠, disciple of the Sixth Ancestor, who is supposed to have stayed in a hermitage on Mount Wudang 武當山, in present-day Hubei.

He presented this gāthā to Dawei. Dawei said, “This child has penetrated it.”

\* \* \* \* \*

[25:10] {1:277}

又、靈雲志勤禪師は、三十年の辦道なり。あるとき游山するに、山脚に休息して、はるかに人里を望見す。ときに春なり。桃華のさかりなるをみて、忽然として悟道す。偈をつくりて大瀧に呈するにいはく、三十年來尋劍客、幾回葉落又抽枝、自從一見桃華後、直至如今更不疑。大瀧いはく、從緣入者、永不退失。すなはち許可するなり。

Again, Chan Master Lingyun Zhiqin pursued the way for thirty years.<sup>25</sup> Once, while traveling in the mountains, resting at the foot of a mountain, he looked out at a village in the distance. The time was spring, and, seeing the peach blossoms in bloom, he suddenly awakened to the way. Composing a gāthā, he presented it to Dawei.

*Thirty years a passenger seeking the sword.*<sup>26</sup>

*How many times have the leaves fallen and the branches budded?*

*After once seeing the peach blossoms,*

*I'm like this now, without further doubts.*

Dawei said, “Those who enter from objects never regress or lose it.”<sup>27</sup>

This was his acknowledgement.

[25:11]

いづれの入者か從緣せざらん、いづれの入者か退失あらん、ひとり勤をいふにあらず。つひに大瀧に嗣法す。山色の清淨身にあらざらん、いかでか恁麼ならん。

Which of “those who enter” does not do so “from objects”? Which of “those who enter” “reverts or loses it”? This is not just said about Qin. Subsequently, he inherited the dharma of Dawei. Were the “mountain form” not the “immaculate body,” how could this be?

25 **Chan Master Lingyun Zhiqin** (*Reiun Shigon zenji* 靈雲志勤禪師): A disciple of Dawei 大瀧, dates unknown. His poem on seeing the peach blossoms occurs in a number of sources (see, e.g., Dahui's 大慧 *Zhengfayanrang* 正法眼藏, ZZ.118:36b14-17), including Dōgen's own *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:206, case 155). See Supplementary Notes, s.v. “Peach blossoms.”

26 **Thirty years a passenger seeking the sword** (*sanjū nen rai jin ken kyaku* 三十年來尋劍客): Allusion to the story, from the *Lüshi Chunqiu* 呂氏春秋 (“Master Lü's Spring and Autumn Annals”; KR.3j0009.015-22a-b), of the stupid man of Chu 楚 who dropped his sword from a boat and marked the spot by notching the side of the boat.

27 **“Those who enter from objects”** (*jū en nyū sha* 從緣入者): Dōgen switches to Chinese for this quotation. “Objects” (*en* 緣) refers to objects of perception, such as the blossoms.

\* \* \* \* \*

[25:12]

長沙景岑禪師に、ある僧とふ、いかにしてか山河大地を轉じて自己に歸せしめん。師いはく、いかにしてか自己を轉じて山河大地に歸せしめん。

Chan Master Changsha Jingcen was asked by a monk, “How does one turn the mountains, rivers, and the whole earth back to the self?”<sup>28</sup>

The Master said, “How does one turn the self back to the mountains, rivers, and the whole earth?”

[25:13] {1:278}

いまの道取は、自己のおのづから自己にてある、自己たとひ山河大地といふとも、さらに所歸に導礙すべきにあらず。

This saying means that the self is naturally the self, that while “the self” may be “the mountains, rivers, and the whole earth,” it should not be obstructed by “returning.”<sup>29</sup>

\* \* \* \* \*

[25:14]

瑯琊の廣照大師慧覺和尚は、南嶽の遠孫なり。あるとき、教家の講師子璿とふ、清淨本然、云何忽生山河大地。かくのごとくとふに、和尚しめすにいはく、清淨本然、云何忽生山河大地。

Reverend Huijue, Great Master Huangzhao of Langye, was a distant descendant of Nanyue.<sup>30</sup> Once Zixuan, a lecturer from a teaching house,

28 **Chan Master Changsha Jingcen** (*Chōsha Keishin zenji* 長沙景岑禪師): Dates unknown; a disciple of Nanquan Puyuan 南泉普願 (748-835). Japanese version of a conversation that occurs in a number of sources, including Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:132-133, case 16.

29 **it should not be obstructed by “returning”** (*sara ni shoki ni gaige su beki ni arazu* さらに所歸に導礙すべきにあらず): Perhaps, meaning that “the self” is already “the mountains, rivers, and the whole earth” and need not be “turned back” to them. Dōgen sometimes uses the predicate *gaige* 導礙 (“to obstruct”), equivalent to the somewhat more common *keige* 罣礙, in the sense “to delimit,” “to define.”

30 **Reverend Huijue, Great Master Huangzhao of Langye** (*Rōya no Kōshō daishi Ekaku oshō* 瑯琊の廣照大師慧覺和尚): I.e., Langye Huijue 瑯琊慧覺, dates unknown. “Great Master Huangzhao” is his posthumous title. Mount Langye is located in present-day Anhui province. This anecdote appears in several sources (e.g., *Jiatai pudeng lu* 嘉泰普燈錄, ZZ.137:75b18-76a2), including Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:128, case 6).

**distant descendant of Nanyue** (*Nangaku no onson nari* 南嶽の遠孫なり): I.e., in the lineage of Nanyue Huairang 南嶽懷讓 (677-744).

asked him, “How does what has purity as its original state suddenly produce the mountains, rivers, and the whole earth?”<sup>31</sup>

Thus asked, the Reverend responded, “How does what has purity as its original state suddenly produce the mountains, rivers, and the whole earth?”

[25:15]

ここにしりぬ、清淨本然なる山河大地を、山河大地とあやまるべきにあらず。しかるを、經師、かつてゆめにもきかざれば、山河大地を山河大地としらざるなり。

Here, we know that we should not confuse the mountains, rivers, and the whole earth that “have purity as their original state” with the mountains, rivers, and the whole earth. Nevertheless, since the sūtra master has never heard of them even in his dreams, he does not know the mountains, rivers, and the whole earth as the mountains, rivers, and the whole earth.

\* \* \* \* \*

[25:16]

しるべし、山色溪聲にあざれば、拈華も開演せず、得髓も依位せざるべし。溪聲山色の功德によりて、大地有情同時成道し、見明星悟道する諸佛あるなり。かくのごとくなる皮袋、これ求法の志氣甚深なりし先哲なり。その先蹤、いまの人、かならず参取すべし。いまでも、名利にかかはらざらん眞實の参學は、かくのごときの志氣をたつべきなり。遠方の近來は、まことに佛法を求覓する人まれなり。なきにはあらず、難遇なるなり。たまたま出家兒となり、離俗せるににたるも、佛道をもて名利のかけはしとするのみおほし。あはれむべし、かなしむべし、この光陰をおしまず、むなしく黑暗業に賣買すること。いづれのときかこれ出離得道の期ならん。たとひ正師にあふとも、眞龍を愛せざらん。かくのごとくのたぐひ、先佛これを可憐憫者といふ。その先世に惡因あるによりてしかあるなり。生をうくるに爲法求法のこころざしなきによりて、眞法をみるとき眞龍をあやしみ、正法にあふとき正法にいとほなるなり。この身心骨肉、かつて従法而生ならざるによりて、法と不相應なり、法と不受用なり。祖宗師資、かくのごとく相承してひさしくなりぬ。菩提心は、むかしのゆめをとくがごとし。あはれむべし、寶山にうまれながら寶財をしらず、寶財をみず、いはんや法財をえんや。もし菩提心をおこしてのち、六趣四生に輪轉すといへども、その輪轉の因縁、みな菩提の行願となるなり。しかあれば、從來の光陰はたとひむなしくすごすといふとも、今生のいまだすぎざるあひだに、いそぎて發願すべし。

31 **Zixuan** (*Shisen* 子璿): i.e., Changshui Zixuan 長水子璿 (d. 1038), a scholar of the *Śūraṅgama-sūtra* (*Shoulengyan jing* 首楞嚴經; T.945), the text from which his question here comes.

“How does what has purity as its original state suddenly produce the mountains, rivers, and the whole earth?” (*shōjō honnen, un ga kotsu shō senga daichi* 清淨本然、云何忽生山河大地): A line from the *Shoulengyan jing* 首楞嚴經 (T.945.19:119c17), where the topic is the *tathāgata-garbha* (*nyorai zō* 如來藏).

We should realize that, were it not for the “mountain form” and “stream sound,” “holding up a flower” would not expound [the dharma]; “getting the marrow” would not be “in place.”<sup>32</sup> Because of the virtues of the “stream sound” and “mountain form,” “*the whole earth and sentient beings simultaneously attain the way*,” and there are buddhas who see *the dawn star and awaken to the way*.<sup>33</sup> Bags of skin such as these are the prior wise men whose resolve to seek the dharma was extremely deep.<sup>34</sup> Their traces, people of today should study without fail. Even today, the true study that has nothing to do with fame or profit should establish such resolve.

In the recent times of a remote quarter, people who truly seek the buddha dharma are rare.<sup>35</sup> It is not that there are none; it is that they are difficult to meet. There are many who happen to become renunciants and seem to be apart from the secular, but they just treat the way of the

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32 “**holding up a flower**” would not expound [the dharma]; “**getting the marrow**” would not be “in place” (*nenge mo kaien sezu, tokuzui mo ei sezarū beshi* 拈華も開演せず、得髓も依位せざるべし): i.e., the transmission of the ancestors would not occur. “Holding up a flower” (*nenge* 拈華) alludes to the famous legend of Buddha Śākyamuni’s silently holding up a flower to expound the dharma and transmit the “treasury of the true dharma eye” to the First Ancestor, Mahākāśyapa; see Supplementary Notes, s.v. “Hold up a flower.” “Getting the marrow” (*tokuzui* 得髓) refers to the well-known story of Bodhidharma’s test of his four disciples, of whom Huike demonstrated that he had “gotten the marrow” by bowing and standing “in place” (*e i ni ryū* 依位而立); see Supplementary Notes, s.v. “skin, flesh, bones, and marrow.”

33 “**the whole earth and sentient beings simultaneously attain the way**” (*daichi ujō dōji jōdō* 大地有情同時成道); see **the dawn star and awaken to the way** (*ken myōjō godō* 見明星悟道): References to the Buddha’s awakening under the bodhi tree. The expression, which appears in several of Dōgen’s texts, is from a line that he will quote in his “Shōbōgenzō hotsu bodai shin” 正法眼藏發菩提心 (DZZ.2:164; also quoted at *Eihei kōroku* 永平廣錄, DZZ.3:28, no. 37):

釋迦牟尼佛言、明星出現時、我與大地有情、同時成道。

Buddha Śākyamuni said, “When the dawn star appeared, I, together with the whole earth and sentient beings, simultaneously attained the way.”

Although the passage appears in Chan texts from this period (see, e.g. *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄, ZZ.136:36b17-18), it has not been located in any extant sūtra. The translation here follows the usual reading of *daichi ujō* 大地有情 as a compound subject; the phrase could also be read, “sentient beings of the whole earth.”

34 **Bags of skin such as these** (*kaku no gotoku naru hitai* かくのごとくなる皮袋): It is unclear just who is being called here a “bag of skin” (a common term for the body and, by extension, a person); possibly all those mentioned so far who studied “the mountain form and stream sound.” See Supplementary Notes, s.v. “Bag of skin.”

35 **In the recent times of a remote quarter** (*enpō no kinrai* 遠方の近來): i.e., at a time and place (like Dōgen’s Japan) so distant from the India of the Buddha and the China of the Chan ancestors. The English loses the play with the glyphs *en* 遠 and *kin* 近 (“far” and “near”).

buddhas as a ladder to fame and profit.<sup>36</sup> It is pitiful, it is lamentable, that, without regretting the years and months, they trade at their dark deeds in vain.<sup>37</sup> When can they expect to get free and gain the way? Even if they were to meet a true master, they would not love the real dragon.<sup>38</sup> Such types, the former buddha called “the pitiful.”<sup>39</sup> They are like this because they have evil causes in their former lives. While receiving birth, because they have no resolve to seek the dharma for the sake of the dharma, when they see the real dharma, they doubt the real dragon; when they meet the true dharma, they are despised by the true dharma. Because their bodies and minds, bones and flesh, have never been *born from the dharma*, they are not in accord with the dharma, do not make use of them as the dharma.<sup>40</sup>

The ancestral masters and disciples have been inheriting this sort of thing for a long time. It is as if they speak of the thought of bodhi as an old dream.<sup>41</sup> What a pity that, while they are born on a mountain of jewels, they do not know the jewels, do not see the jewels, let alone

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36 **a ladder to fame and profit** (*myōri no kakehashi* 名利のかけはし): Or “a bridge to fame and profit.”

37 **they trade at their dark deeds in vain** (*munashiku koku'angō ni maimai suru* むなしく黒暗業に賣買する): I.e., they go about vainly producing bad karma. Taking *koku'angō* 黒暗業 as equivalent to *kokugō* 黒業 (“black karma”).

38 **Would not love the real dragon** (*shinryū o ai sezararu* 眞龍を愛せざらん): Allusion to the ancient Chinese story of the Duke of She 楚葉公, who loved the image of the dragon but was terrified of the real thing; the *locus classicus* is *Xinxu* 新序, Zashi 雜事 (KR.3a0008.005.14a).

39 **Such types, the former buddha called “the pitiful”** (*kaku no gotoku no tagui, senbutsu kore o karenminsha to iu* かくのごとくのたぐひ、先佛これを可憐憫者といふ): Or “the former buddhas.” The term *senbutsu* 先佛, like the somewhat more common *zenbutsu* 前佛 seen below, typically refers to the buddhas of the past; the translation here treats it as an unusual form of reference to Buddha Śākyamuni (perhaps in contrast to the future Buddha Maitreya), in a variation of the commonly encountered phrase “the Tathāgata called them ‘the pitiful’” (*nyorai setsu i karenminsha* 如來說爲可憐憫者). Some readers have taken “the former buddha” as indicating Dōgen’s teacher, Tiantong Rujing 天童如淨 (1162-1227), to whom he frequently refers as “my former master, the Old Buddha” (*senshi kobutsu* 先師古佛); the expression, however, does not occur in Rujing’s recorded sayings.

40 **born from the dharma** (*jū hō ni shō* 從法而生): A phrase used to describe the birth of the advanced bodhisattva.

**do not make use of them as the dharma** (*hō to fujuyū nari* 法と不受用なり): Some would read this “make use of the dharma,” but the particle *to* と here would seem to require that we supply a direct object — most likely, “body and minds, bones and flesh.”

41 **the thought of bodhi** (*bodai shin* 菩提心): I.e., *bodhi-citta*; the bodhisattva’s aspiration to attain the unsurpassed perfect awakening of a buddha; see Supplementary Notes, s.v. “Bring forth the mind.”



get the riches of the dharma.<sup>42</sup> After we have produced the thought of bodhi, though we may turn round in the six destinies and four births, the causes and conditions of that turning all become the practice of the vow of bodhi.<sup>43</sup> Hence, though we may have spent our previous years and months in vain, while this life is not yet exhausted, we should forthwith make a vow.<sup>44</sup>

[25:17] {1:279}

ねがはくは、われと一切衆生と、今生より乃至生生をつくして、正法をきくことあらん。きくことあらんとき、正法を疑著せじ、不信なるべからず。まさに正法にあはんとき、世法をすてて佛法を受持せん。つひに大地有情、ともに成道することをえん。

I pray that, together with all living beings, from this life through life after life to come, I shall hear the true dharma; that whenever I hear it, I shall not doubt it and fail to believe in it; that when I encounter the true dharma, casting aside the worldly dharma, I shall receive and keep the buddha dharma, and finally attain the way together with the whole earth and sentient beings.

[25:18]

かくのごとく發願せば、おのづから正發心の因縁ならん。この心術、懈怠することなかれ。

42 **a mountain of jewels** (*hōsen* 寶山): Perhaps reflecting the simile, familiar from the *Dazhidu lun* 大智度論 (T.1509.25:a7-12), of faith as like hands: just as one without hands can enter a mountain of jewels but be unable to take any of them, so one without faith cannot gain anything from entering “the jeweled mountain of the buddha dharma” (*fofa baoshan* 佛法寶山).

43 **the six destinies and four births** (*rokushu shishō* 六趣四生): I.e., the “six paths” (*rokudō* 六道) of rebirth in *saṃsāra* and the four ways in which sentient beings are born in *saṃsāra*; See Supplementary Notes, s.v. “Six paths,” and “Four births.”

44 **though we may have spent our previous years and months in vain** (*jūrai no kōin wa tatoi munashiku sugosu to iutomo* 從來の光陰はたとひむなしくすごすといふとも): A Japanese rendering of a Chinese phrase, “to pass your years and months in vain” (*xu du guangyin* 虛度光陰), well known from the *Cantong qi* 參同契, of Shitou Xiqian 石頭希遷 (700-791), *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:459b20-21. The term *kōin* 光陰 (literally, “light and shade”) refers to the sun and moon as metonyms for passing time; variously understood as “years and months,” “days and months,” and “days and nights.”

**we should forthwith make a vow** (*isogite hotsugan su beshi* いそぎて發願すべし): The vow introduced here, together with that found below, in section 25, forms the content of a text known as the *Hotsu ganmon* 發願文 (DZZ.7:223). The manuscript, said to be in Dōgen’s own hand, bears a colophon dated the twelfth month of 1247 in Kamakura, where Dōgen resided during the autumn and winter of that year.

When we make a vow in this way, it will naturally be the cause and condition of correctly bringing forth the mind.<sup>45</sup> This mental attitude is not to be neglected.<sup>46</sup>

[25:19]

又、この日本國は、海外の遠方なり。人のこころ至愚なり。むかしよりいまだ聖人うまれず、生知うまれず、いはんや學道の實士まれなり。道心をしらざるともがらに、道心をおしふるときは、忠言の逆耳するによりて、自己をかへりみず、他人をうらむ。おほよそ菩提心の行願には、菩提心の發・未發、行道・不行道を世人にしられんことをおもはざるべし、しられざらんといとなむべし、いはんやみづから口稱せんや。いまの人は、實をもとむることまれなるによりて、身に行なく、こころにさとりなくとも、他人のほむることありて、行解相應せりといはむ人をもとむるがごとし。迷中有迷、すなはちこれなり。この邪念、すみやかに抛捨すべし。

Again, this Land of Japan is a remote quarter beyond the ocean. The minds of the people are exceedingly stupid. From ancient times, no sages have been born here, no innately wise have been born here; needless to say, real gentlemen who study the way are rare. When a person teaches the mind of the way to those who do not know the mind of the way, since sincere words offend the ear, they resent the person instead of reflecting on themselves.<sup>47</sup>

In general, in the vow of the thought of bodhi, one should not think to inform the worldly of whether one has or has not brought forth the thought of bodhi, whether one is or is not practicing the way. We should conduct ourselves so as not to inform them, how much less should we voice it ourselves. Because it is rare for them to seek the real thing, people today, though their bodies lack practice and their minds lack insight, when they get praise from another, seem to look for the people who will tell them that their practice and understanding are in accord. *Delusion within delusion* — this is it.<sup>48</sup> These false thoughts, we should quickly cast away.

45 **bringing forth the mind** (*hosshin* 發心): i.e., arousing the thought of bodhi; see above, Note 41.

46 **mental attitude** (*shinjutsu* 心術): More literally, “mental art”; a term appearing several times in Dōgen’s writings in the sense of one’s “mindset.”

47 **sincere words offend the ear** (*chūgen no gyaku ni suru* 忠言の逆耳する): A Japanese version of the Chinese saying, “sincere words offend the ear but benefit conduct” (*zhongyan ni yu er li yu xing* 忠言逆於耳利於行).

48 **Delusion within delusion — this is it** (*meichū u mei, sunawachi kore nari* 迷中有迷、すなはちこれなり): i.e., this is a prime example of the saying “delusion within delusion.” Kawamura’s text here follows the seventy-five-chapter compilation; the sixty-chapter manuscripts give the more common “further delusion within delusion” (*meichū u mei* 迷中又迷).

## [25:20] {1:280}

學道のとき、見聞することかたきは、正法の心術なり。その心術は、佛佛相傳しきたれるものなり。これを佛光明とも、佛心とも相傳するなり。如來在世より今日にいたるまで、名利をもとむるを學道の用心とするにいたるともがらおほかり。しかありしも、正師のおしへにあひて、ひるがへして正法をもとむれば、おのづから得道す。いま學道には、かくのごとくのかのやまふのあらんとするべきなり。たとへば、初心始學にもあれ、久修練行にもあれ、傳道授業の機をうることもあり、機をえざることもあり、慕古してならふ機あるべし、訕謗してならはざる魔もあらん。兩頭ともに愛すべからず、うらむべからず。いかにしてかうれへなからん、うらみざらん。いはく、三毒を三毒としれるともがらまれなるによりて、うらみざるなり。いはんや、はじめて佛道を欣求せしときのこころざしをわすれざるべし。いはく、はじめて發心するときは、他人のために法をもとめず、名利をなげすてきたる。名利をもとむるにあらず、ただひとすぢに得道をこころざす、かつて國王大臣の恭敬・供養をまつこと、期せざるものなり。しかあるに、いまかくのごとくのかの因縁あり、本期にあらず、所求にあらず、人天の繫縛にかかはらんことを期せざるところなり。しかあるを、おろかなる人は、たとひ道心ありといへども、はやく本志をわすれて、あやまりて人天の供養をまちて、佛法の功德いたれりとよろこぶ。國王・大臣の歸依、しきりなれば、わがみちの、見成とおもへり。これは學道の一魔なり。あはれむところをわするべからずといふとも、よろこぶことなかるべし。みずや、ほとけ、のたまはく、如來現在、猶多怨嫉の金言あることを。愚の賢をしらず、小畜の大聖をあたむこと、理、かくのごとし。

What is difficult to see and hear when we study the way is the mental attitude of the true dharma. This mental attitude is what buddha after buddha has transmitted. It is transmitted as both the radiance of the buddha and as the buddha mind.<sup>49</sup> From the lifetime of the Tathāgata till today, there have been many who appear to take the search for fame and profit as a concern in studying the way. Nevertheless, on encountering the teachings of a true master, if they reverse themselves and seek the true dharma, they will naturally gain the way. We should realize that there is likely this kind of sickness in the study of the way now.<sup>50</sup>

For example, whether they be beginners starting the study, or trained practitioners of long practice, one may get those with the potential to transmit the dharma and hand on the work, or one may not get them.<sup>51</sup>

49 **the radiance of the buddha** (*butsu kōmyō* 佛光明): I.e. the light emanating from a buddha; the nimbus surrounding a buddha's body.

50 **there is likely this kind of sickness** (*kaku no gotoku no yamau no aran* かくのごとくのかのやまふのあらん): Reading the verb *yamau* やもう ("to be ill") as functioning like the noun *yamai* やまい ("illness").

51 **one may get those with the potential to transmit the dharma and hand on the work** (*dendō jugō no ki o uru koto mo ari* 傳道授業の機をうることもあり): The term *ki* 機 here likely indicates "spiritual faculties," and the phrase *ki o uru* 機をうる should probably be taken as "to get a disciple with such faculties."

There should be some who “admire the ancients” and learn; there are likely also demons who disparage [the dharma] and will not learn. We should neither love nor resent either one. How can we not deplore them, not resent them? Because those who know the three poisons as the three poisons are rare, we do not resent them.<sup>52</sup>

Not to mention that we should not forget our aspiration at the time we first embarked on the joyful quest for the way of the buddhas. At the time we first bring forth the mind [of bodhi], we do not seek the dharma for the sake of other people; we have discarded fame and profit. Without seeking fame or profit, we aspire only single-mindedly to gain the way and never anticipate respect or offerings from the king of the land or his great ministers. Still, now there are such causes and conditions.<sup>53</sup> They are not our original anticipation; they are not what we seek: to get caught up in the bonds of humans and devas is not what we anticipate.

Yet foolish people, even if they have the mind of the way, quickly forgetting their original resolve and mistakenly expecting the offerings of humans and devas, rejoice that the merit of the buddha dharma has reached them.<sup>54</sup> When the refuge of the king of the land and his great ministers is frequent, they think it is an expression of their way. This is one [type of] demon studying the way. Though we should not forget the mind of compassion, this is not something in which to rejoice. Have you not seen the golden words spoken by the buddha, “even in the lifetime of the Tathāgata, there are many who are hateful and jealous”?<sup>55</sup> The principle that the stupid does not know the wise, the little beast hates the great sage, is like this.

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52 **Because those who know the three poisons as the three poisons are rare, we do not resent them** (*sandoku o sandoku to shireru tomogara mare naru ni yorite, uramizaru nari* 三毒を三毒としれるともがらまれなるによりて、うらみざるなり): Though not entirely clear, the argument here seems to be that, to the extent that we recognize that “those who know the three poisons as the three poisons are rare,” we will not resent those “demons who slander the dharma.” The “three poisons” are greed (*ton* 貪; S. *rāga*), anger (*shin* 瞋; S. *dveṣa*), and delusion (*chi* 癡; S. *moha*).

53 **now there are such causes and conditions** (*ima kaku no gotoku no innen ari* いまかくのごとくの因縁あり): I.e., we now find ourselves in circumstances where we may receive respect and offerings from the powerful.

54 **the merit of the buddha dharma has reached them** (*buppō no kudoku itareru* 佛法の功德いたれり): I.e., they are benefiting from their merit as Buddhist renunciants.

55 **“even in the lifetime of the Tathāgata, there are many who are hateful and jealous”** (*nyorai genzai, yū ta onshitsu* 如來現在、猶多怨嫉): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:3 1b20-21).

## [25:21] {1:281}

又、西天の祖師、おほく外道・二乗・國王等のためにやぶられたるを。これ外道の、すぐれたるにあらず、祖師に、遠慮なきにあらず。初祖西來よりのち、嵩山に掛錫するに、梁武もしらず、魏主もしらず。ときに兩箇のいぬあり、いはゆる、菩提流支三藏と光統律師となり。虚名邪利の、正人にふさがれんことをおそりて、あふぎて天日をくらまさんと擬するがごとくなりき。在世の達多よりもなほはなはだし。あはれむべし、なんちが深愛する名利は、祖師これを糞穢よりもいとふなり。かくのごとくの道理、佛法の力量の究竟せざるにはあらず、良人をほゆるいぬありとしるべし。ほゆるいぬをわづらふことなかれ、うらむることなかれ。引導の發願すべし、汝是畜生、發菩提心と施設すべし。先哲いはく、これはこれ人面畜生なり。又、歸依供養する魔類もあるべきなり。前佛いはく、不親近國王・王子・大臣・官長・婆羅門・居士。まことに佛道を學習せん人、わすれざるべき行儀なり。菩薩初學の功德、すすむにしたがふてかさなるべし。

Again, many of the ancestral masters of Sindh in the West were destroyed by followers of other paths or the two vehicles or kings of the land — though it is not the case that the other paths were superior, or that the ancestral masters lacked circumspection.<sup>56</sup> After the First Ancestor came from the west, he hung up his staff at Mount Song.<sup>57</sup> Wu of Liang did not know him; the ruler of Wei did not know him.<sup>58</sup> At that time, there were two dogs, named Tripiṭaka Bodhiruci and Vinaya Mas-

56 **many of the ancestral masters of Sindh in the West were destroyed by followers of other paths or the two vehicles or kings of the land** (*Saiten no soshi, ooku gedō nijō kokuō tō no tame ni yaburaretaru o* 西天の祖師、おほく外道・二乗・國王等のためにやぶられたるを): The final accusative particle *o* を here suggests that Dōgen expects us to supply something like another “have you not seen?” (*mizu ya* みずや) at the beginning of this sentence. “Other paths” translates *gedō* 外道, followers of non-Buddhist religions (*S. tīrthika*); “the two vehicles” (*nijō* 二乗) refers to non-Mahāyāna Buddhists. See Supplementary Notes, s.v. “Three vehicles.” While Dōgen may be exaggerating to say that “many” of the figures in the traditional list of the Indian ancestors of Zen suffered violent ends, the list does include the Fifteenth Ancestor, Kāṇadeva (*Kanadaiba* 迦那提婆), who is said to have died at the hands of his opponents among the non-Buddhist teachers; and the Twenty-fourth Ancestor, Siṃha (*Shishi* 獅子), who was beheaded by the king of Kāśmīra.

57 **After the First Ancestor came from the west, he hung up his staff at Mount Song** (*shoso seirai yori nochi, Sūzan ni kashaku suru* 初祖西來よりのち、嵩山に掛錫する): Reference to the tradition that Bodhidharma resided at Shaolin 少林, on Mount Song 嵩山, in present-day Henan province. To “hang up one’s staff” (*kashaku* 掛錫) is a standard term for a monk’s residence at a monastery; see Supplementary Notes, s.v. “Staff.”

58 **Wu of Liang** (*Ryō Bu* 梁武); **the ruler of Wei** (*Gi shu* 魏主): I.e., the rulers of the two kingdoms into which China was divided at the time. Dōgen recounts the story of Bodhidharma’s arrival in China in his “Shōbōgenzō gyōji” 正法眼藏行持, part 2. That story includes a famous interview with Emperor Wu 武, and Dōgen’s statement here that the two emperors “did not know him” may allude to Emperor Wu’s question in that interview, “Who are you?” and Bodhidharma’s famous answer, “I don’t know.”

ter Guangtong.<sup>59</sup> Fearing that their empty fame and false profit would be obstructed by a true person, they were as if looking up and thinking to darken the sun in the sky.<sup>60</sup> They were worse than Datta, when [the Buddha] was in the world.<sup>61</sup>

How pitiful: the fame and profit you so deeply love, the Ancestral Master hates more than dung and filth. The reason for this sort of thing is not that the power of the buddha dharma is not complete; we should realize that there are dogs that bark at good people. Do not be bothered by barking dogs; do not resent them. We should make a vow to guide them; we should declare to them, “*You are beasts, but you should bring forth the mind of bodhi.*”<sup>62</sup> A prior wise man has said, “These are beasts with human faces.”<sup>63</sup> Again, there must also be a class of demons that takes refuge and makes offerings.<sup>64</sup> The former buddha said, “*He does not approach kings of the land, princes, great ministers, officials, brahmans, or laymen.*”<sup>65</sup> Truly this is a practice not to be forgotten by those who

59 **Tripiṭaka Bodhiruci** (*Bodairushi sanzō* 菩提流支三藏): **Vinaya Master Guangtong** (*Kōzu risshi* 光統律師): Bodhiruci (d. 527) was a monk from north India active as a translator in the Northern Wei capital of Loyang; Vinaya Master Guangtong was the monk Huiguang 慧光 (468-537), a contemporary of Bodhiruci, who worked with him and wrote important commentaries on the vinaya and other texts.

60 **they were as if looking up and thinking to darken the sun in the sky** (*augite tenjitsu o kuramasan to gi suru ga gotoku nariki* あふぎて天日をくらまさんと擬するがごとくなりき): Reference to the story that these two monks conspired to poison Bodhidharma (as told, e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:220a23-29).

61 **Datta, when [the Buddha] was in the world** (*zaise no Datta* 在世の達多): i.e., Devadatta, during Buddha Śākyamuni's lifetime. Gautama's cousin, Devadatta plotted to kill the Buddha and take over his community.

62 **“You are beasts, but you should bring forth the mind of bodhi”** (*nyo ze chikushō, hotsu bodai shin* 汝是畜生、發菩提心): From the *Fanwang jing* 梵網經, T.1484.24:1009a27-29:

若見牛馬猪羊一切畜生、應心念口言、汝是畜生發菩提心。而菩薩入一切處山林川野、皆使一切衆生發菩提心。

If he sees an ox, a horse, a pig, a sheep, or any beast, he should think to himself and say out loud, “You are beasts, but you should bring forth the mind of bodhi.” Thus, the bodhisattva goes everywhere — the mountains, forests, rivers, and fields — and causes all living beings to bring forth the mind of bodhi.

63 **A prior wise man has said** (*sentetsu iwaku* 先哲いはく): A well-known expression, though Dōgen's source for it is unidentified.

64 **a class of demons that takes refuge and makes offerings** (*kie kuyō suru marui* 歸依供養する魔類): It is unclear whether these demons go for refuge and make offerings to the Buddhist saṃgha in general or to the “dogs” in particular. Though the connection with the next sentence is not explicit, it would seem that the list given there of those to be avoided identifies the members of this class of demons.

65 **The former buddha said, “He does not approach kings of the land, princes, great ministers, officials, brahmans, or laymen”** (*senbutsu iwaku, fushinkin kokuō*

would study the way of the buddhas. The merit of the initial practice of the bodhisattva will accumulate as one progresses.

[25:22] {1:282}

又むかしより、天帝きたりて行者の志氣を試験し、あるひは魔波旬きたりて行者の修道をさまたぐることあり。これみな、名利の志氣はなれざるとき、この事ありき。大慈大悲のふかく、廣度衆生の願の老なるには、これらの障導あらざるなり。修行の力量、おのづから國土をうることあり、世運の達せるに相似せることあり。かくのごとくの時節、さらにかれを辦肯すべきなり、かれに瞋睡することなかれ。愚人、これをよろこぶ、たとへば癡犬の枯骨をねぶるがごとし。賢聖、これをいとふ、たとへば世人の糞穢をおづるにいたり。

Again, since ancient times, the Deva Lord has come to test the resolve of a practitioner, or Māra-pāpīyān has come to block a practitioner's training in the way.<sup>66</sup> These things always happened when [the practitioner] was not free from the ambition for fame and profit; where his great kindness and great compassion were deep and his vow to deliver living beings everywhere was mature, these obstacles did not occur. The power of practice sometimes naturally gains a country, sometimes resembles the achievement of worldly fortune. At such times, we should further confirm that [case]; do not doze through that.<sup>67</sup> Stupid people's celebrating this is like a stupid dog licking a dry bone.<sup>68</sup> The worthy sages hate this, as the worldly fear dung and filth.

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*ōji daijin kanchō baramon kōji* 前佛いはく、不親近國王・王子・大臣・官長・婆羅門・居士): A slightly variant version of the advice for bodhisattvas given by Buddha Śākyamuni to Bodhisattva Mañjuśrī in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:37a21-22); the list in the sūtra ends not with “laymen” but with *nirgrantha* (*nikenshi* 尼犍子), non-Buddhist ascetics, such as the Jains.

66 **Deva Lord** (*Tentai* 天帝); **Māra-pāpīyān** (*Mahajun* 魔波旬): i.e., the deva Śakra (*Taishaku Ten* 帝釋天), or Indra, lord of the gods, who resides in Tuṣita Heaven on Mount Sumeru, and who often appears in Buddhist stories to test the sincerity of the characters; and the Deva Māra, the Evil One, in the sixth heaven of the desire realm, who seeks to interfere with the conduct of the Buddhist life. It is unclear why, in the sentence following, Dōgen limits the actions of Śakra and Māra to cases where the motives of the practitioner are questionable, since in fact the two devas do appear in the narratives of model Buddhists — as, e.g., Śakra's test of the famous Bodhisattva Sadāprarudita (*Jōtai bosatsu* 常啼菩薩), or, indeed, Māra's attack on Prince Siddhārtha himself, on the night that the prince became Buddha Śākyamuni.

67 **we should further confirm that** (*sara ni kare o benkō su beki nari* さらにかれを辦肯すべきなり): Ordinarily, one would be tempted to read this, “we should further confirm him” (i.e., one who “gains a country” or achieves what looks like “worldly fortune” through “the power of practice”); but the following *kare ni kassui su* かれに瞋睡す (“doze through that”) would seem to require that we take *kare* かれ, not as the third person pronoun but as “that” [case or matter].

68 **a stupid dog licking a dry bone** (*chiken no kokotsu o neburu* 癡犬の枯骨をねぶる): Perhaps reflecting a simile found in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃

## [25:23]

おほよそ初心の情量は、佛道をはからふことあたはず、測量すといへども、あたらざるなり。初心に測量せずといへども、究竟に究盡なきにあらず。徹地の堂奥は、初心の浅識にあらず。ただまさに先聖の道をふまんことを行履すべし。このとき、尋師訪道するに、梯山航海あるなり。導師をたづね、知識をねがふには、從天降下なり、從地涌出なり。その接渠のところに、有情に道取せしめ、無情に道取せしむるに、身處にきき、心處にきく。若將耳聽は家常の茶飯なりといへども、眼處聞聲、これ何必不必なり。見佛にも、自佛・他佛をもみ、大佛・小佛をみる。大佛にもおどろきおそれざれ、小佛にもあやしみわづらはざれ。いはゆる大佛・小佛を、しばらく山色溪聲と認ずるものなり。これに廣長舌あり、八萬偈あり、舉似迴脱なり、見徹獨拔なり。このゆえに、俗いはく、彌高彌堅なり。先佛いはく、彌天彌綸なり。春松の操あり、秋菊の秀ある、即是なるのみなり。

In sum, the sentiments of the beginner cannot gauge the way of the buddhas; one may measure it but will not get it right. Even though, as a beginner, one fails to measure it, it is not that ultimately it is not exhaustively investigated. The fully penetrated interior of the hall is not the shallow consciousness of the beginner.<sup>69</sup> One should just observe the practice of walking the path of prior sages. At this time, in seeking out teachers and inquiring about the way, one ladders up mountains and boats over seas.<sup>70</sup> As one visits guides and inquires of wise friends, they descend from the heavens, they well up from the earth.<sup>71</sup> Where they engage him, they make sentient beings speak, they make insentient beings

經, T.374.12:496b8-9) that the bodhisattva who takes pleasure in the objects of the five senses is like “a dog gnawing on a dry bone” (*quan nie kugu* 犬嚙枯骨).

69 **The fully penetrated interior of the hall** (*tetchi no dōō* 徹地の堂奥): The translation takes the term *tetchi* 徹地, which Dōgen uses elsewhere in the sense to “penetrate to the ground,” as an adjective here; the “interior of the hall” is a common expression for the “inner sanctum” of Zen.

70 **ladders up mountains and boats over seas** (*teizan kōkai* 梯山航海): A fixed expression for the student’s quest, sometimes in reverse order (*kōkai teizan* 航海梯山).

71 **visits guides and inquires of wise friends** (*dōshi o tazune, chishiki o negau* 導師をたづね、知識をねがふ): i.e., seeks out teachers. “Wise friend” (*chishiki* 知識, or, as below, *zenchishiki* 善知識), is a standard term throughout Buddhism for a spiritual advisor.

**they descend from the heavens, they well up from the earth** (*jūten kōge nari, jūchi yushutsu nari* 從天降下なり、從地涌出なり): Two fixed phrases often found together in Zen texts; since he quotes just below from the same passage, Dōgen likely had as his source here a teaching of Yunju Daoying 雲居道膺 (d. 902) (*Liandeng huiyao* 聯燈會要, ZZ.136:797a6):

從天降下則貧寒、從地涌出則富貴。

Descending from heaven, they’re impoverished;

Welling up from the earth, they’re privileged.

The latter phrase (also written *jūchi yōshutsu* 從地踊出) is the title of the chapter of the *Lotus Sūtra* in which a huge legion of bodhisattvas dedicated to maintaining the sūtra emerge from the earth (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:39c18).



“*Using the ears to hear*” is everyday tea and rice, but “*when the eyes hear the voices*,” this is “*why is it necessary? It’s not necessary.*”<sup>72</sup>

In seeing the buddha as well, one sees both one’s own buddha and the buddha of others, sees a great buddha and a small buddha. Do not be surprised or frightened by the great buddha; do not be suspicious of or troubled by the small buddha. The “great buddha and small buddha” here are what we are for now recognizing as “the mountain form and stream sound.” In them are “his long broad tongue” and the “eighty thousand gāthās”; “to tell” them is “far off and free”; to see through them is “*alone and removed.*”<sup>73</sup> Therefore, the secular say, “*ever higher, ever harder.*”<sup>74</sup> A former buddha said, “*it fills the heavens; it fills everywhere.*”<sup>75</sup> That

72 “*Using the ears to hear*” (*nyaku shō ni chō* 若將耳聽); “*when the eyes hear the voices*” (*gensho mon shō* 眼處聞聲: From a verse by Dongshan Liangjie 洞山良价 (807-869) that Dōgen discusses in his “Shōbōgenzō mujō seppō” 正法眼藏無情說法. The verse occurs, e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:321c10-11:

也太奇、也太奇、無情說法不思議、若將耳聽終難會、眼處聞聲方得知。

How strange! How strange!

The insentient preaching the dharma is inconceivable.

If we use our ears to hear it, it’s hard in the end to understand;

Only when our eyes hear the voices do we know it.

**everyday tea and rice** (*kajō no sahan* 家常の茶飯): Japanese version of a fairly common expression, in both Zen texts and Dōgen’s writings, for the “daily fare” of the home, or “normal practice”; see Supplementary Notes.

**“why is it necessary? It’s not necessary”** (*ka hitsu fu hitsu* 何必不必): Or “What’s the need? There’s no need.” A fixed pattern; it is unclear if Dōgen had a particular example of its use in mind. Perhaps, to be taken here as indicating the indeterminacy or transcendent quality of what is said by the voices heard by the eyes.

73 “*to tell*” them is “*far off and free*”; to see through them is “*alone and removed*” (*koji kyōdatsu nari, kentetsu dokubatsu nari* 舉似迴脱なり、見徹獨拔なり): A loose translation: *kyōdatsu dokubatsu* 迴脱獨拔 (usually written 迴脱獨拔), meaning something like “distantly liberated, extricated in solitude,” comes from a saying of Yunju Daoying 雲居道膺 (*Liandeng huiyao* 聯燈會要, ZZ.136:797a8):

一言迴脱獨拔當時、言語不要多、多即無用處。

When a single word is distantly liberated, extricated in solitude, one doesn’t need many words; many are useless.

Dōgen also draws on this passage in his “Shōbōgenzō gyōbutsu iigi” 正法眼藏行佛威儀. “To tell” (*koji* 舉似) here would seem to refer back to the last line of Su Dongpo’s poem:

他日如何舉似人

How will I tell them tomorrow?

74 “*ever higher, ever harder*” (*mikō miken* 彌高彌堅): Said of Confucius’ teachings by his student Yan Hui 顏回 in the *Lunyu* 論語 9 (Zi Han 子罕: KR.1h0005.005.4b).

75 “*it fills the heavens; it fills everywhere*” (*miten mirin* 彌天彌綸): Both these phrases occur throughout the Buddhist canon (the latter, sometimes written 彌綸), and it is not clear whether Dōgen had a particular source in mind — or, indeed, whether his “former

the spring pine has constancy, and the autumn chrysanthemum has elegance, is nothing but precisely this.

[25:24] {1:283}

善知識この田地にいたらんとき、人天の大師なるべし。いまだこの田地にいたらず、みだりに爲人の儀を存せん、人天の大賊なり。春松しらず、秋菊みざらん。なにの草料かあらん、いかが根源を截斷せん。

When the wise friend reaches this field, he will be a great teacher of humans and devas.<sup>76</sup> One who arbitrarily adopts a demeanor for the sake of others without having reached this field, is a great thief of humans and devas. He does not know the spring pine; he does not see the autumn chrysanthemum. What fodder could he have? How could he cut off the root source?<sup>77</sup>

[25:25]

又、心も肉も、懈怠にもあり、不信にもあらんには、誠心をもはらして、前佛に懺悔すべし。恁麼するとき、前佛懺悔の功德力、われをすくひて清淨ならしむ。この功德、よく無礙の淨信・精進を生長せしむるなり。淨信一現するとき、自他おなじく轉ぜらるるなり。その利益、あまねく情・非情にかぶらしむ。その大旨は、願は、われたとひ過去の惡業おほくかさなりて、障道の因縁ありとも、佛道によりて得道せりし諸佛諸祖、われをあはれみて、業累を解脱せしめ、學道さはりなからしめ、その功德法門、あまねく無盡法界に充滿彌綸せざらん、あはれみをわれに分布すべし。佛祖の往昔は吾等なり、吾等が當來は佛祖ならん。佛祖を仰觀すれば一佛祖なり、發心を觀想するにも一發心なるべし。あはれみを七通八達せん、得便宜なり、落便宜なり。

Again, both the mind and flesh may flag, may lose faith; in such cases, with sincere mind, one should repent before the buddha. At such times, the power of the merit of repenting before the buddha will save us and

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buddha" (*senbutsu* 先佛) here refers to Buddha Śākyamuni or to a Chan ancestor. The translation obscures the parallel with Yan Hui's remark, with the graph *mi* 彌 functioning in the former case as an adverb ("ever more") and in the latter as a verb ("to fill").

76 **When the wise friend reaches this field** (*zenchishiki kono denchi ni itaran toki* 善知識この田地にいたらんとき): The agricultural term *denchi* (also read *denji*; "paddy field") is often used in Zen texts for a realm of discourse or state of mind; occurs with some frequency in the *Shōbōgenzō*.

77 **What fodder could he have? (nani no sōryō ka aran なにの草料かあらん); How could he cut off the root source? (ikaga kongen o setsudan sen いかが根源を截斷せん):** Two classical vegetative images, no doubt meant to accompany the preceding pine and chrysanthemum: the former introduces the "fodder" (*sōryō* 草料) regularly used in reference to the subject of Zen discussion — somewhat as we might say "food for thought"; the latter alludes to a line in the *Zhengdao ge* 證道歌, attributed to the early Chan figure Yongjia Xuanjue 永嘉玄覺 (d. 723) (T.2014:48.395c21-22):

直截根源佛所印。

Directly cutting off the root source — this is sealed by the Buddha.

make us pure. This merit will grow a pure faith and vigor without obstacles. When pure faith once appears, self and other are equally turned by it. Its benefits cover the sentient and the insentient everywhere. The gist is [as follows]:

I pray that, although I have accumulated evil deeds in the past and have causes and conditions that obstruct the way, the buddhas and ancestors who have gained the way through the way of the buddhas, taking pity on me, will liberate me from the bonds of my deeds and remove my hindrances to studying the way; that their merit and dharma gates will fill and pervade everywhere the inexhaustible dharma realm, and that they will share their compassion with me.<sup>78</sup>

The buddhas and ancestors were us in the past; we will be buddhas and ancestors in the future. When we look up at the buddhas and ancestors, it is one buddha and ancestor; and when we contemplate their bringing forth the mind [of bodhi], it is one bringing forth of the mind.<sup>79</sup> As they extend their compassion through seven passes and eight arrivals, we gain an advantage, we *lose the advantage*.<sup>80</sup>

[25:26] {1:284}

このゆえに、龍牙のいはく、昔生未了今須了、此生度取累生身、古佛未悟同今者、悟了今人即古人。しづかにこの因縁を参究すべし、これ證佛の承當なり。

Therefore, Longya said,<sup>81</sup>

78 **their merit and dharma gates will fill and pervade everywhere the inexhaustible dharma realm** (*sono kudoku hōmon, amaneku mujin hokkai ni jūman mirin sezarān* その功德法門、あまねく無盡法界に充滿彌綸せざらん): Reading *sezarān* as *seran*, in keeping with most editions.

79 **one buddha and ancestor** (*ichi busso* 一佛祖); **one bringing forth of the mind** (*ichi hosshin* 一發心): Likely reflecting the previous sentence: we are (at least potentially) one with the buddhas and ancestors, and their bringing forth of the thought of bodhi is no different from our own.

80 **As they extend their compassion through seven passes and eight arrivals, we gain an advantage, we lose the advantage** (*awaremi o shittsū hattatsu sen ni, toku bengi nari, raku bengi nari* あはれみを七通八達せんに、得便宜なり、落便宜なり): Dōgen has here made a transitive verb of the expression “seven passes and eight arrivals” (*shittsū hattatsu* 七通八達), commonly used in the sense of “complete understanding,” or “total mastery,” but here more likely expressing expansion throughout space. “To gain an advantage” (*toku bengi* 得便宜) and “to lose the advantage” (*raku bengi* 落便宜) are fixed expressions, often occurring together in the context of the give and take of Zen repartee; sometimes read here to mean that one benefits from the compassion of the buddhas and ancestors without intentionally or consciously taking advantage of it.

81 **Longya** (*Ryūge* 龍牙): i.e., Longya Judon 龍牙居遁 (835-923), disciple of Dongshan Liangjie 洞山良价. His verse can be found at *Chanmen zhuzushi jisong* 禪門諸祖師偈頌, ZZ.116:923b12-13.

*What in past lives we have not finished, now we should finish.*

*In this life, we can deliver the bodies of accumulated lives.*

*When the old buddhas were not yet awakened, they were the same as those now.*

*Once awakened, people now will be the people of old.*

We should quietly investigate this case; it is what is assented to as the verification of buddhahood.<sup>82</sup>

[25:27]

かくのごとく懺悔すれば、かならず佛祖の冥助あるなり。心念身儀發露白佛すべし、發露のちから、罪根をして銷殞せしむるなり。これ一色の正修行なり、正信心なり、正信身なり。正修行のとき、溪聲溪色・山色山聲、ともに八萬四千偈を、をしまざるなり。自己もし名利身心を不惜すれば、溪山また恁麼の不惜あり。たとひ溪聲山色、八萬四千偈を現成せしめ、現成せしめざることは、夜來なりとも、溪山の、溪山を舉似する盡力未便ならんは、たれかなんちを溪聲山色と見聞せん。

When one repents in this way, one will invariably have the unseen aid of the buddhas and ancestors. We should expose and announce to the buddha the thoughts of our minds and the conduct of our bodies: the power of exposure causes the roots of our offenses to be destroyed. This is right practice of a single color; it is the mind of right faith; it is the body of right faith.<sup>83</sup>

When we have right practice, “the sound of the stream” and the form of the stream, “the form of the mountain” and the sound of the mountain — none begrudge the “eighty-four thousand gāthās.” When self does not begrudge the body and mind of fame and profit, the stream and mountain are also ungrudging in this way.<sup>84</sup> “This evening” may be one in which the “sound of the stream” and “the form of the mountain” manifest or do not manifest the “eighty-four thousand gāthās”; but, were the stream and the mountain to *exhaust their strength without success* in “telling them”

82 **this case** (*kono innen* この因縁): The referent of “case” (usually used in reference to a story, or episode) is not obvious here; perhaps, the case in which we are like the buddhas before their awakening, and they are like us after our awakening.

**what is assented to as the verification of buddhahood** (*shōbutsu no jōtō* 證佛の承當): A tentative translation of a phrase variously interpreted but perhaps meaning simply, “how buddhahood is understood”; it might also be read “what verified buddhas assent to.”

83 **right practice of a single color** (*isshiki no shō shugyō* 一色の正修行): The term *isshiki* 一色 (“one color”) here likely has the sense “pure” (i.e., “unmixed”), a usage akin to the phrase *isshiki shi bendō* 一色之辨道 (“pursuit of the way of a single color”) found elsewhere in Dōgen’s writings.

84 **the body and mind of fame and profit** (*myōri shinjin* 名利身心): A combination not encountered elsewhere in Dōgen writings, it could also be interpreted as “fame and profit, body and mind.” See Supplementary Notes, s.v. “Body and mind.”

of the stream and mountain, who would see and hear you as the sound of the stream and form of the mountain?<sup>85</sup>

正法眼藏溪聲山色第二十五

Treasury of the True Dharma Eye  
Sound of the Stream, Form of the Mountain  
Number 25

[Ryūmonji MS:]

爾時延應庚子結制後五日、在觀音導利興聖寶林寺示衆

*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery; the fifth day following the binding of the rule, senior metal year of the rat, in En'ō [13 May 1240]<sup>86</sup>*

[Tōunji MS:]

寛元癸卯結制前佛誕生日、在同寺侍司書寫之。懷奘

*Copied at the acolyte's office of the same monastery; on the birthday of the Buddha, before the binding of the rule, junior water year of the rabbit, in Kangen [28 April 1243]. Ejō*

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85 were the stream and the mountain to exhaust their strength without success in “telling them” of the stream and mountain, who would see and hear you as the sound of the stream and form of the mountain? (*keisan no, keisan o koji suru jinriki miben naran wa, tare ka nanji o keisei sanshoku to kenmon sen* 溪山の、溪山を舉似する盡力未便ならんは、たれかなんちを溪聲山色と見聞せん): A rather convoluted sentence apparently meaning that we experience the sound of the stream and the form of the mountain because the stream and mountain tell us about them. “Tell them” (*koji* 舉似) is again drawn from the final line of Su Dongpo's verse; “you” translates *nanji* なんぢ, a form of the second person used by a commentator to address the speakers in a passage, here presumably used for the stream and mountain.

86 The Tōunji 洞雲寺 MS shares an identical colophon.

**binding of the rule** (*kessei* 結制): i.e., the opening of the summer retreat (*ango* 安居).

TREASURY OF THE TRUE DHARMA EYE

NUMBER 26

Beyond the Buddha

*Butsu kōjō ji*

佛向上事

# Beyond the Buddha

## *Butsu kōjō ji*

### INTRODUCTION

This work was produced at Kōshōji, in April 1242, near the beginning of a period of intense productivity during which, if we are to believe their colophons, Dōgen was composing a *Shōbōgenzō* chapter on an average of one per week. “*Butsu kōjō ji*” represents number 26 in both the seventy-five and sixty-chapter compilations of the *Shōbōgenzō* and number 28 in the Honzan edition. This chapter is not to be confused with another work (translated below as Variant Text 3) with the same title but quite different content.

As its title suggests, the present text deals with the notion that the way of the Zen masters transcends the traditional categories of Buddhism — a notion famously expressed in the sayings of the ninth-century master Dongshan Liangjie 洞山良价, founder of Dōgen’s Sōtō lineage, that there is “something beyond the buddha” (*butsu kōjō ji* 佛向上事) or “someone beyond the buddha” (*butsu kōjō nin* 佛向上人). In his essay, Dōgen offers his comments on nine examples of sayings, by Dongshan and others, that use the term *kōjō* 向上 (variously rendered here “beyond,” “above,” or “higher”).

## 正法眼藏第二十六

Treasury of the True Dharma Eye  
Number 26

佛向上事

## Beyond the Buddha

[26:1] {1:285}

高祖筠州洞山悟本大師は、潭州雲巖山無住大師の親嫡嗣なり、如來より三十八位の祖向上なり、自己より向上三十八位の祖なり。

The Eminent Ancestor, Great Master Wuben of Mount Dong, in Yunzhou, was the close legitimate heir of Great Master Wuzhu of Mount Yunyan, in Tanzhou; from the Tathāgata, he is the thirty-eighth beyond the ancestors; he is the ancestor of the thirty-eight beyond him.<sup>1</sup>

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1 **The Eminent Ancestor, Great Master Wuben of Mount Dong, in Yunzhou** (*Kōso Inshū Tōzan Gohon daishi* 高祖筠州洞山悟本大師): I.e., Dongshan Liangjie 洞山良价 (807-869), a disciple of Yunyan Tansheng 雲巖曇晟 (782-841); his biography appears at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:321b20. “Great Master Wuben” (*Gohon daishi* 悟本大師) is a posthumous title; “Eminent Ancestor” (*kōso* 高祖) is an honorific recognizing Dongshan as founder of the Caodong (*Sōtō* 曹洞) lineage. Yunzhou (*Inshū* 筠州) is in present-day Jiangxi, the site of Mount Dong.

**close legitimate heir** (*shin tekishi* 親嫡嗣): An unusual expression, not encountered elsewhere in Dōgen’s writings, perhaps meaning “immediate descendant.”

**Great Master Wuzhu of Mount Yunyan, in Tanzhou** (*Tanshū Unganzan Mujū daishi* 潭州雲巖山無住大師): I.e., Dongshan’s master, Yunyan Tansheng 雲巖曇晟, disciple of Yaoshan Weiyan 藥山惟儼 (751-834). “Great Master Wuzhu” (*Mujū daishi* 無住大師) is a posthumous title. Tanzhou is in present-day Hunan, the site of Mount Yunyan.

**from the Tathāgata, he is the thirty-eighth beyond the ancestors; he is the ancestor of the thirty-eight beyond him** (*nyorai yori sanjūhachi i no so kōjō nari, jiko yori kōjō sanjūhachi i no so nari* 如來より三十八位の祖向上なり、自己より向上三十八位の祖なり): A tentative translation of an odd locution, presumably meaning that Dongshan represents the thirty-eighth generation of Zen ancestors after Buddha Śākyamuni, all of whom have transcended their status as ancestors. The phrase “beyond the ancestors” (*so kōjō* 祖向上) is a construction, found elsewhere in Zen writings, paralleling the more common “beyond the buddha” (*butsu kōjō* 佛向上) of our title; see Supplementary Notes, s.v. “Beyond the buddha.” The interpretation of the second phrase here is tentative: it is sometimes read, “[The Tathāgata] is the ancestor thirty-eighth beyond him,” and might also be parsed, “The thirty-eighth ancestor beyond himself.”



## [26:2]

大師、有時示衆云、體得佛向上事、方有些子語話分。僧便問、如何是語話。大師云、語話時闍黎不聞。僧曰、和尚還聞否。大師云、待我不語話時即聞。

*On one occasion, the Great Master addressed the assembly, saying, "When you've experienced what's beyond the buddha, then you're in a position to talk a bit."<sup>2</sup>*

*A monk asked, "What is this talk?"*

*The Great Master said, "When talking, the Ācārya doesn't hear it."<sup>3</sup>*

*The monk said, "Then does the Reverend hear it?"*

*The Great Master said, "Once I'm not talking; then I hear it."<sup>4</sup>*

## [26:3]

いまいふところの佛向上事の道、大師その本祖なり。自餘の佛祖は、大師の道を參學しきたり、佛向上事を體得するなり。まさにしるべし、佛向上事は、在因にあらず果滿にあらず。しかあれども、語話時の不聞を體得し、參徹することあるなり。佛向上にいたらざれば、佛向上を體得することなし。語話にあらずれば、佛向上事を體得せず。相顯にあらず、相隱にあらず、相與にあらず、相奪にあらず。このゆえに、語話現成のとき、これ佛向上事なり。佛向上事現成のとき、闍黎不聞なり。闍黎不聞といふは、佛向上事自不聞なり、語話時闍黎不聞なり。しるべし、語話それ聞に染汚せず、不聞に染汚せず。このゆえに、聞・不聞に不相干なり。

The Great Master is the original ancestor of the saying, "what's beyond the buddha," being discussed here.<sup>5</sup> Other buddhas and ancestors have been studying the words of the Great Master and have "experienced what's beyond the buddha."<sup>6</sup> We should realize that "what's beyond the

**2 On one occasion, the Great Master addressed the assembly** (*daishi, uji ji-shu* 大師、有時示衆): An anecdote found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:322b29-c3); as well as Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:132, case 12).

**"position"** (*bun* 分): I.e., "status," "qualifications."

**3 "When talking, the Ācārya doesn't hear it"** (*gowa ji jari fumon* 語話時闍黎不聞): "Ācārya" (*jari* 闍黎; also written 闍梨), a transliteration of a Sanskrit term for "teacher," or "preceptor," is regularly used in direct address to a monk. The subject of "talk" here is unexpressed; hence, the translation could be read, "when you're talking" or "when I'm talking."

**4 "Once I'm not talking; then I hear it"** (*tai ga fugowa ji soku mon* 待我不語話時即聞): The subject of the verb "hear" is unexpressed; hence, an alternative translation could be, "once I'm not talking, then you'll hear it."

**5 the original ancestor of the saying, "what's beyond the buddha"** (*butsu kōjōji no dō, daishi sono honso nari* 佛向上事の道、大師その本祖なり): I.e., Dongshan originated the saying, "what's beyond the buddha."

**6 "experienced what's beyond the buddha"** (*butsu kōjōji o taitoku suru* 佛向上事を體得する): Dōgen here simply puts Dongshan's words above into Japanese grammar.

buddha” is not remaining at the cause, is not fulfilling the effect.<sup>7</sup> Nevertheless, there is the experience, and the mastery, of “not hearing” “when I’m talking.” When we do not reach “beyond the buddha,” we do not have the “experience of beyond the buddha”; when we are “not talking,” we do not “experience what’s beyond the buddha.” They do not reveal each other; they do not conceal each other.<sup>8</sup> They do not give to each other; they do not take from each other. Therefore, when “talking” occurs, this is “what’s beyond the buddha.” When “what’s beyond the buddha” occurs, “the Ācārya doesn’t hear it.” To say that “the Ācārya doesn’t hear it” is “*what’s beyond the buddha*” itself “*doesn’t hear it*,” is “*when I’m talking, the Ācārya doesn’t hear it*.” We should realize that “talking” is not defiled by “hearing,” not defiled by “not hearing.” Therefore, “hearing” and “not hearing” are not concerned with each other.

[26:4] {1:286}

不聞裏藏闍黎なり、語話裏藏闍黎なりとも、逢人・不逢人、恁麼・不恁麼なり。闍黎語話時、すなはち闍黎不聞なり。その不聞たらくの宗旨は、舌骨に導礙せられて不聞なり、耳裏に導礙せられて不聞なり、眼睛に照穿せられて不聞なり、身心に塞却せられて不聞なり。しかあるゆえに不聞なり。これらを拈じてさらに語話とすべからず、不聞すなはち語話なるにあらず、語話時不聞なるのみなり。高祖道の語話時闍黎不聞は、語話の道頭道尾は、如藤倚藤なりとも、語話纏語話なるべし、語話に導礙せらる。

While “the Ācārya” is concealed within “not hearing,” and “the Ācārya” is concealed within “talking,” they are meeting someone and not meeting someone, are like this and not like this.<sup>9</sup> When the Ācārya is talking, “the Ācārya doesn’t hear it.” The essential point of his not hearing is that he is obstructed by the tongue and “doesn’t hear it”; he

7 remaining at the cause (*zai'in* 在因): fulfilling the effect (*kaman* 果滿): i.e., Buddhist practice and its fruition.

8 They do not reveal each other; they do not conceal each other (*sōken ni arazu, sōon ni arazu* 相顯にあらず、相隱にあらず): Here and in the following sentence, the point would seem to be that “talking” and “what’s beyond the buddha” are not two separate concepts.

9 “the Ācārya” is concealed within “not hearing,” and “the Ācārya” is concealed within “talking” (*fumonri zō jari nari, gowari zō jari nari* 不聞裏藏闍黎なり、語話裏藏闍黎なり): Generally taken to mean that there is no Ācārya apart from the two states of “not hearing” and “talking.”

they are meeting someone and not meeting someone, are like this and not like this (*hōnin fuhōnin, inmo fuinmo nari* 逢人・不逢人、恁麼・不恁麼なり): The grammatical subject is unstated; the translation takes it as the two “concealments” of the preceding clause. On this reading, the point would seem to be that the two states of “talking” and “not hearing” in which the Ācārya is “concealed” are analogous respectively to “meeting” and “not meeting,” “like this” and “not like this” — expressing, perhaps, the relative and absolute perspectives respectively. (See, e.g., *Shōbōgenzō keiteki* 正法眼藏 啓迪 2:602.)

is obstructed by the ear and “doesn’t hear it”; he is illumined by the eye and “doesn’t hear it”; he is blocked by body and mind and “doesn’t hear it.”<sup>10</sup> Because of this, he “doesn’t hear it.” We should not go on to take these as “talking”: it is not the case that “not hearing” is “talking”; it is just that “when talking, he doesn’t hear it.” In these words by the Eminent Ancestor — “*When talking, the Ācārya doesn’t hear it*” — while the head and tail of “talking” are like vines relying on vines, “talking” should entwine “talking” and be obstructed by “talking.”<sup>11</sup>

[26:5]

僧いはく、和尚還聞否。いはゆるは、和尚を擧して聞語話と擬するにあらず、擧聞さらに和尚にあらず、語話にあらざるがゆえに。しかあれども、いま僧の擬議するところは、語話時に即聞を參學すべしやいなやの咨參するなり。たとへば、語話すなはち語話なりやと聞取せんと擬し、還聞これ還聞なりやと聞取せんと擬するなり。しかもかくのごとくいふとも、なんぢが舌頭にあらず。

The monk said, “*Then does the Reverend hear it?*” What this is saying is not taking up “the Reverend” and trying to “hear” the “talking”; for the “hearing” he takes up is by no means “the Reverend” or the “talking.”<sup>12</sup> Rather, what the monk is considering here is instruction on whether or not he should study “then I hear it” in “when I’m talking.”<sup>13</sup>

10 **obstructed by the tongue** (*zekkotsu ni gaige serarete* 舌骨に導礙せられて): The term *zekkotsu* 舌骨 (“tongue bone”) literally refers to the hyoid at the base of the tongue. Dōgen regularly uses the expression “to be obstructed” (*gaige seraru* 導礙せらる; also *keige seraru* 罣礙せらる) in the sense “to be defined by,” “to be identified with.”

**illumined by the eye** (*ganzei ni shōsen serarete* 眼睛に照穿せられて): The exact sense of the term *shōsen* 照穿 (literally, “illumine and pierce”), is unclear; it does not occur elsewhere in Dōgen’s writings and is not common in the Chinese Chan texts.

11 **while the head and tail of “talking” are like vines relying on vines** (*gowa no dōzu dōbi wa, nyo tō i tō nari tomo* 語話の道頭道尾は、如藤倚藤なりとも): Perhaps meaning something like, “we can describe the ‘talking’ in Dongshan’s saying as ‘like vines relying on vines,’ but [we can also say] . . .” “Like vines relying on vines” (*nyo tō i tō* 如藤倚藤) represents a variant of a common saying; see Supplementary Notes, s.v. “Like vines relying on a tree.”

**“talking” should entwine “talking”** (*gowa ten gowa* 語話纏語話): Recalling a saying of Dōgen’s master, Tiantong Rujing 天童如淨 (1162-1227) quoted elsewhere in the *Shōbōgenzō*; see Supplementary Notes, s.v. “The bottle gourd vine entwines the bottle gourd.”

12 **the “hearing” he takes up is by no means “the Reverend” or the “talking”** (*komon sara ni oshō ni arazu, gowa ni arazaru* 擧聞さらに和尚にあらず、語話にあらざる): I.e., the monk’s question about hearing does not concern the subject (“the Reverend”) or the object (the “talking”) of hearing.

13 **should study “then I hear it” in “when I’m talking”** (*gowa ji ni sokumon o sangaku su beshi* 語話時に即聞を參學すべし): I.e., should understand the “hearing” and “talking” as concurrent (or, perhaps, as not different).

For example, he is thinking to hear whether the “talking” is “talking”; he is thinking to hear whether “hearing it” is “hearing it.”<sup>14</sup> Still, while we may say this, it isn’t your tongue.<sup>15</sup>

[26:6] {1:287}

洞山高祖道の待我不語話時即聞、あきらかに參究すべし。いはゆる、語話のとき、さらに即聞あらず。即聞の現成は、不語話のときなるべし。いたづらに不語話のときをさしおきて、不語話をまつにはあらざるなり。即聞のとき、語話を傍觀とするにあらず、眞箇に傍觀なるがゆえに。即聞のとき、語話さりて一邊的那裏に存取せるにあらず。語話のとき、即聞したしく語話の眼睛裏に藏身して霹靂するにあらず。しかあればすなはち、たとひ闍黎にても、語話時は不聞なり。たとひ我にても、不語話時即聞なる、これ方有些子語話分なり、これ體得佛向上事なり。たとへば、語話時即聞を體得するなり。このゆえに、待我不語話時即聞なり。しかありといへども、佛向上事は、七佛已前事にあらず、七佛向上事なり。

We should clearly study the words of the eminent ancestor of Mount Dong, “Once I’m not talking, then I hear it.” It says that, at the time he is “talking,” there is no “then I hear it”; the occurrence of “then I hear it” is when he is “not talking.” It is not that he sets aside the time when he is “not talking” and waits in vain for “not talking.”<sup>16</sup> It is not that he treats “talking” as an onlooker at the time of “then I hear it”; for it is truly an onlooker.<sup>17</sup> It is not that, at the time of “then I hear it,” “talking” has gone off to stay over there to one side.<sup>18</sup> It is not that, when “I’m talking,” “then I hear it” is a clap of thunder hiding itself within the

14 **he is thinking to hear whether “hearing it” is “hearing it”** (*genmon kore genmon nari ya to monshu sen to gi suru nari* 還聞これ還聞なりやと聞取せんと擬するなり): The translation “hearing it” here loses Dōgen’s use of the neologism *genmon* 還聞 from the monk’s question, *gen mon hi* 還聞否 (*mata kiku ya ina ya* また聞くやいなや; “then, do [you] hear it?”). Dōgen will repeat this type of word play below with the term *sokumon* 即聞 (“then [I’ll] hear it”).

15 **it isn’t your tongue** (*nanji ga zettō ni arazu* なんぢが舌頭にあらず): Generally taken to mean “it [i.e., the real issue here] is beyond what you [i.e., the monk] can express.”

16 **It is not that he sets aside the time when he is “not talking” and waits in vain for “not talking”** (*itazura ni fugowa no toki o sashiokite, fugowa o matsu ni wa arazaru nari* いたづらに不語話のときをさしおきて、不語話をまつにはあらざるなり): Perhaps to be understood in the sense that he is not positing a separate time of “not talking” when he will hear it.

17 **for it is truly an onlooker** (*shinko ni bōkan naru ga yue ni* 眞箇に傍觀なるがゆえに): The grammatical subject is unstated; most readers take it as “talking.” While Dōgen usually uses “onlooker” (*bōkan* 傍觀) in reference to a mere bystander, “truly an onlooker” may suggest the thing in itself, without reference to another. (See, e.g., *Shōbōgenzō keiteki* 正法眼藏啓迪 2:615.)

18 **“talking” has gone off to stay over there to one side** (*gowa sarite ippen no nari ni zonshu seru* 語話さりて一邊的那裏に存取せる): I.e., the moment of his “hearing it” has left “talking” behind.

eye of “talking.”<sup>19</sup> This being the case, whether in regard to the Ācārya, who does not hear it when I talk, or in regard to the I of “Once I’m not talking; then I hear it,” this is “then you’re in a position to talk a bit”; this is “when you’ve experienced what’s beyond the buddha.” For example, it is to experience “when I talk, then I hear it.” Hence, it is “Once I’m not talking; then I hear it.” So it may be, but “what’s beyond the buddha” is not what is prior to the seven buddhas; it is what is beyond the seven buddhas.<sup>20</sup>

\* \* \* \* \*

[26:7]

高祖悟本大師、示衆云、須知有佛向上人。時有僧問、如何是佛向上人。大師云、非佛。雲門云、名不得狀不得、所以言非。保福云、佛非。法眼云、方便呼爲佛。

*The Eminent Ancestor, Great Master Wuben, addressed the assembly, saying, “You should know that there’s someone beyond the buddha.”*<sup>21</sup>

*At that time, a monk asked, “What is this ‘someone beyond the buddha’?”*

*The Great Master said, “Not the buddha.”*

*Yunmen said, “He can’t get its name, he can’t get its state; so, he says it’s ‘not.’”*

*Baofu said, “Buddha is ‘not.’”*

*Fayan said, “As an expedient, he’s called ‘the buddha.’”*

[26:8]

おほよそ佛祖の向上に佛祖なるは、高祖洞山なり。そのゆえは、餘外の佛面祖面おほしといへども、いまだ佛向上の道は、夢也未見なり。徳山・臨濟等には、爲説すとも承當すべからず。巖頭・雪峰等は、粉碎其身すとも喫拳すべからず。高祖道の體得佛向上事、方有些子語話分、および須知有

19 a clap of thunder hiding itself within the eye of “talking” (*shitashiku gowa no ganzeiri ni zōshin shite byakuryaku suru* したしく語話の眼睛裏に藏身して霹靂する): i.e., his “hearing it” is already latent within his talking. For the meanings of “eye” (*ganzei* 眼睛) in Zen texts, see Supplementary Notes, s.v. “Eye.”

20 the seven buddhas (*shichi butsu* 七佛): i.e., the series of buddhas of the past ending with Buddha Śākyamuni; see Supplementary Notes, s.v. “Seven buddhas.”

21 The Eminent Ancestor, Great Master Wuben, addressed the assembly (*Kōso Gōhon daishi, jishu* 高祖悟本大師、示衆): The exchange between Dongshan and the monk, together with the comment of Yunmen Wenyan 雲門文偃 (864-949), resembles a discussion of “what’s beyond the buddha” (as opposed to “someone beyond the buddha”) in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:162, case 72), perhaps taken from the *Zhengfayanrang* 正法眼藏 of Dahui Zonggao 大慧宗杲 (1089-1163) (ZZ.118:11b9-10). For a likely source of the version given here, see Supplementary Notes, s.v. “Beyond the buddha.”

佛向上人等は、ただ一二三四五の三阿僧祇・百大劫の修證のみにては證究すべからず。まさに玄路の參學あるもの、その分あるべし。

The buddha and ancestor who is beyond the buddhas and ancestors is the Eminent Ancestor Dongshan. The reason is that, though there may be many other buddha faces and ancestor faces, the saying “beyond the buddha,” they have not seen even in their dreams. The likes of Deshan or Linji, though we teach it to them, would not accede to it; the likes of Yantou or Xuefeng, though they pulverize their bodies, would not taste the fist.<sup>22</sup> The sayings of the Eminent Ancestor, such as “when you’ve experienced what’s beyond the buddha, then you’re in a position to talk a bit,” or “you should know that there’s someone beyond the buddha,” will not be thoroughly verified merely in practice and verification over one, two, three, four, or five threefold *asaṃkhyeya* and one hundred great kalpas.<sup>23</sup> Truly, only those who have the study of the dark road are in that position.<sup>24</sup>

[26:9] {1:288}

すべからく佛向上人ありとしるべし。いはゆるは、弄精魂の活計なり。しかありといへども、古佛を擧してしり、拳頭を擧起してしる。すでに恁麼見得するがごときは、有佛向上人をしり、無佛向上人をする。而今の示衆は、佛向上人となるべしとにあらず、佛向上人と相見すべしとにあらず、ただしばらく佛向上人ありとしるべしとなり。この關楨子を使得するがごときは、まさに有佛向上人を不知するなり、無佛向上人を不知するなり。その佛向上人、これ非佛なり。いかならんか非佛、と疑著せられんとき、

22 **Deshan or Linji** (*Tokusan Rinzai* 徳山・臨濟); **Yantou or Xuefeng** (*Gantō Seppō* 巖頭・雪峰): i.e., Deshan Xuanjian 徳山宣鑑 (780-865) or Linji Yixuan 臨濟義玄 (d. 866); Yantou Quanhua 巖頭全豁 (828-887) or Xuefeng Yicun 雪峰義存 (822-908), two disciples of Deshan. Linji and Deshan are singled out for criticism in several texts of the *Shōbōgenzō*.

**though they pulverize their bodies, would not taste the fist** (*funsai goshin sutomo kikken su bekarazu* 粉碎其身すとも喫拳すべからず): i.e., however hard they train, they would not get the point. The expression “taste the fist” (*kikken* 喫拳) does not occur elsewhere in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Fist.”

23 **practice and verification over one, two, three, four, or five threefold *asaṃkhyeya* and one hundred great kalpas** (*ichi ni san shi go no san asōgi hyaku daikō no shushō* 一二三四五の三阿僧祇・百大劫の修證): i.e., many bodhisattva careers. “Three *asaṃkhyeya* [incalculably long æons] and a hundred great æons” is a common Buddhist reference to the time required for a bodhisattva to complete the path to buddhahood. In versions of the fifty-two-stage path with which Dōgen would have been most familiar, completion of the three *asaṃkhyeya* would bring the bodhisattva to the stage of “virtual awakening” (*tōkaku* 等覺); the final hundred great kalpas would then be devoted to developing the thirty-two marks and eighty auspicious signs of a buddha body.

24 **dark road** (*genro* 玄路): While this term occurs with some frequency in Buddhist literature, Dōgen likely has in mind here its association with Dongshan’s teachings, where it figures as one of the “three roads” (*sanro* 三路) through which he instructed people; see Supplementary Notes, s.v. “Dongshan’s three roads.”

思量すべし、ほとけより以前なるゆえに非佛といはず、佛よりのちなるゆえに非佛といはず、佛をこゆるゆえに非佛なるにあらず、ただひとへに佛向上なるゆえに非佛なり。その非佛といふは、脱落佛面目なるゆえにいふ、脱落佛身心なるゆえにいふ。

We should know that there's "someone beyond the buddha." This refers to the way of life that plays with the spirit.<sup>25</sup> Be that as it may, we know it by taking up an old buddha; we know it by raising up a fist.<sup>26</sup> To have seen it in this way is to know "*there's someone beyond the buddha*," to know *there's no one beyond the buddha*.<sup>27</sup> The address to the assembly here does not mean that we should become "someone beyond the buddha," or that we should encounter "someone beyond the buddha": it means simply that, for the moment, we should know that there is "someone beyond the buddha." One who can use this pivot surely does not know "*there's someone beyond the buddha*," does not know "*there's no one beyond the buddha*."<sup>28</sup> This "someone beyond the buddha" is "not a buddha."<sup>29</sup> When wondering what this "not a buddha" is, we should

25 **the way of life that plays with the spirit** (*rō seikon no kakkei* 弄精魂の活計): To "play with the spirit" (*rō seikon* 弄精魂) occurs with some frequency in Zen literature, often in the pejorative sense of what we might call "fiddling with the mind." Dōgen, however, also uses the expression in a positive sense — particularly in "Shōbōgenzō udonge" 正法眼藏優曇華 (DZZ.2:171):

拈華を弄精魂といふ。弄精魂とは、祇管打坐、脱落身心なり。佛となり祖となるを、弄精魂といふ、著衣喫飯を、弄精魂といふなり。おほよそ佛祖極則の事、かならず弄精魂なり。

"Holding up the flower" is called "playing with the spirit." "Playing with the spirit" means "just sitting, sloughing off body and mind." Becoming a buddha, becoming an ancestor, is called "playing with the spirit"; putting on robes and eating rice is called "playing with the spirit." In general, the matter of the ultimate standard of the buddhas and ancestors is invariably "playing with the spirit."

26 **taking up an old buddha** (*kobutsu o ko shite* 古佛を擧して); **raising up a fist** (*kentō o koki shite* 拳頭を擧起して): Both verbs may refer to taking up an object (the buddhas and ancestors, respectively) for study; alternatively, the second verb may refer to the physical act of raising a fist (i.e., performing as an ancestor). See Supplementary Notes, s.v. "Old buddha," "Fist."

27 "**there's someone beyond the buddha**" (*u butsu kōjō nin* 有佛向上人); **there's no one beyond the buddha** (*mu butsu kōjō nin* 無佛向上人): Dōgen is here repeating, and then modifying, Dongshan's words, but the Chinese phrases can also be (and by some readers are) parsed, "someone beyond an existent buddha (*ubutsu* 有佛); someone beyond a nonexistent buddha (*mubutsu* 無佛)." (See, e.g., 2:624.)

28 **use this pivot** (*kono kanreisū o shitoku suru* この關樞子を使役する): i.e., master this crucial point; see Supplementary Notes, s.v., "Pivot."

**does not know** (*fuchi suru* 不知する): Perhaps, meaning that one who is "beyond the buddha" is not cognizant of being or not being "someone beyond the buddha."

29 **is "not a buddha"** (*hi butsu nari* 非佛なり): Or "is 'not the buddha,'" or "is 'a non-buddha.'"

think, it is not called “not a buddha” because it is prior to the buddha; it is not called “not a buddha” because it is subsequent to the buddha; it is not that it is “not a buddha” because it transcends the buddha: it is “not a buddha” solely because it is “beyond the buddha.” It is called “not a buddha” because it is the face of the buddha sloughed off, because it is the body and mind of the buddha sloughed off.

\* \* \* \* \*

[26:10]

東京淨因枯木禪師〈嗣芙蓉、諱、法成〉示衆云、知有佛祖向上事、方有說話分。諸禪德、且道、那箇是佛祖向上事。有箇人家兒子、六根不具、七識不全、是大闡提、無佛種性。逢佛殺佛、逢祖殺祖。天堂収不得、地獄攝無門。大衆還識此人麼。良久曰、對面不仙陀、睡多饒寐語。

*Chan Master Kumu, of Jingyin in Dongjing (successor to Furong; monastic name, Facheng), addressed the assembly saying, “When you know there’s something beyond the buddhas and ancestors, then you’re in a position to talk.<sup>30</sup> Chan worthies, tell me, what is this something beyond the buddhas and ancestors? There’s a child of this family whose six organs are lacking and seven consciousnesses are incomplete.<sup>31</sup> He’s a great icchantika, without the nature of the seed of buddhahood.<sup>32</sup> When he meets a buddha, he kills the buddha; when he meets an ancestor, he kills the ancestor.<sup>33</sup> The halls of heaven can’t contain him; hell has no door to admit him. Members of the great assembly, do you know this person?”*

30 **Chan Master Kumu, of Jingyin in Dongjing (successor to Furong; monastic name, Facheng)** (*Tonkin Jōin Koboku zenji [shi Fuyō, ki, hōjō]* 東京淨因枯木禪師〈嗣芙蓉、諱、法成〉): (Parentheses are in the original.) i.e., Kumu Facheng 枯木法成 (1071-1128), disciple of the important Caotong master Furong Daokai 芙蓉道楷 (1043-1118). The name Jingyin derives from the Jingyin Chan Cloister 淨因禪院, in Dongjing 東京 (in modern Henan), where Daokai was abbot. His words can be found at *Liandeng huiyao* 聯燈會要, ZZ.136:920b15-921a1; and *Jitai pudeng lu* 嘉泰普燈錄, ZZ.137:105b12-16.

31 **six organs** (*rokkon* 六根); **seven consciousnesses** (*shichishiki* 七識): i.e., the six sense organs and the corresponding six sense consciousnesses plus the *manas* (意), the cognitive function posited in some Buddhist systems that synthesizes the six sense consciousnesses and experiences them as belonging to a self.

32 **icchantika** (*sendai* 闡提): i.e., one incapable of achieving buddhahood.

**the nature of the seed of buddhahood** (*butsu shushō* 佛種性): A fairly common Buddhist term for the potential to become a buddha; equivalent to “buddha nature” (*bussō* 佛性).

33 **When he meets a buddha, he kills the buddha; when he meets an ancestor, he kills the ancestor** (*hō butsu satsu butsu, hō so sasso* 逢佛殺佛、逢祖殺祖): An expression best known from the saying attributed to Linji Yixuan 臨濟義玄; see Supplementary Notes, s.v. “Kill the buddha.”



After a while, he said, “Face-to-face, he’s no *saindhava*; a lot of sleep and plenty of talking in his sleep.”<sup>34</sup>

[26:11] {1:289}

いはゆる六根不具といふは、眼睛被人換却木楔子了也、鼻孔被人換却竹筒了也、髑髏被人借作屎杓了也。作麼生是換却底道理。このゆえに、六根不具なり。不具の六根なるがゆえに、爐鞴裏を透過して金佛となれり、大海裏を透過して泥佛となれり、火焰裏を透過して木佛となれり。

To say that “his six organs are lacking” means *he has had his eyes switched by someone for soapberry seeds, he has had his nose switched by someone for a bamboo tube, he has had his skull borrowed by someone to make a shit dipper*.<sup>35</sup> What is the principle behind this switching?

34 “Face-to-face, he’s no *saindhava*” (*taimen fu senda* 對面不仙陀): i.e., “in person, he’s not very quick.” The grammatical subject of this description is variously interpreted: the translation here takes it as “the child” being described by Kumu; this would seem to be Dōgen’s reading in section 12, below; but it could be, and often is, taken as the assembly that has failed to respond to Kumu’s challenge — i.e., “the ones facing me are no *saindhava*.” The term *saindhava* is shorthand here for “one who could correctly interpret the word *saindhava*,” a Sanskrit word, meaning “of the Sindh,” with multivalent references; the wise can understand the correct referent from the context. (See the traditional source and Dōgen’s commentary in “Shōbōgenzō ō saku sendaba” 正法眼藏王索仙陀婆.)

35 *he has had his eyes switched by someone for soapberry seeds* (*ganzei hi nin kankyaku mokukansu ryō ya* 眼睛被人換却木楔子了也): From here through the sentence “What is the principle behind this switching?” Dōgen shifts to Chinese, as if quoting some (unidentified) text. The soapberry seed is used for Buddhist prayer beads (*juzu* 珠數); for uses of “eyes,” see Supplementary Notes, s.v. “Eye.” Dōgen has a very similar line in his “Shōbōgenzō jippō” 正法眼藏十方 (DZZ.2:95), probably after a saying of Chan Master Yunmen Wenyan 雲門文偃 (*Yunmen yulu* 雲門語錄, T.1988.47:544a11-12):

若說佛說祖、佛意祖意大似將木楔子換却爾眼睛相似。

If we talk of the buddhas and talk of the ancestors, the intention of the buddhas and the intention of the ancestors resemble switching soapberry seeds for your eyes.

*he has had his nose switched by someone for a bamboo tube* (*bikū hi nin kankyaku chikutō ryō ya* 鼻孔被人換却竹筒了也): A tube made of bamboo used for inhaling medicinal vapors is one of the items permitted a monk. A similar juxtaposition of the soapberry seed and bamboo tube occurs in Dōgen’s *Eihei kōroku* 永平廣錄, DZZ.3:88, no. 143:

職由瞿曇眼睛在山僧手裏如木患子、山僧鼻孔在瞿曇手裏如竹筒兒。

Hence, Gautama’s eyes are in this mountain monk’s hand, like soapberry seeds; this mountain monk’s nose is in Gautama’s hand, like a bamboo tube.

For more on the metaphorical uses of the word “nose,” see Supplementary Notes, s.v. “Nose.”

*he has had his skull borrowed by someone to make a shit dipper* (*dokuro hi nin sha sa shishaku ryō ya* 髑髏被人借作屎杓了也): Reference to the dipper used in emptying a privy; likely reflecting the words of Zhaozhou Congshen 趙州從諗 (778-897), reported by Dōgen in his “Shōbōgenzō hakujushi” 正法眼藏柏樹子 (DZZ.1:438):

三年、五年、二十年、三十年せんに、道をえずといはば、老僧が頸をとりて、杓につくりて小便をくむべし。

Because of it, his six organs are lacking. Because he lacks the six organs, he has passed through the forge and become a golden buddha, he has passed through the great ocean and become a clay buddha, he has passed through the flames and become a wooden buddha.<sup>36</sup>

[26:12]

七識不全といふは、破木杓なり。殺佛すといへども逢佛す、逢佛せるゆえに殺佛す。天堂にいらんと擬すれば、天堂すなはち崩壊す。地獄にむかへば、地獄たちまちに破裂す。このゆえに、對面すれば破顔す、さらに仙陀なし。睡多なるにも寐語おほし。しるべし、この道理は、舉山市地兩知己、玉石全身百雜碎なり。枯木禪師の示衆、しづかに參究功夫すべし、卒爾にすることなかれ。

To say that “his seven consciousnesses are incomplete” means he is a broken wooden dipper.<sup>37</sup> Though he “kills the buddha,” he “meets the buddha”; he kills the buddha because he meets the buddha. If he thinks to enter “the halls of heaven,” the halls of heaven will crumble; if he heads for “hell,” hell will immediately rupture. Hence, “face-to-face,” he breaks into a smile; there is no further “*saindhava*.”<sup>38</sup> While he “sleeps a lot,” he still “talks in his sleep” a lot. We should realize that the principle here is that *all the mountains and the entire earth both know themselves; the entire body of the jewels and stones are a hundred fragments*.<sup>39</sup> We

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If, in three years, or five years, or twenty years, or thirty years, you haven’t attained the way, you can take this old monk’s head, make it into a ladle, and scoop piss with it.

No exact source for Dōgen’s report has been identified in the records of Zhaozhou.

36 **passed through the forge and become a golden buddha** (*rohairi o tōka shite konbutsu to nareri* 爐鞴裏を透過して金佛となれり): The term *rohairi* 爐鞴 refers to bellows and, by extension, a forge. Dōgen’s sentence derives from the popular saying attributed to Zhaozhou Congshen 趙州從諗:

金佛不度爐。木佛不度火。泥佛不度水。眞佛內裏坐。

The golden buddha can’t pass the forge; the wooden buddha can’t pass the flames; the clay buddha can’t pass the water. The real buddha sits within.

37 **a broken wooden dipper** (*ha mokushaku* 破木杓): A common expression in Chan texts for something worthless; sometimes used (as perhaps here) in an ironic positive sense.

38 **breaks into a smile** (*hagan su* 破顔す): Perhaps meant to evoke the famous smile of Mahākāśyapa when Buddha Śākyamuni held up a flower on Vulture Peak; see Supplementary Notes, s.v. “Break into a smile.”

39 **all the mountains and the entire earth both know themselves; the entire body of the jewels and stones are a hundred fragments** (*kozan sōchi ryō chi ki, gyokuseki zenshin hyaku zassui* 舉山市地兩知己、玉石全身百雜碎): These lines are given in Chinese, as if a quotation, but no source has been identified. For the idiom “a hundred fragments” (*hyaku zassui* 百雜碎), see Supplementary Notes, s.v. “A hundred fragments.” The exact sense here is subject to interpretation. It may be that the “knowing themselves” of the first clause is “the principle” of “sleeping a lot,” while the “hundred fragments” of the second clause refers to “talking in his sleep.”

should quietly work at investigating Chan Master Kumu's address to the assembly; do not treat it hastily.

\* \* \* \* \*

[26:13] {1:290}

雲居山弘覺大師、參高祖洞山。山問、闍黎名什麼。雲居曰、道膺。高祖又問、向上更道。雲居曰、向上道即不名道膺。洞山道、吾在雲巖時祇對無異也。

*Great Master Hongjue of Mount Yunju went to study with the Eminent Ancestor Dongshan.<sup>40</sup> Shan asked, "What is the Ācārya's name?"*

*Yunju said, "Daoying."*

*The Eminent Ancestor asked again, "Say something beyond that."*

*Yunju said, "If I say something beyond that, I'm not named Daoying."*

*Dongshan said, "When I was at Yunyan, my answer was no different."<sup>41</sup>*

[26:14]

いま師資の道、かならず審細にすべし。いはゆる向上不名道膺は、道膺の向上なり。適來の道膺に、向上の不名道膺あることを參學すべし。向上不名道膺の道理現成するよりこのかた、眞箇道膺なり。しかあれども、向上にも道膺なるべし、といふことなかれ。たとひ高祖道の向上更道をきかんととき、領話を呈するに、向上更名道膺と道著すとも、すなはち向上道なるべし。なにとしてかしかいふ。いはく、道膺たちまちに頂顙に跳入して藏身するなり。藏身すといへども、露影なり。

The words here by master and disciple, we should definitely examine in detail. The saying, "*If I say something beyond that, I'm not named Daoying*" is "beyond" Daoying. We should study the fact that, in the previous Daoying, there is a "not named Daoying" "beyond." With the appearance of the principle that he is "not named Daoying beyond," he is the true Daoying. Nevertheless, do not say that even "beyond" he must be Daoying. Even if, upon hearing the Eminent Ancestor's words, "*say something beyond that*," he had presented his understanding by saying, "*beyond that, I'm named Daoying*," this would be a "saying beyond." Why do we say this? Because Daoying leaps immediately into the crown

40 **Great Master Hongjue of Mount Yunju** (*Ungozan Gukaku daishi* 雲居山弘覺大師): I.e., Yunju Daoying 雲居道膺 (d. 902), disciple of Dongshan Liangjie 洞山良价 (referred to here as "Eminent Ancestor Dongshan" [*kōso Tōzan* 高祖洞山]). "Great Master Hongjue" 弘覺大師 is a posthumous title conferred by Emperor Zhaozong 昭宗; Daoying lived on Mount Yunju 雲居山 (in present-day Jiangxi Province) for thirty years. This conversation can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:334c20-22.

41 "**When I was at Yunyan**" (*go zai Ungan ji* 吾在雲巖時): Reference to the mountain name of Dongshan's teacher Yunyan Tansheng 雲巖曇晟.

of his head and hides his body.<sup>42</sup> Though he may hide his body, he exposes his shadow.<sup>43</sup>

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[26:15]

曹山本寂禪師、參高祖洞山。山問、闍黎名什麼。曹山云、本寂。高祖云、向上更道。曹山曰、不道。高祖云、爲甚麼不道。師云、不名本寂。高祖然之。

*Chan Master Benji of Caoshan went to study with the Eminent Ancestor Dongshan.<sup>44</sup> Dongshan asked him, “What is the Ācārya’s name?”*

*Caoshan said, “Benji.”*

*The Eminent Ancestor said, “Say something beyond that.”*

*Caoshan said, “I won’t say.”*

*The Eminent Ancestor said, “Why won’t you say?”*

*The Master said, “I’m not named Benji.”*

*The Eminent Ancestor approved of this.*

[26:16]

いはく、向上に道なきにあらず、これ不道なり。爲甚麼不道、いはゆる不名本寂なり。しかあれば、向上の道は不道なり、向上の不道は不名なり、不名の本寂は、向上の道なり。このゆえに、本寂不名なり。しかあれば、非本寂あり、脱落の不名あり、脱落の本寂あり。

What this says is, not that he has nothing to say beyond that, but that he “won’t say” it. “Why won’t he say it?” Because he is “not named Benji.” Therefore, saying something “beyond” is “I won’t say”; his “I won’t say” something “beyond” is his “I’m not named”; the Benji “not named” is his saying something “beyond.”<sup>45</sup> Therefore, “Benji” is “not named.” In this way, there is a non-Benji; there is the “not named” sloughed off; there is a “Benji” sloughed off.

42 **Daoying leaps immediately into the crown of his head and hides his body** (*Dōyō tachimachi ni chōnei ni chōnyū shite zōshin suru* 道膺たちまちに頂額に跳入して藏身する): Likely meaning that Daoying is completely identified with what is “not named Daoying.” See Supplementary Notes, s.v. “Crown of the head.”

43 **Though he may hide his body, he exposes his shadow** (*zōshin su to iedomo, royō nari* 藏身すといへども、露影なり): (Also read *roei* 露影.) From the Chinese expression “to hide the body and expose the shadow” (*cangsheng luying* 藏身露影); i.e., to conceal the meaning in the words.

44 **Chan Master Benji of Caoshan** (*Sōzan Honjaku zenji* 曹山本寂禪師): i.e., Caoshan Benji 曹山本寂 (840-901), disciple of Dongshan Liangjie 洞山良价. This conversation with his master can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:336a7-9.

45 **saying something “beyond” is “I won’t say”** (*kōjō no dō wa fudō nari* 向上の道は不道なり): i.e., Caoshan’s refusal to describe what he is beyond his identity as Benji is his act of “saying something beyond” his name — what he goes on to characterize as “I’m not named Benji.”

\* \* \* \* \*

[26:17] {1:291}

盤山寶積禪師云、向上一路、千聖不傳。

Chan Master Baoji of Panshan said, “The one road beyond — even a thousand sages don’t transmit it.”<sup>46</sup>

[26:18]

いはくの向上一路は、ひとり盤山の道なり。向上事といはず、向上人といはず、向上一路といふなり。その宗旨は、千聖、競頭して出來すといへども、向上一路は不傳なり。不傳といふは、千聖は不傳の分を保護するなり。かくのごとも學すべし。さらに又いふべきところあり、いはゆる千聖・千賢はなきにあらず、たとひ賢聖なりとも、向上一路は賢聖の境界にあらず、と。

“The one road beyond” is a saying only of Panshan. He does not say, “what’s beyond”; he does not say, “someone beyond”: he says, “the one road beyond.” The essential point is that, though “a thousand sages” may compete to appear, “the one road beyond,” they “don’t transmit.”<sup>47</sup> To say, they “don’t transmit it,” means the thousand sages preserve their position of not transmitting it.<sup>48</sup> We should study it in this way. And there is something further to say about it: it is not that there are not a thousand sages and a thousand worthies; though they may be worthies and sages, “the one road beyond” is not the realm of the worthies and sages.<sup>49</sup>

\* \* \* \* \*

46 **Chan Master Baoji of Panshan** (*Banzan Hōshaku zenji* 盤山寶積禪師): Baoji 寶積 (dates unknown), a disciple of Mazu Daoyi 馬祖道一 (709-788), taught on Mount Pan 盤山 in Youzhou 幽州 in present-day Hobei province. His saying occurs at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:253b13.

47 **“the one road beyond,” they “don’t transmit”** (*kōjō ichiro wa fuden nari* 向上一路は不傳なり): Or “the one road beyond is not transmitted.”

48 **the thousand sages preserve their position of not transmitting it** (*senshō wa fuden no bun o hogo suru* 千聖は不傳の分を保護する): As above, Note 2, the term “position” (*bun* 分) here means one’s “status,” or “standing.”

49 **“the one road beyond” is not the realm of the worthies and sages** (*kōjō ichiro wa kenshō no kyōkai ni arazu* 向上一路は賢聖の境界にあらず): I.e., “the one road beyond” is beyond the advanced Buddhist adepts. The term *kenshō* 賢聖, elsewhere rendered as “worthy sage,” is standard Buddhist language for the *bhadra* and *ārya* stages, respectively, of the Buddhist path; see below, section 29.

[26:19]

智門山光祚禪師、因僧問、如何是佛向上事。師云、拄杖頭上挑日月。

*Chan Master Guangzuo of Mount Zhimen was once asked by a monk, “What is ‘what’s beyond the buddha’?”*<sup>50</sup>

*The Master said, “The head of the staff hoists the sun and moon.”*

[26:20]

いはく、拄杖の、日月に導礙せらるる、これ佛向上事なり。日月の、拄杖を參學するとき、盡乾坤くらし、これ佛向上事なり。日月是拄杖とにあらず。拄杖頭上とは、全拄杖上なり。

That “the staff” is obstructed by “the sun and moon” — this is “what’s beyond the buddha.” When we study “the staff” of “the sun and moon,” all of heaven and earth is dark — this is “what’s beyond the buddha.” It does not mean that “the sun and moon” are “the staff.” “The head of the staff” means “above the entire staff.”<sup>51</sup>

\* \* \* \* \*

[26:21]

石頭無際大師の會に、天皇寺の道悟禪師とふ、如何是佛法大意。師云、不得不知。道悟云、向上更有轉處也無、師云、長空不礙白雲飛。

*In the assembly of Great Master Wuji of Shitou, Chan Master Daowu of the Tianhuang Monastery asked, “What is the basic meaning of the buddha dharma?”*<sup>52</sup>

*The Master answered, “Unattainable, unknowable.”*<sup>53</sup>

50 **Chan Master Guangzuo of Mount Zhimen** (*Chimonzan Kōso zenji* 智門山光祚禪師): Guangzuo (dates unknown) was a disciple of Xianglin Chengyuan 香林澄遠 (908-987), in the lineage of Yunmen 雲門. His Zhimen Monastery 智門寺 was in Suizhou 隨州, in present-day Hubei. This exchange with a monk can be found at *Tiansheng guang-deng lu* 天聖廣燈錄, ZZ.135:818b2-3.

51 “The head of the staff” means “above the entire staff” (*shujō tōjō to wa, zen shujō jō nari* 拄杖頭上とは、全拄杖上なり): Or, perhaps, “the head of the staff means the entire staff is above.” The sentence plays with the sense of the term *tōjō* 頭上 as both “head” and “overhead.” See Supplementary Notes, s.v. “Staff.”

52 **Great Master Wuji of Shitou** (*Sekitō Musai daishi* 石頭無際大師): I.e., Shitou Xiqian 石頭希遷 (700-790); “Great Master Wuji” is a posthumous title.

**Chan Master Daowu of the Tianhuang Monastery** (*Tennōji no Dōgo zenji* 天皇寺の道悟禪師): I.e., Shitou’s disciple Tianhuang Daowu 天皇道悟 (748-807). This exchange can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:309c3-5; and *shinji Shōbō-genzō* 眞字正法眼藏, DZZ.5:222, case 191.

53 “Unattainable, unknowable” (*futoku fuchi* 不得不知): The translation here follows the usual interpretation of this ambiguous phrase. The four characters might also be read in various other ways: e.g., “one cannot fail to know it”; “since I haven’t got it, I don’t know it”; etc.

Daowu said, “Beyond this, is there some further turning point?”<sup>54</sup>

The Master said, “The vast sky doesn’t obstruct the flight of the white clouds.”

[26:22] {1:292}

いはく、石頭は曹溪の二世なり。天皇寺の道悟和尚は、薬山の師弟なり。あるときとふ、いかならんか佛法大意。この問は、初心晩學の所堪にあらざるなり。大意をきかば、大意を會取しつべき時節にいふなり。

Shitou was the second generation after Caoxi; Reverend Daowu of Tianhuang Monastery was the younger fellow disciple of Yaoshan.<sup>55</sup> On one occasion, he asked, “What is the basic meaning of the buddha dharma?” This question is not something of which the beginner or the late student is capable.<sup>56</sup> If he asked about “the basic meaning,” he did so at a time when he must have understood “the basic meaning.”

[26:23]

石頭いはく、不得不知。しるべし、佛法は初一念にも大意あり、究竟位にも大意あり。その大意は不得なり。發心・修行・取證はなきにあらず、不得なり。その大意は不知なり。修證は無にあらず、修證は有にあらず、不知なり、不得なり。又その大意は、不得不知なり。聖諦・修證なきにあらず、不得不知なり。聖諦・修證あるにあらず、不得不知なり。

Shitou said, “Unattainable, unknowable.” We should realize that “the buddha dharma” has a “basic meaning” in the first thought and has a “basic meaning” in the ultimate stage.<sup>57</sup> That basic meaning is “unattainable”: it is not that it lacks bringing forth the thought [of bodhi], cultivating the practice, and acquiring the verification; they are “unattainable.”

54 “Beyond this, is there some further turning point?” (*kōjō kō u tenjo ya mu* 向上更有轉處也無): I.e., “Do you have something to say that will go beyond this?” The term *tenjo* 轉處 here should doubtless be taken as *tenshin sho* 轉心處, the point at which the Zen student moves to a higher spiritual level.

55 Shitou was the second generation after Caoxi (*Sekitō wa Sōkei no nise nari* 石頭は曹溪の二世なり): Shitou was the disciple of Qingyuan Xingsi 青原行思 (d. 740), a disciple of the Sixth Ancestor, Huineng 慧能 of Caoxi 曹溪.

Reverend Daowu of Tianhuang Monastery was the younger fellow disciple of Yaoshan (*Tennōji no Dōgo oshō wa, Yakusan no sutei nari* 天皇寺の道悟和尚は、薬山の師弟なり): A reference to Yaoshan Weiyan 薬山惟儼, who also studied under Shitou. Daowu is said to have lived 748-807; Weiyan’s dates, while sometimes given as 745-828, are more likely 751-834 — making him the younger of the two.

56 the beginner or the late student (*shoshin bangaku* 初心晩學): A standard expression, appearing often in Dōgen’s writings, for the inexperienced practitioner; see Supplementary Notes, s.v. “Beginner’s mind.”

57 the first thought (*sho ichinen* 初一念); the ultimate stage (*kukyō i* 究竟位): I.e., the entire path of the bodhisattva, from the initial aspiration for bodhi to the attainment of buddhahood.

That basic meaning is “unknowable”: it is not that it lacks practice and verification; it is not that it has practice and verification; they are “unknowable”; they are “unattainable.”<sup>58</sup> And their “basic meaning” is “unattainable, unknowable.” It is not that it lacks the sacred truths, practice and verification; they are “unattainable, unknowable.”<sup>59</sup> It is not that it has the sacred truths, practice and verification; they are “unattainable, unknowable.”

[26:24]

道悟いはく、向上更有轉處也無。いはゆるは、轉處もし現成することあらば、向上現成す。轉處といふは、方便なり。方便といふは、諸佛なり、諸祖なり。これを道取するに、更有なるべし。たとひ更有なりとも、更無をもらすべきにあらず、道取あるべし。

Daowu said, “Beyond this, is there some further turning point?” What he is saying is that, if the “turning point” is manifest, “beyond” is manifest. “Turning point” means an expedient.<sup>60</sup> An expedient means the buddhas, the ancestors. In saying this, there should be “something further.” Even if there is “something further,” “nothing further” should not be omitted, should be said.

58 **it is not that it lacks practice and verification** (*shushō wa mu ni arazu* 修證は無にあらず): Allusion to the words of Nanyue Huairang 南嶽懷讓 (677-744), recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and often cited by Dōgen; see Supplementary Notes, s.v. “What thing is it that comes like this?”

59 **the sacred truths** (*shōtai* 聖諦): Presumably, the four sacred truths of the buddha dharma; possibly reflecting another remark of Nanyue in conversation with the Sixth Ancestor, Huineng 慧能 (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:240a19-21):

後聞曹谿法席乃往參禮。問曰。當何所務即不落階級。祖曰。汝曾作什麼。師曰。聖諦亦不爲。祖曰。落何階級。曰聖諦尚不爲。何階級之有。祖深器之。

Later, upon hearing of the dharma seat at Caixi, he [i.e., Nanyue] went and paid his respects. He asked, “What business would avoid falling down the stages?”

The Ancestor said, “How do you understand it?”

The Master said, “Don’t do even the sacred truths.”

The Ancestor said, “What stage will you fall to?”

He said, “If you don’t do even the sacred truths, what stages are there?” The Ancestor deeply respected him.

60 **“Turning point” means an expedient** (*tenjo to iu wa, hōben nari* 轉處といふは、方便なり): i.e., in asking for a turning point, Daowu is seeking an expedient teaching (*hōben* 方便; S. *upāya*) from Shitou.



## [26:25]

長空不礙白雲飛は、石頭の道なり。長空さらに長空を不礙なり。長空これ長空飛を不礙なりといへども、さらに白雲みづから白雲を不礙なり。白雲飛不礙なり、白雲飛さらに長空飛を礙せず。他に不礙なるは、自にも不礙なり。面面の不礙を要するにはあらず、各各の不礙を存するにあらず、このゆえに不礙なり。長空不礙白雲飛の性相を擧拈するなり。正當恁麼時、この參學眼を揚眉して、佛來をも覩見し、祖來をも相見す、自來をも相見し、他來をも相見す。これを問一答十の道理とせり。いまいふ問一答十は、問一もその人なるべし、答十もその人なるべし。

*“The vast sky doesn’t obstruct the flight of the white clouds”* are the words of Shitou. “The vast sky,” moreover, does not obstruct “the vast sky.” While “the vast sky” may not obstruct “the flight” of “the vast sky,” “the white clouds,” moreover, do not themselves obstruct “the white clouds.” *“The flight of the white clouds” is unobstructed*; “the flight of the white clouds,” moreover, does not obstruct the flight of “the vast sky.” Being unobstructed by the other, they are unobstructed by themselves.<sup>61</sup> It is not that each requires the non-obstruction of the other; it is not that each possesses the non-obstruction of the other: therefore, they are “unobstructed.”<sup>62</sup> They take up the nature and marks of *“the vast sky does not obstruct the flight of the white clouds.”* Precisely at such a time, raising the eyebrows of the eye of study, we spy the coming of the buddhas, we see the coming of the patriarchs, we see the coming of ourselves, we see the coming of the other. This has been taken as the principle of asking one and answering ten.<sup>63</sup> In the asking one and answering ten here, the one asking one must be that person, and the one answering ten must be that person.<sup>64</sup>

61 **Being unobstructed by the other, they are unobstructed by themselves** (*ta ni fuge naru wa, ji ni mo fuge nari* 他に不礙なるは、自にも不礙なり): A tentative translation of a sentence in which the grammatical subject is unclear; here and in the following sentence, the translation takes the subject to be “the vast sky” and “the white clouds.” It is also possible to take this sentence as an abstract statement: “that which is unobstructed by another is unobstructed by itself” (i.e., has no identity apart from what it is not).

62 **It is not that each requires the non-obstruction of the other** (*menmen no fuge o yō suru ni wa arazu* 面面の不礙を要するにはあらず): Again, a tentative translation, taking the meaning to be that “the vast sky” and “the white clouds” are “unobstructed” in the sense that they are beyond the issue of obstruction or non-obstruction.

63 **This has been taken as the principle of asking one and answering ten** (*kore o mon ichi tō jū no dōri to seri* これを問一答十の道理とせり): “To ask one question and get ten answers” is a common expression for getting a very full response; here, no doubt, said in praise of Shitou’s answer to Daowu’s question.

64 **the one asking one must be that person** (*mon ichi mo sono hito naru beshi* 問一もその人なるべし): I.e., the questioner, Daowu [as well as the answerer, Shitou], must be qualified. The term *sono hito* (“that person”) occurs several times in the *Shōbōgenzō*, in the sense a “real person,” “a person with real understanding.”

\* \* \* \* \*

[26:26] {1:293}

黄檗云、夫出家人、須知有從上來事分。且如四祖下牛頭法融大師、横説豎説、猶未知向上關楨子。有此眼腦、方辨得邪正宗黨。

*Huangbo said,*<sup>65</sup>

*Those who have left home should know that they are allotted what has come down to them.*<sup>66</sup> *Now, take Great Master Farong of Niutou, under the Fourth Ancestor: while he could teach horizontally and teach vertically, he still didn't know the higher pivot.*<sup>67</sup> *Only when we have this eye and brain, can we distinguish true and false lineage groups.*

[26:27]

黄檗恁麼道の從上來事は、從上佛佛祖祖、正傳しきたる事なり。これを正法眼藏涅槃妙心といふ。自己にありといふとも須知なるべし、自己にありといへども猶未知なり。佛佛正傳せざるは、夢也未見なり。黄檗は百丈の法子として百丈よりもすぐれ、馬祖の法孫として、馬祖よりもすぐれたり。おほよそ祖宗三・四世のあひだ、黄檗に齊肩なるなし。ひとり黄檗のみありて、牛頭の兩角なきことをあきらめたり。自餘の佛祖、いまだしらざるなり。

This “what has come down” that Huangbo speaks of like this is what has been directly transmitted down through buddha after buddha and ancestor after ancestor. This is called “*the treasury of the true dharma eye, the wondrous mind of nirvāṇa*.”<sup>68</sup> Though it may be in oneself, we

65 **Huangbo** (*Ōbaku* 黄檗): i.e., Huangbo Xiyun 黄檗希運 (dates unknown), famed disciple of Baizhang Huaihai 百丈懷海 (749-814). His words here can be found at *Jing-de chuangdeng lu* 景德傳燈錄, T.2076.51:266c4-7.

66 “**Those who have left home**” (*shukke nin* 出家人): i.e., those who have entered the Buddhist order.

“**they are allotted what has come down to them**” (*u jūjō rai ji bun* 有從上來事分): Taking *bun* 分 here in the sense “one’s lot in life,” “one’s station or duties in life.” Others take it as “understanding” or “the ability to understand.”

67 **Great Master Farong of Niutou** (*Gozu Hōyū daishi* 牛頭法融大師): i.e., Niutou Farong 牛頭法融 (594-657), disciple of the Fourth Ancestor, Daoxin 道信, and founder of the so-called “Oxhead” (Niutou 牛頭) lineage of early Chan, considered by the descendants of the Sixth Ancestor to be a collateral line.

**teach horizontally and teach vertically** (*ōsetsu jusetsu* 横説豎説): i.e., speak with facility.

**higher pivot** (*kōjō kanreisu* 向上關楨子): Or, to preserve the lexical continuity of *kōjō* 向上, “pivot beyond”; see above, Note 28. Versions of this expression occur elsewhere in the *Shōbōgenzō*. See Supplementary Notes, s.v. “Pivot.”

68 “**the treasury of the true dharma eye, the wondrous mind of nirvāṇa**” (*shōbōgenzō nehan myōshin* 正法眼藏涅槃妙心): Reference to the words of Buddha Śākyamuni describing what he was transmitting on Vulture Peak to the First Ancestor, Mahākāśyapa; the essence of the Buddhist teaching, handed down through the lineage of the buddhas and ancestors; see Supplementary Notes, s.v. “Treasury of the true dharma eye.”

“should know” it; though it is in oneself, he “still didn’t know” it. Those who have not received the direct transmission of buddha after buddha have never seen it even in their dreams. Huangbo, as the dharma child of Baizhang, was superior to Baizhang; and, as the dharma grandchild of Mazu, was superior to Mazu.<sup>69</sup> For three or four generations of the ancestors, there was no one of equal stature to Huangbo. Only with Huangbo alone was Niutou shown not to have a pair of horns.<sup>70</sup> Other buddhas and ancestors did not yet realize it.

[26:28]

牛頭山の法融禪師は、四祖下の尊宿なり。横説豎説、まことに經師論師に比するには、西來東地のあひだ、不爲不足なりといへども、うらむらくはいまだ向上の關楯子をしらざるなることを、向上の關楯子を道取せざることを。もし従上來の關楯子をしらざらんは、いかでか佛法の邪正を辨會することあらん、ただこれ學言語の漢なるのみなり。しかあれば、向上の關楯子をしること、向上の關楯子を修行すること、向上の關楯子を證すること、庸流のおよぶところにあらざるなり。眞箇の功夫あるところには、かならず現成するなり。

Chan Master Farong of Mount Niutou was a venerable under the Fourth Ancestor.<sup>71</sup> “He could teach vertically and teach horizontally”; indeed, if we compare him with the sūtra masters and treatise masters, within the Land of the East and coming from the west, we cannot regard him as wanting.<sup>72</sup> Nevertheless, what is regrettable is the fact that he still did not know “the higher pivot,” the fact that he did not speak of “the higher pivot.” If one does not know the pivot that has “come down,” how could he distinguish the “true and false” in the buddha dharma? He is just a fellow who studies words. This being the case, to know “the higher pivot,” to practice “the higher pivot,” to verify “the higher pivot” — these are not something that mediocre types can reach. They always occur where there is true concentrated effort.

69 **the dharma grandchild of Mazu** (*Baso no hōson* 馬祖の法孫): Reference to Mazu Daoyi 馬祖道一, teacher of Huangbo’s master, Baizhang Huaihai 百丈懷海.

70 **was Niutou shown not to have a pair of horns** (*Gozu no ryōkaku naki koto o akirametari* 牛頭の兩角なきことをあきらめたり): Dōgen is punning here on Farong’s mountain name, which means “Oxhead.”

71 **Mount Niutou** (*Gozusan* 牛頭山): A mountain in the Jiangning 江寧 District of present-day Jiangsu Province; site of Farong’s Hongjuesi 弘覺寺.

72 **the sūtra masters and treatise masters** (*kyōji ronji* 經師論師): I.e., specialists in the interpretation of the sūtras and treatises; scholastics. A dismissive term commonly found in Dōgen’s works.

**within the Land of the East and coming from the west** (*seirai Tōchi no aida* 西來東地のあひだ): I.e., of China and India respectively. Kawamura’s text here is faithful to the manuscript tradition, while most modern editions follow the Honzan printing in amending the phrase to the more familiar *Saiten Tōchi no aida* 西天東地のあひだ (“within Sindh in the West and the Land of the East”). See Supplementary Notes, s.v. “Coming from the west.”

## [26:29] {1:294}

いはゆる佛向上事といふは、佛にいたりて、すすみてさらに佛をみるなり。衆生の、佛をみるにおなじきなり。しかあればすなはち、見佛もし衆生の見佛とひとしきは、見佛にあらず。見佛もし衆生の見佛のごとくなるは、見佛錯なり。いはんや佛向上事ならんや。しるべし、黄檗道の向上事は、いまの杜撰のともがら、領覽におよばざらん。ただまさに法道もし法融におよばざるあり、法道おのづから法融にひとしきありとも、法融に法兄弟なるべし。いかでか向上の關板子をしらん。自餘の十聖三賢等、いかにも向上の關板子をしらざるなり。いはんや向上の關板子を開閉せんや。この宗旨は、參學の眼目なり。もし向上の關板子をするを、佛向上人とするなり、佛向上事を體得せるなり。

“What’s beyond the buddha” means, having reached [the status of] the buddha, to go on further to see the buddha. It is the same as living beings seeing the buddha: that is, if seeing the buddha is equivalent to living beings seeing the buddha, then it is not seeing the buddha; if seeing the buddha is like living beings seeing the buddha, seeing the buddha is a mistake.<sup>73</sup> How much more is this the case with “what’s beyond the buddha.” We should realize that Huangbo’s saying of “what’s beyond” is beyond the grasp of the illiterates of today.<sup>74</sup> There may be those whose dharma words do not reach those of Farong, and there may be those whose dharma words are equal to Farong’s; but they are younger and older dharma brothers of Farong. How could they know “the higher pivot?” And certainly others, like the ten sages and three worthies do not know “the higher pivot,” much less can they open and close “the higher pivot.”<sup>75</sup> This essential point is the eye of study. To know “the higher pivot” is to be considered “someone beyond the buddha,” to have “experienced what’s beyond the buddha.”

73 **It is the same as living beings seeing the buddha** (*shujō no, butsu o miru ni onajiki nari* 衆生の、佛をみるにおなじきなり): The Kawamura text follows most witnesses here; other editions adopt the Rurikōji 瑠璃光寺 manuscript in reading *onajikarazu nari* おなじからずなり (“it is not the same”). The point here would seem to be that, just as living beings cannot truly see the buddha, so those who have not themselves gone “beyond” cannot really grasp what is “beyond the buddha.”

74 **illiterates** (*zusan* 杜撰): Literally, “Du composition”; used in pejorative reference to a literary work that, like those of Du, is ignorant of classical precedents. (Du is most often identified as the Song-dynasty poet Du Mo 杜默; for alternative theories, see Mo-chizuki: I4477.I22.) Dōgen regularly uses the term to refer to those in the Chan tradition who are ignorant of the tradition.

75 **the ten sages and three worthies** (*jisshō sanken* 十聖三賢): Also read *jisshō sangen*. A common Buddhist technical term in reference to those on the traditional path of the bodhisattva: the ten stages, or “grounds” (*chi* 地; S. *bhūmi*), of the “sage,” or “noble” (S. *ārya*) — i.e., those on the advanced levels of the path — and the three types of “worthy” (S. *bhadra*) — i.e., those on the level just preceding the *ārya*.

正法眼藏佛向上事第二十六  
Treasury of the True Dharma Eye  
Beyond the Buddha  
Number 26

[Ryūmonji MS:]

爾時仁治三年壬寅三月二十三日、在觀音導利興聖寶林寺示衆  
*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery;  
twenty-third day, third month of the senior water year of the tiger, the  
third year of Ninji [24 April 1242]<sup>76</sup>*

[Tōunji MS:]

正元元年己未夏安居日、以未再治御草本、在永平寺書寫之。懷奘  
*Copied this from an unrevised holograph at Eihei Monastery; on a day  
of the summer retreat, in the junior earth year of the snake, the first  
year of Shōgen [1259]. Ejō<sup>77</sup>*

<sup>76</sup> The Tōunji 洞雲寺 MS shares an identical colophon.

<sup>77</sup> **day of the summer retreat** (*ge angō no hi* 夏安居日): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth lunar month through the fifteenth of the seventh month; in 1259, this would have corresponded to 8 May through 5 August.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 27

Talking of a Dream within a Dream

*Muchū setsu mu*

夢中説夢

# Talking of a Dream within a Dream

## *Muchū setsu mu*

### INTRODUCTION

This essay was composed at Kōshōji in the autumn of 1242. It represents number 27 in both the seventy-five and sixty-chapter *Shōbōgenzō* compilations and number 38 in the Honzan edition.

The title theme of the essay is a common motif in the literature of the Mahāyāna — that everything, including Buddhism itself, is “empty” of the ontological status we ordinarily attribute to it. It exists like objects in a dream. Buddhism talks of this dream while itself being this dream. For Dōgen, this does not mean that what Buddhism talks of is a delusion from which we need to awaken. Do not, he says, think of dreams here as inferior to the waking state: dreaming and awakening are both real. There is “talking of a dream,” he says, that is prior to our dreams: it is the buddha’s turning of the dharma wheel, from which arise Mount Sumeru and the great oceans. This is the dream talking of itself.

Dōgen ends his essay with comments on a passage from the *Lotus Sūtra*, in which those who hear the dharma are promised auspicious dreams of themselves becoming buddhas, preaching the dharma to their devotees for countless kalpas. This is no mere parable, Dōgen says: the dream of becoming a buddha is the reality of the buddha dharma.

# 正法眼藏第二十七

## Treasury of the True Dharma Eye

### Number 27

#### 夢中説夢

## Talking of a Dream within a Dream

[27:1] {1:295}

諸佛諸祖出興之道、それ朕兆已前なるゆえに、舊窠の所論にあらず。これによりて、佛祖邊、佛向上等の功德あり。時節にかかはれざるがゆえに、壽者命者、なほ長遠にあらず、頓息にあらず、はるかに凡界の測度にあらざるべし。法輪轉、また朕兆已前の規矩なり。このゆえに、大功不賞、千古榜樣なり。これを夢中説夢す。證中見證なるがゆえに、夢中説夢なり。

*The way on which the buddhas and ancestors arise is prior to any portent; therefore, it is not something discussed in old dens.<sup>1</sup> Consequently, they have virtues in the vicinity of the buddhas and ancestors, beyond the buddha, and so on.<sup>2</sup> Because they have nothing to do with times, their lives are neither long nor short, and are far beyond the calculations of the ordinary world.<sup>3</sup> Their turning of the dharma wheel is also a rule prior to any portent. For this reason, it is “great virtue unpraised, a mod-*

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1 **prior to any portent** (*chinchō izen* 朕兆已前): I.e., before the first indications of something coming into existence; a variant of such common expressions in Zen texts as *chinchō mibō* 朕兆未萌 (“before the germination of any portent”), *chinchō mishō* 朕兆未生 (“before the birth of any portent”), etc.

**something discussed in old dens** (*kyūka no shoron* 舊窠の所論): “Old den” (or “old nest,” “old burrow”; *kyūka* 舊窠) is regularly used in Zen literature for old or habitual ways of thinking, “tired” concepts or clichés; here, perhaps, scholastic treatments of the Buddhist path.

2 **they have virtues in the vicinity of the buddhas and ancestors, beyond the buddha, and so on** (*busso hen, butsu kōjō tō no kudoku ari* 佛祖邊、佛向上等の功德あり): Perhaps to be understood, “they have the virtues proper to the buddhas and ancestors, as well as those that transcend even the buddhas.” “Beyond the buddha” (*butsu kōjō* 佛向上) is a very common expression in Zen texts and the theme of Dōgen’s “Shōbōgenzō butsu kōjō ji” 正法眼藏佛向上事. “The vicinity of the buddhas and ancestors” (*busso hen* 佛祖邊) is less common and seems to occur most often in a dismissive sense for what is limited to the buddhas and ancestors. See Supplementary Notes, s.v. “Beyond the buddha.”

3 **lives** (*jusha myōsha* 壽者命者): Two standard Buddhist terms for living beings, though here seemingly used in the abstract sense of “lifespan.” This usage occurs elsewhere in the *Shōbōgenzō*.



el for a thousand ages.”<sup>4</sup> Of this, we “talk of a dream within a dream.”<sup>5</sup> Because it is experiencing verification within verification, it is “talking of a dream within a dream.”

[27:2]

この夢中説夢處、これ佛祖國なり、佛祖會なり。佛國・佛會、祖道・祖席は、證上而證、夢中説夢なり。この道取・説取にあひながら、佛會にあらずとすべからず、これ佛轉法輪なり。この法輪、十方八面なるがゆえに、大海・須彌、國土・諸法現成せり。これすなはち、諸夢已前の夢中説夢なり。遍界の彌露は夢なり、この夢、すなはち明明なる百草なり。擬著せんとする正當なり、紛紜なる正當なり。このとき、夢草・中草・説草等なり。これを參學するに、根莖枝葉・華果光色、ともに大夢なり。夢然なりとあやまるべからず。

The place where there is “talking of a dream within a dream” is the land of the buddhas and ancestors, the community of the buddhas and ancestors. The buddha land, the buddha community, the ancestral path, the ancestral seat — these are verifying on top of verification, “talking of a dream within a dream.”<sup>6</sup> While we are encountering these words, this talk, we should not take it as not the buddha community: it is the buddha’s turning the dharma wheel. It is because this dharma wheel is the ten directions and eight faces that the great oceans and Sumeru, the

4 “great virtue unpraised, a model for a thousand ages” (*daikō fushō, senko bōyō* 大功不賞、千古榜樣): Quoting Tiantong Rujing 天童如淨 (1162-1227), at *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:123a21.

5 Of this, we “talk of a dream within a dream” (*kore o muchū setsu mu su* これを夢中説夢す): An odd locution, in which the entire phrase, “talk of a dream within a dream” is treated as a transitive verb; perhaps to be understood, “We talk of this as a dream within a dream.” “Talking of a dream within a dream” (*muchū setsu mu* 夢中説夢) is a common image in Zen, drawn from the literature of the Mahāyāna. A classic example of its use is a passage in the *Great Perfection of Wisdom Sūtra* (*Da bore boluomiduo jing* 大般若波羅蜜多經, T.220.7:1084b10-14):

復次善勇猛、如人夢中説夢、所見種種自性、如是所説夢境自性、都無所有。何以故。善勇猛、夢尚非有。況有夢境自性可説。如是般若波羅蜜多。雖假説有種種自性、而此般若波羅蜜多、實無自性可得宣説。

Again, Suvikrāntavikramī, it is like a person talking of a dream within a dream: the various self-natures that are seen, like the self-natures of the dream objects talked about, are all without existence. Why is this? Suvikrāntavikramī, dreams are non-existent. How could there be self-natures of dream objects to be talked about? It is like this prajñā-pāramitā: although it talks provisionally of various self-natures, in this prajñā-pāramitā, there really are no self-natures to be expounded.

6 verifying on top of verification (*shōjō ni shō* 證上而證): I.e. further to verify verification.

*lands and the dharmas have appeared.*<sup>7</sup> This is the “talking of a dream within a dream” that is prior to dreams.<sup>8</sup>

Full exposure in the realms everywhere is the “dream”; this “dream” is the hundred grasses, perfectly clear.<sup>9</sup> It is precisely our trying to figure it out, precisely our confusion.<sup>10</sup> At this time, it is “dream” grasses, “within” grasses, “talking” grasses, and so on.<sup>11</sup> When we study this, “the roots, stalks, branches, and leaves, flowers and fruit, lustrous and colored,” are all the great dream.<sup>12</sup> We should not mistake it as being dreamlike.<sup>13</sup>

**7 ten directions and eight faces** (*jippō hachimen* 十方八面): I.e., the eight cardinal and ordinal compass points (“eight faces”) plus the zenith and nadir (“ten directions”).

**great oceans and Sumeru** (*daikai Shumi* 大海・須彌): I.e., Mount Sumeru, the central mountain of a Buddhist world system, and the seas surrounding it.

**lands and the dharmas** (*kokudo shohō* 國土・諸法): A somewhat unusual combination, perhaps referring to the many lands and teachings of the buddhas. Some MS witnesses read “the lands and buddhas” (*kokudo shobutsu* 國土諸佛) or “the lands and directions” (*kokudo shohō* 國土諸方).

**8 prior to dreams** (*shomu izen* 諸夢已然): Echoing the phrase “prior to any portent” (*chinchō izen* 朕兆已前) of section I.

**9 Full exposure in the realms everywhere** (*henkai no miro* 遍界の彌露): Perhaps combining two common Zen expressions: “in the realms everywhere, it has never been hidden” (*henkai fu zō zō* 遍界不曾藏), and “wanting to hide and fully exposed” (*yokuin miro* 欲隱彌露).

**the hundred grasses, perfectly clear** (*meimei naru hyakusō* 明明なる百草): The “hundred grasses” (*hyakusō* 百草) is a common expression for “all phenomena.” Here, an allusion to the well-known Zen saying cited several times by Dōgen and recorded in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:168, case 88); see Supplementary Notes, s.v. “Perfectly clear, the tips of the hundred grasses.”

**10 precisely our trying to figure it out** (*gijaku sen to suru shōtō* 擬著せんとする正當): Some witnesses give the more common homonym *gijaku* 疑著 (“have doubts about”) here.

**11 “dream” grasses, “within” grasses, “talking” grasses** (*musō chūsō sessō* 夢草・中草・說草): Dōgen has here simply added “grasses” to each of the elements of the phrase “talking of a dream within a dream.” In the absence of Kawamura’s punctuation, the line could be read “grasses talking of grasses within dream grasses.”

**12 “roots, stalks, branches, and leaves, flowers and fruit, lustrous and colored”** (*kon kyō shi yō ke ka kō shiki* 根莖枝葉・華果光色): From a verse in the *Lotus Sūtra* describing the varied plants of the world watered by the same rain; see Supplementary Notes.

**13 dreamlike** (*bōzen* 夢然): I.e., “indistinct”; also “absent,” “vacant” (*bōzen* 茫然).

## [27:3] {1:296}

しかあれば、佛道をならはざらんと擬する人は、この夢中説夢にあひながら、いたづらに、あるまじき夢草の、あるにもあらぬをあらしむるをいふならん、とおもひ、まどひにまどひをかさぬるがごとくにあらん、とおもへり。しかにはあらず。たとひ迷中又迷といふとも、まどひのうへのまどひと道取せられゆく道取の通霄の路、まさに功夫参究すべし。

Thus, people who think not to study the way of the buddhas, upon encountering this “*talk of a dream within a dream*,” vainly think that it means that a dubious dream grass gives existence to what does not exist, and think that it is like adding delusion onto delusion.<sup>14</sup> Not so. Though it may be called *further delusion within delusion*, we should make concentrated effort and study the road through the clouds on which the words “delusion on top of delusion” are spoken.<sup>15</sup>

## [27:4]

夢中説夢は諸佛なり、諸佛は風雨水火なり。この名號を受持し、かの名號を受持す。夢中説夢は古佛なり。乘此寶乘、直至道場なり。直至道場は、乘此寶乘中なり。夢曲夢直、把定放行逞風流なり。正當恁麼の法輪、あるいは大法輪界を轉ずること、無量無邊なり。あるいは一微塵にも轉ず、塵中に消息不休なり。この道理、いづれの恁麼事を轉法するにも、怨家笑點頭なり。いづれの處所も、恁麼事を轉法するゆえに、轉風流なり。このゆえに、盡地みな驀地の無端なる法輪なり。遍界みな不昧の因果なり、諸佛の無上なり。しるべし、諸佛化道、および說法蘊、ともに無端に建化し、無端に住位せり。去來の端をもとむることなかれ。盡從這裏去なり、盡從這裏來なり。このゆえに、葛藤をうゑて葛藤をまつふ、無上菩提の性相なり。菩提の無端なるがごとく、衆生無端なり、無上なり。籠籬無端なりといへども、解脱無端なり。公案見成は、放懶三十棒、これ見成の夢中説夢なり。

“*Talking of a dream within a dream*” is the buddhas; the buddhas are wind and rain, water and fire. It receives and keeps this title; it receives

14 **dubious dream grass** (*arumajiki musō* あるまじき夢草): i.e., a dream grass unlikely really to exist. The term “dream grass” (*musō* 夢草), while of course reflecting the discussion, in the preceding section, of the “dream” as “the hundred grasses,” is also the name (usually read *bōsō*; C. *mengcao*) of a magic grass, described in the *Dongming ji* 洞冥記 (KR.310097.003-1b), that, when carried on the person, promotes dreams and their interpretation.

15 **further delusion within delusion** (*meichū u mei* 迷中又迷), a fixed form found also in the “Shōbōgenzō genjō kōan” 正法眼藏現成公案 and seen as well in the *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄 (T.1998A.47:893a21).

**road through the clouds** (*tsūshō no ro* 通霄の路): Japanese rendering of the Chinese expression *tong xiaolu* 通霄路, used in Song-dynasty Chan texts for a “higher” way, beyond the standard understandings of Buddhist practice. The term *shō* 霄, translated here as “clouds,” can also refer to, and is probably more often interpreted as, the “heavens,” or “firmament” (or sometimes the “night”). The term occurs elsewhere in the *Shōbōgenzō*, in the “Dōtoku” 道得 and “Mujō seppō” 無情說法 chapters.

and keeps that title.<sup>16</sup> “Talking of a dream within a dream” is the old buddha.<sup>17</sup> It is “mounting this jeweled vehicle and arriving straightaway at the place of awakening.”<sup>18</sup> “Arriving straightaway at the place of awakening” is within “mounting this jeweled vehicle.” Whether the “dream” is roundabout, or the “dream” is straightaway, it is “holding fast and letting go, full of style.”<sup>19</sup>

Precisely such a dharma wheel sometimes turns the world of the great dharma wheel, incalculable and limitless; and sometimes turns in a single infinitesimal dust mote, its movements unceasing within the dust.<sup>20</sup>

**16 It receives and keeps this title; it receives and keeps that title** (*kono myōgō o juji shi, kano myōgō o juji su* この名號を受持し、かの名號を受持す): The subject is unexpressed. Perhaps to be understood, “talking of a dream in a dream” is known by the titles “wind and rain, water and fire” and “the buddhas.”

**17 the old buddha** (*kobutsu* 古佛): Or “the old buddhas,” though, given the immediately following quotation of Buddha Śākyamuni, the reference here may be to that particular “old buddha.”

**18 “mounting this jeweled vehicle and arriving straightaway at the place of awakening”** (*jō shi hōjō, jikishi dōjō* 乘此寶乘、直至道場): Quoting Buddha Śākyamuni in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:15a13-14), in which he offers the one vehicle leading to buddhahood to all his followers.

**19 Whether the “dream” is roundabout, or the “dream” is straightaway** (*mu kyoku mu choku* 夢曲夢直): Presumably, picking up the preceding quotation, “arriving straightaway at the place of awakening.”

**“holding fast and letting go, full of style”** (*hajō hōgyō ei fūryū* 把定放行逞風流): Elsewhere read *tei fūryū* 逞風流; taking 逞 as 盈. In reference to Zen teaching styles; after a verse by Tiantong Rujing 天童如淨 (*Rujing chanshi yulu* 如淨禪師語錄, T.2002A.48:122c18):

放行把住逞風流。

Letting go and holding on, full of style.

**20 turns the world of the great dharma wheel** (*dai hōrin kai o tenzuru* 大法輪界を轉ずる): The expression “the world of the great dharma wheel” is rather odd; and it may be that the clause should be parsed, “Precisely such a dharma wheel is sometimes the great dharma wheel that turns the world.” turns in a single infinitesimal dust mote (*ichi mijin ni mo tenzu* 一微塵にも轉ず): A concept found in many Zen texts, drawn from a passage in the *Śūraṅgama-sūtra* (*Shoulengyan jing* 首楞嚴經, T.945.19:121a6-7):

於一毛端現寶王刹。坐微塵裏轉大法輪。

Manifest the land of the Jewel King on the tip of a hair; turn the great dharma wheel seated in an infinitesimal dust mote.

Dōgen borrows the sūtra passage in his *Tenzo kyōkun* 典座教訓 (DZZ.6:6-8):

莫以凡眼觀。莫以凡情念。拈一茎草建寶王刹、入一微塵轉大法輪。

Do not look at it with the ordinary eye; do not think of it with the ordinary sentiment. Take up a single blade of grass and build the land of the Jewel King; enter a single infinitesimal dust mote and turn the great dharma wheel.

See also *Eiheiji chiji shingi* 永平寺知事清規 (DZZ.6:162):

This principle is, however it turns the dharma of such a thing, “*enemies laugh and nod their heads*.”<sup>21</sup> Wherever it is, because it turns the dharma of such a thing, it is turning in style.<sup>22</sup>

Therefore, all the earth is entirely a beginningless dharma wheel at full speed; the realms everywhere are all cause and effect not obscured, the buddhas unsurpassed.<sup>23</sup> We should realize that the buddhas’ propagation of the way and their preaching of the aggregate of dharmas are both established beginninglessly, abide beginninglessly. Do not seek the beginning of their comings and goings. It is “*they all go from here*”; it is *they all come from here*.<sup>24</sup> Therefore, planting tangled vines, and entwining tangled vines, are the nature and marks of unsurpassed bodhi.<sup>25</sup>

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夫拈一茎草建寶王刹、拈一微塵轉。

Take up a single blade of grass and build the land of the Jewel King; take up a single infinitesimal dust mote and turn the great dharma wheel.

21 **however it turns the dharma of such a thing, “enemies laugh and nod their heads”** (*izure no inmo ji o tenbō suru ni mo, onke shō tentō* いづれの恁麼事を轉法するにも、怨家笑點頭): “Enemies laugh and nod their heads” (*enke shō tentō* 怨家笑點頭) represents the line in Rujing’s verse immediately following that quoted above: “Holding tight and letting go, full of style.” “Such a thing” recalls the famous saying attributed to Yunju Daoying 雲居道膺 (d. 902); see Supplementary Notes, s.v. “Such a person.” The translation “turns the dharma of such a thing” attempts to replicate the double accusative resulting from the use of *tenbō* 轉法 (“turn the dharma”) as a transitive verb.

22 **it is turning in style** (*ten fūryū nari* 轉風流なり): Modifying Rujing’s “full of style” (*ei fūryū* 逞風流) quoted above.

23 **beginningless dharma wheel at full speed** (*makuchi no mutan naru hōrin* 幕地の無端なる法輪): “Beginningless” translates *mutan* 無端, a word meaning “without origin,” “without limits,” “without reason,” etc. “At full speed” translates *makuchi* 幕地, an adverb, much favored in Zen writing, for “suddenly,” “precipitously,” “headlong,” etc.

**cause and effect not obscured** (*fumai no inga* 不昧の因果): Recalling the famous words of Baizhang Huaihai 百丈懷海 (749-814) that the person of great practice “is not in the dark about” cause and effect. (See, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:495a9-b2; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 102. Dōgen treats the story at length in his “Shōbōgenzō dai shugyō” 正法眼藏大修行.)

24 **it is “they all go from here”; it is they all come from here** (*jin jū shari ko nari, jin jū shari rai nari* 盡從這裏去なり、盡從這裏來なり): Recalling the words of Shitou Xiqian 石頭希遷 (700-790) on where to find the Buddhist teachings; see, e.g., *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:152, case 53):

青原謂石頭云、人人盡道、曹溪有消息。頭云、有人不道曹溪有消息。師曰、大藏小藏、從何得。頭曰、盡從這裏去、諸事總不闕。

Qingyuan [Xingsi] said to Shitou, “People all say that Caoxi has the news.”

Tou said, “There’s someone who doesn’t say that Caoxi has the news.”

The Master said, “Then, where can you get the great treasury and small treasury?”

Tou said, “They all go from here, without losing anything.”

25 **tangled vines** (*kattō* 葛藤): Literally, “arrowroot and wisteria,” twining plants commonly used at a metaphor for “entanglements,” or “complications,” especially of

Just as bodhi is beginningless, so living beings are beginningless, are unsurpassed. Although the cages and nets are beginningless, liberation is beginningless.<sup>26</sup> “The kōan is realized” is “*sparing you the thirty blows*”; this is the realized “*talking of a dream within a dream*.”<sup>27</sup>

[27:5] {1:297}

しかあればすなはち、無根樹・不陰陽地・喚不響谷、すなはち見成の夢中説夢なり。これ人天の境界にあらず、凡夫の測度にあらず。夢の菩提なる、たれか疑著せん、疑著の所管にあらざるがゆえに。認著するたれかあらん、認著の所轉にあらざるがゆえに。この無上菩提、これ無上菩提なるがゆえに、夢これを夢といふ。中夢あり、夢説あり、説夢あり、夢中あるなり。夢中にあらざれば説夢なし、説夢にあらざれば夢中なし。説夢にあらざれば諸佛なし、夢中にあらざれば諸佛出世し轉妙法輪することなし。その法輪は、唯佛なり與佛なり、夢中説夢なり。ただまさに夢中説夢に、無上菩提衆の諸佛諸祖あるのみなり。さらに法身向上事、すなはち夢中説夢なり。ここに唯佛與佛の奉覲あり。頭目髓腦・身肉手足を愛惜することあたはず、愛惜せられざるがゆえに、賣金須是買金人なるを、玄之玄といひ、妙之妙といひ、證之證といひ、頭上安頭ともいふなり。これすなはち佛の行履なり。これを參學するに、頭をいふには、人の頂上とおもふのみなり。さらに毘盧の頂上とおもはず、いはんや明明百草頭とおもはんや、いはんや頭響をしらず。

This being so, the “*tree without roots*,” the “*ground without shade or sunlight*,” and the “*valley where calls don’t echo*” — these are the realized “*talking of a dream within a dream*.”<sup>28</sup> This is not the realm

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language; see Supplementary Notes, s.v. “Tangled vines.”

26 **cages and nets** (*rōra* 籠籬): Variant (more often written 籠羅) of the more common *rarō* 羅籠 (or 籠籠), a classic metaphor for entrapment, or bondage; see Supplementary Notes, s.v. “Nets and cages.”

27 “**The kōan is realized**” is “*sparing you the thirty blows*” (*kōan genjō wa, hō ni sanjū bō* 公案見成は、放爾三十棒): From the famous saying attributed to the Tang-dynasty figure Daoming 道明 (dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:291b17):

師見僧來云、見成公案放汝三十棒。

The Master, seeing a monk approaching, said, “Yours is a settled case, but I spare you the thirty blows.”

See Supplementary Notes, s.v. “Realized kōan.”

**this is the realized “talking of a dream within a dream”** (*kore genjō no muchū setsu mu nari* これ見成の夢中説夢なり): Or, “this is the ‘talking of a dream within a dream’ of realization.”

28 the “*tree without roots*,” the “*ground without shade or sunlight*,” and the “*valley where calls don’t echo*” (*mu kon ju fu onyō chi kan fukyō koku* 無根樹・不陰陽地・喚不響谷): Allusion to the well-known tale of the seven wise maidens (see, e.g., Zongmen liandeng huiyao 宗門聯燈會要, ZZ.136:444a8-16), on which Dōgen comments in his *Eihei kōroku* 永平廣錄, DZZ.3:42-44, no. 64. A group of seven princesses visits a charnel field and, seeing the corpses there, gains understanding of the Buddhist teachings. The king of the devas, Śakra, then offers them a boon:

of humans and devas, not the calculations of common people. That the dream is bodhi — who could doubt it? For it is not governed by doubt. Who could acknowledge it? For it is not turned by acknowledgment. Because this unsurpassed bodhi is unsurpassed bodhi, dreams are called dreams. There is the dream of “within”; there is the dream “talking”; there is “talking of a dream”; there is “within a dream.” Were it not “within a dream,” there would be no “talking of a dream”; were it not “talking of a dream,” there would be no “within a dream.” Were it not “talking of a dream,” there would be no buddhas; were it not “within a dream,” the buddhas would not appear in the world and turn the wondrous dharma wheel. That dharma wheel is “only buddhas,” is “with buddhas,” is “*talking of a dream within a dream*.”<sup>29</sup> Truly it is only in “*talking of a dream within a dream*” that there exist the buddhas and ancestors of the assembly of unsurpassed bodhi.<sup>30</sup>

Furthermore, what is beyond the dharma body — this is “*talking of a dream within a dream*.” Herein, there are “only buddhas with buddhas” paying their respects. Unable to regret “head and eyes, marrow and brains, body and flesh, hands and feet” — because they are not to be regretted — “*a seller of gold must be a buyer of gold*”; this is called the

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女曰、我家四事七珍悉皆具足。唯祇要三般物。第一要無根樹子一株。第二要無陰陽地一片。第三要叫不響山谷一處。帝釋曰、一切所須我悉有之、三般物者實無。欲與聖姉同去白佛。於是同往見佛、乃問斯事。佛言、憍尸迦、我諸弟子大阿羅漢、悉皆不解此義。唯有諸大菩薩、乃知斯事。

The women said, “Our household is fully provided with the four necessities [food, clothing, furnishings, and medicines] and the seven precious substances. We want only three things: first, we want a tree without roots; second, we want a piece of ground without shade or sunlight; third, we want a valley where calls don’t echo.”

Lord Śakra said, “I have everything you could require, but these three things, I do not have. I will go together with the noble sisters to consult the Buddha.”

Thereupon, they went together to see the Buddha and asked him about this matter. The Buddha said, “Kauśika [i.e., Śakra], none of my disciples, the great arhats, understand the meaning of this. Only the great bodhisattvas know about this matter.”

29 **That dharma wheel is “only buddhas,” is “with buddhas”** (*sono hōrin wa, yui butsu nari yo butsu nari* その法輪は、唯佛なり與佛なり): Playing off a line, often cited by Dōgen, in Kumārajīva’s translation of the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharma.”

30 **the buddhas and ancestors of the assembly of unsurpassed bodhi** (*mujō bodai shu no shobutsu shoso* 無上菩提衆の諸佛諸祖): An unusual expression, akin to the phrase in “Shōbōgenzō *Hokke ten Hokke*” 正法眼藏法華轉法華:

十方三世一切諸佛、阿耨多羅三藐三菩提衆

All buddhas of the ten directions and three times, the assembly of *anuttara-samyak-saṃbodhi*.

Similarly, in his “Shōbōgenzō kenbutsu” 正法眼藏見佛, Dōgen speaks of “the assembly of all who have verified bodhi” (*issai shō bodai shu* 一切證菩提衆).

“mystery of mysteries,” called “marvel of marvels,” called “verification of verifications,” called “*putting a head on top of your head*.”<sup>31</sup> This is the conduct of a buddha. In studying it, we think only that the “head” is the top of the head of a human; we do not think further of atop the head of Vairocana, much less do we think of “perfectly clear, the heads of the hundred grasses,” much less do we know the head itself.<sup>32</sup>

[27:6]

むかしより頭上安頭の一句、つたはれきたれり。愚人これをききて、剰法をいましむる言語とおもふ。あるべからず、といはんとは、いかでか頭上安頭することあらん、といふを、よのつねのならひとせり。まことにそれあやまらざるか。説と現成する、凡聖ともにもちいるに相違あらず。このゆえに、凡聖ともに夢中説夢なる、きのふにても生ずべし、今日にても長ずべし。しるべし、きのふの夢中説夢は、夢中説夢を夢中説夢と認じきたる、如今の夢中説夢は、夢中説夢を夢中説夢と參ずる、すなはちこれ値佛の慶快なり。かなしむべし、佛祖明明百草の夢あきらかなること、

**31 Unable to regret “head and eyes, marrow and brains, body and flesh, hands and feet”** (*zu moku zui nō shin niku shu soku o aijaku suru koto atawazu* 頭目髓腦・身肉手足を愛惜することあたはず): From the line in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:34b27-28) describing Buddha Śākyamuni in a previous life as a king who gave away all his possessions:

心無悋惜象馬七珍國城妻子奴婢僕從頭目髓腦身肉手足不惜軀命。

In my mind, not begrudging elephants or horses, the seven precious substances, lands and cities, wife and children, slaves and servants, head and eyes, marrow and brains, body and flesh, hands and feet; not regretting my physical life.

**“a seller of gold must be a buyer of gold”** (*mai kin shu ze mai kin nin* 賣金須是買金人): Dōgen’s source for this saying is uncertain. It does occur in Chinese sources (see, e.g., *Xu chuandeng lu* 續傳燈錄, T.2077.51:595a22), along with the more common saying, “a seller of gold must encounter a buyer of gold” (*mai jin xu yu mai jin ren* 賣金須遇買金人).

**“mystery of mysteries,” called “marvel of marvels,” called “verification of verifications”** (*gen shi gen to ii, myō shi myō to ii, shō shi shō to ii* 玄之玄といひ、妙之妙といひ、證之證といひ): A play with the famous line of the *Daode jing* 道德經 (KR.5c0046.000.001a), “mystery upon mystery, the gateway to the marvels” (*xuan shi you xuan zhongmiao shi men* 玄之又玄衆妙之門).

**“putting a head on top of your head”** (*zujō an zu* 頭上安頭): A common expression in Zen texts for the mistake of adding something superfluous, of saying something unnecessary, or imagining or seeking something one already has; see Supplementary Notes, s.v. “Putting a head on top of your head.”

**32 atop of the head of Vairocana** (*Biru no chōjō* 毘盧の頂上): From the popular Zen saying, “to tread atop the head of Vairocana” (*tō Biru chōjō gyō* 踏毘盧頂上行) — i.e., walk on the dharma body of the buddha.

**“perfectly clear, the heads of the hundred grasses”** (*meimei hyaku sōtō* 明明百草頭): Playing here with *hyaku sōtō* 百草頭 (“tips of the hundred grasses”). See above, Note 9.

**head itself** (*zunii* 頭贅): Exact sense is uncertain; perhaps what the head really is, or what the word *zu* 頭 (“head”) really means.



百千の日月よりもあきらかなりといへども、生盲のみざること、あはれむべし。いはゆる頭上安頭といふその頭は、すなはち百草頭なり、千種頭なり、萬般頭なり、通身頭なり、全界不曾藏頭なり、盡十方界頭なり、一句合頭なり、百尺竿頭なり。安も上も頭頭なると參ずべし、究すべし。

The line, “putting a head on top of your head,” has been handed down from long ago. Stupid people hearing it, think it is words warning against something superfluous. When one wants to say that something is not necessary, it has become a familiar custom to say, “why put a head on top of your head?” Actually, is this not mistaken? When it appears as “talking,” there is no difference in its use by the common person and the sage; therefore, that both the common person and the sage are “*talking of a dream within a dream*” must be something born yesterday, something that grows today.<sup>33</sup>

We should realize that yesterday’s “*talking of a dream within a dream*” has recognized “*talking of a dream within a dream*” as “*talking of a dream within a dream*”; and the present “*talking of a dream within a dream*” studies “*talking of a dream within a dream*” as “*talking of a dream within a dream*” — and this is the blessing and comfort of encountering the buddha. How sad! Though the clarity of the buddhas’ and ancestors’ dreams of “perfectly clear the hundred grasses” is clearer than a hundred thousand suns and moons, it is pitiful that the congenitally blind do not see it. The “head” spoken of in saying “*putting a head on top of your head*” is the head of the hundred grasses, is the head of a thousand types, is the head of ten thousand kinds, is the head of the body throughout, is the head of the whole world never hidden, is the head of all the worlds in the ten directions, is the head of “one line in accord,” is the head of a hundred-foot pole.<sup>34</sup> We should also study, should also master, “putting” and “on top of” as “heads.”

33 **When it appears as “talking”** (*setsu to genjō suru* 説と現成する): Some versions of the text read here “when it appears as ‘talking of a dream within a dream’” (*muchū setsu mu to genjō suru* 夢中説夢と現成する). Presumably, the sense is, “when it comes to the case of ‘talking’ [as in ‘talking of a dream within a dream’].”

**must be something born yesterday, something that grows today** (*kinō nite mo shō zu beshi, kyō nite mo chō zu beshi* きのふにても生ずべし、今日にても長ずべし): Perhaps meaning something like, “yesterday’s ordinary understanding of ‘talking of a dream within a dream’ is today’s Buddhist understanding of the phrase.”

34 **head of the hundred grasses** (*hyaku sōtō* 百草頭): Dōgen begins here a list of expressions including the glyph *tō* (or *zu*) 頭 (“head”); in some of these cases — as in this expression (for which, see above, Note 9), or “one phrase in accord,” and “head of a hundred-foot pole” — the glyph occurs in the original Chinese; in the others, Dōgen has created neologisms.

**head of a thousand types** (*senshūtō* 千種頭): head of ten thousand kinds (*banpantō* 萬般頭): From the fixed expression, “a thousand types and ten thousand kinds” (*senshu banpan* 千種萬般).

## [27:7] {1:298}

しかあればすなはち、一切諸佛及諸佛阿耨多羅三藐三菩提、皆從此經出も、頭上安頭しきたれる夢中説夢なり。此經、すなはち夢中説夢するに、阿耨菩提の佛を出興せしむ。菩提の諸佛、さらに此經をとく、さだまれる夢中説夢なり。夢因くらからざれば、夢果不昧なり。ただまさに一槌千當・萬當なり、千槌・萬槌は一當・半當なり。かくのごとくなるによりて、恁麼事なる夢中説夢あり、恁麼人なる夢中説夢あり、不恁麼事なる夢中説夢あり、不恁麼人なる夢中説夢ありとしるべし。しるべし、しられきたる道理、顯赫なり。いはゆるひめもすの夢中説夢、すなはち夢中説夢なり。

Thus, “*all the buddhas and the buddhas’ anuttara-samyak-saṃbodhi issue from this sūtra*” is also “*talking of a dream within a dream*” that has been “*putting a head on top of a head*.”<sup>35</sup> “This sūtra,” in “*talking of a dream within a dream*,” causes the buddhas of *anuttara-bodhi* to arise. That the buddhas of bodhi then go on to preach “this sūtra” is certainly “*talking of a dream within a dream*.” When the dream cause is not obscure, the dream effect is not obscure.<sup>36</sup> It is truly a case of one hammer and a thousand hits, ten thousand hits; of a thousand hammers,

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**head of the body throughout** (*tsūshintō* 通身頭): The expression *tsūshin* 通身, which occurs regularly in Dōgen’s writings, reflects the saying of Daowu Yuanzhi 道吾圓智 (769-835) regarding the thousand-armed, thousand-eyed Bodhisattva Avalokiteśvara (*senju sengen Kannon* 千手千眼觀音) that “his body throughout is hands and eyes.” See Supplementary Notes, s.v. “His body throughout is hands and eyes.”

**head of the whole world never hidden** (*zenkai fuzōzō tō* 全界不曾藏頭): Variant of “in the realms everywhere, it has never been hidden” (*henkai fu zō zō* 遍界不曾藏); see above, Note 9.

**head of all the worlds in the ten directions** (*jin jippō kai tō* 盡十方界頭): Adding a “head” to the common expression for “everywhere throughout the universe.”

**head of “one line in accord”** (*ikku gattō* 一句合頭): From a saying of Chuanzi Decheng 船子德誠:

一句合頭語、萬劫繫驢橛。

Words of a single line in accord; a donkey’s hitching post for myriad kalpas.

**head of a hundred-foot pole** (*hyakushaku kantō* 百尺竿頭): A common expression in Zen literature for the extreme limit of religious practice, as in the saying, “proceed one step beyond the tip of a hundred-foot pole” (*hyakushaku kantō shin ippō* 百尺竿頭進一步).

35 “**all the buddhas and the buddhas’ *anuttara-samyak-saṃbodhi* issue from this sūtra**” (*issai shobutsu kyū shobutsu anokutarasamyakusanbodai, kai jū shi kyō shutsu* 一切諸佛及諸佛阿耨多羅三藐三菩提、皆從此經出): From the *Diamond Sūtra* (*Jing-gang jing* 金剛經, T.235.8:749b23-24).

36 **When the dream cause is not obscure, the dream effect is not obscure** (*muin kurakarazareba, muka fumai nari* 夢因くらからざれば、夢果不昧なり): Likely an allusion to the saying of Baizhang introduced above, Note 23.

ten thousand hammers, and one hit, half a hit.<sup>37</sup> On the basis of this, we should realize that there is the “*talking of a dream within a dream*” that is “such a thing”; there is the “*talking of a dream within a dream*” that is “such a person”; there is the “*talking of a dream within a dream*” that is not “such a thing”; there is the “*talking of a dream within a dream*” that is not “such a person.”<sup>38</sup> We should recognize that the principle we have been learning here is obvious: our “*talking of a dream within a dream*” all day long is itself “*talking of a dream within a dream*.”

[27:8] {1:299}

このゆえに古佛いはく、我今爲汝夢中説夢、三世佛也夢中説夢、六代祖師也夢中説夢。

Therefore, an old buddha has said, “Now, for you, I’m talking of a dream within a dream. The buddhas of the three times talk of a dream within a dream; the ancestral masters of the six generations talk of a dream within a dream.”<sup>39</sup>

[27:9]

この道、あきらめ學すべし。いはゆる、拈華瞬目、すなはち夢中説夢なり、禮拜得髓、すなはち夢中説夢なり。

We should clarify and study these words. *Holding up a flower and blinking the eyes* is “*talking of a dream within a dream*”; *making a bow and getting the marrow* is “*talking of a dream within a dream*.”<sup>40</sup>

37 **one hammer and a thousand hits, ten thousand hits** (*ittsui sentō bantō* 一槌千當・萬當): A play on the more common expression, “one hammer and two hits” (*ittsui ryōtō* 一槌兩當; i.e., “two birds with one stone”).

38 “*talking of a dream within a dream*” that is “such a thing” (*inmo ji naru muchū setsu mu* 恁麼事なる夢中説夢): This and the following three phrases reflect the saying of Daoying 道膺 cited above, Note 21.

39 **an old buddha has said** (*kobutsu iwaku* 古佛いはく): This apparent quotation does not seem to correspond to any extant Chinese source, though there are several examples of the phrase, “the buddhas of the three times talk of dreams; the ancestral masters of the six generations talk of dreams” (*sanshi zhufu shuo meng liudai zushi shuo meng* 三世諸佛説夢六代祖師説夢) (see, e.g., *Mingjue chanshi yulu* 明覺禪師語錄, T.1996.47:693a15; *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄, T.1998A.47:897a26-27).

40 **Holding up a flower and blinking the eyes** (*nenge shunmoku* 拈華瞬目); *making a bow and getting the marrow* (*raihai tokuzui* 禮拜得髓): References to the two most famous examples of the transmission of Zen: Buddha Śākyamuni’s holding up a flower and transmitting his dharma to Mahākāśyapa; and Huike’s bowing before Bodhidharma and receiving recognition that he had “gotten the marrow” of the Indian ancestor’s teaching.

See Supplementary Notes, s.v. “Holding up a flower and blinking the eyes” and “Skin, flesh, bones, and marrow.”

[27:10]

おほよそ、道得一句、不會不識、夢中說夢なり。千手千眼、用許多作麼なるがゆえに、見色見聲、聞色聞聲の功德具足せり。現身なる夢中說夢あり、說夢說法蘊なる夢中說夢あり。把定・放行なる夢中說夢なり。直指は說夢なり、的當は說夢なり。把定しても放行しても、平常の秤子を學すべし。學得するに、かならず目鉢機鉢あらはれて、夢中說夢しいづるなり。鉢を論ぜず平にいたらざれば、平の見成なし。平をうるに、平をみるなり。すでに平をうるどころ、物によらず、秤によらず、機によらず。空にかかれりといへども、平をえざれば平をみず、と參究すべし。みづから空にかかれるがごとく、物を接取して空に遊化せしむる、夢中說夢あり。空裏に平を現身す、平は秤子の大道なり、空をかけ、物をかく。たとひ空なりとも、たとひ色なりとも、平にあふ、夢中說夢あり。解脱の夢中說夢にあらずといふことなし。夢これ盡大地なり、盡大地は平なり。このゆえに、廻頭轉腦の無窮盡、すなはち夢裏證夢する信受奉行なり。

In sum, saying a single line, not understanding, and not knowing, are “talking of a dream within a dream.”<sup>41</sup> Because the thousand arms and thousand eyes are “how does he use so many?” they are endowed with the virtues of seeing forms and seeing sounds, hearing forms and hearing sounds.<sup>42</sup> There is the “talking of a dream within a dream” that is the manifest body; there is the “talking of a dream within a dream” in which talking of the dream is talking of the aggregate of dharmas.<sup>43</sup>

41 **saying a single line, not understanding, and not knowing** (*dōtoku ikku, fue fushiki* 道得一句、不會不識): “To say a single line” is a fixed expression for a profound utterance. “Not understanding” here may reflect the words of the Sixth Ancestor, Huineng 慧能, “I don’t understand the buddha dharma” (*ga fue buppō* 我不會佛法) (see, e.g., *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:158, case 59). “Not knowing” is perhaps most familiar from the famous response, “I don’t know,” by the First Ancestor, Bodhidharma to the question, “who are you?” (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219a29).

42 **Because the thousand arms and thousand eyes are “how does he use so many?”** (*senjusengen yō kota sono* 千手千眼用許多作麼): Allusion to the conversation, introduced above (Note 34) regarding Bodhisattva Avalokiteśvara, who is represented as having a thousand arms, each with an eye in the palm of its hand. The question is,

大悲菩薩、用許多手眼作麼

The bodhisattva of great compassion, how does he use so many hands and eyes?

Dōgen devotes much of the “Shōbōgenzō Kannon” 正法眼藏觀音 to this conversation.

**seeing forms and seeing sounds** (*ken shiki ken shō* 見色見聲): The synesthesia here may reflect a play on the bodhisattva’s name, *Kannon* 觀音 (literally, “Viewer of Sound”).

43 **manifest body** (*genshin* 現身): Although also used in reference to one’s “present body,” in the context here, more likely an allusion to the famous thirty-two bodies manifested by Bodhisattva Avalokiteśvara, as described in the *Pumen* 普門 chapter of the *Lotus Sūtra*, which begins (at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:57a22-23):

佛告無盡意菩薩、善男子、若有國土衆生應以佛身得度者、觀世音菩薩、即現佛身而爲說法。

The Buddha said to Bodhisattva Akṣayamati, “Good man, if there are in the land

It is the “*talking of a dream within a dream*” that is “holding fast and letting go.”<sup>44</sup> Pointing directly is “talking of a dream”; hitting the mark is “talking of a dream.”<sup>45</sup> Whether holding fast or letting go, we should study the ordinary scale.<sup>46</sup> When we study it, invariably, the [ability to] “*eyeball a pennyweight and estimate a tael*” will appear, and “*talking of a dream within a dream*” will emerge.<sup>47</sup> Regardless of the pennyweight and tael, if it does not achieve balance, we have no realization of balance. When it does achieve balance, we see the balance. Where it has achieved balance, it does not depend on the things, it does not depend on the scale, it does not depend on the mechanism. Though it may be hanging in emptiness, we should investigate that, if it does not achieve balance, we do not see the balance.<sup>48</sup>

There is “*talking of a dream within a dream*” that, as if itself hanging in emptiness, takes in things and sets them wandering in emptiness. Within emptiness, it manifests the body of balance; balance is the great way of the scale.<sup>49</sup> It weighs emptiness; it weighs things. Whether it be empti-

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living beings who ought to attain deliverance by a buddha body, Bodhisattva Avalokiteśvara manifests a buddha body and preaches the dharma to them.”

“**talking of a dream within a dream**” in which talking of the dream is talking of the aggregate of dharmas (*setsu mu setsu hōun naru muchū setsu mu* 説夢説法蘊なる夢中説夢): A tentative rendering of a phrase difficult to parse. Taken together with the preceding clause, the sense would seem to be that “talking of a dream within a dream” may refer to the buddha doing the talking or to the collection of his talks.

44 “**holding fast and letting go**” (*hajō hōgyō* 把定放行): See above, Note 19.

45 **Pointing directly** (*jikishi* 直指); hitting the mark (*tekitō* 的當): Common references to Chan statements.

46 **the ordinary scale** (*byōjō no hyōsu* 平常の秤子): A play with the glyph *byō* 平 (or *hei*), which has the sense of “average” or “ordinary” (as in the famous saying, “the ordinary mind is the way” [*byōjō shin ze dō* 平常心是道]) and as “equal,” “level,” or “in balance” (as in the balance scale; *hyōsu* 秤子). The translation will use “balance” for this glyph throughout this passage, but the reader may well wish to keep the sense of “the ordinary” in mind.

47 “**eyeball a pennyweight and estimate a tael**” (*moku shu ki ryō* 目銖機兩): Variant of “eyeball and estimate a pennyweight and tael” (*moku ki shu ryō* 目機銖兩). The ability to reckon at a glance the weights of *liang* 兩 (or 兩; “tael”) and *zhu* 銖 (“pennyweight”; 1/24 *liang*); by extension, insight into things. Sometimes included as one of the so-called “three phrases” (*sanju* 三句) of Yunmen 雲門; see Supplementary Notes, s.v. “Yunmen’s three phrases.”

48 **hanging in emptiness** (*kū ni kakareri* 空にかかれり): One is tempted to take *kū* 空 here as the “space” in which the balance scale is suspended; but note that, below, Dōgen will interpret the glyph as “emptiness” (S. *sūnyatā*), in juxtaposition with “form” (*shiki* 色; S. *rūpa*), as in the famous line from the *Heart Sūtra* (see Supplementary Notes, s.v. “Form is itself emptiness; emptiness is itself form”). It may well be that, here and throughout the following passage, Dōgen wants us to read the glyph with both meanings.

49 **it manifests the body of balance** (*byō o genshin su* 平を現身す): No doubt, the

ness or form, there is “*talking of a dream within a dream*” that encounters balance. There is nothing that is not the “*talking of a dream within a dream*” of liberation.<sup>50</sup> The “dream” is all the whole earth; all the whole earth is in balance. Therefore, our inexhaustible turning the head and spinning the brain are the faithful acceptance and reverent practice of “*talking of a dream within a dream*.”<sup>51</sup>

\* \* \* \* \*

[27:11] {1:300}

釋迦牟尼佛言、諸佛身金色、百福相莊嚴。聞法爲人說、常有是好夢。又夢作國王、捨宮殿眷屬及上妙五欲、行詣於道場、在菩提樹下、而處師子座、求道過七日、得諸佛之智。成無上道竟、起而轉法輪、爲四衆說法、逕千萬億劫、說無漏妙法、度無量衆生。後當入涅槃、如烟盡燈滅。若後惡世中、說是第一法。是人得大利、如上諸功德。

*Buddha Śākyamuni said,*<sup>52</sup>

*The bodies of the buddhas of golden hue,  
Adorned with hundreds of fortuitous marks.  
Hearing the dharma, they preach it to people,  
Who always have these auspicious dreams.  
They also dream of becoming the king of a country,  
Who abandons his palace and his entourage,  
And the most marvelous pleasures of the five senses,*

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“manifest body” (*genshin* 現身) appearing above in this section, here used as a transitive verb, perhaps to be understood as a causative: “make balance a manifest body.”

50 “*talking of a dream within a dream*” of liberation (*gedatsu no muchū setsu mu* 解脫の夢中說夢): The sense is ambiguous but probably best understood as “liberated ‘talking of a dream within a dream.’”

51 **turning the head and spinning the brain** (*kaitō tennō* 迴頭轉腦): (Also written 回頭轉腦.) A fixed expression associated especially with a saying of the famous Tang-dynasty monk Shitou Xiqian 石頭希遷 (see, e.g., *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:274, case 299):

從生至死、只是這箇。更回頭轉惱作什麼。

From birth to death, it’s just this. Why turn your head and spin your brain?

**faithful acceptance and reverent practice** (*shinju bugyō* 信受奉行): A fixed expression for the pious audience’s response to the Buddhist teachings.

52 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:39c6-17). The original sūtra passage is describing the auspicious dreams of devotees of the *Lotus Sūtra*, not the dreams of “the buddhas,” as it might seem from Dōgen’s passage. His quotation begins with the object of the devotees’ vision, as is clear from the lines of the sūtra (39c5) just preceding:

深入禪定見十方佛。

Entering into meditation,

They see the buddhas of the ten directions.

And, going to the place of awakening,  
 There, beneath the bodhi tree,  
 Then sits upon the lion throne  
 And, seeking the way for seven days,  
 Attains the wisdom of the buddhas.  
 Having attained the unsurpassed way,  
 They arise and turn the dharma wheel,  
 Preaching the dharma for the fourfold assembly,  
 During thousands of myriads of koṭis of kalpas,  
 Preaching the wondrous dharma, free from taint,  
 And delivering incalculable living beings,  
 Thereafter, they enter into nirvāṇa,  
 Like a burning lamp extinguished.  
 If, during the latter evil age,  
 One preaches this foremost dharma,  
 The benefits attained by these people,  
 Will resemble the merits described above.

[27:12]

而今の佛説を參學して、諸佛の佛會を究盡すべし。これ譬喩にあらず。諸佛の妙法は、ただ唯佛與佛なるゆえに、夢・覺の諸法、ともに實相なり。覺中の發心・修行・菩提・涅槃あり、夢裏の發心・修行・菩提・涅槃あり。夢・覺おのおの實相なり、大小せず、勝劣せず。

Studying this preaching of the Buddha, we should exhaustively investigate the buddha community of the buddhas.<sup>53</sup> This is not a parable.<sup>54</sup> Because it is just “*only buddhas with buddhas*,” in the wondrous dharma of the buddhas, the dharmas of both dreaming and awakening are “the real mark.”<sup>55</sup> There is bringing forth the mind [of bodhi], practice, bodhi, and

53 exhaustively **investigate** (*gūjin* 究盡): A common enough verb but here no doubt meant to evoke the famous line from the *Lotus* to which Dōgen will allude in the sentence following; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

**buddha community of the buddhas** (*shobutsu no butsu* 諸佛の佛會): I.e., an assembly of buddhas or the followers of buddhas; here, perhaps, the congregation on Vulture Peak that was the site of the preaching of the *Lotus Sūtra*.

54 **This is not a parable** (*kore hiyu ni arazu* これ譬喩にあらず): Or, perhaps, “not a metaphor.” I.e., the *sūtra*’s description of dreams is not merely a figure of speech. The *Lotus Sūtra*, of course, is famous for its many parables.

55 “**only buddhas with buddhas**” (*yui butsu yo butsu* 唯佛與佛): See Note 53, above.  
**dreaming and awakening** (*mukaku* 夢覺): The term “awakening” (*kaku* 覺) here can refer to both the waking state (as opposed to dreaming) and to bodhi (as opposed to ignorance).

“**the real mark**” (*jissō* 實相): See Note 53, above.

nirvāṇa while awake; there is bringing forth the mind, practice, bodhi, and nirvāṇa within dreams. Dreaming and awakening, each is “the real mark”: they are not great and small; they are not superior and inferior.

[27:13]

しかあるを、又夢作國王等の前後の道著を見聞する古今おもはくは、説是第一法のちからによりて、夜夢のかくのごとくなると錯會せり。かくのごとく會取するは、いまだ佛説を曉了せざるなり。夢覺もとより如一なり、實相なり。佛法は、たとひ譬喩なりとも、實相なるべし。すでに譬喩にあらず、夢作、これ佛法の眞實なり。釋迦牟尼佛および一切の諸佛諸祖、みな夢中に發心・修行し、成等正覺するなり。しかあるゆえに、而今の娑婆世界の一化の佛道、すなはち夢作なり。七日といふは、得佛智の量なり。轉法輪・度衆生、すでに逕千萬億劫といふ、夢中の消息たどるべからず。

Nonetheless, people past and present who have seen or heard the passage, “*They also dream of becoming the king of a country,*” mistakenly understand that, as a result of the power of “preaching this foremost dharma,” their dreams at night will be like this. Those who understand it like this have not yet fully comprehended the buddha’s preaching. Dreaming and waking are fundamentally one, are “the real mark.” The buddha dharma, even when a parable, must be “the real mark.” And since it is not a parable, the “dream of becoming” is the reality of the buddha dharma. Buddha Śākyamuni and all the buddhas and ancestors bring forth the mind, practice, and attain complete awakening “within a dream.” Because this is so, the way of the buddhas propagated throughout [Śākyamuni’s] entire ministry in the present Sahā world is a “dream of becoming.” “Seven days” is the measure for attaining the wisdom of a buddha. To say that their “turning the dharma wheel” and “delivering living beings” are already “during thousands of myriads of *koṭis* of kalpas” means that events “within a dream” cannot be traced.

[27:14] {1:301}

諸佛身金色、百福相莊嚴、聞法爲人説、常有是好夢、といふ。あきらかにしりぬ、好夢は諸佛なり、と證明せらるるなり。常有の如來道あり、百年の夢のみにあらず。爲人説は、現身なり、聞法は、眼處聞聲なり、心處聞聲なり、舊窠處聞聲なり、空劫已前聞聲なり。

He says,

*The bodies of the buddhas of golden hue,  
Adorned with hundreds of fortuitous marks.  
Hearing the dharma, they preach it to people;  
They always have these auspicious dreams.*



Clearly here the fact that the “auspicious dreams” are “the buddhas” is verified. There is a way of the tathāgatas that “always has”: it is not merely a hundred years of dreaming.<sup>56</sup> “Preaching it to people” is the manifest body; “hearing the dharma” is “the eye hears the voices,” is the mind hears the voices, is the old dens hear the voices, is before the kalpa of emptiness hears the voices.<sup>57</sup>

[27:15]

諸佛身金色、百福相莊嚴、といふ、好夢は諸佛身なりといふこと、直至如今更不疑なり。覺中に佛化やまざる道理ありといへども、佛祖現成の道理、かならず夢作夢中なり。莫謗佛法の參學すべし。莫謗法の參學するとき、而今の如來道、たちまちに現成するなり。

He says,

*The bodies of the buddhas of golden hue,  
Adorned with hundreds of fortuitous marks.*

The fact that the “auspicious dreams” are “the bodies of the buddhas” is “I’m like this now, without further doubts.”<sup>58</sup> Although there may be a

56 **There is a way of the tathāgatas that “always has”** (*jō u no nyorai dō ari* 常有の如來道あり): Playing with the predicate of the sūtra phrase “they always have these auspicious dreams.” The sentence could also be read “there is a way of the tathāgatas that always exists.”

**a hundred years of dreaming** (*hyakunen no mu* 百年の夢): Or “a hundred-year dream.” I.e., the dreaming of a human lifespan.

57 **“the eye hears the voices”** (*gensho mon shō* 眼處聞聲): Perhaps echoing the synesthesia introduced in section 10, above. The language likely reflects a verse by Dongshan Liangjie 洞山良价 (807-869) (see, e.g., *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:204, case 148; discussed at “Shōbōgenzō mujō seppō” 正法眼藏無情說法):

也太奇、也太奇、無情說法不思議、若將耳聽終難會、眼處聞聲方得知。

How strange! How strange!

The insentient preaching the dharma is inconceivable.

If we use our ears to hear it, it’s hard in the end to understand;

Only when our eyes hear the voices do we know it.

**the old dens** (*kyūsōsho* 舊窠處): See above, Note 1.

**before the kalpa of emptiness** (*kūgō izen* 空劫已前): An expression occurring regularly in Zen texts in reference to a state before even the kalpa before the emergence of the world; see Supplementary Notes, s.v. “Before the kalpa of emptiness.”

58 **“I’m like this now, without further doubts”** (*jikishi nyo kon kō fu gi* 直至如今更不疑): From the verse by Lingyun Zhiqin 靈雲志勤 (dates unknown), included in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:206, case. 155):

三十年來尋劍客、幾回葉落又抽枝、自從一見桃華後、直至如今更不疑。

Thirty years the passenger seeking the sword.

How many times have the leaves fallen and the branches budded?

After once seeing the peach blossoms,

I’m like this now, without further doubts.

See Supplementary Notes, s.v. “Peach blossoms.”

principle that, in awakening, the buddhas' propagation never ceases, the principle realized by the buddhas and ancestors is inevitably "*talking of a dream within a dream*." We should study "*do not denigrate the buddha dharma*." When we study "*do not denigrate the dharma*," the present way of the tathāgatas is immediately realized.

正法眼藏夢中說夢第二十七

Treasury of the True Dharma Eye

Talking of a Dream within a Dream

Number 27

[Ryūmonji MS:]

爾時仁治三年壬寅秋九月二十一日、在雍州宇治郡觀音導利興聖寶林精舍示衆

*Presented to the assembly at Kannon Dōri Kōshō Hōrin Vihāra, Uji District, Yōshū; twenty-first day, ninth month, autumn of the senior water year of the tiger, the third year of Ninji [16 October 1242]<sup>59</sup>*

[Tōunji MS:]

寬元元年癸卯三月廿三日、書寫畢。侍者懷奘

*Kangen [13 April 1243]. Acolyte Ejō*

59 The Tōunji 洞雲寺 MS shares an identical colophon.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 28

Making a Bow and Getting the Marrow

*Raihai tokuzui*

禮拜得髓

# Making a Bow and Getting the Marrow

*Raihai tokuzui*

## INTRODUCTION

This work is dated in spring of 1240 at Kōshōji. Thus, it represents one of the earlier chapters, written before its author began work on his essays in earnest. It occurs as number 28 in the seventy-five-chapter *Shōbōgenzō* but is not included in the sixty-chapter compilation; instead, it is found as number 8 of fascicle 1 in the twenty-eight-text *Himitsu Shōbōgenzō* collection, in a version twice as long. Though the *Himitsu* text bears a colophon dated in the winter of 1240, some months after that of the seventy-five-chapter *Shōbōgenzō* text, we should probably not assume that its additional material was added to the original version; more likely, the *Himitsu* text represents a draft from which the additional material was removed in the editing of the seventy-five-chapter *Shōbōgenzō* version. This additional material is incorporated in the ninety-five-chapter Honzan edition of the *Shōbōgenzō*, where the text appears as number 8, and is included in all modern printed editions of this chapter. The translation below accords with the Kawamura text in treating this material as an addendum following the first colophon.

The title of the chapter is taken from a well-known story, in which the First Ancestor, Bodhidharma, asks four disciples to state their understanding of Buddhism. After each does so, the ancestor characterizes their degree of understanding. To the first, he says, “You’ve gotten my skin”; to the second, “You’ve gotten my flesh”; to the third, “You’ve gotten my bones.” The fourth disciple, Huike 慧可, who would become Bodhidharma’s successor, makes no reply but simply makes a bow to the ancestor. Bodhidharma says, “You’ve gotten my marrow.”

Dōgen often alludes to this story and treats it in some detail in the “Kat-tō” chapter of the *Shōbōgenzō*; but here, he is concerned less with the story itself than with the broader issue of paying obeisance to a teacher — or, as he says in the opening line of our text, finding a spiritual guide. On our side, so to speak, the key is the sincerity of our commitment; on the other side, the question is only whether or not the teacher has gained the way. These points are made early on in the essay, the remainder of

which is then devoted to a critique of the common assumption that women are not qualified to be teachers.

In the appended material from the *Himitsu* text, Dōgen pursues the issue of gender, in a remarkable attack on male Buddhist attitudes toward women — including monks who cater to rich women, monks who see women only as objects of lust, monks who vow never to look upon women, monks who denigrate women for having bad karma in their past lives. The essay concludes with an extended, stinging rebuke of the practice, common in Dōgen's Japan, of designating certain Buddhist sites as off-limits to women — a practice dismissed here as “laughable” and “stupid.” It is probably fair to say that the “*Raihai tokuzui*” represents one of the strongest statements against gender prejudice in premodern Buddhist literature.

## 正法眼藏第二十八

Treasury of the True Dharma Eye  
Number 28

## 禮拜得髓

## Making a Bow and Getting the Marrow

[28:1] {1:302}

修行阿耨多羅三藐三菩提の時節には、導師をうることもともかたし。その導師は、男女等の相にあらず、大丈夫なるべし、恁麼人なるべし。古今人にあらず、野狐精にして善知識ならん。これ得髓の面目なり、導利なるべし。不昧因果なり、儼我渠なるべし。

When one practices *anuttara-samyak-saṃbodhi*, the most difficult thing is to find a guide. Without taking the form of either male or female, the guide should be a great person, should be such a person.<sup>1</sup> It might be a wise friend who is a fox spirit, not a person in past or present.<sup>2</sup> It will be a face that has “gotten the marrow,” one who is a guide and benefactor; it will be one who is “*not in the dark about cause and effect*,” one who is *you or I or someone else*.<sup>3</sup>

1 **great person** (*daijōbu* 大丈夫): In ordinary parlance, a brave or strong male; used in Buddhism to translate *mahā-puruṣa* (“great person”); one of the epithets of a buddha.

**such a person** (*inmo nin* 恁麼人): No doubt an allusion to the well-known saying attributed to the ninth-century master Yunju Daoying 雲居道膺; see Supplementary Notes, s.v. “Such a person.”

2 **wise friend who is a fox spirit** (*yakozei ni shite zenchishiki* 野狐精にして善知識): A “wise friend” is standard Buddhist usage for a teacher; the “fox spirit” here introduces the story of Baizhang Huaihai 百丈懷海 (749-814) and the fox to which Dōgen alludes just below; it also points ahead to the reference to the god Śakra and the fox in section 6 and the remark by the nun Moshan Liaoran 末山了然 in section 12.

**not a person in past or present** (*kokon nin* 古今人): I.e., not an historical human figure.

3 “**not in the dark about cause and effect**” (*fumai inga* 不昧因果): Allusion to the famous tale of Baizhang Huaihai 百丈懷海 and the teacher who was reborn as a fox for five hundred lifetimes as a consequence of saying that the person of great practice “does not fall into cause and effect” (*furaku inga* 不落因果). The expression “not in the dark about cause and effect” represents Baizhang’s own description of the person of great practice — his teaching of which liberated the fox. (See, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:495a9-b2; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 102. Dōgen treats the story at length in his “Shōbōgenzō dai shugyō” 正法眼藏大修行.)

[28:2]

すでに導師を相逢せんよりこのかたは、萬縁をなげすてて、寸陰をすごさず、精進辦道すべし。有心にても修行し、無心にても修行し、半心にても修行すべし。しかあるを、頭燃をはらひ、翹足を學すべし。かくのごとくすれば、訕謗の魔儻におかされず。斷臂得髓の祖、さらに他にあらず、脱落身心の師、すでに自なりき。

Once we have encountered a guide, we should cast off the myriad involvements and, without spending an inch of shadow, devote ourselves vigorously to pursuing the way.<sup>4</sup> We should practice with mind, practice without mind, practice with half a mind.<sup>5</sup> Thus, we should brush the fire from our heads and study standing on one leg.<sup>6</sup> When we do this, we will not be assaulted by the abusive minions of Māra.<sup>7</sup> The ancestor who cut off his arm and got the marrow is not someone else; the master who sloughs off body and mind is ourselves.<sup>8</sup>

4 **cast off the myriad involvements** (*ban'en o nagesutete* 萬縁をなげすてて): Reminiscent of the fixed phrase encountered in Dōgen's meditation manuals; see, e.g., "Shōbōgenzō zazen gi" 正法眼藏坐禪儀:

諸縁を放捨し、萬事を休息すべし。

Cast aside all involvements and discontinue the myriad affairs.

**an inch of shadow** (*sun'in* 寸陰): A literary expression for "a moment of time," occurring often in Dōgen's writings.

5 **practice with mind** (*ushin nite mo shugyō shi* 有心にても修行し): The contrasting pair *ushin* 有心 and *mushin* 無心 can indicate (a) "conscious" and "unconscious," (b) "discriminating consciousness" and "nondiscriminating consciousness," or (c) "intention" and "nonintention." "Half a mind" (*hanshin* 半心) is Dōgen's playful third alternative.

6 **brush the fire from our heads** (*zunen o harau* 頭燃をはらふ): A standard metaphor for the urgency of practice, occurring several times in the *Shōbōgenzō*.

**standing on one leg** (*gyōsoku o gaku su* 翹足を學す): In ordinary parlance, the expression *gyōsoku* 翹足 might indicate "standing on tiptoe," hence "anxiously await"; in Buddhist usage, it is a term for the ascetic practice of standing for long periods with one leg raised. In his "Shōbōgenzō zanmai ō zanmai" 正法眼藏三昧王三昧, Dōgen quotes a passage from the *Dajidu lun* 大智度論 (T.1509.25:111b23), in which the practice is attributed to non-Buddhist ascetics; but, elsewhere, Buddha Śākyamuni himself reports that, in a previous life, he stood on one leg for seven days while chanting hymns of praise to Buddha Tiṣya (Fusha 弗沙) (see, e.g., *Zhuanji baiyuan jing* 撰集百緣經, T.200.4:253c20-254a2). In his *Gakudō yōjin shū* 學道用心集 (DZZ.5:14), Dōgen celebrates this practice in a passage somewhat akin to ours here:

恐怖時光之太速、所以行道救頭燃。顧眄身命不牢、所以精進慣翹足

Fearing the speed of the passing time, we practice the way to save ourselves from the fire on our heads. Reflecting on the insecurity of our lives, we exert ourselves to train in the practice of standing on one leg.

7 **the abusive minions of Māra** (*senbō no matō* 訕謗の魔儻): I.e., the demon army of Māra, the Evil One, lord of the sixth heaven of the realm of desire, who seeks to obstruct Buddhist practice.

8 **The ancestor who cut off his arm and got the marrow** (*danpi tokuzui no so* 斷臂



[28:3]

髓をうること、法をつたふること、必定して至誠により、信心によるなり。誠信、ほかよりきたるあとなし、内よりいづる方なし。ただまさに法をおもくし、身をかくろくするなり。世をのがれ、道をすみかとするなり。いささかも身をかへりみることも法よりもおもきには、法つたはれず、道うることなし。その法をおもくする志氣、ひとつにあらず、他の教訓をまたずといへども、しばらく一二を擧括すべし。

Getting the marrow and receiving transmission of the dharma always depend upon utmost sincerity, upon the believing mind. There are no traces of sincere faith coming from elsewhere, nor are there directions to which it departs from within. It is simply giving weight to the dharma while taking ourselves lightly. It is to flee the world and regard the way as our abode. If regard for ourselves is even slightly weightier than the dharma, the dharma will not be passed on to us nor will we gain the way. There is not just one instance of the determination to give weight to the dharma; and, although we need not rely on the instructions of others, we should take up one or two [examples here].

[28:4] {1:303}

いはく、法をおもくするは、たとひ露柱なりとも、たとひ燈籠なりとも、たとひ諸佛なりとも、たとひ野干なりとも、鬼神なりとも、男女なりとも、大法を保任し、吾髓を汝得せるあらば、身心を牀座にして、無量劫にも奉事するなり。身心はうることやすし、世界に稻麻竹葦のごとし、法はあふことまれなり。

To give weight to the dharma means “to make one’s body and mind a couch” and serve for innumerable kalpas whatever maintains the great dharma and has “you’ve gotten” “my marrow” — whether it be a pillar, or a lantern, or the buddhas, or a fox, or a spirit, or a man or a woman.<sup>9</sup>

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得髓の祖): I.e., the Second Ancestor Huìkē 慧可, who became a disciple of Bodhidharma after cutting off his arm as a token of his commitment, and of whom Bodhidharma subsequently said that he had “gotten my marrow.” See Supplementary Notes, s.v. “Cut off an arm” and “Skin, flesh, bones, and marrow.”

**the master who sloughs off body and mind** (*datsuraku shinjin no shi* 脱落身心の師): To “slough off body and mind” is a fixed phrase (also occurring in reverse order: *shinjin datsuraku* 身心脱落) that Dōgen attributes to his master, Tiantong Rujing 天童如淨 (1162–1227); see Supplementary Notes, s.v. “Body and mind sloughed off.”

**9 make one’s body and mind a couch** (*shinjin o shōza ni shite* 身心を牀座にして): Likely an allusion to the passage in the “Devadatta” chapter of the *Lotus Sūtra*, in which Buddha Śākyamuni in a previous life was a king who served as a menial for a seer (Devadatta in a previous life) who promised to teach him the *Lotus Sūtra*. The king “picked his fruit, drew his water, gathered his firewood, and prepared his meals, going so far as to make his body a couch” (*i shinji i shōza* 以身而爲床座) (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:34c5-6).

**has “you’ve gotten” “my marrow”** (*gozui o nyo toku seru* 吾髓を汝得せる): I.e., has

Getting a body and mind is easy, “like rice, hemp, bamboo, and reeds” in the world; to encounter the dharma is rare.<sup>10</sup>

[28:5]

釋迦牟尼佛のいはく、無上菩提を演説する師にあはんには、種姓を觀ずることなかれ、容顔をみるることなかれ、非をきらふことなかれ、行をかんがふことなかれ。ただ般若を尊重するがゆえに、日に百千兩の金を食せしむべし。天食をおくりて供養すべし、天華を散じて供養すべし。日日三時禮拜し恭敬して、さらに患悩の心を生ぜしむることなかれ。かくのごとくすれば、菩提の道、かならずところあり。發心よりこのかた、かくのごとく修行して、今日は阿耨多羅三藐三菩提をえたるなり。

Buddha Śākyamuni said,<sup>11</sup>

When you meet teachers who expound unsurpassed bodhi, you must not consider their caste; you must not look at their facial features; you must not scorn their faults; you must not consider their conduct. Simply because we respect and value prajñā, we should let them eat [offerings worth] a hundred thousand taels of gold each day. We should make offerings by presenting heavenly food, make offerings by scattering heavenly flowers. Paying obeisance and venerating them three times a day, do not give rise to thoughts of vexation. When we behave like this, the way of bodhi will surely appear. Having practiced like this ever since I brought forth the mind, I have today attained *anuttara-samyak-saṃbodhi*.<sup>12</sup>

[28:6]

しかあれば、若樹・若石も、とかましとねがひ、若田・若里も、とかましとむべし。露柱に問取し、牆壁をしても參究すべし。むかし、野干を師として禮拜問法する天帝釋あり、大菩薩の稱、つたはれり、依業の尊卑によらず。

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got the essence of the teaching handed down by the buddhas and ancestors. Dōgen plays here with the phrase “you’ve gotten my marrow,” said by Bodhidharma to Huike 慧可.

10 “like rice, hemp, bamboo, and reeds” in the world (*sekai ni tō ma chiku i no gotoshi* 世界に稻麻竹葦のごとし): I.e., [sentient beings are] profuse in the world; a simile used in Kumārajīva’s translation of the *Lotus Sūtra*. See Supplementary Notes.

11 **Buddha Śākyamuni said** (*Shakamuni butsu no iwaku* 釋迦牟尼佛のいはく): A textual source for this passage in Japanese has not been identified. It has been suggested that some of it at least may have been inspired by a passage found in the *Fanwang jing* 梵網經 (T.1484.24:1005b22-28), which speaks of how a disciple should honor the teacher.

12 **ever since I brought forth the mind** (*hosshin yori kono kata* 發心よりこのかた): “To bring forth the mind” (*hosshin* 發心) refers to the initial resolve of the bodhisattva to achieve *anuttara-samyak-saṃbodhi*; an abbreviated form of *hotsu bodai shin* 發菩提心 (“to bring forth the mind of bodhi”; S. *bodhi-ciittotpāda*). See Supplementary Notes, s.v. “Bring forth the mind.”

Thus, we should request to be taught “whether by trees or by rocks”; we should seek to be taught “whether in fields or in villages.”<sup>13</sup> We should “ask the pillars” and investigate the fences and walls.<sup>14</sup> Long ago, there was the case of Deva Lord Śakra, who, taking a fox as his teacher, paid it obeisance and asked it about the dharma.<sup>15</sup> It became known as a great bodhisattva, without regard to the status of its secondary karma.<sup>16</sup>

[28:7] {1:304}

しかあるに、不聞佛法の愚痴のたぐひおもはくは、われは大比丘なり、年少の得法を拜すべからず、われは久修練行なり、得法の晩學を拜すべからず、われは師號に署せり、師號なきを拜すべからず、われは法務司なり、得法の餘僧を拜すべからず、われは僧正司なり、得法の俗男・俗女を拜すべからず、われは三賢十聖なり、得法せりとも、比丘尼等を禮拜すべからず、われは帝胤なり、得法なりとも、臣家・相門を拜すべからずといふ。かくのごとくの癡人、いたづらに父國をはなれて、他國の道路に跼蹐することによりて、佛道を見聞せざるなり。

13 “whether by trees or by rocks” (*nyaku ju nyaku seki* 若樹・若石): Allusion to a well-known story, found in the *Nirvāṇa Sūtra*, of the “boy of the Himalayas” (Śākyamuni in a previous life) who wrote a Buddhist teaching on trees and rocks; see Supplementary Notes, s.v. “Whether on trees or on rocks.”

“whether in fields or in villages” (*nyaku den nyaku ri* 若田・若里): Another common allusion (often found together with the preceding “trees and rocks”), to a passage in the *Lotus Sūtra*, in which Buddha Śākyamuni exhorts his followers to go forth and preach what they have heard from him; see Supplementary Notes.

14 “ask the pillars” (*rochū ni monshu shi* 露柱に問取し): Allusion to a well-known saying of the famous Tang-dynasty Chan master Shitou Xiqian 石頭希遷 (700-790), included in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:148, case 41); see Supplementary Notes, s.v. “Pillars and lanterns.”

investigate the fences and walls (*shō heki o shitemo sankyū su* 牆壁をしても參究す): “Fences and walls,” often together with “tiles and pebbles” (*shō heki ga ryaku* 牆壁瓦礫), are regularly used to represent an inanimate world that is nevertheless spiritually “alive” with significance — as, for example, the phenomenal expression of the buddha mind (*bushin* 佛心). See Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.”

15 Deva Lord Śakra (*Ten Taishaku* 天帝釋): I.e., Indra, king of the devas in Tuṣita Heaven, who, upon hearing a fox trapped in a well calling out to the buddhas of the ten directions, descended from his heaven to ask him for teachings. The story is told in the *Weicengyu yinyuan jing* 未曾有因緣經 (T.745.17:576c21ff). In his “Shōbōgenzō kie bup-pōsōbō” 正法眼藏歸依佛法僧寶 (DZZ.2:383), Dōgen quotes this story from Zhanran’s 湛然 (711-782) *Zhiguan fuxing zhuan honjue* 止觀輔行傳弘決 (T.1912.46:272a25ff).

16 It became known as a great bodhisattva, without regard to the status of its secondary karma (*dai bosatsu no shō, tsutawareri, egō no sonpi ni yorazu* 大菩薩の稱、つたはれり、依業の尊卑によらず): The grammatical subject is unexpressed; the translation takes it as the “fox”; but some would read it as the deva Śakra. “Secondary karma” (*egō* 依業) refers to what is more often called “secondary recompense” (*ehō* 依報): the circumstances into which one is born as a result of past deeds — here, no doubt, the lowly circumstances of the fox.

However, those imbeciles who do not listen to the buddha dharma say, I am a great bhikṣu and should not bow before a younger one who has gained the dharma;<sup>17</sup> I am trained in long practice and should not bow before a later student who has gained the dharma; I have been assigned the title “master” and should not bow before one who lacks the title “master”; I hold the office of dharma affairs and should not bow before other monks who have gained the dharma;<sup>18</sup> I hold the office of saṃgha rectification and should not bow before lay men and lay women who have gained the dharma;<sup>19</sup> I am of the three worthies and ten sages and should not pay obeisance to a *bhikṣuṇī*, even if she has gained the dharma;<sup>20</sup> I belong to the imperial lineage and should not bow before the houses of officials or the families of ministers, even if they have gained the dharma.

Fools such as these neither see nor hear the way of the buddhas because they have vainly left the land of their father to wander the roads of another land.<sup>21</sup>

\* \* \* \* \*

17 **great bhikṣu** (*dai biku* 大比丘): A term that may refer either to a fully ordained monk, as opposed to a novice (*shami* 沙彌; S. *śrāmaṇera*); or, as likely in this case, to a monk of senior standing.

**a younger one who has gained the dharma** (*nenshō no tokuhō* 年少の得法): While not a particularly common term in Dōgen’s vocabulary, the term *tokuhō* 得法 (“attain, or acquire, the dharma”) receives special attention in this essay; it implies “understanding the truth of the buddha dharma.”

18 **office of dharma affairs** (*hōmu shi* 法務司): The exact office is uncertain; in the case of early Japan, the term *hōmu* 法務 can refer simply to the monk in charge of a ritual event, an administrative officer in a monastery, or an ecclesiastical official of the government saṃgha bureau (*sōkō* 僧綱).

19 **Office of Saṃgha Rectification** (*sōjō shi* 僧正司): The term *sōjō* 僧正 was used in both China and Japan for the head ecclesiastical official of the saṃgha bureau; some see the term *sōjō shi* 僧正司 here as referring to an administrator at a regional level.

20 **three worthies and ten sages** (*sanken jissō* 三賢十聖): A common Buddhist technical term in reference to the traditional path of the bodhisattva: the ten stages, or “grounds” (*chi* 地; S. *bhūmi*), of the “sage,” or “noble” (S. *ārya*) — i.e., those on the advanced levels of the path — and the three types of “worthy” (S. *bhadra*) — i.e., those on the levels just preceding the *ārya*.

21 **left the land of their father** (*fukoku o hanarete* 父國をはなれて): Allusion to the famous parable, in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:16b7-19a12), of the son who runs away from his wealthy father’s land and wanders for years in abject poverty. Eventually, he returns and is restored to his rightful estate.

[28:8]

むかし、唐朝趙州眞際大師、こころをおこして發足行脚せしちなみにいふ、たとひ七歳なりとも、われよりも勝ならば、われかれにとふべし。たとひ百歳なりとも、われよりも劣ならば、われ、かれををしふべし。

Long ago, under the Tang dynasty, Zhaozhou, Great Master Zhenji, upon arousing the aspiration [for awakening] and setting out on a pilgrimage, said, “Even if they are seven years old, if they are superior to me, I will ask them; even if they are a hundred years old, if they are inferior to me, I will teach them.”<sup>22</sup>

[28:9]

七歳に問法せんとき、老漢、禮拜すべきなり。奇夷の志氣なり、古佛の心術なり。得道得法の比丘尼、出世せるとき、求法參學の比丘僧、その會に投じて禮拜問法するは、參學の勝躅なり。たとへば、渴に飲にあふがごとくなるべし。

When asking a seven-year-old about the dharma, the old man should pay obeisance.<sup>23</sup> It is a determination strange and elusive; it is the mindset of an old buddha.<sup>24</sup> When a *bhikṣuṇī* who has gained the way and gained the dharma has appeared in the world, for a member of the *bhikṣu saṃgha* seeking the dharma and studying to join her community, pay obeisance, and ask about the dharma is a wonderful example of study.<sup>25</sup> It is like a thirsty person finding a drink.

\* \* \* \* \*

22 **Zhaozhou, Great Master Zhenji** (*Jōshū Shinsai daishi* 趙州眞際大師): i.e., Zhaozhou Congshen 趙州從諗 (778-897). “Great Master Zhenji” 眞際大師 is a posthumous title. “Zhaozhou” 趙州 refers to the province, in present-day Hebei, where Congshen spent many years, at Guanyin Cloister 觀音院. His biography appears at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:276c-278b; *Song gaoseng zhuan* 宋高僧傳, T.2061.50:775c6ff; *Zhaozhou Zhenji chanshi yulu bing xingzhuang* 趙州眞際禪師語錄并行狀, in *Guzunsu yulu* 古尊宿語錄, ZZ.118:152c11ff; etc. His pilgrimage and vow to learn even from a seven-year-old child occurs in various sources (see, e.g., *Guzunsu yulu* 古尊宿語錄, ZZ.118:152c17-d13). Dōgen also praises this vow in his “Shōbōgenzō hakujushi” 正法眼藏柏樹子 and “Gyōji” 行持.

23 **the old man should pay obeisance** (*rōkan raihai su beki nari* 老漢禮拜すべきなり): This could well be a reference to any “old man” or to Zhaozhou, who in some accounts was already sixty years old at the time of his pilgrimage.

24 **a determination strange and elusive** (*kii no shiki* 奇夷の志氣): Variant of the idiom “rare and elusive” (*kii* 希夷), said of the *dao* 道 at *Daode jing* 道德經 14 (KR.5c0046.000.004a).

**the mindset of an old buddha** (*kobutsu no shinjutsu* 古佛の心術): “Old buddha” could be a reference to (a) the buddhas of the past, (b) awakened masters of the Zen tradition, or (c) Zhaozhou, who was known as “Zhaozhou, the old buddha.” See Supplementary Notes, s.v. “Old buddha.”

25 **appeared in the world** (*shusse* 出世): i.e., has become established as a teacher.

[28:10]

震旦國の志閑禪師は、臨濟下の尊宿なり。臨濟ちなみに師のきたるをみて、とりとどむるに、師いはく、領也。臨濟はなちていはく、且放爾一頓。これより臨濟の子となれり。

Chan Master Zhixian in the Land of Cīnasthāna was a venerable under Linji.<sup>26</sup> Once, when Linji saw the Master coming, he grabbed hold of him, whereupon the Master said, “Collared.”<sup>27</sup>

Linji released him, saying, “Well, I’ll spare you a blow.”<sup>28</sup>

From this time, he became Linji’s “child.”

[28:11]

臨濟をはなれて末山にいたるに、末山とふ、近離甚處。師いはく、路口。末山いはく、なんちなんぞ蓋却しきたらざる。師、無語。すなはち禮拜して師資の禮をまうく。

When he left Linji and went to Moshan, Moshan asked him, “Where did you just come from?”<sup>29</sup>

The Master replied, “The mouth of the road.”<sup>30</sup>

Moshan said, “Why did you come without shutting it?”

The Master was without words; paying obeisance, he gave the bow of a disciple to a master.

26 **Chan Master Zhixian** (*Shikan zenji* 志閑禪師): I.e., Guanxi Zhixian 灌溪志閑 (d. 895).

**Land of Cīnasthāna** (*Shintan koku* 震旦國): I.e., “China,” represented here by a Sanskrit name transliterated by the Chinese *zhendan* 震旦.

**Linji** (*Rinzai* 臨濟): I.e., the famed Linji Yixuan 臨濟義玄 (d. 866).

27 **“Collared”** (*ryō ya* 領也): Or “understood.” Word play with the term *ryō* 領, which means to understand but has the primary sense “neck,” “collar”; hence, “to have by the collar,” “to lead about,” “to control,” etc.

28 **“I’ll spare you a blow”** (*hō ni itton* 放爾一頓): I.e., “you deserve a blow, but I’ll let you off.” The term *ton* 頓 can serve as a counter for both blows and meals; some readers would take *itton* 一頓 to refer here not to a blow but to a meal and would read Linji’s remark as “I’ll spare you one meal” — i.e., will let you stay overnight.

29 **Moshan** (*Massan* 末山): I.e., Moshan Liaoran 末山了然 (dates unknown), a *bhikṣuṇī* heir of Gaoan Dayu 高安大愚 (dates unknown). “Moshan” is the name of a mountain in present-day Jiangxi province. The story of Zhixian’s encounter with Moshan is found in various sources (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:289a1-9; Dōgen also tells it in his *Eiheiji chiji shingi* 永平寺知事清規, DZZ.6:118.)

30 **“mouth of the road”** (*rokō* 路口): I.e., the start (or intersection) of the road, but Moshan puns on the literal sense of *kō* 口 as “mouth.”

## [28:12] {1:305}

師、かへりて末山にとふ、いかならんかこれ末山。末山いはく、不露頂。師いわく、いかならんかこれ山中人。末山いはく、非男女等相。師いはく、なんぢなんぞ變ぜざる。末山いはく、これ野狐精にあらず、なにをか變ぜん。師、禮拜す。つひに發心して、園頭をつとむること始終三年なり。

The Master in return put a question to Moshan, “What is Moshan?”

Moshan said, “It doesn’t show its peak.”<sup>31</sup>

The Master said, “What sort of person is on the mountain?”

Moshan said, “One without marks such as male or female.”

The Master said, “Why don’t you change yourself?”<sup>32</sup>

Moshan replied, “I’m not a fox spirit. What would I change?”

The Master bowed.

Eventually, of his own accord, he served as a monastery gardener for fully three years.

## [28:13]

のちに出世せりし時、衆にしめしていはく、われ臨濟爺爺のところにして半杓を得しき、末山嬢嬢のところにして半杓を得しき。ともに一杓につくりて、喫しおはりて、直至如今飽餉餉なり。

Later, when he had appeared in the world, he said to the assembly,

At Papa Linji’s place, I got half a ladle; at Mama Moshan’s place, I got half a ladle.<sup>33</sup> After putting them together into one ladle and drinking from it, I’ve been completely full right up till now.<sup>34</sup>

31 **“It doesn’t show its peak”** (*furo chō* 不露頂): Generally taken to mean that Moshan is so high that its peak cannot be seen. It has been suggested that there is a play here with the *uṣṇīṣa*, the protuberance on a buddha’s head referred to as the “unseen head mark” (*muken chōsō* 無見頂相).

32 **“Why don’t you change yourself?”** (*nanji nanzo henzearu* なんぢなんぞ變ぜざる): The conversation here is replaying the famous exchange about gender identity in the *Vimalakīrti Sūtra* (*Weimoji suoshuo jing* 維摩詰所說經, T.475.14:548b22-c9) between the Buddha’s disciple Śāriputra and an unnamed devī. The exchange begins,

舍利弗言、汝何以不轉女身。天曰、我從十二年來、求女人相了不可得。當何所轉。

Śāriputra said, “Why don’t you transform your female body?”

The devī said, “For twelve years, I’ve been searching for the mark of the female, without ever finding it. So, what am I to transform?”

33 **he said to the assembly** (*shu ni shimeshite iwaku* 衆にしめしていはく): The saying appears (with some variation) in several sources (see, e.g., *Foguo chanshi yulu* 佛國禪師語錄, T.2551.80:266a16-18).

34 **“I’ve been completely full right up till now”** (*jikishi nyokon hōshōshō* 直至如今飽餉餉): Dōgen switches here to Chinese. “Right up till now” (*jikishi nyokon* 直至如今) is a common fixed expression. “Completely full” is a loose translation for *hōshōshō* 飽

[28:14]

いまこの道をききて、昔日のあとを慕古するに、末山は高安大愚の神足なり、命脈ちからありて志閑の嬢となる。臨濟は黄檗運師の嫡嗣なり、功夫ちからありて志閑の爺となる。爺とは、ちち、といふなり。嬢とは、母、といふなり。志閑禪師の、末山尼了然を禮拜求法する、志氣の勝躅なり、晩學の慣節なり、擊關破節といふべし。

When, hearing these words here, we admire the ancients in the traces of yesterday, Moshan was a superior disciple of Gaoan Dayu, with a vital artery strong enough to make her Zhixian's mom; Linji was the legitimate heir of Master Yun of Huangbo, with a practice strong enough to make him Zhixian's dad.<sup>35</sup> *Ye* means "father"; *niang* means "mother."<sup>36</sup> That Chan Master Zhixian paid obeisance to and sought the dharma from the nun Liaoran of Moshan is an excellent trace of his determination, is integrity to be emulated by later students.<sup>37</sup> It should be called assaulting the barriers and breaking down the sections.<sup>38</sup>

\* \* \* \* \*

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餉飽 ("satiated and stuffed"). Some reports of Zhixian's words give the variant "full and not hungry right up till now" (*jikishi nyokon hō fuki* 直至如今飽不飢).

35 **admire the ancients** (*boko* 慕古): One of Dōgen's favorite terms for the love of and respect for the tradition.

**superior disciple** (*jinsoku* 神足): A casual translation of a term, regularly indicating an outstanding student, that more literally means "spiritual foot" (from *ṛddhi-pāda*) and is used in reference to paranormal powers.

**vital artery** (*meimyaku* 命脈): I.e., the "bloodline" of her spiritual lineage.

**Master Yun of Huangbo** (*Ōbaku Un shi* 黄檗運師): I.e., Linji's teacher, Huangbo Xiyun 黄檗希運 (dates unknown).

36 *Ye* means "father"; *niang* means "mother" (*ya to wa chichi to iu nari, jō to wa haha to iu nari* 爺とはちちといふなり、嬢とは母といふなり): Dōgen is here explaining the colloquial Chinese of Zhixian's "mom" and "dad" to his Japanese audience.

37 **an excellent trace** (*shōchoku* 勝躅): I.e., an outstanding historical example.

38 **assaulting the barriers and breaking down the sections** (*gyakukan hasetsu* 擊關破節): Generally taken to mean "eliminating all obstacles to spiritual passage"; likely synonymous with *tōkan hasetsu* 透關破節 ("passing through the barriers and breaking down the sections") used elsewhere in the *Shōbōgenzō*.



## [28:15]

妙信尼は仰山の弟子なり。仰山ときに廨院主を選するに、仰山あまねく勤舊・前資等にとふ、たれ人かその仁なる。問答往來するに、仰山つひにいはく、信淮子、これ女流なりといへども、大丈夫の志氣あり。まさに廨院主とするにたへたり。衆みな應諾す。妙信つひに廨院主に充す。ときに仰山の會下にある龍象うらみず。まことに非細の職にあらざれども、選にあたらん自己としては、自愛しつべし。

The nun Miaoxin was a disciple of Yangshan.<sup>39</sup> When Yangshan was choosing a director of the office for secular affairs, he asked widely among the retired senior and junior officers who the person should be.<sup>40</sup> After an exchange of questions and answers, Yangshan said in the end, “Xin, the disciple from Huai, though she may be female, has the determination of a great person.”<sup>41</sup> She’s certainly qualified to serve as the director of the office for secular affairs.”

All in the assembly agreed; and, in the end, Miaoxin was appointed director of the office for secular affairs. At the time, the “dragon elephants” in Yangshan’s assembly did not resent it.<sup>42</sup> Although this was not really a non-trivial position, the one appointed to it would naturally have cared for it.<sup>43</sup>

## [28:16] {1:306}

充職して廨院にあるとき、蜀僧十七人ありて、儻をむすびて尋師訪道するに、仰山にのぼらんとして、薄暮に廨院に宿す。歇息する夜話に、曹溪高祖の風幡話を擧す。十七人おのおのいふこと、みな道不是なり。ときに廨院主、かべのほかにあてききていはく、十七頭瞎驢、おしむべし、いくばくの草鞋をかつひやす。佛法也未夢見也。

39 **The nun Miaoxin** (*Myōshin ni* 妙信尼): Dōgen’s source of information on this nun, who is otherwise unknown, has not been identified.

**Yangshan** (*Kyōzan* 仰山): I.e., Yangshan Huiji 仰山慧寂 (803-887), disciple of Weishan Lingyou 潯山靈祐 (771-853).

40 **office for secular affairs** (*kaiin* 廨院): A term meaning simply “public office,” in a monastic context, it refers to the office responsible for collecting rent for monastic land, acquiring food for the monks, arranging lodgings for visitors, overseeing offerings for the monastery, dealing with secular authorities, and other such tasks.

41 **“Xin, the disciple from Huai”** (*Shin Waisu* 信淮子): Presumably, a reference to the Huai River region, from present-day Honan, through Anhui, into Jiangsu.

**great person** (*daijōbu* 大丈夫): Retaining the Buddhist sense of this term used in section I, above, though here, it might better be read “a real man.”

42 **“dragon elephants”** (*ryūzō* 龍象): A term for superior religious practitioners. Although originally used in reference to great elephants, it is often interpreted as “dragons and elephants.”

43 **a non-trivial position** (*hisai no shoku* 非細の職): I.e., one of the major monastic offices, such as the six stewards (*roku chiji* 六知事) and six prefects (*roku chōshu* 六頭首).

After she had taken up her position, once, when she was in the office for secular affairs, there were seventeen monks from Shu, who had banded together to seek out a teacher and inquire about the way.<sup>44</sup> Thinking to climb Yangshan, they had taken lodgings at dusk in the office for secular affairs. During the evening talk while they were staying, someone brought up the Eminent Ancestor Caoxi's wind and banner story.<sup>45</sup> What every one of the seventeen monks had to say said it wrong. At that time, the Director of the Office for Secular Affairs, who could hear from the other side of the wall, said, "Seventeen blind donkeys.<sup>46</sup> How sad! How many pairs of straw sandals have they wasted?<sup>47</sup> *The buddha dharma, they've never seen even in their dreams.*"

[28:17]

ときに行者ありて、廨院主の、僧を不肯するをききて、十七僧にかたるに、十七僧ともに廨院主の不肯するをうらみず、おのれが道不得をはて、すなはち威儀を具し、焼香禮拜して請問す。

At that time there was a postulant who, hearing the Director of the Office for Secular Affairs's disapproval of the monks, told the seventeen monks.<sup>48</sup> None of the seventeen monks resented the disapproval of the Director of the Office for Secular Affairs. Ashamed that they could not say it, they straightaway donned proper attire and, offering incense and making bows, requested instruction.<sup>49</sup>

44 **Shu** (*Shoku* 蜀): i.e., the region of southwestern China corresponding roughly to present-day Sichuan.

45 **the Eminent Ancestor Caoxi's wind and banner story** (*Sōkei kōso no fūban wa* 曹溪高祖の風幡話): i.e., the famous tale of the Sixth Ancestor, Huineng 慧能, who, on hearing two monks arguing over whether, when the temple banners moved, it was the banners or the wind that was moving, said to them, "It's your minds that are moving." The story is found in various sources (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:235c3-6); Dōgen records it in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:202, case 146) and discusses it in "Shōbōgenzō inmo" 正法眼藏恁麼 (DZZ.1:207-208).

46 **"blind donkeys"** (*katsuro* 瞎驢): The term can also mean "one-eyed donkey."

47 **"How many pairs of straw sandals have they wasted?"** (*ikubaku no sōai o ka tsuiyasu* いくばくの草鞋をかつひやす): i.e., the sandals of itinerant monks worn out by their peregrinations in search of the teachings.

48 **postulant** (*anja* 行者): A lay candidate for ordination living in a monastery and working as a servant or assistant to the monastic officers.

49 **they could not say it** (*dō futoku* 道不得): i.e., were unable to say what should have been said about the wind and banner; a fixed expression for an inadequate statement, the negative of *dōtoku* 道得 ("a saying").

**donned proper attire** (*iigi o gu shi* 威儀を具し): Literally, "to equip oneself with dignified manner," the expression refers to adopting the monk's formal habit and ritual etiquette.

## [28:18]

廨院主いはく、近前來。十七僧近前するあゆみいまだやまざるに、廨院主いはく、不是風動、不是幡動、不是心動。かくのごとく爲道するに、十七僧ともに有省なり。禮謝して師資の儀をなす。すみやかに西蜀にかへる。つひに仰山にのぼらず。まことにこれ三賢十聖のおよぶところにあらず、佛祖嫡嫡の道業なり。

The Director of the Office for Secular Affairs said, “Come forward!”

As the seventeen monks were still coming forward, the Director of the Office for Secular Affairs said, “It’s not the wind moving; it’s not the flag moving; it’s not the mind moving.”

Instructed in this way, all seventeen monks had an insight. Bowing in thanks, they adopted the deportment of disciples to a teacher. They quickly returned to the Western Shu and, in the end, never climbed Yangshan.<sup>50</sup> Truly this is not something that could be reached by the three worthies and ten sages; it is the work of the way of successor after successor of buddhas and ancestors.<sup>51</sup>

\* \* \* \* \*

## [28:19]

しかあれば、いまも住持および半座の職むなしからんときは、比丘尼の得法せらんを請すべし。比丘の高年宿老なりとも、得法せざらん、なにの要かあらん。爲衆の主人、かならず明眼によるべし。

Thus, today too, when the position of abbot or co-seat falls vacant, a *bhikṣuṇī* who has gained the dharma should be asked.<sup>52</sup> What would be the use of a *bhikṣu*, even an elder of advanced years, if he has not gained the dharma? The leaders of the community should always be based on their clear eye.

## [28:20] {1:307}

しかあるに、村人の身心に沈溺せらんは、かたくなにして、世俗にもわらひぬべきことおほし。いはんや佛法には、いふにたらず。又女人および師姑等の、傳法の師僧を拜不肯ならんと擬するもありぬべし。これはしることなく、學せざるゆえに、畜生にはちかく、佛祖にはとほきなり。

However, often they are obstinate and sunk in the body and mind of a villager who would be laughed at even in the secular world; how much

50 **Western Shu** (*Seishoku* 西蜀): A name sometimes used for the ancient kingdom in Shu.

51 **work of the way** (*dōgō* 道業): I.e., training in the way of the buddhas.

52 **co-seat** (*hanza* 半座): The office of head monk (*shuso* 首座), who “shares the seat” of the abbot when he (or she) substitutes as lecturer.

less are they deserving of mention in the buddha dharma.<sup>53</sup> Again, there will also be those who do not approve of women and senior nuns paying obeisance to teachers who transmit the dharma.<sup>54</sup> Because they know nothing and do not study, they are close to beasts and far from the buddhas and ancestors.

[28:21]

一向に佛法に身心を投ぜんことを、ふかくたくはふるころとせるは、佛法かならず人をあはれむことあるなり。おろかなる人天、なほまことを感ずるおもひあり。諸佛の正法、いかでかまことに感應するあはれみなからん。土石沙礫にも、誠感の至神はあるなり。

The buddha dharma will invariably have compassion for the person who harbors a deep commitment to throw body and mind exclusively into the buddha dharma. Even foolish humans and devas have a turn of mind that is moved by sincerity. How could the true dharma of the buddhas lack the compassion that responds sympathetically to sincerity? Even earth, stones, sand, and pebbles have a spirit moved by sincerity.

[28:22]

見在大宋國の寺院に、比丘尼の掛搭せるが、もし得法の聲あれば、官家より尼寺の住持に補すべき詔をたまふには、即寺にて上堂す。住持以下衆僧みな上參して、立地聽法するに、問話も比丘僧なり。これ古來の規矩なり。得法せらんは、すなはち一箇の眞箇なる古佛にてあれば、むかしのたれにて相見すべからず。かれ、われをみるに、新條の特地に相接す。われ、かれをみるに、今日須入今日の相待なるべし。たとへば、正法眼藏を傳持せらん比丘尼は、四果支佛および三賢十聖もきたりて禮拜問法せんに、比丘尼、この禮拜をうくべし。男兒なにをもてか貴ならん。虚空は虚空なり、四大は四大なり、五蘊は五蘊なり、女流も又かくのごとし。得道はいづれも得道す。ただし、いづれも得法を敬重すべし。男女を論ずることなかれ。これ佛道極妙の法則なり。

53 **sunk in the body and mind of a villager** (*sonjin no shinjin ni chindeki seran* 村人の身心に沈溺せらん): Probably to be understood as “possessed of a simple villager’s body and mind”; some have suggested the sense “holding the simple villager’s view of body and mind.” The unexpressed subject here is the community “leaders” (*shujin* 主人) of the previous sentence.

54 **there will also be those who do not approve of women and senior nuns paying obeisance to teachers who transmit the dharma** (*nyonin oyobi shiko ra no, denbō no shisō o hai fukō naran to gi suru mo arinu beshi* 女人および師姑等の、傳法の師僧を拜不肯ならんと擬するもありぬべし): A sentence the reading of which is subject to disagreement. The translation here follows Kawamura’s punctuation, which treats the first particle *no* as a grammatical subject marker; others prefer to take it as a genitive, yielding a sentence like, “There will also be those who do not approve of paying obeisance to teachers who transmit the dharma who are women and senior nuns.” While this latter reading seems to make somewhat more sense in the context here, it is less likely as a sentence. “Senior nuns” here translates *shiko* 師姑, a polite term for a *bhikṣuṇī*; the *Himitsu Shōbōgenzō* text gives the homophonous “elder sisters and aunts” (*shiko tō* 姉姑).

At the present time, in the Land of the Great Song, if a *bhikṣuṇī* registered at a monastery has a reputation for having gained the dharma, upon receiving an invitation from the court to fill the post of abbot of a nunnery, she will hold convocations at that monastery.<sup>55</sup> The monks of the assembly, from the abbot down, will all attend, and when they stand and listen to the dharma, the question words will come from the *bhikṣu saṃgha*.<sup>56</sup> This has been the rule since ancient times. Anyone who has gained the dharma is one true old buddha and, therefore, should not be encountered as whoever he or she was in the past.<sup>57</sup> When the person sees us, he or she engages us specifically in the new situation; when we see the person, it should be a relationship in which *today takes on today*.<sup>58</sup>

For example, in the case of a *bhikṣuṇī* who has received transmission and keeps the treasury of the true dharma eye, when those possessed of the fourth fruit, the *pratyeka-buddhas*, or those among the three worthies and ten sages come to pay obeisance and ask about the dharma, the *bhikṣuṇī* should accept the obeisance.<sup>59</sup> What is so exalted about a male?

**55 Hold convocations at that monastery** (*sokuji nite jōdō su* 即寺にて上堂す): i.e., address the formal assemblies in the dharma hall (*hattō* 法堂) of the monastery where she is registered.

**56 stand and listen to the dharma** (*ritchi chōhō* 立地聽法): A fixed phrase for the practice of standing during a formal dharma talk by a teacher.

**question words** (*monna* 問話): The questions posed to an abbot during a formal convocation.

**57 Anyone who has gained the dharma is one true old buddha** (*tokuhō seran wa sunawachi ikko no shinko naru kobutsu* 得法せらんはすなはち一箇の眞箇なる古佛): A striking claim that the honorific term “old buddha,” usually reserved for the seven buddhas of the past and the most revered masters of the Zen lineage, can be applied to anyone who has “gained the dharma” — including *bhikṣuṇīs*. See Supplementary Notes, s.v. “Old buddha.”

**58 he or she engages us specifically in the new situation** (*shinjō no tokuchi ni sōsetsu su* 新條の特地に相接す): Dōgen uses here a version of the phrase *shinjō tokuchi* 新條特地 (“a new instance in particular”) that occurs several times in the *Shōbōgenzō*. The element *chi* 地 in *tokuchi* should be taken as an adverbial marker.

**a relationship in which today takes on today** (*konnichi shu nyū konnichi* 今日須入今日): Generally taken to mean a relationship based on the present. Dōgen uses the unusual expression “takes on today” in his “Shōbōgenzō Kannon” 正法眼藏觀音: “inexplicably it takes on today” (*mutan shu nyū konnichi* 無端須入今日). While the predicate *shu nyū* 須入 is regularly read here as the deontic predicate “should enter,” the translation takes it in the sense “to employ,” “to make use of.”

**59 those possessed of the fourth fruit, the *pratyeka-buddhas*, or those among the three worthies and ten sages** (*shika shibutsu oyobi sanken jishhō* 四果支佛および三賢十聖): i.e., those on the three vehicles of *śrāvaka*, *pratyeka-buddha*, and *bodhisattva*. “The fourth fruit” (*shika* 四果) refers to the last of the four levels of attainment on the path leading to the state of the arhat (stream-entrant, once-returner, nonreturner, and

Empty space is empty space; the four elements are the four elements; the five aggregates are the five aggregates.<sup>60</sup> The female is also like this. In gaining the way, all gain the way. All should hold in esteem one who has gained the dharma. Do not make an issue of whether it is man or woman. This is a most wondrous law of the way of the buddhas.

\* \* \* \* \*

[28:23] {1:308}

又、宋朝に居士といふは、未出家の士夫なり。庵居して夫婦そなはれるもあり、また孤獨潔白なるもあり。なほ塵勞稠林といひぬべし。しかあれども、あきらむるところあるは、雲衲霞袂あつまりて禮拜請益すること、出家の宗匠におなじ。たとひ女人なりとも、畜生なりとも、またしかあるべし。

Again, in the Song dynasty, “layman” means a gentleman who has not left home.<sup>61</sup> Some reside in hermitages with their wives; some are solitary and pure.<sup>62</sup> We can say they are still in the thicket of afflictions.<sup>63</sup> Nevertheless, when they have some clarity, those robed in clouds and sleeved in mist gather to pay obeisance and request benefit, just as they

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arhat); the term may also be read as “the four fruits” and refer to the *śrāvaka* path as a whole, but see Dōgen’s use below, section 28. The term *shibutsu* 支佛 is an abbreviation of *byakushibutsu* 辟支佛, a transliteration of the Sanskrit *pratyeka-buddha*, interpreted either as “awakened alone” (*dokkaku* 獨覺) or “awakened to conditions” (*engaku* 緣覺).

60 **four elements** (*shidai* 四大): Earth, water, fire, and wind; the addition of space to this list yields the five elements (*godai* 五大); the further addition of consciousness gives the six elements (*rokudai* 六大). See Supplementary Notes, s.v. “Four elements and five aggregates.”

**five aggregates** (*goun* 五蘊): The factors comprising the psychophysical organism: form, sensation, perception, formations, and consciousness. See Supplementary Notes, s.v. “Four elements and five aggregates.”

61 **“layman” means a gentleman who has not left home** (*koji to iu wa, mishukke no shifu nari* 居士といふは、未出家の士夫なり): The term *koji* 居士 (literally, something like “resident gentleman”) usually refers to a householder who is an active participant in the Buddhist institution, typically one expected to keep the five lay precepts: not to kill, steal, engage in sexual misconduct, lie, or drink intoxicants. The female counterpart is known as *nyo koji* 女居士. “To leave home” (*shukke* 出家; S. *pravajya*; “to go forth”) is a standard term for abandoning the householder status and entering the Buddhist renunciant order.

62 **solitary and pure** (*kodoku keppaku* 孤獨潔白): I.e., are single and chaste.

63 **the thicket of afflictions** (*jinro chūrin* 塵勞稠林): Read literally, the rather mixed metaphor of “the dense grove of dust and toil”; a term regularly used for the ordinary condition of beings in *saṃsāra*, subject to the afflictions (*bonnō* 煩惱; S. *kleśa*). See Supplementary Notes, s.v. “Dust.”

would with a master who had left home.<sup>64</sup> And so it should be whether it be a woman, whether it be a beast.

[28:24]

佛法の道理いまだゆめにもみざらんは、たとひ百歳なる老比丘なりとも、得法の男女におよぶべきにあらず、うやまふべからず、ただ賓主の禮のみなり。

One who has not yet seen the truth of the buddha dharma even in his dreams, though he be an old bhikṣu of a hundred years, cannot reach the status of a man or woman who has gained the dharma.<sup>65</sup> We should not venerate him but merely treat him according to the etiquette of guest and host.

[28:25]

佛法を修行し、佛法を道取せんは、たとひ七歳の女流なりとも、すなはち四衆の導師なり、衆生の慈父なり。たとへば龍女成佛のごとし。供養恭敬せんこと、諸佛如來にひとしかるべし。これすなはち佛道の古儀なり。しらず、單傳せざらんは、あはれむべし。

Those who practice the buddha dharma and speak the buddha dharma, though females of but seven years, are guides for the fourfold saṃgha and compassionate fathers for all living beings.<sup>66</sup> They are like the dragon girl who attained buddhahood.<sup>67</sup> The offerings and homage to them should be the same as those to the buddhas, the tathāgatas. This is an ancient rule in the way of the buddhas. Those who do not know it and have not received its unique transmission are to be pitied.

64 **robed in clouds and sleeved in mist** (*unnō kabei* 雲衲霞袂): A literary expression for the itinerant monk; akin to the more common “clouds and water” (*unsui* 雲水).

**pay obeisance and request benefit** (*raihai shin'eki* 禮拜請益): I.e., pay respects and ask for instruction.

65 **One who has not yet seen the truth of the buddha dharma even in his dreams** (*buppō no dōri imada yume ni mo mizaran* 佛法の道理いまだゆめにもみざらん): A Japanese variant of the remark, in section 16 above, by Moshan about the seventeen monks from Shu.

**an old bhikṣu of a hundred years** (*hyakusai naru rō biku* 百歳なる老比丘): Recalling the vow of Zhaozhou in section 8 above.

66 **though females of but seven years** (*tatoi shichisai no nyoryū nari tomo* たとひ七歳の女流なりとも): Again, recalling Zhaozhou's vow in section 8 above.

**fourfold saṃgha** (*shishu* 四衆): A term that can refer to (a) bhikṣu, *bhikṣuṇī*, *upāsaka* and *upāsikā* (monks, nuns, lay men and women); or to (b) bhikṣu, *bhikṣuṇī*, *śrāmaṇera* and *śrāmaṇerikā* (fully ordained monks, fully ordained nuns, novice monks, and novice nuns).

67 **the dragon girl who attained buddhahood** (*ryūnyo jōbutsu* 龍女成佛): Reference to the well-known story in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:35b13-c26) of the eight-year-old daughter of the Dragon King, who transforms herself into a man and immediately attains buddhahood.

正法眼藏禮拜得髓第二十八

Treasury of the True Dharma Eye  
Making a Bow and Getting the Marrow  
Number 28

[Ryūmonji MS:]

延應庚子清明日記、觀音導利興聖寶林寺

*Written at the Kannon Dōri Kōshō Hōrin Monastery; on the day of Seimei, in the senior metal year of the rat, in En'ō [7 April 1240]<sup>68</sup>**Appendix*

[28:26]

又、和漢の古今に、帝にして女人あり。その國土、みなこの帝王の所領なり、人、みなその臣となる。これは、人をうやまふにあらず、位をうやまふなり。比丘尼も又その人をうやまふことは、むかしよりなし、ひとへに得法をうやまふなり。

Furthermore, throughout past and present in both Wa and Kan, there have been women who held the rank of emperor.<sup>69</sup> The land was all controlled by these emperors, and the people all became their subjects. They were not venerated as individuals; they were venerated for their rank. *Bhikṣuṇīs* as well, from ancient times were not venerated as individuals; it is solely their having gained the dharma that has been venerated.

[28:27] {1:309}

又、阿羅漢となれる比丘尼あるには、四果にしたがふ功德みなきたる。功德なほしたがふ、人天たれか四果の功德よりもすぐれん。三界の諸天、みなおよぶ處にあらず、しかしながらすつるものとなる、諸天みなうやまふ處なり。況や如來の正法を傳來し、菩薩の天心をおこさん、たれのうやまはざるかあらん。これをうやまはざらんは、おのれがをかしなり。おのれが無上菩提をうやまはざれば、謗法の愚痴なり。

68 **Seimei** 清明: Literally “clear and bright,” a festival on the fifth of the twenty-four seasonal periods into which the traditional solar calendar was divided. It is celebrated on the fifteenth day after the spring equinox, corresponding in 1240 to the seventh day of April.

69 **Wa and Kan** 和漢: I.e., Japan and China. Dōgen’s use of “throughout past and present” (*kokon* 古今) here must be taken in the sense “throughout history,” since neither China nor Japan had female emperors in his day. In Japan, between the years 592 and 770, no less than seven women reigned as emperors, while China was briefly ruled by the famous Wu Zetian 武則天 (r. 690-705).



Also, when there is a *bhikṣuṇī* who has become an arhat, all the virtues that accompany the fourth fruit will come to her. These virtues surely accompany it; and who among humans or devas surpasses the virtues of the fourth fruit?<sup>70</sup> It is not something reached by the devas of the three realms; those who abandon everything are venerated by all the devas.<sup>71</sup> How much more in the case of those who have received the transmission of the true dharma of the tathāgatas and aroused the great mind of the bodhisattva — who would not venerate them? Those who fail to venerate them are themselves at fault; one who fails to venerate unsurpassed bodhi is an imbecile who denigrates the dharma.

[28:28]

又、わが國には、帝者のむすめ、或は大臣のむすめの、后宮に準ずるあり、また皇后の院號せるあり。これら、かみをそれるあり、かみをそれざるあり。しかあるに、貪名愛利の比丘僧に似たる僧侶、この家門にわしるに、かうべをはきものにうたずと云ことなし。なほ主従よりも劣なり、況やまた奴僕となりて、としをふるもおほし。あはれなるかな、小國邊地にうまれぬるに、如是の邪風ともしらざることは。天竺・唐土にはいまだなし、我が國にのみあり、悲しむべし。あながちに鬢髪をそりて、如來の正法をやぶる、深重の罪業と云べし。これひとへに夢幻空華の世途をわするによりて、女人の奴僕と繫縛せられたること、かなしむべし。いたづらなる世途のため、なほかくの如す。無上菩提のため、なんぞ得法のうやまふべきをうやまはざらん。これは、法をおもくするころざしあさく、法をもとむるころざしあまねからざるゆえなり。

Again, in our land, there are daughters of emperors or daughters of ministers of state who have served as imperial consorts, as well as empresses who took the title “cloistered.”<sup>72</sup> Some have shaved their heads, and others do not shave their heads. Clergy resembling members of the *bhikṣu saṃgha* who are greedy for fame and love profit run to their houses and never fail to knock their heads at their footwear.<sup>73</sup> They are more

70 **These virtues surely accompany it** (*kudoku nao shitagau* 功德なほしたがふ): Taking *nao* なほ in the sense *tashika* たしか.

71 **the three realms** (*sangai* 三界): I.e. the threefold world system of *saṃsāra*; see Supplementary Notes, s.v. “Three realms.”

**those who abandon everything** (*shikashi nagara sutsuru mono to naru* しかしながらすつるものとなる): Presumably, a reference to the arhats, who forsake the world of rebirth and enter *nirvāṇa*. Some would read this phrase “those who are completely abandoned.”

72 **empresses who took the title “cloistered”** (*kōgō no ingō seru* 皇后の院號せる): The title “cloistered” (*in* 院) was given to members of the imperial family retired from court into a Buddhist cloister.

73 **Clergy resembling members of the *bhikṣu saṃgha*** (*biku sō ni nitaru sōryo* 比丘僧ににたる僧侶): Likely a sarcastic reference to clergy unworthy of the *bhikṣu saṃgha*. **never fail to knock their heads at their footwear** (*kōbe o hakimono ni utazu to iu koto*

degraded than a vassal with his master. Not to mention that there are many who spend years as their servants. How pathetic it is that, having been born in a small country and peripheral land, they do not realize that this is a corrupt custom.<sup>74</sup> It never existed in Sindhu or the Land of the Tang but only in our land.<sup>75</sup> It is deplorable. Willfully to shave one's head and then destroy the true dharma of the tathāgatas must be considered a profoundly serious offense. It is deplorable that, solely because they have forgotten the paths of this world are dreams, illusions, sky flowers, they are bound as the servants of women.<sup>76</sup> They are like this for the sake of the worthless paths of this world.<sup>77</sup> Why do they not for the sake of unsurpassed bodhi venerate those who should be venerated for having gained the dharma? It is because their determination to take the dharma seriously is shallow and their determination to seek the dharma is not all-encompassing.

[28:29] {1:310}

すでにたからをむさぼるとき、女人のたからにてあれば、うべからずとも  
もはず、法をもとめんときは、このころろざしにはすぐるべし。もししか  
あらば、草木牆壁も正法をほどこし、天地・萬法も正法をあたふるなり。  
かならずしるべき道理なり。眞善知識にあふといへども、いまだこの志氣  
をたてて法をもとめざるときは、法水のうるほひ、かうぶらざるなり。審  
細に功夫すべし。

When they covet riches, they do not think that, because they are a woman's riches, they should not accept them. When they seek the dharma, this attitude should be even stronger. If it is, then grass, trees, fences, and walls will bestow the true dharma; heaven and earth and the myriad dharmas will likewise provide the true dharma.<sup>78</sup> This is a truth we should certainly understand. When we do not seek the dharma with this attitude, we will not receive any moisture from the waters of the dharma,

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*nashi* かうべをはきものにうたずといふことなし): i.e., kowtow at the women's feet.

74 **a small country and peripheral land** (*shōkoku henji* 小國邊地): i.e., an insignificant country on the borders of the Buddhist world; a common characterization of Japan by Japanese Buddhist authors of Dōgen's day.

75 **the Land of the Tang** (*Tōdo* 唐土): i.e., China, referred to here by its most powerful dynasty (618-907).

76 **sky flowers** (*kūge* 空華): *S. khapuspa*; spots appearing to the diseased eye; a standard metaphor in Buddhist texts for what is mere appearance without objective reality; see Supplementary Notes, s.v. "Clouded eyes and sky flowers."

77 **paths of this world** (*seito* 世途): i.e. worldly livelihoods; the ways we make our way in the world.

78 **heaven and earth and the myriad dharmas** (*tenchi manbō* 天地・萬法): Following Kawamura's punctuation, without which, the phrase could read "the myriad dharmas of heaven and earth."

even though we encounter a true wise friend.<sup>79</sup> We should carefully work on this.

[28:30]

又、いま至愚のはなはだしき人おもふことは、女流は貪婬所對の境界にてあり、とおもふころをあらためずして、これをみる。佛子如是あるべからず。婬所對の境となりぬべし、とていむことあらば、一切男子も又いむべきか。染汚の因縁となることは、男も境となる、女も境縁となる。非男非女も境縁となる、夢幻空華も境縁となる。あるいは水影を縁として非梵行あることありき、あるいは天日を縁として非梵行ありき。神も境となる、鬼も境となる。その縁、かぞへつくすべからず、八萬四千の境界ありと云ふ、これみなすつべきか、みるべからざるか。

Again, today some people, stupid in the extreme, look at females without revising their sense that they are the objects of lust.<sup>80</sup> A child of the Buddha should not be like this.<sup>81</sup> If we despise them because they become the objects of lust, should we also despise all males? In becoming an occasion of defilement, males may become the objects, females may become the objects; those neither male nor female may become the objects; dreams, illusions, and sky flowers may become the objects.<sup>82</sup> There have been impure acts committed with a reflection in the water as the object; there have been impure acts with the sun in the heaven as the object.<sup>83</sup> Spirits may become the objects; demons may become the objects.<sup>84</sup> These objects cannot be counted. It is said there are eighty-four thousand objects. Should we discard them all? Should we not look at them?

79 **moisture from the waters of the dharma** (*hōsui no uruoi* 法水のうるほひ): I.e., benefit from the Buddhist teachings; a standard metaphor.

80 **the objects of lust** (*ton'in shotai no kyōkai* 貪婬所對の境界): Literally, “the perceptual object that is taken by lust as its object.”

81 **child of the Buddha** (*busshi* 佛子): I.e., a Buddhist; the progenitor imagined here is no doubt Buddha Śākyamuni, often depicted as the father of his followers — especially, perhaps, of the bodhisattvas among his followers, who sometimes describe themselves as members of the “buddha clan” (S. *buddha-gotra*).

82 **neither male nor female** (*hinan hinyo* 非男非女): Used in reference to eunuchs (*ōmon* 黄門) and hermaphrodites (*nigyō* 二形).

83 **impure acts** (*hibongyō* 非梵行): A term representing a combination of transliteration and translation of the Sanskrit *abrahmacarya* (not the practice of chastity). It is unclear what, if any, sources Dōgen may have had in mind here.

84 **Spirits may become the objects; demons may become the objects** (*shin mo kyō to naru, ki mo kyō to naru* 神も境となる、鬼も境となる): Taking *shin* 神 and *ki* 鬼 as good and evil spirits. The *Fanwang jing* 梵網經 (T.1484.24:1004b27-28) prohibits sexual acts with female animals, devas, demons, and spirits (*chusheng nü zhutian guishen nü* 畜生女諸天鬼神女).

[28:31]

律云、男二所、女三所、おなじくこれ波羅夷不共住。

*In the vinaya, it is said, with a man, two places; with a woman, three places: these are all pārajika, requiring expulsion.*<sup>85</sup>

[28:32]

しかあれば、姪所對の境になりぬべしとてきはば、一切の男子と女人と、たがひにあいきらうて、更に得度の期あるべからず。この道理、子細に檢點すべし。

Thus, if we despise those who become the objects of lust, all men and women will despise each other, and there will be no prospect of deliverance.<sup>86</sup> This truth, we should examine in detail.

[28:33]

又、外道も妻なきあり。妻なしといへども、佛法に入らざれば、邪見の外道なり。佛弟子も、在家の二衆は夫婦あり。夫婦あれども、佛弟子なれば、人中・天上にも、かたをひとしくする餘類なし。

Again, there are followers of other paths who do not have wives.<sup>87</sup> Though they may not have wives, since they have not entered the buddha dharma, they are still followers of other paths with false views. Among disciples of the Buddha as well, the two classes of householders have husbands and wives.<sup>88</sup> Though they have husbands and wives, since they are disciples of the Buddha, there are no other types among humans and devas who can stand shoulder to shoulder with them.

85 **In the vinaya** (*ritsu* 律): A summary of the rule (found, for example, in the *Sifen lü* 四分律, T.1428.22:571c17-23), that a monk is guilty of a *pārajika* offense if he inserts his penis into the anus, vagina, or mouth of a woman, or into the anus or mouth of a man.

**pārajika, requiring expulsion** (*harai fugūjū* 波羅夷不共住): The most serious category of offense, requiring that the guilty party be expelled from the saṃgha.

86 **no prospect of deliverance** (*tokudo no ki aru bekarazu* 得度の期あるべからず): Given the context here, the term *tokudo* 得度 (“deliverance”) might also be taken in the sense “ordination” into the monastic community.

87 **followers of other paths** (*gedō* 外道): I.e., members of non-Buddhist traditions (*S. tīrthika*); in the South Asian context, most often referring to Hindus and Jains; in East Asia, used as well for Daoism and Confucianism.

88 **the two classes of householders** (*zaikai no nishu* 在家の二衆): I.e. lay men (*ubasoku* 優婆塞; *S. upāsaka*) and lay women (*ubai* 優婆; *S. upāsikā*).

[28:34] {1:311}

又、唐國にも、愚痴僧ありて、願志を立するにいはく、生生世世、ながく女人をみることなからん。この願、なにの法にかよる。世法によるか、佛法によるか、外道の法によるか、天魔の法によるか。女人なにのとがかある、男子なにの徳かある。悪人は、男子も悪人なるあり、善人は、女人も善人なるあり。聞法をねがひ、出離をもとむること、かならず男子・女人によらず。もし未斷惑のときは、男子・女人おなじく未斷惑なり。斷惑證理のときは、男子・女人、簡別さらにあらず。又、ながく女人をみじと願せば、衆生無邊誓願度のときも、女人をばすつべきか。捨てば菩薩にあらず、佛慈悲と云はんや。ただこれ聲聞の酒にゑふことふかきによりて、酔狂の言語なり。人天、これをまことと信ずべからず。

Again, in the Land of the Tang, there was an ignorant monk who made a vow saying, “In life after life, through age after age, may I never look upon a woman.”<sup>89</sup> On what dharma is this vow based?<sup>90</sup> Is it based on the worldly dharma? Is it based on the buddha dharma? Is it based on the dharma of an other path? Is it based on the dharma of the Deva Māra? What fault do women have? What virtue do men have? Among bad people, there are men who are bad people; among good people, there are women who are good people. Desiring to hear the dharma and seeking emancipation certainly do not depend on whether one is a man or a woman. When they have not cut off their delusions, men and women alike have not cut off their delusions; when they have cut off their delusions and verified the principle, between men and women there is no distinction. Furthermore, if you vow never to look upon a woman, are you to exclude women when [you say] “*living beings are limitless, I vow to deliver them*”?<sup>91</sup> If you exclude them, you are not a bodhisattva; do you call this the compassion of the buddhas? These are just the drunken words of someone deeply intoxicated by the wine of the *śrāvaka*.<sup>92</sup> Humans and devas should not believe in this as true.

89 **there was an ignorant monk** (*guchi sō arite* 愚痴僧ありて): Or, perhaps, “there are (or have been) ignorant monks.” The most likely target here seems to be the famous Huayan scholar Chengguan 澄觀, who made ten vows, of which the third is “my eyes shall not look upon a woman” (*mu bushi nüren* 目不視女人) (*Song Gaoseng zhuan* 宋高僧傳, T.2061.5:737c15).

90 **On what dharma is this vow based?** (*kono gan, nani no hō ni ka yoru* この願、なにの法にかよる): The term *hō* 法 (“dharma”) can be taken as “teaching” or “rule” or “norm.”

91 **“living beings are limitless, I vow to deliver them”** (*shujō muhen seigan do* 衆生無邊誓願度): The first of the four great vows (*shi guseigan* 四弘誓願) of the bodhisattva.

92 **the wine of the *śrāvaka*** (*shōmon no shu* 聲聞の酒): I.e., the teachings for those on the *śrāvaka* vehicle, which does not involve the bodhisattva vow to deliver beings.

[28:35]

又、むかし犯罪ありしとてきはば、一切、菩薩をもきらふべし。もし、のちに犯罪ありぬべし、とてきはば、一切發心の菩薩をもきらふべし。如此きはば、一切みなすてん、なにによりてか佛法現成せん。如是のことばは、佛法を知らざる癡人の狂言なり、かなしむべし。もしなんぢが願の如くにあらば、釋尊、および在世の諸菩薩、みな犯罪在りけるか、又なんぢよりも菩提心もあさかりけるか、しづかに觀察すべし。付法藏の祖師、および佛在世の菩薩、この願なくば、佛法にならふべき處やある、と參學すべきなり。もし汝ぢが願のごとくにあらば、女人を濟度せざるのみにあらず、得法の女人、世にいでて、人天のために説法せんときも、來りてきくべからざるか。もし來りてきかずは、菩薩にあらず、すなはち外道なり。

Again, if you despise them as having committed offenses in the past, then you should also despise bodhisattvas.<sup>93</sup> If you despise them as likely subsequently to commit offenses, then you should also despise all the bodhisattvas who have brought forth the mind [of bodhi]. If you are like this, you will be forsaking everyone. How then will the buddha dharma be realized? Words like these are the crazed talk of a fool who does not understand the buddha dharma.<sup>94</sup> How sad. According to your vow, would Śākya, the Honored One, as well the bodhisattvas during his lifetime all have committed offenses?<sup>95</sup> And would their aspiration for bodhi have been shallower than yours? You should quietly examine this. If the ancestral masters who succeed to the treasury of the dharma and the bodhisattvas during the lifetime of the Buddha did not make this vow, you should study whether it has something to be learned in the buddha dharma.<sup>96</sup> According to your vow, not only would you not save women, but when a woman who has gained the way emerges in the world to

93 **if you despise them as having committed offenses in the past** (*mukashi bonzai arishi tote kirawaba* むかし犯罪ありしとてきはば): Though not explicitly stated, the object here is surely “women,” who were often thought to have been born in their unhappy estate by reason of bad karma in past lives. As the sentence goes on to point out, of course all living beings, including advanced bodhisattvas, have committed countless bad deeds in their past lives.

94 **Words like these** (*kaku no gotoki no kotoba* 如是のことば): I.e., words like the vow never to look upon a woman.

95 **According to your vow** (*moshi nanji ga gan no gotoku ni araba* もしなんぢが願の如くにあらば): Up to this point in his discussion of the vow not to look upon women, Dōgen may have been speaking in general terms, but here he explicitly addresses his questions to the “ignorant monk” who made the vow. Since, of course, Śākyamuni and his bodhisattva disciples are depicted in scripture as teaching women, they would be violating that monk’s vow.

96 **whether it has something to be learned in the buddha dharma** (*buppō ni narau beki tokoro ya aru* 佛法にならふべき處やある): A tentative translation of a phrase that might also be read “whether they [i.e., the ancestral masters and bodhisattvas] have something to be learned in the buddha dharma.”

preach the dharma for humans and devas, are you not supposed to come to hear her? Should you not come to hear her, you are not a bodhisattva; you are in fact a follower of an other path.

[28:36] {1:312}

今大宋國をみるに、久修練行に似たる僧侶の、いたづらに海沙をかぞへて、生死海に流浪せざるあり。女人にてあるとも、參尋知識し、辦道功夫して、人天の導師にてあるあり。餅をうらず、餅をすてし老婆等あり。あはれむべし、男兒の比丘僧にてあれども、いたづらに教海のいさごをかぞへて、佛法は夢にもいまだみざること。

When we look at the Land of the Great Song today, there are clergy who seem trained in long practice who drift about in the ocean of birth and death while vainly counting the sands of the ocean.<sup>97</sup> Meanwhile, there are those who, although women, inquire of wise friends, make concentrated efforts to pursue the way, and are guides to humans and devas.<sup>98</sup> There are those like the old woman who discarded her cake without selling it.<sup>99</sup> How pitiful it is that a male, while a member of the *bhikṣu saṃgha*, would vainly count the sands in the ocean of the teachings and never see the buddha dharma even in his dreams.

[28:37]

およそ境をみては、あきらむることをならふべし。おちてにぐるとのみならふは、小乗聲聞の教行なり。東をすてて西にかくれんとすれば、西にも境界なきにあらず。たとへにげぬるとおもふとあきらめざるにも、遠にても境なり、近にても境なり。なほこれ解脱の分にあらず、遠練はいよいよ深かるべし。

In sum, when we see an object, we should learn to see it clearly.<sup>100</sup> If we learn only to fear and escape it, this is the teaching and practice of the *śrāvaka* of the Small Vehicle. If we try to abandon the east and hide in

97 **drift about in the ocean of birth and death** (*shoji kai ni rurō sezarū* 生死海に流浪せざる): Reading *rurō seru* 流浪せる).

**vainly counting the sands of the ocean** (*itazura ni kaisha o kazoete* いたづらに海沙をかぞへて): To “count grains of sand” is a common metaphor for scholastic attention to the words in Buddhist books. See Supplementary Notes, s.v. “Counting sand.”

98 **inquire of wise friends** (*sanjin chishiki shi* 參尋知識し): I.e., study with Buddhist teachers, the Chinese verb-object construction being treated as itself a verb.

99 **the old woman who discarded her cake without selling it** (*mochii o urazu, mochi o suteshi rōba* 餅をうらず、餅をすてし老婆): Allusion to the story of the old woman selling cakes who refused to sell her cakes to the learned monk Deshan Xuanjian 德山宣鑑 (or 宣鑒, 780-865) when he failed to answer her question on the dharma. Dōgen treats this story in his “Shōbōgenzō shin fukatoku” 正法眼藏心不可得, where he does not, in fact, seem to think much of the old woman.

100 **when we see an object** (*kyō o mite wa* 境をみては): Though never made explicit, clearly throughout this section, the word “object” (*kyō* 境, *kyōkai* 境界) refers to the “objects of lust” (*ton'in shotai no kyōkai* 貪婬所對の境界) introduced in section 31, above.

the west, the west will also not be without objects. Even if we think we have escaped them, when we have not clearly understood them, they are objects, even if distant, objects, even if close. This is still not a factor in liberation.<sup>101</sup> [Attachment to] the distant objects will only grow deeper.<sup>102</sup>

\* \* \* \* \*

[28:38]

又、日本國に、ひとつのわらひごとあり。いわゆる、或は結界の地と稱し、あるいは大乘の道場と稱して、比丘尼・女人等を來入せしめず。邪風ひさしくつたはれて、人、わきまふることなし。稽古の人、あらためず、博達之士も、かんがふることなし。或は權者の所爲と稱し、あるいは古先の遺風と號して、更に論ずることなき、笑はば人の腸も斷じぬべし。權者とはなに者ぞ、賢人か聖人か、神か鬼か、十聖か三賢か、等覺か妙覺か。又、ふるきをあらためざるべくは、生死流轉をばすつべからざるか。

Again, there is something laughable in the Land of Japan: called “places of fixed realms,” or called “practice places of the Great Vehicle,” they do not permit *bhikṣuṇīs* or other women to enter.<sup>103</sup> This corrupt custom has been handed down over a long time, and no one ever discerns it as such. Those who investigate the ancient do not correct it; gentlemen of broad mastery have given it no thought. It is said to be something established by avatars, or it is called the heritage of the old forebears.<sup>104</sup> That no one has gone on to take issue with this makes a person laugh till he could bust his gut. Who are these avatars? Are they worthies; are they sages?<sup>105</sup> Are they spirits; are they demons? Are they the ten sages; are they the three worthies? Are they the virtually awakened? Are they the wondrously awakened?<sup>106</sup> Furthermore, if we should not correct what

101 **a factor in liberation** (*gedatsu no bun* 解脱の分): Reading as a variant of the standard Buddhist term *gedatsu bun* 解脱分 (“having to do with, or being conducive to liberation”; S. *mokṣa-bhāgīya*).

102 **distant objects** (*onren* 遠練): Reading *ren* 練 as *kyō* 境.

103 **“places of fixed realms”** (*kekkaï no chi* 結界の地): Sacred precincts, considered ritually pure and off-limits to certain types of people and objects. The term *kekkaï* 結界 (“binding the boundary”; S. *sīmā-bandha*) is applied broadly to various sacred spaces; those specifically prohibiting women are known as *nyonin kekkaï* 女人結界.

104 **avatars** (*gonza* 權者): (Also read *gonja*.) Temporary manifestations of spiritual beings, like the buddhas and bodhisattvas; better known as *gongen* 權現 (“expedient appearance”) or *gonge* 權化 (“expedient transformation”).

105 **Are they worthies; are they sages?** (*kennin ka shōnin ka* 賢人か聖人か): Here, presumably, the worthies and sages of Chinese tradition, as opposed to the “ten sages” (*jisshō* 十聖) and “three worthies” (*sanken* 三賢) on the stages of the bodhisattva path, given just below.

106 **virtually awakened** (*tōgaku* 等覺); **wondrously awakened** (*myōkaku* 妙覺): The final two stages of the bodhisattva path according to the fifty-two-stage schema common



is old, should we then not abandon our drifting about through birth and death?

[28:39] {1:313}

況や大師釋尊、これ無上正等覺なり。あきらむべきは、ことごとくあきらむ、おこのふべきは、ことごとくこれをおこのふ、解脱すべきは、みな解脱せり。いまのたれか、ほとりにもおよばん。しかあるに、在世の佛會に、みな比丘・比丘尼・優婆塞・優婆夷等の四衆あり、八部あり、三十七部あり、八萬四千部あり。みなこれ佛界を結せること、あらたなる佛會なり。いづれの會か比丘尼なき、女人なき、男子なき、八部なき。如來在世の佛會よりもすぐれて清淨ならん結界をば、われらねがふべきにあらず、天魔界なるがゆえに。佛會の法儀は、自界他方、三世千佛、ことなることなし。ことなる法あらんは、佛會にあらずと知るべし。

Need we mention that the great teacher Śākya, the Honored One, is one who has attained unsurpassed, perfect awakening: all that he should understand he has understood; all that he should do, he has done; all that from which he should be liberated, he has been liberated from. Who today comes close to him? Nevertheless, in the assembly of the Buddha during his lifetime, there were the four classes: *bhikṣu*, *bhikṣuṇī*, *upāsaka*, and *upāsikā*; there was the group of eight; there was the group of thirty-seven; there was the group of eighty-four thousand.<sup>107</sup> The realm of the buddha fixed by all these is the obvious buddha assembly. In which assembly are there no *bhikṣuṇīs*, no women, no men, no eight classes? We ought not hope for a restricted realm of purity superior to the buddha assembly during the lifetime of the Tathāgata; for this would be a realm of the Deva Māra. The dharma conventions of a buddha assembly do not differ, whether in our own realm or other quarters or among the thousand

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in East Asian Buddhism; the latter represents the supreme perfect bodhi of a buddha; the former, the stage just preceding that.

107 **group of eight** (*hachibu* 八部): A standard list of mythical beings often appearing in the audience for the buddhas' sermons in Mahāyāna literature: devas (*ten* 天; heavenly beings, inhabiting the upper reaches of Mount Sumeru and the celestial realms), *nāgas* (*ryū* 龍; great serpents living in the clouds or bodies of water and associated with rain), *yakṣas* (*yasha* 夜叉; flesh-eating flying demons), *gandharvas* (*kendatsuba* 乾闥婆; spirit musicians who subsist on scents), *asuras* (*ashura* 阿修羅; demigods, or titans, who war with the gods), *garuḍas* (*karura* 迦樓羅; mythical birds that feed on *nāgas*), *kiṃnaras* (*kinnara* 緊那羅; heavenly musicians, sometimes described as part god, part human, part animal), and *mahoragas* (*magoraga* 摩睺羅迦; giant python-like snakes).

**group of thirty-seven** (*sanjūshichibu* 三十七部): Perhaps a reference to "the thirty-seven honored ones" (the five buddhas and thirty-two attendant bodhisattvas) of the Diamond-realm maṇḍala. Some have suggested that this is a reference to "the thirty-seven factors of awakening" (*sanjūshichi dōhon* 三十七道本), but this traditional list of Buddhist virtues would hardly make sense here.

**group of eighty-four thousand** (*hachiman shisenbu* 八萬四千部): I.e., all the myriad beings taught by the buddhas.

buddhas of the three times.<sup>108</sup> If it has a different rule, we can be sure it is not a buddha assembly.

[28:40]

いはゆる四果は極位なり。大乘にても小乗にても、極位の功德は差別せず。然あるに、比丘尼の、四果を證するおほし。三界のうちにも、十方の佛土にも、いづれの界にかいたらざらん。たれかこの行履をふさぐことあらん。又、妙覺は無上位なり。女人すでに作佛す、諸法いづれのものか究盡せられざらん。たれかこれをふさぎて、いたらしめざらんと擬せん。すでに遍照於十方の功德あり、界畔いかがせん。又、天女をもふさぎていたらしめざるか、神女をもふさぎていたらしめざるか。天女・神女も、いまだ斷惑の類にあらず、なほこれ流轉の衆生なり。犯罪あるときはあり、なきときはなし。人女・畜女も、罪あるときはあり、罪なきときはなし。天のみち、神のみち、ふさがん人はたれぞ。すでに三世の佛會に參詣す、佛所に參學す。佛所・佛會にことならん、たれか佛法と信受せん。ただこれ狂惑世間人の至愚也。野干の、窟穴を人にうばはれざらんとをしむよりも、おろかなり。

“The fourth fruit” is the ultimate level. Whether in the Great Vehicle or the Small Vehicle, the virtues of the ultimate level are not distinguished.<sup>109</sup> Yet there are many *bhikṣuṇīs* who have realized the fourth fruit. Whether in the three realms, whether in the buddha lands of the ten directions, what realm do they not reach? Who would block their conduct? Again, wondrous awakening is the unsurpassed level. Women have become buddhas, so which of the dharmas have they not exhaustively investigated?<sup>110</sup> Who would think to obstruct them and prevent them from proceeding? Since they have the virtue of “universally il-

108 **the thousand buddhas of the three times** (*sanze senbutsu* 三世千佛): Reference to the tradition that there are a thousand buddhas in each of the three kalpas of past, present, and future.

109 **the virtues of the ultimate level are not distinguished** (*gokui no kudoku wa sabetsu sezu* 極位の功德は差別せず): A rather surprising claim that runs counter to most Mahāyāna literature, which emphasizes that the qualities developed on the bodhisattva path to the unsurpassed, perfect awakening of a buddha far surpass those attained by the *śrāvaka* path to the fourth fruit of the arhat — a distinction that Dōgen himself usually takes for granted in his frequent dismissals of the Small Vehicle (as, e.g., in section 35 above). The treatment of the arhat as equal to a buddha is also found in the “Shōbōgenzō arakan 正法眼藏阿羅漢 chapter.

110 **Women have become buddhas** (*nyonin sude ni sabutsu su* 女人すでに作佛す): Or “since women become buddhas.” “Becoming a buddha” (*sabutsu* 作佛) is equivalent to attaining “wondrous awakening” (*myōkaku* 妙覺) and is, by standard Buddhist definition, the mastery of all dharmas (i.e., Buddhist teachings and practices). The claim that women become buddhas is a controversial one that goes counter to much Buddhist literature; Dōgen likely has in mind here the famous case of the dragon king’s daughter referred to above, section 25 (though she attained buddhahood only after transforming herself into a male).

lumining the ten directions,” what could their boundary be?<sup>111</sup> Again, would a devī be blocked and not permitted to proceed? Would a goddess be blocked and not permitted to proceed? The devī and the goddess, not yet being types that have cut off the afflictions, are still living beings that drift about. When they have offenses, they have them; when they do not, they do not. Human females and animal females as well, when they have offenses, have them; when they have no offenses, have none. Who would block the paths of the devas and the paths of the gods? Since they take part in the assemblies of the buddhas of the three times, they study at the places of the buddhas.<sup>112</sup> Whatever differs from the places of the buddhas and the assemblies of the buddhas — who would believe it to be the buddha dharma? This is the extreme of stupidity that only “deceives the people of the world.”<sup>113</sup> It is more stupid than the little fox that fears someone will seize its den.

[28:41] {1:314}

又、佛弟子之位は、菩薩にもあれ、たとひ聲聞にもあれ、第一比丘、第二比丘尼、第三優婆塞、第四優婆夷、かくのごとし。この位、天上・人間ともにしれり、ひさしくきこえたり。しかあるを、佛弟子第二の位は、轉輪聖王よりもすぐれ、釋提桓因よりもすぐるべし、いたらざるところあるべからず。いはんや小國邊土の國王・大臣の位にならぶべきにあらず。いま、比丘尼いるべからず、と云道場をみるに、田夫・野人・農夫・樵翁みだれ入る。況や國王・大臣・百官・宰相、たれか入らんあらん。田夫等と比丘尼と、學道を論じ、得位を論ぜんに、勝劣つひにいかん。たとひ世法にて論ずとも、たとひ佛法にて論ずとも、比丘尼のいたらん處へ、田夫・野人あへていたるべからず。錯亂のはなはだしき、小國、はじめてこのあとをのこす。あはれむべし、三界慈父の長子、小國にきたりて、ふさぎていたらしめざる處あり。

111 “universally illuminating the ten directions” (*henshō o jippō* 遍照於十方): A standard description of a buddha, often used in reference to a buddha’s all-pervading dharma body. Dōgen may well be recalling here the verse spoken by the dragon girl in praise of buddhahood in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:35b28):

深達罪福相、遍照於十方。

Deeply mastering the marks of good and evil karma,

Universally illuminating the ten directions.

112 Since they take part in the assemblies of the buddhas of the three times (*sude ni sanze no butsue ni sankei su* すでに三世の佛會に參詣す): The subject here is unexpressed; it could be taken either as the devas and gods, or as the females of these species, or as females more broadly.

113 This is the extreme of stupidity that only “deceives the people of the world” (*tada kore kyōwaku seken nin no shigu nari* ただこれ狂惑世間人の至愚也). Reading *kyōwaku* 誑惑 (“deception”) for *kyōwaku* 狂惑. The antecedent of “this” is most likely the general concept and practice of setting up of zones off-limits to women. The phrase “to deceive people of the world” comes from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:36c5), in an attack by the sūtra’s opponents on its authors for creating a scripture that teaches the doctrines of the other paths.

Again, the ranks of the disciples of the buddha, be they bodhisattvas or *śrāvakas*, are as follows: first, *bhikṣu*; second, *bhikṣuṇī*; third, *upāsaka*; fourth, *upāsikā*. These ranks are known in the heavens and among the humans and have long been heard. Thus, the second rank of the disciples of the buddha must be superior to the wheel-turning sage king, superior to Śakrodevānām Indra; there should not be any place she cannot go.<sup>114</sup> How much less then should she be lined up in the ranks of the kings and great ministers of a small country and peripheral land. When we look at the practice places now where *bhikṣuṇīs* are not permitted to enter, all manner of country hicks and rustic clods, peasant farmers and old woodcutters enter at will. And, needless to say, who among the kings, great ministers, hundred officials, and prime ministers does not enter?<sup>115</sup> Considering the country hicks and the *bhikṣuṇīs* in terms of their study of the way or their attainment of rank, who in the end would be the superior? Whether we consider them in terms of secular norms or consider them in terms of the buddha dharma, country hicks and rustic clods should not be able to go where the *bhikṣuṇīs* cannot. This is confusion in the extreme: our small country is the first to leave this trace.<sup>116</sup> How sad, that the eldest offspring of the compassionate father to the three realms, on coming to a small country, find places where they are prevented from entering.<sup>117</sup>

[28:42]

又、かの結界と稱する處にすめるやから、十惡をおそることなし、十重つづさにをかす。ただ造罪界として、不造罪人をきらふか。況や逆罪をおもきこととす。結界の地にすめるもの、逆罪もつくりぬべし。かくのごとくの魔界は、まさにやぶるべし。佛化を學すべし、佛界にいるべし、まさに佛恩を報ずるにてあらん。如是の古先、なんぢ結界の旨趣をしれりやいなや。たれよりか相承せりし、たれが印をかかうぶれる。

114 **wheel-turning sage king** (*tenrin jōō* 轉輪聖王): The *cakravartin*, the ideal Buddhist ruler, who rules by the force of his righteousness.

Śakrodevānām Indra (*Shakudaikan'in* 釋提桓因): I.e., the god Indra, or Śakra, who rules over Tuṣita Heaven.

115 **who . . . does not enter?** (*tare ka iran aran* たれか入らんあらん): reading *irazaru aran* 入らざるあらん, after Ōkubo 1:256.

116 **our small country is the first to leave this trace** (*shōkoku, hajimete kono ato o nokosu* 小國、はじめてこのあとをのこす): I.e., Japan is the first Buddhist country in which one finds signs of this practice.

117 **the eldest offspring of the compassionate father to the three realms** (*sangai jifu no chōshi* 三界慈父の長子): I.e., the most senior followers of Buddha Śākyamuni. The term *chōshi* 長子, while usually used in reference to the first-born male, can refer to either gender. “Father to the three realms” (*sangai jifu* 三界慈父) recalls the famous “burning house” parable of the *Lotus Sūtra*; see Supplementary Notes, s.v. “Three realms,” and “Burning house.”

Again, the sort of fellows who live in those places called “fixed realms” have no fear of the ten evils and violate every one of the ten grave precepts.<sup>118</sup> Do they simply take it as a realm for commission of evil and reject those people who do not commit evil? Worse still of course are the heinous offenses, which are regarded as the most serious.<sup>119</sup> Those living in “places of fixed realms” may also have committed the heinous offenses. We should destroy such a realm of Māra. We should study the instruction of the Buddha; we should enter the realm of the Buddha. This is how we repay the benevolence of the Buddha. You “old forebears,” have you understood the significance of a “fixed realm.” From whom have you inherited this? Whose seal have you been granted?<sup>120</sup>

[28:43] {1:315}

いはゆる、この諸佛所結の大地にいるものは、諸佛も衆生も、大地も虚空も、繫縛を解脱し、諸佛の妙法に歸源するなり。しかあれば即ち、この界をひとたびふむ衆生、しかしながら佛功德をかうぶるなり。不違越の功德あり、得清淨の功德あり。一方を結するとき、すなはち法界みな結せられ、一重を結するとき、法界みな結せらるるなり。あるいは水を以て結する界あり、あるいは心を以て結界することあり、あるいは空を以て結界することあり。かならず相承相傳ありて知るべきことなり。

Whatever enters this great realm fixed by the buddhas — whether buddhas or living beings, the whole earth or empty space — is liberated

118 **the ten evils** (*jūaku* 十惡): S. *daśākuśala*. One standard list: (1) killing, (2) stealing, (3) sexual misconduct, (4) lying, (5) fine talk, (6) slander, (7) treachery, (8) covetousness, (9) anger, and (10) false views. This list is sometimes divided into the three types of karma: body (1-3), speech (4-7), and mind (8-10).

**the ten grave precepts** (*jūjū* 十重): Likely the set of precepts for bodhisattvas found in the *Fanwang jing* 梵網經: (1) not to kill, (2) not to steal, (3) not to engage in sexual misconduct, (4) not to lie, (5) not to sell intoxicants, (6) not to speak of the faults of saṃgha members, (7) not to praise oneself and defame others, (8) not to be stingy, (9) not to become angry, and (10) not to denigrate the three treasures (of buddha, dharma, and saṃgha).

119 **the heinous offenses** (*gyakuzai* 逆罪): Most commonly, a set of five deeds said to lead to rebirth in the *avīci* hell: (1) patricide, (2) matricide, (3) killing an arhat, (4) shedding the blood of a buddha, and (5) causing a schism within the saṃgha. Another, less common list, sometimes called the “fundamental grave offenses” (*konpon jūzai* 根本重罪) (see *Da sazhe niqianzi suoshuo jing* 大薩遮尼乾子所說經, T.272.9:336b1-12) includes acts that were, in fact, quite common in the contentious Japanese Buddhist world of Dōgen’s day: (1) destroying monasteries, burning scriptures, and looting the property of the saṃgha or its members; (2) denigrating any of the three vehicles (of *śrāvaka*, *pratyeka-buddha*, and bodhisattva); (3) beating, tormenting, forcibly laicizing, or killing members of the saṃgha; (4) committing any of the common set of five heinous offenses; (5) denying the karmic consequences of committing offenses and therefore engaging in the ten evils or encouraging others to do so.

120 **Whose seal have you been granted?** (*tare ga in o ka kōbureru* たれが印をかかうぶれる): I.e., who gave you the authority to establish your “fixed realms”?

from bondage and returns to the source in the wondrous dharma of the buddhas.<sup>121</sup> Therefore, living beings who once set foot in this realm all receive the virtues of a buddha: they have the virtue of not deviating; they have the virtue of attaining purity.<sup>122</sup> When one area is fixed, the dharma realms are all fixed; when one level is fixed, the dharma realms are all fixed.<sup>123</sup> There are realms fixed by water; there is the fixing of realms by mind; there is the fixing of realms by space.<sup>124</sup> Invariably, they have a succession and transmission through which they can be known.

[28:44]

況や結界のとき、灑甘露の後ち、歸命の禮、をはり、乃至淨界等の後ち、頌に云、茲界遍法界、無爲結清淨。

What is more, at the time of fixing the realm, after the sprinkling of the ambrosia, after the prostrations are finished, and so on, through the purification of the realm, there is a verse saying,

*This realm and the dharma realms everywhere  
Are unconditioned and fixed as pure.*<sup>125</sup>

121 **this great realm fixed by the buddhas** (*kono shobutsu shoketsu no daikai* この諸佛所結の大師): While here presumably denoting the entire dharma realm, the term “great realm” (*daikai* 大師) has a technical sense in Buddhist monastic literature that refers to the range, from a single monastery to a geographical area, within which the sangha members are considered a single ritual community.

122 **the virtue of not deviating** (*fuiotsu no kudoku* 不違越の功德); **the virtue of attaining purity** (*toku shōjō no kudoku* 得清淨の功德): The virtues, respectively, of being in accord with the buddha dharma and being free from spiritual defilements. The former term is used in reference both to intellectual agreement and ethical compliance; the latter term is well known as a reason given in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a23-25) for buddhas to appear in the world:

諸佛世尊、欲令衆生開佛知見、使得清淨故、出現於世。

The buddhas, the world-honored ones, appear in the world because they wish to cause living beings to open the knowledge and insight of a buddha and thereby attain purity.

123 **when one level is fixed** (*ichijū o kessuru toki* 一重を結するとき): Likely a reference to the levels marking off concentric sacred spaces, from the immediate ritual space, through the surrounding vicinity, to the larger sangha district.

124 **realms fixed by water** (*mizu o motte kessuru kai* 水を以て結する界): Presumably, a reference to the practice of purifying the sacred precincts with the “ambrosia” (*kanro* 甘露) mentioned in the following section.

**the fixing of realms by space** (*kū o mote kekkai suru koto* 空をもて結界すること): Or, conceivably, “the fixing of realms by emptiness.”

125 **the sprinkling of the ambrosia** (*sha kanro* 灑甘露): Literally, “sweet dew,” the term *kanro* 甘露 was used to translate the Sanskrit *amṛta* (“deathless”), used for the nectar of the gods; here, it denotes the scented water used to purify a ritual space.

**and so on, through the purification of the realm** (*naishi jōkai tō* 乃至淨界等): The exact sense of *jōkai* 淨界 (“purification of the realm”) here is uncertain; it might refer to

[28:45]

この旨趣、いま、ひごろ結界と稱する古先老人、知れりやいなや。おもふに、なんだち、結の中に遍法界の結せらるること、しるべからざるなり。しりぬ、なんち聲聞のさけにゑふて、小界を大事とおもふなり。願くは、ひごろの迷酔すみやかにさめて、諸佛の大界の、遍界に違越すべからざる、濟度攝受に一切衆生みな化をかうぶらん功德を、禮拜恭敬すべし。たれかこれを得道髓といはざらん。

Have you “old forebears” and elders who always speak of “fixed realms” understood the meaning of this? I suspect you cannot understand that, in the ritual fixing, “the dharma realms everywhere” are fixed.<sup>126</sup> We know that, drunk on the wine of the *śrāvaka*, you think your little realm is a great matter.<sup>127</sup> May you quickly awaken from your long intoxicati [recognizing that] the great realm of the buddhas must not deviate from the realms everywhere, you should pay obeisance and venerate the virtue that, in delivering them and gathering them in, bestows conversion on all living beings. Who would not say that this is “getting the marrow of the way.”<sup>128</sup>

正法眼藏禮拜得髓

Treasury of the True Dharma Eye  
Making a Bow and Getting the Marrow

[Himitsu MS:]

仁治元年庚子冬節前日、書於興聖寺

Written at Kōshō Monastery; the day before winter solstice, senior metal year of the rat, the first year of Ninji [14 December 1240]<sup>129</sup>

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the completion of the entire ritual of purification or to the final rite in that ritual.

**This realm and the dharma realms everywhere are unconditioned and fixed as pure** (*shikai hen hokkai, mui ketsu shōjō* 茲界遍法界、無爲結清淨): A tentative translation. Dōgen's source for this verse is uncertain.

126 **in the ritual fixing, “the dharma realms everywhere” are fixed** (*ketsu no naka ni hokkai no kesseraruru koto* 結の中に法界の結せらるること): I.e., when a sacred precinct is marked off, it is the entire universe that is marked off.

127 **you think your little realm is a great matter** (*shōkai o daiji to omou* 小界を大事とおもふ): Dōgen is here playing on “the small realm” (*shōkai* 小界) of the ritual space and “the small vehicle” (*shōjō* 小乗) of the *śrāvaka*, in contrast to “the great matter” (*daiji* 大事), “the great realm” (*daikai* 大界), and the “great vehicle” (*daijō* 大乘).

128 **“getting the marrow of the way”** (*tokudōzui* 得道髓): Combining into one the two terms *tokudō* 得道 (“to gain the way”) and *tokuzui* 得髓 (“to get the marrow”).

129 Copyist unknown.

**winter solstice** (*tōsetsu* 冬節): The last day of the intercalary tenth month.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 29

Mountains and Waters Sūtra

*Sansui kyō*

山水經



# Mountains and Waters Sūtra

## *Sansui kyō*

### INTRODUCTION

The “Sansui kyō” represents one of the earlier chapters of the *Shōbōgenzō*. According to its colophon, it was composed at Kōshōji in the autumn of 1240, the year in which Dōgen seems to have begun work in earnest on the essays that would make up his *Shōbōgenzō*. This was a time when he was at the height of his literary powers, and the “Mountains and Waters Sūtra” is widely appreciated as one of the most elegant of his essays. Number 14 in the Honzan edition and number 29 in the seventy-five-chapter *Shōbōgenzō*, this text is not included in the sixty-chapter compilation; instead, it is found in the twenty-eight-text *Himitsu Shōbōgenzō* collection as number 3 of fascicle 2.

Several months before he wrote the “Sansui kyō,” Dōgen composed another chapter of the *Shōbōgenzō* entitled “Keisei sanshoku” 溪聲山色 (“Sound of the Stream, Form of the Mountain”), inspired by a verse by the famed Song-dynasty poet Su Dongpo 蘇東坡:

The sound of the stream is his long, broad tongue;  
The mountain, his immaculate body.  
This evening’s eighty-four thousand verses —  
How will I tell them tomorrow?

In the “Sansui kyō,” Dōgen returned to the theme of this poem, to explore in detail the meaning of mountains and rivers as the very body and speech of the buddha. As he says in his opening lines, the natural landscape that surrounds us here and now is the expression of the ancient buddhas. In the “Sansui kyō,” the mountains and waters are at once preaching a sūtra that reveals the dharma and themselves putting that dharma into practice — themselves, as Dōgen says in his final line, becoming wise men and sages.

## 正法眼藏第二十九

## Treasury of the True Dharma Eye

## Number 29

## 山水經

## Mountains and Waters Sūtra

[29:1] {1:316}

而今の山水は、古佛の道現成なり。ともに法位に住して、究盡の功德を成ぜり。空劫已前の消息なるがゆえに、而今の活計なり。朕兆未萌の自己なるがゆえに、現成の透脱なり。山の諸功德、高廣なるをもて、乗雲の道德、かならず山より通達す。順風の妙功、さだめて山より透脱するなり。

These mountains and waters of the present are the statements of the old buddhas.<sup>1</sup> Each, abiding in its dharma position, fulfills exhaustive virtues.<sup>2</sup> Because they are the circumstances before the kalpa of emptiness, they are the livelihood of the present; because they are the self before the germination of any portent, they are liberation in realization.<sup>3</sup> The

1 **statements of the old buddhas** (*kobutsu no dō genjō* 古佛の道現成): i.e., “the expression of Buddhist teachings.” The term *dō genjō* 道現成 (“realization of the words”), translated here as “statements,” occurs several times in the *Shōbōgenzō*, typically, in reference to the sayings of Buddhist masters — so, e.g., the opening line of “*Shōbōgenzō bukkyō*” 正法眼藏佛教 (DZZ.1:380):

諸佛の道現成、これ佛教なり。

The statements of the buddhas — these are the teachings of the buddhas.

The term *kobutsu* 古佛, “old (or ancient) buddha,” is regularly used in Zen texts both in reference to the buddhas of the past and as an honorific for past masters of the tradition. See Supplementary Notes, s.v. “Old buddha.”

2 **Each, abiding in its dharma position** (*tomo ni hōi ni jūshite* とともに法位に住して): Typically understood to mean, “each, just as it is.” “The mountains just as mountains, the waters just as waters.” (*Shōbōgenzō monge* 正法眼藏聞解, SCZ.2:218.) The expression “to abide in its dharma position” (*jū hōi* 住法位) reflects a traditional reading of a phrase in Kumārajīva’s translation of the *Lotus Sūtra*; see Supplementary Notes, s.v. “Dharmas abide in their dharma positions.”

3 **circumstances before the kalpa of emptiness** (*kūgō izen no shōsoku* 空劫已前の消息): The expression *kūgō izen* 空劫已前 occurs regularly in Zen texts in reference to a state before even the kalpa before the emergence of the world; see Supplementary Notes, s.v. “Before the kalpa of emptiness.”

**the livelihood of the present** (*nikon no kakkei* 而今の活計): The term *kakkei* 活計 is regularly used in Zen texts for one’s “means of living” or “occupation,” etc.; frequently encountered in Dōgen’s writing.

virtues of the mountains being high and broad, the spiritual power of riding the clouds is always penetrated from the mountains, and the subtle skill of following the wind is invariably liberated from the mountains.<sup>4</sup>

\* \* \* \* \*

[29:2]

大陽山楷和尚、示衆云、青山常運歩、石女夜生兒。

Reverend Kai of Mount Dayang addressed the assembly, saying, “The blue mountains are always walking.<sup>5</sup> The stone woman gives birth to a child in the night.”<sup>6</sup>

**the self before the germination of any portent** (*chinchō mibō no jiko* 朕兆未萌の自己): The expression *chinchō mibō* 朕兆未萌 (or variants such as *chinchō mishō* 朕兆未生, *chinchō mibun* 朕兆未分, etc.) occurs regularly in Zen texts in reference to that which precedes being. The term, while drawing on early Daoist imagery, seems closely akin to the more Buddhist *kūgō izen* 空劫已前.

**liberation in realization** (*genjō no tōdatsu* 現成の透脱): Or, perhaps, “realized liberation.” A tentative rendering of an expression subject to various interpretations. The translation here takes the original to mean that the mountains and waters are “liberated in their occurrence” as mountains and waters.

4 **The virtues of the mountains being high and broad** (*yama no sho kudoku, kōkō naru o mote* 山の諸功德、高廣なるをもて): Likely intended to invoke the sense both that mountains are “high and broad” and that the mountain’s virtues extend everywhere vertically and horizontally.

**the spiritual power of riding the clouds** (*jōun no dōtoku* 乗雲の道德); the subtle skill of following the wind (*junpū no myōkō* 順風の妙功): “Spiritual power” is a loose translation for *dōtoku* 道德, more literally, “the virtue of the way”; in this and the parallel *myōkō* 妙功 (“subtle skill”), Dōgen is playing with the two glyphs of the mountains’ “virtues” (*kudoku* 功德). Both these phrases refer to the power of flight widely attributed to the spiritual adept in Chinese, especially Daoist, texts. In Buddhism, such power is one of the “spiritual bases” (*jinsoku* 神足; S. *ṛddhi-pāda*) in the standard list of the six paranormal spiritual powers (*jinzū* 神通; S. *abhijñā*); see Supplementary Notes, s.v. “Spiritual powers.”

**penetrated from the mountains** (*yama yori tsūdatsu su* 山より通達す); liberated from the mountains (*yama yori tōdatsu suru nari* 山より透脱するなり): The exact sense of the particle *yori* より (“from”) here is unclear; in the context, perhaps “on the basis of,” “in dependence on.”

5 **Reverend Kai of Mount Dayang** (*Taiyōzan Kai oshō* 大陽山楷和尚): I.e., Furong Daokai 芙蓉道楷 (1043-1118), a significant figure in the Caotong lineage. Mount Dayang 大陽山 is located in Yingzhou 郢州 in present-day Hubei province. Daokai’s saying can be found at *Jiatāi pudeng lu* 嘉泰普燈錄, ZZ.137:18b11. Dōgen invokes this saying again in his *Eihei kōroku* 永平廣錄 (DZZ.3:18, no. 23).

6 **“The stone woman”** (*sekinyo* 石女): An idiomatic expression for a “barren woman” (S. *vandhyā*), whose child (*sekinyo ji* 石女兒; S. *vandhyā-putra*) is used in Buddhist logic to represent that which is logically impossible. Dōgen will play below with the metaphor of stone.

[29:3]

山は、そなはるべき功德の虧闕することなし。このゆえに常安住なり、常運歩なり。その運歩の功德、まさに審細に參學すべし。山の運歩は、人の運歩のごとくなるべきがゆえに、人間の行歩におなじくみえざればとて、山の運歩をうたがふことなかれ。

The mountains lack none of their proper virtues; hence, they are always at rest and always walking. That virtue of walking, we should study in detail. Since the walking of the mountains should be like that of people, do not doubt the mountains' walk simply because it may not appear to be like the stride of humans.

[29:4] {1:317}

いま佛祖の説道、すでに運歩を指示す、これその得本なり。常運歩の示衆を究辨すべし。運歩のゆえに常なり。青山の運歩は、其疾如風よりもすみやかなれども、山中人は不覺不知なり。山中とは、世界裏の華開なり。山外人は不覺不知なり。山をみる眼目あらざる人は、不覺不知、不見不聞、這箇道理なり。もし山の運歩を疑著するは、自己の運歩をも、いまだしらざるなり。自己の運歩なきにはあらず、自己の運歩いまだしられざるなり、あきらめざるなり。自己の運歩をしらんがごとき、まさに青山の運歩をもしるべきなり。

The saying of the buddha and ancestor here has pointed out walking, and this has got the root.<sup>7</sup> We should thoroughly investigate his address to the assembly on “always walking.” It is “always” because it is “walking.” Although the walking of the blue mountains is faster than “*its speed like the wind*,” those in the mountains do not perceive it, do not know it.<sup>8</sup> To be “in the mountains” is the “*flower opening within the*

7 **The saying of the buddha and ancestor here** (*ima busso no setsudō* いま佛祖の説道): I.e., the words of Daokai above.

**this has got the root** (*kore sono tokuhon nari* これその得本なり): As in the common Zen expression, “Just get the root and don’t worry about the branches” (*dan de ben mo chou mo* 但得本莫愁末).

8 **faster than “its speed like the wind”** (*go shitsu nyo fū yori mo sumiyaka* 其疾如風よりもすみやか): An awkward effort to retain the fixed phrase “its speed like the wind” (*go shitsu nyo fū* 其疾如風), taken from the passage in the “Parable” chapter of the *Lotus Sūtra* describing the white oxen that pull the great carts (representing the buddha vehicle) given by the father to his children after they escaped from the burning house (representing *saṃsāra*) (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:12c23):

行歩平正、其疾如風。

Its gait even, its speed like the wind.

See Supplementary Notes, s.v. “Burning house.”

**do not perceive it, do not know it** (*fukaku fuchi* 不覺不知): While this expression is common enough in Buddhist writing, given his allusion here to the burning house parable of the *Lotus Sūtra*, Dōgen may well have had in mind the line in the sūtra describing the father’s recognition that his children are oblivious to the fire (*Miaofa lianhua jing* 妙

world.”<sup>9</sup> Those outside the mountains *do not perceive it, do not know it*. Those without eyes to see the mountains, *do not perceive, do not know, do not see, do not hear this truth*.<sup>10</sup> To doubt the walking of the mountains means that one does not yet know the walking of the self.<sup>11</sup> It is not that the self has no walking but that the walking of the self is not yet known, not yet clarified. Those who would know the walking of the self, should also know the walking of the blue mountains.

[29:5]

青山すでに有情にあらず、非情にあらず。自己すでに有情にあらず、非情にあらず。いま青山の運歩を疑著せんこと、うべからず。いく法界を量局として、青山を照鑑すべしとしらず。青山の運歩、および自己の運歩、あきらかに検點すべきなり。退歩歩退、ともに検點あるべし。未朕兆の正當時、および空王那畔より、進歩退歩に運歩しばらくもやまざること、検點すべし。

Given that the blue mountains are neither sentient nor insentient, that the self is neither sentient nor insentient, we cannot have doubts here about the blue mountains' walking. We do not know what measure of dharma realms it would take to discern the blue mountains. We should clearly examine the walking of the blue mountains and the walking of the self. There should be an examination of both stepping back and back stepping.<sup>12</sup> We should examine the fact that, since the very time before

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法蓮華經, T.262.9:12b21-22):

而諸子等、於火宅內、樂著嬉戲、不覺不知、不驚不怖。

But my children, enjoying themselves in play within the burning house, do not perceive it, do not know it, are not alarmed, are not afraid.

See Supplementary Notes, s.v. “Burning house.”

9 **“flower opening within the world”** (*sekai ri no ke kai* 世界裏の華開): An allusion to the final line of the dharma transmission verse attributed to Bodhidharma's master, Prajñātāra. See Supplementary Notes, s.v. “A flower opens, and the world arises.”

10 **do not perceive, do not know, do not see, do not hear this truth** (*fukaku fuchi, fuken fumon, shako dōri nari* 不覺不知、不見不聞、這箇道理なり): Dōgen has here shifted to Chinese syntax. The string of four negative verbs represents a variant of the common expression “see, hear, perceive, and know” (*ken mon kaku chi* 見聞覺知), used to mean roughly “experience.” The expression *shako dōri* 這箇道理, rendered here rather ponderously as “this truth,” can also mean simply, “why (or how) this is so.”

11 **the walking of the self** (*jiko no unpo* 自己の運歩): Here and below, this expression could also be rendered less metaphysically as “one's own walking.”

12 **stepping back and back stepping** (*taiho hotai* 退歩歩退): An awkward attempt to capture something of Dōgen's play with the common term *taiho* 退歩, widely used in Zen texts both in its literal sense, “to step back” (as, for example, in a ritual) and in a figurative sense, “to reflect,” “to look within,” as in the expression “try stepping back” (*taiho kan* 退歩看); in this latter sense, akin to, and sometimes combined with, *henshō* 返照, “reflection,” a common term for contemplative introspection. The variant *hotai* is not attested elsewhere in Dōgen's corpus, and its oddity has led to speculation that this

the germination of any portent, since that side of King of Emptiness, walking by stepping forward and stepping back has never ceased even for a moment.<sup>13</sup>

[29:6]

運歩、もし休することあらば、佛祖不出現なり。運歩、もし究極あらば、佛法不到今日ならん。進歩いまだやまず、退歩いまだやまず。進歩のとき、退歩に乖向せず、退歩のとき、進歩を乖向せず。この功德を、山流とし、流山とす。

If walking had ever rested, the buddhas and ancestors would never have appeared; if walking had a limit, *the buddha dharma would never have reached us today*.<sup>14</sup> Stepping forward has never ceased; stepping back has never ceased. At the time of stepping forward, this does not oppose stepping back; at the time of stepping back, this does not oppose stepping forward. This virtue we take as the mountain flowing, as the flowing mountain.

[29:7]

青山も運歩を參究し、東山も水上行を參學するがゆえに、この參學は山の參學なり。山の身心をあらためず、やまの面目ながら、廻途參學しきたれり。

Because the blue mountains investigate walking, and the East Mountain studies “walking on the water,” this study is the mountains’ own study.<sup>15</sup> The mountains, without altering their own body and mind, with

expression is an error for “stepping forward and back” (*shinpo taiho* 進歩退歩), which appears in the next sentence; see Supplementary Notes, s.v. “Stepping forward and stepping back.” The reversal of terms here is repeated at the end of the next section in the expression “the mountain flowing, the flowing mountain” (*sanryū ryūzan* 山流流山).

13 **that side of King of Emptiness** (*Kūō nahan* 空王那畔): An unusual expression, found only here and in the “Hotsu bodai shin” 發菩提心 chapter; presumably derived from the common Zen saying, “that side of King Majestic Voice” (*Jon’ō nahan* 威音王那畔), used in reference to what precedes all differentiation; see Supplementary Notes, s.v. “Before King of Emptiness.”

14 **the buddha dharma would never have reached us today** (*buppō futō konnichi* 佛法不到今日): Dōgen has here slipped into Chinese syntax, possibly reflecting a remark of the monk Baoen Xuanze 報恩玄則, cited by Dōgen in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:192, case 122):

佛法若如是不到今日

If the buddha dharma were like this, it would never have reached today.

A similar linguistic pattern occurs frequently throughout the *Shōbōgenzō*: “if the buddha dharma (or ‘the way of the buddhas’) were like this, it would never have reached today”; or “if X were the case, the buddha dharma would never have reached today.”

15 **the East Mountain studies “walking on the water”** (*Tōzan mo suijō kō o sangaku suru* 東山も水上行を參學する): From a saying of Yunmen Wenyan 雲門文偃 (864-949) that will be introduced below, section 13.

their own mountain countenance, have been studying [themselves] on the road back.<sup>16</sup>

[29:8] {1:318}

青山は運歩不得なり、東山水上行不得なる、と、山を誹謗することなかれ。低下の見處のいやしきゆえに、青山運歩の句をあやしむなり。小聞のつたなきによりて、流山の語をおどろくなり。いま流水の言も、七通八達せずといへども、小見小聞に沈溺せるのみなり。

Do not slander mountains by saying that the blue mountains cannot walk, nor the East Mountain walk on the water. It is because of the baseness of a lowly point of view that one doubts the phrase “the blue mountains walk”; because of the crudeness of limited experience, we are surprised by the words “flowing mountain.”<sup>17</sup> Without having thoroughly mastered even the term “flowing water,” we are simply sunk in small views and limited experience.<sup>18</sup>

[29:9]

しかあれば、所積の功德を擧せるを形名とし、命脈とせり。運歩あり、流行あり。山の山兒を生ずる時節あり、山の佛祖となる道理によりて、佛祖かくのごとく出現せるなり。

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**16 studying [themselves] on the road back** (*kaito sangaku* 廻途參學): A tentative translation. The term *kaito* (also read *eto* and more often written 回途), has received various interpretations. While it is sometimes understood as a reference to the monk's “circuit,” or peregrinations, in search of the dharma, the translation takes it as a reference to the bodhisattva's return to the world to save beings. While the word does not appear elsewhere in the *Shōbōgenzō*, it does occur in the *Eihei kōroku* 永平廣錄 (DZZ.3:206, no. 316), in a saying found in a number of Zen texts:

陋巷不騎金色馬、廻途却著破爛衫。

In the narrow alley, one doesn't ride a golden horse;  
On the road back, one still wears tattered robes.

**17 lowly point of view** (*teige no kenjo* 低下の見處): The term *teige* 低下 is sometimes taken here in reference to lowly types, but the word is usually used for the condition or action of “decline” or “deterioration”; it does not seem to be a common pejorative in Dōgen's vocabulary.

**18 thoroughly mastered** (*shittsū hattatsu* 七通八達): A loose translation of an expression that plays with the term *tsūdatsu* 通達 (“to penetrate,” “to master”); more literally, “seven passes and eight arrivals,” or perhaps “seven penetrations and eight masteries.” A common expression in Dōgen's writings and earlier Chan texts for “thorough understanding,” “complete mastery.”

**small views and limited experience** (*shōken shōmon* 小見小聞): Literally “small seeing, small hearing.” Here, as in the expressions translated just above as “point of view” (*kenjo* 見處), and “limited experience” (*shōmon* 小聞), Dōgen is playing with the term *kenmon* 見聞: “seeing and hearing”; hence, “perception” or “experience.”

Thus, the taking up of its accumulated virtues represents the shape and name, the vital artery [of the mountain].<sup>19</sup> There is its “walking”; there is its “flowing”; there is a time when the mountain gives birth to a mountain child.<sup>20</sup> From the principle that the mountains become buddhas and ancestors, the buddhas and ancestors have appeared like this.

[29:10]

たとひ草木・土石・牆壁の見成する眼睛あらんときも、疑著にあらず、動著にあらず、全現成にあらず。たとひ七寶莊嚴なりと見取せらるる時節現成すとも、實歸にあらず。たとひ諸佛行道の境界と見現成あるも、あながちの愛處にあらず。たとひ諸佛不思議の功德と見現成の頂顙をうとも、如實これのみにあらず。各各の見成は、各各の依正なり。これらを佛祖の道業とするにあらず、一偶の管見なり。

Even when we have the eyes [to see mountains as] the appearance of grass and trees, earth and stone, fences and walls, this is nothing to doubt, nothing to be moved by: it is not the complete appearance [of the mountains].<sup>21</sup> Even when an occasion occurs in which [the mountains] are seen as adorned with the seven treasures, this is still not the real refuge.<sup>22</sup> Even when they appear to us as the realm of the buddhas' practice of the way, this is not necessarily something to be desired. Even when we attain the crowning appearance of the vision of [the mountains as] the inconceivable virtues of the buddhas, their reality is not just this. Each of these appearances is a particular secondary and primary recompense; they are not to be taken as the work of the way of the buddhas and ancestors; they are narrow, one-sided views.<sup>23</sup>

19 **the taking up of its accumulated virtues** (*shoseki no kudoku o koseru* 所積の功德を擧げるを): Likely indicating the various virtues of mountains (such as walking and flowing) taken up for comment by the past masters under discussion here.

20 **there is a time when the mountain gives birth to a mountain child** (*yama no sanji o shō zuru jisetsu ari* 山の山兒を生ずる時節あり): This might be taken to mean simply that the mountain reproduces itself in each time; but, given the following sentence, the “mountain child” (*sanji* 山兒) seems more likely to be the “buddhas and ancestors.”

21 **grass and trees, earth and stone, fences and walls** (*sōmoku doseki shōheki* 草木・土石・牆壁): Terms regularly used to represent the insentient phenomenal world, often treated in Zen as expressions of the dharma or identified with the buddha mind. See Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.”

22 **adorned with the seven treasures** (*shippō shōgon* 七寶莊嚴): The seven treasures (S. *sapta-ratna*) are variously listed in Buddhist texts; a popular version is that of the *Lotus Sūtra* (T.262.9:21b20-21): gold, silver, beryl, moonstone, agate, pearl, and cornelian.

23 **secondary and primary recompense** (*eshō* 依正): A standard Buddhist term for the results of past karma reflected respectively in the circumstances into which one is born and the mental and physical makeup of the person; see Supplementary Notes, s.v. “Secondary and primary recompense.”

The four views of the mountain given here seem to correspond to part of a list appearing



[29:11]

轉境轉心は大聖の所呵なり、説心説性は佛祖の所不肯なり。見心見性は外道の活計なり、滯言滯句は解脱の道著にあらず。かくのごとくの境界を透脱せるあり、いはゆる青山常運歩なり、東山水上行なり。審細に參究すべし。

*Turning the object and turning the mind* is something criticized by the great sages; *talking of the mind and talking of the nature* is something not condoned by the buddhas and ancestors; *seeing the mind and seeing the nature* is the livelihood of other paths.<sup>24</sup> *Clogged by words and clogged*

in the *Xiangfa jueyi jing* 像法決疑經 (T.2870.8:1337a5-a15):

今日座中無央數衆各見不同 . . . 或見此處沙羅林地悉是土沙草木石壁。或見此處金銀七寶清淨莊嚴。或見此處乃是三世諸佛所行之處。或見此處即是不可思議諸佛境界真實法體。

Among the countless numbers in the assembly today, each has a different view. . . . Some may see this place as a sāla grove and everything as earth and sand, grass and trees, rocks and walls. Others may see this place as the immaculate splendor of gold, silver, and the [other] seven treasures. Others may see this place as the place of the practice of all the buddhas in the three times. Still others may see this place as the true dharma body, the inconceivable realm of the buddhas.

**work of the way of the buddhas and ancestors** (*busso no dōgō* 佛祖の道業): The term *dōgō* 道業, translated here as “work of the way,” usually refers to training on the way of the buddhas; here, however, given the contrast with *eshō* 依正, it may indicate “karma,” not as action, but as the fruits of action.

**narrow, one-sided views** (*ichigū no kanken* 一隅の管見). Reading *gū* 隅 (“even,” “accidental”) as *gū* 隅 (“corner,” “nook”) after the Honzan edition.

**24 Turning the object and turning the mind** (*tenkyō tenshin* 轉境轉心): An uncommon expression, without obvious source. The verb *ten* 轉 (“to turn”) can be taken in the sense “to teach” (as in *ten Hokke* 轉法華, “to teach the Lotus”); but this phrase is often interpreted as the view that mind and its object “turn” and are “turned” by each other. Possibly reflecting a usage seen in a conversation of Changsha Jingcen 長沙景岑 (dates unknown), recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5: 132-133, case 16) and discussed in his “Shōbōgenzō keisei sanshoku” 正法眼藏溪聲山色:

因僧問、作麼生轉得山河大地歸自己去。師曰、作麼生轉得自己歸山河大地去。

A monk asked, “How does one turn the mountains, rivers, and the whole earth back to the self?”

The Master said, “How does one turn the self back to the mountains, rivers, and the whole earth?”

**the great sages** (*daishō* 大聖): Or “the Great Sage.” An honorific used in reference to buddhas, bodhisattvas, and arhats; sometimes understood here as referring specifically to Buddha Śākyamuni.

**talking of the mind and talking of the nature** (*sesshin sesshō* 説心説性): An expression found frequently in Zen texts, perhaps best known from a saying of Dongshan Liangjie 洞山良价 (807-869):

裏面有人説心説性

Inside [this cloister], there’s someone talking of the mind and talking of the nature.

In striking contrast to his remark here, in his “Shōbōgenzō sesshin sesshō” 正法眼藏

by phrases is not the speech of liberation.<sup>25</sup> There are [words] that have transcended such realms: they are “*the blue mountains always walking*”; they are “*the East Mountain walking on the water*.”<sup>26</sup> We should give them detailed investigation.

[29:12]

石女夜生兒は、石女の生兒するときを夜といふ。おほよそ、男石・女石あり、非男女石あり。これよく天を補し、地を補す。天石あり、地石あり。俗のいふところなりといへども、人のしるところまれなるなり。生兒の道理しるべし。生兒のときは、親子並化するか。兒の親となるを、生兒現成と參學するのみならんや、親の兒となるときを、生兒現成の修證なりと參學すべし、究徹すべし。

“*The stone woman gives birth to a child in the night.*”<sup>27</sup> This means that the time when “a stone woman gives birth to a child” is “the night.” There are male stones, female stones, and stones neither male nor female. They repair the heavens, and they repair the earth.<sup>28</sup> There are stones of heaven, and there are stones of earth. Though this is something said in the secular world, it is something rarely understood. We should understand the principle of this “giving birth to a child.” At the time of

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説心説性, Dōgen praises such talk as “the great origin of the way of the buddhas” and attacks the famous Chan master Dahui Zonggao 大慧宗杲 (1089-1163) for being dismissive of it.

**seeing the mind and seeing the nature** (*kenshin kenshō* 見心見性): Not a common combination, though of course Zen tradition was famous for claiming that one could “see one’s nature and attain buddhahood” (*kenshō jōbutsu* 見性成佛), a saying attributed to no less than Bodhidharma himself; see Supplementary Notes, s.v. “Pointing directly at the person’s mind, seeing the nature and attaining buddhahood.” In his “Shōbōgenzō shizen biku” 正法眼藏四禪比丘, however, Dōgen strongly criticizes this claim, saying, “Where among the seven buddhas and twenty-eight Indian ancestors does one find it said that the buddha dharma is just seeing the nature?”

**the livelihood of other paths** (*gedō no kakkei* 外道の活計): I.e., the pursuit of non-Buddhist (S. *tīrthika*) religions.

25 **Clogged by words and clogged by phrases** (*taigon taiku* 滯言滯句): The translation retains the verb-object parallel with the preceding phrases; in other contexts, the terms might also be understood as “stagnant words and stagnant phrases.”

26 “*the East Mountain walking on the water*” (*Tōzan suijō kō* 東山水上行): Again, anticipating the saying to be quoted below, section 13.

27 “*The stone woman gives birth to a child in the night*” (*sekinyo ya shōji* 石女夜生兒): Dōgen here returns to Daokai’s passage quoted above, section 2.

28 **They repair the heavens, and they repair the earth** (*ten o fushi, chi o fusu* 天を補し、地を補す): Some commentators see this as an allusion to the ancient Chinese story of Nü Wa’s 女媧 melting rocks of five colors to mend cracks in the sky (*Huainanzi* 淮南子, Lanming xun 覽冥訓, KR.3j0010.006-9b).

birth, do parent and child instruct together?<sup>29</sup> We should not only study the child becoming the parent as the realization of “giving birth to a child”; we should study, we should completely master [the understanding that] the time when the parent becomes the child is the practice and verification of the realization of “giving birth to a child.”<sup>30</sup>

[29:13] {1:319}

雲門匡真大師いはく、東山水上行。

Great Master Kuangzhen of Yunmen said, “*The East Mountain walks on the water.*”<sup>31</sup>

[29:14]

この道現成の宗旨は、諸山は東山なり、一切の東山は水上行なり。このゆえに、九山迷廬等の現成せり、修證せり。これを東山といふ。しかあれども、雲門いかでか東山の皮肉骨髓、修證活計に透脱ならん。

The essential point of this statement is that the various mountains are “the East Mountain,” and all the East Mountains are “walking on the water.” Therefore, Mount Sumeru and the nine mountains have appeared,

29 **do parent and child instruct together** (*shinshi heika suru ka* 親子並化するか): An expression variously interpreted, depending on how the predicate *heika* 並化 is understood here. Some would take it as “lined up together”; others as “born together”; still others as “become two.” This translation takes it as playful allusion to the saying, “two honored ones do not instruct together” (*er zun bubinghua* 二尊不並化) — i.e., two buddhas do not propagate the dharma simultaneously. (Hence, perhaps, the implied question, “are both parent and child to be taken as buddhas?”) This use occurs in Zen literature in the story of Venerable Duan’s 端長老 visit to Liangshan Yuanguan 梁山緣觀 (dates unknown); see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:406c21-23:

有僧問、二尊不並化、爲什麼兩人居方丈。師曰、一亦非師。

A monk asked, “Two honored ones do not instruct together. So why are you both in the abbot’s quarters?”

The Master [Yuanguan] said, “One of us isn’t a teacher.”

30 **the child becoming the parent . . . the parent becomes the child** (*ji no shin to naru . . . shin no ji to naru* 兒の親となる . . . 親の兒となる): A sentence subject to various interpretations. A common reading would take the former phrase as a reference to the practitioner awakening to buddhahood, while the latter phrase indicates the expression of awakening (or buddhahood) in practice.

31 **Great Master Kuangzhen of Yunmen** (*Unmon Kyōshin daishi* 雲門匡真大師): I.e., Yunmen Wenyan 雲門文偃, founder of the Yunmen house of Chan. His saying can be found in the *Yunmen yulu* 雲門語錄 (T.1988.47:145c19):

問、如何是諸佛出身處。師云、東山水上行。

[Someone] asked, “What is the place where the buddhas leave the body?”

The Master [Yunmen] said, “The East Mountain walks on the water.”

The “East Mountain” (*Tōzan* 東山) here may refer to the mountain on which Yunmen resided and from which he got his name, located in southern Shaoxing 紹興 district, Zhejiang province.

have practiced and verified [the buddha dharma].<sup>32</sup> This is called “the East Mountain.” Nevertheless, how could Yunmen be liberated in the skin, flesh, bones, and marrow of the East Mountain and its livelihood of practice and verification?<sup>33</sup>

[29:15]

いま現在大宋國に、杜撰のやから一類あり、いまは群をなせり。小實の擊不能なるところなり。かれらはいはく、いまの東山水上行話、および南泉の鎌子話ごときは、無理會話なり。その意旨は、もろもろの念慮にかかはれる語話は、佛祖の禪話にあらず、無理會話、これ佛祖の語話なり。かるがゆえに、黃檗の行棒、および臨濟の擧喝、これら理會およびがたく、念慮にかかはれず。これを朕兆未萌已前の大悟とするなり。先德の方便、おほく葛藤斷句をもちいるといふは、無理會なり。

At the present time in the Land of the Great Song, there is a certain bunch of illiterates who have formed such a pack that they cannot be struck down by the few real ones.<sup>34</sup> They maintain that [words] like this talk of “the East Mountain walking on the water,” or Nanquan’s talk of

32 **Mount Sumeru and the nine mountains** (*kūsen meiro* 九山迷廬): The central mountain and the eight concentric ranges that together make up a Buddhist world system. The nine *cakravāla* are variously named; a common list is found in the *Abhidharma-kośa* (*Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:57b2).

33 **how could Yunmen be liberated in the skin, flesh, bones, and marrow of the East Mountain and its livelihood of practice and verification?** (*Unmon ikade ka Tōzan no hi niku kotsu zui, shushō kakkei ni tōdatsu naran* 雲門いかでか東山の皮肉骨髓、修證活計に透脱ならん): Usually taken as a criticism of Yunmen’s failure fully to understand the East Mountain, though some would read it as a statement of the inseparability of Yunmen and the mountain. The compound *tōdatsu* 透脱 regularly occurs in Dōgen’s writing as a transitive verb meaning “to pass beyond,” “to transcend,” etc.; here (and in section 33, below), it takes the particle *ni* に, presumably to be read as a locative marker.

**skin, flesh, bones, and marrow** (*hi niku kotsu zui* 皮肉骨髓): An expression, occurring very often throughout the *Shōbōgenzō*, indicating the essence or truth or entirety of something or someone. From the famous story, included in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:230, case 201), of Bodhidharma’s testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had gotten his skin, flesh, bones, and marrow. See Supplementary Notes.

34 **illiterates** (*zusan* 杜撰): Literally, “Du composition,” used in pejorative reference to a literary work that, like those of Du, is ignorant of classical precedents. (Du is most often identified as the Song-dynasty poet Du Mo 杜默; for alternative theories, see Morohashi 14477.122.) Dōgen regularly uses the term to refer to those in the Zen tradition who are ignorant of the tradition.

**the few real ones** (*shōjitsu* 小實): I.e., the few authentic teachers, as in the saying, “A lot of false ones aren’t like a few real ones” (*duoxu buru xiaoshi* 多虛不如小實).

his “sickle,” is irrational talk.<sup>35</sup> Their point is that any speech that involves thinking is not the Zen talk of the buddhas and ancestors; irrational talk — this is the speech of the buddhas and ancestors. Consequently, [they hold that] Huangbo’s using his staff and Linji’s raising his roar are beyond rational understanding and do not involve thinking; and they take these as the great awakening preceding the time before the germination of any portent.<sup>36</sup> That the expedient means of the prior worthies often employ tangle-cutting phrases is [because they are] irrational.<sup>37</sup>

[29:16]

かくのごとくいふやから、かつていまだ正師をみず、參學眼なし。いふにたらざる小猷子なり。宋土、ちかく二三百年よりこのかた、かくのごとくの魔子・六群禿子おほし。あはれむべし、佛祖の大道の廢するなり。これらが所解、なほ小乗聲聞におよばず、外道よりもおろかなり。俗にあらず、僧にあらず、人にあらず、天にあらず、學佛道の畜生よりもおろかなり。禿子がいふ無理會話、なんぢのみ無理會なり、佛祖はしかあらず。なんぢに理會せられざるはとて、佛祖の理會路を參學せざるべからず。たとひ畢竟無理會なるべくば、なんぢがいまいふ理會もあたるべからず。しかのごときのたぐひ、宋朝の諸方におほし、まのあたり見聞せしところなり。あはれむべし、かれら、念慮の、語句なることをしらず、語句の、念慮を透脱することをしらず。在宋のとき、かれらをわらふに、かれら所陳なし、無語なりしのみなり。かれらがいまの無理會の邪計なるのみなり。たれかなんぢにをしふる。天真の師範なしといへども、自然の外道兒なり。

**35 Nanquan’s talk of his “sickle”** (*Nansen no rensu wa* 南泉の鎌子話): Reference to a conversation involving Nanquan Puyuan 南泉普願 (748-835), recorded in several Zen sources, as well as Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:206, case 154):

池州南泉山願禪師、一日、在山作務、有僧過問師、南泉路向什麼處去。師拈起鎌子云、我這茅鎌子、三十文錢買得。僧曰、不問茅鎌子三十文錢買、南泉路向什麼處去。師云、我如今使得正快。

Chan Master Yuan of Mount Nanquan in Chizhou was working one day in the mountains. A monk passing by asked the Master, “Where does the Nanquan road go?”

The Master picked up his sickle and said, “I bought this sickle for thirty cash.”

The monk said, “I’m not asking about buying a sickle for thirty cash. Where does the Nanquan road go?”

The Master said, “When I use it like this, it’s really sharp.”

**36 Huangbo’s using his staff and Linji’s raising his roar** (*Ōbaku no gyōbō, oyobi Rinzai no kokatsu* 黃檗の行棒、および臨濟の擧喝): Reference to the famous teaching techniques of “beating and shouting” (*bōkatsu* 棒喝) associated respectively with Huangbo Xiyun 黃檗希運 (dates unknown) and his disciple Linji Yixuan 臨濟義玄 (d. 866).

**37 expedient means of the prior worthies** (*sentoku no hōben* 先德の方便): i.e., the teaching techniques of the former masters.

**tangle-cutting phrases** (*kattō dan ku* 葛藤斷句): Literally, “phrases that cut through arrowroot and wisteria.” As a compound, *kattō* (elsewhere, rendered “tangled vines”) has the colloquial sense of an “entanglement,” a “complexity,” “complication,” or “difficulty.” Zen texts typically, as here, treat the term as referring to (especially intellectual) obstacles to be cut through by practice. See Supplementary Notes, s.v. “Tangled vines.”

Those who talk in this way have never met a true master and lack the eye of study; they are little simpletons not worth mentioning. In the Song, for the last two or three hundred years, there have been many such sons of Māra and shavelings of the gang of six.<sup>38</sup> What a pity that the great way of the buddhas and ancestors is abandoned. Their understanding is inferior to that of the *śrāvakas* of the Small Vehicle, dumber than that even of the other paths. They are not laymen; they are not monks. They are not humans; they are not devas. They are dumber than beasts studying the way of the buddhas. What you shavelings call “irrational talk” is irrational only to you, not to the buddhas and ancestors. That you do not understand it rationally is no reason not to study the path understood rationally by the buddhas and ancestors. Even granted that [Zen sayings] were in the end irrational, this rational understanding of yours would then also be wrong.<sup>39</sup> Such types are common throughout all quarters of the state of Song; I saw them with my own eyes. They are to be pitied: they do not know that thoughts are words; they do not know that words transcend thoughts.<sup>40</sup> When I was in the Song, I made fun of them, but they never had an explanation, never a word to say for themselves, just this false notion of theirs about irrationality. Who could have taught you this? Though you may have no natural teacher, you are children of an other path of spontaneity.<sup>41</sup>

**38 sons of Māra and shavelings of the gang of six** (*mashi rokugun tokushi* 魔子・六群禿子): The sons (and daughters) of Māra, the Evil One (S. Māra-pāpīyān) are regularly blamed for obstructing the dharma; a standard Buddhist term of reproach. The term appears elsewhere in the *Shōbōgenzō* in pejorative reference to what Dōgen considers heretical types, in contrast to “sons of the buddha” (*busshi* 佛子). “Monks of the gang of six” (*rokugun biku* 六群比丘; S. *saḍvargika-bhikṣu*) are a notorious group of lawless monks among the followers of Buddha Śākyamuni; the label derives from vinaya texts, where it is emblematic of bad behaviors and bad attitudes on the part of monks. “Shaveling” (*tokushi* 禿子), literally, “baldy,” is a rude term for a tonsured Buddhist cleric.

**39 Even granted that [Zen sayings] were in the end irrational, this rational understanding of yours would then also be wrong** (*tatoi hikyō murie naru bekuba, nanji ga ima iu rie mo ataru bekarazu* たとい畢竟無理會なるべくば、なんぢがいまいふ理會もあたるべからず): I.e., the assertion that the sayings are incomprehensible to reason represents a certain comprehension of them and, hence, by definition misunderstands them. An interesting example of Dōgen’s hoisting an opponent with his own petard and of his directly addressing the opponent with the familiar second person pronoun (a practice not unusual in Zen commentary).

**40 they do not know that thoughts are words; they do not know that words transcend thoughts** (*karera, nenryo no, goku naru koto o shirazu, goku no, nenryo o tōdatsu suru koto o shirazu* かれら、念慮の、語句なることをしらず、語句の、念慮を透脱することをしらず): An intriguing statement subject to various interpretations. It is unclear whether Dōgen is here referring specifically to the sayings of the Chan masters or he is making a general claim about the relationship between thought and language.

**41 Though you may have no natural teacher, you are children of an other path of**

## [29:17] {1:320}

しるべし、この東山水上行は、佛祖の骨髓なり。諸水は東山の脚下に現成せり。このゆえに、諸山、くもにのり、天をあゆむ。諸水の頂顙は諸山なり。向上・直下の行歩、ともに水上なり。諸山の脚尖、よく諸水を行歩し、諸水を趲出せしむるゆえに、運歩七縦八横なり、修證即不無なり。

We should realize that this “East Mountain walking on the water” is the very “bones and marrow” of the buddhas and ancestors. The waters are appearing at the feet of the East Mountain, and therefore the mountains mount the clouds and stride through the heavens. The mountains are the peaks of the waters, and in both ascending and descending their walk is “on the water.” The tips of the mountains’ feet walk across the waters, setting them dancing. Therefore, their walking is seven high and eight across; it is “it’s not that it lacks practice and verification.”<sup>42</sup>

\* \* \* \* \*

## [29:18]

水は強弱にあらず、濕乾にあらず、動靜にあらず、冷暖にあらず、有無にあらず、迷悟にあらざるなり。こりては金剛よりもかたし、たれかこれをやぶらん。融じては乳水よりもやはらかなり、たれかこれをやぶらん。

Water is neither strong nor weak, neither wet nor dry, neither moving nor still, neither cold nor hot, neither being nor non-being, neither delusion nor awakening. Frozen, it is harder than diamond; who could break it? Melted, it is softer than milk; who could break it?

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**spontaneity** (*tenshin no shihan nashi to iedomo, jinen no gedōji nari* 天眞の師範なしといへども、自然の外道兒なり): The translation obscures Dōgen’s play here with the terms *tenshin* 天眞 and *jinen* 自然 (rendered somewhat problematically as “natural” and “spontaneity” respectively), near synonyms used in reference to what Buddhists consider the false view that things arise, not from causes and conditions, but from themselves of their own accord — what we might call a doctrine of “autogenesis” or “accidentalism.” The sentence could be interpreted to mean, “though you may have no teacher of spontaneity, you are spontaneously children of an other path.” The Honzan text has *gedō ken* 外道見 (“view of an other path”) for *gedōji* 外道兒 (“children of an other path”).

42 **seven high and eight across** (*shichijū hachio* 七縦八横): I.e., unimpeded anywhere; literally, “seven vertical; eight horizontal,” a fixed expression.

**“it’s not that it lacks practice and verification”** (*shushō soku fu mu* 修證即不無): I.e., it is “nondefiling” (*fuzenna*) spiritual practice. From the dialogue, recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and often alluded to by Dōgen, between the Sixth Ancestor, Huineng 慧能, and his disciple Nanyue Huairang 南嶽懷讓 (677-744); see Supplemental Notes, s.v. “Practice and verification,” and “Not defiled.”

[29:19]

しかあればすなはち、現成所有の功德をあやしむことあたはず、しばらく十方の水を十方にして著眼看すべき時節を參學すべし。人天の、水を見るときのみ参學にあらず、水の、水を見る参學あり。水の、水を修證するがゆえに、水の、水を道著する参究あり。自己の、自己に相逢する通路を現成せしむべし、他己の、他己を参徹する活路を進退すべし、跳出すべし。

This being the case, we cannot doubt the many virtues realized [by water]. We should study for a bit the occasions when we look at the water of the ten directions in the ten directions.<sup>43</sup> This is not a study only of the time when humans or devas see water: there is a study of water seeing water. Water practices and verifies water; hence, there is an investigation of water speaking water. We should bring to realization the way through on which the self encounters the self; we should advance and retreat along, we should spring forth from, the way out on which the other studies and fully comprehends the other.<sup>44</sup>

[29:20] {1:321}

おほよそ山水をみること、種類にしたがひて不同あり。いはゆる水を見るに、瓔珞とみるものあり。しかあれども、瓔珞を水とみるにはあらず。われらがなにとみるかたちを、かれが水とすらん。かれが瓔珞は、われ水とみる。水を妙華とみるあり。しかあれど、華を水ともちいるにあらず。鬼は、水をもて猛火とみる、濃血とみる。龍魚は、宮殿とみる、樓臺とみる。あるひは七寶摩尼珠とみる、あるひは樹林牆壁とみる、あるひは清淨解脱の法性とみる、あるひは眞實人體とみる、あるひは身相心性とみる。人間、これを水とみる、殺活の因縁なり。

In general, then, the seeing of mountains and waters differs according to the type of being.<sup>45</sup> In seeing water, there are beings that see it as a jeweled necklace. This does not mean, however, that they see a jeweled necklace as water. How, then, do we see what they consider water? Their

43 the occasions when we look at the water of the ten directions in the ten directions (*jippō no mizu o jippō ni shite jakugankan su beki jisetsu* 十方の水を十方にして著眼看すべき時節): Judging from what follows below, this can probably be taken to mean more simply “the various ways in which water is seen.”

44 the way through (*tsūro* 通路); the way out (*katsuro* 活路): The translation seeks to retain something of the play with these two terms for “road” that occur with some frequency in Dōgen’s writing. The former suggests a “route” or “passageway” to some destination; the latter (while sometimes interpreted in Dōgen as “living, or vital, path”) has the common meaning of “life-saving path” — i.e., an “outlet” from a life-threatening situation or an “avenue” of survival.

45 differs according to the type of being (*shurui ni shitagaite fudō ari* 種類にしたがひて不同あり): Dōgen draws here on the Buddhist teaching, found especially in Yogācāra literature, known as “the four views of water” (*issui shiken* 一水四見): devas see water as jeweled ground, humans as water, pretas (“hungry ghosts”) as pus and blood, fish as a dwelling. (See, e.g., Xuanzang’s 玄奘 translation of the *She dasheng lun shi* 攝大乘論釋, T.1598.31:402c-16-19.)



jeweled necklace is what we see as water. Some see water as marvelous flowers, though this does not mean that they use flowers as water. Ghosts see water as raging flames or see it as pus and blood. Dragons and fish see it as a palace or see it as a tower. Some see it as the *maṇi* jewel and the seven treasures, or see it as woods and walls, or see it as the pure, liberated dharma nature, or see it as the true human body, or see it as the physical marks and mental nature.<sup>46</sup> Humans see these as water. They are the causes and conditions that kill it and give it life.<sup>47</sup>

[29:21]

すでに隨類の所見不同なり、しばらくこれを疑著すべし。一境をみるに諸見しなじななりとやせん、諸象を一境なりと誤錯せりとやせん、功夫の頂顚にさらに功夫すべし。しかあればすなはち、修證辨道も一般・兩般なるべからず、究竟の境界も千種萬般なるべきなり。

So, what is seen is different according to the type [of being that sees it]. Now, we should question this a bit. Is it that there are various ways of seeing one object? Or is it that we have mistaken various images for one object? At the peak of our concentrated effort on this, we should concentrate still more. Therefore, our practice and verification, our pursuit of the way, must also be not merely of one or two kinds, and the ultimate realm must also have a thousand types and ten thousand kinds.

[29:22]

さらにこの宗旨を憶想するに、諸類の水たとひおほしといへども、本水なきがごとし、諸類の水なきがごとし。しかあれども、隨類の諸水、それ心によらず、身によらず、業より生ぜず。依自にあらず、依他にあらず、依

46 **maṇi jewel and the seven treasures** (*shippō maṇi ju* 七寶摩尼珠): “The *maṇi* jewel” (*maṇi ju* 摩尼珠) here likely refers to the *cinta-maṇi*, or “wish-fulfilling gem” (*nyoi ju* 如意珠), said to be the property of the dragon king. This gem often appears in lists of the seven treasures (see above, Note 22); hence the combination here might best be understood as “the *maṇi* jewel and the [other] seven treasures.”

**true human body** (*shinjitsu nintai* 眞實人體): A fairly common Zen expression used to identify the individual with the dharma realm. Appears in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:196, case 131) and several times in Dōgen’s writings; see Supplementary Notes, s.v. “True human body.”

**physical marks and mental nature** (*shinsō shinshō* 身相心性): An unusual combination, not found elsewhere in Dōgen’s writings, that plays with the two compounds, *shinjin* 身心 (“body and mind”) and *sōshō* 相性 (“marks and nature”); while it might be understood simply as “body and mind,” given the context, it may well invoke the auspicious marks (*sō* 相) of the buddha body and awakened nature (*shō* 性) of the buddha mind. See Supplementary Notes, s.v. “Body and mind.”

47 **they are the causes and conditions that kill it and give it life** (*sekkatsu no innen nari* 殺活の因縁なり): A rather obscure remark, in which neither the grammatical subject nor the object is expressed; generally taken to mean that water comes into and goes out of existence depending on the various ways of seeing given here.

水の透脱あり。しかあれば、水は地・水・火・風・空・識等にあらず、水は青・黄・赤・白・黒等にあらず、色・聲・香・味・觸・法等にあざれども、地水火風空等の水、おのづから現成せり。

If we reflect further on this point, although we may say there is water of the various types, it would seem there is no original water, no water of various types. Nevertheless, the various waters in accordance with the types [of beings] do not depend on their minds, do not depend on their bodies; they do not arise from their karma; they are not dependent on self; they are not dependent on other. They have a transcendence dependent on water.<sup>48</sup> Therefore, water is not [the water of] earth, water, fire, wind, space, or consciousness; it is not blue, yellow, red, white, or black; it is not form, sound, smell, taste, touch, or dharma.<sup>49</sup> Nevertheless, the waters of earth, water, fire, wind, space, and the rest, have appeared of their own accord.

[29:23]

かくのごとくなれば、而今の國土・宮殿、なにものの能成・所成とあきらめいはんことかたかるべし。空輪・風輪にかかると道著する、わがまことにあらず、他のまことにあらず、小見の測度を擬議するなり。かかれるところなくば住すべからず、とおもふによりて、この道著するなり。

This being the case, it becomes difficult to explain by what and of what the present land and palace are made. To say that they rest on the wheel of space and the wheel of wind is true neither for oneself nor for others; it is just considering the speculations of small views and is said only out of fear that, without some place of support, they could not abide anywhere.<sup>50</sup>

48 **They have a transcendence dependent on water** (*esui no tōdatsu ari* 依水の透脱あり): Usually taken to mean that water just as itself transcends itself.

49 **earth, water, fire, wind, space, or consciousness** (*chi sui ka fū kū shiki* 地・水・火・風・空・識): I.e., the six “elements” (*roku dai* 六大) of Buddhist physics. See Supplementary Notes, s.v. “Four elements and five aggregates.”

**blue, yellow, red, white, or black** (*shō ō shaku byaku koku* 青・黄・赤・白・黒): I.e., the five primary colors (*go shiki* 五色) according to Buddhist usage; water is associated with the color white.

**form, sound, smell, taste, touch, or dharma** (*shiki shō kō mi soku hō* 色・聲・香・味・觸・法): I.e., the six sense objects recognized in Buddhist epistemology; the last (*hō* 法) represents the object of the mental sense organ (S. *manas* 意).

50 **the wheel of space and the wheel of wind** (*kūrin fūrin* 空輪・風輪): I.e., two of the four disks, or wheels (S. *maṇḍala*), beneath the earth in Buddhist cosmology: in descending order, wind, water, metal, and space.

[29:24] {1:322}

佛言、一切諸法、畢竟解脱、無有所住。

*A buddha has said, “All dharmas are ultimately liberated; they have no abode.”*<sup>51</sup>

[29:25]

しるべし、解脱にして繫縛なしといへども、諸法住位せり。しかあるに、人間の水をみるに、流注してとどまらざるとみる一途あり。その流に多般あり、これ人見の一端なり。いはゆる地を流通し、空を流通し、上方に流通し、下方に流通す。一曲にもながれ、九淵にもながる。のぼりて雲をなし、くだりてふちをなす。

We should realize that, although they may be liberated, without any bonds, “the dharmas abide in their positions.”<sup>52</sup> However, when humans look at water, they have the one way that sees it only as flowing without rest. This flow takes many forms, of which the human view is but one. [Water] flows over the earth; it flows across the sky; it flows up; it flows down. It flows around bends and into deep abysses. It mounts up to form clouds; it descends to form pools.

[29:26]

文子曰、水之道、上天爲雨露、下地爲江河。

*The Wenzhi says, “The way of water, ascending to heaven, becomes rain and dew; descending to earth, becomes rivers and streams.”*<sup>53</sup>

[29:27]

いま俗のいふところ、なほかくのごとし。佛祖の兒孫と称せんともがら、俗よりもくらからんは、もともはづべし。いはく、水の道は、水の所知覺にあらざれども、水よく現行す。水の不知覺にあらざれども、水よく現行するなり。

51 “All dharmas are ultimately liberated; they have no abode” (*issai shohō, hikkyō gedatsu, mu u shojū* 一切諸法、畢竟解脱、無有所住): An exact source of this saying has not been identified. It is sometimes suggested that the quotation represents a paraphrase of the final words of the Fourth Ancestor, “All dharmas in their entirety are liberated” (*issai shohō shikkai gedatsu* 一切諸法悉皆解脱), quoted in Dōgen’s “Shōbōgenzō gyōji” 正法眼藏行持 (DZZ.1:186). One can also find similar phrases in the sūtras: see, e.g., *Da baoji jing* 大寶積經, T.310.11:21c23; 499a28-29.

52 “the dharmas abide in their positions” (*shohō jūi seri* 諸法住位せり): For this usage, see above, Note 2. Dōgen seems here to be identifying this phrase with the statement in the quotation, “they have no abode.”

53 **The Wenzhi** (*Monshi* 文子): The early Daoist classic, later known as the *Tong xuan zhen jing* 通玄真經, attributed to a Master Wen 文子, supposed to have been a follower of Laozi. The quotation reflects a line in Book I, Daoyuan 道元 (KR.5c0118.001.7b).

Such is said even by a layman; it would be shameful indeed if those who call themselves descendants of the buddhas and ancestors were more ignorant than a layman. It says that, although “the way of water” is not perceived by water, water actually functions [as water]; although “the way of water” is not unperceived by water, water actually functions [as water].

[29:28] {1:323}

上天爲雨露、といふ。しるべし、水は、いくそばくの上天・上方へものぼりて雨露をなすなり。雨露は、世界にしたかふてしなじななり。水のいたらざるところあるといふは、小乗聲聞教なり、あるひは外道の邪教なり。水は火焰裏にもいたるなり、心念・思量・分別裏にもいたるなり、覺知・佛性裏にもいたるなり。

“*Ascending to heaven, it becomes rain and dew.*” We should realize that water climbs to so many heavens and heights and becomes rain and dew. “Rain and dew” are of various kinds, in accordance with the various worlds. To say that there are places to which water does not reach is the *śrāvaka* teaching of the Small Vehicle or the false teaching of other paths. Water extends into flames; it extends into thought, reasoning, and discrimination; it extends into perception and the buddha nature.

[29:29]

下地爲江河。しるべし、水の下地するとき、江河をなすなり。江河の精、よく賢人となる。いま凡愚・庸流のおもはくは、水はかならず江河・海川にあるとおもへり。しかにはあらず、水のなかに江海をなせり。しかあれば、江海ならぬところにも水はあり。水の下地するとき、江海の功をなすのみなり。

“*Descending to earth, it becomes rivers and streams.*” We should realize that, when water descends to earth, it becomes rivers and streams. The spirits of rivers and streams become worthies. Common fools and mediocre types think that water is always in rivers, streams, and seas; but this is not so: it makes rivers and seas within water. Therefore, water is in places that are not rivers and seas; it is just that, when water “descends to earth,” it works as rivers and seas.

[29:30]

また水の、江海をなしつるところなれば、世界あるべからず、佛土あるべからず、と學すべからず。一滴のなかにも、無量の佛國土現成なり。しかあれば、佛土のなかに水あるにあらず、水裏に佛土あるにあらず。水の所在、すでに三際にかかはれず、法界にかかはれず。しかもかくのごとくなりといへども、水現成の公案なり。

Moreover, we should not study that, when water has become rivers and seas, there is then no world and no buddha land [within water]: incalculable buddha lands are realized even within a single drop of water.

Consequently, it is not that water exists within the buddha land, nor that the buddha land exists within water: the locus of water's existence has nothing to do with the three junctures, nothing to do with the dharma realm.<sup>54</sup> Nevertheless, though it may be like this, it is the koan of the realization of water.

[29:31]

佛祖のいたるところには、水かならずいたる。水のいたるところ、佛祖かならず現成するなり。これによりて、佛祖かならず水を拈じて身心とし、思量とせり。

Wherever the buddhas and ancestors are, water is always there; wherever water is, there the buddhas and ancestors always appear. Therefore, the buddhas and ancestors have always taken up water as their body and mind, as their thinking.

[29:32]

しかあればすなはち、水はかみにのぼらずといふは、内外の典籍にあらず。水之道は、上下・縦横に通達するなり。しかあるに、佛經のなかに、火風は上にのぼり、地水は下にくだる。この上下は、參學するところなり。いはゆる、佛道の上下を參學するなり。いはゆる、地水のゆくところを下とするなり、下を地水のゆくところとするにあらず。火風のゆくところは上なり。法界かならずしも上下四維の量にかかはるべからざれども、四大・五大・六大等の行處によりて、しばらく方隅法界を建立するのみなり。無想天は、かみ、阿鼻獄は、しも、とせるにあらず。阿鼻も盡法界なり、無想も盡法界なり。

Thus, [the idea] that water does not climb up is to be found in neither the inner nor outer texts.<sup>55</sup> “The way of water” penetrates everywhere, above and below, vertically and horizontally. Still, in the sūtras of the buddhas, fire and wind go up, while earth and water go down. But this “up” and “down” bears some study — the study of the “up” and “down” of the way of the buddhas. That is, where earth and water go is considered “down”; but “down” here does not mean some place to which earth and water go. Where fire and wind go is “up.” While the dharma realm is not necessarily connected with measures of up and down or the four directions, simply on the basis of the movements of the four, five, or six elements, we provisionally set up a dharma realm with directions.<sup>56</sup> It is not that the heaven of non-conception is above and the *avīci* hell is

54 **three junctures** (*sansai* 三際): i.e., “the three times” (*sansei* 三世), or periods, of past, present, and future.

55 **found in neither the inner nor outer texts** (*naige no tenseki ni arazu* 内外の典籍にあらず): i.e., occurs in neither Buddhist nor non-Buddhist texts.

56 **the four, five, or six elements** (*shidai godai rokudai* 四大・五大・六大): For the six elements, see above, Note 49; the set of five elements omits consciousness; the four elements, space.

below: *avīci* is the entire dharma realm; the heaven of non-conception is the entire dharma realm.<sup>57</sup>

[29:33] {1:324}

しかあるに、龍魚の、水を宮殿とみるとき、人の、宮殿をみるがごとくなるべし、さらにながれゆくとき見すべからず。もし傍觀ありて、なんちが宮殿は流水なりと爲説せんときは、われらがいま山流の道著を聞著するがごとく、龍魚たちまちに驚疑すべきなり。さらに宮殿・樓閣の欄階・露柱は、かくのごとくの説著あると保任することもあらん。この料理、しづかにおもひきたり、おもひもてゆくべし。この邊表に透脱を學せざれば、凡夫の身心を解脱せるにあらず、佛祖の國土を究盡せるにあらず、凡夫の國土を究盡せるにあらず、凡夫の宮殿を究盡せるにあらず。

Nevertheless, when dragons and fish see water as a palace, it must be just as when humans see palaces: they would not know it as flowing. And, if some onlooker were to explain to them, “your palace is flowing water,” they would surely be just as amazed as we are now to hear it said that mountains flow. Still, there might also be some who would accept such an explanation of the railings, stairs, and pillars of palaces and pavilions. We should be calmly considering, over and over, how to handle this. If we do not study liberation in these confines, we have not liberated ourselves from the body and mind of the common person, we have not exhaustively investigated the land of the buddhas and ancestors, we have not exhaustively investigated the land of the common person, we have not exhaustively investigated the palace of the common person.<sup>58</sup>

[29:34]

いま人間には、海のころ、江のころを、ふかく水と知見せりといへども、龍魚等、いかなるものをもて水と知見し、水と使用すと、いまだしらず。おろかに、わが水と知見するを、いづれのたぐひも水にもちいるらん、と認ずることなかれ。

Although humans may have fully known the heart of the seas and the heart of the rivers, as water, just what kind of thing dragons, fish, and other beings know as water and use as water we do not yet know. Do not foolishly assume that every type of being must use as water what we know as water.

57 **the heaven of non-conception** (*musō ten* 無想天); the *avīci* hell (*abi goku* 阿鼻獄): i.e., the zenith and nadir of the world. The heaven of non-conception (S. *asaṃjñika*) represents the highest of the heavens associated with the four dhyānas (*shizen ten* 四禪天); *avīci* (“without interval”; *mugen* 無間) is the lowest of the hot hells, where suffering is “uninterrupted.”

58 **liberation in these confines** (*kono henpyō ni tōdatsu* この邊表に透脱): Presumably, freedom from fixed categories based on particular perspectives. For this usage of *tōdatsu* 透脱, see above, Note 33.

## [29:35]

いま學佛のともがら、水をならはんとし、ひとすぢに人間のみにはとどこほるべからず、すすみて佛道のみづを參學すべし。佛祖のもちいるところの水は、われらこれをなにとか所見すると參學すべきなり。佛祖の屋裏、また水ありや水なしやと參學すべきなり。

When those studying Buddhism now seek to learn about water, they should not stick solely to the human; they should go on to study the water of the way of the buddhas. We should study how we see the water used by the buddhas and ancestors; we should study whether within the house of the buddhas and ancestors there is or is not water.<sup>59</sup>

\* \* \* \* \*

## [29:36] {1:325}

山は、超古超今より大聖の所居なり。賢人・聖人、ともに山を堂奥とせり、山を身心とせり。賢人・聖人によりて、山は現成せるなり。おほよそ、山は、いくそばくの大聖・大賢いりあつまれるらんとおぼゆれども、山は、いりぬるよりこのかたは、一人にあふ一人もなきなり、ただ山の活計の現成するのみなり。さらにいりきたりつる蹤跡、なほのこらず。世間にて山をのぞむ時節と、山中にて山にあふ時節と、頂顙・眼睛、はるかにことなり。不流の憶想、および不流の知見も、龍魚の知見と一齊なるべからず。人天の、自界にところをうる、他類これを疑著し、あるひは疑著におよばず。

From beyond the past and beyond the present, mountains have been the dwelling place of the great sages.<sup>60</sup> Worthies and sages have all made the mountains their inner sanctum, their body and mind.<sup>61</sup> And through these worthies and sages the mountains have appeared. However many great sages and great worthies we suppose have assembled in the mountains, ever since they entered the mountains no one has met a single one of them; it is only the expression of the mountain way of life. No traces of their having entered remains. The crown and eyes are completely different when one is in the world gazing off at the mountains and when one

59 **the house of the buddhas and ancestors** (*busso no okuri* 佛祖の屋裏): A common expression in Dōgen's writing (also written 屋裡), it can imply both the "house," or tradition of the masters, and the "chambers," or innermost dwelling place of the masters. See Supplementary Notes, s.v. "Buddhas and ancestors."

60 **From beyond the past and beyond the present** (*chōko chōkon yori* 超古超今より): Likely synonymous with the more common "beyond past and present" (*chōkokon* 超古今), "timeless" or "for all time."

61 **inner sanctum** (*dōō* 堂奥): The interior of the abbot's quarters, used metaphorically for the innermost recesses of the tradition; very common in Dōgen's writings, where it seems virtually synonymous with *okuri* 屋裏.

is in the mountains meeting the mountains.<sup>62</sup> Our concept of not-flowing and our knowledge of not-flowing must not be the same as the dragon's knowledge. Humans and devas take their places in their own worlds, and other beings may question this or they may not question it.

[29:37]

しかあれば、山流の句を佛祖に學すべし、驚疑にまかすべからず。拈一はこれ流なり、拈一はこれ不流なり、一回は流なり、一回は不流なり。この參究なきがときは、如來正法輪にあらず。

Therefore, without giving way to our surprise and doubt, we should study the words “mountains flow” with the buddhas and ancestors. Taking up one, it is flowing; taking up one, it is not flowing. At one turn, it is flowing; at one turn, not flowing.<sup>63</sup> If our study is not like this, it is not the true dharma wheel of the tathāgatas.<sup>64</sup>

[29:38]

古佛いはく、欲得不招無間業、莫謗如來正法輪。

An old buddha has said,

*“If you don’t wish to incur unremitting karma,  
Don’t denigrate the true dharma wheel of the Tathāgata.”*<sup>65</sup>

62 **crown and eyes** (*chōnei ganzei* 頂顙・眼睛): Two terms, common in Dōgen's writing, for the true identity of someone or something. See Supplementary Notes, s.v. “Crown of the head,” “Eye.” The reference here could be either to the mountains or to those who enter the mountains (or both).

63 **Taking up one** (*nen ichi* 拈一); **At one turn** (*ikkai* 一回): Presumably, both these terms refer to our study. The verb *nen* 拈 is regularly used for the act of “taking up” a topic for consideration; “at one turn” here is likely equivalent to “at one time,” but note the possible play on the “dharma wheel” (*hōrin* 法輪; i.e., teachings) in the following sentence.

64 **the true dharma wheel of the tathāgatas** (*nyorai shōbōrin* 如來正法輪): A common expression in Buddhist literature for the true teachings of the buddhas.

65 **An old buddha** (*kobutsu* 古佛): From the *Zhengdao ge* 證道歌 (T.2014.48:396b27), traditionally attributed to the early eighth-century Chan figure Yongjia Xuanjue 永嘉玄覺 (d. 723).

**“unremitting karma”** (*muken gō* 無間業): Deeds the consequences of which lead to *avīci*, the hell of incessant (S. *ānantarya*) suffering (or, by some accounts, lead immediately to *avīci*). The standard list of such deeds (matricide, patricide, killing an arhat, wounding a tathāgata, and damaging the saṃgha) does not explicitly include denigration of the dharma (though one might well read this into the last member).



## [29:39]

この道を、皮肉骨髓に銘すべし、身心依正に銘すべし、空に銘すべし、色に銘すべし。若樹・若石に銘せり、若田・若里に銘せり。

These words, we should engrave on our skin, flesh, bones, and marrow, should engrave on our body and mind, our secondary and primary recompense, should engrave on emptiness, should engrave on form.<sup>66</sup> They are engraved “*whether on trees or on rocks*,” engraved “*whether in fields or in villages*.”<sup>67</sup>

## [29:40] {1:326}

おほよそ、山は國界に屬せりといへども、山を愛する人に屬するなり。山かならず主を愛するとき、聖賢・高德、やまにいるなり。聖賢、やまにすむとき、やま、これに屬するがゆえに、樹石鬱茂なり、禽獸靈秀なり。これ聖賢の徳をかうぶらしむるゆえなり。しるべし、山は賢をこのむ實あり、聖をこのむ實あり。

Although we may say that mountains belong to the land, actually, they belong to those who love the mountains. When the mountains inevitably love their owners, the sages and worthies, and the eminently virtuous enter the mountains. And when the sages and worthies live in the mountains, because the mountains belong to them, trees and rocks flourish and abound, and the birds and beasts take on a supernatural excellence. This is because the sages and worthies have covered them with their virtue. We should realize that the mountains actually take delight in the worthy, actually take delight in the sage.

66 **skin, flesh, bones, and marrow** (*hi niku kotsu zui* 皮肉骨髓): See above, Note 33.

**our body and mind, our secondary and primary recompense** (*shinjin eshō* 身心依正): A combination found several times in Dōgen's writings but only infrequently elsewhere. See Supplementary Notes, s.v. “Body and mind,” and “Secondary and primary recompense.”

**should engrave on emptiness, should engrave on form** (*kū ni mei su beshi, shiki ni mei su beshi* 空に銘すべし、色に銘すべし): Doubtless alluding to the famous formula of the *Heart Sūtra*; see Supplementary Notes, s.v. “Form is itself emptiness; emptiness is itself form.”

67 **engraved “whether on trees or on rocks,” engraved “whether in fields or in villages”** (*nyaku ju nyaku seki ni mei seri, nyaku den nyaku ri ni mei seri* 若樹・若石に銘せり、若田・若里に銘せり): A combination of two scriptural allusions found together elsewhere in the *Shōbōgenzō*. “Whether on trees or on rocks” (*nyaku ju nyaku seki* 若樹若石) refers to the tale in the *Nirvāṇa Sūtra* of Śākyamuni in a previous life, as the “boy of the Himalayas,” who wrote a Buddhist teaching on trees and rocks; see Supplementary Notes. “Whether in fields or in villages” (*nyaku den nyaku ri* 若田若里) derives from a passage in the *Lotus Sūtra*, in which Śākyamuni encourages his followers to preach the dharma in fields and villages; see Supplementary Notes.

## [29:41]

帝者おほく山に幸して、賢人を拜し、大聖を拜問するは、古今の勝躅なり。このとき、師禮をもてうやまふ、民間の法に準ずることなし。聖化のおよぶところ、またく山賢を強爲することなし。山の、人間をはなれたること、しりぬべし。崆峒・華封のそのかみ、黄帝これを拜請するに、膝行して叩頭して、廣成にとふしなり。釋迦牟尼佛、かつて父王の宮をいでて山へいれり。しかあれども、父王、やまをうらみず。父王、やまにありて太子をおしふるともがらを、あやしまず。十二年の修道、おほく山にあり。法王の運啓も在山なり。まことに輪王、なほ山を強爲せず。

It is an excellent example in past and present that many emperors have gone to the mountains to pay homage to the worthies and seek instruction from great sages. At such times, they respected them as teachers and honored them without standing on social forms. For the reach of the imperial influence has no authority over the worthies of the mountains: it should be recognized that the mountains are beyond the human. At the time of Kongtong and the Hua Guard, when the Yellow Emperor made his visit, he went on his knees, prostrated himself, and begged instruction from Guang Chengzi.<sup>68</sup> Again, Buddha Śākyamuni left the palace of his father the king and went into the mountains. Yet his father the king felt no resentment toward the mountains; his father the king felt no distrust of those in the mountains who instructed the prince. The twelve years of practicing the way were largely spent in the mountains, and it was in the mountains that the Dharma King's felicitous opening occurred.<sup>69</sup> Truly, even a wheel-turning king does not wield authority over the mountains.<sup>70</sup>

## [29:42]

しるべし、山は人間のさかひにあらず、上天のさかひにあらず。人慮の測度をもて、山を知見すべからず。もし人間の流に比準せずば、たれか山流、山不流等を疑著せん。

**68 At the time of Kongtong and the Hua Guard** (*Kōtō Kahō no sono kami* 崆峒・華封のそのかみ): Dōgen seems to be running together two stories from the ancient Daoist classic the *Zhuangzi* 莊子, one dealing with the Yellow Emperor's interview with Guang Chengzi 廣成子 of Mount Kongtong (Zaiyou 在宥, KR.5c0126.011.8a); the other, with Emperor Yao's instruction by the Hua Guard (Tiandi 天地, KR.5c0126.012.5a-7a). The same combination occurs in the *Eihei kōroku* 永平廣錄 (DZZ.4:170).

**69 The twelve years of practicing the way** (*jūni nen no shudō* 十二年の修道): Presumably, based on the tradition (found, e.g., in the *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:205b12-24), that Gautama left home at age nineteen and achieved awakening at age thirty — a tradition found in the section on Śākyamuni in "Shōbōgenzō gyōji" 正法眼藏行持. The more common version of the Buddha's life has him leaving his father's palace at age twenty-nine and awakening under the bodhi tree at age thirty-five.

**Dharma King's felicitous opening** (*hōō no unkei* 法王の運啓): I.e., the opening of Śākyamuni's buddhahood.

**70 wheel-turning king** (*rinnō* 輪王): The ideal monarch of Indian tradition; S. *cakravartin*.

We should understand that the mountains are not within the boundaries of the human, not within the boundaries of the heavens. They are not to be known with the calculations of human thinking. If only we did not compare them with flowing among humans, who would have any doubts about such things as the mountains' flowing or not flowing?

[29:43]

あるひはむかしよりの賢人・聖人、ままに水にすむもあり。水にすむとき、魚をつるあり、人をつるあり、道をつるあり。これともに、古來、水中の風流なり。さらにすすみて、自己をつるあるべし、釣をつるあるべし、釣につらるるあるべし、道につらるるあるべし。

Again, since ancient times, the worthies and the sages have sometimes lived by the water. When they live by the water, they hook fish. Or they hook people, or they hook the way. These are all ancient traditions of being in the water. And going further, there should be hooking oneself; there should be hooking the hook; there should be being hooked by the hook; there should be being hooked by the way.

[29:44] {1:327}

むかし徳誠和尚、たちまちに薬山をはなれて江心にすみし、すなはち華亭江の賢聖をえたるなり。魚をつらざらんや、人をつらざらんや、水をつらざらんや、みづからをつらざらんや。人の、徳誠をみることをうるは、徳誠なり。徳誠の、人を接するは、人にあふなり。

Long ago, when Reverend Decheng suddenly left Yaoshan and went to live on the river, he got the worthy sage of the Huating River.<sup>71</sup> Is this not hooking a fish? Is it not hooking a person? Is it not hooking water? Is it not hooking himself? That the person got to see Decheng is Decheng; Decheng's engaging the person is his meeting the person.<sup>72</sup>

71 **Reverend Decheng** (*Tokujiō oshō* 徳誠和尚): i.e., Chuanzi ("the Boatman") Decheng 船子徳誠 (dates unknown), a disciple of Yaoshan Weiyān 薬山惟儼 (751-834). After studying with Yaoshan for thirty years, he became a boatman on the Huating River 華亭江 (in Jiangsu). There he met Jiashan Shanhui 夾山善會 (805-881). After transmitting the dharma to Shanhui by throwing him in the river, Decheng tipped over his boat and vanished into the water. Dōgen records this well-known story in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:168-172, case 90).

**worthy sage** (*kenshō* 賢聖): i.e., Shanhui 善會. The epithet *kenshō* 賢聖 here should probably be taken as the compound term (also read *kensei*) for a wise and virtuous person.

72 **That the person got to see Decheng is Decheng** (*hito no, Tokujiō o miru koto o uru wa, Tokujiō nari* 人の、徳誠をみることをうるは、徳誠なり): May be taken to mean, "the reason that Jiashan was able to meet Decheng is that Jiashan was himself Decheng." The subsequent sentence suggests, "Decheng's instructing Jiashan was Jiashan encountering himself."

## [29:45]

世界に水ありといふのみにあらず、水界に世界あり。水中の、かくのごとくあるのみにあらず、雲中にも有情世界あり、風中にも有情世界あり、火中にも有情世界あり、地中にも有情世界あり、法界中にも有情世界あり、一茎草中にも有情世界あり、一拄杖中にも有情世界あり。有情世界あるがごときは、そのところ、かならず佛祖世界あり。かくのごとくの道理、よくよく參學すべし。

It is not the case simply that there is water in the world; within the world of water there is a world. And this is true not only within water: within clouds as well there is a world of sentient beings; within wind there is a world of sentient beings; within fire there is a world of sentient beings; within earth there is a world of sentient beings. Within the dharma realm there is a world of sentient beings; within a single blade of grass there is a world of sentient beings; within a single staff there is a world of sentient beings. And wherever there is a world of sentient beings, there, invariably, is the world of the buddhas and ancestors. The reason this is so, we should study very carefully.

## [29:46]

しかあれば、水はこれ眞龍の宮なり、流落にあらず。流のみなりと認ずるは、流のことば、水を謗ずるなり。たとへば、非流と強爲するがゆえに。水は水の如是實相のみなり、水是水功德なり、流にあらず。一水の流を參究し、不流を參究するに、萬法の究盡、たちまちに現成するなり。山も寶にかくるる山あり、澤にかくるる山あり、空にかくるる山あり、山にかくるる山あり。藏に藏山する參學あり。

Thus, water is the palace of the real dragon; it is not flowing away.<sup>73</sup> If we regard it only as flowing, the word “flowing” is an insult to water: for it is like imposing “not flowing.” Water is nothing but “such real marks” of water; *water is the virtues of water*: it is not flowing.<sup>74</sup> In the investigation of the flowing or the not-flowing of a single [drop of] water, the exhaustive investigation of the myriad dharmas is instantly realized.

73 **real dragon** (*shinryū* 眞龍): In contrast to the carved dragon; from the well-known Chinese story of the Duke of She 楚葉公, famous for his love of carved dragons, who was one day visited by a real dragon and frightened out of his wits. The *locus classicus* of the story is *Xinxu* 新序, *Zashi* 雜事 5.137.

74 **“such real marks” of water** (*mizu no nyoze jissō* 水の如是實相): “Such real marks” or “the real marks of suchness” (*nyoze jissō* 如是實相) is a fixed expression indicating what something really is. The words here likely reflect a passage in the *Lotus Sūtra* often invoked in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

**water is the virtues of water** (*sui ze sui kudoku nari* 水是水功德なり): Dōgen here switches to Chinese, as if quoting some (unidentified) source; perhaps, meaning something like, “water is the sum total of the qualities of water.”

Among mountains as well, there are mountains hidden in treasures; there are mountains hidden in marshes, mountains hidden in the sky; there are mountains hidden in mountains.<sup>75</sup> There is a study of mountains hidden in hiddenness.<sup>76</sup>

[29:47]

古佛云、山是山、水是水。

*An old buddha has said, "Mountains are mountains, waters are waters."*<sup>77</sup>

[29:48]

この道取は、やま、これやま、といふにあらず、山これやま、といふなり。しかあれば、山を参究すべし。山を参窮すれば、山に功夫なり。かくのごとく、山水おのづから、賢をなし、聖をなすなり。

These words do not say that mountains are mountains; they say that mountains are mountains. Therefore, we should thoroughly investigate these mountains. When we thoroughly investigate the mountains, this is the mountain training.<sup>78</sup> In this way, mountains and waters themselves make worthies and make sages.

**75 mountains hidden in treasures** (*takara ni kakururu yama* 寶にかくるる山): It is not clear whether Dōgen had in mind specific examples of hidden mountains in this sentence. Here, he may have been thinking of Mount Sumeru, each of the four sides of which is said to be composed of a different precious substance: gold, silver, *vaidūrya* (beryl), and *sphaṭika* (crystal). (See, e.g., *Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:57b14-15.)

**mountains hidden in marshes** (*sawa ni kakururu yama* 澤にかくるる山): Reminiscent of a line in the *Zhuangzi* 莊子 (Dazongshi 大宗師, KR.5c0126.006.4a) that is quoted in a number of Zen texts: "Hide the boat in the gully; hide the mountain in the marsh" (*zang zhou yu he, zang shan yu ze* 藏舟於壑、藏山於澤). (The original text is better read "hide the fishnet [*shan*] 汕 in the marsh.")

**mountains hidden in the sky** (*sora ni kakururu yama* 空にかくるる山): Or "mountains hidden in emptiness" (*kū* 空).

**76 study of mountains hidden in hiddenness** (*zō ni zōsan suru sangaku* 藏に藏山する参學): Or, perhaps, "study of hiding mountains in hiddenness," if we read the unusual form *zōsan suru* 藏山する as a verb-object construction.

**77 "Mountains are mountains, waters are waters"** (*san ze san, sui ze sui* 山是山、水是水): A phrase occurring often in Zen literature. Most often associated with a saying of Yunmen Wenyan 雲門文偃 (*Yunmen yulu* 雲門語錄, T.1988.47:547c11-12):

諸和尚子、莫妄想。天是天地是地。山是山水是水。僧是僧俗是俗。

Reverends, do not have deluded notions. Heaven is heaven, earth is earth; mountains are mountains, waters are waters; monks are monks, laymen are laymen.

**78 this is the mountain training** (*yama ni kufū nari* 山に功夫なり): Depending on how one wishes to read the particle *ni* に here, this might be understood as "concentrated effort in (*ni okite* におきて) the mountains," "concentrated effort by (*ni yorite* によりて) the mountains," or "concentrated effort as (*nite* にて) the mountains."

{1:328}

正法眼藏山水經第二十九  
Treasury of the True Dharma Eye  
The Mountains and Waters Sūtra  
Number 29

[Ryūmonji MS:]

爾時仁治元年庚子十月十八日于時、在觀音導利興聖寶林寺示衆  
*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery;  
eighteenth day, tenth month of the senior metal year of the rat, the first  
year of Ninji [3 November 1240]*<sup>79</sup>

[Himitsu MS:]

寬元元年甲辰六月三日申時、在越州吉田縣吉峰寺侍司寮書寫之。慧上  
*Copied this at the acolyte's office, Kippō Monastery, Yoshida District, Esshū;  
third day, sixth month of the senior wood year of the dragon, the first  
year of Kangen [21 June 1243]. Ejō*<sup>80</sup>

<sup>79</sup> The *Himitsu* 秘密 MS shares an identical colophon.

<sup>80</sup> This colophon is found only in the *Himitsu* 秘密 MS.

**Ejō** 慧上: Written with a homonym for Ejō 懷奘, a practice also found in the *Himitsu* 秘密 MS of the “Mitsugo” 密語 chapter.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 30

Sūtra Reading

*Kankin*

看經



# Sūtra Reading

## *Kankin*

### INTRODUCTION

This essay was composed at Kōshōji in the autumn of 1241. It represents number 30 in both the seventy-five and sixty-chapter compilations of the *Shōbōgenzō* and number 21 in the Honzan edition.

The title theme of the essay, *kankin* 看經, refers to the practices both of reading and reciting scripture. Dōgen divides his essay on the theme into two quite different parts. In the first, he quotes and comments on nine sayings on sūtra reading from the Chinese Chan literature (plus a tenth saying at the conclusion); in the second part, he provides detailed instruction on how to perform sūtra reading ceremonies. The text represents, then, an unusual combination of kōan commentary and ritual manual, bringing together in one work two of Dōgen's favorite genres.

## 正法眼藏第三十

Treasury of the True Dharma Eye  
Number 30

## 看經

## Sūtra Reading

[30:1] {1:329}

阿耨多羅三藐三菩提の修證、あるひは知識をもちい、あるひは經卷をもちいる。知識といふは、全自己の佛祖なり。經卷といふは、全自己の經卷なり。全佛祖の自己、全經卷の自己なるがゆえに、かくのごとくなり。自己と稱すといへども、我・爾の拘牽にあらず、これ活眼睛なり、活拳頭なり。

The practice and verification of *anuttara-samyak-saṃbodhi* sometimes employs wise friends, sometimes employs sūtra scrolls.<sup>1</sup> “Wise friends” are the buddhas and ancestors of one’s whole self; “sūtra scrolls” are the sūtra scrolls of one’s whole self.<sup>2</sup> This is so because the self of the whole of the buddhas and ancestors is the self of the whole of the sūtra scrolls. Although it may be called the “self,” it has nothing to do with “I” and “you”; it is the living eye; it is the living fist.<sup>3</sup>

1 *anuttara-samyak-saṃbodhi* (*anokutara sanmyaku sanbodai* 阿耨多羅三藐三菩提): “Unsurpassed, perfect awakening.”

sometimes employs wise friends, sometimes employs sūtra scrolls (*arui wa chishiki o mochii, arui wa kyōkan o mochiiru* あるひは知識をもちい、あるひは經卷をもちいる): From a fixed expression, occurring often in the *Shōbōgenzō*, for the two sources of Buddhist learning; see Supplementary Notes, s.v. “Whether from a wise friend, whether from a sūtra scroll.”

2 the buddhas and ancestors of one’s whole self (*zen jiko no busso* 全自己の佛祖): A tentative translation. The expression *zen jiko* 全自己, rendered here “one’s whole self,” does not occur elsewhere in Dōgen’s writing and is not attested in the extant Buddhist literature of his day. This translation follows the traditional reading, but the passage might also be parsed, “‘Wise friends’ are all the buddhas and ancestors of one’s own self; ‘sūtra scrolls’ are all the sūtra scrolls of one’s own self. This is so because the self of all the buddhas and ancestors is the self of all the sūtra scrolls.”

3 living eye (*katsu ganzei* 活眼睛); living fist (*katsu kentō* 活拳頭): Both “eye” and “fist” are regularly used as synecdoches for the true person — the former, in reference to the insight of the awakened; the latter, to the power of the Zen master. See Supplementary Notes, s.v. “Eye,” “Fist.” The expression “living eye” (more often, simply *katsugan* 活眼) is common in the Zen literature and occurs several times in Dōgen’s writing; “living fist,” on the other hand, is unusual and is not found elsewhere in the *Shōbōgenzō*.

[30:2]

しかあれども、念經・看經・誦經・書經・受經・持經あり、ともに佛祖の修證なり。しかあるに、佛經にあふ事、たやすきにあらず。於無量國中、乃至名字不可得聞なり、於佛祖中、乃至名字不可得聞なり、於命脈中、乃至名字不可得聞なり。佛祖にあらざれば、經卷を見聞・讀誦・解義せず。佛祖參學より、かつがつ經卷を參學するなり。このとき、耳處・眼處・舌處・鼻處・身心塵處・到處・聞處・話處の聞・持・受・說經等の現成あり。爲求名聞故說外道論議の輩、佛經を修行すべからず。そのゆえは、經卷は若樹・若石の傳持あり、若田・若里の流布あり。塵刹の演出あり、虚空の開講あり。

Nevertheless, there is thinking on sūtras, reading sūtras, reciting sūtras, copying sūtras, receiving sūtras, and keeping sūtras — all of which are the practice and verification of the buddhas and ancestors. To come into contact with the sūtras of the buddhas, however, is not easy. “*In incalculable lands, even the name cannot be heard.*”<sup>4</sup> *Among the buddhas and ancestors, even the name cannot be heard; within their vital artery, even the name cannot be heard.*<sup>5</sup> If one is not a buddha and ancestor, one does not see or hear, read or recite, or elucidate the meaning of the sūtra scrolls. It is from the study of the buddhas and ancestors that one eventually comes to study something of the sūtra scrolls.<sup>6</sup> At this time, there appear the hearing, keeping, receiving and preaching of the sūtras, through the sphere of the ear, sphere of the eye, sphere of the tongue, sphere of the nose, spheres of the objects of body and mind, the sphere of everywhere; and the sphere of hearing and the sphere of speaking.<sup>7</sup> The types

4 “*In incalculable lands, even the name cannot be heard*” (*o muryō koku chū, nai-shi myōji fukatokumon* 於無量國中、乃至名字不可得聞): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:38c21-21):

文殊師利、是法華經、於無量國中、乃至名字不可得聞、何況得見受持讀誦。

Manjuśrī, this *Lotus Sūtra*, in incalculable lands, even its name cannot be heard, much less can one see, receive or keep, read or recite it.

5 **Among the buddhas and ancestors** (*o busso chū* 於佛祖中); **within their vital artery** (*o meimyaku chū* 於命脈中): Dōgen’s variations, also in Chinese, on the preceding sūtra passage. “Vital artery” (*meimyaku* 命脈) refers to the lineage, or “blood line,” of the buddhas and ancestors. Presumably, the sense of the sentence is that, even within the lineage, there are those oblivious of the sūtras — likely, an oblique reference to those who would treat the Zen tradition as a “separate transmission outside the teachings” (*kyō ge betsu den* 教外別傳). See Supplementary Notes, s.v. “A separate transmission outside the teachings.”

6 **from the study of the buddhas and ancestors** (*busso sangaku yori* 佛祖參學より): Ambiguous: can mean either “one’s study *of* (or *with*) the buddhas and ancestors,” or “the study *by* the buddhas and ancestors.”

7 **sphere of the ear** (*nisho* 耳處): Dōgen begins here a list of “spheres” (*sho* 處) derived from, and then playing with, the traditional Buddhist doctrine of the “twelve spheres” (or “bases”; *jūni sho* 十二處; S. *dvādaśāyatana*) — i.e., the six sense organs (*rokkon* 六根; S. *ṣaḍ-indriya*) and their objects (*rokkūyō* 六境, or *rokujin* 六塵; S. *ṣaḍ-*

who, “because they seek name and fame, preach the doctrines of other paths,” would not undertake the practice of the sūtras of the buddhas.<sup>8</sup> Therefore, with regard to the sūtra scrolls, there is the transmission and maintaining of “whether on trees or on rocks”; there is the propagation of “whether in fields or in villages.”<sup>9</sup> There are revelations of *kṣetra* like dust motes, and there are the lectures of empty space.<sup>10</sup>

*viśaya*). Dōgen’s list introduces the first four organs, then summarizes the remainder with “the spheres of the objects of body and mind” (*shinjin jinsho* 身心塵處); he then includes the playful “sphere of everywhere” (*tōsho* 到處), an ordinary term for “every place”; and ends with the “spheres” of “hearing” and “speaking” (*monsho washo* 聞處話處), ordinary Chinese constructions meaning “what is heard” and “what is said.”

8 “because they seek name and fame, preach the doctrines of other paths” (*i gu myōmon ko setsu gedō rongi* 爲求名聞故說外道論議): Ironically, derived from a passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:36c3-6), in which other Buddhists are quoted as disparaging those who preach the sūtra:

此諸比丘等、爲貪利養故、說外道論議。自作此經典、誑惑世間人。爲求名聞故、分別於是經。

These bhikṣus, because they are greedy for profit and support, preach the doctrines of other paths. They themselves fabricate this sūtra, deceiving and confusing the worldly. Because they seek name and fame, they draw false distinctions in this sūtra.

would not undertake the practice of the sūtras of the buddhas (*bukkyō o shugyō su bekarazu* 佛經を修行すべからず): Or “should not undertake the practice of the sūtras of the buddhas.”

9 “whether on trees or on rocks” (*nyaku ju nyaku seki* 若樹・若石); “whether in fields or in villages” (*nyaku den nyaku ri* 若田・若里): A combination of two scriptural allusions found together elsewhere in the *Shōbōgenzō*. “Whether on trees or on rocks” refers to the tale in the *Nirvāṇa Sūtra* of Śākyamuni in a previous life as the “boy of the Himalayas” who wrote a Buddhist teaching on trees and rocks; see Supplementary Notes. “Whether in fields or in villages” derives from a passage in the *Lotus Sūtra*, in which Śākyamuni encourages his followers to preach the dharma in fields and villages; see Supplementary Notes.

10 revelations of *kṣetra* like dust motes (*jinsetsu no enshutsu* 塵刹の演出): Likely an allusion to a well-known passage in the *Avatamsaka-sūtra* (*Huayan jing* 華嚴經, T.279.10:273b15-18):

如有大經卷 量等三千界  
在於一塵內 一切塵悉然  
有一聰慧人 淨眼悉明見  
破塵出經卷 普饒益衆生

Suppose that there was a great sūtra scroll,  
Equal in size to three thousand worlds,  
Existing within a single dust mote,  
And that all motes of dust, without exception, were like that.  
And suppose there was a sharp-witted person who,  
Being pure of eye, clearly saw it all,  
And breaking open the motes of dust, revealed the sūtra scrolls,  
Widely and abundantly benefiting living beings.

lectures of empty space (*kokū no kaikō* 虚空の開講): Allusion to a conversation

\* \* \* \* \*

[30:3] {1:330}

藥山曩祖弘道大師、久不陞堂。院主白云、大衆久思和尚慈誨。山云、打鐘著。院主打鐘。大衆才集。山陞堂、良久便下座歸方丈。院主隨後白云、和尚適來聽許爲衆說法、如何不垂一言。山云、經有經師、論有論師、爭怪得老僧。

*The Ancient Ancestor of Yaoshan, Great Master Hongdao, had not ascended the dharma hall in a long time.<sup>11</sup> The head of cloister spoke to him saying, “The monks of the great assembly have long pined for the Reverend’s compassionate instruction.”<sup>12</sup>*

*Yaoshan said, “Ring the bell.”*

*The head of cloister rang the bell, and the great assembly gathered accordingly. Yaoshan ascended the dharma hall; after a long while, he got down from the lecture seat and returned to the abbot’s quarters.*

*The head of cloister followed behind him and said, “A while ago the Reverend agreed to preach the dharma for the assembly. Why did you not offer a single word?”*

*Yaoshan said, “For sūtras, there are sūtra masters; for treatises, there are treatise masters. How can you doubt this old monk?”*

[30:4]

曩祖の慈誨するところは、拳頭有拳頭師、眼睛有眼睛師なり。しかあれども、しばらく曩祖に拜問すべし、争怪得和尚はなきにあらず、いぶかし、和尚是什麼師。

The “compassionate instruction” given by the Ancient Ancestor is “For fists, there are fist masters; for eyes, there are eye masters.” Still, for a bit, we should bow and inquire of the ancient ancestor, “How can you doubt the Reverend?” is not wrong, but I do wonder, of what is the Reverend a master?”

\* \* \* \* \*

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recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:126, case 4) and in his “Empty Space” chapter (“Shōbōgenzō kokū” 正法眼藏虚空, DZZ.2:211); see Supplementary Notes, s.v. “Prelate Liang.”

11 **The Ancient Ancestor of Yaoshan, Great Master Hongdao** (*Yakusan nōso Gudō daishi* 藥山曩祖弘道大師): i.e., Yaoshan Weiyān 藥山惟儼 (751-834). “Great Master Hongdao” (*Gudō daishi* 弘道大師) is a posthumous title; “ancient ancestor” (*nōso* 曩祖) is an honorific. This anecdote occurs in a number of sources; see, e.g., *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:311c19-22).

12 **head of cloister** (*inju* 院主): The chief administrator of the monastery.

[30:5]

韶州曹溪山大鑑高祖會下、誦法華經僧法達來參。高祖爲法達說偈云、心迷法華轉、心悟轉法華、誦久不明己、與義作讐家、無念念即正、有念念成邪、有無俱不計、長御白牛車。

*In the assembly of the Eminent Ancestor Dajian of Mount Caoxi in Shaozhou, a monk named Fada, who specialized in reciting the Lotus Sūtra, had come to study.<sup>13</sup> The Eminent Ancestor recited a gāthā for Fada:*

*When the mind is deluded, the Lotus turns it;  
When the mind is awakened, it turns the Lotus.<sup>14</sup>  
Reciting for long without clarifying the self  
Makes an enemy of the meaning.  
Having no thought, thought is right;  
Having thought, thought becomes wrong.<sup>15</sup>  
Without reckoning with either having or not having,  
We ride forever on the white ox cart.<sup>16</sup>*

[30:6] {1:331}

しかあれば、心迷は法華に轉せられ、心悟は法華を轉ず。さらに迷悟を跳出する時は、法華の法華を轉ずるなり。

Thus, when the mind is deluded, it is turned by the *Lotus*; when the mind is awakened, it turns the *Lotus*. And further, when it springs forth from delusion and awakening, the *Lotus* turns the *Lotus*.

13 **the Eminent Ancestor Dajian of Mount Caoxi in Shaozhou** (*Sōshū Sōkeizan Daikan kōso* 韶州曹溪山大鑑高祖): I.e., the Sixth Ancestor, Caoxi Huineng 曹溪慧能. His verse appears in the biography of Fada in several Chan sources (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:238a24-27).

14 **the Lotus turns it** (*Hokke ten* 法華轉); **it turns the Lotus** (*ten Hokke* 轉法華): The verse takes advantage of the use of the verb “to turn,” or “revolve” (*ten* 轉), in reference to turning the spindles on which a sūtra is rolled (or the pages, if the sūtra is folded in accordion fashion or bound into a book); it also means, by extension, “to read a sūtra” (*dokkyō* 讀經).

15 **Having no thought, thought is right** (*munen nen soku shō* 無念念即正): Here and below, the translation fails to capture the semantic range, crucial to this discussion, of the term *nen* 念, rendered here “thought” but also used for “memorizing,” “contemplating,” and “reciting” texts. Hence, the expression “no thought” (*munen* 無念), famous as a description of the Sixth Ancestor’s teaching on meditation, can here also imply “no recitation” of the *Lotus*.

16 **white ox cart** (*byakugosha* 白牛車): Reference to the one, buddha vehicle, as presented in the famous parable of the burning house in the *Lotus Sūtra*, in which a father lures his children from a burning house with the offer of goat, deer, and ox carts, and then, once they are safely outside, presents them with great carts pulled by swift white oxen; see Supplementary Notes, s.v. “Burning house.”

[30:7]

法達まさに偈をききて、踊躍歡喜、以偈讚曰、經誦三千部、曹溪一句亡、未明出世旨、寧歇累生狂、羊鹿牛權設、初中後善揚、誰知火宅內、元是法中王。

Fada, upon hearing the *gāthā*, jumped for joy and praised it with a *gāthā* of his own.<sup>17</sup>

Three thousand recitations of the *sūtra*,  
Died with a single line by Caoxi.<sup>18</sup>  
If the meaning of the advent is not yet clear,  
How can we stop the madness of repeated births?<sup>19</sup>  
The goat, deer, and ox, provisionally set up,  
Are proclaimed good in the beginning, middle, and end.<sup>20</sup>  
Who knew that inside the burning house  
Was the king among dharmas from the start?<sup>21</sup>

17 **jumped for joy and praised it with a *gāthā*** (*yuyaku kangī, i ge san etsu* 踊躍歡喜、以偈贊曰): This phrase and the following verse are quoted from Fada's biography (e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:238b13-18).

18 **Three thousand recitations of the *sūtra*** (*kyōju sanzen bu* 經誦三千部): Earlier in the biography, Fada tells Huineng, "I have already recited the *Lotus Sūtra* as many as three thousand times" (*nen hokkekyō i kyū senzen bu* 念法華經已及三千部) (T.2076.51:237c24).

19 **meaning of the advent** (*shusse shi* 出世旨): I.e., the meaning of the buddhas' "appearance in the world," which, according to the *Lotus Sūtra*, is to guide living beings to buddhahood. See Supplementary Notes, s.v. "Buddhas, the world-honored ones, appear in the world for the reason of one great matter alone."

20 **The goat, deer, and ox, provisionally set up** (*yō roku go gonsetsu* 羊鹿牛權設): Reference again to the parable of the burning house in the *Lotus Sūtra*, where the three vehicles (*śrāvaka*, *pratyeka-buddha*, and *bodhisattva*) of Buddhism, are likened respectively to goat, deer, and ox carts, which are not real but only provisionally offered by the father to lure his children from danger. See Supplementary Notes, s.v. "Burning house," "Three vehicles."

**proclaimed good in the beginning, middle, and end** (*shochūgo zen'yō* 初中後善揚): An allusion to a passage of the *Lotus Sūtra*, as a description of the true dharma (*shōbō* 正法); see Supplementary Notes, s.v. "Good in the beginning, middle, and end."

21 **inside the burning house was the king among dharmas from the start** (*kataku nai, gen ze hotchū ō* 火宅內、元是法中王): Reflecting Huineng's teaching to Fada in the latter's biography (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:238b-7) that it is because people do not realize they are already seated in the white ox cart that they seek the three carts outside. "King among dharmas" (*hotchū ō* 法中王) refers to the ultimate teachings of Buddhism — in this case, the one, buddha vehicle. See Supplementary Notes, s.v. "Burning house."

[30:8]

そのとき、高祖曰、汝今後、方可名爲念經僧也。

At that time, *the Eminent Ancestor said*, “From now on, you may be called a monk who thinks on the sūtra.”<sup>22</sup>

[30:9]

しるべし、佛道に念經僧あることを。曹溪古佛の直指なり。この念經僧の念は、有念・無念等にあらず、有無俱不計なり。ただそれ從劫至劫手不擇卷、從晝至夜無不念時なるのみなり、從經至經無不經なるのみなり。

We should realize that, in the way of the buddhas, there are “monks who think on the sūtras” — this is directly pointed out by the Old Buddha Caoxi. The “thought” of the monk who thinks on the sūtras” has nothing to do with having thought or not having thought: we do not reckon with having or not having. It is just, “from kalpa to kalpa, never releasing a scroll from your hand; from day to night, never a moment not thinking on it.”<sup>23</sup> It is just, from sūtra to sūtra, never not a sūtra.

\* \* \* \* \*

[30:10] {1:332}

第二十七祖、東印度般若多羅尊者、因東印度國王、請尊者齋次、國王乃問、諸人盡轉經、唯尊者爲甚不轉。祖曰、貧道出息不隨衆緣、入息不居蘊界、常轉如是經、百千萬億卷、非但一卷兩卷。

*The Twenty-seventh Ancestor, Venerable Prajñātāra of eastern India, was once invited to a maigre feast by a king of eastern India.*<sup>24</sup> *On that occasion, the king inquired of him, “Everyone turns the sūtras; why is it that only you, Venerable One, do not turn them?”*

*The Ancestor said, “When this humble wayfarer breathes out, he does not follow along with conditions; when he breathes in, he does not*

22 **the Eminent Ancestor** (*kōso* 高祖): Quoting Huineng in Fada’s biography (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:238b19).

“a monk who thinks on the sūtra” (*nenkin sō* 念經僧): Or “a monk who recites the sūtra”; see above, Note 15.

23 “from kalpa to kalpa, never releasing a scroll from your hand; from day to night, never a moment not thinking on it” (*jū kō shi kō shu fujaku kan, ju chū shi ya mu funen ji* 從劫至劫手不擇卷、從晝至夜無不念時): Quoting Huineng from Fada’s biography (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:238b12-13). Taking *shaku* 擇 (“to select”) as *shaku* 釋 (“to release”), after the Chinese text. The sentence following this is Dōgen’s variation on the pattern “from X to X, never not.”

24 **Twenty-seventh Ancestor** (*dai nijūshichi so* 第二十七祖): An anecdote found in several sources (see, e.g., *Hongzhi chanshi guanglu* 宏智禪師廣錄, T.2001.48:18c12-15) and cited by Dōgen in “Shōbōgenzō bukyō” 正法眼藏佛經 and *Eihei kōroku* 永平廣錄 (DZZ.3:16, no. 20).



settle down in the aggregates and constituents.<sup>25</sup> Perpetually turning such a sūtra is hundreds of thousands of myriads of koṭis of scrolls, not merely one scroll or two scrolls.”<sup>26</sup>

[30:11]

般若多羅尊者は、天竺國東印度の種草なり。迦葉尊者より第二十七世の正嫡なり。佛家の調度、ことごとく正傳せり。頂顙・眼睛、拳頭・鼻孔・拄杖・鉢盂、衣法・骨髓等を住持せり。我等が曩祖なり、我等は雲孫なり。今尊者の渾力道は、出息の衆縁に不隨なるのみにあらず、衆縁も出息に不隨なり。衆縁たとひ頂顙・眼睛にてもあれ、衆縁たとひ渾身にてもあれ、衆縁たとひ渾心にてもあれ、擔來擔去又擔來、ただ不隨衆縁なるのみなり。不隨は渾隨なり、このゆえに築著磕著なり。出息これ衆縁なりといへども、不隨衆縁なり。無量劫來、いまだ入息・出息の消息をしらざれども、而今まさにはじめてしるべき時節到來なるがゆえに、不居蘊界をきく、不隨衆縁をきく。衆縁はじめて入息等を參究する時節なり。この時節、かつてさきにあらず、さらにのちにあるべからず、ただ而今のみにあるなり。

Venerable Prajñātāra was a native of eastern India in the Land of Sindhu. He was the direct descendant in the twenty-seventh generation after Venerable Kāśyapa. He directly transmitted all of the implements belonging to the house of the buddhas, maintaining the crown of the head, the eyes, the fist, the nostrils, the staff, the bowl, the robe and dharma, the bones and marrow, and the like. He is our ancient ancestor; we are his distant descendants. In the Venerable's forceful words here, it is not only that “breathing out” does not “follow along” with “conditions”; “conditions,” too, do not “follow along” with “breathing out.” Even supposing that the “conditions” are the crown of the head and the eyes, even supposing that the “conditions” are the entire body, even supposing that the conditions are the entire mind, “bearing the load coming, bearing the load going, bearing the load coming again” is nothing but “not following along with conditions.”<sup>27</sup> “Not to follow along” is completely to follow along. It is, therefore, hitting and banging.<sup>28</sup> Although “breathing

25 **aggregates and constituents** (*unkai* 蘊界): i.e., the five “heaps” (S. *skandha*) (form, sensation, perception, formations, and consciousness) into which the psychophysical organism can be analyzed; and the eighteen “constituents” (S. *dhātu*), of cognition: the six sense organs, their objects, and the corresponding consciousnesses. But see below, Note 30, for Dōgen's reading of this compound.

26 **Perpetually turning such a sūtra** (*jōten nyoze kyō* 常轉如是經): The expression “such a sūtra” (*nyoze kyō* 如是經) may be taken either as “the sūtra of inhaling and exhaling” or as “the sūtra of suchness.”

27 **“bearing the load coming, bearing the load going, bearing the load coming again”** (*tanrai tanko yū tanrai* 擔來擔去又擔來): Quoting Rujing 如淨 (1162-1227), Dōgen's Chinese teacher; see Supplementary Notes, s.v. “Bearing the load coming, bearing the load going, bearing the load coming again.”

28 **hitting and banging** (*chikujaku katsujaku* 築著磕著): A common expression in

out” may be “conditions,” it is “not following along with conditions.” The circumstances of “breathing in” and “breathing out” have remained unknown from innumerable kalpas past to the present; but now at this very moment, finally, because the time to know them has come, we hear of “*not settling down in aggregates and constituents*” and “*not following along with conditions*.”<sup>29</sup> It is time, finally, for the “conditions” to investigate “breathing in,” and the rest. This time is not before; it is not after: it is just now.

[30:12] {1:333}

蘊界、といふは、五蘊なり。いはゆる色・受・想・行・識をいふ。この五蘊に不居なるは、五蘊にまだ到來せざる世界なるがゆえなり。この関板子を拈ぜるゆえに、所轉の經、ただ一卷・兩卷にあらず、常轉轉百千萬億卷なり。百千萬億卷は、しばらく多の一端をあぐといへども、多の量のみにあらざるなり。一息出の不居蘊界を、百千萬億卷の量とせり。しかあれども、有漏・無漏智の所測にあらず、有漏・無漏法の界にあらず。このゆえに、有智の知の測量にあらず、有知の智のト度にあらず、無智の知の商量にあらず、無知の智の所到にあらず。佛佛祖祖の修證、皮肉骨髓、眼睛・拳頭、頂顙・鼻孔、拄杖・拂子、跏趺造次なり。

“Aggregates and constituents” means the five aggregates: form, sensation, perception, formations, and consciousness.<sup>30</sup> “Not settling down” in these five aggregates is the realm in which the five aggregates have not yet arrived. Because he takes up this pivot, the sūtras being turned are not merely one scroll or two scrolls: they are “*hundreds of thousands of myriads of koṭis of scrolls*,” “*perpetually turned*.” While “hundreds of thousands of myriads of koṭis of scrolls” may be taken as giving a large numerical unit, it is not just a large measure. The “*not settling down in the aggregates and constituents*” of a single “breathing out” is measured as “hundreds of thousands of myriads of koṭis of scrolls.” However, it is not what is calculated by contaminated or uncontaminated wisdom; it is not the realm of contaminated or uncontaminated dharmas.<sup>31</sup> Therefore, it is not gauged through the knowledge of those with wisdom; it is not

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Chan texts, variously interpreted as “hitting with a whack” or “knocking together.” See Supplementary Notes, s.v. “Hitting and banging.”

29 **the time to know them has come** (*shiru beki jisetsu tōrai naru* 知るべき時節到來なる): “When the time comes” (*jisetsu tōrai* 時節到來) is a fixed expression, occurring often in Zen texts, for the moment of opportunity.

30 **“Aggregates and constituents” means the five aggregates** (*unkai, to iu wa, goun nari* 蘊界、といふは、五蘊なり): Dōgen here seems to be interpreting the term *unkai* 蘊界 (“aggregates and constituents”) as the “realm” (*kai* 界) of the “aggregates” (*un* 蘊).

31 **contaminated or uncontaminated wisdom** (*uro muro chi* 有漏・無漏智): “Contaminated wisdom” (*uro chi* 有漏智; S. *sāsrava-jñāna*) and “uncontaminated wisdom” (*muro chi* 無漏智; S. *anāsrava-jñāna*) refer respectively to knowledge defiled or undefiled by the mental “afflictions” (*bonnō* 煩惱; S. *kleśa*); the former is characteristic of

divined through the wisdom of those with knowledge; it is not figured out through the knowledge of those without wisdom; it is not arrived at through the wisdom of those without knowledge. It is the practice and verification; the skin, flesh, bones, and marrow; the eyes, the fist, the crown of the head, the nostrils, the staff, the whisk, and the quick, leaping acts of buddha after buddha and ancestor after ancestor.<sup>32</sup>

\* \* \* \* \*

[30:13]

趙州觀音院眞際大師、因有婆子、施淨財請大師轉大藏經。師下禪床、遶一帊、向使者云、轉藏已畢。使者廻舉似婆子。婆子曰、比來請轉一藏、如何和尚只轉半藏。

*Great Master Zhenji of Guanyin Cloister in Zhaozhou once received a donation of pure assets from an old woman, who requested that the Great Master turn the great treasury of sūtras.<sup>33</sup> The Master got down from his meditation seat, circumambulated it once around, and said to her representative, “I’ve finished turning the treasury.”*

*The representative went back and reported this to the old woman. The old woman said, “A while ago I asked to have the entire treasury turned. Why did the Reverend only turn half the treasury?”*

[30:14]

あきらかにしりぬ、轉一藏・半藏は、婆子經三卷なり、轉藏已畢は、趙州經一藏なり。おほよそ轉大藏經のていたらくは、禪床をめぐる趙州あり、禪床ありて趙州をめぐる、趙州をめぐる趙州あり、禪床をめぐる禪床あり。しかあれども、一切の轉藏は、遶禪床のみにあらず、禪床遶のみにあらず。

Obviously, “turning the entire treasury” or “half the treasury” is the old woman’s sūtra in three scrolls, whereas “I’ve finished turning the treasury” is the entire treasury of Zhaozhou’s sūtras.<sup>34</sup> In sum, the reality

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the spiritual “commoner” (*bonbu* 凡夫; S. *pṛthagjana*); the latter, of the spiritual “noble” (*shō* 聖; S. *ārya*), or “sage.”

32 **quick, leaping acts** (*botchō zōji* 蹠跳造次): A tentative translation of an unusual expression; perhaps somewhat akin to English “fits and starts.” The term *botchō* 蹠跳 means “to spring” or “to jump”; akin to the more common *chōshutsu* 跳出 (“to spring forth”). *Zōji* 造次 can refer to something “quick,” or “fleeting,” as well as to something done “hastily” or “casually.”

33 **Great Master Zhenji of Guanyin Cloister in Zhaozhou** (*Jōshū Kannon'in Shinsai daishi* 趙州觀音院眞際大師): I.e., Zhaozhou Congshen 趙州從諗 (778-897). This story is found in the *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄 (T.1998A.47:849b11-15), as well as Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:164, case 74).

34 **the old woman’s sūtra in three scrolls** (*basu kyō sankan* 婆子經三卷); **the entire treasury of Zhaozhou’s sūtras** (*Jōshū kyō ichizō* 趙州經一藏): These could also be

of turning the great treasury of sūtras is that there is Zhaozhou's going around the meditation seat; there is the meditation seat, which goes around Zhaozhou; there is Zhaozhou going around Zhaozhou; and there is the meditation seat going around the meditation seat. However, the complete turning of the treasury is not only circumambulating the meditation seat, nor is it only the meditation seat circumambulating.

\* \* \* \* \*

[30:15] {1:334}

益州大隋山神照大師、法諱法眞、嗣長慶寺大安禪師。因有婆子、施淨財請師轉大藏經。師下禪床一巾、向使者曰、大藏經已畢。使者歸舉似婆子。婆子云、比來請轉一藏、如何和尚只轉半藏。

*Great Master Shenzhao of Mount Dasui in Yizhou, whose dharma name was Fazhen, was heir to Chan Master Daan of Changqing Monastery.<sup>35</sup> Once, there was an old woman who made a donation of pure assets and requested that the Master turn the great treasury of sūtras. The Master got down from his meditation seat, walked around it once, and said to her representative, "I've finished turning the great treasury of sūtras."*

*The representative returned and reported this to the old woman. The old woman said, "Just now I asked to have the entire treasury turned. Why did the Reverend only turn half the treasury?"*

[30:16]

今、大隋の、禪床をめぐると學することなかれ、禪床の、大隋をめぐると學する事なかれ。拳頭・眼睛の團圓のみにあらず、作一圓相せる打一圓相なり。しかあれども、婆子それ有眼なりや、未具眼なりや。只轉半藏、たとひ道取を拳頭より正傳すとも、婆子さらにいふべし、比來請轉大藏經、如何和尚只管弄精魂。あやまりてもかくのごとく道取せましかば、具眼睛の婆子なるべし。

Do not study here that Dasui goes around the meditation seat; do not study that the meditation seat goes around Dasui. This is not only the ball of the fist or the eye; it is drawing a full circle made of a full circle.<sup>36</sup>

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rendered as sūtra titles: "*The Old Woman Sūtra*, in three scrolls"; "*The Zhaozhou Sūtra*, in an entire treasury."

35 **Great Master Shenzhao of Mount Dasui in Yizhou** (*Ekishū Daizuizan Shinshō daishi* 益州大隋山神照大師): i.e., Dasui Fazhen 大隋法眞 (834-919); his teacher, "Chan Master Daan," is Changqing Daan 長慶大安 (793-883). This episode, almost identical to the preceding story quoted here, can be found in the *Liandeng huiyao* 聯燈會要, ZZ.136:593b10-14.

36 **drawing a full circle made of a full circle** (*sa ichiensō seru ta ichiensō* 作一圓相せる打一圓相): Or "drawing a full circle that made a full circle." A somewhat odd

Still, did the old woman have the eye, or was she not yet equipped with the eye? Even if “only turn half the treasury” was a statement directly transmitted from a fist, the old woman should have gone on to say, “Just now I asked to have the great treasury of *sūtras* turned. Why did the Reverend just play with the spirit?”<sup>37</sup> Even if it was mistaken, if she had made a statement like that, she would have been an old woman equipped with the eye.

\* \* \* \* \*

[30:17]

高祖洞山悟本大師、因有官人、設齋施淨財、請師看轉大藏經。大師下禪床、向官人揖。官人揖大師。引官人俱遶禪床一匝、向官人揖。良久向官人云、會麼。官人云、不會。大師云、我與汝看轉大藏經、如何不會。

*The Eminent Ancestor, Great Master Wuben of Dongshan, once [dealt with] an official who sponsored a meal, made a donation of pure assets, and asked the Master to read and turn the great treasury of *sūtras*.<sup>38</sup> The Great Master got down from his meditation seat, faced the official, and bowed with hands clasped. The official bowed to the great master. Leading the official, the Master circumambulated the meditation seat with him, once around. He then faced the official and bowed. After a while, still facing the official, he said, “Do you understand?”*

*The official said, “I don’t understand.”*

*The Great Master said, “I just read and turned the great treasury of *sūtras* for you.<sup>39</sup> Why don’t you understand?”*

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expression that may mean Dasui’s words described the circle he had made by circling the seat. “Full circle” translates *ichiensō* 一圓相, the circle made by the Zen teacher, either on paper or simply in the air, as a symbol of perfection.

37 “**just play with the spirit**” (*shikan rō seikon* 只管弄精魂): The term *rō seikon* 弄精魂 is a fixed expression, occurring with some frequency in Zen literature, often in the pejorative sense of what we might call “fiddling with the mind.”

38 **The Eminent Ancestor, Great Master Wuben of Dongshan** (*kōso Tōzan Gohon daishi* 高祖洞山悟本大師): i.e., Dongshan Liangjie 洞山良价 (807-869). This story appears in *Dongshan dashi yulu* 洞山大師語錄 (T.1986A.47:509c1-4) and in the biography of Dongshan in *Wujia yulu* 五家語錄 (ZZ.119:902a17-19).

**read and turn the great treasury of *sūtras*** (*kanten daizōkyō* 看轉大藏經): i.e., perform a recitation of the canon. The term *kanten* 看轉 is synonymous with *tendoku* 轉讀 (“revolving reading”), often used in reference to an abbreviated ritual pass through the books of the canon.

39 “**I just read and turned the great treasury of *sūtras* for you**” (*ga yo nyo kanten daizōkyō* 我與汝看轉大藏經): Or “you and I just read and turned the great treasury of *sūtras*.”

## [30:18] {1:335}

それ我與汝看轉大藏經、あきらかなり。遶禪床を看轉大藏經と學するにあらず、看轉大藏經を遶禪床と會せざるなり。しかありといへども、高祖の慈誨を聴取すべし。

That statement, “*I just read and turned the great treasury of sūtras for you,*” is clear. We do not study this to mean that “circumambulating the meditation seat” is “reading and turning the great treasury of sūtras”; we do not understand “reading and turning the great treasury of sūtras” as “circumambulating the meditation seat.” While this may be so, we should listen to the compassionate instruction of the Eminent Ancestor.

## [30:19]

この因縁、先師古佛、天童山に住せりしとき、高麗國の施主、入山施財、大衆看經、請先師陞座のとき、擧するところなり。擧しおはりて、先師すなはち拂子をもておほきに圓相をつくる事一帀していはいく、天童今日與汝看轉大藏經。便擲下拂子、下座。

This episode was raised when my former master, the Old Buddha, was abbot of Mount Tiantong, and a donor from the Land of Goryeo visited the monastery, *made a donation, had the assembly read the sūtras, and requested my former master to mount the seat.*<sup>40</sup> After raising it, my former master swung his whisk once around in a big circle and said, “*Today, Tiantong read and turned the great treasury of the sūtras for you.*” Then he threw down his whisk and got down from the seat.

## [30:20]

いま先師の道處を看轉すべし、餘者に比準すべからず。しかありといふとも、看轉大藏經には、一隻眼をもちいるとやせん、半隻眼をもちいるとやせん。高祖の道處と先師の道處と、用眼睛、用舌頭、いくばくをかもちいきたれる。究辨看。

We should now “read and turn” what my former master said; we should not compare him with others.<sup>41</sup> While this may be so, in “reading and turning the great treasury of the sūtras” does he use one eye, or does he use half an eye? In what the Eminent Ancestor said and what my former master said, how many eyes were used and how many tongues? Try examining it thoroughly.

\* \* \* \* \*

40 **my former master, the Old Buddha** (*senshi kobutsu* 先師古佛): i.e., Tiantong Rujing 天童如淨. The source of this anecdote is unknown and may represent Dōgen’s memory of an event that took place at Tiantong during his study there with Rujing, 1225-1227.

**mount the seat** (*shinzo* 陞座): i.e., give a lecture from the altar.

41 **we should not compare him with others** (*yosha ni hijun su bekarazu* 餘者に比準すべからず): Here, perhaps, meaning “we should not make comparisons of his words with those of Dongshan.”

[30:21] {1:336}

曩祖藥山弘道大師、尋常不許人看經。一日將經自看。因僧問、和尚尋常不許人看經、爲甚麼却自看。師云、我只要遮眼。僧云、某甲學和尚得麼。師云、爾若看、牛皮也須穿。

*The Ancient Ancestor, Great Master Hongdao of Yaoshan, ordinarily did not permit people to read sūtras.<sup>42</sup> One day he was himself holding a sūtra and reading it. A monk asked, “The Reverend ordinarily doesn’t permit people to read sūtras; why, then, are you yourself reading one?”*

*The Master said, “I just need to shield my eyes.”<sup>43</sup>*

*The monk said, “And may I imitate the Reverend?”*

*The Master said, “If you were to read it, it would even pierce oxhide.”<sup>44</sup>*

[30:22]

いま我要遮眼の道は、遮眼の自道處なり。遮眼は打失眼睛なり、打失經なり、渾眼遮なり、渾遮眼なり。遮眼は、遮中開眼なり、遮裏活眼なり、眼裏活遮なり、眼皮上更添一枚皮なり、遮裏拈眼なり、眼自拈遮なり。しかあれば、眼睛經にあらざれば、遮眼の功德いまだあらざるなり。牛皮也須穿は、全牛皮なり、全皮牛なり、拈牛作皮なり。このゆえに、皮肉骨髓・頭角鼻孔を、牛牴の活計とせり。學和尚のとき、牛爲眼睛なるを遮眼とす、眼睛爲牛なり。

The saying here, “*I need to shield my eyes*,” is said by the “shielded eyes” themselves. “Shielding the eyes” is “losing the eyes”; it is losing the sūtras; it is the entire eye shielding; it is the entire shielded eye.<sup>45</sup> “Shielding the eyes” is the opened eye within the “shielding”; it is the living eye in the “shielding”; it is the living shielding in the eye; it is *adding another lid to the eyelid*; it is taking up the eye in the “shielding”; it is the eye itself taking up the “shielding.”<sup>46</sup> Thus, if it is not an eye sūtra, there is no merit in “shielding the eyes.”

42 **The Ancient Ancestor, Great Master Hongdao of Yaoshan** (*nōso Yakusan Gudō daishi* 曩祖藥山弘道大師): i.e., Yaoshan Weiyan 藥山惟儼. This story can be found in the *Jingde chuanglu* 景德傳燈錄 (T.2076.51:312b5-8), the *Liandeng huiyao* 聯燈會要 (ZZ.136:740a8-10), and elsewhere.

43 **“shield my eyes”** (*shagen* 遮眼): In ordinary parlance, to protect the eyes from the sun or dust; here, perhaps, to protect against the “dust” (*jin* 塵) of the defiling objects of the senses. See Supplementary Notes, s.v. “Dust.”

44 **“it would even pierce oxhide”** (*ni nyaku kan, gohi ya shu sen* 爾若看、牛皮也須穿): i.e., even leather would not shield your eyes.

45 **“losing the eyes”** (*tashitsu ganzei* 打失眼睛): A fixed expression in Zen texts; here, perhaps an allusion to a verse by Tiantong Rujing 天童如淨, in celebration of the Buddha’s awakening; see Supplementary Notes, s.v. “Eye.”

46 **“adding another lid to the eyelid”** (*ganpi jō kō ten ichimai hi* 眼皮上更添一枚皮): Perhaps reflecting the common use of the eyelid as an example of something too close to be seen.

“*It would even pierce oxhide*” is “the hide of the whole ox”; it is the ox of the whole hide; it is taking up the ox and making the hide.<sup>47</sup> Therefore, the skin, flesh, bones, and marrow, the horns on the head and the nose represent the livelihood of the cow.<sup>48</sup> When we “imitate the Reverend,” we take the ox forming the eyes as “shielding the eye”; it is the eyes forming the ox.

\* \* \* \* \*

[30:23]

冶父道川禪師云、億千供佛福無邊、爭似常將古教看、白紙上邊書墨字、請君開眼目前觀。

*Chan Master Yefu Daochuan said,*<sup>49</sup>

*Limitless the merit of millions of thousands of offerings to the buddhas;  
How could it compare with the regular reading of the old teachings?  
Characters written in black ink on white paper;  
Gentlemen, please, open your eyes and look at what's in front of you.*

47 “the hide of the whole ox” (*zengyūhi* 全牛皮): “The whole ox” appears often in Zen texts, especially in recollection of the famous words of Cook Ding (Pao ding 庖丁), in Book 3 of the *Zhuangzi* 莊子 (Yangshengzhu 養生主, KR.5c0126.003.3a):

始臣之解牛之時，所見無非牛者。三年之後，未嘗見全牛也。方今之時，臣以神遇，而不以目。

When I first began to cut up an ox, what I saw was nothing but the ox. After three years, I no longer saw the whole ox. Now, I approach it with the spirit and don't look at it with my eyes.

48 **skin, flesh, bones, and marrow** (*hi niku kotsu zui* 皮肉骨髓): Dōgen is likely expanding here on the “hide” of the whole ox. This expression occurs very often throughout the *Shōbōgenzō*, in reference to the essence or truth or entirety of something or someone. From the famous story, found in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:230, case 201), of Bodhidharma's testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had gotten his skin, flesh, bones, and marrow. See Supplementary Notes.

49 **Chan Master Yefu Daochuan** (*Yabu Dōsen zenji* 冶父道川禪師): Twelfth-century figure (dates unknown) in the Linji lineage, who became abbot of the Shiji Chan Cloister 實際禪院 on Mount Yefu 冶父山 in 1163; known for his verse commentary on the *Diamond Sūtra*, from which Dōgen is quoting here (*Chuan lao Jinggang jing zhu* 川老金剛經註, ZZ.38:730b15-17). The comment is on a passage of the *Diamond Sūtra* claiming that the merit for reading, reciting, receiving, and keeping the sūtra is far greater than making offerings to countless buddhas.



## [30:24] {1:337}

しるべし、古佛を供ずると古教をみると、福德齊肩なるべし、福德超過なるべし。古教といふは、白紙の上に墨字を書せる、たれかこれを古教としらん。當恁麼の道理を參究すべし。

We should realize that making offerings to the old buddhas and looking at the old teachings must be of equal merit, must transcend merit. “The old teachings” are letters of black ink written on white paper, but who knows them as “the old teachings”? We should investigate such a principle.

\* \* \* \* \*

## [30:25]

雲居山弘覺大師、因有一僧、在房內念經。大師隔窓問云、闍梨念底、是什麼經。僧對曰、維摩經。師云、不問爾維摩經、念底是什麼經。此僧從此得入。

*[In the community of] Great Master Hongjue of Mount Yunju, there was a monk thinking on a sūtra in his room.<sup>50</sup> From the other side of the window, the Great Master said, “The Ācārya’s thinking — what sūtra is it?”*

*The monk replied, “The Vimalakīrti Sūtra.”*

*The Master said, “I didn’t ask you about the Vimalakīrti Sūtra. The thinking — what sūtra is it?”*

*From this, the monk gained an entry.*

## [30:26]

大師道の念底是什麼經は、一條の念底、年代深遠なり、不欲舉似於念なり。路にしては死蛇にあふ、このゆえに什麼經の間著現成せり。人にあふては錯舉せず、このゆえに維摩經なり。おほよそ看經は、盡佛祖を把拈しあつめて、眼睛として看經するなり。正當恁麼時、たちまちに佛祖作佛し、說法し、説佛し、佛作するなり。この看經の時節にあらざれば、佛祖の頂額・面目いまだあらざるなり。

In the words of the Great Master, “*The thinking — what sūtra is it?*” the single line of “thinking” is “*the age is so remote,*” is “*I wouldn’t want to tell*” *the thinking.*<sup>51</sup> On the road, he came across a dead snake, and

50 **Great Master Hongjue of Mount Yunju** (*Ungozen Gukaku daishi* 雲居山弘覺大師): i.e., Yunju Daoying (d. 902). “Great Master Hongjue” is a posthumous title conferred by the Emperor Zhaozong 昭宗. This story can be found in the *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:335b23-25.

**thinking on a sūtra** (*nenkin* 念經): i.e., “reading (or contemplating) a sūtra.” The semantic range of *nen* 念, as both “reading” and “thinking,” is crucial to the dialogue here.

51 **is “the age is so remote,” is “I wouldn’t want to tell” the thinking** (*nendai jinnon nari, fu yoku ko ji o nen nari* 年代深遠なり、不欲舉似於念なり): After a re-

therefore his question, “what sūtra?” appears; meeting someone, he does not make a mistake, and therefore it is “the *Vimalakīrti Sūtra*.”<sup>52</sup>

In sum, sūtra reading is grasping and gathering the buddhas and ancestors in their entirety, and reading the sūtras with them as the eyes. At this very moment, the buddhas and ancestors immediately become buddhas, preach the dharma, preach the buddhas, and work as buddhas.<sup>53</sup> If it is not the time of this sūtra reading, there are not yet any heads or faces of the buddhas and ancestors.

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mark by Yangshan Huiji 仰山慧寂 (803-887), when asked whether anyone else besides Linji 臨濟 received transmission from Huangbo 黃檗 (see, e.g., *Linji yulu* 臨濟語錄, T.1985.47:5a10-12; *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:684b6-8):

仰云、有。祇是年代深遠、不欲舉似和尚。

Yang said, “There was. But the age is so remote that I wouldn’t want to tell it to the Reverend.”

**52 On the road, he came across a dead snake** (*michi ni shite wa shija ni au* 路にしては死蛇にあふ): Likely alluding to a story about Chinglin Shiqian 青林師虔 (d. 904) that appears as case 59 in the *Congrong lu* 從容錄 (T.2004.48:264a26-b4) and is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:232, case 204):

後洞山師虔禪師<嗣洞山、號青林>、因僧問、學人徑往時如何。師云、死蛇當大路。勸子莫當頭。僧云、當頭時如何。師曰、亦喪子命根。僧曰、不當頭時如何。師曰、亦無迴避處。僧曰、正當恁麼時如何。師曰、却失也。僧曰、未審向甚麼處去也。師曰、草深無覓處。僧曰、和尚也須隄防始得。師撫掌云、一等是箇毒氣。

Dongshan’s follower Shiqian (succeeded Dongshan, named Chinglin) was once asked by a monk, “What about when a student takes a side path?”

The Master said, “There’s a dead snake on the great road. I urge you not to confront it.”

The monk said, “What if I do confront it?”

Lin said, “You lose your life.”

The monk said, “What if I don’t confront it?”

Lin said, “There’s still no place to avoid it.”

The monk said, “So, at this very moment, what?”

Lin said, “You’re lost.”

The monk said, “I don’t understand where to go.”

Lin said, “The grass is deep and there’s nowhere to find it.”

The monk said, “The Reverend should also take care.”

Lin clapped his hands and said, “This is the same poison.”

**53 At this very moment** (*shōtō inmo ji* 正當恁麼時): Perhaps reflecting the same phrase in the dead snake tale noted just above.

**become buddhas, preach the dharma, preach the buddhas, and work as buddhas** (*sabutsu shi, seppō shi, setsubutsu shi, bussa suru* 作佛し、說法し、説佛し、佛作する): Dōgen moves here, from the familiar *sabutsu* 作佛 (“become a buddha”) and *seppō* 說法 (“preach the dharma”), through the novel *setsubutsu* 説佛 (“preach the buddhas”), to the playful neologism *bassa* 佛作 (weakly translated as “work as buddhas”), which if read according to the verb-object construction of the other expressions in the list, would have to be rendered something like “buddha a becoming.”

\* \* \* \* \*

[30:27]

現在佛祖の會に、看經の儀則それ多般あり。いはゆる、施主入山請大衆看經、或は常轉僧看經、或は僧衆自發心看經等なり。このほか、大衆爲亡僧看經あり。

In present day assemblies of the buddhas and ancestors, there are many types of ceremonial procedures for sūtra reading: *sūtra reading in which the donor visits the monastery and makes a request of the great assembly*; or *sūtra reading in which the monks are requested to engage in perpetual turning*; or *sūtra reading initiated by monks of the assembly of their own accord*; and so on. In addition, there is *sūtra reading performed by the great assembly on behalf of a deceased monk*.

[30:28]

施主入山請僧看經は、當日の粥時より、堂司、あらかじめ看經牌を僧堂前、および諸寮にかく。粥罷に拜席を聖僧前にしく。とき、いたりて、僧堂前鐘を三會うつ、或は一會うつ。住持人の指揮にしたがふなり。鐘聲罷に、首座・大衆、搭袈裟、入雲堂、就被位正面而坐。つぎに、住持人入堂し、向聖僧問訊焼香罷、依位而坐。つぎに、童行をして經を行ぜしむ。この經、さきより庫院にととのへ安排しまうけて、ときいたりて供達するなり。經は、或は經函ながら行じ、或は盤子に安じて行ず。大衆、すでに經を請して、すなはちひらきよむ。このとき、知客、いまし施主をひきて雲堂にいる。施主、まさに雲堂前にて手爐をとりて、ささげて入堂す。手爐は院門の公界にあり。あらかじめ裝香して、行者をして雲堂前にまうけて、施主まさに入堂せんとするとき、めしによりて施主にわたす。手爐をめす事は、知客、これをめすなり。入堂するとき、知客、さき、施主、のち、雲堂の前門の南頬よりいる。施主、聖僧前にいたりて、焼一片香、拜三拜あり。拜のあひだ、手爐をもちながら拜するなり。拜のあひだ、知客は拜席の北に、おもてを南にして、すこしき施主にむかひて、叉手してたつ。施主の拜、をはりて、施主、みぎに轉身して、住持人にむかひて、手爐をささげて曲躬し揖す。住持人は椅子にいながら、經をささげて合掌して揖をうく。施主、つぎに北にむかひて揖す。揖、をはりて、首座のまへにより巡堂す。巡堂のあひだ、知客、さきにひけり。巡堂一帀して、聖僧前にいたりて、なほ聖僧にむかひて、手爐をささげて揖す。このとき、知客は雲堂の門限のうちに、拜席のみなみに、面をきたにして叉手してたてり。施主、揖聖僧、をはりて、知客にしたかひて雲堂前にいでて、巡堂前一帀して、なほ雲堂内にいりて、聖僧にむかひて拜三拜す。拜、をはりて、交椅につきて看經を證明す。交椅は、聖僧のひだりの柱のほとりに、南にむかひてこれをたつ。或は南柱のほとりに、北にむかひてもたつ。施主すでに座につきぬれば、知客、すべからく施主にむかひて揖してのち、くらいにつく。或は施主巡堂のあひだ、梵音あり。梵音の座、或は聖僧のみぎ、或は聖僧のひだり、便宜にしたがふ。

For *sūtra reading in which the donor visits the monastery and makes a request of the monks*, on the appointed day following gruel time, in advance, the hall manager hangs up the “sūtra reading” placards in front of

the saṃgha hall and in the various quarters. After breakfast, a prostration mat is laid out in front of the Sacred Monk.<sup>54</sup> When the appointed time arrives, three sequences are rung on the bell in front of the saṃgha hall — or one sequence, according to the directions of the abbot. After the bell-ringing, *the head seat and the monks of the great assembly don their kāsāya, enter the cloud hall, take their assigned places, face forward, and sit.*<sup>55</sup> Next, the abbot enters the hall, *faces the Sacred Monk, bows with joined palms, burns incense, and when finished, sits at his or her place.*

Then, the young postulants are made to distribute the sūtras. These sūtras are prepared and lined up ahead of time in the administration cloister and delivered for distribution when the time comes. The sūtras are either distributed while still in their sūtra boxes or are placed on stands and distributed. The monks of the great assembly, having received the sūtras, immediately open and read them.

At this point, the guest prefect at once leads the donor into the cloud hall. The donor takes the hand-held censer in the front of the cloud hall, and carries it raised up into the hall. The hand-held censer is the common property of the cloister.<sup>56</sup> It is filled with incense in advance and provided in the front of the cloud hall by a postulant.<sup>57</sup> When the donor is just about to enter the hall, it is handed to the donor upon request; this request for the hand-held censer is made by the guest prefect.<sup>58</sup> When entering the hall, the guest prefect goes first and the donor follows after. They enter through the south side of the front door of the cloud hall. The donor goes before the Sacred Monk, burns a pinch of incense, and makes three prostrations, holding the hand-held censer during the prostrations. During the prostrations, the guest prefect stands with folded hands to the north of the prostration mat, looking south and slightly facing the donor.<sup>59</sup>

54 **Sacred Monk** (*shōsō* 聖僧): I.e., Bodhisattva Mañjuśrī, a statue of which is installed in an altar in the saṃgha hall of a Zen monastery.

55 **cloud hall** (*undō* 雲堂): I.e., the saṃgha hall. In this and the following sentence, Dōgen slips in and out of Chinese.

56 **carries it raised up** (*sasagete* ささげて): I.e., raised with both hands above eye level.

**common property of the cloister** (*inmon no kugai* 院門の公界): I.e., belongs to the administration cloister (*kuin* 庫院) and lent to the donor for use in the ritual. For other meanings of the glyphs 公界 (*kugai*), see Supplementary Notes, s.v. “Public realm.”

57 **in the front of the cloud hall** (*undō zen* 雲堂前): Probably indicating the outer hall (*gaidō* 外堂) of the saṃgha hall.

58 **upon request** (*meshi ni yorite* めしによりて): Probably, when the donor is requested by the guest prefect to enter the hall.

59 **looking south and slightly facing the donor** (*omote o minami ni shite, sukoshiki*

When finished making prostrations, the donor turns to the right, faces the abbot, raises up the hand-held censer, and bends forward, bowing with hands clasped. The abbot, remaining in the chair, receives the bow by raising up a sūtra and bowing with palms together. The donor next faces north and bows with hands clasped. Having bowed, he or she passes in front of the head seat and tours the hall. During the touring of the hall, the guest prefect goes first, taking the lead. Touring the hall once around, and returning in front of the Sacred Monk, [the donor] faces the Sacred Monk again, raises up the hand-held censer, and bows with hands clasped. At this time, the guest prefect stands with folded hands inside the threshold of the cloud hall, to the south of the prostration mat, facing north. When finished bowing to the Sacred Monk, following the lead of the guest prefect, the donor exits to the front of the cloud hall, tours the front of the hall once around, again enters the cloud hall, faces the Sacred Monk, and makes three prostrations.

When finished making prostrations, [the donor] sits in a folding chair and bears witness to the sūtra reading. The folding chair is set up next to the pillar to the left of the Sacred Monk, facing south. Or, it is set up next to the south pillar, facing north. When the donor is seated, the guest prefect should face the donor, bow with hands clasped, and then take his or her own place. In some cases, while the donor is touring the hall, there is musical chanting.<sup>60</sup> Seats for musical chanting are either to the right of the Sacred Monk or to the left of the Sacred Monk, according to convenience.

[30:29] {1:339}

手爐には、沈香・箋香等の名香をさしはさみ、たくなり。この香は、施主みづから辨備するなり。

The hand-held censer is filled with precious incense, such as aloes wood incense or *jian* incense, and lit.<sup>61</sup> The incense is personally provided by the donor.

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*seshu ni mukaite* おもてを南にして、すこしき施主にむかひて): If the guest prefect is standing north of the donor facing south, the sense of “slightly facing the donor” is unclear; perhaps indicating that the guest prefect stands somewhat closer to the altar, facing the donor at an angle.

60 **musical chanting** (*bonnon* 梵音): Literally, “brahmanical sounds”; melodic chanting, sometimes accompanied by musical instruments. The “seats” mentioned here are likely for the chanters (and/or perhaps for musicians).

61 **precious incense, such as aloes wood incense or *jian* incense** (*jinkō senkō tō no meikō* 沈香・箋香等の名香): The exact referent of the term *senkō* 箋香 here is unclear. While in some contexts it may mean simply “stick incense,” here the glyph *jian* 箋 more likely refers to a particular substance. It is identified in one Song-dynasty source (Fan Chengda's 范成大, *Guihai yuheng zhi* 桂海虞衡志, *zhi xiang* 志香) as the product of a

[30:30]

施主巡堂のときは、衆僧、合掌す。

When the donor tours the hall, the monks of the assembly join their palms.

[30:31]

つぎに看經錢を俵す。錢の多少は、施主の心にしたがふ。或は綿、或は扇等の物子、これを俵す。施主みづから俵す、あるいは知事、これを俵す、或は行者、これを俵す。俵する法は、僧のまへにこれをおくなり、僧の手にいれず。衆僧は、俵錢をまへに俵するとき、おのおの合掌してうくるなり。俵錢、或は當日の齋時にこれを俵す。もし齋時に俵するがごときは、首座施食ののち、さらに打槌一下して、首座、施財す。

Next, the sūtra-reading money is distributed. The amount of money follows the wishes of the donor. In some cases, goods, such as cloth or fans are distributed. The donor personally makes the distribution, or a steward makes the distribution, or a postulant makes the distribution. The procedure for distribution is to place the item in front of the monk, not to put it directly into the monk's hands. When the allotment of money is distributed in front of them, the monks of the assembly each receive it with palms joined. Allotments of money, alternatively, may be distributed at the main meal time on the day [of the sūtra reading]. If the distribution is at the main mealtime, after the head seat's "Food Offering" is finished, the block is struck with the mallet once again, and the head seat does "Giving Wealth."<sup>62</sup>

fragrant tree of Hainan; it is often read as equivalent to *zhan* 棧 and taken as referring to a fragrant tree said in Chinese sources to grow in northern Vietnam. Dōgen uses these same two terms for incense in his "Shōbōgenzō darani" 正法眼藏陀羅尼.

**62 head seat's "Food Offering"** (*shuso sejiki* 首座施食): I.e., the head seat's chanting of the "Gāthā of Food Offering" (*Sejiki ge* 施食偈):

三徳六味、施佛及僧、法界有情、普同供養。

This food of three virtues and six flavors

Is given to the Buddha and his saṃgha.

May sentient beings throughout the dharma realm

Be equally nourished by this offering.

**the block is struck with the mallet once again** (*sara ni tatsui ichige shite* さらに打槌一下して): Reference to the percussion instrument known as the "mallet and block" (*tsuichin* 槌砧) used to signal stages in the formal meal service in the saṃgha hall; an octagonal wooden pillar, standing on the floor, the top of which is struck by a wooden mallet. The block is struck before the chanting of the "Gāthā of Food Offering."

**the head seat does "Giving Wealth"** (*shuso sezai su* 首座施財す): I.e., the head seat chants the "Gāthā of Giving Wealth" (*sezai no ge* 施財の偈):

財法二施、功德無量、檀波羅蜜、具足圓滿。

The two gifts, of wealth and dharma,

Are incalculable in their merit.

[30:32] {1:340}

施主回向の旨趣を紙片にかきて、聖僧の左の柱に貼せり。

The aim of the donor's dedication of merit is written on a sheet of paper, which is pasted to the pillar to the left of the Sacred Monk.<sup>63</sup>

[30:33]

雲堂裏看經のとき、揚聲してよまず、低聲によむ。或は經卷をひらきて、文字をみるのみなり。句讀におよばず、看經するのみなり。

When sūtra reading takes place inside the cloud hall, one does not raise the voice to read, but reads in a low voice. Or, one may open the sūtra scroll and just look at the words. One simply reads the sūtra without punctuating it.

[30:34]

かくのごとくの看經、おほくは金剛般若經・法華經普門品・安樂行品・金光明經等を、いく百千卷となく、常住にまうけおけり。毎僧一卷を行ずるなり。看經、をはりぬれば、もとの盤、もしは函をもちて、座のまへをすぐれば、大衆おのおの經を安ず。とるとき、おくとき、ともに合掌するなり。とるときは、まづ合掌して、のちにとる。おくときは、まづ經を安じて、のちに合掌す。そののち、おのおの合掌して、低聲に回向するなり。

For this kind of sūtra reading, some hundreds or thousands of scrolls are kept ready in the administrative wing — generally, the *Diamond Prajñā Sūtra*, the “Universal Gate Chapter” and “Pleasant Practice Chapter” of the *Lotus Sūtra*, the *Golden Light Sūtra*, and so on.<sup>64</sup> One scroll is distributed to each monk. When the sūtra reading is finished, the

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The *dāna-pāramitā*  
Is fulfilled and perfected.

63 **The aim of the donor's dedication of merit** (*seshu ekō no shishu* 施主回向の旨趣): A verse for the dedication of merit (*ekōmon* 回向文) typically states how the merit was generated, to whom the merit is dedicated, and what the donor hopes to receive in return, as expressed in a formal prayer at the end of the verse. This last is the “aim” (*shishu* 旨趣) of the dedication.

64 **administrative wing** (*jōjū* 常住): Literally, “ever abiding,” the term is used for the permanent property of the monastery, here extended to the administration hall (*kudō* 庫堂) and nearby adjoining administrative offices, in which lived and worked the monastic officers (*kusu* 庫司) in charge of such property.

**the Diamond Wisdom Sūtra, the “Universal Gate Chapter” and “Pleasant Practice Chapter” of the Lotus Sūtra, the Golden Light Sūtra** (*Kongō hannya kyō Hokke kyō Fumon bon Anrakugyō hon Konkyōmyō kyō* 金剛般若經・法華經普門品・安樂行品・金光明經): Some of the most popular texts for chanting: Kumārajīva's translation of the *Vajracchedikā-prajñā-pāramitā-sūtra* (*Jingang bore boluomi jing* 金剛般若波羅蜜經, T.235); Kumārajīva's translation of the *Saddharma-puṇḍarīka-sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262), chapters 25 and 14; and Dharmakṣema's translation of the *Śuvarṇa-prabhāṣottama-sūtra* (*Jin guangming jing* 金光明經, T.663).

original stands or boxes are carried around, and as it passes it front of his seat, each monk of the great assembly deposits the sūtra. Both when taking and when depositing it, one puts palms together. When taking it, one first puts palms together and then takes it; when depositing it, one first puts it down and then puts palms together. After that, each one puts palms together and recites the dedication of merit in a low voice.

[30:35]

もし常住公界の看經には、都監寺僧、焼香・禮拜・巡堂・俵錢、みな施主のごとし。手爐をささぐる事も、施主のごとし。もし衆僧の中に施主となりて、大衆の看經を請するも、俗施主のごとし。焼香・禮拜・巡堂・俵錢等あり。知客これをひく事、俗施主のごとくなるべし。

In the event that sūtra reading is held in a common area in the administrative wing, the monk serving as prior burns incense, makes bows, tours the hall, and distributes money — all in the same way as a donor. The raising up of the hand-held censer, too, is the same as with a donor. If there is someone within the assembly of monks who, as a donor, requests that the monks of the great assembly read sūtras, [the procedure] is the same as for a lay donor, with the burning of incense, bows, hall touring, distribution of money, and so on. The procedure of the guest prefect leading [the donor] should be the same as for a lay donor.

[30:36]

聖節の看經といふ事あり。かれは、今上の聖誕の、假令もし正月十五日なれば、先十二月十五日より、聖節の看經、はじまる。今日上堂なし。佛殿の釋迦佛のまへ、連床を二行にしく。いはゆる、東西にあひむかへて、おのおの南北行にしく。東西牀のまへに檯盤をたつ。そのうへに經を安ず。金剛般若經・仁王經・法華經・最勝王經・金光明經等なり。堂裏の僧を一日に幾僧と請して、齋前に點心をおこなふ。或は麵一碗、羹一杯を毎僧に行ず。或は饅頭六七箇、羹一分、毎僧に行ずるなり。饅頭、これも椀にもれり、はしをそへたり、かひをそへず。おこなふときは、看經の座につきながら、座をうごかずしておこなふ。點心は、經を安せる檯盤に安排せり、さらに棹子をきたせることなし。行點心のあひだ、經は檯盤に安ぜり。點心、おこなひ、をはりぬれば、僧おのおの座をたちて、漱口して、かへりて座につく。すなはち看經す。粥罷より齋時にいたるまで看經す。齋時三下鼓響に、座をたつ。今日の看經は、齋時をかぎりとし。

There is a service called the imperial holiday sūtra reading. If, for example, the current emperor's birthday is the fifteenth day of the first month, then the imperial holiday sūtra reading begins from the fifteenth day of the preceeding twelfth month. On this day, there is no convocation.<sup>65</sup> In the buddha hall, two rows of long seating platforms are set up in front of Buddha Śākyamuni. That is to say, they are set up in rows that

65 **convocation** (*jōdō* 上堂): I.e., abbot's formal teaching to the assembled community in the dharma hall.



run from south to north, and face each other east and west. Stands are placed between the east and west platforms, and on them are placed the sūtras: the *Diamond Prajñā Sūtra*, *Benevolent Kings Sūtra*, *Lotus Sūtra*, *Most Excellent King Sūtra*, or *Golden Light Sūtra*, and so on.<sup>66</sup>

Several monks are invited each day from the inner hall saṃgha, and a snack is provided before the midday meal. Sometimes, each monk is given a bowl of noodles and a cup of soup. Or, each monk is given six or seven steamed dumplings and a portion of soup. The steamed dumplings are also piled in a bowl; chopsticks are provided but a spoon is not provided. When performing the rite, the monks take their sūtra-reading seats and perform without moving from their seats. The snacks are lined up on the stands where the sūtras are placed, and no additional tables are brought in. While the snacks are being served, the sūtras remain on the stands. When snack service is finished, the monks rise from their seats, rinse their mouths, return, and take their seats. Then they do the sūtra reading. The sūtra reading continues from the close of morning gruel to the time of the main meal. With the sound of the drum struck three times to signal the time of the main meal, [the monks] stand up from their seats. The day's sūtra reading is brought to an end at the main meal time.

[30:37] {1:341}

はじむる日より、建祝聖道場の牌を、佛殿の正面の東の簷頭にかく、黄牌なり。また佛殿のうちの正面の東の柱に、祝聖の旨趣を、障子牌にかきてかく、これ黄牌なり。住持人の名字は、紅紙、あるひは白紙にかく。その二字を小片紙にかきて、牌面の年月日の下頭に貼せり。かくのごとく看經して、その御降誕の日にいたるに、住持人上堂し、祝聖するなり。これ古來の例なり、いまにふりざるところなり。

From the opening day on, an “establishing practice place for imperial prayers” placard is hung under the eaves on the east side of the front of the buddha hall. It is a horizontal placard. Also, the aim of the imperial prayers is written on a screen placard, a horizontal placard, hung on the east pillar in front of the altar inside the buddha hall. The abbot's name is written on red paper or white paper. The two Chinese characters of the

66 *Diamond Prajñā Sūtra, Benevolent Kings Sūtra, Lotus Sūtra, Most Excellent Kings Sūtra, or Golden Light Sūtra* (*Kongō hannya kyō Ninnō kyō Hokke kyō Saishō ō kyō Konkōmyō kyō* 金剛般若經・仁王經・法華經・最勝王經・金光明經): Sūtras most often recited for protection of the nation; hence, particularly auspicious for the celebration of the emperor's birthday. For the *Diamond*, *Lotus*, and *Golden Light Sūtras*, see above, Note 64. The *Most Excellent Kings Sūtra* (*Zuishengwang jing* 最勝王經) is an abbreviated title for Yijing's 義淨 translation of the *Golden Light Sūtra* (*Jin guangming zuishengwang jing* 金光明最勝王經, T.665). The *Benevolent Kings Sūtra* (*Renwang jing* 仁王經) is a scripture, traditionally thought to be a translation by Kumārajīva (T.245, and again by Amoghavajra, T.246), but now considered to have been originally composed in Chinese.

name are written on a small sheet of paper that is glued to the front of the placard beneath the year, month, and day. Sūtra reading in this manner is continued up until the imperial birthday, when the abbot ascends to the dharma hall and performs prayers for the emperor. This has been the custom from ancient times, and even now it is not out of fashion.

[30:38]

また、僧のみづから發心して看經するあり。寺院もとより公界の看經堂あり。かの堂につきて看經するなり。その儀、いま清規のごとし。

Again, there is sūtra reading that monks engage in of their own accord. Monasteries have always had communal sūtra reading halls. Sūtra reading is done in those halls. The ritual procedures are as given in current rules of purity.<sup>67</sup>

\* \* \* \* \*

[30:39]

高祖藥山弘道大師、問高沙彌云、汝從看經得、從請益得。高沙彌云、不從看經得、亦不從請益得。師云、大有人不看經、不請益、爲什麼不得。高沙彌云、不道他無、只是他不肯承當。

*The Eminent Ancestor, Great Master Hongdao of Yaoshan, asked Śrāmaṇera Gao, “Do you get it from reading sūtras, or do you get it from seeking instruction [from a master]?”<sup>68</sup>*

*Śrāmaṇera Gao said, “I don’t get it from reading sūtras, and I don’t get it from seeking instruction.”*

*The Master said, “Lots of people don’t read sūtras and don’t seek instruction. Why don’t they get it?”*

*Śrāmaṇera Gao said, “I don’t say they don’t have it. It’s just that they don’t accept it.”*

67 **current rules of purity** (*ima shingi* いま清規). Almost certainly a reference to the *Chanyuan qinggui* 禪苑清規, compiled in 1103, a set of organizational and procedural guidelines that circulated widely in Song China and was used by Dōgen and other Zen masters to promote Song-style monastic practice in Japan. Many chapters of Dōgen’s *Shōbōgenzō* contain quotations of and commentaries on passages from this text.

68 **The Eminent Ancestor, Great Master Hongdao of Yaoshan** (*kōso Yakusan Gudō daishi* 高祖藥山弘道大師): i.e., Yaoshan Weiyan 藥山惟儼. This story appears in the biography of Śrāmaṇera Gao (*Gao shami* 高沙彌) found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:315c14-17).

[30:40] {1:342}

佛祖の屋裏に承當あり、不承當ありといへとも、看經・請益は、家常の調度なり。

Although, within the house of the buddhas and ancestors, there is “accepting it” and there is “not accepting it,” sūtra reading and seeking instruction are everyday implements.

正法眼藏看經第三十  
Treasury of the True Dharma Eye  
Sūtra Reading  
Number 30

[Ryūmonji MS:]

天文丁未桃月十九日、校了  
*Proofed nineteenth day, peach month, junior fire year of the sheep,*  
*Tenbun [9 April 1547]<sup>69</sup>*

[Tōunji MS:]

爾時仁治二年辛丑秋九月十五日、在雍州宇治郡興聖寶林寺示衆  
*Presented to the assembly at Kōshō Hōrin Monastery, Uji District,*  
*Yōshū; fifteenth day, ninth month, autumn of the junior wood year of*  
*the ox, the second year of Ninji [21 October 1241]*

寛元三年乙巳七月八日、在越州吉田縣大佛寺侍司書寫之。懷奘  
*Transcribed in the acolyte's office, Daibutsu Monastery, Yoshida Dis-*  
*trict, Esshū; eighth day, seventh month of the junior wood year of the*  
*snake, the third year of Kangen [1 August 1245]. Ejō*

69 By Tessō Hōken 喆叟芳賢 (d. 1551), copyist of the Ryūmonji 龍門寺 MS. This manuscript lacks the usual colophon by Dōgen.

**peach month** (*tōgetsu* 桃月): I.e., the third month of the lunar calendar.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 31

Do No Evil

*Shoaku makusa*

諸惡莫作

# Do No Evil

## *Shoaku makusa*

### INTRODUCTION

This work represents one of the earlier texts of the *Shōbōgenzō*. It was composed in 1240, while Dōgen was living at Kōshōji. The chapter occurs as number 10 in the Honzan edition of the *Shōbōgenzō* and as number 31 in the sixty- and seventy-five-chapter compilations.

The title comes from the famous verse that Dōgen quotes at the start of the work. This verse, sometimes referred to as “the precepts of the seven buddhas,” probably represents one of the earliest and most often quoted sayings of the Buddha preserved in the Buddhist canon. It appears in the very earliest layers of Buddhist scriptures as well as in the later Mahāyāna texts.

The verse was widely cited by Buddhists in China and Japan and was no less important in the Zen tradition. It is quoted in the recorded sayings of numerous Chinese teachers and forms the opening lines of the *Shukke taikō* 出家大綱 (*Essentials for Monastics*), written by Dōgen's older contemporary Eisai 榮西 (1141-1215) for his new Zen community at Kenninji 建仁寺. Eisai's essay might very well have been the first textbook that Dōgen studied when he entered Kenninji in 1217. Elsewhere Dōgen also quotes this verse in the “Gabyō” 畫餅 chapter of the *Shōbōgenzō* and in the *Eihei kōroku* 永平廣錄.

Dōgen comments at length here on each line of the verse, often on each word in each line. He then takes up the popular story of Niaoke Daolin's 鳥窠道林 teaching to the famous Tang poet and official Bai Juyi 白居易 that, while a child of three might be able to recite the verse, an elder of eighty can't put it into practice.

正法眼藏第三十一

Treasury of the True Dharma Eye

Number 31

諸惡莫作

Do No Evil

[31:1] {1:343}

古佛云、諸惡莫作、衆善奉行、自淨其意、是諸佛教。

*The old buddhas say,*

*To do no evil,*

*Practice the good,*

*And purify one's own mind:*

*This is the teaching of the buddhas.<sup>1</sup>*

[31:2]

これ七佛祖宗の通戒として、前佛より後佛に正傳す、後佛は前佛に相嗣せり。ただ七佛のみにあらず、是諸佛教なり。この道理を功夫參究すべし。いはゆる、七佛の法道、かならず七佛の法道のごとし。相傳相嗣、なほ箇裏の通消息なり。すでに是諸佛教なり、百千萬佛の教・行・證なり。

As the common precept of our ancestors, the seven buddhas, this is directly transmitted from prior buddhas to later buddhas; the later buddhas have inherited it from the prior buddhas.<sup>2</sup> It is not just of the seven buddhas: “this is the teaching of the buddhas.” We should investigate this truth with concentrated effort. That is, the dharma words of the seven buddhas must be like the dharma words of the seven buddhas.<sup>3</sup> Trans-

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1 **old buddhas** (*kobutsu* 古佛): The so-called “Gāthā of the Common Precepts of the Seven Buddhas” (*shichi butsu tsūkai ge* 七佛通戒偈), this verse is found widely throughout Buddhist literature; see Supplementary Notes, s.v. “Old buddha” and “Seven buddhas.”

**evil** (*shoaku* 諸惡); **good** (*shūzen* 衆善): The translation here takes a certain liberty with the verse, which has these terms as plurals: i.e., “evil deeds” and “good deeds.” The plural forms will be used below where more appropriate to the context.

2 **common precept** (*tsūkai* 通戒): I.e. “the precept shared among.” Some MS witnesses read “the common admonishment” (*tsūkai* 通誡).

**seven buddhas** (*shichi butsu* 七佛): The traditional story of the Zen lineage often begins with the ancient Buddhist legend of a series of seven buddhas of the past, through Buddha Śākyamuni; see Supplementary Notes, s.v. “Seven buddhas.”

3 **the dharma words of the seven buddhas must be like the dharma words of the**

mitted and inherited, it is still the common circumstances in here.<sup>4</sup> Since it is “this is the teaching of the buddhas,” it is the teaching, practice, and verification of hundreds of thousands of myriads of buddhas.

[31:3]

いまいふところの諸悪は、善性・悪性・無記性のなかに悪性あり。その性、これ無生なり。善性・無記性等もまた無生なり、無漏なり、實相なりといふとも、この三性の裏箇に、許多般の法あり。諸悪は、此界の悪と他界の悪と同・不同あり、先時と後時と同・不同あり、天上の悪と人間の悪と同・不同なり。いはんや佛道と世間と、道悪・道善・道無記、はるかに殊異あり。善悪は時なり、時は善悪にあらず。善悪は法なり、法は善悪にあらず。法等・悪等なり、法等・善等なり。

The “evils” mentioned here belong to the evil nature listed among the good nature, evil nature, and indeterminate nature.<sup>5</sup> This nature is unborn. The good nature and indeterminate nature are also unborn, are uncontaminated, are the real mark; yet there are many kinds of dharmas here within these three natures.<sup>6</sup> Among the “evils,” there are similarities and dissimilarities between the evil of this world and the evil of other worlds; similarities and dissimilarities between prior and later times; similarities and dissimilarities between the evil of the devas and the evil of humans. Even greater still is the divergence between what is called

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**seven buddhas** (*shichi butsu no hōdō, kanarazu shichi butsu no hōdō no gotoshi* 七佛の法道、かならず七佛の法道のごとし): I.e., the seven buddhas all have the same teachings.

**4 it is still the common circumstances in here** (*nao kori no tsū shōsoku nari* なほ箇裏の通消息なり): The location of “in here” (*kori* 箇裏) is unclear but suggests “within the individual.” The translation “common circumstances” for the expression *tsū shōsoku* 通消息 assumes that Dōgen is playing on the description of the verse as the “common precept” (*tsūkai* 通戒) of the seven buddhas; while this expression does not occur elsewhere in the *Shōbōgenzō*, it is common enough in Zen literature in the sense “communicating information.”

**5 good nature, evil nature, and indeterminate nature** (*zenshō akushō mukishō* 善性・悪性・無記性): I.e., the three moral qualities of karma (S. *kuśala, akuśala, avyākṛta*, respectively); the last refers to karma that is neither good nor evil.

**6 are also unborn, are uncontaminated, are the real mark** (*mushō nari, muro nari, jissō nari* 無生なり、無漏なり、實相なり): Characteristics commonly attributed to dharmas (phenomena) in Mahāyāna literature. “Unborn” (*mushō* 無生) (or “un arisen”; S. *anutpatti*) is regularly used to express the doctrine that phenomena are “empty” and, therefore, do not really occur. “Uncontaminated” (*muro* 無漏) expresses the doctrine that all states of mind are ultimately pure (or “untainted”; S. *anāsrava*). “The real mark” (or “marked by reality”; *jissō* 實相) is a technical term, used especially in the Tiantai 天台 literature, for the ultimate reality of the dharmas.

**here within these three natures** (*kono sanshō no riko ni* この三性の裏箇に): The translation follows most MS witnesses in reading the familiar *kori* 箇裏 (“in here”), rather than the unusual *riko* 裏箇. If we were to render the latter, we might get something like, “in ‘the here’ [i.e., actual working in the world?] of these three natures.”

“evil,” what is called “good,” and what is called “indeterminate” in the way of the buddhas and the secular world. Good and evil are temporal, but time is neither good nor evil. Good and evil are dharmas, but dharmas are neither good nor evil. It is the dharmas are equal, the evils are equal; it is the dharmas are equal, the goods are equal.<sup>7</sup>

[31:4] {1:344}

しかあるに、阿耨多羅三藐三菩提を學するに、聞教し、修行し、證果するに、深なり、遠なり、妙なり。この無上菩提を或從知識してきき、或從經卷してきく。はじめは、諸惡莫作ときこゆるなり。諸惡莫作ときこへざるは、佛正法にあらず、魔説なるべし。

Thus, when we study *anuttara-samyak-sambodhi*, when we hear the teachings, cultivate the practice and realize the fruit, it is deep, it is distant, it is wondrous.<sup>8</sup> This unsurpassed bodhi, we hear *whether from a wise friend*, we hear *whether from a sūtra scroll*.<sup>9</sup> In the very beginning, we hear “do no evil.” If we do not hear “do no evil,” it is not the true dharma of the buddhas; it is the talk of Māra.<sup>10</sup>

7 **It is the dharmas are equal, the evils are equal; it is the dharmas are equal, the goods are equal** (*hōtō akutō nari, hōtō zentō nari* 法等・惡等なり、法等・善等なり): A common rhetorical pattern, seen, for example, in the saying of Mazu Daoyi 馬祖道一 (709-788) (e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:440a12-13):

名等義等一切諸法皆等、純一無雜。

The names are equal, the meanings are equal, and all the dharmas are equal, pure and unadulterated.

Dōgen quotes this line in his *Fushukuhānpō* 赴粥飯法 (DZZ.6:46) and uses a variant of the pattern in his “Shōbōgenzō shinjin gakudō” 正法眼藏身心學道 (DZZ.1: 49):

語等なり、心等なり、法等なり。

The words are equal, the minds are equal, the dharmas are equal.

See also “Shōbōgenzō gabyō” 正法眼藏畫餅 (DZZ.1:270):

畫等餅等法等

The paintings are equal, the cakes are equal, the dharmas are equal.

8 **it is deep, it is distant, it is wondrous** (*jin nari, on nari, myō nari* 深なり、遠なり、妙なり): From the expression “deep, distant, and wondrous” (*jin on myō* 深遠妙), typically used in reference to the voice.

9 **whether from a wise friend** (*waku jū chishiki* 或從知識); whether from a sūtra scroll (*waku jū kyōkan* 或從經卷): I.e., whether from a teacher or from a text. Fixed expressions occurring together several times in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Whether from a wise friend, whether from a sūtra scroll.”

10 **talk of Māra** (*masetsu* 魔説): Or “demonic preachings.” I.e., false teachings by the god Māra, who seeks to prevent the spread of the dharma.



## [31:5]

しるべし、諸惡莫作ときこゆる、これ佛正法なり。この、諸惡つくることなかれ、といふ、凡夫のはじめて造作してかくのごとくあらしむるにあらず、菩提の説となれるを聞教するに、しかのごとくきこゆるなり。しかのごとくきこゆるは、無上菩提のことばにてある道著なり。すでに菩提語なり、ゆえに語菩提なり。無上菩提の説著となりて聞著せらるるに轉ぜられて、諸惡莫作とねがひ、諸惡莫作とおこなひもてゆく。諸惡すでにつくられずなりゆくところに、修行力たちまちに現成す。この現成は、盡地・盡界・盡時・盡法を量として現成するなり。その量は、莫作を量とせり。

We should realize that hearing “do no evil” is the true dharma of the buddhas. This [phrase], “do not do evil,” is not something first created and made to be like this by the common person; we hear it like this when we hear the teaching that is bodhi become talk.<sup>11</sup> What we hear like this is speech that is unsurpassed bodhi in words. Since it is the words of bodhi, it is the bodhi of words. Being turned by what is heard when unsurpassed bodhi becomes talk, we aspire to “do no evil” and continue practicing “do no evil.” And where evils are no longer done, the power of practice suddenly appears. This appearance appears taking as its measure all the earth, all the worlds, all time, all dharmas. This measure takes “do no” as its measure.

## [31:6]

正當恁麼時の正當恁麼人は、諸惡つくりぬべきところに住し、往來し、諸惡つくりぬべき縁に對し、諸惡つくる友にまじわるににたりといへども、諸惡さらにつくられざるなり、莫作の力量現成するゆえに。諸惡みづから諸惡と道著せず、諸惡にさだまれる調度なきなり。一拈一放の道理あり。正當恁麼時、すなはち惡の、人ををかさざる道理しられ、人の、惡をやぶらざる道理あきらめらる。

Just such a person at just such a time, though staying or traveling in places where evil might be done, or encountering situations in which evil might be done, or mixing with friends who do evil, can no longer do evil; for there appears the power of “do no.”<sup>12</sup> “Evils” do not themselves speak of “evils,” and there are no fixtures fixed as “evils.”<sup>13</sup> There is the

11 **Bodhi become talk** (*bodai no setsu to nareru* 菩提の説となれる): I.e., the awakening of the buddhas expressed in words.

**This [phrase], “do not do evils”** (*kono, shoaku tsukuru koto nakare to iu* この、諸惡つくることなかれといふ): Dōgen here translates the Chinese phrase into a Japanese imperative form.

12 **for there appears the power of “do no”** (*makusa no rikiryō genjō suru yue ni* 莫作の力量現成するゆえに): The translation follows Kawamura’s punctuation. This phrase is sometimes read with the following sentence, yielding, “. . . can no longer do evil. Because there appears the power of ‘do no,’ ‘evils’ do not speak of ‘evils,’ and there are no fixtures fixed as ‘evils.’”

13 **“Evils” do not themselves speak of “evils,” and there are no fixtures fixed as**

principle of one taken up and one let go.<sup>14</sup> At just such a time, the principle that evil does not violate the person is known, and the principle that the person does not destroy evil is clarified.<sup>15</sup>

[31:7] {1:345}

みづからが心を擧して修行せしむ、身を擧して修行せしむるに、機先の八九成あり、腦後の莫作あり。なんぢが身心を拈來して修行し、たれの身心を拈來して修行するに、四大五蘊にて修行するちから、驀地に見成するに、四大五蘊の自己を染汚せず、今日の四大五蘊までも修行せられもてゆく。如今の修行なる四大五蘊のちから、上項の四大五蘊を修行ならしむるなり。山河大地・日月星辰にても修行せしむるに、山河大地・日月星辰、かへりてわれらを修行せしむるなり。一時の眼睛にあらず、諸時の活眼なり。眼睛・活眼にてある諸時なるがゆえに、諸佛諸祖をして修行せしむ、聞教せしむ、證果せしむ。諸佛諸祖、かつて教・行・證を染汚せしむることなきがゆえに、教・行・證いまだ諸佛諸祖を罣礙することなし。このゆえに、佛祖をして修行せしむるに、過・現・當の機先・機後に廻避する諸佛諸祖なし。衆生、作佛・作祖の時節、ひごろ所有の佛祖を罣礙せずといへども、作佛祖する道理を、十二時中の行・住・坐・臥に、つらつら思量すべきなり。作佛祖するに衆生をやぶらず、うばはず、うしなふにあらず。しかあれども、脱落しきたれるなり。

When we ourselves take up our minds and put them into practice, take up our bodies and put them into practice, there are eight or nine tenths complete before the function, there is “do no” behind the head.<sup>16</sup> As you bring your body and mind to practice, as you bring anyone’s body and mind to practice, as the power of practicing with the four elements and

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“evils” (*shoaku mizukara shoaku to dōjaku sezu, shoaku ni sadamareru chōdo naki nari* 諸惡みづから諸惡と道著せず、諸惡にさだまれる調度なきなり): I.e., nothing “announces itself” as evil; our world is not “furnished” with evils.

14 **There is the principle of one taken up and one let go** (*ichinen ippō no dōri ari* 一拈一放の道理あり): The phrase *ichinen ippō* 一拈一放 is not in fact a common idiom, though one does sometimes encounter the similar *nen'ichi hōichi* 拈一放一 (“take one up and let one go”). The sense may be that we define some things as evil (“take them up”) but do not take the definitions as fixed properties (“let them go”).

15 **the principle that evil does not violate the person** (*aku no, hito o okasazaru dōri* 惡の、人ををかさざる道理); the principle that the person does not destroy evil (*hito no, aku o yaburazaru dōri* 人の、惡をやぶらざる道理): This would seem to reverse the order of the previous sentence: one “takes up” evil and does not “destroy” it; one “lets go” of evil and is not “violated” by it.

16 **there are eight or nine tenths complete before the function, there is “do no” behind the head** (*kisen no hakku jō ari, nōgo no makusa ari* 機先の八九成あり、腦後の莫作あり): Perhaps to be understood, “the deed is almost done before we start, while the ‘not doing’ of it remains long after.” Dōgen is playing here with the “before” and “after” of *kisen* 機先, used in the sense, “before anything happens,” and *nōgo* 腦後 (literally, “the back of the head [or brain]”), likely used here in the sense “beyond memory,” “long forgotten.” For the expression *hakku jō* 八九成, see Supplementary Notes, s.v. “Eight or nine tenths complete.”

five aggregates instantly appears, it does not defile the self of the four elements and five aggregates, and even today's four elements and five aggregates are made to carry on the practice.<sup>17</sup> The power of today's four elements and five aggregates as practice makes practice of our old four elements and five aggregates. It also causes the mountains, rivers, and the whole earth, the sun, moon, and stars to practice; and then the mountains, rivers, and the whole earth, the sun, moon, and stars in turn cause us to practice. It is not the eye of one time; it is the living eye of all times.<sup>18</sup> Because they are times that are the eye, the living eye, they cause the buddhas and the ancestors to practice, to hear the teachings, to verify the fruit. Because the buddhas and the ancestors have never defiled the teachings, practice, and verification, the teaching, practice, and verification do not obstruct the buddhas and the ancestors.<sup>19</sup> Therefore, as they make the buddhas and ancestors practice, there are no buddhas or ancestors who have avoided them, whether before the function or after the function in past, present or future. When living beings become buddhas and become ancestors, it does not obstruct the buddha and ancestor they have long possessed; yet the principle of becoming a buddha and ancestor, we should think on deeply throughout the standing, walking, sitting, and reclining of the twelve times.<sup>20</sup> When we become a buddha and ancestor, we do not destroy or rob or lose the living being; nevertheless, we have sloughed it off.<sup>21</sup>

**17 it does not defile the self of the four elements and five aggregates** (*shidai goun no jiko o zenna sezu* 四大五蘊の自己を染汚せず): This rendering takes the *no* の here as genitive ("of"), with the grammatical subject being *chikara* ちから ("power"). It is also possible to take *no* の as marking the agent — a reading that would yield, "the four major elements and five aggregates do not defile the self." "The four elements [earth, water, fire, and wind] and the five aggregates [form, sensation, perception, formations, and consciousness]" is a combination used often by Dōgen for the individual as psychophysical organism; roughly synonymous with the more familiar "body and mind" (*shinjin* 身心). See Supplementary Notes, s.v. "Four elements and five aggregates."

**18 It is not the eye of one time; it is the living eye of all times** (*ichiji no ganzei ni arazu, shoji no katsugan nari* 一時の眼睛にあらず、諸時の活眼なり): Perhaps meaning, "this is not a one-time experience; it is the way we always see things (or, perhaps, ought to see things)." For the meanings of "eye" (*ganzei* 眼睛) in Zen texts, see Supplementary Notes, s.v. "Eye."

**19 the buddhas and the ancestors have never defiled the teachings, practice, and verification** (*shobutsu shoso, katsute kyō gyō shō o zenna seshimuru koto naki* 諸佛諸祖、かつて教・行・證を染汚せしむることなき): A turn on one of Dōgen's most famous teachings, that practice and verification are "not defiling" (*fuzenna* 不染汚) for the buddhas and ancestors; see Supplemental Notes, s.v. "Practice and verification" and "Not defiled."

**20 the twelve times** (*jūni ji* 十二時): I.e., the twenty-four hours of the day figured traditionally in two-hour divisions.

**21 we have sloughed it off** (*datsuraku shikitareru nari* 脱落しきたれるなり): Remi-

## [31:8]

善惡・因果をして修行せしむ。いはゆる、因果を動ずるにあらず、造作するにあらず。因果、あるときはわれらをして修行せしむるなり。この因果の本来面目、すでに分明なる、これ莫作なり、無生なり、無常なり、不昧なり、不落なり、脱落なるがゆえに。かくのごとく参究するに、諸惡は、一條にかつて莫作なりけると現成するなり。この現成に助發せられて、諸惡莫作なりと見得徹し、坐得斷するなり。

We cause good and evil, cause and effect, to practice. This is not moving, is not creating, cause and effect. Cause and effect at times cause us to practice. That the original face of cause and effect is already clearly discerned — this is “do no,” is unborn, is impermanent, is “not in the dark,” is “not fallen”; for it is sloughed off.<sup>22</sup> When we investigate them like this, [the truth that] the “evils,” in one strip, have always been “do no” appears to us. Aided by this appearance, we can see through, can sit and cut off, [the truth that] the “evils” are “do no.”<sup>23</sup>

## [31:9] {1:346}

正當恁麼のとき、初中後、諸惡莫作にて現成するに、諸惡は因縁生にあらず、ただ莫作なるのみなり。諸惡は因縁滅にあらず、ただ莫作なるのみなり。諸惡もし等なれば、諸法も等なり。諸惡は因縁生としりて、この因縁の、おのれと莫作なるをみざるは、あはれむべきともがらなり。佛種從縁起なれば、縁從佛種起なり。

At this very moment, when they appear as “do no evil” in the beginning, middle, and end, the “evils” are not born of causes and conditions; they are just “do no.” “Evils” are not extinguished by causes and

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niscent of the expression “body and mind sloughed off” (*shinjin datsuraku* 身心脱落), that, in several places, Dōgen attributes to his teacher, Tiantong Rujing 天童如淨 (1162-1227); see Supplementary Notes, s.v. “Slough off” and “Body and mind sloughed off.”

22 **is unborn, is impermanent, is not in the dark, is “not fallen”** (*mushō nari, mujō nari, fumai nari, furaku nari* 無生なり、無常なり、不昧なり、不落なり): Two sets of contrasting approaches to cause and effect. The second set recalls the famous tale of Baizhang Huaihai 百丈懷海 (749-814) and the teacher who was reborn as a fox for saying that the person of great practice “does not fall into cause and effect” (*furaku inga* 不落因果); Baizhang released him from his fox body by teaching that the person “is not in the dark about (or does not ignore) cause and effect” (*fumai inga* 不昧因果). (See, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:495a9-b2; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 102.)

23 **we can see through, can sit and cut off, [the truth that] the “evils” are “do no”** (*shoaku makusa nari to kentokutetsu shi, zatokudan suru* 諸惡莫作なりと見得徹し、坐得斷する): I.e., we can clearly discern and transcend the view that “do no evil” means that evils are doing nothing. Dōgen has here read the imperative *makusa* 莫作 (“do not do”) as a predicate nominative. “Can sit and cut off” represents one interpretation of the expression *zatokudan* 坐得斷, from the more common *zadan* 坐斷, a term used in Zen texts in the sense “to break completely,” “to reject totally” (where *za* 坐 is taken as *za* 挫), but often interpreted in Sōtō literature as “sitting completely” or “just sitting.”

conditions; they are just “do no.” If the “evils” are equal, the dharmas are equal.<sup>24</sup> Those that know “evils” as born of causes and conditions, not seeing that these causes and conditions are themselves “do no,” are a pitiful lot. Since “*the seeds of buddhahood sprout from conditions,*” *conditions sprout from the seeds of buddhahood.*<sup>25</sup>

[31:10]

諸惡なきにあらず、莫作なるのみなり。諸惡あるにあらず、莫作なるのみなり。諸惡は、空にあらず、莫作なり。諸惡は、色にあらず、莫作なり。諸惡は、莫作にあらず、莫作なるのみなり。たとへば、春松は、無にあらず、有にあらず、つくらざるなり。秋菊は、有にあらず、無にあらず、つくらざるなり。諸佛は、有にあらず、無にあらず、莫作なり。露柱燈籠・拂子拄杖等、あるにあらず、なきにあらず、莫作なり。自己は、有にあらず、無にあらず、莫作なり。

It is not that “evils” do not exist; it is just that they are “do no.” It is not that “evils” do exist; it is just that they are “do no.” “Evils” are not emptiness; they are “do no.” “Evils are not form; they are “do no.”<sup>26</sup> “Evils” are not “do no”; it is just that they are “do no.” For example, the spring pine is not non-existent and is not existent; “it does not do.”<sup>27</sup> The autumn chrysanthemum is not existent and is not non-existent; “it does not do.” The buddhas are not existent and are not non-existent; they are “do no.” The pillars and lanterns, the whisk and staff, neither exist nor do not exist; they are “do no.”<sup>28</sup> The self is not existent and is not non-existent; it is “do no.”

24 **If the evils are equal, the dharmas are equal** (*shoaku moshi tō nareba, shohō mo tō nari* 諸惡もし等なれば、諸法も等なり): See above, Note 7.

25 **“the seeds of buddhahood sprout from conditions”** (*busshu jū en gi* 佛種從緣起): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:9b8-9):

諸佛兩足尊、知法常無性、佛種從緣起、是故說一乘。

The buddhas, honored among the two-legged,

Know that the dharmas are always without natures,

And that the seeds of buddhahood sprout from conditions;

Therefore, they preach the one vehicle.

26 **not emptiness** (*kū ni arazu* 空にあらず); **not form** (*shiki ni arazu* 色にあらず): Reminiscent of the famous formula of the *Heart Sūtra*; see Supplementary Notes, s.v. “Form is itself emptiness; emptiness is itself form.”

27 **“it does not do”** (*tsukurazaru nari* つくらざるなり): Dōgen here and in the following sentence translates the term *makusa* 莫作 (“not doing”) into the negative of the Japanese verb *tsukuru* (“to do,” “to make”).

28 **The pillars and lanterns, the whisk and staff** (*rochū tōrō hōssu shujō tō* 露柱燈籠・拂子拄杖等): Examples drawn from the monastic setting regularly used in Zen texts for the inanimate objects of the world around us; see Supplementary Notes, s.v. “Pillars and lanterns,” “Whisk,” and “Staff.”

[31:11]

恁麼の參學は、見成せる公案なり、公案の見成なり。主より功夫し、賓より功夫す。すでに恁麼なるに、つくられざりけるをつくりけるとくやしむも、のがれず、さらにこれ莫作の功夫力なり。

This kind of study is the *kōan realized*, is the realization of the *kōan*.<sup>29</sup> We work at it from the host, and we work at it from the guest.<sup>30</sup> Since it is like this, we cannot escape regretting that we have done what was not done, and this too is the power of our working at “do no.”<sup>31</sup>

[31:12]

しかあれば、莫作にあらばつくらまし、と趣向するは、あゆみをきたにして越にいたらんとまたんがごとし。諸惡莫作は、井の驢をみるのみにあらず、井の井をみるなり。驢の驢をみるなり、人の人をみるなり、山の山をみるなり。説箇の應底道理あるゆえに、諸惡莫作なり。佛眞法身、猶若虚空、應物現形、如水中月なり。應物の莫作なるゆえに、現形の莫作あり。猶若虚空、左拍右拍なり。如水中月、被水月礙なり。これらの莫作、さらにうたがふべからざる現成なり。

Thus, to proceed with the view that, if it's “do no,” then let us do it, would be like walking north expecting to get to Yue.<sup>32</sup> “Do no evil” is not only “the well looking at the donkey”: it is the well looking at the well; it is the donkey looking at the donkey; it is the person looking at the person; it is the mountain looking at the mountain.<sup>33</sup> Because there is “explaining the principle of this response,” it is “do no evil.” It is:

29 **the *kōan realized*** (*genjō seru kōan* 見成せる公案); the realization of the *kōan* (*kōan no genjō* 公案の見成): Terms appearing throughout Dōgen's writing, from the famous saying, “It's a settled case, but I spare you the thirty blows.” See Supplementary Notes, s.v. “Realized *kōan*.”

30 **We work at it from the host, and we work at it from the guest** (*shu yori kufū shi, hin yori kufū su* 主より功夫し、賓より功夫す): Probably meaning, “we consider ‘not doing evils’ in terms of ‘not doing’ and in terms of ‘evils.’” “Host” (*shu* 主) and “guest” (*hin* 賓) are typically used in reference respectively to “subject” and “object,” though here they may well refer respectively to “the *kōan realized*” and “the realization of the *kōan*.”

31 **we cannot escape regretting that we have done what was not done** (*tsukura-rezarikeru o tsukurikeru to kuyashimu mo, nogarezu* つくられざりけるをつくりけるとくやしむも、のがれず): Seemingly an ironic response to the fact that we do in fact the “evils” that are said to be “not doing.”

32 **like walking north expecting to get to Yue** (*ayumi o kita ni shite etsu ni itaran to matan ga gotoshi* あゆみをきたにして越にいたらんとまたんがごとし): I.e., heading in exactly the wrong direction (“Yue” 越 here referring to the territory south of China); from the Chinese idiom *bei yuan shi yue* 北轅適楚 (“pointing your cart thills north to get to Yue”), a simile Dōgen uses more than once in the *Shōbōgenzō*.

33 **“the well looking at the donkey”** (*i no ro o miru* 井の驢をみる): From a dialogue, featuring Caoshan Benzhi 曹山本寂 (840-901) and the Senior Seat De 德上座 (dates unknown), recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:194, case 125); see Supplementary Notes, s.v. “Like the well looking at the donkey.”

*The true dharma body of the buddha  
Is just like empty space.  
It manifests its shape in response to beings,  
Like the moon in the water.*<sup>34</sup>

Because “in response to beings” is “do no,” there is the “do no” of “it manifests its shape.” “*Just like empty space*” is *clapping on the left, clapping on the right*.<sup>35</sup> “*Like the moon in the water*” is *the moon obstructed by the water*.<sup>36</sup> These [examples of] “do no” are phenomena not to be further doubted.

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[31:13] {1:347}

衆善奉行。この衆善は、三性のなかの善性なり。善性のなかに衆善ありといへども、さきより現成して行人をまつ衆善いまだあらず。作善の正當慫慂時、きたらざる衆善なし。萬善は無象なりといへども、作善のところに計會すること、磁鐵よりも速疾なり。そのちから、毘嵐風よりもつよきなり。大地山河・世界國土・業増上力、なほ善の計會を罣礙することあたはざるなり。

“*Practice the good.*” These “good deeds” are the good nature among the three natures.<sup>37</sup> Although there may be “good deeds” within the good nature, there are no “good deeds” that appear in advance and await a person to practice them: there are no “good deeds” that do not come about at the very moment that the good is done. Although the myriad goods may be formless, in doing good they accumulate faster than iron to a magnet. Their power exceeds that of the *vairambha* wind.<sup>38</sup> The mountains and rivers of the whole earth, the countries of the world, the generative power of karma, cannot obstruct the accumulation of good.

34 **The true dharma body of the buddha** (*butsu shin hosshin* 佛眞法身): Quoting the *Jin guangming jing* 金光明經, T.663.16:344b3-4. Dōgen also quotes these lines at the opening of his “Shōbōgenzō tsuki” 正法眼藏都機.

35 **clapping on the left, clapping on the right** (*sa haku u haku* 左拍右拍): An unusual expression, perhaps suggesting unimpeded action.

36 “*Like the moon in the water*” is *the moon obstructed by the water* (*nyo suichū getsu, hi sui getsu ge nari* 如水中月、被水月礙なり): This could also be parsed, “‘Like the moon in the water’ is being obstructed by the water moon.”

37 **the good nature among the three natures** (*sanshō no naka no zenshō* 三性のなかの善性): See above, section 3.

38 **vairambha wind** (*biranpū* 毘嵐風): The great destructive wind that blows at the beginning and end of a kalpa.

[31:14]

しかあるに、世界によりて善を認ずることおなじからざる道理、おなじ認得を善とせるがゆえに。如三世諸佛說法之儀式。おなじ、といふは、在世說法、ただ時なり。壽命・身量、またときに一任しきたれるがゆえに、説無分別法なり。

Be that as it may, the principle that the recognition of good differs according to each world is because it is the same recognition that determines the good — “*in the manner that the buddhas of the three times preach the dharma.*”<sup>39</sup> “The same” means that their preaching the dharma while in the world is just [a matter of] the time. Because their lifespan and physical size are also left up to the time, they “*preach a dharma without distinctions.*”

[31:15]

しかあればすなはち、信行の機の善と、法行の機の善と、はるかにことなり、別法にあらざるがごとし。たとへば、聲聞の持戒は菩薩の破戒なるがごとし。

Therefore, it is like the case of the good of those with the capacity for practice through faith and the good of those with the capacity for practice through dharma — they are very different but are not separate dharmas.<sup>40</sup> It is like the case in which the *śrāvaka*’s keeping the precepts

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39 the principle that the recognition of good differs according to each world is because it is the same recognition that determines the good (*sekai ni yorite zen o ninzuru koto onajikazararu dōri, onaji nintoku o zen to seru ga yue ni* 世界によりて善を認ずることおなじからざる道理、おなじ認得を善とせるがゆえに): The translation follows the punctuation of Kawamura’s edition, though the resulting construction, “the principle is because” hardly seems satisfactory. Others would read the passage, “Because it is the same recognition that determines the good, the principle that the recognition of good differs according to each world is ‘in the manner that the buddhas of the three times preach the dharma.’” In either reading, the passage is difficult to interpret but seems to claim that, while what is recognized as good may vary from world to world, the good is always what is recognized as such.

“in the manner that the buddhas of the three times preach the dharma” (*nyo sanze shobutsu seppō shi gishiki* 如三世諸佛說法之儀式): I.e., the buddhas of past, present, and future. Quoting Buddha Śākyamuni in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:10a22-23):

如三世諸佛、說法之儀式、我今亦如是、説無分別法。

In the manner that the buddhas of the three times

Preach the dharma,

I now also in this way

Preach a dharma without distinctions.

40 those with the capacity for practice through faith (*shingyō no ki* 信行の機); those with the capacity for practice through dharma (*hōgyō no ki* 法行の機): I.e., those of lower spiritual capacity, who practice Buddhism through faith in the teachings, and



is the bodhisattva's breaking the precepts.<sup>41</sup>

[31:16] {1:346}

衆善、これ因縁生・因縁滅にあらず。衆善は諸法なりといふとも、諸法は衆善にあらず。因縁と生滅と衆善と、おなじく頭正あれば尾正あり。衆善は奉行なりといへども、自にあらず、自にしられず、他にあらず、他にしられず。自・他の知見は、知に自あり、他あり、見の自あり、他あるがゆえに、各各の活眼睛、それ日にもあり、月にもあり、これ奉行なり。奉行の正當恁麼時に、現成の公案ありとも、公案の始成にあらず、公案の久住にあらず、さらにこれを本行といはんや。

“Good deeds” are not born of causes and conditions and do not cease by causes and conditions. “Good deeds” may be dharmas, but the dharmas are not “good deeds.” Cause and condition, arising and ceasing, and “good deeds” are the same in that, when the head is right, the tail is right. We may say “good deeds” are “to practice,” but it is not self and is not known by the self; it is not other and is not known by the other. Because, in the knowing and seeing of self and other, there is self and other in knowing and self and other in seeing, the living eye of each is in the sun and in the moon.<sup>42</sup> This is “to practice.” Precisely at the moment of “to practice,” although there is the realized kōan, it is not that the kōan is initially realized, nor that the kōan long abides; can we further call this “original practice”?<sup>43</sup>

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those of higher capacity, who practice based on personal understanding of the teachings; a standard distinction in Buddhist literature.

41 **the *śrāvaka*'s keeping the precepts is the bodhisattva's breaking the precepts** (*shōmon no jikai wa bosatsu no hakai naru* 聲聞の持戒は菩薩の破戒なる): I.e., what is “good” for those of the Small Vehicle is not necessarily good for the bodhisattva. A view appearing also in the “Sanjūshichi hon bodai bunnō” chapter, where it is attributed to the Buddha.

42 **the living eye of each is in the sun and in the moon** (*kakukaku no katsu ganzei, sore hi ni mo ari, tsuki ni mo ari* 各各の活眼睛、それ日にもあり、月にもあり): Perhaps meaning that the perceptions of the subjective “self” are everywhere present in the objective “other.” An alternative form of the “living eye” (*katsu ganzei* 活眼睛) has appeared above, section 7. See Supplementary Notes, s.v. “Eye.”

43 **can we further call this “original practice”?** (*sara ni kore o hongyō to iwanya* さらにこれを本行といはんや): Some MS witnesses read *bugyō* 奉行 (“to practice”; “to practice reverently”) for *hongyō* 本行 (“original practice”). The latter, a term occurring several times in the *Shōbōgenzō*, evokes a famous passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c22-23):

諸善男子、我本行菩薩道所成壽命、今猶未盡、復倍上數。

Good sons, the lifespan attained by my original practice of the bodhisattva path is even now still not exhausted; it is twice the above number.

[31:17]

作善の、奉行なりといへども、測度すべきにはあらざるなり。いまの奉行、これ活眼睛なりといへども、測度にはあらず、法を測度せんために現成せるにあらず。活眼睛の測度は、餘法の測度とおなじかるべからず。

Doing good may be “to practice,” but it is not to be calculated. “To practice” here may be the living eye, but it is not calculating. It has not appeared in order to calculate dharmas. The calculation of the living eye cannot be the same as the calculation of other dharmas.<sup>44</sup>

[31:18]

衆善、有・無・色・空等にあらず、ただ奉行なるのみなり。いづれのところの現成、いづれの時の現成も、かならず奉行なり。この奉行に、かならず衆善の現成あり。奉行の現成、これ公案なりといふとも、生滅にあらず、因縁にあらず。

“Good deeds” are not existent or non-existent, form or emptiness, or the like; they are just “to practice.” Wherever they appear, whenever they appear, they are always “to practice.” In this “to practice,” there will always be the realization of “good deeds.” The realization of “to practice” may be a kōan, but it is not arising and ceasing, it is not causes and conditions.

[31:19]

奉行の入・住・出等も、又かくのごとし。衆善のなかの一善、すでに奉行するところに、盡法・全身・眞實地等、ともに奉行せらるるなり。

The entering, abiding, and exiting of “to practice” is also like this. Where we “practice” a single good among the “good deeds,” all dharmas, the whole body, the true land, and the like, are all “practiced.”<sup>45</sup>

[31:20]

この善の因果、おなじく奉行の現成公案なり。因はさき、果はのちなるにあらざれども、因圓滿し、果圓滿す。因等法等、果等法等なり。因にまたれて果感ずといへども、前・後にあらず前後等の道あるがゆえに。

The cause and effect of this good is similarly the realized kōan of “to practice.” It is not that the cause is before and the effect after, but the cause is perfectly complete, and the effect is perfectly complete. It is *the causes are equal, the dharmas are equal; the effects are equal, the dharmas are equal*.<sup>46</sup> While the response of effects may be expected by

44 **the calculation of other dharmas** (*yohō no shikitaku* 餘法の測度): Probably meaning “the calculation done by other methods (or other things).”

45 **the true land** (*shinjitsu chi* 眞實地): i.e., the realm of reality; a term not occurring elsewhere in the *Shōbōgenzō*.

46 **The causes are equal, the dharmas are equal** (*in tō hō tō* 因等法等): For this usage, see above, Note 7.

causes, they are not before and after; for it is said that before and after are equal.<sup>47</sup>

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[31:21] {1:349}

自淨其意といふは、莫作の自なり、莫作の淨なり。自の其なり、自の意なり。莫作の其なり、莫作の意なり。奉行の意なり、奉行の淨なり、奉行の其なり、奉行の自なり。かるがゆえに、是諸佛教といふなり。

To “purify one’s own mind” is the “one’s” of “do no,” is the “purify” of “do no”; it is the “own” of “one’s,” the “mind” of “one’s”; it is the “own” of “do,” is the “mind” of “do no”; it is the “mind” of “to practice,” is the “purify” of “to practice,” is the “own” of “to practice,” is the “one’s” of “to practice.”<sup>48</sup> Therefore, it is said, “*This is the teaching of the buddhas.*”

[31:22]

いはゆる諸佛、あるひは自在天のごとし。自在天に同・不同なりといへども、一切の自在天は諸佛にあらず。あるひは轉輪王のごとくなり。しかあれども、一切の轉輪聖王の、諸佛なるにあらず。かくのごとくの道理、功夫參學すべし。諸佛はいかなるべしとも學せず、いたづらに苦辛するに相似せりといへども、さらに受苦の衆生にして、行佛道にあらざるなり。莫作をよび奉行は、驢事未去、馬事到來なり。

“The buddhas” may be like *īśvaras*.<sup>49</sup> While there may be similarities and dissimilarities to *īśvaras*, all *īśvaras* are not “the buddhas.” Or they may be like the *cakravartins*. However, all *cakravartins* are not “the buddhas.”<sup>50</sup> We should make concentrated effort and study such truths. Without studying what “the buddhas” must be, while we may have seemed to be toiling in vain, we are nothing but living beings enduring pain and not practicing on the way of the buddhas.<sup>51</sup> “Do no” and “to

47 for it is said that before and after are equal (zengo tō no dō aru 前後等の道ある): A tentative translation; an alternative might read, “they have a way on which before and after are equal.”

48 “To purify one’s own mind” is the “one’s” of “do no,” is the “purify” of “do no” (ji jō go i to iu wa, makusa no ji nari, makusa no jō nari 自淨其意といふは、莫作の自なり、莫作の淨なり): Here and below in this section, the grotesque translation tries to mirror in English Dōgen’s play with each glyph of the Chinese phrase.

49 *īśvaras* (jizai ten 自在天): A term, meaning “sovereign,” used for the devas of the *akaniṣṭha* heaven (*shiki kukyō ten* 色究竟天), highest of the heavens in the realm of form in Buddhist cosmology. Though clearly used in the plural here, the term often denotes Maheśvara (“the great lord”), chief of the devas in this heaven and often identified with the Hindu deity Śiva.

50 *cakravartins* (tenrin’ō 轉輪王): Literally, “wheel-turning kings”; a standard reference to great benevolent rulers.

51 while we may have seemed to be toiling in vain (itazura ni kushin suru ni sōji seri

practice” are “*the donkey business isn’t gone yet, and the horse business has already arrived.*”<sup>52</sup>

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[31:23]

唐の白居易は、佛光如滿禪師の俗弟子なり。江西大寂禪師の孫子なり。杭州の刺史にてありしとき、鳥窠の道林禪師に参じき。ちなみに居易とふ、如何是佛法大意。道林いはく、諸惡莫作、衆善奉行。居易いはく、もし恁麼にてあらんは、三歳の孩兒も道得ならん。道林いはく、三歳孩兒縦道得、八十老翁行不得なり。恁麼いふに、居易すなはち拜謝してさる。

Bai Juyi of the Tang was the lay disciple of Chan Master Fokuang Ruman.<sup>53</sup> He was the grandchild of Chan Master Daji of Jiangxi. While governor of Hangzhou, he visited Chan Master “Bird Nest” Daolin.<sup>54</sup> There, Juyi asked, “What is the great meaning of the buddha dharma?”

Daolin said, “Do no evil, practice the good.”

Juyi said, “If it were that, even a child of three could say it.”

Daolin said, “A child of three might be able say it, but an elder of eighty can’t practice it.”

That being said, Juyi bowed and departed.

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to iedomo いたづらに苦辛するに相似せりといへども): Presumably, a comment on the monks’ practice.

52 **“The donkey business isn’t gone yet, and the horse business has already arrived”** (*roji miko baji tōrai* 驢事未去馬事到來): Although normally carrying a sense akin to English “one damned thing after another,” here no doubt suggesting that “do no” and “to practice” overlap or are continuous. The saying, attributed to Lingyun Zhiquan 靈雲志勤 (dates unknown), appears in several Zen sources (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:285b12-13; and Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:206, case 156):

師問、如何是佛法大意。雲云、驢事未去、馬事到來。

The Master [Changqing Huileng (854-932)] asked, “What is the great meaning of the buddha dharma?”

Yun said, “The donkey business isn’t gone yet, and the horse business has already arrived.”

53 **Bai Juyi** (*Haku Kyōi* 白居易): Famous Tang-dynasty poet and administrator (772-846), lay follower of Fokuang Ruman 佛光如滿 (dates unknown), who was a disciple of Chan Master Daji of Jiangxi 江西大寂禪師 (i.e., Mazu Daoyi 馬祖道一 [709-788]).

54 **While governor of Hangzhou** (*Kōshū no shishi nite arishi toki* 杭州の刺史にてありしとき): Bai served as governor of Hangzhou 822-824.

**Chan Master “Bird Nest” Daolin** (*Chōka no Dōrin zenji* 鳥窠の道林禪師): I.e., Niaoke Daolin 鳥窠道林 (741-824), posthumously known as Chan Master Yuanxiu 圓修禪師. His sobriquet “Bird Nest” (*Niaoke* 鳥窠) derived from the legend that he lived in a tree house. The famous story here of his conversation with Bai Juyi can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:230b24-27.

[31:24]

まことに居易は、白將軍がのちなりといへども、奇代の詩仙なり。人つたふらくは、二十四生の文學なり。あるひは文殊の號あり、あるひは彌勒の號あり。風情のきこえざるなし、筆海の朝せざるなかるべし。しかあれども、佛道には初心なり、晩進なり。いはんやこの諸惡莫作、衆善奉行は、その宗旨、ゆめにもいまだみざるがごとし。

Truly, Juyi, though he may have been a descendant of General Bai, was a poet immortal, rare for ages.<sup>55</sup> It was said of him that he was a literatus of twenty-four lives.<sup>56</sup> He was called Mañjuśrī; he was called Maitreya. There is no one who has not heard of his taste; there is no one in the literary world who does not attend upon him.<sup>57</sup> Nevertheless, on the way of the buddhas, he was a beginner, he was a latecomer. Needless to say, when it comes to this “do no evil, practice the good,” it was as if he had never seen its meaning even in his dreams.

[31:25] {1:350}

居易おもはくは、道林ひとへに有心の趣向を認じて、諸惡をつくることなかれ、衆善奉行すべし、といふならんとおもひて、佛道に千古萬古の諸惡莫作、衆善奉行の互古互今なる道理、しらず、きかずして、佛法のところをふまず、佛法のちからなきがゆえに、しかのごとくいふなり。たとひ造作の諸惡をいましめ、たとひ造作の衆善をすすむとも、現成の莫作なるべし。

Juyi thought that Daolin, recognizing only conscious intention, was saying, “do not do evil deeds; you should practice the good”; the principle of “do no evil, practice the good” that has been on the way of the buddhas for a thousand, for a myriad ages past, that spans the past and spans the present — of this, he knows nothing, has heard nothing. And because he has not set foot in the place of the buddha dharma and lacks the power of the buddha dharma, he talks like this. Even to warn against “evils” intentionally committed, even to encourage “the good” intentionally committed, must be “do no” realized.

[31:26]

おほよそ佛法は、知識のほとりにしてはじめてきくと、究竟の果上もひとしきなり。これを頭正尾正といふ。妙因妙果といひ、佛因佛果といふ。佛道の因果は、異熟・等流等の論にあらざれば、佛因にあらず、佛果を感得すべからず。道林、この道理を道取するゆえに、佛法あるなり。

55 **General Bai** (白將軍): i.e., Bai Qi 白起 (d. 257 BCE), famed general of the state of Qin during the Warring States period (475–221 BCE).

56 **a literatus of twenty-four lives** (*nijūshi shō no bungaku* 二十四生の文學): i.e., a literatus over twenty-four lifetimes.

57 there is no one in the literary world who does not attend upon him (*hikkai no chō-sezaru nakaru beshi* 筆海の朝せざるなかるべし): More literally, “no one of the ocean of the brush who does not flow [to him].” The image is drawn from courtiers attending the morning session of the court, likened to rivers flowing to the ocean.

In sum, in the buddha dharma, what one first hears in the company of a wise friend and the ultimate fruit are the same. This is called “*right at the head, right at the tail*”; it is called “*marvelous cause, marvelous effect*”; it is called “*buddha cause, buddha effect*.” Since the cause and effect on the way of the buddhas are not such theories as differentiated maturation or continuity, if it is not a buddha cause, we cannot experience a buddha effect.<sup>58</sup> Because Daolin expressed this principle, he had the buddha dharma.

[31:27]

諸惡、たとひいくかさなりの盡界に彌綸し、いくかさなりの盡法を吞却せりとも、これ莫作の解脱なり。衆善、すでに初・中・後、善にてあれば、奉行の性・相・體・力等を如是せるなり。居易、かつてこの蹤跡をふまざるによりて、三歳の孩兒も道得ならんとはいふなり。道得をまさしく道得するちからなくて、かくのごとくいふなり。

Even if “evils” have filled to the brim all the worlds of however many layers, and swallowed up all the dharmas of however many layers, this is the liberation of “do no.” And since “good deeds” are “good at the beginning, middle, and end,” it makes “such” the nature, marks, substance, power, and so on, of “to practice.”<sup>59</sup> Juyi, because he has never set foot in these traces, says that even a three-year-old child could say it. Lacking the power himself really to make a statement, he says this.

[31:28]

あはれむべし、居易、なんぢ道甚麼なるぞ、佛風いまだきかざるがゆえに。三歳の孩兒をしれりやいなや、孩兒才生せる道理をしれりやいなや。もし三歳の孩兒をしらんものは、三世諸佛をもしるべし。いまだ三世諸佛をしらざらんもの、いかでか三歳の孩兒をしらん。對面せるはしれり、とおもふことなかれ、對面せざればしらざる、とおもふことなかれ。一塵をしれるものは盡界をしり、一法を通ずるものは萬法を通ず。萬法に通ぜざるもの、一法に通ぜず。通を學せるもの通徹のとき、萬法をもみる、一法

58 **differentiated maturation or continuity** (*ijuku tōru* 異熟・等流): Technical terms in Buddhist theories of cause and effect. The former expression (elsewhere rendered simply “ripened”), is used to render Sanskrit *vipāka* (“ripen”), in reference to karma as effect, distinct from the karma that is its cause; the latter, used for Sanskrit *niṣyanda* (“streaming”), refers to what cause and effect have in common. Dōgen’s point is that such distinctions do not apply to “buddha cause” and “buddha effect.”

59 **“good in the beginning, middle, and end”** (*sho chū go, zen* 初・中・後、善): Standard praise of a buddha’s teachings; see Supplementary Notes, s.v. “Good in the beginning, middle, and end.”

**it makes “such” the nature, marks, substance, power, and so on, of “to practice”** (*bugyō no shō sō tai riki tō o nyoze seru nari* 奉行の性・相・體・力等を如是せるなり): After a famous passage on “the ten suchnesses” (*jū nyoze* 十如是) in Kumārajīva’s translation of the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

をもみるがゆえに、一塵を學するもの、のがれず盡界を學するなり。三歳の孩兒は佛法をいふべからず、とおもひ、三歳の孩兒のいはんことは容易ならん、とおもふは、至愚なり。そのゆえは、生をあきらめ、死をあきらむるは、佛家一大事の因縁なり。

How pitiful. Juyi, what are you saying? It is because you have not heard of the style of the buddhas.<sup>60</sup> Do you know the “child of three”? Do you know the principle of the child just born? Those who know the “child of three” must know the buddhas of the three times; those who do not yet know the buddhas of the three times, how could they know the “child of three”?

Do not think that facing something is knowing it; do not think that, if you do not face it, you do not know it. One who knows a single dust mote knows all the worlds; one who penetrates a single dust mote penetrates all the worlds. One who has not penetrated the myriad dharmas has not penetrated a single dharma. Because when those who study penetration fully penetrate it, they see the myriad dharmas and see the single dharma, those who study a single dust mote study all the worlds without remainder.

It is the utmost stupidity to think that the “child of three” could not speak the buddha dharma, or that what the “child of three” would say is easy. Therefore, to clarify birth and to clarify death are the “cause of the one great matter” in the house of the buddhas.<sup>61</sup>

[31:29] {1:351}

古徳いはく、なんちがはじめて生下せりしとき、すなはち師子吼の分あり。師子吼の分とは、如來轉法輪の功德なり、轉法輪なり。

An ancient worthy said, “When you were first born, you had the allotment of the lion’s roar.”<sup>62</sup> “The allotment of the lion’s roar” means the virtue of the tathāgatas’ turning the dharma wheel, means turning the dharma wheel.

60 It is because you have not heard of the style of the buddha (*buppū imada kikazaru ga yue ni* 佛風いまだきかざるがゆえに): The punctuation here follows Kawamura’s edition; others would read this clause with the sentence following: “Because you have never heard of the style of the buddhas, do you know the three-year-old child?”

61 “the cause of the one great matter” in the house of the buddhas (*bukke ichi daiji no innen* 佛家一大事の因縁): I.e., the single reason that Buddhism exists. From a passage in the *Lotus Sūtra*, in which Śākyamuni announces that the purpose of Buddhism is to lead beings to buddhahood. See Supplementary Notes, s.v. “Buddhas, the world-honored ones, appear in the world for the reason of one great matter alone.”

62 An ancient worthy (*kotoku* 古徳): The source of this quotation is unidentified.

“allotment of the lion’s roar” (*shishi ku no bun* 師子吼の分): I.e., the inherent abilities of a buddha. “The lion’s roar” refers to a buddha’s preaching of the dharma; here, no doubt, the famous first words of a buddha, often identified as his “lion’s roar,” proclaimed immediately upon his birth; see Supplementary Notes, s.v. “I alone am honored.”

[31:30]

又、古徳いはく、生死去來、眞實人體なり。

Again, an ancient worthy said, “*Birth and death, coming and going, are the true human body.*”<sup>63</sup>

[31:31]

しかあれば、眞實體をあきらめ、師子吼の功德あらん、まことに一大事なるべし、たやすかるべからず。かるがゆえに、三歳孩兒の因縁行履、あきらめんとするに、さらに大因縁なり。それ三世諸佛の行履因縁と、同・不同あるがゆえに。

Thus, to clarify “the true body,” to have the virtue of “the lion’s roar” — this is surely the “one great matter”; this is surely not easy. Therefore, when we would clarify the cause and the conduct of the “child of three,” this is even more the great cause; for it has similarities and dissimilarities with the conduct and the cause of the buddhas of the three times.

[31:32]

居易おろかにして、三歳の孩兒の道得をかつてきかざれば、あるらんとだにも疑著せずして、恁麼道取するなり。道林の道聲の、雷よりも顯赫なるをきかず。道不得をいはんとしては、三歳孩兒還道得、といふ。これ、孩兒の師子吼をもきかず、禪師の轉法輪をも蹉過するなり。

Foolishly, Juyi, never having heard what a child of three could say, without even suspecting that it had anything [to say], spoke like this. He did not hear Daolin’s voice, more obvious than thunder. As if to say, “You couldn’t say anything,” he said, “*Even a child of three could say it.*” This does not hear the child’s “lion’s roar”; it totally misses the Chan master’s “turning the dharma wheel.”

[31:33] {1:352}

禪師、あはれみをやむるにあたはず、かさねていふしなり、三歳の孩兒はたとひ道得なりとも、八十老翁は行不得ならん、と。

The Chan master, unable to restrain his pity, spoke again, “A child of three might be able say it, but an elder of eighty can’t practice it.”

[31:34]

いふところは、三歳の孩兒に道得のことばあり、これをよくよく參究すべし。八十の老翁に行不得の道あり、よくよく功夫すべし。孩兒の道得は、なんちに一任す、しかあれども孩兒に一任せず、老翁の行不得は、なんちに一任す、しかあれども、老翁に一任せず、といひしなり。

What he is saying is this. The “child of three” has words “able to say it”; you should investigate this well. The eighty-year old elder has words

63 an ancient worthy (*kotoku* 古徳): Likely a reference to Yuanwu Keqin 圓悟克勤 (1063-1135); see Supplementary Notes, s.v. “True human body.”



that “can’t practice it”; you should work at them well.<sup>64</sup> What the child is “able to say” is entirely left up to you; nevertheless, it is not entirely left up to the child.<sup>65</sup> What the elder cannot practice is entirely left up to you; nevertheless, it is not entirely left up to the elder. This is what he said.

[31:35]

佛法は、かくのごとく辨取し、宗取するを、道理とせり。

The buddha dharma takes as its principle distinguishing and revering the meaning like this.<sup>66</sup>

正法眼藏諸惡莫作第三十一  
Treasury of the True Dharma Eye  
Do No Evil  
Number 31

[Ryūmonji MS:]

爾時延應庚子月夕、在雍州宇治縣觀音導利興聖寶林寺示衆  
*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery, Uji District, in the domain of Yōshū; on the evening of the harvest moon of the senior metal year of the rat, in En’ō [2 September 1240]*<sup>67</sup>

64 **has words that “can’t practice it”** (*gyōfutoku no dō ari* 行不得の道あり): Ambiguous; perhaps “has words that cannot be practiced”; or “has words that he (or you?) cannot practice.” Perhaps reflecting the words of Dongshan Liangjie 洞山良价 (807-869) (see, e.g., *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:164, case 77):

説取行不得底、行取説不得底。

He talks of what can’t be practiced and practices what can’t be talked of.

65 **entirely left up to you** (*nanji ni ichinin su* なんぢに一任す); not entirely left up to the child (*gaiji ni ichinin sezu* 孩兒に一任せず): Here and in the following sentence, the meaning is unclear; perhaps “you decide what the child can say and the elder can’t practice, but they are not what the child and the old man think.”

66 **distinguishing and revering the meaning like this** (*kaku no gotoku benshu shi, shūshu suru* かくのごとく辨取し、宗取する): Some MS witnesses read “distinguishing, explicating, and revering the meaning like this” (*kaku no gotoku benshu shi sesshu shi shūshu suru* かくのごとく辨取し説取し宗取する). The term *shūshu* 宗取 is an unusual expression not appearing elsewhere in Dōgen’s writing.

The translation takes the glyph *shu* 取 as a verbal affix, in parallel with *benshu* 辨取 and *sesshu* 説取.

67 The Tōunji 洞雲寺 MS shares an identical colophon.

**evening of the harvest moon** (*gesseki* 月夕): I.e., the fifteenth of the eighth lunar month.

[Tōunji MS:]

寬元元年癸卯三月下旬七日、於侍司寮書寫之。懷奘

*Copied at the acolyte's quarters; seventh day, last third of the third  
month of the junior water year of the rabbit, the first year of Kangen  
[17 April 1243]. Ejō*

于時永正七年庚午七月五日、於阿陽路桂林寺丈室下、用兼七十三歲書  
寫焉

*Copied in the abbot's quarters of Keirin Monastery, Katsuura District,  
Ayō; fifth day, seventh month, senior metal year of the horse, the  
seventh year of Eishō [9 August 1510],  
by Yōken, in his seventy third year<sup>68</sup>*

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68 **Ayō** 阿陽: i.e., Awa 阿波, present-day Tokushima Prefecture.

**Yōken** 用兼: i.e., Kinkō Yōken 金岡用兼 (1437–1513?).



TREASURY OF THE TRUE DHARMA EYE

NUMBER 32

Transmitting the Robe

*Den'e*

傳衣

# Transmitting the Robe

## *Den'e*

### INTRODUCTION

The colophon of this work states that it was composed at Kōshōji, on October 17, 1240, the same date given for the “Uji” 有時 chapter of the *Shōbōgenzō*, as well as for the “Kesa kudoku” 袈裟功德, a text of the twelve-chapter *Shōbōgenzō*. The “Den’e” represents number 32 of the seventy-five-chapter *Shōbōgenzō* and number 13 of the Honzan edition; it does not occur in the sixty-chapter compilation but appears in the twenty-eight-text *Shōbōgenzō* collection as number 1 of fascicle 2.

The title theme of this lengthy essay derives especially from the tradition with which Dōgen opens the piece: that the robe of Bodhidharma was handed down, together with his dharma, through the first generations of Chinese Chan ancestors till it reached the Sixth Ancestor, Huineng 慧能. Dōgen expands on this tradition to make the broader claim that, while Bodhidharma’s robe itself may have been preserved at the Sixth Ancestor’s monastery at Caoxi 曹溪, the formal vestment (*kāśāya*) worn by Zen monks uniquely represents, or embodies, the orthodox type of robe transmitted by all the buddhas and ancestors.

Unlike most of the representative essays in the *Shōbōgenzō*, the “Den’e” is not a collection of comments on Zen sayings. Rather, it draws on various sources to offer Dōgen’s personal vision of the history, characteristics, and spiritual significance of the Buddhist robe. The religious emotion behind that vision is palpable in a remarkable passage toward the end of the essay, in which the author recalls the tears of joy that moistened his gown when, as a young pilgrim to China, he first witnessed the veneration of the robe by the monks in the saṃgha hall at Mount Tiantong 天童山 and vowed to carry the practice back to his native land. The practice he carried back is still followed by Sōtō monks in Japan today.

# 正法眼藏第三十二

## Treasury of the True Dharma Eye Number 32

### 傳衣

### Transmitting the Robe

[32:1] {1:353}

佛佛正傳の衣法、まさに震旦に正傳することは、少林の高祖のみなり。高祖は、すなはち釋迦牟尼佛より第二十八代の祖師なり。西天二十八代、嫡嫡あひつたはれ、震旦に六代、まのあたり正傳す。西天・東地、都盧三十三代なり。

The direct transmission to Cīnasthāna of the robe and dharma directly transmitted by buddha after buddha was truly done only by the Eminent Ancestor of Shaolin.<sup>1</sup> The Eminent Ancestor is the ancestral master in the twenty-eighth generation after Buddha Śākyamuni. Passed down from successor to successor through twenty-eight generations in Sindh in the West, they were directly transmitted in person through six generations in Cīnasthāna. In Sindh in the West and the Land of the East, it is thirty-three generations in all.<sup>2</sup>

[32:2]

第三十三代の祖、大鑑禪師、この衣法を黄梅の夜半に正傳し、生前護持してきたる。いまなほ曹溪寶林寺に安置せり。諸代の帝王、あひつぎて内裏に請入して供養す。神物護持せるものなり。

The Ancestor in the thirty-third generation, Chan Master Dajian, received the direct transmission of this robe and dharma in the middle of

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1 **Cīnasthāna** (*Shintan* 震旦): Dōgen uses here the Chinese transliteration of a Sanskrit term for China meaning “Land of the Qin.”

**the robe and dharma** (*e hō* 衣法): From the tradition, dating from the eighth century, that the early ancestors of Chan in China handed down the *kāṣāya* of Bodhidharma as a token of the inheritance of his dharma.

**the Eminent Ancestor of Shaolin** (*Shōrin no kōso* 少林の高祖): I.e., the First Ancestor in China, Bodhidharma, said to have resided at the Shaolin Monastery 少林寺.

2 **In Sindh in the West and the Land of the East, it is thirty-three generations in all** (*Saiten Tōchi, toro sanjūsan dai nari* 西天・東地、都盧三十三代なり): The total of thirty-three generations results from the standard practice of counting Bodhidharma as both the twenty-eighth Indian and first Chinese ancestor.

the night from Huangmei and guarded them throughout his life.<sup>3</sup> Even now, it is preserved in the Baolin Monastery at Caoxi.<sup>4</sup> Generations of emperors in succession welcomed it into the imperial palace and made offerings to it. It is something guarded by spiritual beings.

[32:3]

唐朝の中宗・肅宗・代宗、しきりに歸内供養しき。請するにも、おくるにも、勅使をつかはし、詔をたまふ。すなはちこれ、おもくする儀なり。代宗皇帝、あるとき佛衣を曹溪山におくる詔にいはく、今遣鎮國大將軍劉崇景頂戴而送。朕爲之國寶。卿可於本寺安置、令僧衆親承宗旨者、嚴加守護勿令遺墜。

The Tang-dynasty emperors Zhongzong, Suzong, and Daizong repeatedly recalled it to court and made offerings to it.<sup>5</sup> When requesting it and when returning it, they dispatched an imperial envoy and handed down an imperial edict. This is a rite showing how seriously they regarded it. When, on one occasion, the Emperor Daizong sent the buddha robe back to Caoxi, his imperial edict said:<sup>6</sup>

*We now dispatch Liu Chongjing, Great Defender-General of the State, reverently to receive and escort [the robe]. We regard it as a national treasure. Our liege [Liu Chongjing] is to place it for safekeeping in its original monastery and have those of the monks who have personally received the essential import strictly protect it and not allow it to be lost.*

3 **Chan Master Dajian** (*Daikan zenji* 大鑑禪師): I.e., the Sixth Ancestor, Huineng 慧能.

**in the middle of the night from Huangmei** (*Ôbai no yahan ni* 黃梅の夜半に): From the legend that the Fifth Ancestor, Hongren 弘忍 (602-675), whose monastery was on Mount Huangmei 黃梅山 (in present-day Hubei), transmitted the robe and dharma to Huineng secretly, in the middle of the night.

4 **it is preserved in the Baolin Monastery at Caoxi** (*Sôkei Hôrinji ni anchi seri* 曹溪寶林寺に安置せり): I.e., Huineng's monastery in present-day Guangdong. The grammatical subject here, though unexpressed, must be "the robe" (rather than "the robe and dharma"). This claim reflects a common tradition in Zen literature.

5 **The Tang-dynasty emperors Zhongzong, Suzong, and Daizong** (*Tôchô no Chûsô Shukusô Daisô* 唐朝の中宗・肅宗・代宗): Based on a tradition, found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:236c25-237a2), that, in the year 760, the Emperor Suzong 肅宗 (r. 756-763) requested that Huineng's robe and begging bowl be installed in the palace and given offerings. In 765, the Emperor Daizong 代宗 (r. 763-780), after a dream in which Huineng requested the return of his robe and bowl, sent them back to Caoxi, with the edict quoted here. The Emperor Zhongzong 中宗, though he is said to have honored Huineng, was assassinated in 710, three years before Huineng's death.

6 **the buddha robe** (*butsue* 佛衣): A term normally meaning "Buddhist robe," used synonymously with *kāṣāya*; it can also have the sense "the robe of the buddhas (or of Buddha Śākyamuni)." See Supplementary Notes, s.v. "Robe of the Tathāgata."

[32:4] {1:354}

しかあればすなはち、數代の帝者、ともに、くにの重寶とせり。まことに無量恒河沙の三千大千世界を統領せんよりも、この佛衣、くににたもてるは、ことにすぐれたる大寶なり。卞璧に準ずべからざるものなり。たとひ傳國璽となるとも、いかでか傳佛の奇寶とならん。大唐よりこのかた、瞻禮せる緇白、かならず信法の大機なり。宿善のたすくるにあらずよりは、いかでかこの身をもちて、まのあたり佛佛正傳の佛衣を瞻禮することあらん。信受する皮肉骨髓は、よろこぶべし、信受することあたはざらんは、みづからなりといふとも、うらむべし、佛種子にあらざることを。

Thus, each of several generations of emperors regarded it as a major treasure of the state. Truly the preservation of this buddha robe in one's land is a great treasure far surpassing even the rule over trichiliocosms equal to the incalculable sands of the Ganges.<sup>7</sup> It is not to be compared to Bian's jade disc: even if the latter is taken as the signet of the transmission of the state, how could it be regarded as the rare treasure of the transmission of the buddhas.<sup>8</sup> From the time of the Great Tang, the black- and the white-robed who have venerated it have always been those of great capacities for faith or dharma.<sup>9</sup> Without the help of good karma from previous lifetimes, how could one, with this body, venerate the buddha robe directly transmitted in person by buddha after buddha? The skin, flesh, bones, and marrow who believe will surely rejoice; those

7 **trichiliocosms** (*sanzen daisen sekai* 三千大千世界): A term used to render the Sanskrit *trisāhasra-mahāsāhasra-lokadhātu* ("three-thousandfold great thousandfold world system"), equaling one billion Mount Sumeru world systems; a standard measure of the domain of a buddha.

8 **Bian's jade disc** (*Benpeki* 卞璧): Reference to the legend of a jade annulus, discovered by a certain Bian He 卞和, of the ancient kingdom of Chu 楚, and presented to King Wen of Zhou 周文王. The disc, better known as the "jade disk of He" (*He shi bi* 和氏璧), was supposed to have been used by Qin Shihuang 秦始皇, founder of the Qin dyanasty, to create the signet of imperial succession that was the token of the "mandate of heaven" for emperors down through the Tang. See Supplementary Notes, s.v. "Bian's jade disc."

**the rare treasure of the transmission of the buddhas** (*denbutsu no kihō* 傳佛の奇寶): Or "of the transmission of buddhahood." Dōgen here draws an analogy between "the signet of the transmission of the state" (*denkoku ji* 傳國璽) as token of political authority and the buddha robe as marker of Buddhist legitimacy; on this analogy, just as the holder of the signet in each generation is the reigning monarch, so the owner of the robe is a buddha.

9 **the black- and the white-robed** (*shihaku* 緇白): I.e., clerics and Buddhist laity, respectively.

**those of great capacities for faith or dharma** (*shinpō no daiki* 信法の大機): The expression *shinpō* 信法 can refer either to "faith in the dharma" or to two types of Buddhists: "those who advance by faith" (*zuishingyō* 隨信行; S. *śraddhānusārin*) and "those who advance by [study of] dharma" (*zuihōgyō* 隨法行; S. *dharmānusārin*); given that Dōgen will introduce the two types below (section 11), the latter reading seems preferable here.



who cannot believe, though it is of their own doing, should regret their failing to be seeds of buddhahood.<sup>10</sup>

[32:5]

俗なほいはく、その人の行李をみるは、すなはちその人をみるなり。いま佛衣を瞻禮せんは、すなはち佛をみたてまつるなり。百千萬の塔を起立して、この佛衣に供養すべし。天上・海中にも、こころあらんはおもくすべし。人間にも、轉輪聖王等のまことをしり、すぐれたるをしらんは、おもくすべきなり。

Even in the secular world, it is said, “To see the person’s belongings is to see the person.”<sup>11</sup> Now, to venerate the buddha robe is to see the buddha. We should erect hundreds of thousands of myriads of stūpas and offer them to the buddha robe. Even in the heavens above or the depths of the sea, any being with a heart must surely value it. Among humans as well, the wheel-turning sage kings, who would know what is true and know what is excellent, must surely value it.<sup>12</sup>

[32:6]

あはれむべし、よよに國主となれるやから、わがくにに重寶のあるをしるること。ままだ道士の教にまどはされて、佛法を廢せるおほし。そのとき、袈裟をかけず、圓頂に葉巾をいただく。講ずるところは、延壽長年の方なり。唐朝にもあり、宋朝にもあり。これらのたぐひは、國主なりといへども、國民よりもいやしかるべきなり。

How sad that, over the generations, those who became monarchs have not known that there is a major treasure in their own land. Periodically seduced by the teachings of the Daoists, many abolished the buddha dharma.<sup>13</sup> At those times, instead of wearing the *kāṣāya*, they wore caps on their round heads; and the lectures were on methods for extending the

10 **skin, flesh, bones, and marrow** (*hi niku kotsu zui* 皮肉骨髓): Allusion to the four disciples of Bodhidharma, of whom he famously said they had got, in turn, his “skin, flesh, bones, and marrow” (see Supplementary Notes). Here, perhaps, referring to anyone who has got even a part of Bodhidharma’s teachings.

**seeds of buddhahood** (*butsu shūji* 佛種子): I.e., those with potential to become a buddha.

11 **“To see the person’s belongings”** (*sono hito no anri o miru wa* その人の行李をみるは): “Belongings” renders *anri* 行李 (also written 行履 and read *kōri*), a term often used in Chan texts for “conduct” or “observance.” Given the context, the sense is more likely the common meaning of “parcel” or “luggage” — here, perhaps to be understood more broadly as “accoutrements” or “gear.”

12 **wheel-turning sage kings** (*tenrin jōō* 轉輪聖王): The *cakravartin*, the ideal Buddhist monarch. Here, no doubt, in contrast to the benighted emperors of China criticized in the next section.

13 **many abolished the buddha dharma** (*buppō o hai seru ooshi* 佛法を廢せるおほし): A bit of an exaggeration: there were several persecutions of Buddhism in China, the most serious in the years following the death of Huineng and supposed enshrinement of his robe occurring in 845, under the Tang Emperor Wuzong 武宗 (r. 840-846).

life span and lengthening the years.<sup>14</sup> They were in the Tang dynasty and in the Song dynasty. These types, though they may have been monarchs, were surely more vulgar than their own people.

[32:7] {1:355}

しづかに觀察しつべし、わがくにに佛衣とどまりて現在せり。衣佛國土なるべきか、とも思惟すべきなり。舍利等よりもすぐれたるべし。舍利は、輪王にもあり、師子にもあり、人にもあり、乃至辟支佛等にもあり。しかあれども、輪王には袈裟なし、師子に袈裟なし、人に袈裟なし。ひとり諸佛のみに袈裟あり、ふかく信受すべし。

They should have quietly reflected that the buddha robe had come to rest and still existed in their own land. They should even have considered whether theirs might be the robe buddha land.<sup>15</sup> It is surely more excellent than relics or the like. With relics, wheel-turning kings have them, lions have them, humans have them, and so on down to *pratyeka-buddhas*, and the like, have them.<sup>16</sup> However, wheel-turning kings do not have the *kāśāya*, lions do not have the *kāśāya*, humans do not have the *kāśāya*: only the buddhas have the *kāśāya*.<sup>17</sup> This we should firmly believe.

14 **instead of wearing the *kāśāya*, they wore caps on their round heads** (*kesa o kakezu, enchō ni yōkin o itadaku* 袈裟をかけず、圓頂に葉巾をいただく): The grammatical subject is unexpressed; possibly, the “monarchs” themselves; more likely, the religious serving at the imperial court. The headgear in question is generally assumed to be a Daoist cap; the “round head” suggests a shaved head.

**extending the life span and lengthening the years** (*enju chōnen* 延壽長年): Favorite topics of the Daoists. Ironically, it is thought that the Emperor Wuzong 武宗 shortened his life by ingesting Daoist elixirs of immortality.

15 **the robe buddha land** (*e butsu kokudo* 衣佛國土): A novel expression apparently coined by Dōgen; probably to be understood as “a buddha land of the robe,” though it might also be parsed “the land of the robe buddha.”

16 **With relics, wheel-turning kings have them, lions have them** (*shari wa, rinnō ni mo ari, shishi ni mo ari* 舍利は、輪王にもあり、師子にもあり): It is possible that “lion” (*shishi* 師子) here refers not (or not only) to the animal but to great teachers. Elsewhere, in his “Shōbōgenzō nyorai zenshin,” Dōgen gives a longer list of beings that produce relics:

古佛舍利あり、今佛舍利あり、辟支佛舍利あり、轉輪王舍利あり、師子舍利あり、あるいは木佛舍利あり、繪佛舍利あり、あるいは人舍利あり。

There are relics of old buddhas, there are relics of present buddhas, there are relics of *pratyeka-buddhas*, there are relics of wheel-turning kings, there are relics of lions; or there are relics of wooden buddhas, and there are relics of painted buddhas; or there are relics of humans.

17 **only the buddhas have the *kāśāya*** (*hitori shobutsu nomi ni kesa ari* ひとり諸佛のみに袈裟あり): Presumably, by *kāśāya* here, Dōgen is still referring to what he calls above the “buddha robe” — i.e., the robe handed down from the buddhas to Huineng. As he continues below, however, Dōgen’s use of this term becomes more ambiguous, seeming to expand to cover the *kāśāya* worn by the clerics in the Zen lineage as a token of (or avatar of?) the robe of the buddha.

[32:8]

いまの愚人、おほく舍利はおもくすといへども、袈裟をしらず、護持すべきとしれるもまれなり。これすなはち、先來より袈裟のおもき、これをきけるものまれなり、佛法正傳いまだきかざるがゆえに、しかあるなり。

Stupid people today, while they may often value relics, do not know about the *kāśāya*; those who recognize that it is to be preserved are also rare. This is so because, to begin with, those who have heard of the importance of the *kāśāya* are rare; for they have yet to hear of the direct transmission of the buddha dharma.

[32:9]

つらつら釋尊在世をおもひやれば、わづかに二千餘年なり。國寶神器のいまにつたはれるも、これよりもすぎてふるくなれるもおほし。この佛法・佛衣は、ちかくあらたなり。若田・若里に展轉せんこと、たとひ五十轉轉なれりとも、その益、これ妙なるべし。かれ、なほ功德あらたなり、この佛衣、かれとおなじかるべし。かれは正嫡より正傳せず、これは正嫡より正傳せり。

When we carefully reflect on the time when Śākya, the Honored One, was in the world, it is a mere two thousand plus years ago.<sup>18</sup> Many national treasures and imperial regalia handed down to the present are older than this. This buddha dharma and buddha robe are recent and new.<sup>19</sup> Their successive handing on, “*whether in fields or in villages*,” even when passed on fifty times, has a benefit sure to be marvelous.<sup>20</sup> Even they have a merit that is phenomenal; and this buddha robe is surely like them.<sup>21</sup> Yet they are not directly transmitted from a direct heir, while this has been directly transmitted from a direct heir.

18 **two thousand plus years ago** (*nisen yo nen* 二千餘年): Dōgen is calculating here from 949 BCE, the date traditionally used in East Asia for the *parinirvāṇa* of Buddha Śākyamuni.

19 **recent and new** (*chikaku arata* ちかくあらた): The advantage of being “recent and new” (as is suggested in the *Lotus Sūtra* passage alluded to in the next sentence) derives from a principle that, the closer to the original source, the greater the merit.

20 **“whether in fields or in villages”** (*nyaku den nyaku ri* 若田・若里): Allusion to an oft-cited passage in the *Lotus Sūtra*, in which Buddha Śākyamuni exhorts his followers to go forth and preach what they have heard from him; see Supplementary Notes.

21 **Even they have a merit that is phenomenal** (*kare, nao kudoku arata nari* かれ、なほ功德あらたなり): Taking the antecedent of “they” (*kare* かれ) here and in the next sentence as “national treasures and imperial regalia,” in contrast to “this” (*kore* これ) buddha robe.

[32:10]

しるべし、四句偈をきくに得道す、一句子をきくに得道す。四句偈および一句子、なにとしてか恁麼の靈驗ある。いはゆる、佛法なるによりてなり。いま一頂衣・九品衣、まさしく佛法より正傳せり。四句偈よりも劣なべからず、一句法よりも驗なかるべからず。

We should realize that we may gain the way upon hearing a four-line *gāthā* or gain the way upon hearing a single line.<sup>22</sup> How could the four-line *gāthā* or the single line have such spiritual efficacy? It is because they are the buddha dharma. The one robe, or robe of nine grades, here has certainly been transmitted directly from the buddha dharma.<sup>23</sup> It could not be inferior to the four-line *gāthā*; it could not be less efficacious than the dharma of a single line.

[32:11] {1:356}

このゆえに、二千餘年よりこのかた、信行・法行の諸機、ともに隨佛學者、みな袈裟を護持して身心とせるものなり。諸佛の正法にくらきたぐひは、袈裟を崇重せざるなり。いま釋提桓因、および阿那跋達多龍王等、ともに在家の天主なりといへども、龍王なりといへども、袈裟を護持せり。

Therefore, for over two thousand years, those who study as followers of the buddha, those of the capacities both that proceed by faith and proceed by dharma, have all preserved the *kāśāya* and regarded it as the body and mind.<sup>24</sup> The types that are ignorant of the true dharma of the

22 **four-line *gāthā*** (*shiku ge* 四句偈): Likely a reference to the famous *Verse of Impermanence* (*Mujō ge* 無常偈) from the story in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:449b8ff), to which Dōgen will allude again below (section 61), in which Buddha Śākyamuni in a previous life received a four-line verse from a *rākṣasa* (“hungry demon”):

諸行無常、是生滅法、生滅滅已、寂滅爲樂。

All things are impermanent:

This is the law of arising and ceasing.

When the arising and ceasing have ceased,

Their cessation is ease.

See Supplementary Notes, s.v. “Whether on trees or on rocks.”

**a single line** (*ikkusu* 一句子): In Chan texts, regularly used in reference especially to any spiritually insightful utterance.

23 **the one robe, or robe of nine grades, here** (*ima itchō e kubon e* いま一頂衣・九品衣): I.e., the buddha robe under discussion here. The glyph *chō* 頂 is used as a numerical classifier for robes; “nine grades” (*kubon* 九品) refers to nine levels of the formal *kāśāya*, or *saṃghāti* (*sōgyari* 僧伽梨) robe, according to the number of panels, from nine to twenty-five, from which it is assembled (see below, section 21). Dōgen is using the numbers one and nine here in parallel with the “four” and “one” in the sentences just preceding.

24 **the capacities both that proceed by faith and proceed by dharma** (*shingyō hōgyō no shoki* 信行・法行の諸機): See above, Note 9.

buddhas do not respect the *kāśāya*. Now, beings like Śakra-devānām-indra and the dragon king Anavatapta, though householder lord of devas and dragon king both may be, still preserve the *kāśāya*.<sup>25</sup>

[32:12]

しかるに、剃頭のたぐひ、佛子と稱するともがら、袈裟におきては、受持すべきものとしらず。いはんや體・色・量をしらんや、いはんや著用の法をしらんや、いはんやその威儀、ゆめにもいまだみざるところなり。

Yet the types who shave their heads, those who call themselves “children of the Buddha,” when it comes to the *kāśāya*, do not know that it is something to receive and keep.<sup>26</sup> How much less do they know its material, color, or dimensions; how much less do they know how to put it on; how much less have they seen, even in their dreams, the proper deportment [when wearing it].

[32:13]

袈裟をば、ふるくよりいはく、除熱惱服となづく、解脱服となづく。おほよそ功德、はかるべからざるなり。龍鱗の三熱、よく袈裟の功德より解脱するなり。諸佛成道するとき、かならずこの衣をもちひるなり。まことに、邊地にむまれ、末法にあふといへども、相傳あると、相傳なきと、たくらぶことあらば、相傳の正嫡なるを信受護持すべし。

The *kāśāya* has long been called “the vestment that removes the torments,” or called “the vestment of liberation.”<sup>27</sup> Put more generally, its

**regarded it as the body and mind** (*shinjin to seru* 身心とせる): Probably, to be understood as “their own body and mind,” though it might also be read as “the buddha’s body and mind.” See Supplementary Notes, s.v. “Body and mind.”

**25 Śakra-devānām-indra and the dragon king Anavatapta** (*Shakudaikan'in, oyobi Anabadatta ryūō* 釋提桓因、および阿那跋達多龍王): I.e., the deva Indra, or Śakra, and the dragon king who lives in Lake Anavatapta, imagined to be north of the Himalayas.

**though householder lord of devas and dragon king both may be** (*zaike no tenshu nari to iedomo, ryūō nari to iedomo* 在家の天主なりといへども、龍王なりといへども): The force of the modifier “householder” (*zaike no* 在家の) here is probably that (in contrast to the monks in the following section), even though they are not themselves clerics, the gods and dragons preserve the clerical robe.

**26 when it comes to the *kāśāya*, do not know that it is something to receive and keep** (*kesa ni okite wa, juji su beki mono to shirazu* 袈裟におきては、受持すべきものとしらず): The robe in question here could be the buddha robe preserved at Caoxi; but it seems more likely that Dōgen is here criticizing his fellow monks for their indifference toward and ignorance of their own robes. The verb *juji* 受持 (“receive and keep”), while it may refer simply to the acts of receiving and wearing the robe, is here more likely the attitude of accepting and bearing in mind the robe’s significance as symbol of the buddha.

**27 “the vestment that removes the torments”** (*jo netsunō fuku* 除熱惱服); “**the vestment of liberation**” (*gedappuku* 解脱服): The first expression has not been found in extant sources and is likely meant simply to introduce the following “three torments

merits are incalculable. It is the merit of the *kāṣāya* that brings about liberation from the three torments of the dragon.<sup>28</sup> When the buddhas attain the way, they always make use of this robe. Truly, though we may be born in a marginal land and are encountering the end of the dharma, if we compare what has the transmission and what lacks the transmission, we should believe and preserve that which is the legitimate successor of the transmission.<sup>29</sup>

[32:14]

いづれの家門にか、わが正傳のごとく、まさしく釋尊の衣法ともに正傳せる。ひとり佛道のみにあり。この衣法にあはんとし、たれか恭敬供養をゆるくせん。たとひ一日に無量恒河沙の身命をすてて供養すべし、生生世世値遇頂戴をも發願すべし。われら、佛生國をへだつること十萬餘里の山海のほかにもまれて、邊邦の愚蒙なりといへども、この正法をきき、この袈裟を一日一夜なりといへども受持し、一句一偈なりといへども參究する、これただ一佛二佛を供養せる福德のみにあらず、無量百千億のほとけを供養・奉觀せる福德なるべし。たとひ自己なりといへども、たうとぶべし、愛すべし、おもくすべし。

In what other houses have both the robe and dharma of Śākyā, the Honored One, truly been directly transmitted, as they have in our direct transmission? Only in the way of the buddhas alone.<sup>30</sup> Upon encountering this robe and dharma, who would be casual in venerating and making

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of the dragon.” The second expression is well known from the four-line verse still recited by monks when donning the *kāṣāya*; see Supplementary Notes, s.v. “Robe of the Tathāgata.”

**28 the three torments of the dragon** (*ryūrin no sannetsu* 龍鱗の三熱): From the well-known tradition that dragons are subject to three afflictions: hot winds and sands that burn them, evil winds that expose them, and *garuḍas* (giant mythical birds) that eat them. The claim (repeated in “Shōbōgenzō kesa kudoku” 正法眼藏袈裟功德) that the dragons are liberated from these torments by the *kāṣāya* doubtless reflects the tradition that a thread from the Tathāgata’s robe will protect dragons from the *garuḍa* (see, e.g., *Sāgara-nāga-rāja-paripṛcchā-sūtra*; *Fo shuo hailongwang jing* 佛說海龍王經, T.598.15:151a6-16). The term *ryūrin* 龍鱗 (“dragon scales”) normally refers to the pattern of the dragon’s scales, rather than to the dragon itself; but elsewhere Dōgen uses it as synecdoche for “dragon,” by analogy with *kinrin* 金鱗 (“gold scales”) for “golden fish” (see *Eihei kōroku* 永平廣錄, DZZ.3:86, no. 139):

清淨海中釣得龍鱗金鱗

In the clear ocean, we can catch a dragon and a golden fish.

**29 we should believe and preserve that which is the legitimate successor of the transmission** (*sōden no shōteki naru o shinju goji su beshi* 相傳の正嫡なるを信受護持すべし): Dōgen treats the robe here in anthropomorphic terms, as a legitimate heir (*shōchaku* 正嫡) in the lineage of the buddhas and ancestors.

**30 Only in the way of the buddhas alone** (*hitori butsudō nomi ni ari* ひとり佛道のみにあり): As is often the case in his writing, Dōgen here identifies “the way of the buddhas” (*butsudō* 佛道) with the tradition of the buddhas and ancestors of his Bodhidharma lineage. See Supplementary Notes, s.v. “Buddhas and ancestors.”

offerings to them? Even for one day, casting aside lives numerous as the incalculable sands of the Ganges, we should make offerings to them; we should make a vow to encounter and receive them in life after life, through age after age. Though we may be simpletons from a marginal land, born beyond the mountains and seas, more than a hundred thousand miles from the land of the Buddha's birth, to hear this true dharma, to receive and keep this *kāṣāya* even for a single day and night, to investigate even one line or one *gāthā* — these are surely not the merit of offerings made to one buddha or two buddhas; they are surely the merit of having made offerings to and paying respects before incalculable hundreds of thousands of *koṭis* of buddhas. Though it may be of our own doing, we should honor it; we should love it; we should value it.<sup>31</sup>

[32:15] {1:357}

祖師傳法の大恩、ねんごろに報謝すべし。畜類なほ恩を報ず、人類いかでか恩をしらざらん。もし恩をしらずば、畜類よりも劣なるべし、畜類よりも愚なるべし。

We should sincerely repay the great beneficence of the transmission of the dharma by the ancestral masters.<sup>32</sup> Even animals repay beneficence; how could humans fail to recognize beneficence?<sup>33</sup> If we fail to recognize beneficence, we must be inferior to animals; we must be stupider than animals.

[32:16]

この佛衣の功德、その傳佛正法の祖師にあらざる餘人は、ゆめにもいまだしらざるなり。いはんや體・色・量をあきらむるにおよばんや。諸佛のあとをしたふべくは、まさにこれをしたふべし。たとひ百千萬代ののちも、この正傳を正傳せん、まさに佛法なるべし。證驗これあらたなり。

The merit of this buddha robe, those other than these ancestral masters who transmit the true dharma of the buddhas have never seen even in their dreams. How much less could they achieve an understanding of its material, color, and dimensions. Should we yearn for the traces of the buddhas, truly we should yearn for this. Even a hundred thousand myriads of generations later, to transmit directly this direct transmission

31 **Though it may be of our own doing** (*tatoi jiko nari to iedomo* たとひ自己なりといへども): The antecedent of “it” here is likely the “merit” (*fukutoku* 福德) of accepting the robe and studying the dharma.

32 **the transmission of the dharma by the ancestral masters** (*soshi denbō* 祖師傳法): The term *soshi* 祖師 (“ancestral master”) may refer here specifically to Bodhidharma.

33 **Even animals repay beneficence** (*chikurui nao on o hōzu* 畜類なほ恩を報ず): In “Shōbōgenzō gyōji” 正法眼藏行持, part 2, Dōgen refers to two famous Chinese stories, in which a sparrow and a tortoise express their gratitude for help given them by humans.

would still truly be the buddha dharma. The evidence for this is obvious.<sup>34</sup>

[32:17]

俗なほいはく、先王の服にあらざれば服せず、先王の法にあらざればおこなはず。佛道もまたしかあるなり、先佛の法服にあらざれば、もちいるべからず。もし先佛の法服にあらざらんほかは、なにを服してか佛道を修行せん、諸佛に奉観せん。これを服せざらんは、佛會にいりがたかるべし。

Even in the secular world it is said, “If they are not the raiment of the prior kings, they do not wear them; if they are not the laws of the prior kings, they do not promulgate them.”<sup>35</sup> The way of the buddhas is also like this: if it is not the dharma garment of the prior buddhas, we should not use it. If it is something other than the dharma garment of the prior buddhas, what could we wear to practice the way of the buddhas, to pay our respects to the buddhas? Those who do not wear this, will surely find it difficult to enter a buddha assembly.

[32:18]

後漢の孝明皇帝永平年中よりこのかた、西天より東地に來到する僧侶、くびすをつぎてたえず。震旦より印度におもむく僧侶、ままにきこゆれども、たれ人にあひて佛法を面授せりけるといはず。ただいたづらに、論師および三藏の學者に習學せる名相のみなり、佛法の正嫡をきかず。このゆえに、佛衣正傳すべきといひつたへるにもおよばず、佛衣正傳せりける人にあひあふといはず、傳衣の人を見聞すとかたらず。はかりしりぬ、佛家の闡奥にいらざりけるといふことを。これらのたぐひは、ひとへに衣服とのみ認じて、佛法の尊重なりとしらず、まことにあはれむべし。

Since the Yongping era of the Emperor Xiao Ming of the Later Han, monks arriving in the Land of the East from Sindh in the West have ceaselessly followed on each other's heels.<sup>36</sup> We sometimes hear of monks who headed to Sindhu from Cīnasthāna, but who they met there that might have given them a face-to-face conferral of the buddha dharma is not reported.<sup>37</sup> They did not hear of any direct descendants of the

34 **The evidence for this is obvious** (*shōken kore arata nari* 證驗これあらたなり): Likely intended to introduce the following discussion of historical examples.

35 **Even in the secular world it is said** (*zoku nao iwaku* 俗なほいはく): A loose Japanese paraphrase of a teaching of the *Xiaoqing* 孝經 (Qing dafu 卿大夫, KR. If0001.004.1a):

非先王之法服不敢服、非先王之法言不敢道、非先王之德行不敢行。

They [i.e., the lords and ministers] dare not wear what are not the robes prescribed by the prior kings; they dare not speak what are not the words prescribed by the prior kings; they dare not engage in what is not the virtuous conduct of the prior kings.

36 **the Yongping era of the Emperor Xiao Ming of the Later Han** (*Gokan no Kōmei kōtei Eihei nenjū* 後漢の孝明皇帝永平年中): i.e., 58-75 CE, the era in the tenth year of which it is traditionally said that Buddhism was introduced to China.

37 **monks who headed to Sindhu from Cīnasthāna** (*Shintan yori Indo ni omomuku*



buddha dharma, but only of names and appearances learned from treatise masters or scholars of the tripiṭaka. As a result, they do not even report that the buddha robe should be directly transmitted; they do not say that they met with anyone who had directly received transmission of the buddha robe; they do not state that they saw or heard of anyone transmitting the robe. It is clear that they did not enter the inner sanctum of the house of the buddhas. These types recognize [the robe] solely as clothing and do not know it as something esteemed by the buddha dharma. Truly pitiful.

[32:19] {1:358}

佛法藏相傳の正嫡に、佛衣も相傳相承するなり。法藏正傳の祖師は、佛衣を見聞せざるなきむねは、人中・天上あまねくしれるところなり。しかあればすなはち、佛袈裟の體・色・量を正傳しきたり、正見聞しきたり、佛袈裟の大功德を正傳し、佛袈裟の心身骨髓を正傳せること、ただまさに正傳の家業のみにあり。もろもろの阿笈摩教の家風には、しらざるところなり。おのおの今案に自立せるは、正傳にあらず、正嫡にあらず。

Among the direct descendants of the transmission of the treasury of the buddha dharma, the buddha robe is also transmitted and inherited. The point that there are no ancestral masters of the direct transmission of the treasury of the dharma that have not seen and heard of the buddha robe is something widely known among humans and in the heavens. This being the case, truly it is only in the family business of the direct transmission that the material, color, and dimensions of the buddha *kāṣāya* have been directly transmitted and correctly seen and heard; that the great merit of the buddha *kāṣāya* was transmitted; that the mind and body, bones and marrow of the buddha *kāṣāya* were directly transmitted — these are not something known in the various house styles of the teachings of the *āgamas*.<sup>38</sup> What they set up by themselves, from their own ideas, is not the direct transmission, is not a direct descendant.<sup>39</sup>

*sōryo* 震旦より印度におもむく僧侶): Using Chinese transliterations of Sanskrit terms for India and China. The “Shōbōgenzō gyōji” 正法眼藏行持, part 2, also has a dismissal of Chinese pilgrims to India for failing to encounter any authentic masters and merely studying doctrine.

38 **the family business of the direct transmission** (*shōden no kagō* 正傳の家業): I.e., the tradition of those in the direct line of transmission.

**the mind and body, bones and marrow of the buddha *kāṣāya*** (*butsu kesa no shinjin kotsuzui* 佛袈裟の心身骨髓): Probably meaning something like “the true meaning of the buddha *kāṣāya*.”

**the various house styles of the teachings of the *āgamas*** (*moromoro no agōma kyō no kafu* もろもろの阿笈摩教の家風): I.e., in the traditions of those who follow the Small Vehicle teachings of the *āgama* texts.

39 **What they set up by themselves, from their own ideas** (*onoono kon'an ni jiryū seru wa* おのおの今案に自立せるは): Or, perhaps, “that they set up something by them-

[32:20]

わが大師釋迦牟尼如來、正法眼藏無上菩提を摩訶迦葉に附授するに、佛衣ともに傳附せりしより、嫡嫡相承して、曹溪山大鑑禪師にいたるに、三十三代なり。その體・色・量を親見・親傳せること、家門、ひさしくつたはれて、受持、いまにあらたなり。すなはち五宗の高祖、おのおの受持せる、それ正傳なり。あるいは五十餘代、あるひは四十餘代、おのおの師資みだることなく、先佛の法によりて搭し、先佛の法によりて製すること、唯佛與佛の相傳し證契して、代代をふるに、おなじくあらたなり。

When our Great Master, Tathāgata Śākyamuni, bequeathed the treasury of the true dharma eye, the unsurpassed bodhi, to Mahākāśyapa, he passed it on together with the buddha robe; and thereafter, it was inherited by successor after successor, until it reached Chan Master Dajian of Mount Caoxi, in the thirty-third generation. The personal experience and personal transmission of its material, color, and dimensions have long been handed down in our house, and the receiving and keeping of them are apparent even now. That is, what each of the eminent ancestors of the five lineages received and kept is the direct transmission.<sup>40</sup> Whether for fifty-odd generations or forty-odd generations, without disruption, the masters and disciples donned it in accordance with the dharma of the prior buddhas and tailored it in accordance with the dharma of the prior buddhas; and this, too, transmitted and verified by “only buddhas with buddhas,” remains apparent through generation after generation.<sup>41</sup>

[32:21]

嫡嫡正傳する佛訓にいはいはくは、

九條衣 三長一短

九條衣 四長一短

十一條衣 三長一短 或四長一短

十三條衣 三長一短 或四長一短

selves, from their own ideas” or “those who set up something by themselves, from their own ideas.”

40 **the eminent ancestors of the five lineages** (*goshū no kōso* 五宗の高祖): I.e., the ancestral masters of the five houses (*goke* 五家) into which the Song-dynasty historians organized the Chan tradition: Weiyang 滄仰, Linji 臨濟, Caodong 曹洞, Yunmen 雲門, and Fayen 法眼. The term *kōso* 高祖 is used most often in reference to a founding ancestor, but Dōgen uses it also as a term of respect for other eminent monks. The point here seems to be that, while of course the members of the five houses did not transmit the original robe of the buddha, what they did “receive and keep” was “the direct transmission” of that robe — either in the sense that their robes replicate it or that their teachings preserve its tradition.

41 **“only buddhas with buddhas”** (*yui butsu yo butsu* 唯佛與佛): From a line in Kumārajīva’s translation of the *Lotus Sūtra*, often cited by Dōgen; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

十五條衣 四長一短  
 十七條衣 四長一短  
 十九條衣 四長一短  
 二十一條衣 四長一短  
 二十三條衣 四長一短  
 二十五條衣 四長一短  
 二百五十條衣 四長一短  
 八萬四千條衣 八長一短

In the instructions of the buddha directly transmitted by successor after successor, it is said,

nine-panel robe: three long, one short  
 nine-panel robe: four long, one short  
 eleven-panel robe: three long, one short, or four long, one short  
 thirteen-panel robe: three long, one short, or four long, one short  
 fifteen-panel robe: four long, one short  
 seventeen-panel robe: four long, one short  
 nineteen-panel robe: four long, one short  
 twenty-one-panel robe: four long, one short  
 twenty-three-panel robe: four long, one short  
 twenty-five-panel robe: four long, one short  
 two-hundred-fifty-panel robe: four long, one short  
 eighty-four-thousand-panel robe: eight long, one short<sup>42</sup>

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42 In the instructions of the buddha directly transmitted by successor after successor (*tekiteki shōden suru bukkun ni* 嫡嫡正傳する佛訓に): The source of the list that follows is unknown, and its content differs from standard descriptions of the nine levels of robe, which typically describe the 9-, 11-, and 13-panel robes as composed of two long strips and one short strip of cloth in each panel, with 15-, 17-, and 19-panel robes having three long and one short, and 21-, 23-, and 25-panel robes having four long and one short. Such is the description, quoted from the *Yiqie you bu baiyi jiemo* 一切有部百一羯磨, that Dōgen provides in his “Shōbōgenzō kesa kudoku” 正法眼藏袈裟功德. The Chan monks’ practice of wearing a nine-panel *kāśāya* of three or four long sections is criticized by the Song-dynasty vinaya scholar Yuanzhao 元照 (1048-1116) at *Fozhi biqiu liuwu tu* 佛制比丘六物圖 (T.1900.45:899a2-4).

two-hundred-fifty-panel robe: four long, one short (*nihyakugojū jō e shichō ittan* 二百五十條衣四長一短); eighty-four-thousand-panel robe: eight long, one short (*hachiman shisen jō e hatchō ittan* 八萬四千條衣八長一短); Dōgen here playfully extends his list to include what is doubtless meant to suggest a robe composed of the two hundred fifty precepts of the Buddhist monk and a robe of the eighty-four thousand teachings of the Buddha (or, perhaps, simply “countless things”).

[32:22] {1:359}

いま略して擧するなり。このほか、諸般の袈裟あるなり、ともにこれ僧伽梨衣なるべし。

I give here an abbreviated summary. There are, in addition to these, various kinds of *kāṣāya*, all of which should be considered *saṃghāti* robes.

[32:23]

あるひは在家にしても受持し、あるひは出家にしても受持す。受持するといふは、着用するなり。いたづらに、たたみもちたらんずるにあらざるなり。たとひ、かみ・ひげをそれども、袈裟を受持せず、袈裟をにくみいとひ、袈裟をおそるは、天魔外道なり。

Some receive and keep [the robe] as householders; some receive and keep it as renunciants. To “receive and keep it” means to wear it; it does not mean merely keeping it folded up to no avail. Even if they shave off their hair and beards, those who do not receive and keep the *kāṣāya*, who abhor and reject the *kāṣāya*, who fear the *kāṣāya*, are Deva Māras and followers of other paths.

[32:24] {1:360}

百丈大智禪師いはく、宿殖の善種なきものは、袈裟をいむなり、袈裟をいとふなり、正法をおそれいとふなり。

Chan Master Dazhi of Baizhang said, “Those without good seeds planted in former lives shun the *kāṣāya*, reject the *kāṣāya*, fear and hate the *kāṣāya*.<sup>43</sup>

[32:25]

佛言、若有衆生、入我法中、或犯重罪、或墮邪見、於一念中、敬心尊重僧伽梨衣、諸佛及我、必於三乘、授記此人當得作佛。若天・若龍・若人・若鬼、若能恭敬此人袈裟少分功德、即得三乘不退不轉。若有鬼神及諸衆生、能得袈裟乃至四寸、飲食充足。若有衆生、共相違反、欲墮邪見、念袈裟力、依袈裟力、尋生悲心、還得清淨。若有人在兵陣、持此袈裟少分、恭敬尊重、當得解脫。

43 Chan Master Dazhi of Baizhang (*Hyakujō Daichi zenji* 百丈大智禪師): i.e., Baizhang Huaihai 百丈懷海 (749-814). The source of this saying, given in Japanese, is unknown.

*The Buddha said,*<sup>44</sup>

If there is a living being who, having entered my dharma, either commits grave offenses or sinks into false views, but who for even a single thought reverently respects the *saṃghāti* robe, then all the other buddhas and I, [for those] in the three vehicles, will certainly confer a prediction that this person will become a buddha. Whether devas, dragons, humans, or demons, if they can venerate the merit of even a small part of this person's *kāṣāya*, they will attain non-regression in the three vehicles.<sup>45</sup> If there are demons and spirits or other living beings who can obtain even so much as four inches of the *kāṣāya*, they will have plenty to eat and drink. If there are living beings opposing one another, about to fall into false views, if they think on the power of the *kāṣāya* and rely on the power of the *kāṣāya*, they will quickly give rise to the thought of compassion and gain purity. If there people in the military, if they keep even a small part of this *kāṣāya*, respecting and valuing it, they will attain liberation.

[32:26]

しかあればしりぬ、袈裟の功德、それ無上不可思議なり。これを信受護持するところに、かならず得授記あるべし、得不退あるべし。ただ釋迦牟尼佛のみにあらず、一切諸佛、またかくのごとく宣説しますなり。

44 **The Buddha said** (*Butsu gon* 佛言): Abbreviated version of a vow, found in the *Karuṇā-puṇḍarīka-sūtra* (*Peihua jing* 悲華經, T.157.3:220a10-b6), that Dōgen also quotes in his “Shōbōgenzō kesa kudoku” 正法眼藏袈裟功德. The version here, given in Chinese, is akin to (though not identical with) summaries of the sūtra passage found in the *Shishi yaolan* 釋氏要覽, by Daocheng 道誠 (T.2127.54:269c21-28), and the *Lüzong xinxue mingju* 律宗新學名句, by Weixian 惟顯 (ZZ.105:638b8-13); the latter reads:

袈裟五種功德(悲華經)。一入我法中、或犯重邪見、於一念中、敬心尊重、必於三乘授記。二天龍人鬼、若能恭敬此人袈裟少分、即得三乘不退。三若有鬼神諸人、得袈裟乃至四寸、飲食充足。四若衆生共相違反、念袈裟力、尋生悲心。五若在兵陣、持此少分恭敬尊重、當得解脫。

The five kinds of merit of the *kāṣāya* (from the *Peihua jing*): (1) If there are those who, having entered my dharma, have a grave offense or false view, but who for even a single thought reverently respect it, then [for those] in the three vehicles, I will certainly confer a prediction. (2) If there are devas, dragons, humans, or demons who can venerate even a small part of this person's *kāṣāya*, then they will attain non-regression in the three vehicles. (3) If there are demons, spirits, or humans who obtain even so much as four inches of the *kāṣāya*, they will have plenty to eat and drink. (4) If there are living beings opposing one another who think on the power of the *kāṣāya*, they will quickly give rise to the thought of compassion. (5) If there are those in the military who keep even a small part of it, respecting and valuing it, they will attain liberation.

45 **non-regression in the three vehicles** (*sanjō futai futen* 三乘不退不轉): I.e., will not backslide on the spiritual paths of *śrāvaka*, *pratyeka-buddha*, and bodhisattva; see Supplementary Notes, s.v. “Three vehicles.”

Thus, we know that the merit of the *kāśāya* is unsurpassed, is inconceivable. Where we believe and preserve it, we shall surely get a prediction, surely attain non-regression. Not only Buddha Śākyamuni but all the buddhas explain it like this.

[32:27] {1:361}

しるべし、ただ諸佛の體相、すなはち袈裟なり。かるがゆえに、佛言、當墮惡道者、厭惡僧伽梨。

We should recognize that the substance and characteristics of the buddhas are just this *kāśāya*. That is why the Buddha said, “Those who will fall into the evil paths, hate the *saṃghāti*.”<sup>46</sup>

[32:28]

しかあればすなはち、袈裟を見聞せんところに、厭惡の念おこらんには、當墮惡道のわがみなるべし、と悲心を生ずべきなり、慚愧懺悔すべきなり。

Thus, when hateful thoughts arise upon our seeing or hearing of the *kāśāya*, we should produce the thought of remorse that we “will fall into the evil paths” and should feel ashamed and repent.

[32:29]

いはんや釋迦牟尼佛、はじめて王宮をいでて、山にいらんとせし時、樹神、ちなみに僧伽梨衣一條を舉して、釋迦牟尼佛にまうす、この衣を頂戴すれば、もろもろの魔嬈をまぬかるるなり。ときに釋迦牟尼佛、この衣をうけて、頂戴して十二年をふるに、しばらくもおかずといふ。これ阿含經等の説なり。

Not to mention Buddha Śākyamuni. It is said that, on the occasion when he first left the royal palace and was entering the mountains, a tree spirit held up a *saṃghāti* robe and said to Buddha Śākyamuni, “By placing this robe on your head, you will avoid every sort of confusion caused by Māra.” Whereupon, Buddha Śākyamuni received the robe, placed it on his head, and spent twelve years without ever setting it aside even for a moment. This is an account in the *āgama* sūtras.<sup>47</sup>

46 **The Buddha said** (*butsu gon* 佛言): The source is unknown. The “evil paths” (*akudō* 惡道) refers to the three lower realms of rebirth: animal, hungry ghost, and hell-being; see Supplementary Notes, s.v. “Six paths.”

47 **This is an account in the *āgama* sūtras** (*kore agon gyō tō no setsu nari* これ阿含經等の説なり): Just what sūtra Dōgen may have had in mind here is uncertain. His account, given in Japanese, is likely based on a passage in the seventh-century encyclopedia *Fayuan zhulin* 法苑珠林 (T.2122.53:560a26ff). The reference to “twelve years” reflects the tradition, found, e.g., in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:205b12-24), that Prince Siddhārtha spent six years in ascetic practice and another six in meditation; the *Fayuan zhulin* version gives the standard “six years of ascetic practice” (*rokunen kugyō* 六年苦行).

## [32:30]

あるいはいふ、袈裟はこれ吉祥服なり。これを服用するもの、かならず勝位にいたる。おほよそ世界に、この僧伽梨衣の現前せざる時節なきなり。一時の現前は、長劫中事なり、長劫中事は、一時來なり。袈裟を得するは、佛標幟を得するなり。このゆえに、諸佛如來の、袈裟を受持せざる、いまだあらず。袈裟を受持せしともがらの、作佛せざる、あらざるなり。

It is also said that the *kāṣāya* is a “vestment of felicity”; those who wear it invariably reach high position.<sup>48</sup> More generally, there is never a time when this *saṃghāti* robe does not appear in the world. Its appearance at one time is an event of long kalpas; the event of long kalpas comes at one time.<sup>49</sup> To obtain a *kāṣāya* is to obtain the banner of the buddhas. Therefore, there has never been a case in which the buddhas, the tathāgatas, failed to receive and keep the *kāṣāya*; and there are none among those who have received and kept the *kāṣāya* who do not become buddhas.

## [32:31]

## 搭袈裟法

偏袒右肩は常途の法なり。通兩肩搭の法もあり。兩端ともに左の臂肩にかさねかくるに、前頭を表面にかさね、前頭を裏面にかさね、後頭を表面にかさね、後頭を裏面にかさぬること、佛威儀の一時あり。この儀は、諸聲聞衆の見聞し、相傳するところにあらず、諸阿笈摩教の經典に、もらしとくにあらず。おほよそ佛道に袈裟を搭する威儀は、現前せる傳正法の祖師、かならず受持せるところなり。受持、かならずこの祖師に受持すべし。

Procedure for donning the *kāṣāya*:

Baring the right shoulder is the usual procedure.<sup>50</sup> There is also a procedure for wearing it over both shoulders. When doubling it up, so that the two ends are both over the left arm and shoulder, the front edge is folded over the front surface; or the front edge is folded over the back surface; or the back edge is folded over the front surface; or the back edge is folded over the back surface — depending on the occasion, this is the deportment of a buddha. These forms are not seen or heard of, are not something transmitted by, communities of *śrāvakas*; they are omitted and not explained in the scriptures that contain the teachings of the *āgamas*. More generally, the deportment for donning the *kāṣāya* in the

48 “vestment of felicity” (*kichijō fuku* 吉祥服): Or “auspicious vestment”; the expression does not, in fact, seem to be a common one, and Dōgen’s source for it is unclear.

49 an event of long kalpas (*chōgōchū ji* 長劫中事): An unusual expression, here probably meaning “a thing that lasts forever” (rather than “a thing extremely rare”).

50 Baring the right shoulder (*hendān uken* 偏袒右肩): A fixed expression for the standard practice of draping the *kāṣāya* over the left shoulder only.

way of the buddhas is something always received and kept by the ancestral masters, right before us, who transmit the true dharma. In receiving and keeping it, we should always receive and keep it with these ancestral masters.<sup>51</sup>

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佛祖正傳の袈裟は、これすなはち佛佛正傳みだりにあらず。先佛後佛の袈裟なり、古佛新佛の袈裟なり。道を化し、佛を化す。過去を化し、現在を化し、未來を化するに、過去より現在に正傳し、現在より未來に正傳し、現在より過去に正傳し、過去より過去に正傳し、現在より現在に正傳し、未來より未來に正傳し、未來より現在に正傳し、未來より過去に正傳して、唯佛與佛の正傳なり。

The *kāṣāya* directly transmitted by the buddhas and ancestors — this is directly transmitted by buddha after buddha without disruption. It is the *kāṣāya* of prior buddhas and later buddhas; it is the *kāṣāya* of old buddhas and new buddhas. It converts the way; it converts the buddhas.<sup>52</sup> In converting the past, converting the present, and converting the future, it is the direct transmission of “*only buddhas with buddhas*” that is directly transmitted from past to present, directly transmitted from present to future, directly transmitted from present to past, directly transmitted from past to past, directly transmitted from present to present, directly transmitted from future to future, directly transmitted from future to present, directly transmitted from future to past.

[32:33]

このゆえに、祖師西來よりこのかた、大唐より大宋にいたる數百歳のあひだ、講經の達者、おのれが業を見徹せるものおほく、教家・律教等のともがら、佛法にいますとき、從來舊巢の弊衣なる袈裟を抛却して、佛道正傳の袈裟を正受するなり。かの因縁、すなはち傳・廣・續・普燈等の錄につらなれり。教・律局量の小見を解脱して、佛祖正傳の大道をたふとみし、みな佛祖となれり。いまの人も、むかしの祖師をまなぶべし。

For this reason, from the time that the Ancestral Master came from the west, for several hundred years from the Great Tang to the Great Song, there were many adepts in lecturing on the sūtras who saw into their own deeds, those of the teaching houses and vinaya teachings who, when

51 we should always receive and keep it with these ancestral masters (*juji, kanarazu kono soshi ni juji su beshi* 受持、かならずこの祖師に受持すべし): The exact sense is uncertain. The antecedent of “it” here could be either the *kāṣāya* or the “deportment” of the previous sentence, while the particle *ni* に, translated “with” here, might also be rendered “from,” “by,” “in accordance with,” etc.

52 It converts the way; it converts the buddhas (*dō o keshi, butsu o kesu* 道を化し、佛を化す): The verb *ke* 化 (“to change,” “to transform,” etc.) is usually understood here as *kyōke* 教化 (“to teach,” “to guide,” “to convert,” etc.); hence, the claim seems to be that the robe teaches the dharma to Buddhism and to the buddhas.



they entered the buddha dharma, abandoned the *kāṣāya* of the tattered robe of their previous old nest and properly received the *kāṣāya* directly transmitted in the way of the buddhas.<sup>53</sup> Their cases appear one after another in the records of the *Chuan*, *Guang*, *Xu*, *Pudeng*, and the like.<sup>54</sup> Liberating themselves from the small views confined to the teachings and vinaya, they esteemed the great way directly transmitted by the buddhas and ancestors, and all became buddhas and ancestors. People now as well should learn from the ancestral masters of old.

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袈裟を受持すべくは、正傳の袈裟を正傳すべし、信受すべし。偽作の袈裟を受持すべからず。その正傳の袈裟といふは、いま少林・曹溪より正傳せるは、これ如來より嫡嫡相承すること、一代も虧闕せざるところなり。このゆえに、道業まさしく稟受し、佛衣したしく手にいれるによりてなり。

If we are to receive and keep the *kāṣāya*, we should directly transmit and believe in the directly transmitted *kāṣāya*; we should not receive and keep a counterfeit *kāṣāya*. The “directly transmitted *kāṣāya*” means the present one that was directly transmitted from Shaolin and Caoxi, the inheritance of which by successor after successor from the Tathāgata has not lapsed for even a single generation.<sup>55</sup> For this reason, it depends on our truly accepting the work of the way and personally laying hands on the buddha robe.

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53 **the Ancestral Master came from the west** (*soshi seirai* 祖師西來): I.e., Bodhidharma arrived in China. See Supplementary Notes, s.v. “Coming from the west.”

**the teaching houses and vinaya teachings** (*kyōke ritsukyō* 教法・律教): In Dōgen's day, elite, state-supported Buddhist monasteries in China were commonly divided into three types, according to the lineages of their abbots: Teachings (*jiao* 教), Vinaya (*lǜ* 律), and Zen (*chan* 禪).

**the tattered robe of their previous old nest** (*jūrai kyūsō no heie* 從來舊巢の弊衣): I.e., the ragged or improper (*hei* 弊) robes of their previous Buddhist commitments. “Old nest” (*kyūsō* 舊巢) is likely a synonym for the more common “old den” (*kyūka* 舊窠), regularly used for old or habitual ways of thinking; here, perhaps, “former sectarian affiliations.”

54 **records of the *Chuan*, *Guang*, *Xu*, *Pudeng*, and the like** (*Den Kō Zoku Futō tō no roku* 傳・廣・續・普燈等の録): I.e., the major collections of Chan hagiography: the *Jingde chuandeng lu* 景德傳燈錄 (compiled in 1004), *Tiansheng guangdeng lu* 天聖廣燈錄 (1036), *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄 (1101), and *Jiatai pudeng lu* 嘉泰普燈錄 (1204).

55 **directly transmitted from Shaolin and Caoxi** (*Shōrin Sōkei yori shōden seru* 少林・曹溪より正傳せる): I.e., passed down in the lineage descended from Bodhidharma and the Sixth Ancestor, Huineng 慧能.

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佛道は佛道に正傳す、閑人の傳得に一任せざるなり。俗諺にいはく、千聞は一見にしかず、千見は一經にしかず。これをもてかへりみれば、千見萬聞たとひありとも、一得にしかず、佛衣正傳せるにしくべからざるなり。正傳あるをうたがふべくは、正傳をゆめにもみざらんは、いよいようたがふべし。佛經を傳聞せんよりは、佛衣正傳せらんはしたしかるべし。千經萬得ありとも、一證にしかじ。佛祖は證契なり、教・律の凡流にならふべからず。

The way of the buddhas is directly transmitted in the way of the buddhas; it is not left to dissemination by the idle. A secular adage says, “Hearing it a thousand times is not like seeing it once; seeing it once is not like experiencing it once.”<sup>56</sup> If we consider this, even seeing it a thousand times and hearing it ten thousand times are not like getting it once; they could not be like having received the direct transmission of the buddha robe. If one is to doubt that there is a direct transmission, those who do not see the direct transmission even in their dreams will surely be even more doubtful. Those who directly transmit the buddha robe are surely more familiar with it than those who would spread rumors about the sūtras of the buddhas. Even experiencing it a thousand times and getting it ten thousand times are not like verifying it once. The buddhas and ancestors are the verification and accordance; we should not learn from the common followers of the teachings and precepts.

[32:36]

おほよそ祖門の袈裟の功德は、正傳まさしく相承せり、本様まのあたりつたはれり。受持、あひ嗣法して、いまにたえず。正受せる人、みなこれ證契傳法の祖師なり、十聖三賢にもすぐる。奉觀恭敬し、禮拜頂戴すべし。

In sum, regarding the merit of the *kāśāya* of the ancestral tradition, its direct transmission has truly been inherited, and its original appearance has been handed down right before us. The receiving and keeping of it are [passed down in] inheritance of the dharma and are not cut off even now. The people who have directly received it are all ancestral masters who verify the accord and transmit the dharma; they surpass even the ten sages and three worthies.<sup>57</sup> We should attend and venerate them, pay obeisance to them and hold them aloft.

56 A secular adage says (*zokugen ni iwaku* 俗諺にいはく): The usual form of the Chinese proverb is simply “Hearing a thousand times is not like seeing once” (*qianwen buru yijian* 千聞不如一見).

57 ten sages and three worthies (*jisshō sanken* 十聖三賢): Advanced bodhisattvas on the ten stages (S. *bhūmi*) of the path and the three *bhadra* levels preceding them.

[32:37]

ひとたびこの佛衣正傳の道理、この身心に信受せられん、すなはち値佛の兆なり、學佛の道なり。不堪受是法ならん、悲生なるべし。この袈裟を、ひとたび身體におほはん、決定成菩提の護身符子なりと深肯すべし。一句一偈を信心にそめつれば、長劫の光明にして、虧闕せずといふ。一法を身心にそめん、亦復如是なるべし。

To believe even once, with this body and mind, the truth of the direct transmission of the buddha robe is itself a sign of meeting the buddhas, is the way of studying the buddhas. To be “*incapable of receiving this dharma*” is surely to have a pitiful life.<sup>58</sup> We should deeply affirm that this *kāṣāya*, once draped over our body, is a protective talisman that makes one *certain to achieve bodhi*.<sup>59</sup> It is said that, if one line or one *gāthā* is dyed into the believing mind, it stays bright for long kalpas without dimming. To dye the body and mind with one dharma is surely also like this.

[32:38]

かの心念も無所住なり。我有にかかはれずといへども、その功德、すでにしかあり。身體も無所住なりといへども、しかあり。袈裟、無所從來なり、亦無所去なり。我有にあらず、他有にあらずといへども、所持のところに現住し、受持の人に加す。所得功德も、またかくのごとくなるべし。

That thought is without abode.<sup>60</sup> Although it has nothing to do with the self's possessions, its merit is like this.<sup>61</sup> Although the body, too, is without abode, it is like this. The *kāṣāya* is “*without any place whence it comes,*” and is “*without any place where it goes.*”<sup>62</sup> Although it is not

58 “*incapable of receiving this dharma*” (*fukan ju ze hō* 不堪受是法): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7c17), said by Buddha Śākyamuni of the five thousand followers who withdrew from his assembly before he preached the sūtra:

斯人尠福德、不堪受是法。

These people are lacking in merit and incapable of receiving this dharma.

59 *certain to achieve bodhi* (*ketsujō jō bodai* 決定成菩提): A fixed phrase for the bodhisattva assured of attaining buddhahood.

60 *That thought is without abode* (*kano shinnen mo mushojū nari* かの心念も無所住なり): The antecedent of “that thought” is uncertain. Given its juxtaposition with the following “body” (*shintai* 身體), it likely refers to the “believing mind” of the “body and mind.” “Without abode” is a standard term in Buddhist literature for the “emptiness” of the referents of our conceptual thought.

61 *Although it has nothing to do with the self's possessions* (*gau ni kakawarezu to iedomo* 我有にかかはれずといへども): The unexpressed grammatical subject is likely “that thought”: i.e., while our belief in the *kāṣāya* may not belong to us, the merit of such belief is as described above.

62 “*without any place whence it comes,*” and is “*without any place where it goes*” (*mu sho jūrai nari, yaku mu sho ko nari* 無所從來なり、亦無所去なり): A fixed phrase

the possession of the self, and not the possession of the other, it presently abides where it is maintained and empowers the person who receives and keeps it.<sup>63</sup> The merit obtained from it must also be like this.

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作袈裟の作は、凡聖等の作にあらず。その宗旨、十聖三賢の究盡するところにあらず。宿殖の道種なきものは、一生二生、乃至無量生を経歷すといへども、袈裟をみず、袈裟をきかず、袈裟をしらず。いかにいはんや受持することあらんや。ひとたび身體にふるる功德も、うるものあり、えざるものあるなり。すでにうるは、よろこぶべし、いまだえざらんは、ねがふべし、うべからざらんは、かなしむべし。

The “making” involved in making the *kāṣāya* is not the “making” of common people or sages.<sup>64</sup> Its essential point is not something exhaustively investigated by the ten sages and three worthies. Those without seeds of the way planted in former lives, though they pass through one lifetime or two lifetimes or even incalculable lifetimes, will not see the *kāṣāya*, will not hear of the *kāṣāya*, will not know of the *kāṣāya*. How much less could they receive and keep it? The merit of having it once touch one’s body, some get and others do not. Those who have already got it should rejoice; those who have not yet got it should hope for it; those who cannot get it should grieve.

[32:40]

大千界の内外に、ただ佛祖の門下のみに佛衣つたはれること、人天ともに見聞普知せり。佛衣の様子をあきらむることも、ただ祖門のみなり、餘門にはしらず。これをしらざらんもの、自己をうらみざらんは愚人なり。たとひ八萬四千の三昧陀羅尼をしれりとも、佛祖の衣法を正傳せず、袈裟の正傳をあきらめざらんは、諸佛の正嫡なるべからず。

Inside and out of the great chiliocosm, that the buddha robe is passed down only in the tradition of the buddhas and ancestors is seen, heard,

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in Mahāyāna literature, best known, perhaps, from the *Diamond Sūtra* (*Jingang bore boluomi jing* 金剛般若波羅蜜經, T.235.8:752b3-5), where it is used in a play on the term *tathāgata*:

須菩提、若有人言如來若來若去若坐若臥、是人不解我所說義。何以故。如來者無所從來亦無所去、故名如來。

Subhūti, if there were a person who said, “The *tathāgata* [‘thus-come one’] may come or may go, may sit or may recline,” that person would not understand the meaning of what I have preached. Why? Because the *tathāgata* has no place whence he comes and has no place where he goes; therefore, he is called the “thus-come one.”

63 **empowers the person who receives and keeps it** (*juji no hito ni ka su* 受持の人に加す): Taking *ka* 加 as *kabi* 加被 (“to empower,” “to protect”).

64 **common people or sages** (*bonshō* 凡聖): The two categories of Buddhists: ordinary people (*bonbu* 凡夫; S. *prthagjana*) and the advanced “nobles” (*shōja* 聖者; S. *ārya*).

and widely known by humans and devas alike.<sup>65</sup> The understanding of the design of the buddha robe, too, is limited to the tradition of the ancestors and is not known in other traditions. Those who do not know it and yet do not regret their state are fools. Even though they know eighty-four thousand samādhi and *dhāraṇī*, those who do not directly transmit the robe and dharma of the buddhas and ancestors, and are not clear about the direct transmission of the *kāśāya*, are surely not direct descendants of the buddhas.<sup>66</sup>

[32:41]

他界の衆生は、いくばくかねがふらん、震旦國に正傳せるがごとく、佛衣まさしく正傳せんことを。おのれがくにに正傳せざること、はづるおもひあるらん、かなしむころふかかるらん。

How the living beings of other realms must wish that the buddha robe had truly been directly transmitted to them, as it has been directly transmitted to the Land of Cīnasthāna. They must have feelings of shame and a deep sense of sorrow that it has not been directly transmitted to their land.

[32:42]

まことに如來世尊の衣法正傳せる法に値遇する、宿殖般若の大功德種子によるなり。いま末法惡時世は、おのれが正傳なきことをはぢず、正傳をそねむ魔儻おほし。おのれが所有・所住は、眞實のおのれにあらざるなり。ただ正傳を正傳せん、これ學佛の直道なり。

Truly, to encounter the dharma in which the robe and dharma of the Tathāgata, the World-Honored One, has been directly transmitted depends on seeds of great merit from the prajñā of former lives. In the present evil age at the end of the dharma, there are many minions of Māra who detest the direct transmission and feel no shame that they lack the direct transmission. Their possessions and abode are not their true self.<sup>67</sup> Only to transmit directly the direct transmission — this the direct path to the study of Buddhism.

65 **the great chiliocosm** (*dai sen kai* 大千界): A buddha's realm, consisting of one billion worlds.

66 **eighty-four thousand samādhi and dhāraṇī** (*hachiman shisen no zanmai darani* 八萬四千の三昧陀羅尼): The expression *zanmai darani* 三昧陀羅尼 occurs with some frequency in Buddhist literature as a pair; some readers take it here (and in the “*Shōbōgenzō darani*” 正法眼藏陀羅尼) as a tatpuruṣa referring to a particular type of *dhāraṇī*.

67 **Their possessions and abode are not their true self** (*onore ga sho'u shojū wa, shinjitsu no onore ni arazaru nari* おのれが所有・所住は、眞實のおのれにあらざるなり): Presumably, harking back to the “possessions” (*sho'u* 所有) and “abode” (*shojū* 所住) introduced in section 38, above. The translation takes this as a reference to the “minions of Māra,” but it could also be read as a general statement.

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おほよそしるべし、袈裟はこれ佛身なり、佛心なり。また解脱服と稱し、福田衣と稱す。忍辱衣と稱し、無相衣と稱し、慈悲衣と稱し、如來衣と稱し、阿耨多羅三藐三菩提衣と稱するなり。まさにかくのごとく受持すべし。

In sum, we should realize that the *kāṣāya* is the buddha body, is the buddha mind. It is also called the “vestment of liberation,” called the “robe that is a field of merit.”<sup>68</sup> It is called the “robe of forbearance,” called the “formless robe,” called the “robe of compassion,” called the “robe of the Tathāgata,” called the “robe of *anuttara-samyak-saṃbodhi*.”<sup>69</sup> We should receive and keep it in this way.

[32:44]

いま現在大宋國の律學と名稱するともがら、聲聞酒に酔狂するによりて、おのれが家門に、しらぬいえを傳來することを慚愧せず、うらみず、覺知せず。西天より傳來せる袈裟、ひさしく漢唐につたはれることをあらためて、小量にしたがふる、これ小見によりてしかあり、小見のはづべきなり。もしいまなんぢが小量の衣をもちいるがごときは、佛威儀おほく虧闕することあらん。佛儀を學傳せることのあまねからざるによりて、かくのごとくあり。

Today, in the present Land of the Great Song, those who call themselves “vinaya scholars,” drunk on the wine of the *śrāvaka*, are not ashamed, do not regret, do not perceive, that, in their house, they have transmitted an ignorant tradition.<sup>70</sup> They revise the fact that the *kāṣāya* transmitted from Sindh in the West has long been handed down in the Han and Tang, and adopt a small size; this is due to their small view, and

68 “vestment of liberation” (*gedappuku* 解脱服); “robe that is a field of merit” (*fukuden e* 福田衣): Expressions found in the “Verse for Donning the *Kāṣāya*” (see above, Note 27).

69 “robe of forbearance” (*ninniku e* 忍辱衣): Likely reflecting a verse in the *Lotus Sūtra*; see Supplementary Notes, s.v. “Robe of the Tathāgata.”

“formless robe” (*musō e* 無相衣): Again, likely drawn from the “Verse for Donning the *Kāṣāya*” (see above, Note 27).

“robe of compassion” (*jiji e* 慈悲衣): Included in a list of names for the *kāṣāya* given in the *Fozhi biqiu liuwu tu* 佛制比丘六物圖 (T.1900.45:899c21).

“robe of the Tathāgata” (*nyorai e* 如來衣): Probably reflecting the *Lotus Sūtra* verse cited above.

“robe of *anuttara-samyak-saṃbodhi*” (*anokutara sanmyaku sanbodai e* 阿耨多羅三藐三菩提衣): An expression seemingly of Dōgen’s own invention.

70 drunk on the wine of the *śrāvaka* (*shōmon shu ni suikyō suru* 聲聞酒に酔狂する): I.e., under the influence of the Small Vehicle, a pejorative appearing elsewhere in the *Shōbōgenzō*. The particular “vinaya scholars” (*ritsugaku* 律學) in question here have not been identified.

they should be ashamed of this small view.<sup>71</sup> You who use small robes must have many deficiencies in the deportment of the buddhas. Things are like this because the study and transmission of the observances of the buddhas are not widespread.

[32:45]

如來の身心、ただ祖門に正傳して、かれらが家業に流散せざること、あきらかなり。もし萬一も佛儀をしらば、佛衣をやぶるべからず。文なほあきらめず、宗いまだきくべからず。

It is clear that the body and mind of the Tathāgata are directly transmitted only in the tradition of the ancestors and have not been disseminated in their family enterprise. If they knew even one among the myriad observances of the buddhas, they would not destroy the buddha robe. Unclear even of the words, they could not have heard their meaning.

[32:46]

又、ひとへに麤布を衣財にさだむ、ふかく佛法にそむく。ことに佛衣をやぶれり、佛弟子きるべきにあらず。ゆえはいかん。布見を舉して、袈裟をやぶれり。あはれむべし、小乗聲聞の見、まさに迂曲かなしむべきことを。なんぢが布見やぶれてのち、佛衣見成すべきなり。いふところの絹・布の用は、一佛二佛の道にあらず、諸佛の大法として、糞掃を上品清淨の衣財とせるなり。そのなかに、しばらく十種の糞掃をつらぬるに、絹類あり、布類あり、餘帛の類もあり。絹類の糞掃をとるべからざるか。もしかくのごとくならば、佛道に相違す。絹すでにきはば、布またきらふべし。絹・布きらふべき、そのゆえなにかある。絹絲は殺生より生ぜるときらふ、おほきにわらふべきなり、布は生物の縁にあらざるか。情非情の情、いまだ凡情の情を解脱せず、いかでか佛袈裟をしらん。

Again, to stipulate only coarse plant fiber as the robe material seriously violates the buddha dharma. This has been particularly destructive of the buddha robe and is not something that disciples of the Buddha should wear. Why? By taking up views about plant fiber, they have destroyed the *kāśāya*.<sup>72</sup> How pitiful, that the views of the *srāvaka* of the Small Vehicle are truly twisted. After your views on plant fiber are refuted, the buddha robe will appear. The use of silk or plant fiber I am speaking of

71 **the *kāśāya* transmitted from Sindh in the West** (*Saiten yori denrai seru kesa* 西天より傳來せる袈裟): Since he claims that this robe was already handed down in the Han dynasty, when Buddhism was first introduced to China, Dōgen seems to be thinking here simply of an Indian-style *kāśāya*, rather than the robe associated with the lineage of Bodhidharma.

**adopt a small size** (*shōryō ni shitagauru* 小量にしたがふる): Presumably, a criticism of the use of an abbreviated *kāśāya* (*kara* 掛絡).

72 **views about plant fiber** (*fuken* 布見): Or “views about cloth.” The term *fu* 布 can refer to cloth in general or, as in this discussion, to cloth made of plant fiber, as opposed to silk (or wool); the cloth in question can include cotton, linen, hemp, ramie, etc.

is not a saying of one buddha or two buddhas: as the great dharma of all the buddhas, discarded rags have been taken as high quality, pure robe material.<sup>73</sup> Among them, if for the moment we list the ten types of discarded rags, there are those of silk, there are those of plant fiber, there are those of other fibers.<sup>74</sup> Should we not take the discarded rags of silk? In that case, we contradict the words of the Buddha. If we were to hate silk, we should also hate plant fiber. What reason do we have to hate silk and plant fiber? To hate silk thread because it has been produced by taking life is hugely laughable: is not plant fiber connected with living things?<sup>75</sup> The sentience of sentient and insentient is still not liberated from the sentiment of the commoner's sentiment.<sup>76</sup> How could it know the buddha *kāṣāya*?

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又、化絲の説をきたして亂道することあり、又わらふべし。いづれか化にあらざる。なんぢ、化をきくみみを信ずといへども、化をみる目をうたがふ。目にみみなし、耳に目なきがごとし。いまの耳目、いづれのところにかある。しばらくしるべし、糞掃をひろふなかに、絹ににたるあり、布のごとくなるあらん。これをもちいんには、絹となづくべからず、布と稱すべからず、まさに糞掃と稱すべし。糞掃なるがゆえに、糞掃にして絹

73 **discarded rags** (*funzō* 糞掃): Loose rendering of a term, meaning something like “soiled sweepings,” used for the Sanskrit *pāṃsukūla* (“dung heap”), to designate soiled cloth taken from refuse and used to make the Buddhist robe.

74 **ten types of discarded rags** (*jisshu no funzō* 十種の糞掃): A list, found in the *Sifen lü* 四分律, provided near the end of this chapter, section 66.

**those of silk** (*kenrui* 絹類); **those of plant fiber** (*furui* 布類); **those of other fibers** (*yohaku no rui* 餘帛の類): The list of ten types of rags does not, in fact, mention the fabrics from which they are made. It is not clear what “other fibers” Dōgen may have in mind here. The term *haku* 帛 (rendered “fiber” here) can refer both to fabrics in general and to silk in particular; hence, it may here indicate various types of silk.

75 **To hate silk thread because it has been produced by taking life** (*kenshi wa sesshō yori shōzeru to kirau* 絹絲は殺生より生ぜるときらふ): A standard Buddhist argument against the practice of wearing robes made from silk, the production of which requires the stifling of the pupae of the silkworms inside their cocoons.

**is not plant fiber connected with living things?** (*fu wa shōbutsu no en ni arazaru ka* 布は生物の縁にあらざるか): A tentative translation; the meaning of *en* 縁 (“connection,” “condition,” “occasion,” etc.) here is unclear. Buddhists have no prohibition against killing plants; so, it may be that Dōgen means simply that the agricultural process of producing plant fiber involves the taking of life (for which reason, it is said, monks are prohibited from farming).

76 **The sentience of sentient and insentient is still not liberated from the sentiment of the commoner's sentiment** (*jō hijō no jō, imada bonjō no jō o gedatsu sezu* 情非情の情、いまだ凡情の情を解脱せず): A play on the term *jō* 情 (“feeling”) used for both “sentient” and “insentient” beings, and for the “sentiment,” or “emotions,” of the ordinary person. Elsewhere in the *Shōbōgenzō*, Dōgen questions the distinction between sentient and insentient beings.



にあらず、布にあらざるなり。たとひ人天の、糞掃と生長せるありとも、有情といふべからず、糞掃なるべし。たとひ松・菊の、糞掃となれるありとも、非情といふべからず、糞掃なるべし。糞掃の、絹・布にあらず、珠玉をはなれたる道理をしるとき、糞掃衣は現成するなり、糞掃衣にはむまれあふなり。絹・布の見、いまだ零落せざるは、いまだ糞掃を夢也未見なり。たとひ庵布を袈裟として一生受持すとも、布見をおぼえらんは、佛衣正傳にあらざるなり。

Again, there is the confused talk that introduces a theory of transformation thread; this is also laughable.<sup>77</sup> What is not a transformation? Although you trust the ears that hear of transformation, you doubt the eyes that see the transformation. It seems your eyes lack ears and your ears lack eyes. Where are your eyes and ears now?

Now, for a moment, let us recognize that, among the discarded rags that are picked up, there may be those that resemble silk and those that resemble plant fiber; [yet] when we use them, we should not call them “silk,” nor should we call them “plant fiber”: we should call them “discarded rags.” Because they are discarded rags, they are discarded rags and neither silk nor plant fiber. If there were humans or devas that had grown into discarded rags, we would not say [the rags] were sentient: they would just be discarded rags; if there were pines or chrysanthemums that had become discarded rags, we would not say [the rags] were insentient: they would just be discarded rags. When we understand the principle that discarded rags are not silk or plant fiber and are beyond pearls and jade, then the robe of discarded rags appears and is born with the robe of discarded rags.<sup>78</sup> When views of silk or plant fiber have not yet dropped off, we have not seen the discarded rags even in our dreams. Even if we were to receive and keep coarse plant fiber as our *kāṣāya* for an entire lifetime, as long as we retain views about the cloth, it is not the direct transmission of the buddha robe.

77 **transformation thread** (*keshi* 化絲): Likely a reference to the notion that the silk thread of the Buddha's *kāṣāya* does not involve injury because it does not come from the mouth of the silkworm, but rather emerges as a “transformation,” or “manifestation” (*ke* 化), or from the mouths of “transformation girls” (*kenyo* 化女; presumably, females born spontaneously, rather than from the womb) on another continent. (See *Fayuan zhulin* 法苑珠林, T.2122.53:561a16-23; b22-c8.)

78 **beyond pearls and jade** (*shugyoku o hanaretaru* 珠玉をはなれたる): Perhaps in the sense, not subject to our distinctions.

**the robe of discarded rags appears and is born with the robe of discarded rags** (*funzō e wa genjō suru nari, funzō e ni wa mumareau nari* 糞掃衣は現成するなり、糞掃衣にはむまれあふなり): A tentative translation, taking the sense to be that the robe appears and is born as a robe of discarded rags; others would read the grammatical subject of the second predicate to be an unexpressed “we” (who have understood the principle).

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又、數般の袈裟のなかに、布袈裟あり、絹袈裟あり、皮袈裟あり。ともに諸佛のもちいるところ、佛衣佛功德なり。正傳せる宗旨あり、いまだ斷□せず。しかるを、凡情いまだ解脱せざるともがら、佛法をかるくし、佛語を信ぜず、凡情に隨他去せんと擬する、附佛法の外道といふつべし、壞正法のたぐひなり。

Again, among the various types of *kāṣāya*, there are plant fiber *kāṣāya*, there are silk *kāṣāya*, there are skin *kāṣāya*.<sup>79</sup> They are all used by the buddhas and are buddha robes with the merits of the buddhas. They have an essential point that has been directly transmitted and even now is not cut off. Nevertheless, those who are not yet liberated from the sentiments of commoners, who make light of the buddha dharma, do not believe the word of the Buddha, and think to follow the sentiment of commoners, may surely be called followers of other paths attached to the buddha dharma, types who despoil the true dharma.

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あるひはいふ、天人のおしへによりて佛衣をあらたむ、と。しかあらば、天佛をねがふべし、又天の流類となれるか。佛弟子は、佛法を天人のために宣説すべし、道を天人にとふべからず。あはれむべし、佛法の正傳なきは、かくのごとくなり。

Or they say that the buddha robe was altered according to the instructions of the devas.<sup>80</sup> If that were the case, they should seek deva buddhahood.<sup>81</sup> Or have they become followers of the devas? Disciples of the Buddha should expound the buddha dharma for the devas; they should not ask the devas about the way. How pitiful that those who lack the direct transmission of the buddha dharma are like this.

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天衆の見と佛子の見と、大小はるかにことなることあれども、天くだりて法を佛子にとぶらふ。そのゆえは、佛見と天見と、はるかにことなるがゆえなり。律家聲聞の小見、すててまなぶことなかれ、小乗なりとするべし。

Although the view of the devas and the view of the children of the Buddha are vastly different in scope, the devas descend and ask the children of the Buddha about the dharma. The reason is that the view of the

79 *skin kāṣāya* (*hi gesa* 皮袈裟): The term *hi* 皮 (“skin”) may refer to hide, bark, etc.

80 **according to the instructions of the devas** (*tennin no oshie ni yorite* 天人のおしへによりて): Perhaps alluding to the tradition (found in the *Lüxiang gantong zhuan* 律相感通傳, T.1898) that the vinaya master Daoxuan 道宣 (596-667) was aided in his writings on the robe by heavenly beings.

81 **deva buddhahood** (*ten butsu* 天佛): A sarcastic neologism, presumably meaning a buddha who is a god (or, perhaps, a god who is a buddha).

buddhas and the view of the devas are vastly different. Throw away the small views of the *śrāvaka* vinaya masters and do not study them. We should realize that they are the Small Vehicle.

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佛言、殺父殺母は懺悔しつべし、謗法は懺悔すべからず。

The Buddha said, “Patricide and matricide can be repented; denigrating the dharma cannot be repented.”<sup>82</sup>

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おほよそ、小見狐疑の道は、佛本意にあらず。佛法の大道は、小乗、およぶところなきなり。諸佛の、大戒を正傳すること、付法藏の祖道のほかに、ありとしれるものなし。

In sum, the words of “*small views and vulpine suspicions*” are not the original intention of the Buddha.<sup>83</sup> The great way of the buddha dharma is not something the Small Vehicle can reach. No one has ever known of a direct transmission of the great precepts of the buddhas apart from the way of the ancestors who bequeath the treasury of the dharma.

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むかし黄梅の夜半に、佛の衣法、すでに六祖の頂上に正傳す。まことにこれ、傳法傳衣の正傳なり、五祖の、人をしるによりてなり。四果・三賢のやから、および十聖等のたぐひ、教家の論師・經師等のたぐひは、神秀にさづくべし、六祖に正傳すべからず。しかあれども、佛祖の佛祖を選する、凡聖路を超越するがゆえに、六祖すでに六祖となれるなり。しるべし、佛祖嫡嫡の知人・知己の道理、なほざりに測量すべきところにあらざるなり。

Long ago, in the middle of the night on Huangmei, the robe and dharma of the Buddha were directly transmitted atop the head of the Sixth Ancestor. Truly, this was the direct transmission of the transmission of the dharma and transmission of the robe; it depended on the Fifth Ancestor’s knowing the person. Those of the four fruits or the three worthies, as well as types like the ten sages, types like the treatise masters and sūtra masters of the teaching houses, and the like — they would

82 **The Buddha said** (*butsu gon* 佛言): The source of this saying, given here in Japanese, is uncertain.

83 **the words of “small views and vulpine suspicions”** (*shōken kogi no dō* 小見狐疑の道): From a line in the *Xinxin ming* 信心銘, attributed to the Third Ancestor, Sengcan 僧璨 (d. 606) (T.2010.48:376c11-12):

大道體寬、無易無難。小見狐疑、轉急轉遲。

The great way, its substance vast,  
With nothing easy, nothing hard;  
Small views and vulpine suspicions,  
Ever faster, ever slower.

have conferred them on Shenxiu and would not have directly transmitted them to the Sixth Ancestor.<sup>84</sup> However, because the selection of the buddhas and ancestors by the buddhas and ancestors transcends the paths of the common person and the sage, the Sixth Ancestor did become the Sixth Ancestor. We should realize that the principle that successor after successor of buddhas and ancestors knows the person and knows the self is not something to be casually measured.

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のちに、ある僧、すなはち六祖にとふ、黄梅の夜半の傳衣、これ布なりとやせん、絹なりとやせん、帛なりとやせん、畢竟じてこれなにものとかせん。六祖いはく、これ布にあらず、これ絹にあらず、これ帛にあらず。

Later, a monk asked the Sixth Ancestor, “The robe transmitted in the middle of the night on Huangmei — do we take it as plant fiber, or take it as thick silk, or take it as fine silk?<sup>85</sup> After all, what do we take it as?”

The Sixth Ancestor said, “It wasn’t plant fiber; it wasn’t thick silk; it wasn’t fine silk.”

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曹溪高祖の道、かくのごとし。しるべし、佛衣は絹にあらず、布にあらず、屈胸にあらざるなり。しかあるを、いたづらに絹と認じ、布と認じ、屈胸と認ずるは、謗佛法のたぐひなり、いかにして佛袈裟をしらん。いはんや善來得戒の機縁あり、かれらが所得の袈裟、さらに絹・布の論にあらざるは、佛道の佛訓なり。

Such were the words of the Eminent Ancestor of Caoxi. We should realize that the buddha robe is not thick silk, not plant fiber, not fine cotton.<sup>86</sup> Those who nevertheless regard it as thick silk, regard it as plant fiber, or regard it as fine cotton, are types who slander the buddha dharma; how could they know the buddha *kāṣāya*? Not to mention those with the opportunity to obtain the precepts with the welcome; that the *kāṣāya* they receive is not a matter of silk or plant fiber is the buddha instruction on the way of the buddhas.<sup>87</sup>

84 **four fruits** (*shika* 四果); **three worthies** (*sanken* 三賢); **ten sages** (*jisshō* 十聖): I.e., those still on the Buddhist path. The “four fruits” refers to the four stages on the path of the *śrāvaka*; the “three worthies and ten sages” refer to the stages of the bodhisattva path.

**they would have conferred them on Shenxiu** (*Jinshū ni sazuku beshi* 神秀にさづくべし): I.e., they would have chosen Hongren’s accomplished disciple Shenxiu 神秀 (d. 706) to inherit the robe and dharma.

85 **a monk** (*aru sō* ある僧): The source of this conversation, given in Japanese, is unknown.

86 **fine cotton** (*kutsujun* 屈胸): Reference to the tradition that the robe transmitted by Bodhidharma was made of a fabric called *qushun* 屈胸, said to be made from Indian cotton. (See, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:236c13.)

87 **those with the opportunity to obtain the precepts with the welcome** (*zenrai tok-*

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また商那和修が衣は、在家の時は俗服なり、出家すれば袈裟となる。この道理、しづかに思量功夫すべし。見聞せざるがごとくしてさしをくべきにあらず。いはんや佛佛祖祖正傳しきたれる宗旨あり。文字かぞふるたぐひ、覺知すべからず、測量すべからず。まことに佛道の千變萬化、いかでか庸流の境界ならん。三昧あり、陀羅尼あり。算砂のともがら、衣裏の寶珠をみるべからず。

Again, the robe of Śaṇavāsa was a secular garment when he was a householder and became a *kāṣāya* when he left home.<sup>88</sup> We should quietly make concentrated effort to think about the truth behind this. We should not set it aside as if we had never seen or heard of it. How much more [the fact that] there is an essential point that has been directly transmitted by buddha after buddha and ancestor after ancestor. The types who count words and letters could not perceive it, could not take its measure. Indeed, how could the thousand changes and a myriad transformations of the way of the buddhas be within the realm of the mediocre. They have *samādhi*, and they have *dhāraṇī*; but the bunch that counts sand cannot be expected to see the precious jewel in their robes.<sup>89</sup>

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*kai no kien* 善來得戒の機縁): The expression “obtain the precepts with the welcome” refers to the tradition that, at the time of Buddha Śākyamuni, disciples were considered to have been inducted into the order by the Buddha’s act of welcoming them. The term *kien* 機縁, taken here to mean “karmic circumstances,” or “opportunity,” is interpreted by some readers as “records,” or “episodes.” There is a common trope in the early Buddhist literature that reads,

佛言、善來比丘、鬚髮自落、袈裟著身。

When the Buddha said, “Welcome, bhikṣu,” his beard and hair fell off by themselves, and a *kāṣāya* cloaked his body.

In his “Shōbōgenzō senmen” 正法眼藏洗面 and “Shukke” 出家 chapters, Dōgen cites this trope in the case of Mahākāśyapa (from *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:206a2-3).

**88 the robe of Śaṇavāsa** (*Shōnawashu ga e* 商那和修が衣): Reference to the legend, recorded in Xuanzang’s 玄奘 *Datang xiyu ji* 大唐西域記 (T.2087.51:873b28-c5), that the Third Ancestor, Ānanda’s disciple Śaṇavāsa, was born wearing a miraculous robe, which enlarged as he grew, became a monk’s habit when he left home, and a nine-panel *saṃghātī* robe when he took the full precepts.

**89 They have samādhi, and they have dhāraṇī** (*zanmai ari, darani ari* 三昧あり、陀羅尼あり): Taking these as concessive: “[the mediocre] may have their *samādhi* and their *dhāraṇī*.” It is also possible to read this, “there are *samādhis* and there are *dhāraṇīs* [beyond the realm of the mediocre].”

**the precious jewel in their robes** (*eri no hōjū* 衣裏の寶珠): Play with the famous parable in the *Lotus Sūtra* of the man who is unaware that his friend had sewn a priceless jewel into the lining of his robe; see Supplementary Notes, s.v. “Jewel in the robe.” In the sūtra, the robe in question is not a monk’s habit, and the jewel represents the man’s unrecognized potential for buddhahood, not the unappreciated significance of the *kāṣāya*.

**bunch that counts sand** (*sansha no tomogara* 算砂のともがら): I.e., those obsessed

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いま佛祖正傳せる袈裟の體・色・量を、諸佛の袈裟の正本とすべし。その例、すでに西天東地、古往今來ひさしきなり。正邪を分別せし人、すでに超證しき。祖道のほかに袈裟を稱するありとも、いまだ枝葉とゆるす本祖あらず。いかでか善根の種子をきざさん、いはんや果實あらんや。

The material, color, and dimensions of the present *kāṣāya* directly transmitted by the buddhas and ancestors should be considered the true original for the *kāṣāya* of the buddhas. Their precedent is age-old, from ancient times to the present, in Sindh in the West and the Land of the East. People who discriminated the true and false fully realized this.<sup>90</sup> While there may be those outside of the way of the ancestors who claim the *kāṣāya*, there has never been an original ancestor who acknowledged them as branches and leaves.<sup>91</sup> How could any seeds of good roots ever sprout from them, let alone ever bear fruit?

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われらいま、曠劫以來、いまだあはざる佛法を見聞するのみにあらず、佛衣を見聞し、佛衣を學習し、佛衣を受持することえたり。すなはちこれ、まさしく佛を見たてまつるなり。佛音聲をきく、佛光明をはなつ、佛受用を受用す、佛心を單傳するなり、得佛髓なり。

Now, not only have we seen and heard the buddha dharma that we had yet to meet for vast kalpas, but we have been able to see and hear about the buddha robe, to study the buddha robe, to receive and keep the buddha robe. This is precisely to look upon the Buddha; it is to hear the voice of the Buddha, to emit the radiance of the Buddha, to enjoy what the Buddha enjoys; it is uniquely to transmit the buddha mind; it is to get the buddha marrow.

傳衣

Transmitting the Robe<sup>92</sup>


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with the details, what we might call “spiritual bean counters”; see Supplementary Notes, s.v. “Counting sand.”

90 **People who discriminated the true and false fully realized this** (*shōja o funbetsu seshi hito, sude ni chōshō shiki* 正邪を分別せし人、すでに超證しき): Probably meaning that those who knew right from wrong recognized this claim. The expression *chōshō* 超證 is often read as a verb-object compound, “to transcend verification”; but here, it would seem more likely to have the sense “abruptly verify,” or “immediately realize.”

91 **an original ancestor who acknowledged them as branches and leaves** (*shiyō to yurusu honso* 枝葉とゆるす本祖): I.e., accepted that they might be offshoots of the “true original” (*shōhon* 正本). The English “true original” for *shōhon* 正本 and “original ancestor” for *honso* 本祖 lose Dōgen’s play here with the botanical terms “root” (*hon* 本) and “branches and leaves” — a play that continues in the next sentence, with “seeds,” “roots,” and “fruit.”

92 **Transmitting the Robe** (*den'e* 傳衣): This repetition of the title would normally occur at the end of the chapter. Its occurrence here suggests that some version of the

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予、在宋のそのかみ、長連牀に功夫せしとき、齊肩の隣單をみるに、毎曉の開靜のとき、袈裟をささげて頂上に安置し、合掌恭敬しき。一偈を默誦す。ときに予、未曾見のおもひをなし、歡喜、みにあまり、感涙、ひそかにおちて襟をうるほす。阿含經を披閱せしとき、頂戴袈裟文をみるといへども、不分曉なり。いまは、まのあたりみる。ちなみにおもはく、あはれむべし、郷土にありしには、おしふる師匠なし、かたる善友にあはず、いくばくかいたづらにすぐる光陰をおしまざる、かなしまざらめやは。いま、これを見聞す、宿善よろこぶべし。もしいたづらに本國の諸寺に交肩せば、いかでか、まさしく佛衣を著せる僧寶と、隣肩なることをえん。悲喜、ひとかたにあらず、感涙千萬行。

When I was in the Song, making concentrated effort on the long platform, I observed that, every morning at the breaking of silence, my neighbors seated shoulder to shoulder on the platform would take up the *kāṣāya*, place it on their heads, and join their palms in veneration.<sup>93</sup> They would silently recite a *gāthā*. At the time, realizing this was something I had never seen before, I was overcome with joy, and tears of gratitude secretly fell, moistening my lapels. Although, when I had previously perused the *āgama* sūtras, I had seen the text on placing the *kāṣāya* on the head, it had not been clear to me.<sup>94</sup> Now, I saw it right before my very eyes. Whereupon, I thought, “What a pity, that when I was in my native land, I had no master to teach me this and met no wise friend to tell me about it. How could I not regret, not lament, so many years and months spent in vain? Now I have seen and heard it and should be happy for the good karma of former lives. Had I been futilely rubbing shoulders with those in the monasteries of my original land, how could I ever have been able to be shoulder to shoulder with the saṃgha treasure that truly wore

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text may originally have ended with section 58, the content of which does indeed seem to represent a conclusion. The Honzan edition omits this title and proceeds directly to our section 64, shifting our sections 59-63 to the end of the chapter, just preceding the colophon (where similar material is to be found in the “Kesa kudoku” 袈裟功德 chapter).

93 **When I was in the Song** (*yo, zaisō no sono kami* 予、在宋のそのかみ): Dōgen was in Song-dynasty China 1223-1227.

**long platform** (*chōrenjō* 長連牀): The extended daises in the saṃgha hall (*sōdō* 僧堂) on which monks of the great assembly (*daishu* 大衆) sat in meditation, chanted sūtras in prayer services, took their meals, and slept at night. Reference to the author's training at the Jingde Monastery on Mount Tiantong 天童山景德寺.

**breaking of silence** (*kaijō* 開靜): In this case, the wake-up signal in the saṃgha hall. The term can also refer to the signal for the end of a meditation session.

94 **text on placing the *kāṣāya* on the head** (*chōdai kesa mon* 頂戴袈裟文): What passage Dōgen is referring to here is unclear; the instructions given at the end of this chapter on placing the robe on the head and reciting a verse do not seem to occur in the *āgama* literature.

the buddha robe?”<sup>95</sup> My sadness and joy were extraordinary, and my tears of gratitude flowed by the thousands and tens of thousands.

[32:60] {1:370}

ときにひそかに發願す、いかにしてかわれ不肖なりといふとも、佛法の正嫡を正傳して、郷土の衆生をあはれむに、佛佛正傳の衣法を見聞せしめん。

At that time, I privately made a vow that, however inadequate I might be, I would somehow directly transmit the true succession of the buddha dharma and, out of pity for the living beings in my native land, would let them see and hear of the robe and dharma directly transmitted by buddha after buddha.

[32:61]

かのときの正信、ひそかに相資することあらば、心願むなしかるべからず。いま受持袈裟の佛子、かならず日夜に頂戴する勤修をはげむべし、實功德なるべし。一句一偈を見聞することは、若樹・若石の因縁もあるべし。袈裟正傳の功德は、十方に難遇ならん。

My true belief at the time was that, if there were some secret assistance, my vow would not be in vain.<sup>96</sup> Now, children of the Buddha who receive and keep the *kāṣāya* should without fail exert themselves day and night in the practice of placing it on their heads; this is surely real merit. In seeing and hearing one line or one *gāthā*, there is surely a case of “whether on trees or on rocks”; the merit of the direct transmission of the *kāṣāya* is hard to encounter anywhere in the ten directions.<sup>97</sup>

[32:62]

大宋嘉定十七年癸未冬十月中、三韓の僧二人ありて、慶元府にきたれり。一人はいはく智玄、一人は景雲。この二人、ともにしきりに佛經の義をいひ、あまさへ文學の士なり。しかあれども、袈裟なし、鉢盂なし、俗人のごとし。あはれむべし、比丘形なりといへども、比丘法なきこと、小國邊地のゆえなるべし。我朝の比丘形のともがら、他國にゆかんとし、ただかの二僧のごとくならん。

95 **to be shoulder to shoulder with the saṃgha treasure** (*sōbō to, rinken naru* 僧寶と、隣肩なる): I.e., sit next to members of the saṃgha, who represent one of the three treasures. Dōgen is playing in this sentence with “shoulder” (*ken* 肩).

96 **if there were some secret assistance** (*hisoka ni sōshi suru koto araba* ひそかに相資することあらば): Presumably meaning some help from the buddhas and ancestors or, perhaps, from other spiritual forces.

97 **a case of “whether on trees or on rocks”** (*nyaku ju nyaku seki no innen* 若樹・若石の因縁): Allusion to a well-known story, found in the *Nirvāṇa Sūtra*, of the “boy of the Himalayas” (Śākyamuni in a previous life) who wrote a Buddhist teaching on trees and rocks; see Supplementary Notes, s.v. “Whether on trees or on rocks.” Dōgen’s point here seems to be that, whereas one can encounter the Buddhist teachings everywhere, the merit of transmitting the robe is exceedingly rare.



In the winter of the junior water year of the sheep, the seventeenth year of the Jiading era of the Great Song, during the tenth month, there were two monks from the three Korean states who came to the Qingyuan Prefecture.<sup>98</sup> One was called Jihyeon; the other was Gyeongun. These two both spoke constantly of the doctrines of the sūtras of the buddhas and were gentlemen of letters as well. Nevertheless, they had no *kāśāya* and no bowls, like lay people. How pitiful, the fact that they had the appearance of the bhikṣu without the dharma of the bhikṣu must be due their small country in a peripheral land. When those with the appearance of the bhikṣu in our own domain venture to another land, they will be just like those two monks.

[32:63]

釋迦牟尼佛、すでに十二年中頂戴して、さしおきましまさざるなり。その遠孫として、これを學すべし。いたづらに名利のために天を拜し、神を拜し、王を拜し、臣を拜する頂門を、いま佛衣頂戴に廻向せん、よろこぶべき大慶なり。

Buddha Śākyamuni kept [the *kāśāya*] on his head for twelve years, without setting it aside; as his distant descendants, we should learn from this. To turn this head that, for the sake of fame and profit, has bowed to devas, bowed to gods, bowed to kings, and bowed to ministers, toward now accepting the buddha robe on the head is a great felicity in which we should take delight.

[Ryūmonji MS:]

ときに仁治元年庚子開冬日、記于觀音導利興聖寶林寺  
入宋傳法沙門道元

*Recorded at Kannon Dōri Kōshō Hōrin Monastery; on the first day of winter, in the senior metal year of the rat, the first year of Ninji [17 October 1240].*

*The Śramaṇa Dōgen, who entered the Song and transmitted the dharma*<sup>99</sup>

**98 winter of the junior water year of the sheep, the seventeenth year of the Jiading era of the Great Song** (*Daisō Katei jūshichi nen kimi tō* 大宋嘉定十七年癸未冬): I.e., the winter of 1223-1224 on the Gregorian calendar.

The cyclical calendar year of the “tenth stem, eighth branch” (*kimi* 癸未) corresponds to the sixteenth year of Jiading 嘉定, which ended 21 January 1224.

**three Korean states** (*sankan* 三韓): I.e., the three ancient kingdoms on the southern Korean peninsula: Silla 新羅, Baekje 百濟, and Goryeo 高麗.

**Qingyuan Prefecture** (*Keigen fu* 慶元府): In present-day Zhejiang, location of Mount Tiantong 天童山.

**99** In the Honzan edition, this colophon (preceded by the title but without a chapter number), occurs at the end of the chapter, just preceding the final instructions on donning the robe (sections 70-72, below).

**the first day of winter** (*kaitōbi* 開冬日): I.e., the first day of the tenth lunar month.

[32:64] {1:371}

袈裟をつくる衣財、かならず清淨なるをもちいる。清淨といふは、淨信檀那の供養するところの衣財、あるいは市にて買得するもの、あるいは天衆のおくるところ、あるいは龍神の淨施、あるいは鬼神の淨施、かくのごとく衣財、もちいる。あるいは國王・大臣の淨施、あるいは淨皮、これら、もちいるべし。

For the robe material for making a *kāṣāya*, we always use that which is pure. By “pure” we mean robe material offered by a *dānapati* of pure faith, or something purchased at a market, or something sent by the devas, or the pure offering of dragons and spirits, or the pure offering of demons and spirits — we use such robe material. Or we may use the pure offering of a ruler or great minister, or pure skin.

[32:65]

また十種糞掃衣を清淨なりとす。いはゆる

十種の糞掃衣

一者牛嚼衣 二者鼠嚙衣 三者火焼衣 四者月水衣 五者産婦衣 六者神廟衣 七者塚間衣 八者求願衣 九者王職衣 十者往還衣

Also, the ten kinds of discarded rag robes are considered pure. Namely, The ten kinds of discarded rag robes:

1. Cow-chewed robe
2. Mouse-chewed robe
3. Fire-singed robe
4. Menstrual fluid robe
5. Childbirth robe
6. God shrine robe
7. Burial ground robe
8. Prayer robe
9. Royal office robe
10. Gone and returned robe<sup>100</sup>

100 The ten kinds of discarded rag robes (*jisshu no funzō e* 十種の糞掃衣): A list found in the *Sifen lü* 四分律 (T.1428.22:850a21-28; 1011b25-28). The ten types, all considered polluted in ancient India, are defined as follows:

1. **Cow-chewed robe** (*goshaku e* 牛嚼衣): *Kāṣāya* made from cloth damaged by being chewed by cattle.
2. **Mouse-gnawed robe** (*soshi e* 鼠嚙衣): *Kāṣāya* made from cloth damaged by being gnawed by mice.
3. **Fire-singed robe** (*kashō e* 火焼衣): *Kāṣāya* made from cloth damaged by being partially burned.
4. **Menstrual fluid robe** (*gessui e* 月水衣): *Kāṣāya* made from cloth stained by a woman's menstrual flow.

## [32:66]

この十種を、ことに清淨の衣財とせるなり。世俗には抛捨す、佛道にはもちいる。世間と佛道と、その家業、はかりしるべし。しかあればすなはち、清淨をもとめんときは、この十種をもとむべし。これをえて、淨をしり、不淨を辦肯すべし。心をしり、身を辦肯すべし。この十種をえて、たとひ絹類なりとも、たとひ布類なりとも、その淨不・淨を商量すべきなり。

These ten kinds are considered especially pure robe materials. They are cast away in the secular world but used in the way of the buddhas. The respective house enterprises of the worldly and the way of the buddhas should be gauged from this. Thus, when we seek what is pure, we should seek these ten types. Having obtained them, we should recognize purity and confirm impurity; we should recognize the mind and confirm the body. Having obtained these ten types, whether they are of silk or of plant fiber, we should consider their impurity and purity.

## [32:67]

この糞掃衣をもちいることは、いたづらに弊衣にやつれたらんがため、と學するは至愚なるべし。莊嚴奇麗ならんがために、佛道に用著しきたれるところなり。佛道に、やつれたる衣服とならはんことは、錦繡綾羅・金銀珍珠等の衣服の、不淨よりきたれるを、やつれたるとはいふなり。おほよそ此土他界の佛道に、清淨奇麗をもちいるには、この十種それなるべし。これ淨・不淨の邊際を超越せるのみにあらず、漏・無漏の境界にあらず。色・心を論ずることなかれ、得・失にかかはれざるなり。ただ正傳受持するは、これ佛祖なり、佛祖たるとき、正傳稟受するがゆえに、佛祖としてこれを受持するは、身の現・不現によらず、心の舉・不舉によらず、正傳せられゆくなり。

With regard to the use of discarded rag robes, to consider that it is for the sake of meaninglessly looking shabby in tattered robes is surely the height of stupidity. It is because they are splendid and elegant that they have been worn in the way of the buddhas. In the way of the buddhas, what we regard as shabby clothes are clothes of brocade, embroidery,

**5. Childbirth robe** (*sanpu e* 産婦衣): *Kāṣāya* made from cloth stained by blood during childbirth.

**6. God shrine robe** (*shinbyō e* 神廟衣): *Kāṣāya* made from cloth left at a shrine as an offering to a deity.

**7. Burial mound robe** (*chōken e* 塚間衣): *Kāṣāya* made from cloth found in a cemetery, having been used to shroud a corpse.

**8. Prayer robe** (*gugan e* 求願衣): *Kāṣāya* made from cloth left outdoors on a mountain or in a forest as an offering to a deity, in support of prayers.

**9. Royal office robe** (*ōshoku e* 王職衣): *Kāṣāya* made from clothing donated by kings or ministers who, upon leaving office, no longer need their regal wear or uniforms.

**10. Gone and returned robe** (*ōgen e* 往還衣): *Kāṣāya* made from cloth used to carry a corpse to a cemetery and brought back after the body was deposited.

damask, and gauze, with gold, silver, rare gems, and the like, that come from impurity — these, we call “shabby.” In sum, in the way of the buddhas of this land and other worlds, when we use what is pure and elegant, these ten types are it.<sup>101</sup> Not only have they transcended the boundaries of pure and impure; they are not in the realm of the contaminated or uncontaminated. Do not discuss them as form or mind; they have nothing to do with gain or loss. It is just that those who receive and keep the direct transmission are the buddhas and ancestors.<sup>102</sup> When one is a buddha or ancestor, because one accepts the direct transmission, the receiving and keeping of it as a buddha and ancestor, without depending on the appearance or non-appearance of the body and without depending on the presentation or non-presentation of the mind, goes on being directly transmitted.

[32:68] {1:372}

ただまさにこの日本國には、近來の僧尼、ひさしく袈裟を著せざりつることをかなしむべし、いま受持せんことをよろこぶべし。在家の男女、なほ佛戒を受得せんは、五條・七條・九條の袈裟を著すべし。いはんや出家人、いかでか著せざらん。はじめ梵王・六天より、姪男・姪女・奴婢にいたるまでも、佛戒をうくべし、袈裟を著すべしといふ、比丘・比丘尼、これを著せざらんや。畜生なほ佛戒をうくべし、袈裟をかくべしといふ、佛子、なにとしか佛衣を著せざらん。

However, in truth, it is lamentable that, in this Land of Japan, monks and nuns of recent times, have long neglected wearing the *kāṣāya*; we should rejoice that now we receive and keep it. Even among male and female householders, those who receive the buddha precepts should wear *kāṣāya* of five, seven, or nine panels. How much more, then, those who have gone forth from the household: how could they fail to wear one? It is said that, beginning with King Brahmā and denizens of the six heavens, and extending down to licentious men, licentious women, and male and female slaves — all should receive the buddha precepts and wear the *kāṣāya*; are bhikṣus and *bhikṣunīs* not to wear it?<sup>103</sup> It is said that even

101 **the way of the buddhas of this land and other worlds** (*shido takai no butsudō* 此土他界の佛道): I.e., Buddhism everywhere.

102 **those who receive and keep the direct transmission** (*shōden juji suru wa* 正傳受持するは): The unexpressed object of the transmission here and below is probably “the buddha robe” (rather than “the ten types”).

103 **King Brahmā and denizens of the six heavens** (*bonnō rokuten* 梵王・六天): I.e., the deva who rules the heavens of the first dhyāna in the realm of form (*shikikai* 色界; S. *rūpa-loka*); and the devas in the heavens of the realm of desire (*yokukai* 欲界; S. *kāma-loka*). These and the other members of Dōgen’s list here, and the “beasts” in the next sentence, probably reflect a passage in the *Fanwang jing* 梵網經 (T.1484.24:1004b7-10) listing those who should receive the precepts:

國王王子百官宰相、比丘比丘尼、十八梵天六欲天子、庶民黃門姪男姪女奴婢。

beasts should receive the buddha precepts and drape themselves in the *kāṣāya*; how could the children of the Buddha fail to wear the buddha robe?

[32:69]

しかあれば、佛子とならんは、天上・人間・國王・百官をとはず、在家・出家・奴婢・畜生を論ぜず、佛戒を受得し、袈裟を正傳すべし。まさに佛位に正入する直道なり。

Thus, those who would be children of the Buddha — without asking whether they are in the heavens or humans, kings of nations or the hundred officials, without discussing whether they are householders or renunciants, slaves or beasts — should receive the buddha precepts and directly transmit the *kāṣāya*. Truly, this is the direct path for proper entry into the buddha stage.

[Himitsu MS:]

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[32:70]

袈裟浣濯之時、須用衆末香花和水。灑乾之後、疊収安置高處、以香花而供養之三拜。然後踞跪、頂戴合掌、致信唱此偈、

*When washing the kāṣāya, one should use water in which are mixed powdered scents and flowers.<sup>105</sup> After washing and drying, fold it and set it on a high place. Make an offering of incense and flowers, and, after making three prostrations, half kneel, place it on the head, join the palms, and intone this gāthā in faith.<sup>106</sup>*

[32:71]

大哉解脱服、無相福田衣、披奉如來教、廣度諸衆生。

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八部鬼神金剛神畜生乃至變化人。

Kings, princes, the hundred officials, the prime minister; bhikṣu and *bhikṣunī*; devas of the eighteen heavens of Brahmā and six heavens of the desire realm; commoners, eunuchs, licentious males and females, slaves; the eight classes of demons and spirits, vajra spirits, beasts, and magically transformed beings.

104 Amending Kawamura's text, which gives here:

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Treasury of the True Dharma Eye

Transmission of the Robe

Number 32

105 **When washing the *kāṣāya*** (*kesa kantaku shi ji* 袈裟浣濯之時): The source of these instructions, given in Chinese, is unidentified.

106 **half kneel** (*koki* 踞跪): Literally, "squat and kneel," a posture of respect, in which one kneels on the right knee, with the left knee raised; also written *koki* 胡跪.

*How great the vestment of liberation,  
 Robe that is a signless field of merit.<sup>107</sup>  
 Wrapped in the teaching of the Tathāgata,  
 We deliver living beings everywhere.*

[32:72]

三唱而後、立地如披奉。

*After reciting this three times, immediately enrobe.<sup>108</sup>*

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107 **How great the vestment of liberation** (*dai sai gedappuku* 大哉解脱服): See above, Note 27. This is the verse still chanted by Sōtō monks before donning the robe for morning zazen.

108 The seventy-five-chapter *Shōbōgenzō* version of this chapter adds here an appendix quoting the *Da biqiu sanqian weiyi* 大比丘三千威儀 (at T.1470.24:915b10-19) on ten rules for the treatment of the *kāṣāya*.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 33

Sayings

*Dōtoku*

道得



# Sayings

## *Dōtoku*

### INTRODUCTION

This essay was written at Kōshōji in the autumn of 1242. It appears as number 33 in the seventy-five and sixty-chapter compilations of the *Shōbōgenzō* and as number 39 in the Honzan edition.

The title theme, *dōtoku* 道得, refers both to the act of saying something and to the saying itself. For Dōgen, to have something to say is a defining characteristic of the Zen masters; as he says in his opening line here, “The buddhas and the ancestors are their sayings.” Indeed, elsewhere, Dōgen is often dismissive of those figures in Zen literature who have nothing significant to say for themselves. Yet, here, he reminds us to take a broad view of what it means to say something.

In the first section of the essay, Dōgen makes clear that not saying anything can also be the expression of a saying; and, in the subsequent section, he explores a saying by the famous Tang-dynasty monk Zhaozhou Congshen 趙州從諗 that recommends “sitting fixedly without saying anything.” Then, he ends his brief essay with the example of a hermit whose saying consisted in having his head shaved.

# 正法眼藏第三十三

## Treasury of the True Dharma Eye

### Number 33

#### 道得

#### Sayings

[33:1] {1:374}

諸佛諸祖は道得なり。このゆえに、佛祖の佛祖を選するには、かならず道得也未と問取するなり。この問取、こころにても問取す、身にても問取す、拄杖・拂子にても問取す、露柱・燈籠にても問取するなり。佛祖にあらざれば問取なし、道得なし、そのところなきがゆえに。

The buddhas and the ancestors are their sayings.<sup>1</sup> Therefore, when the buddhas and ancestors select buddhas and ancestors, they invariably ask whether or not they can say something. This question, they ask with their minds, they ask with their bodies, they ask with their staffs and whisks, they ask with the pillars and lanterns.<sup>2</sup> If they are not buddhas and ancestors, they have no question, they have no saying; for they have no place for them.

[33:2]

その道得は、他人にしたがひてうるにあらず、わがちからの能にあらず、ただまさに佛祖の究辨あれば、佛祖の道得あるなり。かの道得のなかに、むかしも修行し證究す、いまも功夫し辨道す。佛祖の佛祖を功夫して、佛祖の道得を辨肯するとき、この道得、おのづから三年、八年、三十年、四十年の功夫となりて、盡力道得するなり。

These sayings are not something got from another, not something expressing their own abilities; it is just that, when they truly have the thorough investigation of the buddhas and ancestors, the buddhas and ancestors have sayings. Amidst those sayings, they practice and fully verify in the past, they concentrate and pursue the way in the present. When

1 **The buddhas and the ancestors are their sayings** (*shobutsu shoso wa dōtoku nari* 諸佛諸祖は道得なり): Or, “the buddhas and ancestors are those who can say something.” Depending on context, the term *dōtoku* 道得 can mean “to say,” “to be able to say,” or “a saying.” Often, as no doubt here, Dōgen uses the term in the sense “to say something worth saying,” “a significant statement,” etc.

2 **staffs and whisks** (*shujō hōssu* 拄杖・拂子); **pillars and lanterns** (*rochū tōrō* 露柱・燈籠): I.e., the regalia of the Zen master’s office and the free-standing columns and lanterns of the monastic buildings, items occurring regularly in Zen discourse; see Supplementary Notes, s.v. “Pillars and lanterns,” “Whisk,” and “Staff.”

the buddhas and ancestors, concentrating on the buddhas and ancestors, confirm a saying of the buddhas and ancestors, this saying, naturally becoming three years, eight years, thirty years, or forty years of concentrated effort, is said with all their might.<sup>3</sup>

[33:3]

このときは、その何十年の間も、道得の間隙なかりけるなり。しかあればすなはち、證究のときの見得、それまことなるべし。かのときの見得をまこととするがゆえに、いまの道得なることは、不疑なり。ゆえに、いまの道得、かのときの見得をそなへたるなり、かのときの見得、いまの道得をそなへたり。このゆえに、いま道得あり、いま見得あり。いまの道得と、かのときの見得と、一條なり、萬里なり。いまの功夫、すなはち道得と見得とに功夫せられゆくなり。

During this time, even over a period of some decades, there will have been no break in the saying.<sup>4</sup> This being the case, what they see when they fully verify will be its truth. Since what they see at that time is its truth, they have no doubt that it is the present saying. Therefore, the present saying is endowed with the seeing at that time; and the seeing at that time is endowed with the present saying. Therefore, there is the saying now; there is the seeing now. The present saying and the seeing at that time are one strip, are ten thousand miles.<sup>5</sup> The present concentration continues to be concentrated by the saying and the seeing.<sup>6</sup>

[33:4] {1:375}

この功夫の把定の、月ふかく、年おほくかさなりて、さらに從來の年月の功夫を脱落するなり。脱落せんとするとき、皮肉骨髓おなじく脱落を辦肯す、國土山河ともに脱落を辦肯するなり。このとき、脱落を究竟の實所と

3 **said with all their might** (*jinriki dōtoku* 盡力道得): The agent is unspecified; presumably, the one who is concentrating on the saying.

The manuscripts include at this point in the text the following note:

裡書云、三十年、二十年は、みな道得のなれる年月なり。この年月、ちからをあはせて道得せしむるなり。

A note on the reverse says, “Thirty years or twenty years is the time it takes for the saying to be formed; these years combine to enable him to say it.”

4 **there will have been no break in the saying** (*dōtoku no kenkyaku nakarikeru nari* 道得の間隙なかりけるなり): I.e., the saying will always have been present in the person's practice.

5 **are one strip, are ten thousand miles** (*ichijō nari, banri nari* 一條なり、萬里なり): From the phrase, “one strip of iron for ten thousand miles” (*banri ichijō tetsu* 萬里一條鐵), a common Zen expression for the ultimate unity of the myriad phenomena; see Supplementary Notes, s.v. “One strip of iron.”

6 **The present concentration continues to be concentrated by the saying and the seeing** (*ima no kufū, sunawachi dōtoku to kentoku to ni kufū serareyuku nari* いまの功夫、すなはち道得と見得とに功夫せられゆくなり): I.e., the spiritual effort to engage the saying is informed by both the saying and the insight into it.

して、いたらんと擬しゆくところに、この擬到はすなはち現出にてあるゆえに、正當脱落のとき、またざるに現成する道得あり。心のちからにあらず、身のちからにあらずといへども、おのづから道得あり。すでに道得せらるるに、めづらしく、あやしくおぼえざるなり。

Having accumulated long months and many years of holding fast to this concentrated effort, one goes on to slough off the efforts of the past months and years. When one is to slough them off, skin, flesh, bones, and marrow all confirm the sloughing off; the land, and the mountains and rivers all confirm the sloughing off. At this point, where we think to reach the sloughing off as the ultimate treasure trove, since this thinking to reach it is actually realized, just at the point of the sloughing off, there is a saying that occurs unexpectedly.<sup>7</sup> Though it is not by the power of the mind and not by the power of the body, of its own accord there is a saying. Once it has been said, it does not seem unusual or strange.

[33:5]

しかあれども、この道得を道得するとき、不道得を不道するなり。道得すると認得せるも、いまだ不道得底を不道得底と證せざるは、なほ佛祖の面目にあらず、佛祖の骨髓にあらず。しかあれば、三拜依位而立の道得底、いかにしてか皮肉骨髓のやからの道得底とひとしからん。皮肉骨髓のやからの道得底、さらに三拜依位而立の道得に接するにあらず、そなはれるにあらず。いまわれと他と、異類中行と相見するは、いまかれと他と、異類中行と相見するなり。われに道得底あり、不道得底あり、かれに道得底あり、不道得底あり、道底に自他あり、不道底に自他あり。

Nevertheless, when one says this saying, one does not say what is not said. Though one has recognized it as a saying, if one has not yet verified not saying as not saying, it is not the face of the buddhas and ancestors, it is not the bones and marrow of the buddhas and ancestors.<sup>8</sup> This being the case, how could the saying of “*making three bows and standing in place*” be on the same level as the sayings of the skin, flesh, bones, and marrow bunch?<sup>9</sup> The sayings of the skin, flesh, bones, and marrow

7 **the ultimate treasure trove** (*kukyō no hōsho* 究竟の寶所): The metaphor of the “treasure trove” (*hōsho* 寶所) as the true goal of Buddhism comes from a famous parable in the *Lotus Sūtra*, in which the buddha is depicted as a caravan leader taking people to a treasure (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:25c26ff).

8 **Though one has recognized it as a saying** (*dōtoku suru to nintoku seru mo* 道得すると認得せるも): Some MS witnesses read here *dōtoku ni dōtoku suru to nintoku seru mo* 道得に道得すると認得せるも (“Though in saying one has recognized it as saying”).

**not saying** (*fudōtokutei* 不道得底): Generally taken here to mean to leave unsaid what cannot be said. The term *fudōtoku* 不道得 is also regularly used in the sense “cannot say [what needs to be said].”

9 **“making three bows and standing in place”** (*sanpai e i ni ryū* 三拜依位而立): Allusion to the famous story of Bodhidharma’s testing of his four disciples, in which the first three gave answers but Huike 慧可 simply bowed and stood in place. Bodhidharma

bunch do not entertain, are not endowed with, the saying of “*making three bows and standing in place*.” The meeting here of self and other as “*moving among different types*” is the meeting of other and other as “*moving among different types*.”<sup>10</sup> The self has saying and has not saying; the other has saying and has not saying. Saying has self and other; not saying has self and other.

\* \* \* \* \*

[33:6] {1:376}

趙州眞際大師、示衆云、爾若一生不離叢林、兀坐不道十年五載、無人喚作爾啞漢。已後諸佛也不及爾哉。

*Great Master Zhenji of Zhaozhou addressed the assembly, saying, “If for a lifetime you don’t leave the grove, sitting fixedly without saying anything for ten years or five years, no one will call you a mute; after that, even the buddhas won’t reach you.”*<sup>11</sup>

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said of each in turn that he (or, in one case, she) had “got his skin, flesh, bones, and marrow.” See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

**the skin, flesh, bones, and marrow bunch** (*hi niku kotsu zui no yakara* 皮肉骨髓のやから): One would expect here a reference to the first three disciples to answer Bodhidharma, but the interpretation is complicated by the fact that Huike 慧可 was said to have received the marrow.

10 **The meeting here of self and other as “moving among different types”** (*ima ware to ta to, irui chū gyō to shōken suru* いまわれと他と、異類中行と相見する): The expression “moving among different types” (*irui chū gyō* 異類中行) is generally taken to indicate the salvific activities of the buddhas and bodhisattvas among the various forms of living beings. It is associated especially with a comment by Nanchuan Puyuan 南泉普願 (748-835) about the monk Zongzhi 宗智, a saying widely repeated in Zen sources and quoted in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:154, case 57); see Supplementary Notes, s.v. “Move among different types.” The antecedents of the pronouns translated here as “self” (*ware* われ) and “other” (*ta* 他) are subject to various interpretations. Perhaps the most plausible takes Huike 慧可 as “self” and the other three disciples as “other.” Hence, the point becomes Huike’s not speaking and the others’ speaking are equally instances of “moving among different types.”

11 **Great Master Zhenji of Zhaozhou** (*Jōshū Shinsai daishi* 趙州眞際大師): I.e., Zhaozhou Congshen 趙州從諗 (778-897). Dōgen’s version of Zhaozhou’s words here (repeated with slight variation in his *Eihei kōroku* 永平廣錄) has no known source. For the saying on which it is likely based (quoted accurately in “Shōbōgenzō gyōji” 正法眼藏行持), see Supplementary Notes, s.v. “For a lifetime not leaving the grove.”

**“the grove”** (*sōrin* 叢林): A common idiom for the monastery or the monastic institution.

**“a mute”** (*akan* 啞漢): Used in Chan conversations for one unable to respond.

[33:7]

しかあれば、十年五載の在叢林、しばしば霜華を経歴するに、一生不離叢林の功夫辦道をおもふに、坐斷せし兀坐は、いくばくの道得なり。不離叢林の經行坐臥、そこばくの無人喚作爾啞漢なるべし。一生は所從來をしらずといへども、不離叢林ならしむれば、不離叢林なり。一生と叢林の、いかなる通霄路かある。ただ兀坐を辦肯すべし、不道をいふことなかれ。不道は道得の頭正尾正なり。

Thus, as we reside in “the grove” for “ten years or five years,” passing through frosts and flowers time and again, when we reflect on the concentrated effort to pursue the way “*without leaving the grove for a lifetime*,” the “fixed sitting” that has completely sat is so many sayings.<sup>12</sup> Walking about, sitting, and reclining “without leaving the grove” must be numerous instances of “*no one will call you a mute*.” Though we may not know whence “a lifetime” comes, once we have made it “not leaving the grove,” it is “not leaving the grove.” What kind of path through the clouds is there between “a lifetime” and “the grove”?<sup>13</sup> We should just confirm “fixed sitting”; do not say “without saying anything.”<sup>14</sup> “Without saying anything” is a saying true from head to tail.

[33:8]

兀坐は一生・二生なり、一時・二時にはあらず。兀坐して不道なる十年五載あれば、諸佛も、なんぢをないがしろにせんことあるべからず。まことにこの兀坐不道は、佛眼也覷不見なり、佛力也牽不及なり。諸佛也不奈爾何なるがゆえに。

“Fixed sitting” is for “a lifetime” or two lifetimes; it is not for one time or two times. When you have “ten years or five years” of “fixed sitting” “without saying anything,” even the buddhas will not ignore you. Truly,

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12 **frosts and flowers** (*sōke* 霜華): I.e. autumns and springs; the years.

the “**fixed sitting**” that has completely sat (*zadan seshi gotsuza* 坐斷せし兀坐): For the meaning of the term *gotsuza* 兀坐, translated here as “fixed sitting,” see Supplementary Notes, s.v. “Sit fixedly.” The term *zadan* 坐斷, rendered here somewhat awkwardly as “completely sat,” ordinarily means “to occupy,” “to control,” also “to press down,” “to oppress,” “to break,” “to reject” (*zadan* 挫斷), in which the element *dan* 斷 (“to cut off”) functions as a verbal suffix with the sense “completely.” Dōgen uses the term several times in the *Shōbōgenzō*, and commentators typically read it as “sitting completely” or, when used as a transitive verb, as it will be below, “sitting and cutting off.”

13 **path through the clouds** (*tsūshōro* 通霄路): Or “road to the firmament.” A fixed expression, found in Song-dynasty Chan texts, indicating a “higher” way, beyond the standard understandings of Buddhist practice. The term *shō* 霄, translated here as “clouds,” can also refer to, and is probably more often interpreted as, the “heavens,” as well as the “night.”

14 **do not say “without saying anything”** (*fudō o iu koto nakare* 不道をいふことなかれ): Taking the term *fudō* 不道 to refer to Zhaozhou’s phrase, “sitting fixedly without saying anything” (*gotsuza fudō* 兀坐不道). Some versions of the text read *fudō o itou koto nakare* 不道をいとふことなかれ (“do not worry about ‘without saying anything’”).

this “fixed sitting without saying anything” is even *the eye of a buddha cannot see it*, is even *the strength of a buddha cannot rein it in*; for “even the buddhas won’t know what to make of you.”<sup>15</sup>

[33:9]

趙州のいふところは、兀坐不道の道取は、諸佛も、これを啞漢といふにおよばず、不啞漢といふにおよばず。しかあれば、一生不離叢林は、一生不離道得なり。兀坐不道十年五載は、道得十年五載なり。一生不離不道得なり、道不得十年五載なり、坐斷百千諸佛なり、百千諸佛坐斷爾なり。

What Zhaozhou says is that the saying, “sitting fixedly without saying anything” — even the buddhas “won’t reach” calling this “a mute,” “won’t reach” calling it “not a mute.”<sup>16</sup> Hence, “not leaving the grove for a lifetime” is “not leaving the saying for a lifetime”; “sitting fixedly without saying anything for ten years or five years” is “saying something for ten years or five years.” It is “not leaving not saying for a lifetime”; it is “not saying for ten years or five years”; it is sitting and cutting off hundreds of thousands of buddhas; it is hundreds and thousands of buddhas sitting and cutting off you.<sup>17</sup>

[33:10] {1:377}

しかあればすなはち、佛祖の道得底は、一生不離叢林なり。たとひ啞漢なりとも、道得底あるべし、啞漢は道得なかるべし、と學することなかれ。道得あるもの、かならずしも啞漢にあらざるにあらず、啞漢また道得あるなり。啞聲きこゆべし、啞語きくべし。啞にあらずば、いかでか啞と相見せん、いかでか啞と相談せん。すでにこれ啞漢なり、作麼生相見、作麼生相談。かくのごとく參學して、啞漢を辨究すべし。

15 **even the eye of a buddha cannot see it** (*butsugen ya chofuken* 佛眼也覷不見); **even the strength of a buddha cannot rein it in** (*butsuriki ya ken fugyū* 佛力也牽不及); **“even the buddhas won’t know what to make of you”** (*shobutsu ya fu na ni ka* 諸佛也不奈何): Three phrases in Chinese. The first is a fixed expression found in Zen literature, referring to the “buddha eye” (*butsugen* 佛眼; S. *buddha-cakṣus*), the eye of omniscience; see Supplementary Notes, s.v. “Eye.” The second phrase, which seems to be Dōgen’s own variation on the linguistic pattern, is more literally, “even the strength of a buddha would try to rein it in without reaching it,” perhaps referring back to the final line of his quotation of Zhaozhou: “After that, even the buddhas won’t reach you.” Curiously enough, the third phrase here is a quotation of Zhaozhou’s words in the extant versions of his saying (rather than Dōgen’s version in section 6, above).

16 **“won’t reach” calling this “a mute,” “won’t reach” calling it “not a mute”** (*kore o akan to iu ni oyobazu, fuakan to iu ni oyobazu* これを啞漢といふにおよばず、不啞漢といふにおよばず): The awkward form “won’t reach” here tries to preserve what seems to be a reference to the last line of Dōgen’s quotation of Zhaozhou: “After that, even the buddhas won’t reach you.” The sense is simply that “the saying” cannot be described as either “a mute” or “not a mute.”

17 **sitting and cutting off** (*zadan* 坐斷): See above, Note 12.

This being the case, the sayings of the buddhas and ancestors are “not leaving the grove for a lifetime.” Even if they are “mutes,” they should have sayings; do not study that a “mute” has no saying. It is not the case that someone with a saying is necessarily not a “mute”: “mutes” also have sayings. We should hear their mute voices; we should listen to their mute words. Since they are “mutes,” how does one meet with them? How does one talk with them? Studying in this way, we should thoroughly investigate the “mute.”

\* \* \* \* \*

[33:11]

雪峰の眞覺大師の會に一僧ありて、山のほとりにゆきて、草をむすびて庵を卓す。とし、つもりぬれど、かみをそらざりけり。庵裏の活計、たれかしらん、山中の消息、悄然なり。みづから一柄の木杓をつくりて、溪のほとりにゆきて、水をくみてのむ。まことに、これ飲溪のたぐひなるべし。かくて日往月來するほどに、家風ひそかに漏泄せりけるによりて、あるとき、僧きたりて庵主にとふ、いかにあらんかこれ祖師西來意。庵主云、溪深杓柄長。とふ僧、おくことあらず、禮拜せず、請益せず。山にのぼりて雪峰に舉似す。雪峰ちなみに舉をききていはく、也甚奇怪、雖然如是、老僧自去勘過始得。

In the community of Great Master Zhenzhue of Xuefeng, there was a monk who built a thatched hermitage in the vicinity of the mountain.<sup>18</sup> The years passed, but he never shaved his head. Who knows his life in the hermitage — so lonely was his situation in the mountains? He made himself a wooden ladle and scooped up water to drink at a nearby stream. Truly, he was the type who drinks from the stream.<sup>19</sup> In this way, as the days passed and the months came, his style of life secretly leaked out, and consequently one day a monk visited and asked the hermit, “What is the intention of the Ancestral Master coming from the west?”

*The hermit said, “The stream is deep, the ladle handle long.”*

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18 **Great Master Zhenzhue of Xuefeng** (*Seppō no Shinkaku daishi* 雪峰の眞覺大師): i.e., Xuefeng Yicun 雪峰義存 (822-908). A version of this story is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:218, case 183), most likely taken from Dahui Zonggao’s 大慧宗杲 *Zhengfayanrang* 正法眼藏 (ZZ.118:7b12-17). Dōgen tells the story here in Japanese, with only some of the speech of the characters in Chinese.

**in the vicinity of the mountain** (*yama no hotori ni* 山のほとりに): i.e., near Yicun’s monastery on Xuefeng 雪峰, located in Fuzhou 福州 (modern Fujian).

19 **the type who drinks from the stream** (*inkei no tagui* 飲溪のたぐい): i.e., lives the simple life of the sage; more commonly described as “drinking from the river” (*inka* 飲河).



The monk who asked, unable to handle it, did not bow, and did not seek instruction.<sup>20</sup> He climbed the mountain and reported it to Xuefeng. Xuefeng listened to the report and said, “*Very strange. Even so, this old monk had better go himself and investigate.*”

[33:12]

雪峰のいふところは、よさは、すなはちあやしきまでによし、しかあれども、老僧みづからゆきてかんがへみるべし、となり。かくてあるに、ある日、雪峰たちまちに侍者に剃刀をもたせて率しゆく。直に庵にいたりぬ。わづかに庵主をみるに、すなはちとふ、道得ならば、なんぢが頭をそらじ。

What Xuefeng meant was that it sounded too good to be true; nevertheless, the old monk himself should go and investigate it.<sup>21</sup> Thus, one day, Xuefeng suddenly went to him with his acolyte carrying a razor. When they arrived at the hermitage, as soon as they saw the hermit, he questioned him, “If you can say something, I won’t shave your head.”

[33:13] {1:378}

この問、こころうべし。道得不剃汝頭とは、不剃頭は道得なりときこゆ、いかん。この道得、もし道得ならんには、畢竟じて不剃ならん。この道得、きくちからありてきくべし。きくちからあるものために開演すべし。

We should understand this questioning. “If you can say something, I won’t shave your head” sounds like “not shaving your head” is “saying something.”<sup>22</sup> How about it? If this saying is a saying, in the end, he will not shave him. We should hear this saying with the power to hear it; we should expound it for the sake of those with the power to hear it.

20 **unable to handle it** (*oku koto arazu* おくことあらず): A tentative translation of a Japanese expression not appearing in the Chinese sources; taking *oku* おく as *so* 措 (“to deal with”). Other readers take it as “to be unconvinced,” “to be startled,” “to be unable to respond.”

21 **the old monk himself should go and investigate it** (*rōsō mizukara yukite kangae-miru beshi* 老僧みづからゆきてかんがへみるべし): Dōgen is here merely translating Xuefeng’s Chinese.

22 “If you can say something, I won’t shave your head” sounds like “not shaving your head” is “saying something” (*dōtoku futei nyo tō to wa, futei tō wa dōtoku nari to kikoyu* 道得不剃汝頭とは、不剃頭は道得なりときこゆ): Dōgen here gives Xuefeng’s words in Chinese syntax, which could be parsed, “My saying is ‘I won’t shave your head’”; hence, the following, “not shaving your head is a saying.” Dōgen seems here to be making the following sort of playful argument: (1) If there is a saying, he won’t shave his head; (2) “Not shaving your head” is a saying; (3) Therefore, he won’t shave his head.

[33:14]

ときに庵主、かしらをあらひて、雪峰のまへにきたれり。これも、道得にてきたれるか、不道得にてきたれるか。雪峰、すなはち庵主のかみをそる。

Thereupon, the hermit washed his head and came to Xuefeng. Did he come as [an act of] “saying something”? Or did he come as “not saying something”? Xuefeng immediately shaved the hermit’s head.

[33:15]

この一段の因縁、まことに優曇の一現のごとし。あひがたきのみにあらず、ききがたかるべし。七聖・十聖の境界にあらず、三賢・七賢の覩見にあらず。經師・論師のやから、神通變化のやから、いかにもはかるべからざるなり。佛出世にあふといふは、かくのごとくの因縁をきくをいふなり。

This single episode is truly like the singular appearance of the *udumbara*.<sup>23</sup> It is not only difficult to encounter; it is difficult to hear of. It is not in the realm of the seven sages or ten sages; it is not in the ken of the three worthies or seven worthies.<sup>24</sup> The *sūtra* master and treatise master types, the types who practice spiritual powers and transformations, have no way of fathoming it. Meeting a buddha who has appeared in the world means hearing a story like this.

[33:16]

しばらく雪峰のいふ道得不剃汝頭、いかにあるべきぞ。未道得の人、これをききて、ちからあらんは驚疑すべし、ちからあらざらんは茫然ならん。佛と問著せず、道といはず、三昧と問著せず、陀羅尼といはず。かくのごとく問著する、問に相似なりといへども、道に相似なり。審細に參學すべきなり。

For now, [let us consider,] what is this “*If you can say something, I won’t shave your head*”? People who cannot yet say something, upon hearing this, if they have ability will be startled, and if they lack ability

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23 **the singular appearance of the *udumbara*** (*udon no ichigen* 優曇の一現): I.e., the rare blossoming of a legendary plant, sometimes said in Buddhist texts to occur only once every three thousand years; a standard symbol of the rare good fortune of encountering the dharma.

24 **the seven sages or ten sages** (*shichishō jissō* 七聖・十聖); **the three worthies or seven worthies** (*sanken shichiken* 三賢・七賢): I.e., those on the various stages of the Buddhist path. Practitioners are typically divided into two basic stages: the “worthy” (*ken* 賢; S. *bhadra*), who are still “commoners” (*bonbu* 凡夫; S. *prthagjana*); and the “sages” (*shō* 聖; S. *ārya*), who have reached the more advanced stages of the “nobles.” The “three worthies” refers to three stages of development; the “seven worthies” refers to seven types of practitioners on these stages. The “seven sages” refers to the types of realization achieved by the seven types of practitioner; the “ten sages” refers to those on the ten stages (*ji* 地; S. *bhūmi*) of the bodhisattva path.

will be at a loss. He does not ask about the buddha; he does not speak of the way; he does not ask about samādhi; he does not speak of *dhāraṇī*. Posing this kind of question, though it may resemble a question, resembles a statement.<sup>25</sup> We should study it in detail.

[33:17]

しかあるに、庵主、まことあるによりて、道得に助發せらるるに、茫然ならざるなり。家風かくれず、洗頭してきたる。これ佛自智慧、不得其邊の法度なり。現身なるべし、説法なるべし、度生なるべし、洗頭來なるべし。

However, since the hermit was authentic, he was encouraged by the saying and not at a loss. Without obscuring the traditional style, he washed his head and came to him. This is a rule “*the limits of which cannot be reached by the buddha’s own wisdom*.”<sup>26</sup> He must be manifesting his body; he must be preaching the dharma; he must be delivering beings; he must be “washing his head and coming to him.”<sup>27</sup>

[33:18] {1:379}

ときに雪峰、もしその人にあらずば、剃刀を放下して呵呵大笑せん。しかあれども、雪峰、そのちからあり、その人なるによりて、すなはち庵主のかみをそる。まことにこれ雪峰と庵主と、唯佛與佛にあらずよりは、かくのごとくならじ、一佛・二佛にあらずよりは、かくのごとくならじ、龍と龍とにあらずよりは、かくのごとくならじ。驪珠は驪龍のをしむころ懈倦なしといへども、おのづから解收の人の手にいるなり。

25 **though it may resemble a question, resembles a statement** (*mon ni sōji nari to iedomo, dō ni sōji nari* 問に相似なりといへども、道に相似なり): i.e., it might seem that Xuefeng is interrogating the hermit, but it appears rather that he is giving a teaching to the hermit. (Grammatically speaking, of course, Xuefeng’s words are a declarative sentence.)

26 “**the limits of which cannot be reached by the buddha’s own wisdom**” (*butsu ji chie, futoku go hen* 佛自智慧、不得其邊): Likely after a passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:54b19-21):

若人得聞此法華經、若自書、若使人書、所得功德、以佛智慧籌量多少不得其邊。

If one hears this *Lotus Sūtra*, if one copies it, if one has it copied, the limits of the merit acquired cannot be reached if the amount were to be calculated by the wisdom of a buddha.

27 **manifesting his body** (*genshin* 現身); **preaching the dharma** (*seppō* 説法); **delivering beings** (*doshō* 度生): Recalling the famous description of the thirty-three manifestations of Bodhisattva Avalokiteśvara (*Kannon* 觀音); see Supplementary Notes, s.v. “Manifesting a body to preach the dharma.”

At this point, had Xuefeng not been that person, he would have thrown down the razor and given a great laugh, “ha, ha!”<sup>28</sup> However, since Xuefeng had the power, was that person, he immediately shaved the hermit’s head. Truly, were Xuefeng and the hermit not “only a buddha with a buddha,” it probably would not have been like this; were they not one buddha and two buddhas, it probably would not have been like this; were they not a dragon and a dragon, it probably would not have been like this.<sup>29</sup> The black dragon’s pearl, though the black dragon never flags in its determination to keep it, falls naturally into the hand of the one who can take it.<sup>30</sup>

[33:19]

しるべし、雪峰は庵主を勘過す、庵主は雪峰をみる。道得不道得、かみをそられ、かみをそる。しかあればすなはち、道得の良友は、期せざるにとぶらふみちあり。道不得のとも、またざれども知己のところありき。知己の參學あれば、道得の現成あるなり。

We should realize that Xuefeng investigated the hermit, and the hermit saw Xuefeng; one said something, and one did not say anything; one had his head shaved, one shaved his head. In this way, there is a path on which a good friend who can say something pays an unexpected visit. Although the friend who did not say anything was not expecting it, he had a chance to know himself. When there is the study of knowing oneself, there is the realization of a saying.

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28 **had Xuefeng not been that person** (*Seppō, moshi sono hito ni arazu ba* 雪峰、もしその人にあらずば): “That person” (*sono hito* そのひと) is a fixed expression, appearing frequently in the *Shōbōgenzō*, for an authentic Zen practitioner.

29 **“only a buddha with a buddha”** (*yui butsu yo butsu* 唯佛與佛): From a line in Kumārajīva’s translation of the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

30 **the black dragon’s pearl** (*rijū* 驪珠): Reference to the precious pearl held under the chin of the black dragon; a symbol of a most precious treasure, best known from the miscellaneous chapters of the *Zhuangzi* 莊子 (Lie Yukou 列御寇, KR.5c0126.032.9a).

[Ryūmonji MS:]

仁治三年壬寅十月五日、書于觀音導利興聖寶林寺。沙門敦撰 按了  
*Written at Kannon Dōri Kōshō Hōrin Monastery; fifth day of the tenth  
 month of the senior water year of the tiger, the third year of Ninji [30  
 October 1242].*

*Carefully composed by the Śramaṇa.  
 Proofed<sup>31</sup>*

[Tōunji MS:]

同三年壬寅十一月二日、書寫之。懷奘  
*Copied this the second day of the eleventh month of the senior water  
 year of the tiger, third year of the same [era] [November 25, 1242]. Ejō*

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31 The Tōunji 洞雲寺 MS shares an almost identical colophon.

**Carefully composed by the Śramaṇa. Proofed** (*shamon tonsen, kyōryō* 沙門敦撰、按了): Presumably, Dōgen's own colophon, though the final "proofed" here (lacking in the Tōunji 洞雲寺 MS) is likely by another, unknown copyist.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 34

The Teachings of the Buddhas

*Bukkyō*

佛教

# The Teachings of the Buddhas

## *Bukkyō*

### INTRODUCTION

This chapter occurs as number 34 in the seventy-five-chapter compilation of the *Shōbōgenzō* and as number 24 in the Honzan edition. The former version is undated, while the latter bears a colophon giving its composition as December 17, 1241, at Kōshōji. The work also appears as number 2 in fascicle 2 of the twenty-eight-text *Himitsu* collection of the *Shōbōgenzō*, with a colophon giving the date November 30, 1242, at the same monastery.

The content of the essay is a somewhat odd combination of elements. It begins with a critique of the claim, common in the Chinese Chan literature of Dōgen's day, that Bodhidharma's tradition is "a separate transmission outside the teachings." Ultimately, Dōgen argues, the buddhas' teachings and Bodhidharma's tradition are not two. He then comments on two Chan sayings on the teachings. The occurrence, in the second of these teachings, of the stock phrase, "the three vehicles and twelvefold teachings," leads to an extended excursus on the content of the *śrāvaka*, *pratyeka-buddha*, and bodhisattva vehicles, and the traditional division of the Buddhist canon into twelve (or nine) genres. The essay ends with comments on a passage in the *Lotus Sūtra* that mentions the ninefold teachings.

# 正法眼藏第三十四

## Treasury of the True Dharma Eye Number 34

### 佛教

## The Teachings of the Buddhas

[34:1] {1:380}

諸佛の道現成、これ佛教なり。これ佛祖の佛祖のためにするゆえに、教の教のために正傳するなり、これ轉法輪なり。この法輪の眼睛裏に、諸佛祖を現成せしめ、諸佛祖を般涅槃せしむ。その諸佛祖、かならず一塵の出現あり、一塵の涅槃あり、盡界の出現あり、盡界の涅槃あり、一須臾の出現あり、多劫海の出現あり。しかあれども、一塵・一須臾の出現、さらに不具足の功德なし、盡界・多劫海の出現、さらに補虧闕の經營にあらず。このゆえに、朝に成道して夕に涅槃する諸佛、いまだ功德かけたり、といはず。もし、一日は功德すくなし、といはば、人間の八十年、ひさしきにあらず。人間の八十年をもて、十劫・二十劫に比せんとき、一日と八十年とのごとくならむ。此佛・彼佛の功德、わきまへがたからん。長劫壽量の所有の功德と八十年の功德とを、擧して比量せんとき、疑著するにもおよばざらん。このゆえに、佛教はすなはち教佛なり、佛祖究盡の功德なり。諸佛は高廣にして、法教は狭少なるにあらず。まさにしるべし、佛、大なるは、教、大なり、佛、小なるは、教、小なり。このゆえにしるべし、佛および教は、大小の量にあらず、善・惡・無記等の性にあらず、自教・教他のためにあらず。

The realization of the sayings of the buddhas — these are the teachings of the buddhas.<sup>1</sup> Since the buddhas and ancestors do this for the sake of the buddhas and ancestors, their teachings directly transmit them for the sake of the teachings. This is turning the dharma wheel. Within the eye of this dharma wheel, it causes the buddhas and ancestors to appear; it causes the buddhas and ancestors to enter *parinirvāṇa*. The buddhas and ancestors always make their appearance in a single dust mote and enter nirvāṇa in a single dust mote, make their appearance throughout all the worlds and enter nirvāṇa throughout all the worlds; make their appearance in a single moment and make their appearance throughout many

1 The realization of the sayings of the buddhas — these are the teachings of the buddhas (*shobutsu no dō genjō, kore bukkō nari* 諸佛の道現成、これ佛教なり): The common term *bukkō* 佛教, translated throughout here as “the teachings of the buddhas,” could as well be (and doubtless more often is) rendered “the teaching of the Buddha” (i.e., the teaching of Buddha Śākyamuni); but, as the next sentence here makes clear, Dōgen is using the term in reference to teachings of the “buddhas and ancestors” of his tradition. See Supplementary Notes, s.v. “Buddhas and ancestors.”



oceans of kalpas.<sup>2</sup> However, their appearance in a single dust mote or single moment is quite without any lack of virtues, and their appearance in all the worlds and many oceans of kalpas is not at all an undertaking that compensates for deficiencies. Therefore, the buddhas who attain the way in the morning and enter nirvāṇa in the evening have never been said to lack any virtues.<sup>3</sup> If we say the virtues in one day are few, the eighty years of a human is not long; and when we compare the eighty years of a human with ten kalpas or twenty kalpas, one day is like eighty years.<sup>4</sup> It is hard to distinguish between the virtues of this buddha and that buddha: when we try to compare the virtues possessed by a lifespan of long kalpas and the virtues of eighty years, we cannot even conceive of it. Therefore, the teachings of the buddhas are the teaching buddhas, are the virtues exhaustively investigated by the buddhas and ancestors.<sup>5</sup> It is not that the buddhas are tall and broad, while their dharma teachings are narrow and scant: we should realize that where the buddha is great, his teachings are great; where the buddha is small, his teachings are small. Therefore, we should realize that a buddha and his teachings are not a quantity great or small, are not a nature good, evil, or neutral, are not for the sake of one's own teaching or teaching others.<sup>6</sup>

2 **a single moment** (*ichi shuyu* 一須臾): The term *shuyu* 須臾 is used for Sanskrit *muhūrta*, a very short period of time, sometimes reckoned as 216,000 *kṣāṇa*, or one thirtieth part of a day.

3 **the buddhas who attain the way in the morning and enter nirvāṇa in the evening** (*ashita ni jōdō shite yūbe ni nehan suru shobutsu* 朝に成道して夕に涅槃する諸佛): Reminiscent of the famous words of Confucius (*Lunyu* 論語, Li Ren 里仁, KR.1h0005.002.13a):

朝聞道、夕死可矣。

If one hears the way in the morning, one can die in the evening.

4 **eighty years of a human** (*ningen no hachijū nen* 人間の八十年): I.e., the lifespan of Buddha Śākyamuni.

5 **the teachings of the buddhas are the teaching buddhas** (*bukkyō wa sunawachi kyōbutsu nari* 佛教はすなはち教佛なり): The unusual expression *kyōbutsu* 教佛 here can be taken either as “the buddha that teaches” or as “the buddha that is the teachings.”

6 **a quantity great or small** (*dai shō no ryō* 大小の量): Possibly a reference to the Great and Small Vehicles (*daijō shōjō* 大乘小乘).

**a nature good, evil, or neutral** (*zen aku muki tō no shō* 善・悪・無記等の性): I.e., the three types of karma.

**for the sake of one's own teaching or teaching others** (*ji kyō kyō ta no tame* 自教・教他のため): The unusual phrase “one's own teaching or teaching others” (*ji kyō kyō ta* 自教教他) suggests a common division of the Buddhist path into “one's own benefit and benefiting others” (*ji ri ri ta* 自利利他), a distinction that can be applied either to two aspects of the bodhisattva's training or to a difference between the aspiration of the *śrāvaka* and the bodhisattva respectively.

## [34:2] {1:381}

ある漢いはく、釋迦老漢、かつて一代の教典を宣説するほかに、さらに上乘一心の法を摩訶迦葉に正傳す、嫡嫡相承しきたれり。しかあれば、教は赴機の戲論なり、心は理性の眞實なり。この正傳せる一心を、教外別傳といふ。三乘十二分教の所談にひとしかるべきにあらず。一心上乗なるゆえに、直指人心、見性成佛なり、といふ。

Some fellows say that old man Śākya, besides preaching the scriptures throughout his lifetime, also directly transmitted to Mahākāśyapa the dharma of the one mind of the higher vehicle, which has been inherited by successor after successor.<sup>7</sup> Therefore, the teachings are frivolous discourse directed at capacities, while the mind is the true reality of the essential nature.<sup>8</sup> They call this one mind directly transmitted “a separate transmission outside the teachings.”<sup>9</sup> It should not be equated with what is talked about in the three vehicles and twelvefold teachings.<sup>10</sup> Because it is the higher vehicle of the one mind, they say it is “pointing directly at the person’s mind, seeing the nature and attaining buddhahood.”<sup>11</sup>

**7 the dharma of the one mind of the higher vehicle** (*jōjō isshin no hō* 上乘一心の法): I.e., the teaching of the one Buddha mind, as understood in the highest form of Buddhism. Often associated with a description of Bodhidharma’s Buddhism by Mazu Daoyi 馬祖道一 (709-788); see, e.g., *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:246a5-6):

達磨大師、從南天竺國來、躬至中華、傳上乘一心之法。

Great Master Dharma came from a kingdom in the south of Sindhu, arriving in China and transmitting the dharma of the one mind of the higher vehicle.

**8 frivolous discourse directed at capacities** (*fuki no keron* 赴機の戲論): I.e., *upāya*, teachings accommodated to the spiritual needs and abilities of the audience but not ultimately true.

**9 “a separate transmission outside the teachings”** (*kyōge betsuden* 教外別傳): A common slogan of the Zen tradition, often combined with the phrases quoted below here, in the famous four-line “creed” traditionally (though spuriously) attributed to Bodhidharma:

教外別傳、不立文字、直指人心、見性成佛。

A separate transmission outside the teachings,

No dependence on words and letters,

Direct pointing at the person’s mind,

Seeing the nature and attaining buddhahood.

See Supplementary Notes, s.v. “A separate transmission outside the teachings.”

**10 the three vehicles and twelvefold teachings** (*sanjō jūnibun kyō* 三乘十二分教): I.e., the Buddhism of the Buddhist canon, as opposed to the “mind dharma” (*shinbō* 心法) said to be transmitted by the Zen lineage; see Supplementary Notes, s.v. “Three vehicles and twelvefold teachings.” Dōgen will treat this topic below, beginning in section 14.

**11 “pointing directly at the person’s mind, seeing the nature and attaining buddhahood”** (*jikishi ninshin, kenshō jōbutsu* 直指人心、見性成佛): A famous Zen dictum; traditionally attributed to Bodhidharma; see Supplementary Notes.

## [34:3]

この道取、いまだ佛法の家業にあらず、出身の活路なし、通身の威儀にあらず。かくのごとくの漢、たとひ數百千年のさきに先達と稱すとも、恁麼の説話あらば、佛法・佛道はあきらめず、通せざりける、とするべし。ゆえはいかん。佛をしらず、教をしらず、心をしらず、内をしらず、外をしらざるがゆえに。そのしらざる道理は、かつて佛法をきかざるによりてなり。いま諸佛という本末、いかなるとしらず。去來の邊際すべて學せざるは、佛弟子と稱するにたらず。ただ一心を正傳して佛教を正傳せず、といふは、佛法をしらざるなり。佛教の一心、をしらず、一心の佛教、をきかず。一心のほかに佛教あり、といふなんちが一心、いまだ一心ならず、佛教のほかに一心あり、といふなんちが佛教、いまだ佛教ならざらん。たとひ教外別傳の謬説を相傳すといふとも、なんちいまだ内外をしらざれば、言理の符合あはざるなり。

These words are not in the family occupation of the buddha dharma; they lack the survival route for leaving the body; they are not the deportment of the body throughout.<sup>12</sup> We should realize that fellows like this, if they have such talk, have not clarified, have not penetrated, the buddha dharma or the way of the buddhas, even though they were calling themselves guides hundreds or thousands of years ago. Why? Because they do not know the “buddha,” they do not know the “teachings,” they do not know the “mind,” they do not know the “inside,” they do not know the “outside.” The reason that they do not know is that they have never heard the buddha dharma. They do not know what the roots and branches are of “the buddhas” spoken of here.<sup>13</sup>

Those who have studied nothing of the boundaries of their coming and going do not deserve to be called disciples of the buddhas. To say that only the one mind is directly transmitted, but the teachings of the buddhas are not directly transmitted, is not to know the buddha dharma.

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12 **the family occupation of the buddha dharma** (*buppō no kagō* 佛法の家業): i.e., the spiritual practice in the “house” of the buddhas and ancestors.

**the survival route for leaving the body** (*shusshin no katsuro* 出身の活路): The term *katsuro* 活路 has the sense “escape route” — i.e., the way out of a dangerous situation; the term *shusshin* 出身, while having the colloquial sense “to advance one’s status,” is regularly used in Zen texts for “liberation.”

**the deportment of the body throughout** (*tsūshin no iigi* 通身の威儀): The term *tsūshin* 通身 occurs frequently in the *Shōbōgenzō*; it is most familiar from the saying, discussed in the “Shōbōgenzō Kannon” 正法眼藏觀音, that Bodhisattva Avalokiteśvara’s “body throughout is hands and eyes” (*tsūshin ze shugen* 通身是手眼). See Supplementary Notes, s.v. “His body throughout is hands and eyes.”

13 **They do not know what the roots and branches are of “the buddhas” spoken of here** (*ima shobutsu to iu honmatsu, ikanaru to shirazu* いま諸佛という本末、いかなるとしらず): Perhaps referring back to Dōgen’s discussion of “the buddhas” in section 1. “Roots and branches” (*honmatsu* 本末) is a standard expression for the “beginning and end,” or “nature and characteristics,” of something.

They do not know the one mind that is the teachings of the buddhas; they have not heard the teachings of the buddhas that are the one mind. Your one mind, of which you say there are teachings of the buddhas outside the one mind, is not yet the one mind; your teachings of the buddhas, of which you say there is one mind outside the teachings of the buddhas, is not yet the teachings of the buddhas. Though the erroneous talk of a “*separate transmission outside the teachings*” may have been transmitted to you, since you do not yet understand “inside” and “outside,” your words do not accord with reason.<sup>14</sup>

[34:4] {1:382}

佛正法眼藏を單傳する佛祖、いかでか佛教を單傳せざらん。いはんや釋迦老漢、なにとしてか、佛家の家業にあるべからざらん教法を、施設することあらん。釋迦老漢、すでに單傳の教法をあらしめん、いづれの佛祖かなからしめん。このゆえに、上乘一心といふは、三乗十二分教、これなり、大藏・小藏、これなり。

How could the buddhas and ancestors, who uniquely transmit the treasury of the true dharma eye of the buddha, not uniquely transmit the teachings of the buddhas? Not to mention why old man Śākya would have provided teachings that are not supposed to be the family occupation of the house of the buddhas? Since old man Śākya brought into being the teachings uniquely transmitted, which buddha or ancestor would nullify them? Therefore, “the one mind of the higher vehicle” is the three vehicles and twelvefold teachings, is the great treasury and small treasury.<sup>15</sup>

[34:5]

しるべし、佛心といふは、佛の眼睛なり、破木杓なり、諸法なり、三界なるがゆえに、山海國土・日月星辰なり。佛教といふは、萬像森羅なり。外といふは、這裏なり、這裏來なり。正傳は、自己より自己に正傳するがゆえに、正傳のなかに自己あるなり、一心より一心に正傳するなり、正傳に一心あるべし。上乘一心は、土石砂礫なり、土石砂礫は、一心なるがゆえに、土石砂礫は、土石砂礫なり。もし上乘一心の正傳といはば、かくのごとくあるべし。

We should realize that, because the buddha mind is the eye of the buddha, is a broken wooden dipper, is the dharmas, is the three realms, it is the mountains, oceans, and lands, the sun, moon, and stars.<sup>16</sup> The teach-

14 **your words do not accord with reason** (*gonri no fugō awazaru nari* 言理の符合あはざるなり): Taking the somewhat unusual compound *gonri* 言理 (also appearing in “*Shōbōgenzō busshō*” 正法眼藏佛性) as “words and reason.”

15 **the great treasury and small treasury** (*daizō shōzō* 大藏・小藏): I.e., the scriptural canons of the Great and Small Vehicles.

16 **a broken wooden dipper** (*ha mokushaku* 破木杓): A common expression in Zen texts for something worthless; often used (as surely here) in an ironic positive sense.

ings of the buddhas are the thicket of myriad images.<sup>17</sup> “Outside” is in here, is what comes in here.<sup>18</sup> Because direct transmission directly transmits from self to self, the self is within direct transmission; it directly transmits from one mind to one mind, so there must be the one mind in direct transmission. “The one mind of the higher vehicle” is earth, stones, sand, and pebbles; because earth, stones, sand, and pebbles are the one mind, earth, stones, sand, and pebbles are earth, stones, sand, and pebbles. If we talk of the direct transmission of “the one mind of the higher vehicle,” it should be like this.

[34:6]

しかあれども、教外別傳を道取する漢、いまだこの意旨をしらず。かるがゆえに教外別傳の謬説を信じて、佛教をあやまることなかれ。もしなんちがいふがごとくならば、教をば心外別傳といふべきか。もし心外別傳といはば、一句半偈つたはるべからざるなり、もし心外別傳といはずば、教外別傳といふべからざるなり。

Nevertheless, the fellows who say “a *separate transmission outside the teachings*” do not know its meaning. Therefore, do not misunderstand the teachings of the buddhas by believing in the erroneous talk of “a separate transmission outside the teachings.” If it were as you say, would you call the teachings “a *separate transmission outside the mind*”? If you say “a *separate transmission outside the mind*,” then not a single line or half a gāthā would have been transmitted; if you do not say “a *separate transmission outside the mind*,” you should not say “a *separate transmission outside the teachings*.”

[34:7]

摩訶迦葉、すでに釋尊の嫡子として法藏の教主たり、正法眼藏を正傳して佛道の住持なり。しかありとも、佛教は正傳すべからずといふは、學道の偏局なるべし。しるべし、一句を正傳すれば、一法の正傳せらるるなり、一句を正傳すれば、山傳・水傳あり。不能離却這裏なり。

Mahākāśyapa, since he was master of the teachings of the dharma treasury as the legitimate heir of Śākya, the Honored One, was maintainer of the way of the buddhas by directly transmitting the treasury of the true dharma eye.<sup>19</sup> In spite of this, to maintain that he would not have directly

17 **the thicket of myriad images** (*banzō shinra* 萬像森羅): A fixed expression (often written *shinra banzō* 森羅萬像) for the myriad things of the universe, based on the image of a dense growth of trees. See Supplementary Notes, s.v. “Myriad forms.”

18 “**Outside**” is in here, is what comes in here (*ge to iu wa, shari nari, shari rai nari* 外といふは、這裏なり、這裏來なり): The sense of “outside” here is unclear; the most obvious sense would seem to be “outside of the teachings,” though some take it as “outside the mind.” Similarly, “in here” and “what comes [from?] in here” are subject to interpretation.

19 **master of the teachings of the dharma treasury** (*hōzō no kyōshū* 法藏の教主):

transmitted the teachings of the buddhas, is a narrow, one-sided view in the study of the way. We should realize that, when we directly transmit one line, one dharma is directly transmitted; when we transmit one line, there are the transmission of mountains and the transmission of waters.<sup>20</sup> It is, we can't get free from here.<sup>21</sup>

[34:8] {1:383}

釋尊の正法眼藏無上菩提は、ただ摩訶迦葉に正傳せしなり、餘子に正傳せず、正傳はかならず摩訶迦葉なり。このゆえに、古今に佛法の眞實を學する箇箇、ともにみな從來の教學を決擇するには、かならず佛祖に參究するなり、決を餘輩にとぶらはず。もし佛祖の正決をゑざるは、いまだ正決にあらず。依教の正不を決せんとおもはんは、佛祖に決すべきなり。そのゆえは、盡法輪の本主は、佛祖なるがゆえに。道有・道無、道空・道色、ただ佛祖のみこれをあきらめ、正傳しきたりて、古佛・今佛なり。

The unsurpassed bodhi of the treasury of the true dharma eye of Śākya, the Honored One, was directly transmitted only to Mahākāśyapa and was not directly transmitted to anyone else; the direct transmission was without doubt to Mahākāśyapa. For this reason, in past and present, all who study the truth of the buddha dharma always investigate it with the buddhas and ancestors in order to determine the teachings that have been handed down; they do not seek the determination from others. If they

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Likely a reference to the tradition that Mahākāśyapa was responsible for the compilation of the sūtras following the death of the Śākyamuni.

20 **one dharma is directly transmitted** (*ippō no shōden seraruru* 一法の正傳せらるる): Or “the one dharma [in its entirety] is directly transmitted.”

21 **We can't get free from here** (*funō rikyaku shari* 不能離却這裏): Perhaps expressing the thought that the transmission is going on in the landscape all around us. This phrase in Chinese has no known source but may reflect an address recorded in the *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄 (T.1998A.47:825b4-9):

上堂舉、鏡清問玄沙、學人乍入叢林。乞師指箇入路。沙云、還聞偃谿水聲麼。清云聞。沙云、從這裏入。鏡清於此得箇入處。五祖師翁云、果是得入、一任四方八面。若也未然、輒不得離却這裏。師云、若要眞箇得入、直須離却這裏。下座。

Ascending the hall, [Dahui] raised [the following]:

Jingqing asked Xuansha, “I’m just entering the grove. I beg the Master point out the entrance road.”

Sha said, “Do you hear Yanxi’s sound of water?”

Qing said, “I hear it.”

Sha said, “You enter from here.”

At this, Jinqing gained the entrance.

My master’s teacher, Wuzu, said, “If he really gained the entrance, it was entirely due to the four quarters and eight directions. If it wasn’t, he couldn’t get free from here.”

The Master [Dahui] said, “If you really want to gain the entrance, just get free from here.”

He got down from the seat.

have not received the correct determination of the buddhas and ancestors, it is not a correct determination. If we wish to determine what is correct or not according to the teachings we rely on, we should determine it with the buddhas and ancestors. The reason is that the original masters of the entire dharma wheel are the buddhas and ancestors. Whether speaking of existence, speaking of nonexistence, speaking of emptiness, speaking of form, only the buddhas and ancestors are the past buddhas and present buddhas who have clarified and directly transmitted them.

\* \* \* \* \*

[34:9]

巴陵、因僧問、祖意・教意、是同是別。師云、鷄寒上樹、鴨寒入水。

*Baling was once asked by a monk, “The intention of the ancestors and the intention of the teachings — are they the same or different?”<sup>22</sup>*

*The Master said, “When the chicken’s cold, it goes up a tree; when the duck’s cold, it goes into the water.”*

[34:10]

この道取を參學して、佛道の祖宗を相見し、佛道の教法を見聞すべきなり。いま祖意・教意と問取するは、祖意は祖意と是同・是別と問取するなり。いま鷄寒上樹、鴨寒入水といふは、同・別を道取すといへども、同・別を見取するともがらの見聞に、一任する同・別にあらざるべし。しかあればすなはち、同・別の論にあらざるがゆえに、同・別と道取しつべきなり。このゆえに、同・別と問取すべからず、といふがごとし。

Studying these words, we should meet with the ancestors of the way of the buddhas and experience the teachings of the way of the buddhas. To ask here about “the intention of the ancestors” and “the intention of the teachings” is to ask, “the intention of the ancestors and the intention of the teachings — are they the same or are they different?” To say here, “*when the chicken’s cold, it goes up in a tree; when the duck’s cold, it goes into the water,*” may be speaking of sameness and difference; but it should not be a sameness and difference left entirely up to the experience of those who perceive sameness and difference. This being the case, since it is not a question of sameness or difference, he must have said, “same or different.”<sup>23</sup> Therefore, it is as if he said, “you should not ask about same or different.”

22 **Baling** (*Haryō* 巴陵): i.e., Baling Haojian 巴陵顥鑑 (dates unknown), a disciple of Yunmen Wenyan 雲門文偃 (864-949). This conversation is recorded at *Jingde chuan-deng lu* 景德傳燈錄, T.2076.51:386a24-26.

23 **he must have said, “same or different”** (*dō betsu to dōshu shitsu beki nari* 同・別と道取しつべきなり): Or perhaps “He could have said, ‘same and different.’”

\* \* \* \* \*

[34:11] {1:384}

玄沙、因僧問、三乘十二分教即不要、如何是祖師西來意。師云、三乘十二分教總不要。

*Xuansha was once asked by a monk, “The three vehicles and twelve-fold teachings are unnecessary, but what is the intention of the Ancestral Master’s coming from the west?”<sup>24</sup>*

*The Master said, “The three vehicles and twelvefold teachings are wholly unnecessary.”*

[34:12]

いはゆる僧問の三乘十二分教即不要、如何是祖師西來意、といふ、よのつねにおもふがごとく、三乘十二分教は、條條の岐路なり、そのほか祖師西來意あるべし、と問するなり。三乘十二分教これ祖師西來意なり、と認ずるにあらず、いはんや、八萬四千法門蘊すなはち祖師西來意、としらんや。しばらく參究すべし、三乘十二分教、なにとしてか即不要なる。もし要せんときは、いかなる規矩かある。三乘十二分教を不要なるところに、祖師西來意の參學を現成するか。いたづらにこの問の出現するにあざらん。

As it is commonly thought, the monk’s question, “*The three vehicles and twelvefold teachings are unnecessary, but what is the intention of the Ancestral Master’s coming from the west?*” is saying that “the three vehicles and twelvefold teachings” are so many branch roads, but there must be some other “*intention of the Ancestral Master’s coming from the west.*” It does not recognize that the “the three vehicles and twelvefold teachings” are “*the intention of the Ancestral Master’s coming from the west,*” much less realize that the aggregate of eighty-four thousand dharma gates is “*the intention of the Ancestral Master’s coming from*

24 **Xuansha** (*Gensha* 玄沙): i.e., Xuansha Shibei 玄沙師備 (835-908). This conversation is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:150, case 45); the text found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:416c9-11) has a slightly different version of the exchange: the monk said,

三乘十二分教即不問。如何是祖師西來意。玄沙曰、三乘十二分教不要。

“I’m not asking about the three vehicles and the twelvefold teachings, but what is the intention of the Ancestral Master’s coming from the west?”

Xuansha said, “The three vehicles and twelvefold teachings are unnecessary.”

See Supplementary Notes, s.v. “Three vehicles and twelvefold teachings.”

**the intention of the Ancestral Master’s coming from the west** (*soshi seirai i* 祖師西來意): i.e., “the reason Bodhidharma came to China”; a common topic of Zen conversation and title theme of Dōgen’s “*Shōbōgenzō soshi seirai i*” 正法眼藏祖師西來意. See Supplementary Notes, s.v. “Intention of the Ancestral Master’s coming from the west.”



the west.”<sup>25</sup> We should investigate for a bit why “the three vehicles and twelvefold teachings” are “unnecessary.” When they are necessary, what standard is there?<sup>26</sup> Does the study of “the intention of the Ancestral Master’s coming from the west” occur where “the three vehicles and twelvefold teachings” are “unnecessary”? He probably did not produce this question idly.

[34:13]

玄沙いはく、三乗十二分教総不要。この道取は、法輪なり。この法輪の轉ずるところ、佛教の、佛教に處在することを參究すべきなり。その宗旨は、三乗十二分教は佛祖の法輪なり、有佛祖の時處にも轉ず、無佛祖の時處にも轉ず、祖前・祖後おなじく轉ずるなり、さらに佛祖を轉ずる功德あり。祖師西來意の正當恁麼時は、この法輪を総不要なり。総不要といふは、もちいざるにあらず、やぶるにあらず。この法輪、このとき、総不要輪の轉ずるのみなり。三乗十二分教なしといはず、総不要の時節を覷見すべきなり。総不要なるがゆえに、三乗十二分教なり、三乗十二分教なるがゆえに、三乗十二分教にあらず、このゆえに、三乗十二分教総不要と道取するなり。

Xuansha said, “The three vehicles and twelvefold teachings are wholly unnecessary.” These words are the dharma wheel. We should investigate the fact that, where this dharma wheel turns, the teachings of the buddhas are located in the teachings of the buddhas.<sup>27</sup> The essential point is that “the three vehicles and twelvefold teachings” are the dharma wheel of the buddhas and ancestors, which turns in times and places where there are buddhas and ancestors, and turns in times and places where there are no buddhas and ancestors; it turns similarly before the ancestors and after the ancestors; and further, it has the virtue of turning the buddhas and ancestors. At the very time of “the intention of the Ancestral Master coming from the west,” this dharma wheel is “wholly unnecessary.” “Wholly unnecessary” does not mean “not used” or “broken.” It is just that this dharma wheel at this time turns the wheel of “wholly unnecessary.”<sup>28</sup> It

25 **aggregate of eighty-four-thousand dharma gates** (*hachiman shisen hōmon'un* 八萬四千法門蘊): I.e., the entirety of the Buddhist teachings. Usually, *hachiman shisen hō'un* 八萬四千法蘊 or *hachiman shisen hōmon* 八萬四千法門; the combination *hōmon'un* 法門蘊 is unusual.

26 **what standard is there?** (*ikanaru kiku ka aru* いかなる規矩かある): Presumably, what is the criterion on the basis of which “the three vehicles and twelvefold teachings” would be necessary?

27 **the teachings of the buddhas are located in the teachings of the buddhas** (*bukkyō no, bukyō ni shozai suru* 佛教の、佛教に處在する): Perhaps, meaning something like, “Xuansha’s saying is a teaching of a buddha that belongs to the teachings of the buddhas.”

28 **It is just that this dharma wheel at this time turns the wheel of “wholly unnecessary”** (*kono hōrin, kono toki, sōfuyō rin no tenzuru nomi nari* この法輪、このとき、総不要輪の轉ずるのみなり): I.e., the dharma wheel being turned here by Xuansha is just

does not say “the three vehicles and twelvefold teachings” do not exist; we should see the time when they are “wholly unnecessary.” Because it is “wholly unnecessary, it is “the three vehicles and twelvefold teachings”; because it is “the three vehicles and twelvefold teachings,” it is not “the three vehicles and twelvefold teachings.”<sup>29</sup> Therefore, he says, “*The three vehicles and twelvefold teachings are wholly unnecessary.*”

[34:14] {1:385}

その三乗十二分教、そこばくあるなかの一隅をあぐるには、すなはちこれなり。三乗

Giving one corner of the several [versions of the] “three vehicles and twelvefold teachings,” they are as follows. “The three vehicles”:

[34:15]

一者聲聞乘

*First, the śrāvaka vehicle.*

[34:16]

四諦によりて得道す。四諦といふは、苦諦・集諦・滅諦・道諦なり。これをきき、これを修行するに、生老病死を度脱し、般涅槃を究竟す。この四諦を修行するに、苦・集は俗なり、滅・道は第一義なりといふは、論師の見解なり。もし佛法によりて修行するがときは、四諦ともに唯佛與佛なり、四諦ともに法住法位なり、四諦ともに實相なり、四諦ともに佛性なり。このゆえに、さらに無生・無作等の論におよばず、四諦ともに総不要なるゆえに。

One gains the way on the basis of the four truths. “The four truths” means the truth of suffering, the truth of its cause, the truth of its extinction, and the truth of the path. By hearing these and putting them into practice, one is delivered from birth, old age, sickness, and death, and completes *parinirvāṇa*. The claim that, in practicing these four dharma, suffering and cause are conventional, while extinction and the path are ultimate truths, is the view of the treatise masters.<sup>30</sup> For those who

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the teaching of “wholly unnecessary.”

29 because it is “the three vehicles and twelvefold teachings,” it is not “the three vehicles and twelvefold teachings” (*sanjō jūni bun kyō naru ga yue ni, sanjō jūni bun kyō ni arazu* 三乗十二分教なるがゆえに、三乗十二分教にあらず): Perhaps meaning something like, “when we understand the texts of the Buddhist canon as “wholly unnecessary,” we realize that the canon is something quite different from what we usually think it to be.

30 suffering and cause are conventional, while extinction and the path are ultimate truths (*ku shū wa zoku nari, metsu dō wa daiichi gi nari* 苦・集は俗なり、滅・道は第一義なり): Dōgen invokes here a standard Buddhist distinction between two levels of discourse: conventional truth (*zokutai* 俗諦; S. *saṃvṛti-satya*) and ultimate truth (*shintai* 眞諦; S. *paramārtha-satya*); but the use of this distinction in treatments of the four truths

practice according to the buddha dharma, the four truths are all “*only buddhas with buddhas*”; the four truths are all “*dharmas abiding in their dharma positions*”; the four truths are all “the real marks”; the four truths are all the buddha nature.<sup>31</sup> Therefore, there is no question of their being unborn or unproduced, and the like; for the four truths are all “wholly unnecessary.”<sup>32</sup>

[34:17]

二者緣覺乘

*Second, the pratyeka-buddha vehicle.*

[34:18]

十二因縁によりて般涅槃す。十二因縁といふは、一者無明、二者行、三者識、四者名色、五者六入、六者觸、七者受、八者愛、九者取、十者有、十一者生、十二者老死。

One attains *parinirvāṇa* on the basis of the twelve causes and conditions.<sup>33</sup> The “twelve causes” means (1) ignorance, (2) formations, (3) consciousness, (4) name and form, (5) the six senses, (6) contact, (7) sensation, (8) craving, (9) grasping, (10) becoming, (11) birth, (12) old age and death.

[34:19]

この十二因縁を修行するに、過去・現在・未來に因縁せしめて、能觀・所觀を論ずといへども、一一の因縁を擧して參究するに、すなはち総不要輪轉なり、総不要因縁なり。しるべし、無明これ一心なれば、行・識等も一心な

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is not in fact so typical of the Buddhist treatises — which speak more often of the first two truths as “mundane” (*seken* 世間; S. *laukika*), or “defiled” (*uro* 有漏; S. *sāsrava*) and the last two as “transmundane” (*shusseken*), or “undefiled” (*muro* 無漏; S. *anāsrava*).

31 “**only buddhas with buddhas**” (*yui butsu yo butsu* 唯佛與佛); “**dharmas abiding in their dharma positions**” (*hō jū hō i* 法住法位); “**the real marks**” (*jissō* 實相): I.e., the ultimate truth of the dharmas known only to the buddhas; from two passages in the *Lotus Sūtra* often cited by Dōgen; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas,” and “Dharmas abide in their dharma positions.”

32 **unborn or unproduced** (*mushō musa* 無生・無作): Likely a reference to the classification, popular in Tiantai scholarship, of the four truths into four ways of understanding them: (1) as “arising and ceasing” (*shōmetsu* 生滅), (2) as not arising and ceasing (*mushōmetsu* 無生滅; i.e., “empty”), (3) as “incalculable” (*myōō* 無量; or both [1] and [2]), and (4) as “unproduced” (*musa* 無作; or neither [1] nor [2]).

33 **One attains *parinirvāṇa* on the basis of the twelve causes and conditions** (*jūni innen ni yorite hatsunehan su* 十二因縁によりて般涅槃す): A common claim in East Asian Buddhism, arising from the interpretation of the term *pratyeka* as derived from *prataya* (“condition”). “The twelve causes and conditions” (*jūni innen* 十二因縁) refers to the ancient Buddhist formula of the “twelfefold dependent origination” (*jūni engi* 十二緣起; S. *dvadasāṅga-pratītya-samutpāda*), the members of which Dōgen lists here.

り。無明これ滅なれば、行・識等も滅なり。無明これ涅槃なれば、行・識等も涅槃なり。生も滅なるがゆえに恁麼いふなり。無明も道著の一句なり、識・名色等もまたかくのごとし。しるべし、無明・行等は、吾有箇斧子與汝住山なり。無明・行・識等は、發時蒙和尚許斧子、便請取なり。

In the practice of the twelve causes and conditions, while one may assign the causes and conditions to past, present, and future, and discuss the agent of contemplation and the object of contemplation, when we take up each of the causes and conditions and investigate them, they are the turning of the wheel of the “wholly unnecessary,” the “wholly unnecessary” causes and conditions.<sup>34</sup> We should realize that, since “ignorance” is the one mind, “formations, consciousness,” and the rest, are also the one mind. Since “ignorance” is “cessation,” “formations, consciousness,” and the rest, are also “cessation.”<sup>35</sup> Since “ignorance” is *nirvāṇa*, “formations, consciousness,” and the rest, are also *nirvāṇa*. Because “birth” is also “cessation,” we can say this.<sup>36</sup> “Ignorance” is also the single line of a saying; and “consciousness, name, and form,” and the rest, are also like this.<sup>37</sup> We should realize that “ignorance, formations,” and the rest, are, “*I have an ax; I’ll give it to you, and you can live on this mountain.*” “Ignorance, formations,” and the rest, are, “*When I left, the Reverend honored me with the offer of an ax, which I now beg to take.*”<sup>38</sup>

34 **assign the causes and conditions to past, present, and future** (*kako genzai mirai ni innen seshimete* 過去現在未來に因縁せしめて): Reference to a standard analysis of the twelve links that assigns the first two members to the past life, the next eight to the present life, and the last two to the future life.

35 **Since “ignorance” is “cessation”** (*mumyō kore metsu nareba* 無明これ滅なれば): Presumably, “cessation” (*metsu* 滅) here refers to the third truth, the cessation (*S. nirodha*) of suffering — i.e., *nirvāṇa*.

36 **“birth” is also “cessation”** (*shō mo metsu naru* 生も滅なる): “Birth” (*shō* 生) here likely refers to the penultimate member of the twelvefold chain; it is unclear whether “cessation” (*metsu* 滅) here refers to *nirvāṇa* or to the final member of the chain, “old age and death.”

37 **“Ignorance” is also the single line of a saying** (*mumyō mo dōjaku no ikku nari* 無明も道著の一句なり): Probably meaning that we can also treat “ignorance” and the other members of the twelvefold chain as the words of the buddhas and ancestors — as in the following example.

38 **“I have an ax; I’ll give it to you, and you can live on this mountain”** (*go u ko fusu yo nyo jūzan* 吾有箇斧子與汝住山): **“When I left, the Reverend honored me with the offer of an ax, which I now beg to take”** (*hotsuji mō oshō ko fusu ben shō shu* 發時蒙和尚許斧子便請取): Lines from an exchange between Qingyuan Xingsi 青原行思 (d. 740) and his follower Shitou Xiqian 石頭希遷 (700-790). The former line is Qingyuan’s words to Shitou as the latter was leaving Qingyuan to visit Nanyue Huairang 南嶽懷讓 (677-744); the latter is Shitou’s request upon his return from the visit, in response to which Qingyuan let one leg hang down (an act to which Dōgen will refer below, section 29). The story can be found at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:240b18-27). The two statements may be intended as an example of the cause and effect relationships among the members of the twelvefold chain.

[34:20] {1:386}

三者菩薩乘

*Third, the bodhisattva vehicle.*

[34:21]

六波羅蜜の教行證によりて、阿耨多羅三藐三菩提を成就す。その成就といふは、造作にあらず、無作にあらず、始起にあらず、新成にあらず、久成にあらず、本行にあらず、無爲にあらず。ただ成就阿耨多羅三藐三菩提なり。

On the basis of the teaching, practice, and verification of the six *pāramitās*, one achieves *anuttara-samyak-saṃbodhi*. That “achievement” is not constructed; it is not unconstructed; it is not initially arisen; it is not newly attained; it is not attained long ago; it is not originally practiced; it is not unconditioned: it is just *anuttara-samyak-saṃbodhi* achieved.<sup>39</sup>

[34:22]

六波羅蜜といふは、檀波羅蜜・尸羅波羅蜜・羼提波羅蜜・毘梨耶波羅蜜・禪那波羅蜜・般若波羅蜜なり。これは、ともに無上菩提なり。無生・無作の論にあらず。かならずしも檀をはじめとし、般若をおはりとせず。

The six *pāramitās* are *dāna-pāramitā*, *śīla-pāramitā*, *kṣānti-pāramitā*, *vīrya-pāramitā*, *dhyāna-pāramitā*, and *prajñā-pāramitā*.<sup>40</sup> These are all unsurpassed bodhi; it is not a question of their being unborn or uncreated. *Dāna* is not necessarily made the first and *prajñā* the last.

39 it is not attained long ago; it is not originally practiced (*kujō ni arazu, hongyō ni arazu* 久成にあらず、本行にあらず): Perhaps reflecting a famous passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c19-23):

如是我成佛已來甚大久遠。壽命無量阿僧祇劫、常住不滅。諸善男子。我本行菩薩道所成壽命、今猶未盡、復倍上數。

In this way, since I attained buddhahood, it has been a very long time. My lifespan is incalculable *asaṃkhyeya kalpas*, constantly abiding without extinction. Good sons, the lifespan attained by my original practice of the bodhisattva path is even now still not exhausted; it is twice the above number.

it is just *anuttara-samyak-saṃbodhi* achieved (*tada jōju anokutara sanmyaku sanbo-dai nari* ただ成就阿耨多羅三藐三菩提なり): Or “it is just achieving *anuttara-samyak-saṃbodhi*.”

40 The six *pāramitās* (*roku haramitsu* 六波羅蜜): Dōgen gives here the transliteration of the Sanskrit terms for the six perfections of the bodhisattva: *dāna-pāramitā* (*dan haramitsu* 檀波羅蜜; the perfection of giving), *śīla-pāramitā* (*shira haramitsu* 尸羅波羅蜜; the perfection of morality), *kṣānti-pāramitā* (*sendai haramitsu* 羼提波羅蜜; the perfection of patience), *vīrya-pāramitā* (*biriya haramitsu* 毘梨耶波羅蜜; the perfection of vigor), *dhyāna-pāramitā* (*zenna haramitsu* 禪那波羅蜜; the perfection of meditation), and *prajñā-pāramitā* (*hannya haramitsu* 般若波羅蜜; the perfection of wisdom).

[34:23]

經云、利根菩薩、般若爲初、檀爲終。鈍根菩薩、檀爲初、般若爲終。

*It is said in a sūtra, “Bodhisattvas of keen faculties make prajñā first and dāna last; bodhisattvas of dull faculties make dāna first and prajñā last.”*<sup>41</sup>

[34:24]

しかあれども、羂提もはじめなるべし、禪那もはじめなるべし。三十六波羅蜜の現成あるべし。籬籠より籬籠をうるなり。

However, *kṣānti* could be first, or *dhyāna* could be first. There could be the appearance of thirty-six *pāramitās*.<sup>42</sup> It is getting nets and cages from nets and cages.<sup>43</sup>

[34:25] {1:387}

波羅蜜といふは、彼岸到なり。彼岸は去來の相貌蹤跡にあらざれども、到は現成するなり、到は公案なり。修行の、彼岸へいたるべしとおもふことなかれ。これ彼岸に修行あるがゆえに、修行すれば彼岸到なり。この修行、かならず徧界現成の力量を具足せるがゆえに。

十二分教

一者素咀纚 此云契經。

二者祇夜 此云重頌。

三者和伽羅那 此云授記。

四者伽陀 此云諷誦。

五者憂陀那 此云無問自說。

六者尼陀那 此云因緣。

七者波陀那 此云譬喩。

八者伊帝目多伽 此云本事。

九者闍陀伽 此云本生。

十者毘佛略 此云方廣。

十一者阿浮陀達磨 此云未曾有。

十二者優婆提舍 此云論議。

“*Pāramitā*” means “arrived at the other shore.” Although “the other shore” is not the features and traces of coming and going, the “arrival” is “realized,” the “arrival” is “the *kōan*.”<sup>44</sup> Do not think that practice will

41 a sūtra (*kyō* 經): The source is unknown.

42 thirty-six *pāramitās* (*sanjūroku haramitsu* 三十六波羅蜜): Usually taken to mean that each of the six perfections contains the others; hence, six times six.

43 It is getting nets and cages from nets and cages (*rarō yori rarō o uru nari* 籬籠より籬籠をうるなり): The idiom “nets and cages” (*rarō* 籬籠) is used very commonly in Zen, and in Dōgen’s writings, for spiritual or cognitive “traps,” or “snares”; see Supplementary Notes, s.v. “Nets and cages.” Here, probably used ironically, for going from one perfection to another.

44 Although “the other shore” is not the features and traces of coming and going

arrive at “the other shore”; since there is practice on “the other shore,” when we practice, it is “the other shore.” For this practice is invariably endowed with the power to appear in the realms everywhere.

*The twelvefold teachings:*<sup>45</sup>

1. *Sūtra*. Here, called “tally texts.”<sup>46</sup>
2. *Geya*. Here, called “repeated verse.”<sup>47</sup>
3. *Vyākaraṇa*. Here, called “prediction.”<sup>48</sup>
4. *Gāthā*. Here, called “chant.”<sup>49</sup>
5. *Udāna*. Here, called “voluntary preaching without a question.”<sup>50</sup>

(*higan wa korai no sōbō shōseki ni arazaredomo* 彼岸は去來の相貌蹤跡にあらざれども): I.e., although “the other shore” is not a place where one can arrive and depart. Some versions of the text read here “long ago” (*korai* 古來) for “coming and going” (*korai* 去來).

the “arrival” is “realized,” the “arrival” is “the *kōan*” (*tō wa genjō suru nari, tō wa kōan nari* 到は現成するなり、到は公案なり): I.e., the “arrival” actually occurs as the “realized *kōan*” (or “settled case”; *genjō kōan* 現成公案). See Supplementary Notes, s.v. “Realized *kōan*.”

45 **The twelvefold teachings** (*jūni bun kyō* 十二分教): The following list draws on a passage from the *Miaofa lianhua jing xuanyi* 妙法蓮華經玄義, by Zhiyi 智顗 (538-597) (T.1716.33:752c27-753a6). Some manuscript traditions include notes, also reflecting the *Xuanyi*, for some members of the list, possibly by the fifteenth-century monk Bonsei 梵清 (d. 1427), who was responsible for the 84-chapter Bonsei text of the *Shōbōgenzō*. Though they appear in the body of the Kawamura edition, they are relegated here to the annotation. The first such note occurs just following this heading but clearly belongs after the first member of the list:

修多羅、亦云線經、此云法本、亦云契經。

*Sūtra*. Also called “threaded text”; here, called “dharma source”; also called “tally text.”

The expression, “here, called” (*shi un* 此云) in the following list and notes refers to the Chinese terms used to interpret the Sanskrit names for the twelve genres.

46 ***Sūtra*** (*sōtaran* 素咀攢): Prose passage of a scripture.

47 ***Geya*** (*giya* 祇夜): Verse rephrasing the prose of a *sūtra*. The note here reads:

以偈頌修多羅也

*Sūtra* expressed in verse.

48 ***Vyākaraṇa*** (*wakarana* 和伽羅那): Prophetic statement on the future spiritual attainments, especially the buddhahood, of individuals.

49 ***Gāthā*** (*kada* 伽陀): Verse. The note here reads:

此云不重頌、如此間詩頌。

Here, called “non-repeated verse”; like the poem and verse of praise here.

50 ***Udāna*** (*udana* 憂陀那): Unprompted teaching, not in response to the audience. The note here reads:

無問自說經者、聖人說法、皆待請問、然爲衆生、作不請之師、故無問自說、又佛法難知、名無能人間、若不自說、衆則不知爲說不說、又復不知爲說、何法故、無問自說、乃所以彰所說甚深唯證、是以寄無問自說、以彰所顯也)

6. *Nidāna*. Here, called “causes and conditions.”<sup>51</sup>
7. *Avadāna*. Here, called “parable.”<sup>52</sup>
8. *Itivṛttaka*. Here, called “former matter.”<sup>53</sup>
9. *Jātaka*. Here, called “former birth.”<sup>54</sup>
10. *Vaipulya*. Here, called “expanded.”<sup>55</sup>
11. *Abhūta-dharma*. Here, called “unprecedented.”<sup>56</sup>
12. *Upadeśa*. Here, called “disquisitions.”<sup>57</sup>

[34:26] {1:388}

如來則爲直說陰界入等假實之法、是名修多羅。或四五六七八九言偈、重頌

A sūtra voluntarily preached without a question: when the sages preach the dharma, they normally wait to be asked a question; however, for the sake of living beings, they may act as a teacher without a request — hence, “voluntary preaching without a question.” Again, the buddha dharma is so difficult to know, it can be called “without anyone able to ask.” If [the sages] do not preach voluntarily, the beings would not know what he would preach for them that he did not preach, and they would never know what dharma he would preach to them — hence, “voluntary preaching without a question.” It is in order to make clear the extremely profound unique verification they preach that they rely on “voluntary preaching without a question” to make clear what is to be shown.

51 *Nidāna* (*innen* 因緣): An historical narrative, as in accounts of the circumstances leading to the formulation of a monastic rule. The note here reads:

因緣經者、欲明戒法、必因犯彰過、過相彰現、方得立制、此亦託因緣、以明所顯也

Scriptures of causes and conditions seek to explain the precepts, clarifying the error on the basis of the violation. Once the error is clearly shown, one can establish the regulation. This also makes use of “causes and conditions” to clarify what is to be shown.

52 *Avadāna* (*badana* 波陀那): Parable, allegory, and the like. The note here simply gives the full transliteration of the Sanskrit:

阿波陀那

*Avadāna*.

53 *Itivṛttaka* (*iteimokutaka* 伊帝目多伽): “So it is said”; account of a past life or lives. The note here reads:

此云如是語、亦云本事

Here, it is called “thus is it said”; also called “former matter.”

54 *Jātaka* (*jataka* 闍陀伽): Account of a prior life of Buddha Śākyamuni. The note here reads:

本生事者、謂說前生菩薩行事。本事事者、謂說前世諸相應事

The material in a “former life” describes events in a previous life of the Bodhisattva; the material in a “former matter” describes various relevant events in former lives.

55 *Vaipulya* (*biburyaku* 毘佛略): “Extended,” or “extensive,” text; often used in reference to Mahāyāna (or certain Mahāyāna) scriptures.

56 *Abhūta-dharma* (*abudadaruma* 阿浮陀達磨): Something that “has never been”; an account of miracles.

57 *Upadeśa* (*ubadaisha* 優婆提舍): Doctrinal discussion.



世界陰入等事、是名祇夜。或直記衆生未來事、乃至記鴿雀成佛等、是名和伽羅那。或孤起偈記世界陰入等事、是名伽陀。或無人問、自說世界事、是名優陀那。或約世界不善事、而結禁戒、是名尼陀那。或以譬喻說世界事、是名阿波陀那。或說本昔世界事、是名伊帝目多伽。或說本昔受生事、是名闍陀伽。或說世界廣大事、是名毘佛略。或說世界未曾有事、是名阿浮達磨。或問難世界事、是名優婆提舍。此是世界悉檀、爲悅衆生故、起十二部經。

When the Tathāgata speaks directly of the provisional and real dhar-  
mas, such as the aggregates, constituents, and spheres, this is called  
“sūtra.”<sup>58</sup> Or, when, in gāthās of four, five, six, seven, eight, or nine  
words, he restates in verse things such as the aggregates and bases of  
the world, this is called “geya.” Or, when he directly records the future  
events of living beings, extending even to recording such things as the  
buddhahood of pigeons and sparrows, this is called “vyākaraṇa.” Or,  
when, in independent verses, he records such things as the aggregates  
and bases of the world, this is called “gāthā.” Or, when, without any-  
one asking, he voluntarily preaches on the things of the world, this is  
called “udāna.” Or, when he explains the unwholesome matters of the  
world and then establishes a prohibitive precept, this is called “nidāna.”  
Or, when he speaks of the things of the world through parables, this is  
called “avadāna.” Or, when he speaks of past things of the world, this  
is called “itivr̥ttaka.” Or, when he speaks of his past births, this is called  
“jātaka.” Or, when he speaks of the vast things of the world, this is called  
“vaipulya.” Or, when he speaks of unprecedented things of the world,  
this is called “abhūta-dharma.” Or, when he disputes the things of the  
world, this is called “upadeśa.” This is his worldly *siddhānta*: in order to  
please living beings, he created the twelvefold scripture.<sup>59</sup>

[34:27] {1:389}

十二部經の名、きくことまれなり。佛法よのなかにひろまれるとき、これ  
をきく。佛法すでに滅するときはきかず、佛法いまだひろまらざるとき、  
またきかず。ひさしく善根をうゑてほとけをみたてまつるべきもの、これ  
をきく。すでにきくものは、ひさしからずして阿耨多羅三藐三菩提をうべ  
きなり。

58 **When the Tathāgata speaks directly** (*nyorai soku i jiki setsu* 如來則爲直說): This  
entire passage is quoted directly from the *Miaofa lianhua jing xuanyi* 妙法蓮華經玄義  
(T.1716.33:688b5-b20), which uses transliterations of the Sanskrit for the twelve terms.

**aggregates, constituents, and spheres** (*on kai nyū* 陰界入): Examples of basic Buddhist  
teachings. The five heaps (S. *skandhas*) into which the psychophysical organism can be  
analyzed; the eighteen factors (S. *dhātu*) involved in cognition: the six sense objects,  
six sense organs, and six sense consciousnesses; and the twelve bases (S. *āyatana*) of  
cognition: the six sense objects and the six sense organs.

59 **This is his worldly *siddhānta*** (*shi ze sekai shiddan* 此是世界悉檀): i.e., teachings  
based on worldly understandings.

It is rare to hear the names of the twelvefold scripture. One hears them when the buddha dharma is spread throughout the world. One does not hear them when the buddha dharma has ceased; one does not hear them when the buddha dharma has not yet spread. Those who, having long since planted good roots, will be able to see the buddha, hear them. Those who have heard them will before long attain *anuttara-samyak-sambodhi*.

[34:28]

この十二、おのおの經と稱す、十二分教ともいひ、十二部經ともいふなり。十二分教おのおの十二分教を具足せるゆえに、一百四十四分教なり。十二分教おのおの十二分教を兼含せるゆえに、ただ一分教なり。しかあれども、億前億後の數量にあらず、これみな佛祖の眼睛なり、佛祖の骨髓なり、佛祖の家業なり、佛祖の光明なり、佛祖の莊嚴なり、佛祖の國土なり。十二分教をみるは、佛祖をみるなり、佛祖を道取するは、十二分教を道取するなり。

Each of these twelve is called a “scripture”; they are also called “the twelvefold teachings,” or called “the twelvefold scripture.” Because each of the twelvefold teachings is endowed with the twelvefold teachings, it is a one hundred forty-fourfold teaching. Because each of the twelvefold teachings combines the twelvefold teachings, it is just a one-fold teaching. However, it is not a matter of numbers, more or less than a hundred thousand: they are all the eyes of the buddhas and ancestors; they are the bones and marrow of the buddhas and ancestors; they are the family business of the buddhas and ancestors; they are the radiance of the buddhas and ancestors; they are the adornments of the buddhas and ancestors; they are the land of the buddhas and ancestors. To see the twelvefold teachings is to see the buddhas and ancestors; to say “the buddhas and ancestors” is to say “the twelvefold teachings.”

[34:29]

しかあればすなはち、青原の垂一足、すなはち三乗十二分教なり。南嶽の説似一物即不中、すなはち三乗十二分教なり。いま玄沙の道取するは、総不要の意趣、それかくのごとし。この宗旨、擧拈するときは、ただ佛祖のみなり。さらに半人なし、一物なし、一事未起なり。正當恁麼時如何。いふべし、総不要。

Thus, Qingyuan’s “letting one leg hang down” is the three vehicles and twelvefold teachings; Nanyue’s “to say it’s like any thing wouldn’t hit it” is the three vehicles and twelvefold teachings.<sup>60</sup> The intent of

60 Qingyuan’s “letting one leg hang down” (*Seigen no sui issoku* 青原の垂一足): Reference to the story of Qingyuan and Shitou cited above; see Note 38.

Nanyue’s “to say it’s like any thing wouldn’t hit it” (*Nangaku no setsu ji ichimotsu soku fuchū* 南嶽の説似一物即不中): Reference to the words of Nanyue Huairang 南嶽懷讓 when asked by the Sixth Ancestor, Huineng 慧能, “What thing is it that comes like

Xuansha's saying here "wholly unnecessary" is like this. When we take up its essential point, it is just the buddhas and ancestors. Beyond this, there is not half a person, not a single thing; nothing is happening. *At this very time, what about it?* We should say, "wholly unnecessary."

[34:30]

あるひは九部といふあり、九分教といふべきなり。

九部

一者修多羅

二者伽陀

三者本事

四者本生

五者未曾有

六者因緣

七者譬喩

八者祇夜

九者優婆提舍

There are also nine divisions, which should be called the ninefold teachings.<sup>61</sup>

*The nine divisions:*

1. *Sūtra*

2. *Gāthā*

3. *Former matter*

4. *Former birth*

5. *Unprecedented*

6. *Causes and conditions*

7. *Parable*

8. *Geyā*

9. *Upadeśa*

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this?" A conversation included in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and appearing often in Dōgen's writing; see Supplementary Notes, s.v. "What thing is it that comes like this?"

61 **the ninefold teachings** (*kubu kyō* 九部經): An early list of the types of the Buddha's discourse, containing the twelvefold teachings (see above, section 25), except for *vyākaraṇa*, *udāna*, and *vaipulya*. Given the quotation below (section 32), probably taken here from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7c25-27).

## [34:31] {1:390}

この九部、おのおの九部を具足するがゆえに、八十一部なり。九部おのおの一部を具足するゆえに、九部なり。歸一部の功德あらずば、九部なるべからず。歸一部の功德あるがゆえに、一部歸一部なり。このゆえに八十一部なり、此部なり、我部なり、拂子部なり、拄杖部なり、正法眼藏部なり。

Because each of these nine divisions is endowed with the nine divisions, it is eighty-one divisions; because each of the nine divisions is endowed with the one division, it is nine divisions.<sup>62</sup> If they did not have the virtue of reducing to one division, they would not be nine divisions. Because they have the virtue of reducing to one division, it is one division reducing to one division. Therefore, it is the eighty-one divisions; it is “this” division; it is “I” division; it is the whisk division; it is the staff division; it is the treasury of the true dharma eye division.<sup>63</sup>

## [34:32]

釋迦牟尼佛言、我此九部法、隨順衆生說。入大乘爲本、以故說是經。

*Buddha Śākyamuni said,*

*I this ninefold dharma,*

*In accordance with the living beings, preach,*

*As the basis for entering the Great Vehicle;*

*For this reason, I preach this sūtra.*<sup>64</sup>

## [34:33]

しるべし、我此は如來なり、面目身心あらはれきたる。この我此、すでに九部法なり、九部法、すなはち我此なるべし。いまの一句一偈は、九部法なり、我此なるがゆえに隨順衆生說なり。しかあればすなはち、一切衆生の生從這裏生、すなはち說是經なり、死從這裏死は、すなはち說是經なり、乃至、造次動容、すなはち說是經なり、化一切衆生、皆令入佛道、すなはち說是經なり。この衆生は、我此九部法の隨順なり。この隨順は、隨他去なり、隨自去なり、隨衆去なり、隨生去なり、隨我去なり、隨此去なり。その衆生、かならず我此なるがゆえに、九部法の條條なり。

62 **because each of the nine divisions is endowed with one division, it is nine divisions** (*kubu onoono ichibu o gusoku suru yue ni, kubu nari* 九部おのおの一部を具足するゆえに、九部なり): Generally, interpreted to mean that the nine divisions are parts of a single whole; it could also be read to mean that each of the nine divisions is a single division.

63 **it is “this” division; it is “I” division** (*shi bu nari, ga bu nari* 此部なり、我部なり): From the lines, quoted just below, section 32: “I this ninefold dharma, in accordance with the living beings, preach.”

64 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From a verse in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:8a6-7). Rendered awkwardly here according to the Chinese syntax, in deference to Dōgen’s play with the text below.

We should realize that “I this” is the Tathāgata, whose face, and body and mind have been revealed.<sup>65</sup> Since this “I this” is the “ninefold dharma,” the ninefold dharma must be “I this.” Because the single line, the single gāthā, here is the ninefold dharma, is “I this,” it is “*in accordance with the living beings, preach.*” Thus, that *the living* of all living beings *lives from here* is “*I preach this sūtra*”; that *their dying dies from here* is “*I preach this sūtra*,” and so on, to *their hasty acts and demeanor* are “*I preach this sūtra*,” and “*I have converted all the living beings, causing them all to enter the way of the buddhas*” is “*I preach this sūtra.*”<sup>66</sup> These “living beings” are “in accordance with” “*I this ninefold dharma.*” This “in accordance with” is “*to go along with it*,” is “*to go along with one-self*,” is “*to go along with ‘beings’*,” is “*to go along with ‘living’*,” is “*to go along with ‘I’*,” is “*to go along with ‘this.’*”<sup>67</sup> Because those “living beings” are invariably “I this,” they are passages of the ninefold dharma.

[34:34] {1:391}

入大乘爲本、といふは、證大乘といひ、行大乘といひ、聞大乘といひ、說大乘といふ。しかあれば、衆生は天然として得道せり、といふにあらず、その一端なり。入は、本なり、本は、頭正尾正なり。ほとけ、法をとく、法、ほとけをとく。法、ほとけにとかる、ほとけ、法にとかる。火焰、ほとけをとく、法をとく。ほとけ、火焰をとく、法、火焰をとく。

To say, “*the basis for entering the Great Vehicle*” means “to verify the Great Vehicle,” means “to practice the Great Vehicle,” means “to hear the Great Vehicle,” means “to preach the Great Vehicle.” Therefore, it is

65 “**I this**” is the Tathāgata (*ga shi wa nyorai nari* 我此は如來なり): Dōgen here makes a compound term from the first two words of the sūtra sentence, “I this ninefold dharma . . . preach,” that expresses his claim that the Buddha and his dharma are one.

66 **the living of all living beings lives from here** (*issai shujō no shō jū shari shō* 一切衆生の生從這裏生); **their dying dies from here** (*shi jū shari shi* 死從這裏死): i.e., the living beings that are the audience of the preaching have their life and death in the preaching. The translation of the phrase *shō jū shari shō* 生從這裏生 as “the living lives from here” seeks to preserve Dōgen’s play with the word *shō* 生 in “living beings” (*shujō* 衆生); alternatively, the phrase could be rendered, “the ‘living’ [in ‘living beings’] is born from here.” The phrase is put in Chinese, as if a fixed saying, though no precedent for it has been identified.

“**I have converted all the living beings, causing them all to enter the way of the buddhas**” (*ke issai shujō, kai ryō nyū butsudō* 化一切衆生、皆令入佛道): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:8b7).

67 “**to go along with it**” (*zui ta ko* 隨他去): From a saying of Dasui Fazhen 大隋法眞 (834-919), recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:138, case 24), that “this” (*shako* 這箇) “goes along with it” when the chiliocosm is destroyed at the end of the kalpa; see Supplementary Notes.

“**to go along with ‘beings’**” (*zui shu ko* 隨衆去); “**to go along with ‘living’**” (*zui shō ko* 隨生去): An attempt to retain in English something of Dōgen’s play here with the two elements of the term “living beings” (*shujō* 衆生).

not the case that “the living beings” have spontaneously gained the way; it is one edge.<sup>68</sup> “Entering” is “the basis”; “the basis” is right from head to tail. The Buddha preaches the dharma; the dharma preaches the Buddha.<sup>69</sup> The dharma is preached by the Buddha; the Buddha is preached by the dharma. The flames preach the Buddha and preach the dharma; the Buddha preaches the flames; the dharma preaches the flames.

[34:35]

是經、すでに説故の良以あり、故説の良以あり。是經、とかざらんと擬するに、不可なり。このゆえに、以故説是經といふ。故説は互天なり、互天は故説なり。此佛・彼佛ともに是經と一稱し、自界・他界、ともに是經と故説す。このゆえに説是經なり、是經これ佛教なり。しるべし、恆沙の佛教は竹篋・拂子なり、佛教の恆沙は、拄杖・拳頭なり。

For “this sūtra,” there is surely good cause to preach its reason, there is good cause for [the Buddha to say] “for this reason I preach.” Even if he considered not preaching “this sūtra,” that would not be possible. Therefore, he says, “for this reason, I preach this sūtra.” “For this reason, I preach” is “across the heavens”; “across the heavens” is “for this reason, I preach.”<sup>70</sup> Both this buddha and that buddha praise “this sūtra”; both in our world and other worlds, “this sūtra” is “for this reason, I preach.”<sup>71</sup> Therefore, it is “I preach this sūtra.” “This sūtra” is the teachings of the buddhas. We should realize the teachings of the buddhas, as the sands of the Ganges, are a bamboo stick and a whisk; that the sands of Ganges, as the teachings of the buddhas, are a staff and a fist.<sup>72</sup>

68 **it is one edge** (*sono ittan nari* その一端なり): Or, perhaps, “one tip.” The grammatical subject is unexpressed and uncertain. A common interpretation is that the “living beings” are but one part of “attaining the way.” Alternatively, one could read the phrase to mean that those who “attain the way” are but one part of “living beings,” or that “attaining the way” is but one part of what is meant by “entering the great vehicle.”

69 **The Buddha preaches the dharma; the dharma preaches the Buddha** (*hotoke, hō o toku, hō, hotoke o toku* ほとけ、法をとく、法、ほとけをとく): This and the concluding sentences of this section seem to reflect lines from a verse by Yuanwu Keqin 圓悟克勤 (1063-1135) (see *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:802b26-c2) that Dōgen discusses in “Shōbōgenzō gyōbutsu iigi” 正法眼藏行佛威儀:

烈焰互天佛說法。互天烈焰法説佛。

Blazing flames across the heavens; the Buddha preaches the dharma.

Across the heavens blazing flames; the dharma preaches the Buddha.

70 **“For this reason, I preach” is “across the heavens”; “across the heavens” is “for this reason, I preach”** (*ko setsu wa gōten nari, gōten wa ko setsu nari* 故説は互天なり、互天は故説なり): “Across the heavens” (*gōten* 互天) alludes again to the verse by Yuanwu used in the preceding section; see above, Note 69.

71 **our world and other worlds** (*jikai takai* 自界・他界): Or “this world and the other world.” Terms of ambiguous reference but here probably meaning simply “everywhere.”

72 **the teachings of the buddhas, as the sands of the Ganges** (*Gōsha no bukkyō* 恆

[34:36]

おほよそしるべし、三乗十二分教等は、佛祖の眼睛なり。これを開眼せざらんもの、いかでか佛祖の兒孫ならん。これを拈來せざらんもの、いかでか佛祖の正眼を單傳せん。正法眼藏を體達せざるは、七佛の法嗣にあらざるなり。

In sum, we should realize that the three vehicles and twelvefold teachings are the eyes of the buddhas and ancestors. How could those who have not opened their eyes to this be the descendants of the buddhas and ancestors? How could those who have not taken this up uniquely transmit the true eye of the buddhas and ancestors? Those who have not personally realized the treasury of the true dharma eye are not the dharma heirs of the seven buddhas.

正法眼藏佛教第三十四  
The Treasury of the True Dharma Eye  
The Teachings of the Buddhas  
Number 34

[Honzan edition:]

于時仁治二年辛丑十一月十四日、在雍州興聖寺精舍示衆  
*Presented to the assembly at the Kōshōji Vihāra, Yōshū; on the fourteenth day, eleventh month of the junior metal year of the ox, the second year of Ninji [17 December 1241]*<sup>73</sup>

[Himitsu MS:]

于時仁治三年壬寅十一月七日、在雍州興聖精舍示衆  
*Presented to the assembly at the Kōshō Vihāra, Yōshū; on the seventh day, eleventh month of the senior water year of the tiger, third year of Ninji [30 November 1242]*

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沙の佛教): i.e., Buddhist teachings as numerous as the sands of the Ganges; a standard expression that Dōgen reverses in the next clause. The bamboo stick, whisk, staff, and fist are all attributes of the Zen master; see Supplementary Notes, s.v. “Whisk,” “Staff,” and “Fist.”

73 The seventy-five-chapter *Shōbōgenzō* lacks a colophon for this chapter.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 35

Spiritual Powers

*Jinzū*

神通



# Spiritual Powers

## *Jinzū*

### INTRODUCTION

This work was composed in the winter of 1241, at Kōshōji. It appears as number 35 in both the seventy-five and sixty-chapter compilations of the *Shōbōgenzō* and as number 25 in the Honzan edition.

As its title indicates, the theme of the work is the Buddhist teaching of the paranormal powers ascribed to the buddhas, bodhisattvas, and other adepts of the religion. This teaching was widespread throughout both the technical and popular literature of Buddhism and represented one of the common assumptions of the Buddhist community. Discussion of the powers also occurs with some frequency in the texts of the Chinese Chan masters, who often tended in one way or another to redefine, dismiss, or make light of the traditional understandings of the teaching.

Dōgen's text takes up several of the passages on the powers from the Chinese Chan literature, using them to develop his own vision of the higher meaning of what he calls "the great powers" and "the powers of the buddha." In this vision, the powers become the welling up of the world itself, the fundamental activity through which all things emerge and in celebration of which the Chan masters act out their own eccentric powers. Throughout the text, Dōgen has harsh words for those Buddhists who lack this vision and remain limited to what he calls "the small powers" of the thaumaturgical tradition.

# 正法眼藏第三十五

## Treasury of the True Dharma Eye Number 35

### 神通

### Spiritual Powers

[35:1] {1:392}

かくのごとくなる神通は、佛家の茶飯なり、諸佛いまに懈倦せざるなり。これに六神通あり、一神通あり、無神通あり、最上神通あり。朝打三千なり、暮打八百なるを爲體とせり。與佛同生せりといへども、ほとけにしられず、與佛同滅すといへども、ほとけをやぶらず。上天に同條なり、下天にも同條なり、修行・取證みな同條なり、同雪山なり、如木石なり。過去の諸佛は、釋迦牟尼佛の弟子なり、袈裟をささげてきたり、塔をささげてきたる。このとき釋迦牟尼佛いはく、諸佛神通不可思議なり。しかあればしりぬ、現在・未來も亦復如是なり。

Such spiritual powers are the tea and rice in the house of the buddhas.<sup>1</sup> The buddhas even now do not neglect them. Among them, there are the six spiritual powers; there is the one spiritual power; there is no spiritual power; there is the supreme spiritual power.<sup>2</sup> They have taken the

1 **Such spiritual powers** (*kaku no gotoku naru jinzū* かくのごとくなる神通): The use of the adjective *kaku no gotoku naru* かくのごとくなる (“such”) in the opening line here is odd, given that there is of course no antecedent. Presumably, Dōgen is indicating the sort of powers of which he will be speaking below, but Sōtō commentators have also given the phrase a more metaphysical reading: “the spiritual powers that are such” (i.e., are just as they are), or “the spiritual powers of suchness” (*nyoze no jinzū* 如是の神通). “Spiritual powers” is a loose translation for the standard term (*jinzū* 神通) in East Asian Buddhist usage for Sanskrit *abhijñā*, or “higher knowledges” (also sometimes Sanskrit *ṛddhi*, or “powers,” etc.); it may refer to a variety of paranormal powers held to be accessible to advanced spiritual adepts, several of which appear in the text below. The term *jinzū* has the connotation of “penetration” or “mastery” of matters of the “spirit” (or the “spirits”). See Supplementary Notes, s.v. “Spiritual powers.”

**tea and rice in the house of the buddhas** (*bukke no sahan* 佛家の茶飯): I.e., the “everyday fare” in the “family” of the buddhas; see Supplementary Notes, s.v. “Everyday tea and rice.”

2 **six spiritual powers** (*roku jinzū* 六神通): A standard list of paranormal powers found throughout Buddhist literature; see Supplementary Notes, s.v. “Spiritual powers.”

**the one spiritual power** (*ichi jinzū* 一神通): Dōgen may here have in mind “that one power” (*na ittū* 那一通) discussed in the story of the Buddha and the seer that he will cite below, section 16.

**no spiritual power** (*mu jinzū* 無神通): No doubt a reference to the saying of Baizhang

form of *morning blows, three thousand; evening blows, eight hundred*.<sup>3</sup> Though they were *born together with the buddha*, they are not known by the buddha; though *extinguished together with the buddha*, they do not destroy the buddha.<sup>4</sup> In ascending to the heavens, they do so together; in descending from the heavens, they do so together; cultivating the practice and getting the verification, they do so together.<sup>5</sup> They are the same as the Snowy Mountains, like trees and rocks.<sup>6</sup> The buddhas of the

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**Huaihai** 百丈懷海 quoted below, section 23.

**the supreme spiritual power** (*saijō jinzū* 最上神通): Though the reference is uncertain, Dōgen may have in mind the “one ‘surpassing’ spiritual power” (*ichijō no jinzū* 一上の神通) mentioned in the story of Weishan Lingyu 潯山靈祐 and Yangshan Huiji 仰山慧寂 introduced in the following sections and described there by Dōgen as “unsurpassed” (*mujō* 無上).

**3 morning blows, three thousand; evening blows, eight hundred** (*chō da sanzen nari, bo da happyaku naru* 朝打三千なり、暮打八百なる): A fixed expression in Zen literature; generally taken as an indication of strict training. Some readers prefer to take *da* 打 (“to beat”) here simply as a particle: “Mornings, three thousand; evenings, eight hundred.”

**4 born together with the buddha** (*yo butsu dō shō* 與佛同生); **extinguished together with the buddha** (*yo butsu dō metsu* 與佛同滅): Usually interpreted to mean that the buddha and his powers are indistinguishable.

**5 ascending to the heavens** (*jōten* 上天); **descending from the heavens** (*geten* 下天); **cultivating the practice and getting the verification** (*shugyō shushō* 修行・取證): Dōgen seems here to be tracing the Buddha’s career, from his penultimate birth as a bodhisattva in Tuṣṭā heaven and his subsequent descent into this Sāhā world, to his six years of ascetic practice and his awakening under the bodhi tree.

**they do so together** (*dōjō* 同條): I.e., the buddhas and the powers “do so together.” The translation follows the adverbial use of *dōjō* encountered in Chan expressions like, “born together, die together” (*dōjō shō dōjō shi* 同條生同條死). See, for example, *Biyan lu* 碧巖錄, T.2003.48:197a14:

同條生同條死。朝三千暮八百。

Born together, die together. Morning, three thousand; evening, eight hundred.

**6 They are the same as the Snowy Mountains, like trees and rocks** (*dō Sessen nari, nyo bokuseki nari* 同雪山なり、如木石なり): The exact sense here is uncertain or, perhaps, multivalent. The juxtaposition of “Snowy Mountains” (*Sessen* 雪山) with “trees and rocks” (*bokuseki* 木石) suggests an allusion to the famous story, invoked elsewhere in the *Shōbōgenzō*, of the prior life of Śākyamuni as the so-called “boy of the Snowy Mountains [i.e., Himalayas]” (*Sessen dōji* 雪山童子), who wrote the *Verse of Impermanence* (*Mujō ge* 無常偈) on trees and rocks (*nyaku ju nyaku seki* 若樹若石). See Supplementary Note, s.v. “Whether on trees or on rocks.” At the same time, the phrase “like trees and rocks” (*nyo bokuseki* 如木石) seems to pick up the well-known expression, “a mind like trees and rocks” (*shin nyo bokuseki* 心如木石), as in the saying of Huangbo Xiyun 黃檗希運 (dates unknown) (*Guzunsu yulu* 古尊宿語錄, ZZ.118:188a9):

心如木石始有學道分。

Only when your mind is like trees and rocks do you have the status to study the way.

past are the disciples of Buddha Śākyamuni.<sup>7</sup> They present him with a *kāṣāya*; they present him with a stūpa.<sup>8</sup> At this time, the Buddha said, “The spiritual powers of the buddhas are inconceivable.”<sup>9</sup> So, we know that the present and future are also such.<sup>10</sup>

\* \* \* \* \*

**7 The buddhas of the past are the disciples of Buddha Śākyamuni** (*kako no shobutsu wa, Shakamuni butsu no deshi nari* 過去の諸佛は、釋迦牟尼佛の弟子なり): Likely reflecting a tradition found in the *Zongmen tongyao ji* 宗門統要集 (ZTS.1:10c7-10):

世尊嘗與阿難行次、見一古佛塔。世尊便作禮。阿難云、此是什麼人塔。世尊云、此是過去諸佛塔。阿難云、過去諸佛是什麼人弟子。世尊云、是吾弟子。阿難云、應當如是。

Once, when the World-Honored One was traveling with Ānanda, they saw an old Buddhist stūpa. The World-Honored One bowed to it. Ānanda said, “Whose stūpa is this?”

The World-Honored One said, “This is a stūpa of the buddhas of the past.”

Ānanda said, “Whose disciples were the buddhas of the past?”

The World-Honored One said, “They were my disciples.”

Ānanda said, “So it must be.”

Dōgen quotes a version of this exchange in his “Shōbōgenzō shisho” 正法眼藏嗣書 (DZZ.1:425). It also occurs at case number 245 in the Eishōin 永晶院 text of Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (see DZZ.5:254, case 245n).

**8 They present him with a *kāṣāya*; they present him with a stūpa** (*kesa o sasagete kitari, tō o sasagete kitaru* 袈裟をささげてきたり、塔をささげてきたる): It is not clear whether the gifts are singular or plural. Commentators have so far been unable to establish a likely source for this claim. The adverbial phrase immediately following, “at this time” (*kono toki*), suggests that the presentations took place on the occasion when the Buddha spoke the words subsequently quoted. Unfortunately, the quotation (see below) seems to be from the chapter on spiritual powers in the *Lotus Sūtra*, which, while it describes many gifts presented to Śākyamuni, does not include among them robes or stūpas.

**9 “The spiritual powers of the buddhas are inconceivable”** (*shobutsu jinzū fukashigi* 諸佛神通不可思議): Probably after a passage in Chapter 21 of the *Lotus Sūtra*, “The Spiritual Powers of the Tathāgata” (*Julai shenli* 如來神力) (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:52a14-15), in which the Buddhas Śākyamuni and Prabhūtaratna, and their entourage, demonstrate their spiritual powers, and Śākyamuni then declares:

諸佛神力如是無量無邊不可思議。

The spiritual powers of the buddhas are thus incalculable, limitless, inconceivable.

**10 such** (*nyoze* 如是): Generally interpreted to mean that the powers of present and future buddhas are also inconceivable. The Chinese version of the term “such” (*kaku no gotoku*) with which Dōgen began this text (see Note 1, above).

## [35:2]

大滙禪師は、釋迦如來より直下三十七世の祖なり、百丈大智の嗣法なり。いまの佛祖、おほく十方に出興せる、大滙の遠孫にあらざる、すなはち大滙の遠孫なり。

Chan Master Dawei was an ancestor in the thirty-seventh generation in direct descent from the Tathāgata Śākyā; he was the dharma heir of Baizhang Dazhi.<sup>11</sup> The present buddhas and ancestors who have arisen throughout the ten directions, not the distant descendants of Dawei, are the distant descendants of Dawei.<sup>12</sup>

## [35:3]

大滙、あるとき臥せるに、仰山來參す。大滙すなはち轉面向壁臥す。仰山いはく、慧寂、これ和尚の弟子なり、形迹もちいざれ。大滙、おくる勢をなす。仰山すなはちいづるに、大滙召して、寂子、とめす。仰山かへる。大滙いはく、老僧、ゆめをとかん、きくべし。仰山、かうべをたれて聽勢をなす。大滙いはく、わがために原夢せよ、みん。仰山、一盆の水、一條の手巾をとりてきたる。大滙、つひに洗面す。洗面しをはりて、わづかに坐するに、香嚴きたる。大滙いはく、われ適來、寂子と一上の神通をなす、不同小小なり。香嚴いはく、智閑、下面にありて、了了に得知す。大滙いはく、子、こころみに道取すべし。香嚴すなはち一椀の茶を點來す。大滙ほめていはく、二子の神通智慧、はるかに鶯子・目連よりもすぐれたり。

On one occasion, when Dawei was lying down, Yangshan came to visit him.<sup>13</sup> Dawei turned and lay facing the wall.

11 **Chan master Dawei** (*Daii zenji* 大滙禪師): I.e., Weishan Lingyu 滙山靈祐 (771-853).

**Baizhang Dazhi** (Hyakujō Daichi 百丈大智): I.e., Baizhang Huaihai 百丈懷海 (749-814), disciple of Mazu Daoyi 馬祖道一 (709-788).

12 **the ten directions** (*jippō* 十方): I.e., everywhere (throughout China). The term “ten directions” designates the cardinal and ordinal compass points, plus the zenith and the nadir; but it is regularly used in a less cosmic sense to mean something like “the entire realm” — as, for example, in the expression, “monastery of the ten directions” (*jippō setsu* 十方刹; i.e., monastery the abbacy of which is open to everyone regardless of lineage).

**not the distant descendants of Dawei** (*daii no onson ni arazaru* 大滙の遠孫にあらざる): Presumably, this means those who are not themselves in Dawei's lineage. Some versions of the text read here *arazaru nashi* あらざるなし, which would yield something like, “Among the present buddhas and ancestors who have arisen throughout the ten directions, there are none who are not the distant descendants of Dawei; they are the distant descendants of Dawei.”

13 **On one occasion, when Dawei was lying down** (*Daii, aru toki gaseru ni* 大滙、あるとき臥せるに): Dōgen's Japanese rendering of a story, versions of which appear in *Zongmen tongyao ji* 宗門統要集 (ZTS.1:86a), *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:265c16-21), *Liandeng huiyao* 聯燈會要 (ZZ.136:543b13-a1), etc. It is case number 61 in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:158).

Yangshan said, “Huiji is the Reverend’s disciple; no need for appearances.”

Dawei went to get up. As Yangshan was about to leave, Dawei stopped him, calling, “Master Hui.”

Yangshan came back. Dawei said, “Listen while this old monk tells you his dream.”

Yangshan lowered his head as if to listen. Dawei said, “Try interpreting it for me.”

Yangshan brought him a basin of water and a hand towel. Dawei washed his face. Just as he had finished washing his face and sat down, Xiangyan came in.<sup>14</sup>

Dawei said, “Master Ji and I just did a higher spiritual power.<sup>15</sup> It wasn’t like the little stuff.”<sup>16</sup>

Xiangyan said, “Zhixian was down there; I know all about it.”<sup>17</sup>

Dawei said, “Try saying something.”

Xiangyan went and made a bowl of tea.

Dawei praised them, saying, “The spiritual power and wisdom of these two masters far exceeds that of Śāriputra and Maudgalyāyana.”<sup>18</sup>

**Yangshan** (Kyōzan 仰山): I.e., Weishan’s disciple Yangshan Huiji 仰山慧寂.

14 **Xiangyan** (Kōgen 香巖): I.e., Xiangyan Zhixian 香巖智閑 (d. 898).

15 **“just did a higher spiritual power”** (*ichijō no jinzū o nasu* 一上の神通をなす): The term *ichijō* 一上 (literally, “one up,” or “one higher”) may well be simply an idiom in the Chinese here for “one time” or “once” (like the colloquial *yixia* 一下); but Dōgen will play with the literal sense in his commentary below; hence, the English “higher” here.

16 **“It wasn’t like the little stuff”** (*fudō shōshō* 不同小小): The expression *shōshō* (literally, “small small”) here probably just indicates something trivial; but Dōgen will associate it below with the Small Vehicle and make a sharp distinction between “great” and “small” powers.

17 **“Zhixian was down there; I know all about it”** (*Chikan, amen ni arite, ryōryō ni tokuchi su* 智閑、下面にありて、了了に得知す): Xiangyan is of course referring to himself as “Zhixian” here. The term *amen* 下面, translated here as “down there,” may be taken as “nearby” or “next door.” It is not clear whether we are supposed to understand that Zhixian simply overheard the conversation or he used spiritual powers to know about it.

18 **“Śāriputra and Maudgalyāyana”** (*Shūshi Mokuren* 鷲子・目連): Two disciples of the Buddha, known respectively for their wisdom and spiritual powers.

## [35:4] {1:393}

佛家の神通をしらんとおもはば、大瀧の道取を參學すべし。不同小小のゆえに、作是學者、名爲佛學、不是學者、不名佛學なるべし。嫡嫡相傳せる神通智慧なり。さらに西天竺國の外道・二乗の神通、および論師等の所學を、學することなかれ。

If we wish to understand the spiritual powers of the house of the bud-dhas, we should study Dawei's saying. Because it "wasn't like the little stuff," *to engage in its study is called Buddhist study; not to study it is not called Buddhist study*.<sup>19</sup> It is the spiritual power and wisdom transmitted from heir to heir.<sup>20</sup> We are not to go on to study what is studied by such as the treatise masters or the spiritual powers of the other paths and the two vehicles in the Land of Sindhu in the West.<sup>21</sup>

## [35:5]

いま大瀧の神通を學するに、無上なりといへども、一上の見聞あり。いはゆる臥次よりこのかた、轉面向壁臥あり、起勢あり、召寂子あり、説箇夢あり、洗面了纔坐あり、仰山又低頭聽あり、盆水來・手巾來あり。

Now, in studying Dawei's spiritual powers, though they may be unsurpassed, there are "higher" experiences: that is, beginning with "when he was lying down," we have "he turned and lay facing the wall"; we have "he went to get up"; we have "he called, 'Master Ji'"; we have "let me tell you of my dream"; we have "he had finished washing his face and sat down"; we have "Yangshan bent down to listen"; we have "he brought a basin of water and a wash cloth."<sup>22</sup>

19 *to engage in its study is called Buddhist study; not to study it is not called Buddhist study* (*sa ze gaku sha, myō i butsugaku, fu ze gaku sha, fu myō butsugaku* 作是學者、名爲佛學、不是學者、不名佛學): Or "One who engages in this study is called a student of Buddhism; one who does not study it is not called a student of Buddhism." For some reason, Dōgen here shifts to Chinese, as if this were a quotation. No one seems yet to have found precedent for it in the literature.

20 *It is the spiritual power and wisdom transmitted from heir to heir* (*chakuchaku sōden seru jinzū chie nari* 嫡嫡相傳せる神通智慧なり): The grammatical subject here is unstated; presumably, "Dawei's saying."

21 *treatise masters* (*ronshi* 論師): I.e., those who specialize in the Buddhist scholastic literature of the śāstras. A common target of Zen masters' criticism.

*the other paths and the two vehicles* (*gedō nijō* 外道二乗): I.e., those who follow non-Buddhist religions (*S. tīrthika*) and the two "lesser" Buddhist vehicles of the *śrāva-ka* and *pratyeka-buddha* (as opposed to the Mahāyāna); see Supplementary Notes, s.v. "Three vehicles."

*Land of Sindhu in the West* (*Sai Tenjiku koku* 西天竺國): I.e., the Indian subcontinent, the Chinese *tianzhu* 天竺 representing a transliteration of the Sanskrit *sindhu*.

22 *though they may be unsurpassed, there are "higher" experiences* (*mujō nari to iedomo, ichijō no kenmon ari* 無上なりといへども、一上の見聞あり): Dōgen plays here with the terms *mujō* ("unsurpassed") and *ichijō* 一上 (literally, "one higher") taken from

[35:6]

しかあるを、大滄いはく、われ適來、寂子と一上の神通をなす、と。この神通を學すべし。佛法正傳の祖師、かくのごとくいふ。説夢洗面といはざることなかれ、一上の神通なりと決定すべし。すでに不同小小といふ、小乗・小量・小見におなじかるべからず、十聖三賢等に同すべきにあらず。かれらみな小神通をならひ、小身量のみをえたり、佛祖の大神通におよばず。これ佛祖通なり、佛向上神通なり。この神通をならはん人は、魔外にうごかさるべからざるなり。經師・論師いまだきかざるところ、きくとも信受しがたきなり。二乗・外道、經師・論師等は、小神通をならふ、大神通をならはず。諸佛は大神通を住特す、大神通を相傳す、これ佛神通なり。佛神通にあらざれば、盆水來・手巾來せず、轉面向壁臥なし、洗而了纔坐なし。

Of such [acts], Dawei says, “Master Ji and I just did a higher spiritual power.” We should study this spiritual power. The ancestral masters who correctly transmit the buddha dharma speak like this. Do not fail to say that [Weishan] was “telling his dream and washing his face”; we should be certain that this is “a higher spiritual power.” Since he says, “it wasn’t like the little stuff,” it must not be the same as the Small Vehicle, a small measure, a small view. It must not be the same as the ten sages and three worthies, and the like.<sup>23</sup> They all learn the small spiritual powers and only acquire small stature; they do not reach the great spiritual powers of the buddhas and ancestors. These are the spiritual powers of the buddhas and ancestors, the spiritual powers beyond the buddha.<sup>24</sup> Those who would learn these spiritual powers should not be moved by Māra or the other paths.<sup>25</sup> What the sūtra masters and treatise masters have never heard is hard [for them] to believe even when they do hear it. The two vehicles, the other paths, the sūtra masters and treatise masters, and the like, learn the small spiritual powers; they do not learn the great spiritual

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Dawei’s line, “Master Ji and I just did ‘a higher’ (*ichijō no* 一上の) spiritual power.”

23 **the ten sages and three worthies** (*jissshō sanken* 十聖三賢): The ten ārya stages and three *bhadra* levels on the bodhisattva path. Notice that here Dōgen has extended Dawei’s reference to “the little stuff” from the “small vehicle” to the bodhisattvas of the “great vehicle.” Thus, the distinction Dōgen draws here between the “great” and “small” spiritual powers is not between Mahāyāna and Hīnayāna but between both of these and the “buddhas and ancestors.”

24 **spiritual powers of the buddhas and ancestors** (*busso tsū* 佛祖通); **spiritual powers beyond the buddha** (*butsu kōjō jinzū* 佛向上神通): The first expression picks up the *Lotus Sūtra* passage on a buddha’s powers quoted above (Note 9) and also points ahead to the saying of Linji Yixuan 臨濟義玄 (d. 866) quoted below. The second expression is likely an allusion to the saying of Baizhang Huaihai 百丈懷海 that Dōgen will also quote below. For the contrast drawn in Chan texts between “what is within the confines of the buddha” (*buppen ji* 佛邊事) and “what lies beyond the buddha” (*butsu kōjōji* 佛向上事), see Supplementary Notes, s.v. “Beyond the buddha.”

25 **Māra or the other paths** (*mage* 魔外): Taken as an abbreviation for *tenma* 天魔 (S. *deva-māra*) and *gedō* 外道 (S. *tīrthika*).



powers. The buddhas maintain the great spiritual powers; they transmit the great spiritual powers. These are the spiritual powers of a buddha. If they were not the spiritual powers of a buddha, [Yangshan] would not “bring a basin of water and a hand towel”; there would be no “he turned and lay facing the wall”; there would be no “after he had finished washing his face and sat down.”

[35:7] {1:394}

この大神通のちからにおほはれて、小神通等もあるなり。大神通は小神通を接す、小神通は大神通をしらず。小神通といふは、いはゆる毛吞巨海、芥納須彌なり。又身上出水、身下出火等なり。また五通・六通、みな小神通なり。これらのやから、佛神通は夢也未見聞在なり。五通・六通を小神通といふことは、五通・六通は修證に染汚せられ、際斷を時處にうるなり。在生にありて身後に現ぜず、自己にありて他人にあらず。此土に現ずといへども他土に現ぜず、不現に現ずといへども、現時に現ずることをえず。

Covered by the power of these great spiritual powers, there are also the small spiritual powers. The great spiritual powers take in the small spiritual powers; the small spiritual powers do not know the great spiritual powers. By “small spiritual powers,” we mean “a hair follicle swallowing the vast ocean, a mustard seed containing Sumeru.”<sup>26</sup> Or “emitting water from the upper body, emitting fire from the lower body,” and the like.<sup>27</sup> Further, the five powers or six powers are all small spiritual powers.

26 “a hair follicle swallowing the vast ocean, a mustard seed containing Sumeru” (*mō don kokai, ke nō Shumi* 毛吞巨海、芥納須彌): From a famous story about Linji Yixuan 臨濟義玄 and the notoriously wild monk Puhua 普化 (dates unknown) (see, e.g., *Linji lu* 臨濟錄, T.1985.47:503b3-9), recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:174, case 96):

普化與臨濟、在施主家齋。濟問、毛吞巨海芥納須彌、爲復是神通妙用、爲復是法爾如然。師遂趺倒飯牀。

Puhua and Linji were at a meal at a donor’s home. Ji asked, “A hair follicle swallowing the vast ocean, a mustard seed containing Sumeru. Are these the spiritual powers and marvelous functions, or are they the dharma itself just as it is?”

The Master [Puhua] kicked over the table.

Linji’s question derives from a description in the *Vimalakīrti Sūtra* of the remarkable powers possessed by the bodhisattva who dwells in the liberation called “inconceivable” (*Weimo jing* 維摩經, T.475.14:546b25-c1):

若菩薩住是解脫者、以須彌之高廣內芥子中無所增減 . . . . 又以四大海水入一毛孔、不燒魚鼈黿鼉水性之屬。

Bodhisattvas abiding in this liberation can put Sumeru, so high and broad, into a mustard seed, without increasing [the seed] or decreasing [the mountain]. . . . Again, they can put the four great oceans into a single hair follicle, without injuring the fish, tortoises, sea turtles, crocodiles, and other forms of water life.

27 “emitting water from the upper body, emitting fire from the lower body” (*shinjō shussui, shinge shukka* 身上出水、身下出火): The ability to fly into the air and emit water and fire from the sides of the body is one of the earliest examples of Buddhist powers

ers.<sup>28</sup> These types have never experienced the spiritual powers of a buddha even in their dreams.<sup>29</sup> To say that the five powers or six powers are small spiritual powers is [to say that] the five powers and six powers are defiled by practice and verification; they are cut off in time and place.<sup>30</sup> While one has them in life, one does not show them after the body. They belong to the self and not to others. Though they may appear in this land, they do not appear in other lands.<sup>31</sup> Though they may appear when we do

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in the literature, a feat said to have been demonstrated by Gautama himself in the famous “twin miracle” (*S. yamakaprātihārya*) at Śrāvastī. It became a standard motif in accounts of the *rdzhi-pāda*, the first of the six *abhiññā*. (See Note 2, above.) Commentators have singled out a passage in the *Lotus Sūtra* as a particularly likely source for Dōgen’s phrase here. It occurs in Chapter 27, on the king Śubhavyūha (*Miao Zhuangyan Wang* 妙莊嚴王), whose two sons convert their father to the buddha dharma by impressing him with their powers (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:60a5-7):

踊在虛空高七多羅樹。現種種神變。於虛空中行住坐臥。身上出水身下出火。身下出水身上出火。

They leap into empty space to the height of seven *tāla* trees and show various spiritual transformations. They walk, stand, sit, and recline in empty space. They emit water from their upper bodies; they emit fire from their lower bodies. They emit water from their lower bodies; they emit fire from their upper bodies.

**28 the five powers or six powers are all small spiritual powers** (*gotsū rokutsū mina shōjinzū nari* 五通・六通みな小神通なり): The five powers are the first five of the six powers; see Supplementary Notes, s.v. “Spiritual powers.”

**29 These types** (*korera no yakara* これらのやから): A dismissive expression, the referent of which here is not entirely clear; from the context, presumably, those who cultivate the five or six spiritual powers.

**30 defiled by practice and verification** (*shushō ni zenna serare* 修證に染汚せられ): Likely reflecting the words of Nanyue Huairang 南嶽懷讓 (677-744) often quoted by Dōgen (see Supplementary Notes, s.v. “Not defiled”): When asked by the Sixth Ancestor, “What thing is it that comes like this?” Nanyue replies,

説似一物即不中。祖曰、還假修證否。師曰、修證即不無、染汚即不得。

“To say it’s like any thing wouldn’t hit it.”

The Ancestor said, “Then does it depend on practice and verification?”

The Master [Nanyue] answered, “It’s not that it lacks practice and verification, but it can’t be defiled by them.”

**they are cut off in time and place** (*saidan o jisho ni uru* 際斷を時處にうる): A rough translation of an odd locution, generally interpreted to mean “they are temporally and spatially limited.” The compound expression *saidan* 際斷 occurs several times in the *Shōbōgenzō*, most often in the fixed Buddhist expression *zengo saidan* 前後際斷 (“before and after cut off”); see Supplementary Notes, s.v. “Before and after cut off.”

**31 Though they may appear in this land, they do not appear in other lands** (*shido ni gen zu to iedomo tado ni gen zezu* 此土に現ずといへども他土に現ぜず): The exact nature of this claim is unclear. If, as is commonly done, we take Dōgen’s point here to be that expressions of spiritual powers in our Sahā world system (*shido*) do not extend to other systems (*tado*), it would seem to fly in the face of the many Mahāyāna sūtra accounts of miraculous acts that reach across countless world systems.

not show them, they fail to appear when it is time to show them.<sup>32</sup>

[35:8]

この大神通は、しかあらず。諸佛の教・行・證、おなじく神通に現成せしむるなり。ただ諸佛の邊に現成するのみにあらず、佛向上にも現成するなり。神通佛の化儀、まことに不可思議なるなり。有身よりさきに現ず、現の三際にかかはれぬあり。佛神通にあらざれば、諸佛の發心・修行・菩提・涅槃いまだあらざるなり。いまの無盡法界海の常不變なる、みなこれ佛神通なり。毛吞巨海のみにあらず、毛保任巨海なり、毛現巨海なり、毛吐巨海なり、毛使巨海なり。一毛に盡法界を吞却し吐却するとき、ただ一盡法界かくのごとくなれば、さらに盡法界あるべからず、と學することなかれ。芥納須彌等もまたかくのごとし。芥吐須彌および芥現法界無盡藏海にてもあるなり。毛吐巨海、芥吐巨海するに、一念にも吐却す、萬劫にも吐却するなり。萬劫・一念、おなじく毛・芥より吐却せるがゆえに。毛・芥は、さらになによりか得せる、すなはちこれ神通より得せるなり。この得、すなはち神通なるがゆえに、ただまさに神通の、神通を出生するのみなり。さらに三世の存没あらずと學すべきなり。諸佛は、この神通のみに遊戲するなり。

These great spiritual powers are not like this. The teaching, practice, and verification of the buddhas are equally brought to realization in the spiritual powers. They are not realized only in the vicinity of the buddhas; they are also realized beyond the buddhas. The manner of converting [beings] of the buddha of the spiritual powers is truly inconceivable.<sup>33</sup> It appears before he has a body; its appearance has nothing to

32 **Though they may appear when we do not show them, they fail to appear when it is time to show them** (*fugen ni gen zu to iedomo, genji ni gen zuru koto o ezu* 不現に現ずといへども、現時に現ずることをえず): A tentative translation of an obscure sentence, on which there is considerable difference of opinion. Some commentators take the *gen* 現 of *fugen* 不現 and *genji* 現時 to mean something like “the constant present”; hence, the small powers appear only occasionally (*fugen ni*) but cannot appear throughout all time (*genji*). Others have taken this *gen* as “real”; hence, the small powers seem to appear but do not really. Still others suggest the small powers appear when they are not expected to but not when they ought to. The present translation takes the verb *gen* 現 as both intransitive and transitive, as found in such Zen challenges as, “why not show your spiritual powers?” (*ka fugen jinzū* 何不現神通), or “try to show your spiritual powers” (*shiki gen jinzū kan* 試現神通看). Hence, on this reading, the small powers may appear even when one does not try to show them, but they may also fail to appear when one ought to show them. Whether Dōgen had examples of such failings in mind here is unclear.

33 **The manner of converting [beings]** (*kegi* 化儀): I.e., teaching methods; especially in the Tendai literature, used in contrast to *kehō* 化法, “the dharma for converting [beings]” (i.e., the doctrines taught).”

**the buddha of the spiritual powers** (*jinzū butsu* 神通佛): Dōgen has here reversed the syntax of the expected “spiritual powers of the buddha” (*butsu jinzū* 佛神通), no doubt to reinforce his identification of the two terms.

do with the three junctures.<sup>34</sup> If it were not for the spiritual powers of a buddha, there would never be the bringing forth of the mind [of bodhi], the practice, the bodhi, or the nirvāṇa of the buddhas.<sup>35</sup>

The ocean of this inexhaustible dharma realm, constant and unchanging, is all the spiritual powers of a buddha. It is not only that “*a hair follicle swallows the vast ocean*”: *a hair follicle maintains the vast ocean, a hair follicle manifests the vast ocean, a hair follicle vomits the vast ocean, a hair follicle employs the vast ocean*. When the entire dharma realm has been swallowed into and vomited forth by one hair follicle, we are not to learn that, since the one entire dharma realm has become like this, there must be no more dharma realm.<sup>36</sup> “*A mustard seed containing Sumeru*” is the same: *a mustard seed vomiting Sumeru and a mustard seed expressing the dharma realm* are also the ocean of the inexhaustible treasury.<sup>37</sup>

When *a hair follicle vomits forth the vast ocean or a mustard seed vomits forth the vast ocean*, they vomit it forth in a single moment; they vomit it forth in ten thousand kalpas. Since the ten thousand kalpas and the single moment have both been vomited forth from the hair follicle and the mustard seed, how are the hair follicle and mustard seed themselves obtained? They have been obtained from the spiritual powers. Since this obtaining is itself the spiritual powers, this is just the spiritual powers giving rise to the spiritual powers. We should learn that the three

34 **It appears before he has a body** (*ushin yori saki ni genzu* 有身よりさきに現ず): Or “it appears before there is a body.” Dōgen may be alluding here to the line in Fu Dashi’s poem he will quote below (section 21): “Having a body is not the substance of his awakening.”

**three junctures** (*sansai* 三際): I.e., “the three times” (*sansei* 三世), or periods, of past, present, and future.

35 **bringing forth of the mind** (*hosshin* 發心): S. *cittotpāda*, the generation of the aspiration to achieve unsurpassed, perfect bodhi, which marks the start of the bodhisattva’s career; see Supplementary Notes, s.v. “Bring forth the mind.”

36 **there must be no more dharma realm** (*sara ni jinhokkai aru bekarazu* さらに盡法界あるべからず): I.e., we should not think that the dharma realm disappears into the hair follicle.

37 **a mustard seed vomiting Sumeru and a mustard seed expressing the dharma realm are also the ocean of the inexhaustible treasury** (*ke to Shumi oyobi ke gen hokkai mujinzō kai nite mo aru nari* 芥吐須彌および芥現法界無盡藏海にてもあるなり): The “inexhaustible treasury” (*mujinzō* 無盡藏) is a common metaphor for the dharma realm, seen as the source of all things. The translation here takes *nite mo aru* as a copula (“are also”); it might also be read as a locative (“are also in”). Some interpreters take the term *mujinzō kai* 無盡藏海 (“ocean of the inexhaustible treasury”) in apposition to *hokkai* 法界 (“dharma realm”); hence, they would read the sentence, “A mustard seed also vomits Sumeru, and a mustard seed also expresses the dharma realm, the ocean of the inexhaustible treasury.”

times have no other persistence or perishing. The buddhas disport themselves only in these spiritual powers.<sup>38</sup>

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[35:9] {1:395}

龐居士蘊公は、祖席の偉人なり。江西・石頭の兩席に參學せるのみにあらず、有道の宗師におほく相見し、相逢しきたる。あるときいはく、神通竝妙用、運水及搬柴。この道理、よくよく參究すべし。

Layman Pang, the Honorable Yun, was an extraordinary person of the ancestral seat.<sup>39</sup> He not only studied at the two seats of Jiangxi and Shitou, he met and encountered many masters possessed of the way.<sup>40</sup> Once he said, “*The spiritual powers and the wondrous functions: bearing water and carrying firewood.*”<sup>41</sup> We should investigate well the rationale [of this saying].

38 **The buddhas disport themselves only in these spiritual powers** (*shobutsu wa kono jinzū nomi ni yuge suru nari* 諸佛はこの神通のみに遊戲するなり): Dōgen is here recalling the common expression *yuge jinzū* 遊戲神通 (or *jinzū yuge* 神通遊戲), meaning “to play in, or enjoy, the spiritual powers;” also “to wander freely in, or by means of, the spiritual powers.”

39 **Layman Pang, the Honorable Yun** (*Ho koji On kō* 龐居士蘊公): i.e., Pang Yun 龐蘊 (740?-808), famous Tang-dynasty lay Buddhist, usually treated as a disciple of Mazu Daoyi 馬祖道一.

**ancestral seat** (*soseki* 祖席): i.e., the Zen school, seen as the tradition of the Zen ancestors. The “two seats” (*ryōseki* 兩席) in the next sentence invokes the traditions descended from the Sixth Ancestor through his two major disciples, Nanyue Huairang 南嶽懷讓 and Qingyuan Xingsi 青原行思 (d. 740).

40 **Jiangxi and Shitou** (*Kōzei Sekitō* 江西・石頭): The two leading eighth-century masters of the Nanyue 南嶽 and Qingyuan 青原 traditions respectively: Mazu Daoyi 馬祖道一, disciple of Nanyue, and Shitou Xiqian 石頭希遷 (700-790), disciple of Qingyuan.

**masters possessed of the way** (*udō no shūshi* 有道の宗師): i.e., accomplished Chan masters. The term *udō* (“having the way”) is usually understood as mastery of Buddhist training. The term *shūshi* 宗師, translated here simply as “master,” apart from its ordinary sense of an eminent teacher, can have the connotation, “master of the essential meaning” or “master of the essential gate” (*shūmon* 宗門; i.e., the Zen school), and be used in contrast to the terms *ronshi* 論師 (“treatise master”) or *kyōshi* 經師 (“sūtra master”) dismissed by Dōgen above.

41 **“The spiritual powers and the wondrous functions: bearing water and carrying firewood”** (*jinzū hei myōyū, unsui gyū hansai* 神通竝妙用、運水及搬柴): Famous lines from the poem addressed by Pang to Shitou 石頭; occurs at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:263b12). The term *myōyū* (“wondrous functions”) is a common designation for paranormal abilities or acts, especially of a buddha. The saying recalls a famous story in the *Lotus Sūtra* of the prior career of Buddha Śākyamuni, in which he “drew water and gathered firewood” (*kyūsui shūshin* 汲水拾薪) for his teacher, the future Devadatta (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:34c6).

[35:10]

いはゆる運水とは、水を運載しきたるなり。自作自爲あり、他作教他ありて水を運載せしむ。これすなはち神通佛なり。しることは有時なりといへども、神通はこれ神通なり。人のしらざるには、その法の廢するにあらず、その法の滅するにあらず。人はしらざれども、法は法爾なり。運水の神通なりとしらざれども、神通の運水なるは不退なり。

“*Yunshui*” means to transport water.<sup>42</sup> *Doing it oneself by oneself, another doing it by another, water is transported.*<sup>43</sup> This is the buddha of spiritual powers. Although our knowledge of them may be at a certain time, the spiritual powers are the spiritual powers.<sup>44</sup> It is not that, when people do not know them, their dharma is destroyed, or their dharma is extinguished. Even though people do not know it, the dharma is the dharma as it is.<sup>45</sup> Even if we do not know that bearing water is the spiritual powers, that the spiritual powers are bearing water is irreversible.<sup>46</sup>

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42 “*Yunshui*” means to transport water (*iwayuru unsui to wa, mizu o unsai shikitaru nari* いはゆる運水とは、水を運載しきたるなり): Dōgen is here merely defining the Chinese expression for his Japanese reader.

43 **Doing it oneself by oneself, another doing it by another, water is transported** (*jisa jii ari, tasa kyōta arite mizu o unsai seshimu* 自作自爲あり、他作教他ありて水を運載せしむ): A somewhat loose translation of a somewhat odd and ambiguous sentence. It is generally taken to mean that one carries water of one’s own accord or at the initiative of another. The identity of the agent of these actions is unclear: it could be anyone; it could be the “buddha of spiritual powers” in the next line; it could conceivably be the “water” itself.

44 **Although our knowledge of them may be at a certain time, the spiritual powers are the spiritual powers** (*shiru koto wa uji nari to iedomo, jinzū wa kore jinzū nari* しることは有時なりといへども、神通はこれ神通なり): I.e., the powers remain what they are whether we happen to experience (or recognize) them or not.

45 **the dharma is the dharma as it is** (*hō wa hōni nari* 法は法爾なり): The expression *hōni* 法爾, translated here as “the dharma as it is,” is a common Buddhist term for “the dharma itself,” “the natural state of, or nature of, the dharma,” etc. The claim here could be taken as a general one about the dharma (i.e., the Buddhist truth), a general one about dharmas (i.e., phenomena), or a specific one about the dharma (i.e., nature) of the spiritual powers.

46 **irreversible** (*futai* 不退): I.e., is permanently established; a term regularly used for the “irreversible” (or “non-regressing”; S. *avaivartika*) bodhisattva of the seventh stage (S. *bhūmi*), who can no longer fall back from the Mahāyāna.

## [35:11] {1:396}

搬柴とは、たき木をはこぶなり。たとへば、六祖のむかしのごとし。朝打三千にも神通としらず、暮打八百にも神通とおぼえざれども、神通の見成なり。

“*Banchai*” means to carry firewood, as the Sixth Ancestor once did.<sup>47</sup> Although we may not recognize *morning blows, three thousand* as the spiritual powers, although we may not think of *evening blows, eight hundred* as the spiritual powers, they are the realization of the spiritual powers.<sup>48</sup>

## [35:12]

まことに諸佛如來の神通妙用を見聞するは、かならず得道すべし。このゆえに、一切諸佛の得道、かならずこの神通力に成就せるなり。しかあれば、いま小乗の出水、たとひ小神通なりといふとも、運水の大神通なることを學すべし、運水運柴はいまだすたれざるところ、人さしおかず。ゆえに、むかしよりいまにおよぶ、これよりかれにつたはれり。須臾も退轉せざるは、神通妙用なり。これは大神通なり、小小とおなじかるべきにあらず。

Indeed, one who perceives the “spiritual powers and wondrous functions” of the buddhas, the tathāgatas, will inevitably gain the way; therefore, the gaining of the way of all the buddhas has always been achieved through these spiritual powers.<sup>49</sup> This being the case, while the emitting of water in the Small Vehicle may be a spiritual power, we should study the fact that the bearing of water is a great spiritual power. “*Bearing water and carrying firewood*” have never been discarded, nor have people neglected them. That they have, therefore, from ancient times to the present, been handed down from this one to that, without ever reverting for a moment, is the “spiritual powers and wondrous functions.” They are the great spiritual powers; they cannot be the same as “the little stuff.”

\* \* \* \* \*

47 “*Banchai*” means to carry firewood, as the Sixth Ancestor once did (*hansai to wa, takigi o hakobu nari, tatoeba, rokuso no mukashi no gotoshi* 搬柴とは、たきぎをはこぶなり、たとへば、六祖のむかしのごとし): Again, Dōgen is defining the Chinese term. The reference to the Sixth Ancestor invokes the story that, as a youth, he sold firewood to support his mother. The story appears already in the Dunhuang manuscript of the *Platform Sūtra* (*Liuzu tan jing* 六祖壇經, T.2007.48:337a16) and is repeated throughout the later literature (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:235b13).

48 *morning blows, three thousand* (*chō da sanzen* 朝打三千); *evening blows, eight hundred* (*bo da happyaku* 暮打八百): See above, Note 3.

49 *achieved through these spiritual powers* (*kono jinzūriki ni jōju seru* この神通力に成就せる): Or “through the strength of these spiritual powers.” The term *jinzūriki* 神通力 is a common alternative for *jinzū* 神通. The logic here is, of course, technically invalid.

[35:13]

洞山悟本大師、そのかみ雲巖に侍せしとき、雲巖とふ、いかなるかこれ价子神通妙用。ときに洞山、叉手近前而立。また雲巖とふ、いかならんか神通妙用。洞山、ときに珍重而出。

Once, when Great Master Dongshan Wuben was attending Yunyan, Yunyan asked him, “What are Master Jie’s spiritual powers and wondrous functions?”<sup>50</sup>

Dongshan joined his hands, stepped forward, and stood.<sup>51</sup>

Yunyan asked again, “What about the spiritual powers and wondrous functions?”

Dongshan paid his respects and left.<sup>52</sup>

[35:14]

この因縁、まことに神通の承言會宗なるあり、神通の事存函蓋合なるあり。まさにしるべし、神通妙用は、まさに兒孫あるべし、不退なるものなり。まさに高祖あるべし、不進なるものなり。いたづらに外道・二乘にひとしかるべきとおもはざれ。

Truly, in this episode, there is “receiving the words, understanding their sense” of the spiritual powers; there is “things exist, box and lid matching” of the spiritual powers.<sup>53</sup> We should realize that the “spiritual powers and wondrous functions” must have their children and grandchildren, those who do not regress; they must have their eminent ancestors, those who do not advance.<sup>54</sup> Do not foolishly think that they should be the same as the other paths and the two vehicles.

50 **Great Master Dongshan Wuben** (*Tōzan Gohon daishi* 洞山悟本大師): I.e., Dongshan Liangjie 洞山良价 (807-869), founder of the Caodong lineage, disciple of Yunyan Tansheng 雲巖曇晟 (782-841). Dōgen retells in Japanese here an encounter recorded in the *Dongshan yulu* 洞山語錄 (T.1986A.47:508b2-4).

“**Master Jie’s**” (*Kaisu* 价子): I.e., “your”; diminutive for “Liangjie.”

51 **joined his hands** (*shashū* 叉手): I.e., the traditional polite Chinese gesture of placing one hand over the other at the breast.

52 **paid his respects** (*chinchō* 珍重; also read *shinjū*): A loose translation of the common Chinese polite farewell; akin to English, “Take good care of yourself.”

53 “receiving the words, understanding their sense” (*shō gon e shū* 承言會宗); “things exist, box and lid matching” (*ji son kangai gō* 事存函蓋合): After lines from the famous poem *Cantong qi* 參同契, by Shitou Xiqian 石頭希遷 (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:459b18-19):

事存函蓋合。理應箭鋒柱。承言須會宗。勿自立規矩。

Things exist, box and lid matching;

Principle responds, arrow heads meeting.

Receiving the words, understand their sense;

Don’t set up standards of your own.

54 **children and grandchildren** (*jison* 兒孫); **eminent ancestors** (*kōso* 高祖): I.e., the



## [35:15]

佛道に身上・身下の神變神通あり。いま盡十方界は、沙門一隻の眞實體なり。九山八海、乃至性海、薩婆若海水、しかしながら身上・身下・身中の出水なり。又非身上・非身下・非身中の出水なり。乃至、出火もまたかくのごとし。ただ水・火・風等のみにあらず、身上出佛なり、身下出佛なり、身上出祖なり、身下出祖なり、身上出無量阿僧祇劫なり、身下出無量阿僧祇劫なり、身上出法界海なり、身上入法界海なるのみにあらず、さらに世界・國土を吐却七八箇し、吞却兩三箇せんことも、またかくのごとし。いま四大・五大・六大・諸大・無量大、おなじく出なり、没なる神通なり、吞なり、吐なる神通なり。いまの大地・虚空の面面なる、吞却なり、吐却なり。芥に轉ぜらるるを力量とせり、毛にかかれるを力量とせり。識知のおよばざるより同生して、識知のおよばざるを住特し、識知のおよばざるに實歸す。まことに短長にかかはれざる佛神通の變相、ひとへに測量を擧して擬するのみならんや。

On the way of the buddhas, there are the spiritual transformations and spiritual powers of the upper body and the lower body.<sup>55</sup> This entire world of the ten directions is “the one true body of the śramaṇa.”<sup>56</sup> The [waters of] *the nine mountains and eight oceans, down to the ocean of the nature and the waters of the ocean of sarvajña*, are all water emitted from the upper body, lower body, and mid-body.<sup>57</sup> Again, they are the

powers and functions have a family lineage, a posterity with its founding figures. Commentators take these two terms to refer to the disciple Dongshan and Master Yunyan, respectively.

**those who do not regress** (*futai naru mono* 不退なるもの); **those who do not advance** (*fushin naru mono* 不進なるもの): Dōgen is here continuing his play with the term *futai* (“not regress”) that he introduced in his discussion of Layman Pang’s saying. The exact sense of the predicates here is uncertain, but they suggest that both the “children and grandchildren” and the “eminent ancestors” are advanced adepts: the former are “irreversible” in their practice, the latter need no further “progress” in their practice. Some commentators take this passage to mean that, in the lineage of the “spiritual powers and wondrous functions,” the disciple (Dongshan) is not inferior and master (Yunyan) superior; master and disciple are on the same perfected plane.

**55 spiritual transformations and spiritual powers of the upper body and the lower body** (*shinjō shinge no jinpen jinzū* 身上・身下の神變神通): These terms come, of course, from the “small powers” of emitting water and fire from the body discussed above (section 7). Presumably, Dōgen is here associating Dongshan’s physical acts in the story with the tradition of these Buddhist paranormal physical transformations, which he will now go on to explore.

**56 “the one true body of the śramaṇa”** (*shamon isseki no shinjitsu tai* 沙門一隻の眞實體): Here, Dōgen is likely playing with one of his favorite sayings, attributed to the Tang-dynasty monk Changsha Jingcen 長沙景岑 (dates unknown); see Supplementary Notes, s.v. “All the worlds in the ten directions are the single eye of the śramaṇa.”

**57 the nine mountains and eight oceans** (*kusen* [or *kyūsen*, *kyūzan*] *hakkai* 九山八海): A reference to the topography surrounding Mount Sumeru in Buddhist cosmology. The central mountain is ringed by a series of eight mountains separated by seas.

**down to the ocean of the nature** (*naishi shōkai* 乃至性海): The term *naishi* 乃至

water emitted from the non-upper body, the non-lower body, the non-mid-body; and so on, down to the fire emitted [from the body, which] is also like this.<sup>58</sup>

This is not only [true of] water, fire, wind, and so on: not only are buddhas emitted from the upper body, and buddhas emitted from the lower body, and ancestors emitted from the upper body, and ancestors emitted from the lower body, and incalculable *asaṃkhyeya-kalpas* emitted from the upper body, and incalculable *asaṃkhyeya-kalpas* emitted from the lower body, and the ocean of the dharma realm emitted from the upper body, and the ocean of the dharma realm absorbed in the upper body; but also the vomiting out of seven or eight lands of this world and the swallowing up of two or three, are also like this.<sup>59</sup>

(“down to”) here suggests that Dōgen is abbreviating a list of items ending in “the ocean of the nature,” though it is not clear what such a list would be. “The ocean of the nature” (*shōkai* 性海) is a common term in East Asian Buddhist texts, perhaps especially popular in Huayan literature, for the ultimate realm of suchness.

**the ocean of *sarvajña*** (*sabanya kai* 薩婆若海): *Sabanya* transliterates the Sanskrit *sarvajña*, “all knowing,” or “omniscience.” Though not a common image in Chan texts, the “ocean of all knowing” occurs regularly in the Chinese Buddhist literature with a sense close to that of the “ocean of the nature” above — as is seen in passages, for example, such as, “thought after thought is quiescent and flows naturally into the ocean of *sarvajña*” (*shinshin jakumetsu jinen runyū sabanya kai* 心心寂滅自然流入薩婆若海). (*Fahua xuanyi* 法華玄義, T.1716.33:734b-3.)

**58 the non-upper body, the non-lower body, the non-mid-body** (*hishinjō hishinge hishinchū* 非身上・非身下・非身中): It is also possible to read these playful expressions as “the upper non-body,” etc.

**down to the fire emitted** (*naishi shukka* [also read *suika*] 乃至出火): Again, the list implied by the term *naishi* (“down to”) is unclear; perhaps Dōgen is signaling that the “fire emitted” from the body is also “like this” (*kaku no gotoshi*) in the sense that it can also be treated in all the ways he has just treated “water.”

**59 water, fire, wind, and so on** (*sui ka fū tō* 水・火・風等): Dōgen is here introducing the Buddhist list of physical “elements” he will discuss below.

**buddhas emitted from the upper body** (*shinjō shutsu butsu* 身上出佛): The term “buddha” (*butsu* 佛) could be read in the singular, but its pairing with “ancestor” (*so* 祖) in the next phrase suggests Dōgen’s common expression “buddhas and ancestors” (*busso* 佛祖).

**incalculable *asaṃkhyeya-kalpas*** (*muryō asōgikō* 無量阿僧祇劫): A kalpa is an (almost) infinitely long period of time; *asaṃkhyeya-kalpas* are kalpas of “countless” number. Some texts define *asaṃkhyeya* as the specific number  $10^{59}$ .

**ocean of the dharma realm** (*hokkai kai* 法界海): The realm of all dharmas (S. *dharma-dhātu*) seen as an ocean; very similar in connotation to the “ocean of the nature” and the “ocean of *sarvajña*” seen above.

**lands of this world** (*sekai kokudo* 世界國土): Without an obvious technical Buddhist usage, this expression suggests merely the various countries of the world. It may be that Dōgen introduces it here to emphasize that the spiritual powers govern the activity not only of a sacred Buddhist realm but of the ordinary world.

The four elements, the five elements, the six elements, the various elements, the incalculable elements — all are the spiritual powers emitted and submerged, the spiritual powers swallowed and vomited forth.<sup>60</sup> The present whole earth and empty space, in every direction, are swallowed up and vomited forth.<sup>61</sup> Their strength is their being turned by the mustard seed; their strength is their being connected to the hair follicle.<sup>62</sup> Born together where knowledge does not reach; they abide where knowledge does not reach; they return where knowledge does not reach.<sup>63</sup> The marks of the transformations of the spiritual powers of the buddhas, which surely have nothing to do with short or long — how could we merely consider them in terms of [their] measurement?<sup>64</sup>

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[35:16] {1:397}

むかし五通仙人、ほとけに事奉せしとき、仙人とふ、佛有六通、我有五通、如何是那一通。ほとけ、ときに仙人を召していふ、五通仙人。仙人應諾す。佛言、那一通、爾問我。

Long ago, when a seer with the five powers was serving the Buddha, the seer asked, “*The Buddha has six powers; I have five powers. What is that one power?*”<sup>65</sup>

60 **The four elements, the five elements, the six elements** (*shidai godai rokudai* 四大・五大・六大): The nested lists of Buddhist “elements” (*S. mahābhūta*) comprising the natural world. The four are earth, water, fire, and wind; the five add space; the six add consciousness. See Supplementary Notes, s.v. “Four elements and five aggregates.”

61 **The present whole earth and empty space, in every direction** (*ima no daichi kokū no menmen naru* いまの大地虚空の面面なる): Taking *menmen* here as referring to *hōmen* 方面 (“direction”); some would take it as “in every instance” or “in every aspect.”

62 **Their strength is their being turned by the mustard seed; their strength is their being connected to the hair follicle** (*ke ni tenzeraruru o rikiryō to seri, mō ni kakareru o rikiryō to seri* 芥に轉ぜらるるを力量とせり、毛にかかれるを力量とせり): The subject here and in the following sentence is unexpressed; presumably, we are to understand the “great earth and empty space” of the preceding sentence.

63 **Born together where knowledge does not reach** (*shikichi no oyobazaru yori dōshō shite* 識知のおよばざるより同生して): The term *dōshō* 同生 (“born together”) recalls the discussion above of the powers “born together” with the buddha; here, however, it seems to suggest only that “the great earth and empty space” are “born together.”

64 **how could we merely consider them in terms of [their] measurement?** (*hitoe ni shikiryō o ko shite gi suru nomi naran ya* ひとへに測量を擧して擬するのみならずや): Although Dōgen often uses the term *shikiryō* (“measurement”) in a somewhat loose sense of intellectual “calculation,” its association here with “short and long” suggests he wants to retain its stricter sense of “to fathom,” “to survey.” Presumably his point here is that, when taken as “the spiritual powers of the buddha,” there is more to “the great earth and empty space” than spatial extension.

65 **Long ago** (*mukashi* むかし): A Japanese version of a story appearing in the *Mingjue*

The Buddha called the seer, saying, “Seer with the five powers.”

The seer responded. The Buddha said, “*That one power, ask me about it.*”<sup>66</sup>

[35:17]

この因縁、よくよく参究すべし。仙人、いかでか佛有六通とする。佛有無量神通智慧なり、ただ六通のみにあらず。たとひ六通のみをみるといふとも、六通もきはむべきにあらず、いはんやその餘の神通におきて、いかでかゆめにもみん。

We should study this episode very well. How could the seer know that the Buddha has six powers? *The Buddha has incalculable spiritual powers and wisdom*, not just six powers. Even if one looks only at his six powers, the six powers cannot be exhausted. Not to mention, when it comes to the rest of the [Buddha’s] spiritual powers, how could [he] see them even in his dreams?<sup>67</sup>

[35:18]

しばらくとふ、仙人たとひ釋迦老子をみるといふとも、見佛すやいまだしや、といふべし。たとひ見佛すといふとも、釋迦老子をみるやいまだしや。たとひ釋迦老子をみることをえ、たとひ見佛すといふとも、五通仙人をみるやいまだしや、と問著すべきなり。この問處に、用葛藤を學すべし、葛藤斷を學すべし。いはんや佛有六通、しばらく隣珍を算數するにおよばざるか。

Now, let us ask something. We should ask, even if the seer may have seen Old Master Śākya, has he seen the Buddha or not?<sup>68</sup> Even if he has

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*chanshi yulu* 明覺禪師語錄 (T.1996.47:671a15-17) and elsewhere. Dōgen also cites this story in his *Eihei kōroku* 永平廣錄 (DZZ 3:264, no. 394).

**seer with the five powers** (*gotsū sennin* 五通仙人): The term *sennin* 仙人, translated here as “seer,” has the connotations in Chinese texts of a mysterious, transcendent being, of a solitary hermit with miraculous powers, a Daoist “immortal,” etc. In Buddhist texts, the term is often used to render Sanskrit terms like *ṛṣi* (often translated “seer”) or *muni* (often rendered “sage” or “ascetic”).

**“that one power”** (*na ittū* 那一通): For a list of the six powers, see above, Note 2. In traditional discussions of this list, the first five are considered available to any advanced yogi, Buddhist or otherwise; in contrast, the sixth power, the knowledge that one has eliminated the defilements, can only be accomplished by a realized Buddhist adept.

66 **“That one power, ask me about it”** (*na ittū ni mon ga* 那一通爾問我): The sense is uncertain and the commentaries varied here. Most follow some version of Dōgen’s view, expressed below, that the seer has not understood the meaning of “that one power” he has asked about. Some would see the exchange itself as demonstrations of “that one power,” in which case, we would want to read the last clause not as an imperative but as a declarative: “that one power [is] your asking me.”

67 **how could [he] see them even in his dreams?** (*ikade ka ya yume ni mo min* いかでかやゆめにもみん): Taking the unexpressed subject to be “the seer of the five powers.”

68 **Old Master Śākya** (*Shaka rōshi* 釋迦老子): Dōgen is here using a common Zen term of endearment for the Buddha, treating him as just one of the venerable teachers of the community.

seen the Buddha, has he seen Old Master Śākya or not? We should ask, even if he has seen Old Master Śākya, even if he has seen the Buddha, has he seen the seer with the five powers or not? In this questioning, one should study using entanglements; one should study entanglements cut off.<sup>69</sup> How much less does [the question of] the Buddha having six powers reach [the level of] counting the neighbor's valuables?<sup>70</sup>

[35:19] {1:398}

いま釋迦老子道の那一通爾問我のころ、いかん。仙人に那一通あり、といはず、仙人になし、といはず。那一通の通塞はたとひとつとも、仙人いかでか那一通を通ぜん。いかんとなれば、仙人に五通あれど、佛有六通のなかの五通にあらず。仙人通は、たとひ佛通の所通に通破となるとも、仙通いかでか佛通を通ずることをえん。もし仙人、佛の一通をも通ずることあらば、この通より佛を通すべきなり。仙人をみるに、佛通に相似せるあり、佛儀をみるに、仙通に相似せることあるは、佛儀なりといへども、佛神通にあらずとしるべきなり。通ぜざれば、五通みな佛と同じからざるなり。

What about the point of the Old Master Śākya's saying here, "*That one power, ask me about it*"? He does not say the seer has "that one power"; he does not say the seer lacks it. Even if he explains the passage and blockage of "that one power," how can the seer penetrate "that one power"?<sup>71</sup> For, though the seer has the five powers, they are not the five

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**seen the Buddha** (*kenbutsu* 見佛): The exact distinction between "Old Master Śākya" and "the Buddha" here is not clear but suggests a difference between the buddha as historical figure and the buddha of more cosmic proportions that Dōgen is describing — in scholastic terms, between the buddha's "transformation body" (*ōjin* 應身; S. *nirmāṇa-kāya*) and "dharma body" (*hosshin* 法身; S. *dharma-kāya*).

**69 one should study using entanglements; one should study entanglements cut off** (*yō kattō o gaku su beshi, kattō dan o gaku su beshi* 用葛藤を學すべし、葛藤斷を學すべし): The subject here is unexpressed; it could be interpreted either as "we" or as "he" (i.e., the "seer" in the story). For the term *kattō* 葛藤, here translated "entanglements," see Supplementary Notes, s.v. "Tangled vines." Dōgen's own language here is rather tangled and subject to somewhat varied interpretation.

**70 counting the neighbor's valuables** (*rinchin o sansū suru* 隣珍を算數する): I.e., the "seer's" concern with the six powers of the buddha is less productive than calculating another's property.

**71 Even if he explains the passage and blockage of "that one power"** (*na ittō no tsūsoku wa tatoi toku tomo* 那一通の通塞はたとひとつとも): The unexpressed subject here is probably "Old Master Śākya." "Passage and blockage" here translates *tsūsoku* 通塞, an expression that has the idiomatic sense of "things going well or not" (what we might call "the ups and downs" of life); but Dōgen is here beginning an extended play with the word *tsū* 通, the first element of *tsūsoku* and the second element of the term *jinzū* 神通, the translation of which by "spiritual powers" misses the connotation of "passage" (also "thorough understanding," "mastery") in its second element. Hence, some of Dōgen's play in this passage with that connotation is masked by the translation.

powers in “*the Buddha has six powers.*”<sup>72</sup> Even if the powers of the seer get utterly penetrated in what the powers of the buddha penetrate, how could the powers of the seer penetrate the powers of the Buddha?<sup>73</sup> If the seer could penetrate even one power of the Buddha, by this penetration he should penetrate the Buddha.

When we look at the seer, he has something resembling the powers of the Buddha; when we look at the deportment of the Buddha, it has something resembling the powers of the seer.<sup>74</sup> Though this may be [true of] the deportment of the Buddha, we should realize that [such deportment] is not the spiritual powers of the Buddha. Since they do not penetrate [the Buddha], none of the five powers is the same as [those of] the Buddha.

[35:20]

たちまちに那一通をとふ、なにの用かある、となり。釋迦老子のころは、一通をもとふべし、となり。那一通をとひ、那一通をとふべし、一通も仙人はおよぶところなしとなり。しかあれば、佛神通と餘者通とは、神通の名字おなじといへども、神通の名字はるかに殊異なり。ここをもて、

What is the use of his suddenly asking about “that one power”? The Old Master Śākya’s point is that he should be asking about even one of the powers. He should be asking about “that one power” and asking about “that one power.”<sup>75</sup> Even one of the powers is not something the sage could reach. This being the case, [when we speak of] “the spiritual powers of the Buddha” and the spiritual powers of others, while the term

72 they are not the five powers in “the Buddha has six powers” (*butsu u rokutsū no naka no gotsū ni arazu* 佛有六通のなかの五通にあらず): Or, “they are not the five powers among the six powers that the Buddha has.”

73 get utterly penetrated in what the powers of the Buddha penetrate (*buttsū no shotsū ni tsūha to naru* 佛通の所通に通破となる): An odd locution, presumably meaning simply “are fully penetrated by the powers of the Buddha.” The element *ha* 破 (“to break”) in the term *tsūha* 通破 should probably be taken as an emphatic; hence, “utterly.”

74 deportment of the Buddha (*butsugi* 佛儀): The glyph *gi* 儀 usually connotes formal or ritual action; here, it can probably be understood simply as the Buddha’s “manner,” or “way of behaving.” The point would seem to be that, while in their behavior, the Buddha and the seer may sometimes act alike in displaying powers, such displays are not the real powers of the Buddha.

75 he should be asking about even one of the powers. He should be asking about “that one power” and asking about “that one power” (*ittsū o mo tou beshi, to nari. na ittō o toi, na ittō o tou beshi* 一通をもとふべし、となり。那一通をとひ、那一通をとふべし): A confusing passage, generally interpreted to mean that, instead of asking about “that one power” distinctive of the Buddha, the seer should be asking again and again about any one of the powers. On this reading, Dōgen is using “that one power” (*na ittō* 那一通) here to mean, not the sixth power, but whichever power the seer may ask about.

“spiritual powers” may be the same, the term “spiritual powers” is very different.<sup>76</sup>

In regard to this [we have the following]:

\* \* \* \* \*

[35:21]

臨濟院慧照大師云、古人云、如來舉身相、爲順世間情。恐人生斷見、權且立虛名。假言三十二、八十也空聲。有身非覺體、無相乃眞形。儻道、佛有六通、是不可思議。一切諸天・神仙・阿修羅・大力鬼、亦有神通、應是佛否。道流莫錯、祇如阿修羅與天帝釋戰、戰敗領八萬四千眷屬、入藕孔中藏、莫是聖否。如山僧所舉、皆是業通・依通。夫如佛六通者不然。入色界不被色惑、入聲界不被聲惑、入香界不被香惑、入味界不被味惑、入觸界不被觸惑、入法界不被法惑。所以達六種色聲香味觸法皆是空相、不能繫縛此無依道人。雖是五蘊漏質、便是地行神通。道流、眞佛無形、眞法無相。儻祇麼幻化上頭、作模作樣。設求得者、皆是野狐精魅。竝不是眞佛、是外道見解。

*Great Master Huizhao of Linji Cloister said,<sup>77</sup>*

*An ancient has said,*

*The Tathāgata's presentation of the bodily marks*

*Is done to accord with the sentiments of the worldly.<sup>78</sup>*

*Lest people produce annihilationist views,*

76 while the term “spiritual powers” may be the same, the term “spiritual powers” is very different (*jinzū no myōji onaji to iedomo, jinzū no myōji haruka ni shui nari* 神通の名字おなじといへども、神通の名字はるかに殊異なり): Presumably to be understood, “though the term may be the same, its meaning in each case is very different.”

77 **Great Master Huizhao of Linji Cloister** (*Rinzai in Eshō daishi* 臨濟院慧照大師): I.e., Linji Yixuan 臨濟義玄. This entire section is a quotation in Chinese of a passage from the *Linji lu* 臨濟錄, T.1985.47:49c29-50a14.

78 **An ancient** (*kojin* 古人): Linji is quoting here the *Liang zhao Fu dashi song Jingang bore jing* 梁朝傅大師頌金剛般若經 (T.2732.85:2b23-26; Stein 1846), preserved among the Dunhuang documents. Though traditionally attributed to the semi-legendary sixth-century figure Fu Dashi 傅大師, or Great Master Fu (497-569), it is thought to have been composed in the Tang. The verse quoted by Linji here is commenting on the *Diamond Sūtra*'s famous discussion of the “marks” (*xiang* 相; S. *lakṣaṇa*) of a buddha. It is introduced in the original Fu Dashi text by two passages (T.2732.85:2b18-21) from Kumārajīva's translation of the *Diamond Sūtra* (*Jingang bore boluomi jing* 金剛般若波羅蜜經, T.235.8:750a20-23; T.235.8:749a23-25):

須菩提、於意云何、可以三十二相見如來不。不也世尊、不可以三十二相得見如來。何以故。如來說三十二相即是非相。是名三十二相。

“Subhūti, what do you think? Can one see the Tathāgata by his thirty-two marks?”

“No, World-Honored One, one cannot see the Tathāgata by his thirty-two marks. Why is this? The thirty-two marks spoken of by the Tathāgata are no-marks. These are called ‘the thirty-two marks.’”

佛告須菩提、凡所有相皆是虛妄。若見諸相非相、則見如來。

He expediently sets up vacuous names.<sup>79</sup>

He provisionally speaks of the thirty-two

And the eighty, just empty sounds.<sup>80</sup>

Having a body is not the substance of his awakening;

Having no marks is his true shape.<sup>81</sup>

You say that the buddha has six powers, and that they are inconceivable. All the devas, transcendent seers, *asuras*, and powerful spirits have spiritual powers.<sup>82</sup> Does this make them buddhas? Followers of the way, don't be mistaken. The *asuras* battled with Deva Lord Śakra; defeated in battle, they led their eighty-four thousand followers to hide inside a lotus root.<sup>83</sup> Are they not sages?

What this mountain monk has brought up are all karmic powers or dependent powers; they are not like the six powers of the buddha.<sup>84</sup>

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The Buddha admonished Subhūti, “Whatever marks there are, they are all vain delusion. If one sees the marks as no-marks, that is seeing the Tathāgata.”

**bodily marks** (*shinsō* 身相): i.e., the extraordinary physical “marks” (S. *lakṣaṇa*) held to adorn the body of a buddha (and a *cakravartin*, or “wheel-turning” monarch).

**79 annihilationist views** (*danken* 斷見): S. *uccheda-dṛṣṭi*, the false view that denies the reality of karma and rebirth.

**80 the thirty-two and the eighty** (*sanjūni, hachijū* 三十二、八十): i.e., the traditional lists of thirty-two “marks” (*sō* 相; S. *lakṣaṇa*;) and eighty “auspicious signs” (*kō* 好; S. *anuvyañjana*) that scripture attributes to a buddha's body.

**81 Having a body** (*ushin* 有身); **Having no marks** (*musō* 無相): Or, perhaps, “his existing (i.e., physical) body”; “his nonexistent marks.”

**82 All the devas, transcendent seers, *asuras*, and powerful spirits** (*issai shoten, shinsen, ashura, dairikiki* 一切諸天、神仙、阿修羅、大力鬼): “devas” (*shoten* 諸天): i.e., the “gods” of the various buddhist “heavens.” “Transcendent seers” (*shinsen* 神仙): i.e., spiritual adepts like the “seer” who interviewed the Buddha in the story above; in Chinese context, often translated as “immortals.” “*Asura*” (*ashura* 阿修羅): sometimes translated “titans”; powerful beings of Indian mythology, sometimes pictured as warring with the devas. “Powerful spirits” (*dairikiki* 大力鬼): could refer to a variety of demonic beings; sometimes interpreted as powerful demons in the realm of the “hungry ghosts” (*gaki* 餓鬼; S. *preta*).

**83 The *asuras* battled with Deva Lord Śakra** (*ashura yo Ten Taishaku sen* 阿修羅與天帝釋戰): “Deva Lord Śakra” (*Ten Taishaku* 天帝釋) refers to the powerful Vedic god Indra, sometimes said to be the king of the devas. The example of the *asura* king hiding his troops in the lotus root can be seen at *Huayan jing* 華嚴經, T.279.10:220a25.

**84 What this mountain monk has brought up** (*nyo sansō shokyo* 如山僧所舉): i.e., “the powers I have just discussed.”

**karmic powers or dependent powers** (*gōtsū etsū* 業通依通): “Karmic powers” (*gōtsū* 業通) likely correspond to what are elsewhere called “recompensive powers” (*hōtsū* 報通) — i.e., powers derived from the karma of one's birth as a dragon, demon, etc. “Dependent powers” (*etsū* 依通) refer to paranormal events in the environment, such as “miraculous” cures, etc. For these definitions, see *Baozang lun* 寶藏論 (T.1857.45:127b1-9), and *Zongjing lu* 宗鏡錄 (T.2016.48:494b18ff).



*He enters the realm of form without being deluded by form, enters the realm of sound without being deluded by sound, enters the realm of smell without being deluded by smell, enters the realm of taste without being deluded by taste, enters the realm of touch without being deluded by touch, enters the realm of dharma without being deluded by dharma.*<sup>85</sup>

*Therefore, when he realizes that the six types — form, sound, smell, taste, touch, and dharma — are all empty marks, they cannot bind this person of the way who depends on nothing.*<sup>86</sup> *Though his is the defiled quality of the five aggregates, it is yet the spiritual power of walking the earth.*<sup>87</sup>

*Followers of the way, the true buddha is without a shape; the true dharma is without marks. You are just making models and making patterns on top of phantom transformations. Even supposing you get something through your seeking, it will all be fox spirits.*<sup>88</sup> *None of it is the true buddha; it is the view of other paths.*

[35:22] {1:400}

しかあれば、諸佛の六神通は、一切諸天・鬼神、および二乗等のおよぶべきにあらず、はかるべきにあざるなり。佛道の六通は、佛道の佛弟子のみ單傳せり、餘人の相傳せざるところなり。佛六通は、佛道に單傳す、單傳せざるは、佛六通をしるべからざるなり。佛六通を單傳せざらんは、佛道人なるべからず、と參學すべし。

Thus, the six spiritual powers of the buddhas are not something that could be reached by, not something that could be reckoned by, any of the devas or demonic spirits, or by the two vehicles and the like. The

**85 He enters the realm of form without being deluded by form** (*nyū shikikai fuhi shiki waku* 入色界不被色惑): Linji is giving here the venerable list of the six “entrances” (*nyū* 入; S. *āyatana*, “sense field”). The “realm of dharma” here refers to the objects of the sixth sensory organ, the mind (*i* 意; S. *manas*). Though the association of the six sense fields with the six spiritual powers became common in Chan texts, there does not seem to have been any serious attempt actually to match the members of the two lists. “Deluded” (*waku* 惑) translates a term regularly used as a synonym for the “defilements” (*bonnō* 煩惱; S. *kleśa*).

**86 empty marks** (*kūsō* 空相): Or, “marked by emptiness”; in ordinary parlance, “an empty form.”

**87 the defiled quality of the five aggregates** (*goun ro shitsu* 五蘊漏質): I.e., the ordinary state of a human being. See Supplementary Notes, s.v. “Four elements and five aggregates.”

**the spiritual power of walking the earth** (*jigyō jinzū* 地行神通): No doubt a play with the sense, “grounded,” in the term *jigyō* 地行 (“walking the earth”), as in the “grounded seer” (*jigyō sen* 地行仙), who has not yet mastered the art of flying.

**88 fox spirits** (*yako seimi* 野狐精魅): A common Zen dismissal of paranormal powers as no better than the bewitchments of fox spirit possession; more often in the abbreviated form *yako zei* 野狐精.

six powers of the way of the buddhas have been uniquely transmitted only by the disciples of the buddha on the way of the buddhas; they are not something transmitted by others.<sup>89</sup> The six powers of the buddha are uniquely transmitted on the way of the buddhas; those that do not uniquely transmit them cannot be expected to know them. We should study that those who have not uniquely transmitted the six powers of the buddha are not people of the way of the buddhas.

\* \* \* \* \*

[35:23]

百丈大智禪師云、眼耳鼻舌、各各不貪染一切有無諸法、是名受持四句偈、亦名四果。六入無迹、亦名六神通。祇如今但不被一切有無諸法礙、亦無不依住知解、是名神通。不守此神通、是名無神通。如云無神通菩薩、蹤跡不可得尋。是佛向上人、最不可思議人、是自己天。

*Chan Master Baizhang Dazhi said,*<sup>90</sup>

*The eyes, ears, nose, and tongue are each without the stain of craving for any of the dharmas, whether being or non-being — this is called “receiving and keeping the four-line gāthā”; it is also called “the four fruits.”<sup>91</sup> The six entrances without traces are also called “the six spiritual powers.”<sup>92</sup> To be unobstructed by all the dharmas, whether being*

89 **uniquely transmitted** (*tanden* 單傳): A term commonly used in Zen to describe the transmission of the dharma from master to disciple. Though the term suggests (and in some cases is used to indicate) a lineage in which there is only one legitimate representative, or “ancestor,” in each generation, it regularly appears in contexts where the element *tan* 單 is better understood as “unique,” “pure,” or “simple.”

90 **Chan Master Baizhang Dazhi** (*Hyakujō Daichi zenji* 百丈大智禪師): I.e., Baizhang Huaihai 百丈懷海. The quotation here is from a passage appearing in the *Tiansheng guangdong lu* 天聖廣燈錄, ZZ.135:681a17-b3. A portion of the passage is also quoted in the “Shōbōgenzō arakan” 正法眼藏阿羅漢 chapter.

91 **“the four-line gāthā”** (*shiku ge* 四句偈): Here, probably referring to the verse found throughout the Buddhist literature; see, e.g., the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.7.1:204c23-24):

諸行無常、是生滅法、生滅滅已、寂滅爲樂。

All things are impermanent:

This is the law of arising and ceasing.

When the arising and ceasing have ceased,

Their cessation is ease.

See Supplementary Notes, s.v. “Whether on trees or on rocks.”

**“the four fruits”** (*shika* 四果): The four stages on the path of the *śrāvaka*: “stream entry” (*yoru* 預流; S. *srotāpanna*), “once-returning” (*ichirai* 一來; S. *sakṛdāgami*), “non-returning” (*fugen* 不還; S. *anāgami*), and “worthy” (*arakan* 阿羅漢; S. *arhat*).

92 **six entrances** (*rokunyū* 六入): The six sense spheres (S. *āyatana*) of eye, ear, nose, tongue, body, and mind.

or non-being, and not to rely on the understanding — this is called “spiritual power.” Not to guard this spiritual power — this is called “no spiritual power.” Such is the bodhisattva of no spiritual powers, whose traces cannot be found. He is a person beyond the buddha, the most inconceivable person; he is himself a deva.<sup>93</sup>

[35:24]

いま佛佛祖祖相傳せる神通、かくのごとし。諸佛神通は、佛向上人なり、最不可思議人なり、是自己天なり、無神通菩薩なり、知解不依住なり、神通不守此なり、一切諸法不被礙なり。いま佛道に六神通あり、諸佛の傳持しきたれることひさし。一佛も傳持せざるなし、傳持せざれば諸佛にあらず。その六神通は、六入を無迹にあきらむるなり。

The spiritual powers transmitted here by buddha after buddha and ancestor after ancestor are like this. The spiritual powers of the buddhas are “the person beyond the buddha,” are “the most inconceivable person,” are “he is himself a deva,” are “the bodhisattva of no spiritual powers,” are the understanding not relying, are the spiritual powers not guarding this, are all the dharmas not being obstructed.<sup>94</sup> On the way of the buddhas, there are the six spiritual powers here. The buddhas have transmitted and kept them for a long time. Not a single buddha has failed to transmit and keep them. Those who do not transmit and keep them are not buddhas. Those six spiritual powers clarify “the six entrances” “without traces.”<sup>95</sup>

[35:25] {1:401}

無迹といふは、古人のいはく、六般神用空不空、一顆圓光非内外。

“Without traces,” [means what] an ancient has said:

93 **person beyond the buddha** (*butsu kōjō nin* 佛向上人): Or “human beyond the buddha,” in contrast to “deva.” The expression became a popular one in the Zen literature; see Supplementary Notes, s.v. “Beyond the buddha.”

**he is himself a deva** (*ze jiko ten* 是自己天): A tentative translation of an unusual locution; alternatively, it might be read “he is our own deva,” after *jiko nin* 自己人 (“our own people”). The interpretation is rendered more difficult by the fact that Dōgen has broken off the quotation in mid-sentence: the original (ZZ.135:681b2-3) reads,

是佛向上人、最不可思議。人是自己、天是智照。

He is a person beyond the buddha, the most inconceivable. The person is the self; the devas are the illumination of his wisdom.

94 **the understanding not relying** (*chige fu ejū* 知解不依住); **the spiritual powers not guarding this** (*jinzū fushu shi* 神通不守此); **all the dharmas not being obstructed** (*issai shohō fuhige* 一切諸法不被礙): Dōgen is here simply playing with the syntax of Baizhang’s Chinese.

95 **clarify “the six entrances” “without traces”** (*rokunyū o mushaku ni akiramuru* 六入を無迹にあきらむる): i.e., “clarify the six senses without leaving any traces”; again Dōgen is playing here with Baizhang’s expression “six entrances without traces.”

*The six spiritual functions, empty and not empty;  
The one circular light, neither inside nor out.*<sup>96</sup>

[35:26]

非内外は、無迹なるべし。無迹に修行し、參學し、證入するに、六入を動著せざるなり。動著せずといふは、動著するもの三十棒分あるなり。

“Neither inside nor outside” must be “without traces.” When, “without traces,” we practice, study, and enter verification, we do not move “the six entrances.” To say, “we do not move,” means, the one who moves deserves thirty blows.<sup>97</sup>

[35:27]

しかあればすなはち、六神通かくのごとく參究すべきなり。佛家の嫡嗣にあらずらん、たれかこのことわりあるべしともきかん。いたづらに向外の馳走を、歸家の行履とあやまれるのみなり。又、四果は、佛道の調度なりといへども、正傳せる三藏なし。算沙のやから、鈴餅のたぐひ、いかでかこの果實をうるべしあらん。得小爲足の類、いまだ參究の達せるにあらず。ただまさに佛佛相承せるのみなり。いはゆる四果は、受持四句偈なり。受持四句偈といふは、一切有無諸法におきて、眼・耳・鼻・舌各各不貪染なるなり。不貪染は不染汚なり。不染汚といふは、平常心なり、吾常於此切なり。

So, we should study the six spiritual powers in this way. Those who are not legitimate heirs of the house of the buddhas — which of them has even heard of this principle? They just mistake vainly chasing about outside for the conduct of coming home.<sup>98</sup> Further, while the “four fruits” may be implements on the way of the buddhas, there is no Tripiṭaka [master] who has correctly transmitted them. How could those who count sand, the types who wander abroad, get these fruits?<sup>99</sup> The types

96 **an ancient** (*kojin* 古人): Variant of the poem *Zhengdao ge* 證道歌, by Yungjia Xuan-jue 永嘉玄覺 (d. 713) (T.2014.48:395c22-23). The second line of the original reads, “The one circular light, form and not form” (*ikka enkō shiki hi shiki* 一顆圓光色非色).

**The one circular light** (*ikka enkō* 一顆圓光): A reference to the halo about the head of a buddha or bodhisattva.

97 **the one who moves deserves thirty blows** (*dōjaku suru mono sanjū bō bun* 動著するもの三十棒分): Echoing the stock Zen phrase, “If you move, thirty blows” (*dōjaku sanjū bō* 動著三十棒).

98 **They just mistake vainly chasing about outside for the conduct of coming home** (*itazura ni kōge no chisō o, kika no anri to ayamareru nomi nari* いたづらに向外の馳走を、歸家の行履とあやまれるのみなり): “Chasing about” (*chisō* 馳走) and “coming home” (*kika* or *kike* 歸家) are terms often used in Zen in a psychological sense, for seeking the goals of Buddhism “outside” and “within” the self, respectively. The term *anri* 行履 (“conduct”) is a common expression for Buddhist religious activities.

99 **those who count sand** (*sansha no yakara* 算沙のやから); **the types who wander abroad** (*reihei no tagui* 鈴餅のたぐひ): “Counting sand” (*sansha* 算沙) is a common pejorative for those who merely study the details of doctrine; see Supplementary Notes,

who get a little and consider it enough — their investigations have not mastered it; it is something only buddha after buddha inherits.<sup>100</sup>

The “four fruits” are “to receive and keep the four-line *gāthā*.” “To receive and keep the four-line *gāthā*” means, in regard to “all dharmas, whether being or non-being,” “the eyes, ears, nose, and tongue are each without the stain of craving.” “Without the stain of craving” is “undefiled.” “Undefiled” means the ordinary mind, means “I’m always close to this.”<sup>101</sup>

s.v. “Counting sand.” “Wander abroad” renders *reihei* (or *ryōbyō*) 踰跼, a term occurring elsewhere in the *Shōbōgenzō* in allusion to the wanderings of the rich man’s son in Chapter 4 of the *Lotus Sūtra*; likely a variant for the compound term *lingping* 伶俚 appearing at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:17b11.

100 **The types who get a little and consider it enough** (*toku shō i soku no rui* 得小爲足の類): Doubtless an allusion to the parable in Chapter 8 of the *Lotus Sūtra*, in which a man, not realizing that he has a precious jewel sewn in his robe, wanders in poverty satisfied with whatever he can get; see Supplementary Notes, s.v. “Jewel in the robe.” So too those on the *śrāvaka* path, not realizing that they could attain the complete knowledge of a tathāgata, “take little knowledge as enough” (*i shōchi i soku* 以小智爲足). (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:29a5.)

101 **the ordinary mind** (*byōjō shin* 平常心): A popular Zen expression, seen especially in the common phrase, “The ordinary mind is the way” (*byōjō shin ze dō* 平常心是道); see Supplementary Notes.

“I’m always close to this” (*go jō o shi setsu* 吾常於此切): A phrase also cited in the “Henzan” 遍參 and (in the variant *go jō o ze setsu* 吾常於是切) the “Gabyō” 画餅 chapters of the *Shōbōgenzō*. The sense of the glyph *setsu* 切 here is subject to interpretation: the translation takes it as *sekkin* 切近 (“to be familiar with,” “to be intimate with”), but it could also be, and has been, understood as *shinsetsu* 深切 (“to be ardent,” “to care deeply,” etc.). From a remark attributed to Dongshan Liangjie 洞山良价, in answer to a question about the three bodies of a buddha. The *Dongshan yulu* 洞山語錄 (T.1986A.47:510b24-25) gives the question as:

問、三身之中、阿那身不墮衆數。

[A monk] asked, “Among the three bodies [of the buddha], which body doesn’t fall among the numbered?”

Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:152, case 55) has a variant version:

洞山因僧問、三身中那身說法。師曰、吾常於此切。僧後問曹山、洞山道吾常於此切、意旨云何。山云、要頭斫將去。僧又問雪峰。峯以拄杖劈口打曰、我也曾到洞山來。

Dongshan was asked by a monk, “Among the three bodies, which preaches the dharma?”

The Master said, “I’m always close to this.”

The monk later asked Caoshan [i.e., Caoshan Benzhi 曹山本寂, 840-901], “Dongshan said, ‘I’m always close to this.’ What does that mean?”

Shan said, “If you want my head, cut it off and take it.”

The monk again asked Xuefeng [i.e., Xuefeng Yicun 雪峰義存 (822-908)]. Feng struck him in the mouth with his staff and said, “I’ve been to Dongshan.”

[35:28]

六通・四果を佛道に正傳せる、かくのごとし。相違あらんは、佛法にあらざらんとしるべきなり。しかあれば、佛道はかならず神通より達するなり。その達する、涓滴の、巨海を吞吐する、微塵の、高嶽を拈放する、たれか疑著することをえん。これすなはち神通なるのみなり。

The correct transmission of the six powers and four fruits in the way of the buddhas is like this. We should realize that what differs from this is not the buddha dharma. This being the case, the way of the buddhas is always mastered from the spiritual powers. Who could doubt that, in this mastery, the smallest drop of water swallows and vomits the vast ocean, an infinitesimal dust mote takes up and lets go of a tall peak? This is just the spiritual powers.

正法眼藏神通第三十五  
Treasury of the True Dharma Eye  
Spiritual Powers  
Number 35

[Ryūmonji MS:]

爾時仁治二年辛丑十一月十六日、在於觀音導利興聖寶林寺示衆  
*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery;  
sixteenth day, eleventh month of the junior metal year of the ox, the  
second year of Ninji [19 December 1241]*

[Tōunji MS:]

寛元甲辰中春初一日書寫之、在於越州吉峰侍者寮。懷奘  
*Copied this in the acolyte's quarters, Kippō, Esshū; first day of mid-  
spring, senior wood year of the dragon, Kangen [11 March 1244].*  
Ejō<sup>102</sup>

102 **mid-spring** (*chūshun* 中春): i.e., the second lunar month.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 36

The Arhat

*Arakan*

阿羅漢



# The Arhat

## *Arakan*

### INTRODUCTION

This work was composed in the summer of 1242, at Kōshōji. According to the colophon, it was copied out over thirty years later by Dōgen's disciple Ejō. The work, one of the shorter pieces in the *Shōbōgenzō*, appears as number 36 in both the seventy-five and sixty-chapter versions of the collection and as number 34 in the Honzan edition.

As its title indicates, the text is a discussion of the arhat, or “worthy” one, who has eliminated all his or her spiritual defilements (*kleśa*) and achieved nirvāṇa. In much Buddhist literature, the term “arhat” was used to refer to any fully realized Buddhist (and, indeed, was applied to Buddha Śākyamuni himself); but, with the rise of the bodhisattva ideal, the word came to refer specifically to the goal of the *śrāvaka-yāna*, or “vehicle of the hearers,” those held to aspire only to nirvāṇa and not to the *anuttara-samyak-saṃbodhi* (“unsurpassed, perfect awakening”) of a buddha.

Dogen's discussion of the term dismisses the distinction between the arhat and the buddha. As in most of the chapters of the *Shōbōgenzō*, the discussion proceeds by way of comments on passages drawn from earlier literature — in this case, from the *Lotus Sūtra* and the sayings of several Chinese Chan masters. Expanding on the famous *Lotus Sūtra* doctrine that all Buddhism is ultimately intended to guide beings to buddhahood, Dōgen argues that the true arhat is a fully awakened buddha. Reiterating a theme found in much of his writing, he argues that true awakening is to be found in the spiritual practice of the Zen masters.

# 正法眼藏第三十六

## Treasury of the True Dharma Eye

### Number 36

#### 阿羅漢

#### The Arhat

[36:1] {1:403}

諸漏已盡、無復煩惱、逮得己利、盡諸有結、心得自在。

*Their contaminants having been exhausted, without further afflictions, having attained their own benefits, having eliminated the bonds of existence, their minds set free.*<sup>1</sup>

[36:2]

これ大阿羅漢なり、學佛者の極果なり。第四果となづく、佛阿羅漢あり。

This is the great arhat; it is the ultimate fruit for students of Buddhism. It is called the “fourth fruit.”<sup>2</sup> There is a buddha arhat.<sup>3</sup>

1 **Their contaminants having been exhausted** (*shorō* [or *shoro*] *i jin* 諸漏已盡): Quoting the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:1c17-19). A description of the twelve thousand monks, all of whom were arhats, present at the preaching of the sūtra.

2 **“fourth fruit”** (*daishi ka* 第四果): I.e., last of the “four fruits” (*shi ka* 四果), or stages on the *śrāvaka* path to nirvāṇa: (1) “stream-enterer” (*yoru* 預流; S. *śrotāpanna*); (2) “once-returner” (*ichirai* 一來; S. *sakṛdāgāmin*); (3) “nonreturner” (*fugen* 不還; S. *anāgāmin*); and (4) “worthy” (*arakan* 阿羅漢; S. *arhat*).

3 **There is a buddha arhat** (*butsu arakan ari* 佛阿羅漢あり): Some versions give *nari* なり here for *ari* あり, which could be read either “it [i.e., the fourth fruit?] is a buddha arhat,” or “a buddha is an arhat.” While the term “arhat” is a common epithet for buddhas, the unusual expression “buddha arhat” (*butsu arakan* 佛阿羅漢) is not used in reference to arhats in general but only in the sense, “an arhat who is a buddha.” So, e.g., the *Guoqu xianzai yinguo jing* 過去現在因果經 (T.189.3:645a11-13), describing the conversion of Buddha Śākyamuni’s first five disciples:

於是世間、始有六阿羅漢。佛阿羅漢、是爲佛寶。四諦法輪、是爲法寶。五阿羅漢。是爲僧寶、如是世間三寶具足。

There were for the first time in the world six arhats. The buddha arhat represented the buddha treasure; the four truths represented the dharma treasure; the five arhats represented the saṃgha treasure. Thus, the world was provided with the three treasures.

## [36:3]

諸漏は、没柄破木杓なり。用來すでに多時なりといふとも、已盡は木杓の渾身跳出なり。逮得己利は、頂顙に出入するなり。盡諸有結は、盡十方界不曾藏なり。心得自在の形段、これを高處自高平、低處自低平と參究す。このゆえに、牆壁瓦礫あり。自在といふは、心也全機現なり。無復煩惱は、未生煩惱なり、煩惱被煩惱碍をいふ。

“The contaminants” are broken wooden dippers missing their handles.<sup>4</sup> Though they may have been used for a long time, their “having been exhausted” is the whole body of the wooden dipper springing forth.<sup>5</sup> “*Having attained their own benefits*” is going in and out of the crown of the head. “*Having eliminated the bonds of existence*” is in the realms everywhere in the ten directions, it has never been hidden.<sup>6</sup> The shape of “*their minds set free*,” we should investigate as *the high places are naturally high and level; the low places are naturally low and level*.<sup>7</sup> Therefore, there are “fences, walls, tiles, and pebbles.”<sup>8</sup> “Free”

4 “The contaminants” are broken wooden dippers missing their handles (*shorō wa, motsu bei ha mokushaku* 諸漏は、没柄破木杓): “Contaminant” (*rō* [or *ro*] 漏) translates the Buddhist technical term *āsrava*, used in reference to the impurity that characterizes the “contaminated” (*uro* 有漏; S. *sāsrava*) states of mind of the spiritual “commoner” (*bonbu* 凡夫; S. *prthagjana*), as opposed to the “uncontaminated” (*muro* 無漏; S. *anāsrava*) states of the spiritual “noble” (*shō* 聖; S. *ārya*). “Broken wooden dipper” (*ha mokushaku* 破木杓) is a common expression in Zen texts for something worthless, sometimes used in an ironic positive sense; the “missing handles” here seems a novel addition.

5 their “having been exhausted” is the whole body of the wooden dipper springing forth (*i jin wa mokushaku no konjin chōshutsu nari* 已盡は木杓の渾身跳出なり): Perhaps meaning that the exhaustion of the contaminants is their complete liberation. While both “whole body” (*konjin* 渾身) and “springing forth” (*chōshutsu* 跳出) occur regularly, this combination is unusual, being found only here and in the “Henzan” 遍參 chapter.

6 in the realms everywhere in the ten directions, it has never been hidden (*jin jippō kai fuzōzō* 盡十方界不曾藏): I.e., everywhere obvious; variation on the popular saying, “in the realms everywhere, it has never been hidden” (*henkai fuzōzō* 徧界不曾藏), attributed to Chan Master Shishuang Qingzhu 石霜慶諸 (807-888). Recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:157-158, case 58); see Supplementary Notes, s.v. “In the realms everywhere, it has never been hidden.”

7 the high places are naturally high and level; the low places are naturally low and level (*kōsho ji kōhei, teisho ji teihei* 高處自高平、低處自低平): Variation on a well-known saying by Yangshan Huiji 仰山慧寂 (803-887), recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:138, case 23); see Supplementary Notes, s.v. “High places are high and level, low places are low and level.”

8 “fences, walls, tiles, and pebbles” (*shō heki ga ryaku* 牆壁瓦礫): A well-known definition of the buddha mind, first attributed to Nanyang Huizhong 南陽慧忠 (d. 775). See Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.”

means, *mind*, “the manifestation of the full function.”<sup>9</sup> “Without further afflictions” is the afflictions not yet arisen; it means the afflictions are obstructed by the afflictions.

[36:4]

阿羅漢の神通・智慧・禪定・說法・化導・放光等、さらに外道・天魔等にひとしかるべからず。見百佛世界等の論、かならず凡夫の見解に準ずべからず。將謂胡鬚赤、更有赤鬚胡の道理なり。入涅槃は、阿羅漢の入拳頭裏の行業なり。このゆえに、涅槃妙心なり、無廻避處なり。入鼻孔の阿羅漢を、眞阿羅漢とす、いまだ鼻孔に出入せざるは、阿羅漢にあらず。

The spiritual powers, wisdom, meditation, preaching, guidance, and radiance of the arhat cannot be compared with those of the other paths or the Deva Māra.<sup>10</sup> Discussions of *seeing a hundred buddha worlds*, and the like, we should never judge on the basis of the views of common people.<sup>11</sup> It is the principle of “*I always thought the foreigner’s beard is red, but now here’s a red-bearded foreigner.*”<sup>12</sup> Their entering nirvāṇa is the action of the arhat’s entering the fist; therefore, it is the wondrous mind of nirvāṇa, the place of no escape. The arhat who enters the nostrils is considered the true arhat; those who do not yet go in and out of the nostrils are not arhats.

9 **mind, “the manifestation of the full function”** (*shin ya zenki gen* 心也全機現): Variation on the words of a verse, quoted elsewhere by Dōgen, by Yuanwu Keqin 圓悟克勤 (1063–1135) (*Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:793c6). When Daowu Yuanzhi 道吾圓智 was asked at a funeral whether what was in the coffin was alive or dead, he said, “Alive, I don’t say; dead, I don’t say.” On this, Yuanwu commented,

生也全機現、死也全機現。

Alive, the manifestation of the full function;

Dead, the manifestation of the full function.

For the conversation and Yuanwu’s entire verse, see Supplementary Notes, s.v. “Manifestation of the full function.”

10 **other paths or the Deva Māra** (*gedō tenma* 外道・天魔): I.e., followers of non-Buddhist religions and the deity Māra, who seeks to obstruct Buddhism.

11 **Discussions of seeing a hundred buddha worlds** (*ken hyaku butsu sekai tō no ron* 見百佛世界等の論): I.e., discussions of the strength of the “deva eye” (*tengen* 天眼) of the arhat relative to that of the common person, the *pratyeka-buddha*, and the bodhisatta or buddha. It is sometimes said that the arhat’s eye can see one lesser chiliocosm (*shōsen sekai* 小千世界) — i.e., one thousand world systems. The source of Dōgen’s “hundred buddha worlds” is unclear.

12 **“I always thought the foreigner’s beard is red, but now here’s a red-bearded foreigner”** (*shō i koshu shaku, kō u shakushu ko* 將爲胡鬚赤、更有赤鬚胡): “The red-bearded foreigner” and “the foreigner’s beard is red” are used as we might say “six of one, a half-dozen of the other” — i.e., a distinction without a difference. From the saying of Baizhang Huaihai 百丈懷海 (749–814) to his disciple Huangbo Xiyun 黃檗希運 (dates unknown) (see, e.g., *Zongmen tongyao ji* 宗門統要集, ZTS.1:58c4-5; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 102).

\* \* \* \* \*

[36:5] {1:404}

古云、我等今日、眞阿羅漢、以佛道聲、令一切聞。

*Of old, it was said,  
Today, we are  
Truly arhats,  
Who cause all to hear  
The voice of the way of the buddhas.*<sup>13</sup>

[36:6]

いま令一切聞といふ宗旨は、令一切諸法佛聲なり。あにただ諸佛及弟子の  
みを舉拈せんや。有識有知、有皮有肉、有骨有髓のやから、みなきかしむ  
るを、令一切といふ。有識有知といふは、國土草木・牆壁瓦礫なり。揺落  
盛衰、生死去來、みな聞著なり。以佛道聲、令一切聞の由來は、渾界を耳  
根と參學するのみにあらず。

The essential point here of “cause all to hear” is to *cause all dharmas [to be] the voice of the buddha*.<sup>14</sup> How could it be taking up only the bud-  
dhas and their disciples? Beings with consciousness and with knowing,  
with skin and with flesh, with bones and with marrow — letting all of  
them hear is called “cause all.” “With consciousness and with knowing”  
means the land and the plants, “fences, walls, tiles, and pebbles.” Shak-  
ing and falling, flourishing and declining, being born and dying, coming  
and going — all are “hearing.” The origin of “causing all to hear the  
voice of the way of the buddha” is not only studying that the entire world  
is the ear faculty.<sup>15</sup>

13 **Of old, it was said** (*ko un* 古云): Variation on a verse in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:18c20-21), which in the original is punning on the word *śrāvaka* (“hearer”) as one who causes others to hear the dharma:

我等今者、眞是聲聞、以佛道聲、令一切聞。

Now, we are truly *śrāvakas*,  
Who cause all to hear the voice of the way of the buddhas.

14 **cause all dharmas [to be] the voice of the buddha** (*ryō issai shohō busshō* 令一切諸法佛聲): Both the grammar and the context would lead one to expect here the predicate “cause to hear” (*mon* 聞), but apparently this reading is not attested.

15 **not only studying that the entire world is the ear faculty** (*konkai o nikon to sangaku suru nomi ni arazu* 渾界を耳根と參學するのみにあらず): Probably meaning that “causing all to hear” is not limited to the ordinary sense of hearing with the ear.

[36:7]

釋迦牟尼佛言、若我弟子、自謂阿羅漢・辟支佛者、不聞不知諸佛如來但教化菩薩事、此非佛弟子、非阿羅漢、非辟支佛。

Buddha Śākyamuni said,<sup>16</sup>

*If my disciples themselves say that they are arhats or pratyeka-buddhas and have not heard and do not know the fact that the buddhas, the tathāgatas, only teach bodhisattvas, these are not disciples of the buddha, are not arhats, are not pratyeka-buddhas.*

[36:8]

佛言の但教化菩薩事は、我及十方佛、乃能知是事なり、唯佛與佛、乃能究盡、諸法實相なり、阿耨多羅三藐三菩提なり。しかあれば、菩薩・諸佛の自謂も、自謂阿羅漢・辟支佛者に一齊なるべし。そのゆえはいかん。自謂、すなはち聞知諸佛如來、但教化菩薩事なり。

The Buddha's words, "only teaching bodhisattvas," is "I and the buddhas of the ten directions can know these matters," is "only buddhas with buddhas can exhaustively investigate the real marks of the dhar-mas," is *anuttara-samyak-sambodhi*.<sup>17</sup> Therefore, the bodhisattvas and buddhas "themselves saying" must be equivalent to "themselves saying that they are arhats or pratyeka-buddhas." Why? "Themselves saying" is precisely hearing and knowing "the fact that the buddhas, the tathāgatas, only teach bodhisattvas."

\* \* \* \* \*

[36:9] {1:405}

古云、聲聞經中、稱阿羅漢、名爲佛地。

Of old, it was said, "In the *śrāvaka* scriptures, what is called the arhat is termed 'the buddha stage.'"<sup>18</sup>

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16 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7b27-29).

17 **"I and the buddhas of the ten directions can know these matters"** (*ga gyū jippō butsu, nai nō chi ze ji* 我及十方佛、乃能知是事); **"only buddhas with buddhas can exhaustively investigate the real marks of the dharmas"** (*yui butsu yo butsu, nai nō gūjin, shohō jissō* 唯佛與佛、乃能究盡、諸法實相): Two quotations from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5c24 and 5c11-13, respectively); for the latter, see Supplementary Notes, s.v. "Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas."

18 **Of old** (*ko un* 古云): Quoting the *Mohe zhiguan* 摩訶止觀 (T.1911.46:33c24-6):

阿羅漢辟支佛佛如醍醐。大論云、聲聞經中稱阿羅漢名爲佛地。故三人同是醍醐。

The arhat, *pratyeka-buddha*, and buddha are like ghee [the best of the five forms of milk]. The *Dazhidu lun* says that, in the *śrāvaka* scriptures, what is called the arhat is termed "the buddha stage." Therefore, all three are equally ghee.

[36:10]

いまの道著、これ佛道の證明なり。論師、胸臆の説のみにあらず、佛道の通軌あり。阿羅漢を稱して佛地とする道理をも參學すべし、佛地を稱して阿羅漢とする道理をも參學すべきなり。阿羅漢果のほかに、一塵・一法の剩法あらず、いはんや三藐三菩提あらんや。阿耨多羅三藐三菩提のほかに、さらに一塵・一法の剩法あらず、いはんや四向四果あらんや。阿羅漢擔來諸法の正當恁麼時、この諸法、まことに八兩にあらず、半斤にあらず。不是心、不是佛、不是物なり、佛眼也覩不見なり。八萬劫の前後を論ずべからず、抉出眼睛の力量を參學すべし。剩法は渾法剩なり。

The saying here is attested on the way of the buddhas; it is not merely an explanation from the bosom of a treatise master; it has the universal standard of the way of the buddhas.<sup>19</sup> We should study the principle that the arhat is called “the buddha stage”; we should study the principle that the buddha stage is called “the arhat.” Apart from the fruit of the arhat, there is not a single dust mote or a single dharma of remaining dharmas, much less *samyak-sambodhi*; apart from *anuttara-samyak-sambodhi*, there is not a single dust mote or a single dharma of remaining dharmas, much less the four approaches and four fruits.<sup>20</sup> At the very moment that the arhat comes bearing the dharmas, truly these dharmas are not eight tael, are not half a catty.<sup>21</sup> “They are not the mind, not the buddha, not a thing”; even the buddha eye cannot see them.<sup>22</sup> Without discussing whether it is before or after eighty thousand kalpas, we should study the

19 **attested on the way of the buddhas** (*butsudō no shōmyō* 佛道の證明): Or “attested in the word of the Buddha.” The “treatise master” (*ronshi* 論師) in the next clause may be a reference to Tiantai Zhiyi 天台智顗 (538-597), author of the *Mohe zhiguan* 摩訶止觀, from which Dōgen has just quoted.

20 **the four approaches and four fruits** (*shikō shika* 四向四果): I.e., the four stages of the *śrāvaka* path to nirvāṇa, divided into the “access” (*kō* 向; S. *pratipanna*) and “fruit” (*ka* 果; S. *phala*).

21 **the arhat comes bearing the dharmas** (*arakan tanrai shohō* 阿羅漢擔來諸法): Probably a reference to the Buddhist spiritual life undertaken by the arhat, perhaps reflecting a saying of Dōgen’s teacher Rujing 如淨 (1162-1227); see Supplementary Notes s.v. “Bearing the load coming, bearing the load going, bearing the load coming again.”

**eight tael** (*hachi ryō* 八兩); **half a catty** (*han kin* 半斤): A tael (*ryō* 兩) is a Chinese unit of weight, varying throughout history, equal to 1/16th catty (*kin* 斤); hence the expression “eight tael, half a catty” (*hachi ryō han kin* 八兩半斤) is akin to English “six of one, half dozen of the other.” Here, perhaps, meaning that the weight of the dharmas borne by the arhat is beyond measure.

22 **“They are not the mind, not the buddha, not a thing”** (*fu ze shin, fu ze butsu, fu ze motsu* 不是心、不是佛、不是物): Words attributed to Nanquan Puyuan 南泉普願 (748-835) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:257c14).

**even the buddha eye cannot see them** (*butsugen ya chōfiken* 佛眼也覩不見): A fixed expression found in Zen literature, referring to the all-seeing eye of a buddha (*butsugen* 佛眼; S. *buddha-cakṣus*), or a buddha’s omniscience.

power that gouges out the eye.<sup>23</sup> Remaining dharmas are the whole of the dharma remaining.<sup>24</sup>

\* \* \* \* \*

[36:11]

釋迦牟尼佛言、是諸比丘・比丘尼、自謂已得阿羅漢、是最後身、究竟涅槃、便不復志求阿耨多羅三藐三菩提。當知、此輩皆是增上慢人。所以者何、若有比丘實得阿羅漢、若不信此法、無有是處。

Buddha Śākyamuni said,<sup>25</sup>

*Bhikṣus and bhikṣunīs who say they have already attained arhatship, that this is their last body, that they are in final nirvāṇa, and do not aspire further to seek anuttara-samyak-saṃbodhi — this bunch, you should realize, are all arrogant people. Why is this? Because it is never the case that a bhikṣu who has really attained arhatship does not believe in this dharma.*

[36:12] {1:406}

いはゆる阿耨多羅三藐三菩提を能信するを、阿羅漢と證す。必信此法は、附屬此法なり、單傳此法なり、修證此法なり。實得阿羅漢は、是最後身、究竟涅槃にあらず、阿耨多羅三藐三菩提を志求するがゆえに。志求阿耨多羅三藐三菩提は、弄眼睛なり、壁面打坐なり、面壁開眼なり。徧界なりといへども、神出鬼没なり。互時なりといへども、互換投機なり。かくのごとくなるを、志求阿耨多羅三藐三菩提といふ。このゆえに、志求阿羅漢なり、志求阿羅漢は、粥足飯足なり。

This verifies that one who believes in “*anuttara-samyak-saṃbodhi*” is an arhat. To believe fully in “this dharma” is to bequeath “this dharma,” is uniquely to transmit “this dharma,” is to practice and verify “this dharma.” Those who “have really attained arhatship” are not “in their last body,” in “final nirvāṇa”; for they “aspire to seek *anuttara-samyak-*

23 **before or after eighty thousand kalpas** (*hachiman kō no zengo* 八萬劫の前後): From the tradition that one who has attained the first fruit (*yoru ka* 預流果; S. *śrotāpanna*) of the *śrāvaka* path can attain buddhahood (or produce the aspiration to attain buddhahood) only after 84,000 kalpas.

**the power that gouges out the eye** (*kesshutsu ganzei no rikiryō* 抉出眼睛の力量): The expression “gouge out the eye” (*kesshutsu ganzei* 抉出眼睛, or *ganzei kesshutsu* 眼睛抉出), is used, like the more common “poke out the eye” (*tosshutsu ganzei* 突出眼睛), for getting the point of Zen. See Supplementary Notes, s.v. “Eye” and “Gouge out Bodhidharma’s eye.”

24 **Remaining dharmas are the whole of the dharma remaining** (*jōhō wa konpō jō nari* 剩法は渾法剩なり): I.e., to suggest that there are dharmas beyond what the arhat practices is to say the entire dharma is beyond.

25 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): A continuation of the *Lotus Sūtra* passage quoted in section 7 (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7b29-c5).



*sambodhi*.” “Aspiring to seek *anuttara-samyak-sambodhi*” is playing with the eye, is sitting facing the wall, is facing the wall and opening the eye.<sup>26</sup> Though it may be in the realms everywhere, “*the spirit appears, and the demon vanishes*”; though it may span time, “they have an exchange and a meeting of minds.”<sup>27</sup> To be like this is called “*aspiring to seek anuttara-samyak-sambodhi*.” Therefore, it is *aspiring to seek arhatship; aspiring to seek arhatship is the gruel is enough, the rice is enough*.<sup>28</sup>

\* \* \* \* \*

[36:13]

夾山圓悟禪師云、古人得旨之後、向深山・茆茨・石室、折脚鑊子煮飯喫十年二十年、大忘人世、永謝塵寰。今時不敢望如此、但只韜名晦迹守本分、作箇骨律錐老納、以自契所證、隨己力量受用。消遣舊業、融通宿習。或有餘力、推以及人、結般若緣、練磨自己脚跟純熟。正如荒草裏撥剔一箇半箇。同知有、共脫生死、轉益未來、以報佛祖深恩。抑不得已、霜露果熟、推將出世、應緣順適、開托人天、終不操心於有求。何況依倚貴勢、作流俗阿師、舉止欺凡罔聖、苟利圖名、作無間業。縱無機緣、只恁度世、亦無業果、眞出塵羅漢耶。

*Chan Master Yuanwu of Jiashan said,*<sup>29</sup>

*The ancients, after getting the point, headed to the deep mountains, to a thatched hut or a cave; for ten or twenty years, they ate rice boiled in*

26 **sitting facing the wall** (*hekimen taza* 壁面打坐): Presumably, “sitting in meditation facing a wall,” on the model of Bodhidharma’s nine years “facing a wall” (*menpeki* 面壁) at the Shaolin Monastery.

27 “**the spirit appears, and the demon vanishes**” (*shin shutsu ki botsu* 神出鬼沒); “**they have an exchange and a meeting of minds**” (*gokan tōki* 互換投機): The former phrase is an idiomatic expression for “one thing after another,” but here the two phrases allude to a verse by Yuanwu Keqin 圓悟克勤 commenting on the words of two Chan masters (*Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:802b29):

將謂猴白、更有猴黑。互換投機、神出鬼沒。

Here we thought it was the Marquise White,

But then there’s also the Marquis Black.

They have an exchange and a meeting of minds;

The spirit appears, and the demon vanishes.

Dōgen discusses the verse in “Shōbōgenzō gyōbutsu iigi” 正法眼藏行佛威儀). The use of Yuanwu’s phrases here seems to suggest that, while the aspiration to attain buddhahood may reach “throughout the world” and “across time,” it is expressed in the actual interactions of Zen practitioners.

28 **the gruel is enough, the rice is enough** (*shuku soku han soku* 粥足飯足): A common Zen expression meaning that the monk’s meals are sufficient and suggesting, by metaphorical extension, that the monk is spiritually replete.

29 **Chan Master Yuanwu of Jiashan** (*Kassan Engo zenji* 夾山圓悟禪師): I.e., Yuanwu Keqin 圓悟克勤. His words here can be found in the *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:777c23-778a4.

a pot with a broken leg, totally forgetting the human world and forever abandoning the dusty realm. Nowadays, we dare not hope for such a thing. Just concealing our name, covering our tracks, and guarding our original lot, we make ourselves into this old patch-robe with bones like awls, conforming ourselves to what we have realized, and using it according to our capacities. We erase our old karma and melt away past practices; and, if we have any remaining energy, we reach out to others and establish a bond of *prajñā*, polishing our own heels and becoming proficient.<sup>30</sup> This is just like digging up one or a half in the wilds.<sup>31</sup> Together, we know existence; together, we shed birth and death; turning the benefits over to the future, we repay the deep kindness of the buddhas and ancestors.<sup>32</sup> And, inevitably, as the fruit ripens under frost and dew, we exert ourselves and appear in the world; accommodating ourselves to circumstances, we present [the teachings] to humans and devas, without ever harboring thoughts of seeking anything. Still less do we generate the karma of *avīci* hell by relying on the aristocratic powers, becoming worldly teachers, cheating the common folk and deceiving the sages, coveting profit and scheming for fame. Even if we lack disciples, if we just pass our lives like this and avoid karmic consequences, we are a true arhat beyond the dust.

[36:14] {1:407}

しかあればすなはち、而今の本色の衲僧、これ眞出塵阿羅漢なり。阿羅漢をしらんことは、かくのごとくしるべし。西天の論師等のことばを、妄計することなかれ。東地の圓悟禪師は、正傳の嫡嗣ある佛祖なり。

Thus, the present patch-robed monk of true colors is “a true arhat beyond the dust.” If we wish to know about arhats, we should know they are like this. Do not misjudge them from the words of the treatise masters of Sindh in the West; Chan Master Yuanwu of the Land of the East is a buddha and ancestor with legitimate inheritance of the correct transmission.<sup>33</sup>

\* \* \* \* \*

30 **We erase our old karma and melt away past practices** (*shōken kugō, yūzū shukujū* 消遣舊業、融通宿習): In the context, taking *yūzū* 融通 here as something like “cause to flow” (rather than the more common “run together” or “integrate”).

**polishing our own heels and becoming proficient** (*renma jiko kyakkon junjūku* 練磨自己脚跟純熟): The reference is to spiritual training together with others.

31 **This is just like digging up one or a half in the wilds** (*shō nyo kōsōri hatteki ikko hanko* 正如荒草裏撥剔一箇半箇): I.e., finding a few authentic fellow practitioners.

32 **turning the benefits over to the future** (*ten'eki mirai* 轉益未來): I.e., to people in the future.

33 **the words of the treatise masters of Sindh in the West** (*Saiten no ronji tō no kotoba* 西天の論師等のことば): I.e., the technical definitions of the arhat in the treatises of Indian authors.

## [36:15]

洪州百丈山大智禪師云、眼耳鼻舌身意、各各不貪染一切有無諸法、是名受持四句偈、亦名四果。

*Chan Master Dazhi of Mount Baizhang in Hongzhou said,*<sup>34</sup>

*The eyes, ears, nose, and tongue are each without the stain of craving for any of the dharmas, whether being or non-being — this is called “receiving and keeping the four-line gāthā”; it is also called “the fourth fruit.”*<sup>35</sup>

## [36:16]

而今の自他にかかはれざる眼耳鼻舌身意、その頭正尾正、はかりきはむべからず。このゆえに、渾身おのづから不貪染なり、渾一切有無諸法に不貪染なり。受持四句偈おのづからの渾渾を、不貪染といふ、これをまた四果となづく。四果は阿羅漢なり。

The eye, ear, nose, tongue, body, and mind of the present, regardless of self or other — their rightness from head to tail is beyond measure. Therefore, the whole body, of itself, is “without the stain of craving,” is “without the stain of craving for the whole of “any of the dharmas, whether being or non-being.” The natural wholeness of “receiving and keeping the four-line gāthā” is called “without the stain of craving”; it is also called the “the fourth fruit.” “The fourth fruit” is the arhat.

## [36:17] {1:408}

しかあれば、而今現成の眼・耳・鼻・舌・身・意、すなはち阿羅漢なり。構本宗末、おのづから透脱なるべし。始到牢關なるは、受持四句偈なり、すなはち四果なり。透頂透底全體現成、さらに糸毫の遺漏あらざるなり。畢竟して道取せん、作麼生道。いはゆる、

Thus, the eye, ear, nose, tongue, body, and mind appearing in the present are the arhat. From beginning to end, they are naturally liberated.<sup>36</sup>

34 **Chan Master Dazhi of Mount Baizhang in Hongzhou** (*Kōshū Hyakujōzan Daichi zenji* 洪州百丈山大智禪師): i.e., Baizhang Huaihai 百丈懷海; from a passage appearing in the *Tiansheng guangdong lu* 天聖廣燈錄, ZZ.135:681a17, also quoted in “Shōbōgenzō jinzū” 正法眼藏神通.

35 “**four-line gāthā**” (*shiku ge* 四句偈): Here, probably referring to the verse on impermanence found throughout the Buddhist canon:

諸行無常、是生滅法、生滅滅已、寂滅爲樂。

Compounded things are impermanent:

This is the dharma of arising and ceasing.

When arising and ceasing have ceased,

Their calm cessation is bliss.

36 **From beginning to end** (*kōhon shūmatsu* 構本宗末): A loose, tentative translation of an obscure phrase, not occurring elsewhere in the *Shōbōgenzō*, perhaps meaning something like, “arrange the roots and assemble the branches”; taken here as referring to the list of the six sense organs.

“First reaching the solid barrier” is “receiving and keeping the four-line gāthā,” is “the fourth fruit.”<sup>37</sup> From top to bottom, the entire body appears, without a hair omitted. In the end, what shall we say? Let us say,<sup>38</sup>

[36:18]

羅漢在凡、諸法教他罣礙。羅漢在聖、諸法教他解脫。須知、羅漢與諸法同參也。既證阿羅漢、被阿羅漢碍也。所以空王已前老拳頭也。

*When the arhat is a commoner, the dharmas obstruct him; when the arhat is a sage, the dharmas liberate him. We should realize that the arhat and the dharmas study together. Since they have verified arhatship, they are obstructed by arhatship. Therefore, they are an old fist from before King of Emptiness.*<sup>39</sup>

正法眼藏阿羅漢第三十六  
Treasury of the True Dharma Eye  
The Arhat  
Number 36

[Ryūmonji MS:]

爾時仁治三年壬寅夏五月十五日、住于雍州宇治郡觀音導利興聖寶林寺示衆  
*Presented to the assembly while residing at the Kannon Dōri Kōshō Hōrin Monastery, Uji District, Yōshū; fifteenth day, fifth month, summer of the senior water year of the tiger, the third year of Ninji [14 June 1242]*

[Tōunji MS:]

建治元年六月十六日書寫之。懷奘  
*Copied this sixteenth day, sixth month, first year of Kenji [10 July 1275]. Ejō*

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37 “First reaching the solid barrier” (*shi tō rōkan* 始到牢關): From the saying, “once the final line is said, you first reach the solid barrier” (*matsugo ikku shitō rōkan* 末後一句始到牢關); here, perhaps, playing on the first clause, “once the final line is said.”

38 Let us say (*iwayuru* いわゆる): What follows in the next section is Dōgen’s conclusion, composed in Chinese.

39 an old fist from before King of Emptiness (*Kūō izen rō kentō* 空王已前老拳頭): Perhaps meaning something like, “a master before all differentiation.” “Old fist” (*rō kentō* 老拳頭) is regularly used in Zen texts, and in Dōgen’s writings, as a synecdoche for the Zen master. The expression “before King of Emptiness” (*Kūō izen* 空王已前) seems to be Dōgen’s own creation; see Supplementary Notes, s.v. “Before King of Emptiness,” “Fist.”



TREASURY OF THE TRUE DHARMA EYE

NUMBER 37

Spring and Autumn

*Shunjū*

春秋

# Spring and Autumn

*Shunjū*

## INTRODUCTION

According to its colophon, this chapter dates from 1244, at a time when its author was staying at Kippōji, in Echizen (modern Fukui prefecture); it is said to have been “re-presented to the assembly” at that time, indicating that there must have been an earlier version that has not survived. The text occurs as number 37 in the seventy-five-chapter compilation of the *Shōbōgenzō* and number 66 in the Honzan edition; it is not included in the sixty-chapter compilation.

A note in the colophon associates the essay with the Chinese classic *Spring and Autumn Annals* (*Chunqiu* 春秋) that is evoked by its title. Despite this evocation, Dōgen’s text is not about ancient Chinese history and only indirectly about the seasons. Rather, it focuses on a single saying by the Tang-dynasty master Dongshan Liangjie 洞山良价 (807-869), founder of the Caodong tradition of Chan that Dōgen introduced to Japan. When a monk asked Dongshan how one might avoid cold and heat, the Master replied, “Why not go where there is no cold and heat?” When asked where such a place might be, Dongshan said, “When it’s cold, the cold kills you; when it’s hot, the heat kills you.”

Dōgen holds up this conversation as a case necessarily studied by the buddhas and ancestors; and, indeed, Dongshan’s words were well known in Chan circles and attracted many comments — including those in the famous *Blue Cliff Records* (*Biyan lu* 碧巖錄). In our text, Dōgen collects eight of these comments, to which he offers his own reactions, sometimes fairly extended, sometimes no more than a single line.

Most noteworthy in these reactions are Dōgen’s dismissals of those comments that interpret the conversation through the rubric of the “five ranks (*wu wei* 五位) of Dongshan” — an heuristic device employing the terms “upright” (*zheng* 正) and “inclined” (*pian* 偏) to discuss the relationships between the absolute and relative truths. Such passages in our text are often held up by later readers as evidence that Dōgen’s own version of Sōtō Zen had no use for this venerable schema widely associated

with Dongshan and his lineage in both China and medieval Japan. While several of Dōgen's reactions seem at least grudgingly appreciative of previous comments, in his conclusion, he appears to reject them all, calling them "pitiful," ignorant of the cold and heat of the buddhas and ancestors, and evidence of the decline of the way of the ancestral masters.



# 正法眼藏第三十七

## Treasury of the True Dharma Eye Number 37

春秋

### Spring and Autumn

[37:1] {1:409}

洞山悟本大師、因僧問、寒暑到來、如何迴避。師云、何不向無寒暑處去。僧云、如何是無寒暑處。師云、寒時寒殺闍梨、熱時熱殺闍梨。

*Great Master Wuben of Dongshan was once asked by a monk, “When cold and heat come, how can we escape them?”<sup>1</sup>*

*The Master said, “Why not go where there is no cold and heat?”*

*The monk said, “Where is there no cold and heat?”*

*The Master said, “When it’s cold, the cold kills the Ācārya; when it’s hot, the heat kills the Ācārya.”<sup>2</sup>*

[37:2]

この因縁、かつておほく商量しきたれり、而今おほく功夫すべし。佛祖かならず參來せり、參來せるは佛祖なり。西天東地古今の佛祖、おほくこの因縁を現成の面目とせり。この因縁の面目現成は佛祖公案なり。

This episode has been discussed by many in the past and should be worked on by many in the present. The buddhas and ancestors have invariably studied it, and those who have studied it are buddhas and ancestors. Many of the buddhas and ancestors of past and present, in Sindh in the West and the Land of the East, have taken this episode as the face of their realization.<sup>3</sup> The realization of the face of this episode is the kōan of the buddhas and ancestors.

1 **Great Master Wuben of Dongshan** (*Tōzan Gohon daishi* 洞山悟本大師): I.e., Dongshan Liangjie 洞山良价 (807-869), founder of the Caodong 曹洞 tradition of Chan. The conversation here appears in the *Dongshan yulu* 洞山語錄 (T.1986A.47:509c8-10, and 1986B.47:523c8-10), as well as several other Chan collections; it is treated as case 43 in the *Biyan lu* 碧巖錄 (T.2003.48:180a16ff). Dōgen cites a slightly variant version in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:244, case 225).

2 **“the cold kills the Ācārya”** (*kan satsu jari* 寒殺闍梨): The phrase could be taken to mean, “when it’s cold, you freeze to death.” Dongshan uses *ācārya* (“teacher,” “preceptor”) in reference to his interlocutor.

3 **buddhas and ancestors of past and present, in Sindh in the West and the Land of the East** (*Saiten Tōchi kokon no busso* 西天東地古今の佛祖): It is not clear in what

[37:3]

しかあるに、僧問の寒暑到來、如何廻避、くはしくすべし。いはく、正當寒到來時、正當熱到來時の參詳看なり。この寒暑、渾寒渾暑ともに寒暑づからなり。寒暑づからなるゆえに、到來時は寒暑づからの頂顙より到來するなり、寒暑づからの眼睛より現前するなり。この頂顙上、これ無寒暑のところなり。この眼睛裏、これ無寒暑のところなり。高祖道の寒時寒殺闍梨、熱時熱殺闍梨は、正當到時の消息なり。いはゆる寒時たとひ道寒殺なりとも、熱時かならずしも熱殺道なるべからず。寒也徹蒂寒なり、熱也徹蒂熱なり。たとひ萬億の廻避を參得すとも、なほこれ以頭換尾なり。寒は、これ祖宗の活眼睛なり、暑は、これ先師の煖皮肉なり。

Given this, we should become familiar with the monk's question, "When cold and heat come, how can we escape them?" This is to say that we should try considering in detail the very time when cold comes, the very time when heat comes. In this cold and heat, the entire cold and the entire heat are both cold and heat itself. Because they are cold and heat itself, when they come, they come from the head of cold and heat itself, they appear from the eye of cold and heat itself. On this head is where there is no cold and heat; in this eye is where there is no cold and heat. The Eminent Ancestor's saying, "When it's cold, the cold kills the Ācārya; when it's hot, the heat kills the Ācārya," is the circumstances at the very time they come. Though "when it's cold" may say that "the cold kills," "when it's hot" is not necessarily a saying that "the heat kills." "Cold" is cold through and through; "heat" is heat through and through. Though we had learned myriad *koṭis* of means of "escape," this would still be exchanging head for tail.<sup>4</sup> "Cold" is the living eye of the ancestors; "heat" is the warm skin and flesh of the former masters.<sup>5</sup>

\* \* \* \* \*

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sense we are to take the curious claim here that Dongshan's dialogue was studied in India.

**the face of their realization** (*genjō no menmoku* 現成の面目): Or "their realized face." Here, and in the following sentence, Dōgen plays with the expression "realized kōan" (*genjō kōan* 現成公案); see Supplementary Notes, s.v. "Realized kōan."

**4 exchanging head for tail** (*i tō kan bi* 以頭換尾): A Chinese colloquialism meaning "to get something backwards."

**5 the warm skin and flesh of the former masters** (*senshi no dan piniku* 先師の煖皮肉): The translation takes *senshi* 先師 ("former master"), like the parallel *soshū* 祖宗 ("ancestors"), as a general reference to earlier Chan masters; it could also refer specifically here to Dongshan or (though less likely) to Dōgen's own former master, Rujing.

## [37:4] {1:410}

淨因枯木禪師、嗣芙蓉和尚、諱法成和尚。云、衆中商量道、這僧問既落偏。洞山答歸正位。其僧言中知音、却入正來、洞山却從偏去。如此商量、不唯謗瀆先聖、亦乃屈沈自己。不見道、聞衆生解、意下丹青、目前雖美、久蘊成病。大凡行脚高士、欲窮此事、先須識取上祖正法眼藏。其餘佛祖言教、是什麼熱碗鳴聲。雖然如是、敢問諸人、畢竟作麼生是無寒暑處、還會麼。玉樓巢翡翠、金殿鎖鴛鴦。

*Chan Master Jingyin Kumu succeeded Reverend Furong; he is known as Reverend Facheng.<sup>6</sup> He said,*

*Some among the assembly who discuss this say, “The question of this monk has fallen into the inclined; Dongshan’s answer returns to the rank of the upright.”<sup>7</sup> The monk, knowing the music in his words, enters the upright; Dongshan then goes off from the inclined.”<sup>8</sup> [Those who] discuss it like this not only blaspheme the prior sages, they humiliate themselves. Have they not seen the saying?<sup>9</sup>*

*Producing opinions from what we hear,  
The mind turns scarlet and blue.  
While beautiful to behold,  
When long accumulated, they make you ill.*

*Generally speaking, eminent gentlemen who tread [the way], if you wish to exhaust this matter, you should first recognize the treasury of the true dharma eye of the Ancient Ancestor.<sup>10</sup> The other teachings of the buddhas and ancestors are but the sounds of a heated bowl.<sup>11</sup>*

6 **Chan Master Jingyin Kumu** (*Jōin Koboku zenji* 淨因枯木禪師): I.e., Kumu Facheng 枯木法成 (1071-1128), disciple of the important Caotong master Furong Daokai 芙蓉道楷 (1043-1118). The name Jingyin derives from the Jingyin Chan Cloister 淨因禪院, in Dongjing 東京 (in modern Henan), where Daokai was abbot. The quotation is from a passage appearing in the *Jitai pudeng lu* 嘉泰普燈錄, ZZ.137:186-187.

7 **the inclined** (*hen* 偏); **the upright** (*shō* 正): Terms of art in Zen associated especially with the schema of the “five ranks” (*go i* 五位) attributed to Dongshan; “the inclined” (or “the partial”) is used in reference to the relative truth, or the phenomenal world; “the upright,” to the absolute truth. The two glyphs connote respectively both (a) “slanted” and “vertical,” and (b) “side” and “center” (or “main”). See Supplementary Notes, s.v. “Upright or inclined.”

8 **knowing the music** (*chi in* 知音): A Chinese idiom indicating “to know a person’s mind” (from hearing him or her playing music); see Supplementary Notes, s.v. “Know the music.”

9 **Have they not seen the saying?** (*fu ken dō* 不見道): The following saying is attributed to Jiashan Shanhui 夾山善會 (805-881); see, e.g., the (slightly variant) version at *Congrong lu* 從容錄, T.2004.48:260b10-11.

10 **Ancient Ancestor** (*jōso* 上祖): I.e., Dongshan.

11 **The other teachings of the buddhas and ancestors** (*ki yo busso gongyō* 其餘佛祖言教): The phrase could also be read, “the teachings of other buddhas and ancestors.”

Nevertheless, I dare to ask you people, after all, where is there no cold or heat? Do you understand?

The jeweled tower is nest to the kingfisher;  
The golden pavilion locks in the duck.

[37:5] {1:411}

師は、これ洞山の遠孫なり、祖席の英豪なり。しかあるに、箇箇おほくあやまりて、偏正の窟宅にして高祖洞山大師を禮拜せんとするを烟誠するなり。佛法もし偏正の局量より相傳せば、いかでか今日にいたらん。あるひは野猫兒、あるひは田庫奴、いまだ洞山の堂奥を參究せず。かつて佛法の道閫を行李せざるともがら、あやまりて洞山に偏正等の五位ありて人を接す、といふ。これは胡説亂説なり、見聞すべからず。ただまさに上祖の正法眼藏あることを參究すべし。

The Master is a distant descendant of Dongshan, a hero of the ancestral seat. As such, he clearly admonishes the many mistaken ones who would pay obeisance to the Eminent Ancestor, Great Master Dongshan, within the cave of the inclined and upright. If the buddha dharma were transmitted based on the confines of the inclined and upright, how could it have reached the present? Wild kittens, field hands, those who have not yet investigated the interior of the hall of Dongshan, who have never practiced at the threshold of the way of the buddha dharma, mistakenly say that Dongshan had the five ranks of the inclined and upright with which he dealt with people. This is barbaric talk, wild talk; we should not see or hear it. We should just investigate the fact that the Ancient Ancestor did indeed have the treasury of the true dharma eye.

\* \* \* \* \*

[37:6]

慶元府天童山宏智禪師、嗣丹霞和尚、諱正覺和尚。云、若論此事、如兩家著碁相似。爾不應我著、我即瞞汝去也。若恁麼體得、始會洞山意。天童不免下箇注脚。裏頭看勿暑寒、直下滄溟漚得乾、我道巨鼈能俯拾、笑君沙際弄釣竿。

*Chan Master Hongzhi of Mount Tiantong in the Prefecture of Qingyuan succeeded Reverend Danxia; he was known as Reverend Zhengjue.<sup>12</sup> He said,*

**the sounds of a heated bowl** (*netsu wan myōshō* 熱碗鳴聲): An idiomatic expression for talk meaningless as the sounds of a bowl expanding.

**12 Chan Master Hongzhi of Mount Tiantong** (*Tendōzan Wanshi zenji* 天童山宏智禪師): I.e., Hongzhi Zhengjue 宏智正覺 (1091-1157).

**Reverend Danxia** (*Tanka oshō* 丹霞和尚): I.e., Danxia Zixia 丹霞子淳 (1064-1117). The saying occurs in a lecture (*shangtang* 上堂) on Dongshan's case, above, in the *Hongzhi chanshi yulu* 宏智禪師語錄, T.2001.48:46c25-29.

*If we discuss this matter, it is like two people playing chess: if you don't respond to my move, I will trick you. Only when we experience it like this, do we understand Dongshan's intention. Tiantong cannot resist giving a comment:*

*Seen from inside, it's neither hot nor cold.*

*The blue depths are drained dry.*

*In my way, you could stoop down and pick up a giant tortoise.*

*It's laughable to fiddle in the sand with your fishing rod.*

[37:7] {1:412}

しばらく著碁はなきにあらず、作麼生是兩家。もし兩家著碁といはば、八目なるべし。もし八目ならん、著碁にあらず、いかん。いふべくは、かくのごとくいふべし、著碁一家敵手相逢なり。しかありといふとも、いま宏智道の偈不應我著、こころをおきて功夫すべし、身をめぐらして參究すべし。偈不應我著といふは、なんぢ、われなるべからず、といふなり。我即瞞汝去也、すごすことなかれ。泥裏有泥なり、踏者あしをあらひ、また纓をあらふ。珠裏有珠なり、光明するに、かれをてらし、自をてらすなり。

It is not that there is no chess game, but for the moment, *how about the two people?* If we say that two people are playing chess, we should be eight moves ahead; if we are eight moves ahead, it is not a chess game.<sup>13</sup> How about it? If we are to say something, we should say this: *a chess game is one person encountering an opponent.* Though we say this, we should fix in our minds and concentrate on, we should circulate in our bodies and investigate, these words of Hongzhi: “if you don't respond to my move.” “*If you don't respond to my move*” means “you cannot be I.” Do not pass over “*I will trick you.*” There is mud within mud, and those who step in it wash their feet or wash their chin strap; *there is a pearl within a pearl*, and when it shines, it illumines the other and illumines the self.<sup>14</sup>

\* \* \* \* \*

13 **eight moves ahead** (*hachi moku* 八目): From the saying, “the onlooker [in a chess game] is eight moves ahead” (*okame hachimoku* 傍目八目).

14 **wash their feet or wash their chin strap** (*ashi o arai, mata ei o arau* あしをあらひ、また纓をあらふ): I.e., take it as dirty or take it as clean. From the song of the “Fisherman” (*Yufu* 漁父) in the Chinese classic *Chuci* 楚辞 (KR.4a0001.007-2a):

滄浪之水清兮、可以濯吾纓。滄浪之水濁兮、可以濯吾足。

When the waters of the Canglang are clear,

I'll wash my chin strap in them;

When the waters of the Canglang are dirty,

I'll wash my feet in them.

[37:8]

夾山圓悟禪師、嗣五祖法演禪師、諱克勤和尚。云、盤走珠、珠走盤。偏中正、正中偏。羚羊掛角無蹤跡、獵狗遶林空踞蹠。

*Chan Master Yuanwu of Jiashan succeeded Chan Master Fayen of Wuzu; he was known as Reverend Keqin.<sup>15</sup> He said,*

*The bowl rolls in the pearl; the pearl rolls in the bowl.<sup>16</sup>*

*The upright within the inclined; the inclined within the upright.<sup>17</sup>*

*The antelope hangs up its horns, leaving no traces;*

*The hunting dogs circle the wood, stalking in vain.<sup>18</sup>*

[37:9]

いま盤走珠の道、これ光前絶後、古今罕聞なり。古來はただいはく、盤にはしる珠の、住著なきがごとし。羚羊、いまは空に掛角せり、林、いま獵狗をめぐる。

This saying, “*the bowl rolls in the pearl*,” is *bright before and extinct after, is hardly heard in past or present*.<sup>19</sup> Up till now, it seems it was said simply that the pearl rolling in the bowl is without rest.<sup>20</sup> Here, the antelope has hung up its horns in the sky; here, the wood circles the hunting dogs.<sup>21</sup>

\* \* \* \* \*

15 **Chan Master Yuanwu of Jiashan** (*Kassan Engo zenji* 夾山圓悟禪師): I.e., Yuanwu Keqin 圓悟克勤 (1063-1135), important master in the Linji 臨濟 lineage; disciple of Wuzu Fayen 五祖法演 (d. 1104). Yuanwu's poem appears among his “praises to the ancients” (*songgu* 頌古) in the *Yuanwu yulu* 圓悟語錄 (T.1997.47:804a29-b1).

16 **The bowl rolls in the pearl; the pearl rolls in the bowl** (*ban sō shu, shu sō ban* 盤走珠、珠走盤): The pearl rolling in a bowl is a fairly common image in Zen for the freedom of the spiritual life.

17 **The upright within the inclined; the inclined within the upright** (*hen chū shō, shō chū hen* 偏中正、正中偏): The first two of the “five ranks” (see above, Note 7).

18 **The antelope hangs up its horns** (*reiyō kai kaku* 羚羊掛角): Said to derive from the habit of the antelope to sleep with its horns hanging from branches.

19 **bright before and extinct after, is hardly heard in past or present** (*kō zen zetsu go, kokon kan mon* 光前絶後、古今罕聞): I.e., is virtually unique; an expression occurring in several Chan texts (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:275b14).

20 **it seems it was said simply that the pearl rolling in the bowl is without rest** (*tada iwaku, ban ni hashiru tama no, jūjaku naki ga gotoshi* ただいはく、盤にはしる珠の、住著なきがごとし): Or “it was said simply that it seems the pearl rolling in the bowl is without rest.”

21 **the antelope has hung up its horns in the sky** (*reiyō, ima wa kū ni kakaku seri* 羚羊、いまは空に掛角せり): The graph for “sky” (*sora, kū* 空), being that used for the term “emptiness” (*S. śūnyatā*), the passage could be read, “the antelope has hung up its horns in emptiness.”

[37:10]

慶元府雪竇山資聖寺明覺禪師、嗣北塔祚和尚、諱重顯和尚。云、垂手還同萬仞崖、正偏何必在安排。瑠璃古殿照明月、忍俊韓獹空上階。

*Chan Master Mingjue, of Zisheng Monastery at Mount Xuedou in the Prefecture of Qingyuan, succeeded Reverend Zuo of Beita; he was known as Reverend Zhongxian.<sup>22</sup> He said,*

*Extending a hand is the same as a cliff of a myriad fathoms.<sup>23</sup>*

*Why must the upright and the inclined be set in order?*

*The old vaidūrya palace reflects the bright moon;*

*The resolute hound of Han climbs the stair in vain.<sup>24</sup>*

[37:11] {1:413}

雪竇は、雲門三世の法孫なり。參飽の皮袋といひぬべし。いま垂手還同萬仞崖といひて、奇絶の標格をあらはすといへども、かならずしもしかあるべからず。いま僧問山示の因縁、あながちに垂手・不垂手にあらず、出世・不出世にあらず。いはんや偏正の道をもちいんや。偏正の眼をもちいざれば、此因縁に下手のところなきがごとし。參請の巴鼻なきがごとくなるは、高祖の邊域にいたらず、佛法の大家を覩見せざるによれり。さらに草鞋を拈來して參請すべし。みだりに、高祖の佛法は正偏等の五位なるべし、といふことやみね。

Xuedou was a dharma descendant in the third generation after Yunmen. He can be called a skin bag who has studied his fill. In his saying, “*extending a hand is the same as a cliff of a myriad fathoms*,” though we may say he is displaying a rare standard, this is not necessarily the case. This episode of the monk asking and Shan showing is not necessarily “*extending a hand or not extending a hand*,” is not “*appearing in the*

22 **Chan Master Mingjue, of Zisheng Monastery at Mount Xuedou in the Prefecture of Qingyuan** (*Keigen fu Setchōzan Shishō ji Myōkaku zenji* 慶元府雪竇山資聖寺明覺禪師): i.e., Xuedou Zhongxian 雪竇重顯 (980-1052), disciple of Zhimen Guangzuo 智門光祚 (dates unknown), in the lineage of Yunmen 雲門; served as abbot of the Zishengsi 資聖寺 (in modern Zhejiang province). Xuedou's poem occurs as his comment on Dongshan's dialogue in the *Biyan lu* 碧巖錄 (T.2003.48:180b26-29).

23 **a cliff of a myriad fathoms** (*banjin gai* 萬仞崖): “Fathom” translates *ren* 仞, an ancient measure said to equal the arm span of an adult male.

24 **vaidūrya** (*ruri* 瑠璃): Also written *ruri* 琉璃; a Sanskrit term used for beryl, crystal, and other minerals; one of the seven precious substances.

**The resolute hound of Han** (*ninshun Kan ro* 忍俊韓獹): “Resolute” is a tentative translation. The colloquial Chinese sense of the term *renjun* 忍俊 as “smiling” seems unlikely here, but opinion is divided on the alternatives: some would take it as two adjectives meaning “cruel and great”; others (following the *Shōbōgenzō* *monge* 正法眼藏聞解, SCZ.7:604) read it as a verb-object compound, “to hide one's excellence.” The “hound of Han” refers to the black hunting dogs raised in the ancient state of Han 韓 during the Warring States period. Since the beast was famous for catching rabbits, it may be that here it stupidly seeks the rabbit in the moon reflected on the jewelled palace.

*world or not appearing in the world.*”<sup>25</sup> How much less does it employ talk of the inclined and the upright. Without using the eye of the inclined and the upright, it seems that he has no place to lay his hand on this episode; that he seems to have no nose grip with which to inquire about it is because he has not gone to the borderlands of the Eminent Ancestor, he has not seen the great house of the buddha dharma.<sup>26</sup> He should take up his sandals again and inquire about it.<sup>27</sup> Stop saying that the buddha dharma of the Eminent Ancestor is the five ranks of the upright and the inclined.

\* \* \* \* \*

[37:12]

東京天寧長靈禪師守卓和尚云、偏中有正正中偏、流落人間千百年、幾度欲歸歸未得、門前依舊草芊芊。

*Reverend Shouzhou, Chan Master Changling of Tianning in Dongjing, said,*<sup>28</sup>

*In the inclined there is the upright; in the upright, the inclined.  
Drifting along among humans for a thousand centuries;  
How often have I longed to return yet could never return.  
Before the gate, as of old, the weeds are thick.*

25 “**extending a hand or not extending a hand**” (*suishu fu suishu* 垂手・不垂手); “**appearing in the world or not appearing in the world**” (*shusse fu shusse* 出世・不出世): To “extend (literally, ‘let down’) a hand” is to offer a teaching; to “appear in the world” is to undertake a career as a teacher. Dōgen is doubtless alluding here to the comment immediately following Xuedou’s poem in the *Biyan lu* 碧巖錄 (T.2003.48:180c1):

曹洞下有出世不出世、有垂手不垂手。

In Caodong, there is appearing in the world and not appearing in the world; there is extending a hand and not extending a hand.

26 **the great house of the buddha dharma** (*buppō no taikē* 佛法の大家): The term *taikē*, translated here as “great house,” can also refer to a “great one” (i.e., an accomplished person, or master). This passage could also be parsed somewhat differently:

The fact that, without using the eye of “the inclined and the upright,” he seems to have no place to lay his hand on this incident, seems to have no nose grip with which to inquire about it, is because he has not reached the borderlands of the Eminent Ancestor and has not seen the great house of the buddha dharma.

27 **take up his sandals again** (*sara ni sōai o nenrai shite* さらに草鞋を拈來して): I.e., should continue his pilgrimage.

28 **Reverend Shouzhou, Chan Master Changling of Tianning in Dongjing** (*Tonkin Tennei Chōrei zenji Shutaku oshō* 東京天寧長靈禪師守卓和尚): I.e., Changling Shouzhou 長靈守卓 (1065-1123), abbot of Tianning Monastery 天寧寺 in Dongjing 東京 (in modern Henan). Shouzhou’s poem occurs in the *Zhangling Shouzhou chanshi yulu* 長靈守卓禪師語錄, ZZ.120:325b17-18.



## [37:13]

これもあながちに偏正と道取すといへども、しかも拈來せり。拈來はなきにあらず、いかならんかこれ偏中有。

Although here he too forces himself to talk about the inclined and the upright, he has still taken it up. It is not that he has not taken it up, but what is “being in the inclined”?<sup>29</sup>

\* \* \* \* \*

## [37:14]

潭州大潯佛性和尚、嗣圓悟、諱法泰。云、無寒暑處爲君通、枯木生華又一重、堪笑刻舟求劍者、至今猶在冷灰中。

Reverend Foxing of Dawei in Tanzhou succeeded Yuanwu; he was known as Fatai.<sup>30</sup> He said,

Where there is no cold or heat, he's communicated for you.

The dried-up tree blooms one more time.

The laughable ones who notch the boat to find the sword

Remain still now in the cold ashes.<sup>31</sup>

## [37:15] {1:414}

この道取、いささか公案踏著・戴著の力量あり。

This saying has just enough power for him to step on the kōan and to put it on his head.

\* \* \* \* \*

## [37:16]

潯潭湛堂文準禪師云、熱時熱殺寒時寒、寒暑由來總不干、行盡天涯諳世事、老君頭戴猪皮冠。

29 **what is “being in the inclined”** (*ikanaran ka kore hen chū u* いかならんかこれ偏中有): The translation obscures Dōgen's play with the first phrase of Shouzhou's poem, “in the inclined there is the upright” (*hen chū u shō* 偏中有正), in which he here takes the predicate “there is” as if it were the nominal “being.”

30 **Reverend Foxing of Dawei in Tanzhou** (*Tanshū Daii Busshō oshō* 潭州大潯佛性和尚): I.e., Dawei Fatai 大潯法泰 (also known as Foxing Fatai 佛性法泰; dates unknown), disciple of Yuanwu Keqin 圓悟克勤. The verse can be found in the *Chanzong songgu lianzhu tongji* 禪宗頌古聯珠通集, ZZ.115:295a8-9.

31 **dried-up tree** (*koboku* 枯木); **cold ashes** (*reikai* 冷灰): The expression “dried-up trees and dead ashes” (*koboku shikai* 枯木死灰) is regularly used in Zen texts for states of mental concentration, or trance; see Supplementary Notes, s.v. “Dried-up tree.”

**notch the boat to find the sword** (*kokushū kyūken* 刻舟求劍): From the story, found in the *Lüshi Chunqiu* 呂氏春秋 (“Master Lü's Spring and Autumn Annals”; KR.3j0009.015-22a-b), of the stupid man of Chu 楚 who dropped his sword from a boat and marked the spot by notching the side of the boat.

*Chan Master Zhantang Wenzhun of Letan said,*<sup>32</sup>

*When it's hot, the heat kills; when it's cold, the cold.*

*The origins of cold and heat are of no concern.*

*Going all the way to heaven's shore, while memorizing worldly matters.*

*On the old master's head, place a crown of boar skin.*

[37:17]

しばらくとふべし、作麼生ならんかこれ不干底道理、速道速道。

Now, we must ask, “What is the principle of ‘no concern’? Speak! Speak!”

\* \* \* \* \*

[37:18]

湖州何山佛燈禪師、嗣太平佛鑑慧勲禪師、諱守珣和尚。云、無寒暑處洞山道、多少禪人迷處所、寒時向火熱乘涼、一生免得避寒暑。

*Chan Master Heshan Fodeng of Huzhou succeeded Chan Master Fojian Huiqin of Taiping; he was known as Reverend Shouxun.*<sup>33</sup> *He said,*

*Where there's no cold or heat, as Dongshan says —*

*How many Chan people have got lost in that place?*

*When it's cold, I turn to the fire; in heat, I keep cool in the shade.*

*Avoiding them my whole life, I've escaped cold and heat.*

[37:19]

この珣師は、五祖法演禪師の法孫といへども、小兒子の言語のごとし。しかあれども、一生免得避寒暑、のちに老大の成風ありぬべし。いはく、一生とは、盡生なり、避寒暑は、脱落身心なり。

This Master Qin is a dharma descendant of Chan Master Wuzu Fayan, but his words are like a little child's.<sup>34</sup> Nevertheless, “avoiding them my whole life, I've escaped cold and heat,” must later have had the sound

32 **Chan Master Zhantang Wenzhun of Letan** (*Rokutan Tandō Bunjun* [also read *Monjun*] *zenji* 泐潭湛堂文準禪師): i.e., Zhantang Wenzhun 湛堂文準 (1061-1115), disciple of Zhenjing Kewen 眞淨克文, in the Linji 臨濟 lineage. Letan 泐潭 is in modern Jiangxi Prefecture. Wenzhun's verse occurs at *Chanzong songgu lianzhu tongji* 禪宗頌古聯珠通集, ZZ.115:295a2-3.

33 **Chan Master Heshan Fodeng of Huzhou** (*Koshū Kazan Buttō zenji* 湖州何山佛燈禪師): i.e., Fodeng Shouxun 佛燈守珣 (or Heshan Shouxun 何山守珣; 1079-1134), disciple of Taihei Huiqin 太平慧勲 (1059-1117) in the Linji 臨濟 lineage. Mount He 何山 is in modern Zhejiang Prefecture. Shouxun's verse can be found at *Chanzong songgu lianzhu tongji* 禪宗頌古聯珠通集, ZZ.115:295a6-7.

34 **a dharma descendant of Chan Master Wuzu Fayan** (*Goso Hōen zenji no hōson* 五祖法演禪師の法孫): Shouxun's master, Huiqin 慧勲, was a disciple of Wuzu Fayan 五祖法演 (d. 1104).

of a great elder. That is, “my whole life” means exhausting life; “I’ve escaped cold and heat” is “*sloughing off body and mind*.”<sup>35</sup>

\* \* \* \* \*

[37:20] {1:415}

おほよそ諸方の諸代、かくのごとく鼓兩片皮をこととして、頌古を供達すといへども、いまだ高祖洞山の邊事を覩見せず。いかんとならば、佛祖の家常には、寒暑いかなるべし、ともしらざるによりて、いたづらに乘涼向火とらいふ。ことにあはれむべし、なんぢ老尊宿のほとりにして、なにを寒暑といふ、とか聞取せし。かなしむべし、祖師道廢せることを。この寒暑の形段をしり、寒暑の時節を経歴し、寒暑を使得しきたりて、さらに高祖爲示の道を頌古すべし、拈古すべし。いまだしかあらざらんは、知非にはしかじ。俗なほ、日月をしり、萬物を保任するに、聖人・賢者のしなじなあり、君子と愚夫とのしなじなあり。佛道の寒暑、なほ愚夫の寒暑とひとしかるべし、と錯會することなかれ。直須勤學すべし。

In sum, then, though the various generations from all quarters, taking it upon themselves to *flap their lips* like this, have offered praises to the ancients, they have not seen the marginal matters of the Eminent Ancestor Dongshan.<sup>36</sup> The reason is that, because they do not know what cold and heat are in the daily life of the buddhas and ancestors, they talk in vain of “availing oneself of the cool” or “turning to the fire.” It is particularly pitiful for you in the vicinity of the old Venerable: did you hear what he called cold and hot?<sup>37</sup> What a pity that the way of the ancestral masters has declined. After having known the shape of cold and heat, passing through the moments of cold and heat, and making use of cold and heat, we should go on to praise the ancients, to take up the ancients, on the words with which the Eminent Ancestor has instructed us.<sup>38</sup> Those who are not yet like this, fail to recognize their error. Even among the secular, in knowing the days and months, in maintaining the ten thousand things, there are differences between sages and worthies, differences between lords and foolish commoners.<sup>39</sup> Do not mistakenly think that the cold

35 “*sloughing off body and mind*” (*datsuraku shinjin* 脱落身心): A fixed phrase that Dōgen attributes to his master, Tiantong Rujing 天童如淨 (1162–1227); occurs several times in the *Shōbōgenzō*, also in reverse order: *shinjin datsuraku* 身心脱落. See Supplementary Notes, s.v. “Body and mind sloughed off.”

36 *flap their lips* (*ku ryō henpi* 鼓兩片皮): An idiomatic expression for useless talk.

37 *vicinity of the old Venerable* (*rō sonshuku no hotori* 老尊宿のほとりに): I.e., near Dongshan.

38 *praise the ancients* (*juko* 頌古); *take up the ancients* (*nenko* 拈古): I.e. to compose verse appreciations and comments on the words of the prior masters.

39 *sages and worthies* (*shōnin kenja* 聖人・賢者): In technical Buddhist parlance, higher and lower ranks respectively on the spiritual path; given the “secular” context here, perhaps we should understand them in a more generic sense common in Chinese usage.

and heat of the way of the buddhas must be the same as the cold and heat of the foolish commoners. We should *study this with diligence*.<sup>40</sup>

正法眼藏春秋第三十七  
Treasury of the True Dharma Eye  
Spring and Autumn  
Number 37

[Ryūmonji MS:]

爾時寬元二年甲辰、在越宇山奥再示衆

*Re-presented to the assembly in the mountains of Etsuu; senior wood  
year of the dragon, the second year of Kangen [1244]*<sup>41</sup>

逢佛時而轉佛麟經。祖師道、衆角雖多一麟足矣

*On encountering the Buddha, turning the Buddha's Lin Classic.  
The Ancestral Master said, "However many the horns, a single lin will  
suffice."*<sup>42</sup>

40 **We should study this with diligence** (*jikishu gongaku su beshi* 直須勤學すべし): A set phrase appearing regularly in Zen texts and occasionally in the *Shōbōgenzō*. Here and elsewhere, the translation makes no attempt to reproduce the odd doubling of the imperative forms, *jikishu . . . su beshi* 直須 . . . すべし, resulting from the combination of Chinese and Japanese.

41 **Re-presented to the assembly** (*saijishū* 再示衆): Indicating a revised version; no earlier is known to have survived.

**in the mountains of Etsuu** (*Etsu u san oku* 越宇山奥): I.e., in the province of Echizen (modern Fukui); "in the mountains" is thought to be a reference to Kippōji 吉峰寺, the monastery where Dōgen taught after his arrival in Echizen and before the completion there of his Daibutsuji 大佛寺.

42 **turning the Buddha's Lin Classic** (*ten butsu rin kyō* 轉佛麟經): Associates Dōgen's "spring and autumn" text with the Chinese classic *Chunqiu* 春秋 ("Spring and Autumn Annals"; KR.1e0001), which was known as the *Lin Classic* (*Lin jing* 麟經). The *lin* 麟 (or *qilin*; J. *kirin* 麒麟) is a mythical chimeric beast considered auspicious. It is said that Confucius left off writing the *Chunqiu* with the account of the taking of such a beast in the western regions.

**Ancestral Master** (*soshi* 祖師): The words of Qingyuan Xingsi 青原行思 (d. 740), at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:240b10.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 38

Tangled Vines

*Kattō*

葛藤

# Tangled Vines

## *Kattō*

### INTRODUCTION

According to its colophon, this work was composed at Kōshōji in the seventh month of 1243. Since during this month Dōgen is thought to have left Kōshōji for his new residence in Echizen, “Kattō” may be the last chapter of the *Shōbōgenzō* he composed in the capital area. Number 38 in both the seventy-five and sixty-chapter compilations, the work occurs as number 46 in the Honzan edition.

The term *kattō* 葛藤 (“arrowroot and wisteria”) has the colloquial sense, often encountered in Zen texts, of an “entanglement,” a “complexity,” “complication,” or “difficulty.” Zen texts typically treat the term as referring to (especially intellectual and linguistic) obstacles to be cut through, but Dōgen prefers to see it here as the “entanglement,” or “intertwining,” of master and disciple.

Thus, while seemingly inspired by a saying about vines by the author’s master, Tiantong Rujing 天童如淨, the bulk of this short text is taken up with the question of transmission of the dharma from master to disciple — especially the famous account of the dharma transmission by the first Chinese ancestor, Bodhidharma, to his disciple Huike 慧可. Here, Dōgen cites the famous story of Bodhidharma’s four disciples, from which derives the Zen expression “skin, flesh, bones, and marrow” (*hi niku kotsu zui* 皮肉骨髓), and argues against the common notion that these four terms signify a hierarchy of understanding. Finally, the essay closes with a note dismissing the legend that Bodhidharma rose from his grave and returned to India.

## 正法眼藏第三十八

# Treasury of the True Dharma Eye

## Number 38

葛藤

## Tangled Vines

[38:1] {1:416}

釋迦牟尼佛の正法眼藏無上菩提を證傳せること、靈山會には迦葉大士のみなり。嫡嫡正證二十八世、菩提達磨尊者にいたる。尊者みづから震旦國に祖儀して、正法眼藏無上菩提を大祖正宗普覺大師に附屬し、二祖とせり。

In the community on Vulture Peak, only Kāśyapa the Great One verified and transmitted the unsurpassed bodhi of the treasury of the true dharma eye of Buddha Śākyamuni.<sup>1</sup> In successor after successor through twenty-eight generations of correct verification, it reached Venerable Bodhidharma. The Venerable, conducting the ancestral rites in Cīnasthāna, bequeathed the unsurpassed bodhi of the treasury of the true dharma eye to the Great Ancestor, Great Master Zhengzong Pujue, and made him the Second Ancestor.<sup>2</sup>

[38:2]

第二十八祖、はじめて震旦國に祖儀あるを初祖と稱す、第二十九祖を二祖と稱するなり。すなはちこれ東土の俗なり。初祖、かつて般若多羅尊者のみもとにして、佛訓道骨、まのあたり證傳しきたれり。根源をもて根源を證取しきたれり、枝葉の本とせるところなり。

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1 **Kāśyapa the Great One** (*Kashō daishi* 迦葉大士): i.e., Mahākāśyapa, to whom the Buddha is said to have transmitted the *shōbōgenzō* 正法眼藏 on Vulture Peak. The name “Mahākāśyapa” means “Great Kāśyapa”; the title *daishi* 大士 used here often translates Sanskrit *mahāsattva* (“great being”).

**verified and transmitted** (*shōden* 證傳): i.e., personally experienced and passed down; a compound predicate appearing in the *Shōbōgenzō* only here and in section 2, immediately below.

2 **conducting the ancestral rites** (*sogi shite* 祖儀して): *Sogi* is usually interpreted as the deportment, or conduct, of the [buddhas and] ancestors.

**Cīnasthāna** (*Shintan* 震旦): Dōgen here and below uses the transliteration of a Sanskrit term for China, “Land of the Qin.”

**Great Ancestor, Great Master Zhengzong Pujue** (*Taiso Shōshū Fukaku daishi* 大祖正宗普覺大師): i.e., the Second Ancestor, Huīkē 慧可 (487–593).



The Twenty-eighth Ancestor, being the first to conduct the ancestral rites in the Land of Cīnasthāna, is called the First Ancestor; the Twenty-ninth Ancestor is called the Second Ancestor. This is the custom in the Land of the East.<sup>3</sup> The First Ancestor, under Venerable Prajñātāra, directly verified and transmitted the instructions of the buddha and the bones of the way; he verified the root source with the root source; he made it the root of the branches and leaves.<sup>4</sup>

[38:3]

おほよそ諸聖ともに、葛藤の根源を截斷する參學に趣向すといへども、葛藤をもて葛藤をきるを截斷といふ、と參學せず、葛藤をもて葛藤をまつふ、としらず、いかにいはんや葛藤をもて葛藤に嗣續することをしらんや。嗣法これ葛藤としれるまれなり、きけるものなし。道著せる、いまだあらず。證著せる、おほからんや。

Although the sages all devise study that severs the root source of tangled vines, they do not study that “severing” means to cut tangled vines with tangled vines; they do not know that tangled vines are entwined by tangled vines.<sup>5</sup> How much less, then, could they know that tangled vines are succeeded by tangled vines. Few understand that inheritance of the dharma is tangled vines. No one has heard this. No one has ever uttered it. How could there be many who have verified it?

3 **Land of the East** (*Tōdo* 東土): I.e., China.

4 **Venerable Prajñātāra** (*Hannyatara sonja* 般若多羅尊者): I.e., Bodhidharma's master, the Twenty-seventh Ancestor according to the traditional legend of the Zen ancestors in India.

**instructions of the buddha and the bones of the way** (*bukkun dōkotsu* 佛訓道骨): “Bones of the way” (*dōkotsu* 道骨) is typically interpreted as the “bones and marrow” (i.e., essential message) of the buddhas and ancestors; hence, the fundamental truth of Zen.

**root source** (*kongen* 根源); **root of the branches and leaves** (*shiyō no moto* 枝葉の本): Dōgen is here playing with the vegetative imagery suggested by his title theme. The “branches and leaves” could be taken either metaphysically, as the multiplicity appearing in the world from the hidden root, or historically, as the proliferation of Chan lineages after Bodhidharma.

5 **sages** (*shoshō* 諸聖): The term can refer to holy men in general, to the sages of Chinese religions, or to advanced Buddhist adepts (S. ārya); here, probably a (somewhat ironic?) reference to the Chinese Chan monks.

**tangled vines** (*kattō* 葛藤): Our title theme, a loose translation of two terms denoting climbing plants — the former, sometimes translated “arrowroot,” is regularly used for the kudzu vine; the latter is most often taken as “wisteria.” As a compound term, *kattō* has the common colloquial sense, often encountered in Zen texts, of an “entanglement,” a “complexity,” “complication,” or “difficulty”; see Supplementary Notes, s.v. “Tangled vines.”

[38:4] {1:417}

先師古佛云、葫蘆藤種纏葫蘆。

*My former master, the Old Buddha, said, “The bottle gourd vine entwines the bottle gourd.”*<sup>6</sup>

[38:5]

この示衆、かつて古今の諸方に見聞せざるところなり、はじめて先師ひとり道示せり。葫蘆藤の葫蘆藤をまつふは、佛祖の佛祖を參究し、佛祖の佛祖を證契するなり。たとへば、これ以心傳心なり。

This presentation to the assembly is something never seen or heard in any other quarter past or present.<sup>7</sup> My former master alone first expressed it. The bottle gourd vine entwining the bottle gourd vine is the buddhas and ancestors investigating the buddhas and ancestors, the buddhas and ancestors verifying and according with the buddhas and ancestors. It is, for example, to *transmit the mind by the mind*.<sup>8</sup>

\* \* \* \* \*

[38:6]

第二十八祖、謂門人曰、時將至矣、汝等盍言所得乎。時門人道副曰、如我今所見、不執文字、不離文字、而爲道用。祖云、汝得吾皮。尼総持曰、如我今所解、如慶喜見阿閼佛國、一見更不再見。祖云、汝得吾肉。道育曰、四大本空、五蘊非有、而我見處、無一法可得。祖曰、汝得吾骨。最後慧可、禮三拜後、位依而立。祖曰、汝得吾髓。果爲二祖、傳法傳衣。

*The Twenty-eighth Ancestor addressed his followers, saying, “The time is coming. Why don’t you say what you’ve attained?”*<sup>9</sup>

6 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): Honorific reference to Dōgen’s Chinese teacher, Tiantong Rujing 天童如淨 (1162-1227).

“**The bottle gourd vine entwines the bottle gourd**” (*koro tōshu ten koro* 葫蘆藤種纏葫蘆): A saying found in the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:128b20). In its occurrence there, it seems to indicate a state of complete entanglement in words. See Supplementary Notes, s.v. “The bottle gourd vine entwines the bottle gourd.”

7 **presentation to the assembly** (*jishu* 示衆): A standard expression for a Zen master’s lecture to his followers.

8 **transmit the mind by the mind** (*i shin den shin* 以心傳心): A famous Zen expression for the transmission of awakening from master to disciple.

9 **Twenty-eighth Ancestor** (*dainijūhachi so* 第二十八祖): Opening the famous account of the occasion on which Bodhidharma is supposed to have designated the monk Huike 慧可 as his successor. (See *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:230, case 201.) It is from this story that Dōgen gets the expression “skin, flesh, bones, and marrow” (*hi niku kotsu zui* 皮肉骨髓) occurring frequently throughout his writings to indicate the essential understanding of Buddhism handed down in the ancestral tradition. See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

At that time, the follower Daofu said, “My present view is, without being attached to words and letters or being detached from words and letters, one still engages in the function of the way.”<sup>10</sup>

The Ancestor said, “You’ve gotten my skin.”

The Nun Zongchi said, “My present understanding is, it’s like Ānanda’s seeing the land of Buddha Akṣobhya: seen once, it isn’t seen again.”<sup>11</sup>

The Ancestor said, “You’ve gotten my flesh.”

Daoyu said, “The four elements are originally empty; the five aggregates are nonexistent. My view is that there’s not a single dharma to attain.”<sup>12</sup>

The Ancestor said, “You’ve gotten my bones.”

Finally, Huike, after making three bows, stood in his place.

The Ancestor said, “You’ve gotten my marrow.”

Consequently, [Bodhidharma] made him the Second Ancestor, transmitting the dharma and transmitting the robe.

[38:7] {1:418}

いま參學すべし、初祖道の汝得吾皮・肉・骨・髓は祖道なり。門人四員、ともに得處あり、聞著あり。その聞著ならびに得處、ともに跳出身心の皮・肉・骨・髓なり、脱落身心の皮・肉・骨・髓なり。知見解會の一著子をもて、祖師を見聞すべきにあらざるなり。能所・彼此の十現成にあらず。しかあるを、正傳なきともがらおもはく、四子おのおの所解に親疏あるによりて、祖道また皮・肉・骨・髓の淺深不同なり。皮・肉は骨・髓よりも疏なり、とおもひ、二祖の見解すぐれたるによりて、得髓の印をえたり、といふ。かくのごとくいふいひは、いまだかつて佛祖の參學なく、祖道の正傳あらざるなり。

10 **Daofu** (*Dōfuku* 道副): Sometimes identified with Sengfu 僧副 (464-524), said to have been a disciple of Bodhidharma.

11 **Nun Zongchi** (*Ni Sōji* 尼総持): Otherwise unknown.

**Ānanda** (*Keiki* 慶喜): Said to have been a relative of Gautama, he became a follower of the Buddha and, following the latter’s nirvāṇa, a disciple of Mahākāśyapa.

**land of Buddha Akṣobhya** (*Ashuku butsu koku* 阿閼佛國): A realm usually located in the eastern direction from Śākyamuni’s Sahā world. The reference to Ānanda’s seeing this land only once likely derives from the story that Buddha Śākyamuni, before Ānanda and a multitude of followers, used his paranormal powers briefly to reveal Akṣobhya and his retinue and then, withdrawing his powers, caused the vision to vanish. (See the *Mahā-prajñā-pāramitā-sūtra* (*Mohe bore boluomi jing* 摩訶般若波羅蜜經, T.223.8:363b29-c9).)

12 **Daoyu** (*Dōiku* 道育): Otherwise unknown.

We should study this. The saying of the First Ancestor, “You’ve gotten my skin, flesh, bones, and marrow,” is the saying of an ancestor.<sup>13</sup> His four followers have all gotten it, have all heard it. Both what they have heard and what they have gotten is the skin, flesh, bones, and marrow that springs forth from body and mind, the skin, flesh, bones, and marrow that sloughs off body and mind.<sup>14</sup>

The Ancestral Master is not to be perceived by one move of our knowledge and understanding; he is not ten realizations of subject and object or this and that.<sup>15</sup> Still, those without the correct transmission think that, since the understandings of the four disciples are familiar and remote, so the skin, flesh, bones, and marrow spoken of by the Ancestor differ from shallow to deep.<sup>16</sup> They think skin and flesh are more remote than bones and marrow and say that the Second Ancestor received the seal, “you’ve gotten my marrow,” because his understanding was superior.<sup>17</sup> Those who talk like this have never studied the buddhas and ancestors, and lack the correct transmission of the words of the Ancestor.<sup>18</sup>

[38:8]

しるべし、祖道の皮・肉・骨・髓は、淺深にあらざるなり。たとひ見解に殊劣ありとも、祖道は得吾なるのみなり。その宗旨は、得吾髓の爲示、ならびに得吾骨の爲示、ともに爲人接人、拈草落草に足・不足あらず。たとへば拈華のごとし、たとへば傳衣のごとし。四員のために道著するところ、はじめより一等なり。祖道は一等なりといへども、四解かならずしも一等なるべきにあらず。四解たとひ片片なりとも、祖道はただ祖道なり。

13 **saying of an ancestor** (*sodō* 祖道): Perhaps intended in the sense, “saying worthy of an ancestor.”

14 **springs forth from body and mind** (*chōshutsu shinjin* 跳出身心); **sloughs off body and mind** (*datsuraku shinjin* 脱落身心): The two expressions are virtually synonymous. The verb in the former phrase, which might also be rendered, “jumps out of body and mind,” is often found in Zen texts in the sense, “to escape,” as a fish escapes a net. The latter phrase, while not found in the Chinese literature, is quite common in Dōgen’s writing, often attributed to his teacher, Rujing 如淨; see Supplementary Notes, s.v. “Body and mind sloughed off.”

15 **one move** (*ichi jakusu* 一著子); **ten realizations** (*jū genjō* 十現成): “One move” is used in reference to moving a piece in a board game; in Zen texts, often a rhetorical “move” in a dialogue. The phrase “he is not ten appearances of” might be rendered “he is not fully manifest in”; the translation here seeks to preserve the parallel construction and play with numbers in the original.

16 **familiar and remote** (*shinso* 親疏): A term often used in reference to familial lines; here, probably meaning “closer to and farther from” Bodhidharma’s understanding.

17 **seal** (*in* 印): I.e., the “seal of approval” from Bodhidharma. The term is regularly used to indicate the bestowing of transmission on a disciple.

18 **words of the Ancestor** (*sodō* 祖道): A term one might well be tempted to read “the way of the ancestors,” but its sense here seems clear from its use in the following section.

We should understand that, in the words of the Ancestor, “skin, flesh, bones, and marrow,” there is no shallow or deep. Even if there are superior and inferior in the understandings, the words of the Ancestor are just “gotten my.”<sup>19</sup> The essential point is that both the instruction “gotten my marrow” and the instruction “gotten my bones” are neither adequate nor inadequate in engaging the person for the sake of the person, in taking up the grass and falling into the grass.<sup>20</sup> They are, for example, like holding up a flower; they are like transmitting the robe.<sup>21</sup> What is said to the four is equal from the beginning. While the words of the Ancestor are equal, the four understandings are not necessarily equal. While the four understandings may be in pieces, the words of the Ancestor are just the words of the Ancestor.<sup>22</sup>

[38:9]

おほよそ道著と見解と、かならずしも相委なるべからず。たとへば、祖師の、四員の門人にしめすには、なんぢわが皮吾をえたり、と道取するなり。もし二祖よりのち、百千人の門人あらんにも、百千道の説著あるべきなり、窮盡あるべからず。門人ただ四員あるがゆえに、しばらく皮・肉・骨・髓の四道取ありとも、のこりていまだ道取せず、道取すべき道取おほし。

Generally speaking, sayings and understandings do not necessarily mandate each other.<sup>23</sup> For example, in the Ancestral Master's instruction

19 “gotten my” (*toku go* 得吾): Or “got me.” I.e., Bodhidharma says in each case, “you’ve gotten my . . .” Here, as he will do below, Dōgen is playing with the terms in Bodhidharma’s responses. The Chinese makes no distinction among the nominative (“I”), possessive (“my”), and accusative (“me”) cases, and the translation struggles to interpret Dōgen’s play with the pronouns here and below.

20 **engaging the person for the sake of the person** (*i nin setsu nin* 爲人接人); **taking up the grass and falling into the grass** (*nen sō raku sō* 拈草落草): Two phrases likely referring to the teaching activities of the masters — in this case, of Bodhidharma. The latter phrase seems unusual and may well represent Dōgen’s play with Chan stories that “take up grass” as a topic and the Chan expression “to fall into the grass” (*rakusō* 落草) used in reference to discourse that descends to the level of the student’s understanding.

21 **holding up a flower** (*nenge* 拈華); **transmitting the robe** (*denne* 傳衣): References to accounts of the transmission of the dharma; the former, to the famous story of the founding of the ancestral line on Vulture Peak, when Śākyamuni held up a flower, and Mahākāśyapa smiled (see Supplementary Notes, s.v. “Hold up a flower”); the latter, likely to accounts of the handing down of the robe of Bodhidharma through the generations to the Sixth Ancestor, Huineng 慧能 (though Dōgen may also have had in mind here Śākyamuni’s bestowal of his robe to the next buddha, Maitreya).

22 **in pieces** (*henpen* 片片): I.e., are separate; the expression could also be interpreted as “are partial.” Compare Supplementary Notes, s.v. “Bare mind in pieces.”

23 **mandate each other** (*sōi* 相委): An unusual expression, not occurring elsewhere in the *Shōbōgenzō*; likely meaning here, “be in accord with each other.”

to his four followers, he says, “you’ve gotten my ‘skin me.’”<sup>24</sup> If there were a hundred thousand followers after the Second Ancestor, there would be a hundred thousand explanations; they would be inexhaustible. Since there are only four followers, we have just the four sayings, “skin, flesh, bones, and marrow”; but many sayings remain that were not said and could be said.

[38:10] {1:419}

しるべし、たとひ二祖に爲道せんにも、汝得吾皮、と道取すべきなり。たとひ汝得吾皮なりとも、二祖として正法眼藏を傳付すべきなり。得皮・得髓の殊劣によれるにあらず。

We should realize that, even in speaking to the Second Ancestor, he could say, “You’ve gotten my skin.” Even though [he were to say], “You’ve gotten my skin,” he would have transmitted the treasury of the true dharma eye [to Huike] as the Second Ancestor. “Gotten my skin” and “gotten my marrow” do not depend on superiority or inferiority.

[38:11]

また、道副・道育・総持等に爲道せんにも、汝得吾髓と道取すべきなり。吾皮なりとも、傳法すべきなり。祖師の身心、皮・肉・骨・髓ともに祖師なり。髓はしたしく、皮はうときにあらず。

Again, in speaking to Daofu, Daoyu, and Zongchi, he could have said, “You’ve gotten my marrow.” Although [he said,] “my skin,” he could transmit the dharma [to them]. For the body and mind of the Ancestral Master, “skin, flesh, bones, and marrow” are all the Ancestral Master. It is not that “marrow” is intimate and “skin” is remote.

[38:12]

いま參學の眼目をそなへたらんに、汝得吾皮の印をうるは、祖師をうる參究なり。通身皮の祖師あり、通身肉の祖師あり、通身骨の祖師あり、通身髓の祖師あり。通身心の祖師あり、通身身の祖師あり、通心心の祖師あり、通祖師の祖師あり、通身得吾汝等の祖師あり。これらの祖師、ならびに現成して、百千の門人に爲道せんとき、いまのごとく汝得吾皮と説著するなり。百千の説著、たとひ皮肉骨髓なりとも、傍觀、いたづらに皮・肉・骨・髓の説著と活計すべきなり。もし祖師の會下に六・七の門人あらば、汝得吾心の道著すべし、汝得吾身の道著すべし。汝得吾佛の道著すべし、汝得吾眼睛の道著すべし、汝得吾證の道著すべし。いはゆる汝は、祖なる時節あり、慧可なる時節あり。得の道理を、審細に參究すべきなり。

Now, for one who would be equipped with the eye of study, getting the seal, “You’ve gotten my skin,” is the investigation of getting the Ancestral Master. There is an Ancestral Master whose body throughout

24 “you’ve gotten my ‘skin me.’” (*nanji waga higo o etari* なんぢわが皮吾をえたり): A literal rendering of an odd locution; presumably, meaning something like, “you’ve got me as my skin.”

is skin; there is an Ancestral Master whose body throughout is flesh; there is an Ancestral Master whose body throughout is bones; there is an Ancestral Master whose body throughout is marrow.<sup>25</sup> There is an Ancestral Master whose body throughout is mind; there is an Ancestral Master whose body throughout is body; there is an Ancestral Master whose mind throughout is mind. There is an Ancestral Master who is the Ancestral Master throughout; there is an Ancestral Master whose *body throughout* is “*gotten my*” and “*you,*” and so forth.<sup>26</sup>

When these Ancestral Masters appear together and speak to their hundred thousand followers, they explain, as here, “*You’ve gotten my skin.*”<sup>27</sup> While their explanations are of “skin, flesh, bones, and marrow,” onlookers will vainly make their living on explanations of “skin, flesh, bones, and marrow.”<sup>28</sup> If there had been six or seven followers in the Ancestral Master’s community, he could have said, “*You’ve gotten my mind*”; he could have said, “*You’ve gotten my body.*” He could have said, “*You’ve gotten my buddha*”; he could have said, “*You’ve gotten my eyes*”; he could have said, “*You’ve gotten my verification.*” There are occasions when the “*you*” here is the Ancestor and occasions when it is Huike. We should investigate in detail the principle of “*gotten.*”

[38:13]

しるべし、汝得吾あるべし、吾得汝あるべし、得吾汝あるべし、得汝吾あるべし。祖師の身心を参見するに、内外一如なるべからず、渾身は通身なるべからず、といはば、佛祖現成の國土にあらず。皮をえたらんは、骨・

25 **body throughout is skin** (*tsūshin hi* 通身皮): Here and in the following parallel sentences, Dōgen is likely inspired by the saying of Daowu Yuanzhi 道吾圓智 (769-835), discussed in the “Shōbōgenzō Kannon” 正法眼藏觀音, that Bodhisattva Avalokiteśvara’s “body throughout is hands and eyes” (*tsūshin ze shugen* 通身是手眼). See Supplementary Notes, s.v. “His body throughout is hands and eyes.”

26 **Ancestral Master throughout** (*tsū soshi* 通祖師): The English here loses the syntactical parallel with the preceding expressions (which, if it were maintained, could only produce the unlikely “Ancestor throughout is Master”).

“**gotten my**” and “**you**” (*toku go nyo* 得吾汝): A tentative translation, assuming that Dōgen is again here playing with the words of Bodhidharma’s saying (see Note 19, above). For other possible interpretations of this phrase, see Note 30, below.

27 **these Ancestral Masters** (*korera no soshi* これらの祖師): Dōgen here treats the various ways of thinking about Bodhidharma as a plurality of Bodhidharmas.

**hundred thousand followers** (*hyakusen no monjin* 百千の門人): I.e., the hundred thousand disciples of Bodhidharma that Dōgen imagines in section 9, above.

28 **make their living** (*kakkei su* 活計す): A common expression referring to one’s “livelihood”; used in Zen texts more broadly for one’s “way of life,” “pursuits,” etc. The point of this rather odd sentence would seem to be that, while Bodhidharma uses the terms “skin, flesh, bones, and marrow,” those who do not understand his use occupy themselves with taking the terms as references simply to “skin, flesh, bones, and marrow.”

肉・髓をえたるなり。骨・肉・髓をえたるは、皮・肉面目をえたり。ただこれを盡十方界の眞實體と曉了するのみならんや、さらに皮・肉・骨・髓なり。このゆえに、得吾衣なり、汝得法なり。これによりて、道著も跳出の條條なり、師資同參す、聞著も跳出の條條なり、師資同參す。師資の同參究は、佛祖の葛藤なり、佛祖の葛藤は、皮肉骨髓の命脈なり。拈華瞬目、すなはち葛藤なり、破顔微笑、すなはち皮肉骨髓なり。

We should realize that there should be, “*you’ve gotten me*”; there should be, “*I’ve gotten you*”; there should be, “*gotten me and you*”; there should be, “*gotten you and me*.”<sup>29</sup> In our examination of the body and mind of the Ancestral Master, if we say that inner and outer are not one, or that the whole body cannot be his body throughout, then we are not in the land where the buddhas and ancestors appear.<sup>30</sup> To have got the “skin” is to have got the bones, flesh, and marrow; to have got the “bones, flesh, and marrow” is to have got the skin, flesh, and face. How could this be clearly comprehended only as the true body of all the worlds in the ten directions?<sup>31</sup> It is in addition the skin, flesh, bones, and marrow.

Therefore, it is “*gotten my robe*”; it is “*you’ve gotten the dharma*.”<sup>32</sup> Hence, the sayings are instances of springing forth; master and disciple study together.<sup>33</sup> The hearings are instances of springing forth; master and disciple study together. Master and disciple studying together is the

29 “**gotten me and you**” (*toku go nyo* 得吾汝); “**gotten you and me**” (*toku nyo go* 得汝吾): Tentative translations. In these and the two preceding phrases, Dōgen is playing with the syntax of the same three terms. It is not clear how he wants us to parse these phrases; they could well be read, “the you that got me,” “the I that got you”; it is also at least possible to read them as “got my you,” “got your me” (or “got you as me,” “got me as you”).

30 **the whole body cannot be his body throughout** (*konjin* [or *konshin*] *wa tsūshin naru bekarazu* 渾身は通身なるべからず): The “whole body” is often used, as probably here, in a metaphysical sense, to refer to the dharma body of a buddha; see following note.

31 **true body of all the worlds in the ten directions** (*jīn jippō kai no shinjitsu tai* 盡十方界の眞實體): Presumably a reference to the dharma body of the buddha that pervades the universe. The rhetorical question here and the surprising sentence that follows it seem to suggest a common theme in Dōgen’s writing — that we should not understand the true nature of the awakened master simply in abstract metaphysical terms but must see it in his concrete features, words, and deeds.

32 “**gotten my robe**” (*toku go e* 得吾衣); “**you’ve gotten the dharma**” (*nyo toku hō* 汝得法): From the tradition that Bodhidharma’s robe was handed down to the early Chinese ancestors as a token of the fact that they had inherited his dharma.

33 **master and disciple study together** (*shishi dōsan su* 師資同參す): It is not clear exactly how this clause, here and in the succeeding sentence, is related to the clause that precedes it. Most likely, they are in apposition: i.e., “master and disciple studying together” are “instances of springing forth”; or, to put it more prosaically, in the interchange between teacher and student, we transcend ourselves.



tangled vines of the buddhas and ancestors. The tangled vines of the buddhas and ancestors are the vital artery of the skin, flesh, bones, and marrow. *Holding up a flower and blinking the eyes* is tangled vines; *breaking into a smile* is the skin, flesh, bones, and marrow.<sup>34</sup>

[38:14] {1:420}

さらに参究すべし、葛藤種子すなはち脱體の力量あるによりて、葛藤を纏繞する枝・葉・華・果ありて、回互・不回互なるがゆえに、佛祖現成し、公案現成するなり。

We should investigate further. Since the seeds of tangled vines have the power of the body stripped, there are branches, leaves, flowers, and fruit that entwine tangled vines; and, because they are “interacting and not interacting,” the buddhas and ancestors are realized, the kōan is realized.<sup>35</sup>

\* \* \* \* \*

[38:15]

趙州眞際大師、示衆云、迦葉傳與阿難、且道、達磨傳與什麼人。因僧問、且如二祖得髓、又作麼生。師云、莫謗二祖。師又云、達磨也有語、在外者得皮、在裏者得骨。且道、更在裏者得什麼。僧問、如何是得髓底道理。師云、但識取皮、老僧者裏、髓也不立。僧問、如何是髓。師云、與麼即皮也摸未著。

*Great Master Zhenji of Zhaozhou addressed the assembly, saying, “Kāśyapa transmitted to Ānanda. So, tell me, to whom did Dharma transmit?”*<sup>36</sup>

34 **Holding up a flower and blinking the eyes** (*nenge shunmoku* 拈華瞬目); **breaking into a smile** (*hagan mishō* 破顔微笑): References to the story of Śākyamuni’s transmission to Mahākāśyapa on Vulture Peak. See Note 21, above and Supplementary Notes, s.v. “Holding up a flower and blinking the eyes” and “Break into a smile.”

35 **the body stripped** (*dattai* 脱體): A term that can also mean “to escape the body,” in Chan texts, it often carries the sense, “to reveal all”; see Supplementary Notes, s.v. “Body stripped.”

**“interacting and not interacting”** (*ego fuego* 回互不回互): Or “not interacting while interacting.” From a line in the *Cantong qi* 參同契, of Shitou Xiqian 石頭希遷 (700-791) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:459b10); usually interpreted to mean that two things (often subject and object) are both independent and interdependent.

**buddhas and ancestors are realized, the kōan is realized** (*busso genjō shi, kōan genjō suru* 佛祖現成し、公案現成する): “The kōan is realized” here translates one of Dōgen’s favorite expressions, *kōan genjō* 公案現成 (also *genjō kōan* 現成公案), a phrase that, in ordinary Chinese, might simply be rendered, “the case is settled” (i.e., a legal judgment has been rendered), but in the *Shōbōgenzō* and subsequent Sōtō usage, takes on more metaphysical tones as something like “reality manifest.” See Supplementary Notes, s.v. “Realized kōan.”

36 **Great Master Zhenji of Zhaozhou** (*Jōshū Shinsai daishi* 趙州眞際大師). The posthumous title of Zhaozhou Congshen 趙州從諗 (778-897), famed disciple of Nanquan Puyuan 南泉普願. His saying here appears in the *Zhaozhou lu* 趙州錄, *Guzunxiu yulu* 古尊宿語錄 (ZZ.118:311a14-18).

Thereupon, a monk asked, “Well, what about the Second Ancestor’s getting the marrow?”

The Master said, “Don’t slander the Second Ancestor.”

The Master again said, “Dharma had a saying that those on the outside get his skin, those on the inside get his bones. So, tell me, what do those still further inside get?”

A monk asked, “What’s the principle of getting the marrow?”

The Master said, “Just recognize the skin. Where this old monk is, he doesn’t set up even the marrow.”<sup>37</sup>

The monk asked, “What is the marrow?”

The Master said, “If you’re like this, you don’t touch even the skin.”<sup>38</sup>

[38:16] {1:421}

しかあればしるべし、皮也摸未著のときは、髓也摸未著なり。皮を摸得するは、髓もうるなり。與麼即皮也摸未著の道理を功夫すべし。如何是得髓底道理と問取するに、但識取皮、老僧這裏、髓也不立、と道取現成せり。識取皮のところ、髓也不立なるを、眞箇の得髓底の道理とせり。かるがゆえに、二祖得髓、又作麼生の問取現成せり。迦葉傳與阿難の時節を當觀するに、阿難藏身於迦葉なり、迦葉藏身於阿難なり。しかあれども、傳與裏の相見時節には、換面目皮肉骨髓の行李をまぬかれざるなり。これによりて、且道、達磨傳與什麼人、としめすなり。達磨すでに傳與するときは達磨なり、二祖すでに得髓するには達磨なり。この道理の參究によりて、佛法なほ今日にいたるまで佛法なり。もしかのごとくならざらんは、佛法の今日にいたるにあらず。この道理、しづかに功夫參究して、自道取すべし、教他道取すべし。在外者得皮、在裏者得骨、且道、更在裏者得什麼。いまいふ外、いまいふ裏、その宗趣、もとも端的なるべし。外を論ずるとき、皮・肉・骨・髓ともに外あり、裏を論ずるとき、皮・肉・骨・髓ともに裏あり。

Given this, we should realize that, when we “don’t touch even the skin,” we don’t touch even the marrow. To be able to touch the skin is to get the marrow. We should work away at the meaning of “if you’re

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“Kāśyapa transmitted to Ānanda” (*Kashō den yo Anan* 迦葉傳與阿難): A reference to the tradition that Mahākāśyapa transmitted the dharma he had received from the Buddha to his disciple Ānanda.

37 “Where this old monk is” (*rōsō shari* 老僧者裏): Zhaozhou uses a Chinese idiom for “here” (*zheli* 者裏) that contains the same term (*li* 裏) he has used for “inside”; hence, there may be the suggestion that, by being “here,” he is, as it were, all the way “inside.”

“doesn’t set up even the marrow” (*zui ya furyū* 髓也不立): I.e., “doesn’t set up” as a topic, “doesn’t discuss.”

38 “you don’t touch even the skin” (*hi ya mo mijaku* 皮也摸未著): Literally, “you grope for but don’t touch even the skin” (a sense Dōgen will play on below). The Chinese expression *mo michao* 摸未著 (or *mo buchao* 摸不著) has the idiomatic sense “can’t understand,” or, as we might say, “don’t get it.”

like this, you don't touch even the skin." When asked, "What's the principle of getting the marrow?" he expressed the words, "Just recognize the skin. Where this old monk is, he doesn't set up even the marrow." With "recognize the skin," he made "doesn't set up even the marrow" the true "principle of getting the marrow." For this reason, the question appeared, "What about the Second Ancestor getting the marrow?"

When we should observe the time when "Kāśyapa transmitted to Ānanda," Ānanda hides his body in Kāśyapa, Kāśyapa hides his body in Ānanda.<sup>39</sup> Nevertheless, on the occasion when they encounter each other within the transmission, they do not escape the observances of skin, flesh, bones, and marrow that change the face.<sup>40</sup> Hence, [Zhaozhou] indicates, "So tell me, to whom did Dharma transmit?" Dharma was already Dharma when he "transmitted to"; the Second Ancestor was already Dharma when he "got the marrow."<sup>41</sup> Because of the investigation of this principle, the buddha dharma remains the buddha dharma down to today. If it were not like this, the buddha dharma would not have reached us today. Quietly working on and investigating the meaning of this, we should express it ourselves; we should have others express it. "Those on

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39 **When we should observe the time** (*jisetsu o tōkan suru ni* 時節を當觀するに: The surprising deontic predicate *tōkan suru* 當觀す ("should observe") can probably be taken here simply as "observe" (or, perhaps, "observe now"); but the phrase "should observe the time" is likely intended to invoke a saying, based on the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:532a18-19), that Dōgen discusses at length in his "Shōbōgenzō busshō" 正法眼藏佛性 (DZZ.1:17):

佛言、欲知佛性義、當觀時節因緣。

The Buddha said, "If you wish to know the meaning of 'buddha nature,' you should observe the conditions of the time."

For details of the widespread use of this saying in Zen texts and its possible origins in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經), see Supplementary Notes, s.v. "If you wish to know the meaning of 'buddha nature,' you should observe the conditions of the time."

40 **they do not escape the observances of skin, flesh, bones, and marrow that change the face** (*kan menmoku hi niku kotsu zui no anri o manukarezaru nari* 換面目皮肉骨髓の行李をまぬかれざるなり): "Observances" (*anri* 行李) typically refers to the religious practices of the monastic. "To change (or exchange) one's face" (*kan menmoku* 換面目) is a multivalent idiom; here, perhaps, referring to awakening; see Supplementary Notes, s.v. "Turning the head and changing the face." This rather obscure passage might be paraphrased as follows:

Although in one sense, at the moment of dharma transmission, Kāśyapa and Ānanda are identified ("hide their bodies" in each other), their individual awakening must still be expressed in the actual give and take of the transmission (exemplified by the "skin, flesh, bones, and marrow" of the Bodhidharma story).

41 **"transmitted to"** (*den yo* 傳與): An odd locution; Dōgen here retains the preposition of Zhaozhou's question, "to whom did Dharma transmit?"

*the outside get his skin, those on the inside get his bones. So, tell me, what do those still further inside get?*" The implication of this "outside" and "inside" should be quite obvious. When we discuss "outside," skin, flesh, bones, and marrow are all "outside"; when we discuss "inside," skin, flesh, bones, and marrow are all "inside."

[38:17]

しかあればすなはち、いま四員の達磨、ともに百千萬の皮・肉・骨・髓の向上を、條條に參究せり。髓よりも向上あるべからず、とおもふことなかれ、さらに三・五枚の向上あるなり。

This being the case, the four Dharmas here have all investigated what is beyond skin, flesh, bones, and marrow, in each of a hundred, thousand, myriad instances.<sup>42</sup> Do not think that there must be nothing beyond the "marrow"; there are still three or five beyond it.<sup>43</sup>

[38:18] {1:422}

趙州古佛のいまの示衆、これ佛道なり。自餘の臨濟・徳山・大滙・雲門等のおよぶべからざるところ、いまだ夢見せざるところなり、いはんや道取あらんや。近來の杜撰の長老等、ありとだにもしらざるところなり。かれらに爲説せば、驚怖すべし。

This address to the assembly by the Old Buddha Zhaozhou is the saying of a buddha. It is something not reached by others like Linji, Deshan, Dawei, or Yunmen, something they have never dreamt of, much less spoken about.<sup>44</sup> It is something the recent illiterate elders do not even know exists, and they would be startled if we told them.<sup>45</sup>

42 **four Dharmas here** (*ima shiin no Daruma* いま四員の達磨): Dōgen seems here to be treating Bodhidharma's four followers as four versions of Bodhidharma.

43 **there are still three or five beyond it** (*sara ni san go mai no kōjō aru nari* さらに三・五枚の向上あるなり): Or, perhaps, "there are still three or five sheets of beyond." Here as elsewhere, Dōgen treats the adjective *kōjō* ("above," "beyond") as a noun, which he counts here with the classifier for thin, flat objects.

44 **Linji, Deshan, Dawei, or Yunmen** (*Rinzai Tokusan Daii Unmon* 臨濟・徳山・大滙・雲門): I.e., the famous Tang-period Chan monks Linji Yixuan 臨濟義玄 (d. 866), Deshan Xuanjian 徳山宣鑑 (780-865), Weishan Lingyou 滙山靈祐 (771-853), and Yunmen Wenyan 雲門文偃 (864-949).

**something they have never dreamt of** (*imada muken sezaruru tokoro* いまだ夢見せざるところ): Japanese version of the Chinese insult *wei meng xian zai* 未夢見在 ("never seen even in one's dreams"); common in Dōgen's writing.

45 **illiterate** (*zusan* [or *zuzan*] 杜撰): Free translation of what is, more literally, "Du composition," used in pejorative reference to a literary work that, like those of Du, is ignorant of classical precedents. (Du is most often identified as the Song-dynasty poet Du Mo 杜默; for alternative theories, see M.14477.122.) Dōgen regularly uses the term to refer to those in the Chan tradition who are ignorant of the tradition.

[38:19]

雪竇明覺禪師云、趙・睦二州是古佛也。

*Chan Master Xuedou Mingjue said, "The two Zhou, Zhao and Mu, are old buddhas."*<sup>46</sup>

[38:20]

しかあれば、古佛の道は、佛法の證驗なり、自己の曾道取なり。

Therefore, the word of an old buddha is proof of the buddha dharma; it is something once said by the self.<sup>47</sup>

[38:21]

雪峰眞覺大師云、趙州古佛。

*Great Master Zhenjue of Xuefeng said, "The Old Buddha Zhaozhou."*<sup>48</sup>

[38:22]

さきの佛祖も、古佛、の讃歎をもて賛歎す、のちの佛祖も、古佛、の讃歎をもて賛歎す。しりぬ、古今の向上に超越の古佛なり、といふことを。

The prior buddha and ancestor praises him with the praise, "old buddha"; the latter buddha and ancestor praises him with the praise, "old buddha."<sup>49</sup> We know that he is an old buddha beyond past or present.

46 **Chan Master Xuedou Mingjue** (*Setchō Myōkaku zenji* 雪竇明覺禪師): I.e., Xuedou Zhongtōu 雪竇重頭 (980-1052). His words here are probably not in fact a quotation; Dōgen's source is likely a comment on a story about Zhaozhou Congshen 趙州從諗 and Muzhou Daozong 睦州道蹤 (Venerable Chen 陳尊宿, dates unknown), in which Xuedou makes passing reference to them as "two old buddhas" (*niyuan gufo* 二員古佛). (*Mingjue chanshi yulu* 明覺禪師語錄, T.1996.47:672a5-6.). See Supplementary Notes, s.v. "Old buddha."

47 **the word of an old buddha is proof of the buddha dharma** (*kobutsu no dō wa buppō no shōken nari* 古佛の道は佛法の證驗なり): I.e., Zhaozhou's words reliably express the Buddhist teachings. The sentence could also be interpreted to mean, "the word, 'old buddha,' is evidence that [what Zhaozhou says] is the buddha dharma."

**it is something once said by the self** (*jiko no sō dōshu nari* 自己の曾道取なり): A tentative translation of a sentence the exact sense of which is uncertain. It could be interpreted to mean, "the self has said," or "Zhaozhou himself has said," or perhaps "the buddha dharma itself has said."

48 **Great Master Zhenjue of Xuefeng** (*Seppō Shinkaku daishi* 雪峰眞覺大師): I.e., Xuefeng Yicun 雪峰義存 (822-908). His saying is found in several sources; see, e.g., *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:799a19; *shinji Shōbōgenzo* 眞字正法眼藏, DZZ.5:268, case 283.

49 **The prior buddha and ancestor** (*saki no busso* さきの佛祖); **the latter buddha and ancestor** (*nochi no busso* のちの佛祖): I.e., both Xuedou 雪竇 and Xuefeng 雪峰 praise Zhaozhou.

[38:23]

しかあれば、皮・肉・骨・髓の葛藤する道理は、古佛の示衆する汝得吾の標準なり。この標格を功夫參究すべきなり。

Thus, the principle that skin, flesh, bones, and marrow are entangling is the standard of “you’ve gotten my,” presented to the assembly by the old buddha.<sup>50</sup> We should work at and investigate this norm.

[38:24]

また、初祖は西歸するといふ、これ非なりと參學するなり。宋雲が所見、かならずしも實なるべからず。宋雲、いかでか祖師の去就をみん。ただ、祖師歸寂ののち、熊耳山にをさめたてまつりぬるとならひしるを、正學とするなり。

Also, we study that saying the First Ancestor returned to the west is wrong.<sup>51</sup> What Song Yun saw is not necessarily the case. How could Song Yun see the conduct of the Ancestral Master? To know that, after the Ancestral Master returned to tranquility, he was interred at Mount Xiong’er is correct study.<sup>52</sup>

正法眼藏葛藤第三十八  
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Number 38

[Ryūmonji MS:]

爾時寛元元年癸卯七月七日、在雍州宇治郡觀音導利興聖寶林寺示衆  
*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery, Uji District, Yōshū; seventh day, seventh month of the junior water year of the rabbit, the first year of Kangen [25 July 1243]*<sup>53</sup>

50 **Thus** (*shika areba* しかあれば): The first sentence here might be somewhat more simply put, “Thus, the teaching of the old buddha [Zhaozhou] about “you’ve gotten my” gives us a standard for understanding what is meant by [Dōgen’s saying that] “skin, flesh, bones, and marrow” are entangling.

51 **the First Ancestor returned to the west** (*Shoso wa saiki su* 初祖は西歸す): At issue here is the famous legend that, after Bodhidharma’s death (sometimes said to be from poisoning by the monk Bodhiruci), the Chinese emissary Song Yun 宋雲 encountered an Indian monk in the Pamirs with one sandal. A subsequent investigation of Bodhidharma’s grave revealed an empty tomb and one sandal. Recorded, e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:220b5-10.

52 **Mount Xiong’er** (*Yūjisan* 熊耳山): A mountain in Shanzhou 陝州 (present-day Henan). For this version of Bodhidharma’s final resting place, see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:220b4.

53 The Tōunji 洞雲寺 MS shares an identical colophon.

[Tōunji MS:]

寬元二年甲辰三月三日、在越州吉田郡吉峰寺侍司書寫。懷奘

*Copied at the acolyte's office at Kippō Monastery, Yoshida District,  
Esshū; third day, third month of the senior wood year of the dragon, the  
second year of Kangen [11 April 1244]. Ejō*

TREASURY OF THE TRUE DHARMA EYE

NUMBER 39

The Inheritance Certificate

*Shisho*

嗣書



# The Inheritance Certificate

## *Shisho*

### INTRODUCTION

This chapter is dated in late spring of 1241 at Kōshōji. It occurs as number 39 in the seventy-five-chapter *Shōbōgenzō*, as number 16 in the ninety-five-chapter Honzan edition, and as number 8 in fascicle 2 of the twenty-eight-text collection; it is not found in the sixty-chapter *Shōbōgenzō*. The chapter is also extant in a 1243 holograph, typically referred to as the Satomi 里見 manuscript (after the family that once owned it), now in possession of Komazawa University. In addition, what is likely an earlier draft is preserved in a manuscript belonging to the Kōjakuji 香積寺, in Hiroshima Prefecture; this version is translated here below as Variant Text 2.

The title theme of the essay is the practice, common in the Zen tradition, of certifying a disciple's inheritance of the dharma from his master with a document of succession. In the first part of his essay, Dōgen is concerned with the issue of inheritance itself, especially with the Zen claim that its lineage of ancestors is directly descended from the seven buddhas of the past. He then turns to the subject of the documents of succession, including accounts of his own encounter with them in China and criticisms of those in China who covet and collect such documents. In addition to giving us information on Dōgen's experiences in China, these accounts provide rare detail on the nature and use of inheritance certificates in the Southern Song.

The essay concludes with the striking and controversial claim that, of the disciples of the Sixth Ancestor, Huineng 慧能, only Qingyuan Xingsi 青原行思, from whom Dōgen's own Sōtō lineage descends, received the direct transmission of the buddha dharma — a transmission witnessed in an inheritance certificate written in the mingled blood of Huineng and Qingyuan.

# 正法眼藏第三十九

## Treasury of the True Dharma Eye Number 39

### 嗣書

### The Inheritance Certificate

[39:1] {1:423}

夫、佛佛必ず佛佛に嗣法し、祖祖かならず祖祖に嗣法する、これ證契なり、これ單傳なり。このゆえに、無上菩提なり。佛にあらざれば、佛を印證するにあたはず、佛の印證をえざれば、佛となることなし。佛にあらざるよりは、たれかこれを最尊なりとし、無上なりと印することあらん。

Buddha after buddha invariably inherits the dharma from buddha after buddha; ancestor after ancestor invariably inherits the dharma from ancestor after ancestor. This is the verification and accord; this is the unique transmission. Therefore, it is unsurpassed bodhi. If one is not a buddha, one cannot certify a buddha; if one does not receive the certification of a buddha, there is no becoming a buddha. Insofar as one is not a buddha, who would deem this as most honored or certify it as unsurpassed?<sup>1</sup>

[39:2]

佛の印證をうるとき、無師獨悟するなり、無自獨悟するなり。このゆえに、佛佛證嗣し、祖祖證契すといふなり。この道理の宗旨は、佛佛にあらざれば、あきらむべきにあらず、いはんや十地・等覺の所量ならんや、いかにいはんや經師・論師等の測度するところならんや。たとひ爲説すとも、かれらきくべからず。

When one receives the certification of a buddha, one awakens alone without a teacher, one awakens alone without a self.<sup>2</sup> Therefore, it is said that buddha after buddha verifies and inherits, ancestor after ances-

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1 **who would deem this as most honored or certify it as unsurpassed** (*tare ka kore o saison nari to shi, mujō nari to in suru koto aran* たれかこれを最尊なりとし、無上なりと印することあらん): “Most honored” (*saison* 最尊) is an epithet of a buddha; “unsurpassed” (*mujō* 無上) here is likely a reference to the “unsurpassed bodhi” (*mujō bodai* 無上菩提) of a buddha.

2 **one awakens alone without a teacher** (*mushi dokugo* 無師獨悟); **one awakens alone without a self** (*muji dokugo* 無自獨悟): The former phrase occurs fairly often in Buddhist texts, especially in reference to the *pratyeka-buddha*; the latter phrase represents Dōgen’s play on the equally common phrase “awakens by oneself without a teacher” (*mushi jigo* 無師自悟). Since of course Dōgen emphasizes the importance of the teacher, both expressions are typically understood here as suggesting that, in the experience of

tor verifies and accords. The essential point of this principle cannot be clarified if one is not [one among] buddha after buddha; how could it be something measured by those on the ten stages or virtual awakening, not to mention something calculated by the sūtra masters or treatise masters, and the like.<sup>3</sup> Even if we were to explain it to them, they could not hear it.

[39:3] {1:424}

佛佛相嗣するがゆえに、佛道はただ佛佛の究盡にして、佛佛にあらざる時節あらず。たとへば、石は石に相嗣し、玉は玉に相嗣することあり、菊も相嗣し、松も印證するに、みな前菊後菊如如なり、前松後松如如なるがごとし。かくのごとくなるを明らめざるともがらは、佛佛正傳の道にあふといへども、いかにある道得ならん、とあやしむにもおよばず、佛佛相嗣の祖祖證契す、といふ領覽あることなし。あはれむべし、佛種族に相似なりといへども、佛子にあらざることを、子佛にあらざることを。

Because buddha after buddha inherits it, the way of the buddhas is just the exhaustive investigation of buddha after buddha, with no time that is not buddha after buddha. It is like, for example, stones inheriting from stones, and jewels inheriting from jewels; like, when chrysanthemums inherit from each other, and pines certify each other, *the prior chrysanthemums and later chrysanthemums are all such*, and *the prior pines and later pines are all such*.<sup>4</sup> Those who have not clarified that it is like this, though they may encounter the words “direct transmission of buddha after buddha,” do not even wonder what this is saying and have no comprehension that the inheritance of buddha after buddha verifies and accords with ancestor after ancestor.<sup>5</sup> How pitiful that, though they may resemble the family of the buddha, they are not the children of the buddha, are not child buddhas.<sup>6</sup>

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awakening, there is neither self nor other. A similar use occurs in the opening sentence of “Shōbōgenzō hosshō” 正法眼藏法性.

**3 the ten stages or virtual awakening** (*jitchi tōgaku* 十地・等覺): The final phases of the bodhisattva path according to the fifty-two stage system, the latter being the penultimate state, just preceding, but virtually equivalent to, buddhahood.

**4 the prior chrysanthemums and later chrysanthemums are all such, and the prior pines and later pines are all such** (*mina zen kiku go kiku nyonyo nari, zen shō go shō nyonyo naru* みな前菊後菊如如なり、前松後松如如なる): Dōgen here plays with the expression *nyonyo* 如如, a term used for the metaphysical notion of “suchness,” or “thusness” (S. *tathatā*), used here in the sense that each is “like” the other.

**5 the inheritance of buddha after buddha verifies and accords with ancestor after ancestor** (*butsubutsu sōshi no soso shōkai su* 佛佛相嗣の祖祖證契す): An attempt to retain something of the awkward grammar of the original; likely meaning that what the buddhas inherit is what the ancestors verify. See Supplementary Notes, s.v. “Buddhas and ancestors.”

**6 children of the buddha** (*busshi* 佛子); **child buddhas** (*shibutsu* 子佛): The former expression is a common reference to followers or descendants of the buddhas; the latter is Dōgen’s novel reversal of the compound term.

[39:4]

六祖、曹溪に、あるとき衆にしめしていはく、七佛より慧能にいたるまで四十佛あり、慧能より七佛にいたるに四十祖あり。

The Sixth Ancestor, at Caixi, once addressed the assembly saying, “From the seven buddhas through Huineng, there are forty buddhas; from Huineng through the seven buddhas, there are forty ancestors.”<sup>7</sup>

[39:5]

この道理、あきらかに佛祖正嗣の宗旨なり。いはゆる七佛は、過去莊嚴劫に出現せるもあり、現在賢劫に出現せるもあり。しかあるに、四十祖の面授をつらぬるは、佛道なり、佛嗣なり。

This principle is clearly the essential point of the direct line of inheritance of the buddhas and ancestors. Of the seven buddhas, some appeared in the past, Adornment Kalpa, some appeared in the present, Worthy Kalpa.<sup>8</sup> Nevertheless, what links the face-to-face conferral of the forty ancestors is the way of the buddhas, is the inheritance of the buddhas.<sup>9</sup>

7 **The Sixth Ancestor** (*rokuso* 六祖): I.e., Caixi Huineng 曹溪慧能. This saying, variations of which are also given in “*Shōbōgenzō butsudō*” 正法眼藏佛道 and “*Kobutsu-shin*” 古佛心, does not seem to occur in any other extant record of Huineng’s teachings. It may possibly reflect some tradition recorded in the Dunhuang manuscript of the *Liuzu tan jing* 六祖壇經 (see T.2007.48:344c11), where Huineng identifies himself as the fortieth in a lineage beginning with the seven buddhas.

“**From the seven buddhas through Huineng, there are forty buddhas**” (*shichi butsu yori enō ni itaru made shijū butsu ari* 七佛より慧能にいたるまで四十佛あり): I.e., the Zen lineage, from the seven buddhas of the past, ending with Śākyamuni, through the twenty-eight Indian ancestors, ending with Bodhidharma, to the six Chinese ancestors, ending with Huineng. (The total of forty results from the fact that Bodhidharma is both twenty-eighth Indian and first Chinese ancestor.) See Supplementary Notes, s.v. “Old buddha,” “Seven buddhas.”

8 **the past, Adornment Kalpa** (*kako shōgon gō* 過去莊嚴劫); the present, Worthy Kalpa (*genzai ken gō* 現在賢劫): It is commonly held that the first three of the seven buddhas of the past belong to the previous æon, called “adornment” (*shōgon* 莊嚴; or “array”; S. *vyūha*); while the last four are of our current æon, “worthy” (*ken* 賢; or “auspicious”; S. *bhadra*). See Supplementary Notes, s.v. “Seven buddhas.” In section 41, below, Dōgen will raise the issue of dharma transmission between buddhas of different kalpas.

9 **what links the face-to-face conferral of the forty ancestors** (*shijisso no menju o tsuranuru* 四十祖の面授をつらぬる): The claim would seem to be that there is something called “the way of the buddhas” or “the inheritance of the buddhas” that brings the ancestors into “face-to-face” relationships even when they belong to different kalpas.

**inheritance of the buddhas** (*busshi* 佛嗣): Or “buddha inheritance”; an unusual term appearing only in this chapter of the *Shōbōgenzō*, where it occurs often, in both nominal and verbal senses (“to buddha inherit”). In section 8, below, it is used in the sense “buddha inheritor” (or “buddha heir”) and is identified with the homophonous “buddha child”

## [39:6]

しかあればすなはち、六祖より向上して七佛にいたれば、四十祖の佛嗣あり。七佛より向上して六祖にいたるに、四十佛の佛嗣なるべし。佛道祖道、かくのごとし。證契にあらず、佛祖にあざれば、佛智慧にあらず、祖究盡にあらず。佛智慧にあざれば、佛信受なし、祖究盡にあざれば、祖證契せず。しばらく四十祖といふは、近をかつがつ擧するなり。

Thus, when we go beyond the Sixth Ancestor through the seven buddhas, there is the inheritance of the buddhas of forty ancestors; and when we go beyond the seven buddhas through the Sixth Ancestor, it should be the inheritance of the buddhas of forty buddhas.<sup>10</sup> The way of the buddhas, the way of the ancestors, is like this. If it is not verification and accord, not buddhas and ancestors, it is not the wisdom of the buddhas, not the exhaustive investigation of the ancestors. If it is not the wisdom of the buddhas, there is no trust in the buddhas; if it is not the exhaustive investigation of the ancestors, the ancestors do not verify and accord. That we talk for the moment of “forty ancestors” is just to bring up the ones that are close to us.<sup>11</sup>

## [39:7]

これによりて、佛佛の相嗣すること、深遠にして、不退不轉なり、不斷不絶なり。その宗旨は、釋迦牟尼佛は七佛以前に成道すといへども、ひさしく迦葉佛に嗣法せるなり。降生より三十歳、十二月八日に成道すといへども、七佛以前の成道なり、諸佛齊肩同時の成道なり、諸佛以前の成道なり、一切諸佛より末上の成道なり。

According to this, the inheriting of buddha after buddha is profound and far-reaching; it does not regress, does not turn back; it is uninterrupted and unceasing. The essential point of this is that, although Buddha Śākyamuni may have attained the way before the seven buddhas, long after, he inherited the dharma of Buddha Kāśyapa; although he may have attained the way on the eighth day of the twelfth month, thirty years from his descent to birth, it was an attainment of the way preceding that of the seven buddhas, an attainment of the way equal to and simultaneous with

(or “follower of the Buddha”; *bussshi* 佛子). In a note appended to the end of the chapter (section 43, below), Dōgen uses it in quoting his teacher, Tiantong Rujing 天童如淨 (1162-1227); but the passage, in Japanese, does not seem to have a source in Rujing’s extant recorded sayings, nor does the term appear in those sayings.

10 **when we go beyond the Sixth Ancestor through the seven buddhas** (*rokuso yori kōjō shite shichi butsu ni itareba* 六祖より向上して七佛にいたれば): A similar passage, with the same notion of a transmission “back” from Huineng to the seven buddhas, occurs in “Shōbōgenzō kobutsushin” 正法眼藏古佛心.

11 **That we talk for the moment of “forty ancestors” is just to bring up the ones that are close** (*shibaraku shijisso to iu wa, chikaki o katsugatsu ko suru nari* しばらく四十祖といふは、近をかつがつ擧するなり): Presumably, meaning that we speak here of forty “ancestors,” rather than forty “buddhas,” simply because the ancestors are closer to us.

that of the other buddhas, an attainment of the way preceding that of the other buddhas, an attainment of the way first before all the buddhas.<sup>12</sup>

[39:8] {1:425}

さらに、迦葉佛は釋迦牟尼佛に嗣法する、と參究する道理あり。この道理をしらざるには、佛道をあきらめず、佛道をあきらめざれば、佛嗣にあらず。佛嗣といふことは、佛子といふことなり。

Futher, there is the principle to be investigated that Buddha Kāśyapa inherited the dharma from Buddha Śākyamuni. One who does not know this principle has not clarified the way of the buddhas; and, if one has not clarified the way of the buddhas, one is not an heir of the buddhas. To be an heir of the buddhas means to be a child of the buddhas.

[39:9]

釋迦牟尼佛、あるとき阿難にとはしむ、過去の諸佛は、これたれが弟子なるぞ。釋迦牟尼佛はいく、過去諸佛は、これ我釋迦牟尼佛の弟子なり。

Buddha Śākyamuni was once asked by Ānanda, “Whose disciples were the buddhas of the past?”<sup>13</sup>

Buddha Śākyamuni said, “The buddhas of the past were my, Buddha Śākyamuni’s, disciples.”

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12 **long after, he inherited the dharma of Buddha Kāśyapa** (*hisashiku Kashō butsu ni shihō seru* ひさしく迦葉佛に嗣法せる): i.e., long after becoming a buddha, Śākyamuni succeeded the sixth buddha, Kāśyapa.

**an attainment of the way first before all the buddhas** (*issai no shobutsu yori matsujō no jōdō* 一切の諸佛より末上の成道): Taking *matsujō* 末上 in its normal meaning of “first of all”; many readers take it to mean “the last.”

13 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Likely reflecting a tradition found in the *Zongmen tongyao ji* 宗門統要集 (ZTS.1:10c7-10):

世尊嘗與阿難行次、見一古佛塔。世尊便作禮。阿難云、此是什麼人塔。世尊云、此是過去諸佛塔。阿難云、過去諸佛是什麼人弟子。佛云、是吾弟子。阿難云、應當如是。

Once, when the World-Honored One was traveling with Ānanda, they saw an old Buddhist stūpa. The World-Honored One bowed to it. Ānanda said, “Whose stūpa is this?”

The World-Honored One said, “This is a stūpa of the buddhas of the past.”

Ānanda said, “Whose disciples were the buddhas of the past?”

The Buddha said, “They were my disciples.”

Ānanda said, “So it must be.”

Dōgen refers to this tradition in his “Shōbōgenzō jinzū” 正法眼藏神通, and the story occurs as case number 245 in the Eishōin 永晶院 text of Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (see DZZ.5:254, case 245n).

**was once asked by Ānanda** (*Anan ni towashimu* 阿難にとはしむ): The unexpected causative form of the verb here is thought to express an honorific.

## [39:10]

諸佛の佛儀、かくのごとし。この諸佛に奉観して、佛嗣し、成就せん、すなはち佛佛の佛道にてあるべし。

The buddha deportment of the buddhas is like this. Attending these buddhas, receiving the inheritance of the buddhas, and achieving [buddhahood] — precisely this should be the way of the buddhas of buddha after buddha.

\* \* \* \* \*

## [39:11]

この佛道、かならず嗣法するとき、さだめて嗣書あり。もし嗣法なきは、天然外道なり。佛道もし嗣法を決定するにあらずば、いかでか今日にいたらん。これによりて、佛佛なるには、さだめて佛嗣佛の嗣書あるなり、佛嗣佛の嗣書をうるなり。その嗣書の爲體は、日月星辰をあきらめて嗣法す、あるひは皮・肉・骨・髓を得せしめて嗣法す。あるひは袈裟を相嗣し、あるひは拄杖を相嗣し、あるひは松枝を相嗣し、あるひは拂子を相嗣し、あるひは優曇華を相嗣し、あるひは金襴衣を相嗣す。鞞鞋の相嗣あり、竹篋の相嗣あり。

In this way of the buddhas, whenever someone inherits the dharma there is definitely an inheritance certificate. Those who lack dharma inheritance belong to an other path of natural occurrence.<sup>14</sup> If there were no determining dharma inheritance in the way of the buddhas, how could it have reached us today? Accordingly, those who are [in the lineage of] buddha after buddha, definitely have inheritance certificates of a buddha inheriting from a buddha, definitely receive inheritance certificates of a buddha inheriting from a buddha. As for the nature of those inheritance certificates, some inherit the dharma by clarifying the sun, moon, and stars; some inherit the dharma by getting the skin, flesh, bones, and marrow.<sup>15</sup> Some inherit a *kāṣāya*; some inherit a staff; some inherit a pine

14 **other path of natural occurrence** (*tennen gedō* 天然外道): I.e., non-Buddhist religion holding the view that things arise, not from causes and conditions, but from themselves of their own accord; synonymous with *jinen gedō* 自然外道. A criticism that will be attributed below, section 42, to Tiantong Rujing 天童如淨.

15 **As for the nature of those inheritance certificates** (*sono shisho no teitaraku wa* その嗣書の爲體は): The passage that follows here, listing examples of dharma inheritance in the Chan tradition, has some similarities to examples of the prediction of buddhahood given in “Shōbōgenzō juki” 正法眼藏授記.

**clarifying the sun, moon, and stars** (*nichigetsu seishin o akiramete* 日月星辰をあきらめて); **getting the skin, flesh, bones, and marrow** (*hi niku kotsu zui o toku seshimete* 皮・肉・骨・髓を得せしめて): The former example may allude to the awakening of Buddha Śākyamuni upon seeing the dawn star; the latter recalls Bodhidharma's test of his four students, of whom he said in turn that they had gotten his skin, flesh, bones, and marrow. See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

branch; some inherit a whisk; some inherit an *udumbara* flower; some inherit a gold brocade robe.<sup>16</sup> There is an inheritance of shoes; there is an inheritance of bamboo sticks.<sup>17</sup>

[39:12] {1:426}

これらの嗣法を相嗣するとき、あるひは指血をして書嗣し、あるひは舌血をして書嗣す。あるひは油乳をもてかき、嗣法する、ともにこれ嗣書なり。嗣せるもの、得せるもの、ともにこれ佛嗣なり。まことにそれ佛祖として現成するとき、嗣法かならず現成す。現成するとき、期せざれどもきたり、もとめざれども嗣法せる佛祖おほし。嗣法あるは、かならず佛佛祖祖なり。

When these dharma inheritances are inherited, blood from a finger may be used to document the inheritance, or blood from the tongue may be used to document the inheritance; or the dharma inheritance may be written with oil or milk: all of these are inheritance certificates.<sup>18</sup> Both the one who has made the inheritance and the one who has received it are

16 *kāśāya* (*kesa* 袈裟); **staff** (*shujō* 拄杖); **pine branch** (*shōshi* 松枝); **whisk** (*hossu* 拂子): Objects that regularly appear in the stories of interactions between Zen masters and their disciples. The pine branch figured in dharma succession ceremonies, while the staff and fly whisk were insignia of the Zen master's office often invoked in the master's teachings (see Supplementary Notes, s.v. "Staff," "Whisk."); the *kāśāya*, or outer robe, was sometimes bestowed on the disciple as an emblem of succession, as most famously in the case of the robe of Bodhidharma handed down to the Sixth Ancestor. Apart, perhaps, from this last case, there is probably no need to imagine that Dōgen had specific historical cases in mind here.

***udumbara* flower** (*udonge* 優曇華): Reference to the rare flower regularly appearing in Buddhist texts as an auspicious sign. Its mention here is likely an allusion to the famous legend of the founding of the Zen lineage, in which Buddha Śākyamuni held up a flower, the disciple Mahākāśyapa smiled, and the Buddha announced that he had transmitted "the treasury of the true dharma eye" to Mahākāśyapa; although the tradition does not typically identify the flower as the *udumbara*, Dōgen seems to have made this association (see, e.g., *Eihei kōroku* 永平廣錄, DZZ.4:12, no. 428). See Supplementary Notes, s.v. "Hold up a flower."

**gold brocade robe** (*kinran e* 金襴衣): Likely, reference to the legend that Buddha Śākyamuni bestowed a gold brocade robe on Mahākāśyapa, to be handed on to the next buddha, Maitreya (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:205c3-5).

17 **shoes** (*sōai* 鞞鞋); **bamboo sticks** (*shippei* 竹篴): The "bamboo stick" refers to the short staff used as a symbol of authority (and teaching tool) by abbots. The inheritance of shoes may allude to the well-known tradition that, when Touzi Yiqing 投子義青 (1032–1083) was asked by Fushan Fayuan 浮山法遠 (991–1067) to inherit the dharma of the deceased Zen Master Ming'an 明安禪師 (942–1027), he was given Ming'an's portrait, robe, and shoes. (See, e.g., *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄, ZZ.136:351b1-6.)

18 **the dharma inheritance may be written with oil or milk** (*arui wa yu'nyū o mote kaki, shihō suru* あるひは油乳をもてかき、嗣法する): A tentative translation; the sense of the term *yu'nyū* 油乳 ("oil milk") here is uncertain; possibly a reference to ghee (*soyu* 酥油; S. *ghṛta*) or ghee and curd (*nyūroku* 乳酪; S. *dadhi*).



heirs of the buddha. Truly, whenever they appear as buddhas and ancestors, dharma inheritance always occurs. When it occurs, it comes unanticipated, and there are many buddhas and ancestors who have inherited the dharma although they did not seek it. Those who have dharma inheritance are invariably buddha after buddha and ancestor after ancestor.

\* \* \* \* \*

[39:13]

第二十八祖、西來よりこのかた、佛道に嗣法ある宗旨を、東土に正聞するなり。それよりさきは、かつていまだきかざりしなり。西天の論師・法師等、およばず、しらざるところなり。および十聖三賢の境界およばざるところ、三藏義學の呪術師等、あるらん、と疑著するにもおよばず。かなしむべし、かれら道器なる人身を受けながら、いたづらに教網にまつはれて、透脱の法をしらず、跳出の期を期せざることを。かるがゆえに、學道を審細にすべきなり、參究の志氣を、もはらすべきなり。

Ever since the Twenty-eighth Ancestor came from the west, the essential point that there is dharma inheritance in the way of the buddhas has been heard correctly in the Land of the East. Prior to that, it had never been heard. It is something unreached by, unknown to, the likes of the treatise masters and dharma masters of Sindh in the West; it is something unreached in the realm of the ten sages and three worthies, while the masters of spells among the doctrinal scholars of the tripitaka, and the like, do not even wonder whether it exists.<sup>19</sup> How sad that, while receiving the human body that is a vessel of the way, being futilely entangled in a web of doctrine, they do not know how to transcend it and have no expectation of a chance to spring forth from it. Therefore, we should study the way with the utmost care and should be single-minded in our resolve to investigate it.

19 **Sindh in the West** (*Saiten* 西天): A term denoting the Indian subcontinent, from the transliteration of *sindhu* as *tianzhu* 天竺; Dōgen sometimes, as in section 18, below, treats it as the “Western Heavens,” in contrast to the “Eastern Earth” (*Tōchi* 東地; i.e., China).

**ten sages and three worthies** (*jishhō sanken* 十聖三賢): I.e., those on the ten “noble” (S. *ārya*) stages of the bodhisattva path and the three “worthy” (S. *bhadra*) stages just preceding them.

**masters of spells among the doctrinal scholars of the tripitaka** (*sanzō gigaku no jujusshi* 三藏義學の呪術師): The referent is unclear, the combination of “doctrinal scholar” (*gigaku* 義學) and “spell master” (*jujusshi* 呪術師) being unusual; perhaps learned masters of mantra, perhaps reciters of the canon.

## [39:14]

道元在宋のとき、嗣書を禮拜することをえしに、多般の嗣書ありき。そのなかに、惟一西堂とて、天童に掛錫せしは、越上の人事なり、前住廣福寺の堂頭なり。先師と同郷人なり。先師つねにいはいく、境風は一西堂に問取すべし。

When Dōgen was in the Song and was able to pay obeisance to inheritance certificates, [I found that] there were many types of inheritance certificates.<sup>20</sup> Among them was [one shown to me by] the West Hall Wei-yi, a person of Yue enrolled at Tiantong, who had formerly served as head of hall at Guangfu Monastery.<sup>21</sup> He was from the same birthplace as my former master. My former master always said, “You should ask West Hall Yi about the customs of the region.”<sup>22</sup>

## [39:15]

あるとき、西堂はいはいく、古蹟の可觀は人間の珍玩なり、いくばくか見來せる。道元はいはいく、見來すくなし。時に西堂はいはいく、吾那裏に一軸の古蹟あり、甚麼次第なり、與老兄看といひて、携來をみれば、嗣書なり。すなはち法眼下のにてありけるを、老宿の衣鉢のなかより得たりけり。惟一長老のにはあらざりけり。かれに、かきたりし様は、

On one occasion, the West Hall said, “To be able to inspect old calligraphy is one of the rare pleasures of a human. How many have you seen?”

Dōgen said, “I’ve only seen a few.”<sup>23</sup>

Whereupon, the West Hall said, “In my place, I have a scroll of old calligraphy, somewhat questionable.<sup>24</sup> *Let me show it to my elder brother.*”

When I saw what he brought, it was an inheritance certificate. It had

20 **When Dōgen was in the Song** (*Dōgen zaisō no toki* 道元在宋のとき): Here and below, Dōgen refers to himself by name, which we treat here as a first person pronoun. Dōgen was in Song-dynasty China 1223-1227.

21 **West Hall Wei-yi** (*itsu seidō* 惟一西堂): Otherwise unknown. “West Hall” (*seidō* 西堂) is a title for the former abbot of another monastery. “Yue” 越 refers to a region in present-day Zhejiang province; “Tiantong” 天童 is the mountain name of the Jingde Monastery 景德寺, in the same region, of which Tiantong Rujing 天童如淨 was abbot during Dōgen’s residence there; “head of hall” (*dōchō* 堂頭) refers to the abbot of a monastery; there are several monasteries named “Guangfusi” 廣福寺, and the one in question here is uncertain.

22 **“the customs of the region”** (*kyōfū* 境風): Probably, a reference to the ways of the Yue region from which both Wei-yi and Rujing hailed.

23 **“I’ve only seen a few”** (*kenrai sukunashi* 見來すくなし): The Kōjakuji 香積寺 manuscript reads here “I’ve never seen one” (*kenrai seru koto nashi* 見來せることなし).

24 **“somewhat questionable”** (*jinmo shidai nari* 甚麼次第なり): A tentative translation, perhaps meaning “of uncertain provenance” or “questionable authenticity.”

been in the lineage of Fayan and had been obtained from among the robe and bowl of an elder.<sup>25</sup> It was not Elder Weiyi's own. On it was written the following:

[39:16] {1:427}

初祖摩訶迦葉悟於釋迦牟尼佛、釋迦牟尼佛悟於迦葉佛

かくのごとくかきたり。

“*The First Ancestor Mahākāśyapa was awakened under Buddha Śākyamuni; Buddha Śākyamuni was awakened under Buddha Kāśyapa.*”

It was inscribed like this.

[39:17]

予道元、これらを見しに、正嫡の、正嫡に嗣法あることを決定信受す。未曾見の法なり。佛祖の、冥感して兒孫を護持する時節なり、感激不勝なり。

Upon seeing this, I, Dōgen, became firmly convinced that there is dharma inheritance by a direct descendant from a direct descendant. It was something I had never seen. This was an instance of the buddhas and ancestors using their hidden influence to protect one of their descendants. I was unbearably moved.

[39:18]

雲門下の嗣書とて、宗月長老の、天童の首座職に充せしとき、道元にみせしは、いま嗣書をうる人のつぎかみの師、および西天東地の佛祖をならべつらねて、その下頭に、嗣書をうる人の名字あり。諸佛諸祖より、直にいまの新祖師の名字につらぬるなり。しかあれば、如來より四十餘代、ともに新嗣の名字へきたれり。たとへば、おのおの新祖にさづけたるがごとし。摩訶迦葉・阿難陀等は、餘門のごとくにつらなれり。

When Elder Zongyue held the position of head seat at Tiantong, he showed Dōgen an inheritance certificate from the Yunmen lineage.<sup>26</sup> The [name of the] master just preceding the recipient of the inheritance certificate was lined up in a row with the buddhas and ancestors of Sindh in the West and the Land of the East, and below those was the name of the recipient of the inheritance certificate.<sup>27</sup> There was a direct connection from the buddhas and ancestors to the name of the new ancestral

25 **robe and bowl** (*ehatsu* 衣鉢): A term indicating the personal possessions of a monk, auctioned off to other monks of his community following the owner's death.

26 **Elder Zongyue** (*Shūgetsu chōrō* 宗月長老): Otherwise unknown. The “head seat” (*shuso* 首座) is the leader of the monks in the saṃgha hall.

27 **the buddhas and ancestors of Sindh in the West and the Land of the East** (*Saiten Tōchi no busso* 西天東地の佛祖): I.e., the names of the representatives of the Zen lineage in Indian and China.

master.<sup>28</sup> Thus, it extended from the Tathāgata, through more than forty generations, down to and including the name of the new heir. It was as if each had bestowed [the transmission] on the new ancestor. Mahākāśyapa, Ānanda, and the rest, were lined up as in other traditions.<sup>29</sup>

[39:19]

ときに道元、宗月首座に問ふ、和尚、いま五家宗派をつらぬるに、いささか同異あり、そのころいかん。西天より嫡嫡相嗣せられば、なんぞ同異あらんや。宗月いはく、たとひ同異はるかなりといへども、ただまさに雲門山の佛はかくのごとくなる、と學すべし。釋迦老子、なにによりてか尊重他なる、悟道によりて尊重なり。雲門大師、なにによりてか尊重他なる、悟道によりて尊重なり。道元、この語をきくに、いささか領覽あり。

At the time, Dōgen asked Head Seat Zongyue, “Reverend, what is the meaning of the fact that there are slight discrepancies in the delineation of the lineages of the present five houses?<sup>30</sup> If they have been inherited from successor to successor from Sindh in the West, how could there be any discrepancies?”

Zongyue said, “Even were the discrepancies vast, you should just think that the buddhas of Mount Yunmen are like this. For what was old man Śākya honored? He was honored for his awakening to the way.<sup>31</sup> For what was Great Master Yunmen honored? He was honored for his awakening to the way.”

Upon hearing these words, Dōgen had a slight understanding.

28 **the new ancestral master** (*shin soshi* 新祖師): As was the custom in Song China, the recipient of the certificate is treated here and below as having already become an ancestor of the fictive Zen family.

29 **Mahākāśyapa, Ānanda, and the rest** (*Makakashō Ananda tō* 摩訶迦葉・阿難陀等): I.e., the members of the lineage beginning with the first and second Indian ancestors — for Dōgen’s list of which, see “Shōbōgenzō busso” 正法眼藏佛祖.

30 **“lineages of the present five houses”** (*ima goke shūha* いま五家宗派): I.e., the five lineages (Linji 臨濟, Weiyang 滄仰, Caodong 曹洞, Yunmen 雲門, and Fayan 法眼) recognized in the Chan literature of the Song, all of which originate after the Sixth Ancestor. Given the following sentence, Dōgen’s question seems to concern differences in the names of the Indian ancestors supposed to be shared by all Chan factions.

31 **“For what was old man Śākya honored?”** (*Shaka rōshi, nani ni yorite ka sonjūta naru* 釋迦老子、なにによりてか尊重他なる): “Old man Śākya” (*Shaka rōshi* 釋迦老子) is a common Zen term of endearment for Buddha Śākyamuni. The glyph *ta* 他 in *sonjūta* 尊重他 may be read as a colloquial Chinese auxiliary attached to the verb.

## [39:20] {1:428}

いま江浙に大利の主とあるは、おほく臨濟・雲門・洞山等の嗣法なり。しかあるに、臨濟の遠孫と自稱するやから、ままにくはだつる不是あり。いはく、善知識の會下に參じて、頂相一幅、法語一軸を懇請して、嗣法の標準にそなふ。しかあるに、一類の狗子あり、尊宿のほとりに法語・頂相等を懇請して、かくし、たくはふることあまたあるに、晩年におよむで、官家に陪錢し、一院を討得して、住持職に補するときは、法語・頂相の師に嗣法せず、當代の名譽のともがら、あるひは王臣に親附なる長老等に嗣法するときは、得法をとはず、名譽をむさぼるのみなり。かなしむべし、末法惡時、かくのごとくの邪風あることを。かくのごとくのやからのなかに、いまだかつて一人として、佛祖の道を夢にも見聞するあらず。

At present, in Jiangzhe, leaders of the great monasteries mostly have dharma inheritance from Linji, Yunmen, or Dongshan.<sup>32</sup> But a bunch calling themselves distant descendants of Linji occasionally engage in scheming improprieties: joining the community of a wise friend and beseeching him for a scroll with his portrait or a scroll with his dharma words, they provide themselves with a sign of their dharma inheritance.<sup>33</sup> And then there is one kind of dog that, begging in the vicinity of venerables for dharma words, a portrait, or the like, hides them away and builds up a large store of them. Then, in his later years, he bribes government officials and is granted a cloister; and, when the position of abbot is conferred on him, instead of inheriting the dharma from a master whose dharma words or portrait he has, he inherits the dharma from among the bunch that is currently famous or some elder intimately connected with the imperial court. At that time, there is no question of his having attained the dharma; it is just desire for fame. How lamentable that there are such corrupt customs in this evil age at the end of the dharma. Among this type, there has never been one who saw or heard the way of the buddhas and ancestors even in his dreams.

## [39:21]

おほよそ法語・頂相等をゆるすことは、教家の講師、および在家の男女等にも授く、行者・商客等にもゆるすなり。その旨、諸家の録にあきらかなり。あるひはその人にあらざるが、みだりに嗣法の證據を望むによりて、一軸の書をもとむこと、有道のいたむところなりといへども、なまじいに援筆するなり。しかるときは、古來の書式によらず、いささか師吾のよしをかく。近來の法は、ただその師の會にて得力すれば、すなはちかの師を師と嗣法するなり。かつてその師の印を得ざれども、ただ入室・上堂に咨參して、長連牀にあるともがら、住院のときは、その師承を擧するにいとまあらざれども、大事打開するとき、その師を師とせるのみおほし。

32 **Jiangzhe** (*Kôsetsu* 江浙): i.e., the provinces of Jiangsu and Zhejiang, the heartland of the Southern Song dynasty.

33 **the community of a wise friend** (*zen chishiki no eka* 善知識の會下): i.e., the congregation of a Zen teacher.

In general, in the granting of dharma words, portraits, and such, they are given even to lecturers in the teaching houses, as well as to male and female householders.<sup>34</sup> They are also granted to postulants, merchants, and the like.<sup>35</sup> This point is clear in the records of the various houses. Or, again, an unqualified person, shamelessly desiring proof of dharma inheritance, may seek a scroll of writing; though this may be painful for those who possess the way, they reluctantly take up the brush. In such cases, they do not follow the traditional form of composition, but just write a little something to the effect, “the teacher, I . . . .”<sup>36</sup> The practice in recent times is that, when one gains authority in the community of some master, one immediately inherits the dharma with that master as one’s master. This bunch has never received the teacher’s certification, but has merely sought instruction in his room-entering and convocations, while spending time on the long platforms; though, once they become abbots of cloisters, they have no time to bring up their inheritance from their master, there are many of them who simply regard as their master the master at the time that the great matter was opened.<sup>37</sup>

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また龍門の佛眼禪師清遠和尚の遠孫にて、傳藏主といふものありき。かの師傳藏主、また嗣書を帶せり。嘉定のはじめ、隆禪上座、日本國人なりといへども、かの傳藏主病しけるに、隆禪よく傳藏主を看病しけるに、勤勞しきりなるによりて、看病の勞を謝せんがために、嗣書をとりいだして、禮拜せしめけり。見がたきものなり、與爾禮拜といひけり。

34 **lecturers in the teaching houses** (*kyōke no kōshi* 教家の講師): I.e., teachers in the Buddhist traditions that emphasize scriptural study. In Song-dynasty China, some Buddhist monasteries were categorized as “Teachings” (*jiao* 教), “Chan” (*chan* 禪), and “Vinaya” (*lü* 律) facilities; in this classification, the abbots of the Teachings monasteries typically belonged to the Tiantai 天台 lineage.

35 **merchants** (*shōkaku* 商客): Although in ordinary parlance, this term typically refers to a traveling merchant, here it may indicate a merchant visitor to the monastery.

36 **write a little something to the effect, “the teacher, I . . . .”** (*isasaka shi go no yoshi o kaku* いささか師吾のよしをかく): A tentative translation; the unusual expression *shigo* 師吾 (“teacher I”) may be shorthand for something like “being the teacher,” or perhaps simply “teacher so-and-so.”

37 **room-entering and convocations** (*nisshitsu jōdō* 入室・上堂): I.e., teaching sessions in the master’s quarters and formal addresses in the dharma hall, respectively.

**long platforms** (*chōrenjō* 長連牀): The extended daises in the saṃgha hall (*sōdō* 僧堂) on which monks of the great assembly (*daishu* 大衆) sat in meditation, chanted sūtras in prayer services, took their meals, and slept at night.

**they have no time to bring up their inheritance from their master** (*sono shijō o ko suru ni itoma arazaredomo* その師承を擧するにいとまあらざれども): I.e., are too busy to raise the matter of their spiritual patrimony.

**the great matter was opened** (*daiji dakai* 大事打開): I.e., the meaning of the Buddha’s teaching (or of life and death) was understood.

Again, there was a person named Canon Prefect Chuan, a distant descendant of Reverend Qingyuan, Chan Master Foyan of Longmen.<sup>38</sup> That Canon Prefect Chuan also had an inheritance certificate. At the beginning of Jiading, Senior Seat Ryūzen, though a person from the Land of Japan, carefully nursed Canon Prefect Chuan when the latter fell ill.<sup>39</sup> Because Ryūzen had been so diligent, in order to thank him for his help in nursing, Canon Prefect Chuan took out his inheritance certificate and allowed him to pay obeisance to it. “It’s something one rarely gets to see,” he had said, “but *I’ll let you pay obeisance to it.*”

[39:23]

それよりこのかた、八年ののち、嘉定十六年癸未あきのころ、道元はじめて天童山に寓居するに、隆禪上座、ねんごろに傳藏主に請して、嗣書を道元にみせしは、その嗣書の様は、七佛よりのち、臨濟にいたるまで、四十五祖をつらねてかきて、臨濟よりのちの師は、一圓相をつくりて、そのなかにめぐらして、法諱と華字とをうつしかけり。新嗣はをはりに、年月の下頭にかけり。臨濟の尊宿に、かくのごとくの不同あり、としるべし。

After that, eight years later, in the autumn of the junior water year of the sheep, the sixteenth year of Jiading, when Dōgen first lodged at Mount Tiantong, Senior Seat Ryūzen kindly made a request of Canon Prefect Chuan, who permitted Dōgen to see the inheritance certificate.<sup>40</sup> In the format of the inheritance certificate, it listed in a row the forty-five ancestors from the seven buddhas through Linji; for the masters after Linji, there was a circle with the dharma names and signatures copied around the interior. The new heir was last, written beneath the year and month. We should realize that there are such differences among [the inheritance certificates of] the venerables of Linji.

38 **Canon Prefect Chuan** (*Den zōsu* 傳藏主): Otherwise unknown. “Canon Prefect” (*zōsu* 藏主) is the title of the monk in charge of the monastic library.

**Reverend Qingyuan, Chan Master Foyan of Longmen** (*Ryūmon no Butsugen zenji* 佛眼隆禪 of the Kongō Zanmai Cloister 金剛三昧院 on Mount Kōya 高野山. “Senior Seat” (*jōza* 上座) is an honorific for a senior monk, used variously for an abbot, a head monk, an elder, a monk of over twenty years standing, etc.

39 **Jiading** (*Katei* 嘉定): The Jiading era of the Song Emperor Ningzong 寧宗, 1194–1225.

**Senior Seat Ryūzen** (*Ryūzen jōza* 隆禪上座): Presumably, the monk Butsugen Ryūzen 佛眼隆禪 of the Kongō Zanmai Cloister 金剛三昧院 on Mount Kōya 高野山. “Senior Seat” (*jōza* 上座) is an honorific for a senior monk, used variously for an abbot, a head monk, an elder, a monk of over twenty years standing, etc.

40 **the junior water year of the sheep, the sixteenth year of Jiading** (*Katei jūroku nen kimi* 嘉定十六年癸未): I.e., 1223, the tenth stem, eighth branch of the sexagenary calendar.

[39:24]

先師天童堂頭、ふかく、人のみだりに嗣法を稱することを、いましむ。誠に先師の會は、これ古佛の會なり、叢林の中興なり。みづからもまだらなる袈裟をかけず。芙蓉山の道楷禪師の衲法衣つたはれりといへども、上堂・陞座にももちいず。おほよそ住持職として、まだらなる法衣、かつて一生のうちにかけず。心あるも、物しらざるも、ともにほめき、眞の善知識なりと尊重す。

My former master, Head of Hall of Tiantong, warned against people's improperly claiming dharma inheritance. My former master's community was truly the assembly of an old buddha, the revival of the monastery. He himself did not wear a patterned *kāṣāya*. Although the patchwork dharma robe of Chan Master Daokai of Mount Furong had come down to him, he did not use it even when ascending to the hall or mounting the seat.<sup>41</sup> In general, while serving as an abbot, he never once donned a patterned dharma robe throughout his entire life.<sup>42</sup> Both the thoughtful and the ignorant alike praised and respected him as a true wise friend.

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先師古佛、上堂するに、常に諸方をいましめていはく、近來多く祖道に名をかれるやから、みだりに法衣を搭し、長髪をこのみ、師號に署するを出世の舟航とせり。あはれむべし、誰かこれをすくはん。うらむらくは、諸方の長老、無道心にして、學道せざることを。嗣書・嗣法の因縁を見聞せるもの、なほまれなり、百千人中一箇也無。これ祖道陵遲なり。かくのごとく、よの常にいましむるに、天下の長老うらみず。

In his convocations, my former master, the Old Buddha, regularly admonished those of all quarters, saying,<sup>43</sup>

In recent times, many of those who borrow the name of the way of the ancestors improperly don dharma robes, like to grow out their hair, and regard signing with the title of master as a vessel for appearance in the world.<sup>44</sup> How pitiful. Who can save them? It is regrettable that the el-

41 **the patchwork dharma robe of Chan Master Daokai of Mount Furong** (*Fuyōzan no Dōkai zenji no nōhōe* 芙蓉山の道楷禪師の衲法衣): The *kāṣāya* of Furong Daokai 芙蓉道楷 (1043-1118), a leading figure in the Southern Song revival of the Caodong tradition. This robe was supposed to have been passed on to Dōgen by Rujing.

**ascending to the hall or mounting the seat** (*jōdō shinzo* 上堂・陞座): I.e., during the formal occasions of the dharma hall convocation or sermon from the altar.

42 **In general, while serving as an abbot** (*ōyoso jūjishoku toshite* おほよそ住持職として): Rujing served as abbot of several monasteries before assuming the position at Tiantong.

43 **those of all quarters** (*shohō* 諸方): I.e., assembled monks (or here, likely abbots) of various monasteries. Rujing's words here, given in Japanese, have no known source; perhaps, Dōgen's own recollection.

44 **vessel for appearance in the world** (*shusse no shūkō* 出世の舟航): I.e., a means to gaining promotion to a major abbacy.



ders of all quarters lack the mind of the way and do not study the way. Those who have seen or heard the circumstances of dharma certificates and dharma inheritance are even more rare, not one in a hundred thousand. This is the erosion of the way of the ancestors.

When he repeatedly remonstrated in this way, the elders from everywhere did not resent it.<sup>45</sup>

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しかあればすなはち、誠心に辨道することあらば、嗣書あることを見聞すべし。見聞することあるは、學道なるべし。

Thus, when there is sincere pursuit of the way, one will surely see and hear that there are inheritance certificates; seeing and hearing it is surely the study of the way.

\* \* \* \* \*

[39:27]

臨濟の嗣書は、まづその名字をかきて、某甲子われに參ず、ともかき、わが會にきたれり、ともかき、入吾堂奥ともかき、嗣吾ともかきて、ついでのごとく前代をつらぬるなり。かれも、いささかいひきたれる法訓あり。いはゆる宗趣は、嗣はおはり・はじめにかかはれず、ただ眞の善知識に相見する、的的の宗旨なり。臨濟にはかくのごとくかけるもあり。まのあたりみしによりて、しるす。

In Linji inheritance certificates, [the master] first writes his name, then writes, “disciple so-and-so inquired of me,” or writes, “joined my community,” or writes, “entered the interior of my hall,” or writes, “inherited from me,” and then lines up the previous generations in order.<sup>46</sup> Those, too, have a few dharma instructions handed down by word of mouth. The import of what they say is the clear point that inheritance, whether in the end or the beginning, is only of meeting a true wise friend.<sup>47</sup> In

45 **the elders from everywhere did not resent it** (*tenka no chōrō uramizu* 天下の長老うらみず): Presumably, meaning that the abbots who heard these remarks recognized their truth, though it might also mean that they felt no remorse.

46 **“disciple so-and-so inquired of me”** (*bōkōshi ware ni sanzu* 某甲子われに參ず): The four alternative inscriptions given here represent four degrees of intimacy, in ascending order, that a student may have with the master. To “inquire of” (*sanzu* 參ず) a teacher means to visit them and ask about Buddhist teachings or practice. To “join the community” (*e ni kitaru* 會にきたる) means to train under the master as a monk in residence at a monastery where they are abbot. To “enter the interior of the hall” (*nyū dōō* 入堂奥) means to be accepted as a “room-entering disciple” (*nisshitsu deshi* 入室弟子) — i.e., a disciple who has individual access to the teacher in their private rooms in the abbot’s quarters. Finally, to “inherit from” (*shi* 嗣) a master is to be recognized as a dharma heir.

47 **inheritance, whether in the end or the beginning** (*shi wa owari hajime ni kakawarezu* 嗣はおはり・はじめにかかはれず): The exact sense of “beginning” and

Linji, there are some written like this. Since I have seen one with my own eyes, I present it here.<sup>48</sup>

[39:28]

了派藏主 威武人也 今吾子也 德光參侍徑山杲和尚 徑山嗣夾山勤 勤嗣楊岐演 演嗣海會白雲端 端嗣楊岐會 會嗣慈明圓 圓嗣汾陽昭 昭嗣首山念 念嗣風穴昭 昭嗣南院顥 顥嗣興化裝 裝嗣是臨濟高祖之長嫡也

*Canon Prefect Liaopai is a person of Weiwu.<sup>49</sup> He is now my offspring. Deguang trained under Reverend Gao of Mount Jing.<sup>50</sup> Jingshan inherited from Qin of Mount Jia.<sup>51</sup> Qin inherited from Yan of Yangqi.<sup>52</sup> Yan inherited from Paiyun Duan of Haihu.<sup>53</sup> Duan inherited from Hui of Yangqi.<sup>54</sup> Hui inherited from Yuan of Ciming.<sup>55</sup> Yuan inherited from Zhao of Fenyang.<sup>56</sup> Zhao inherited from Nian of Mount Shou.<sup>57</sup> Nian inherited from Zhao of Fengxue.<sup>58</sup> Zhao inherited from Yong of*

“end” here is subject to interpretation. Perhaps the most plausible is that they refer to the beginning and end of the relationship between master and disciple; but they have also been taken as the disciple’s first and last master, or as first and last in the order of disciples receiving inheritance from a given master.

48 **Since I have seen one with my own eyes, I present it here** (*mano atari mishi ni yorite, shirusu* まのあたりみしによりて、しるす): What follows (in section 28) is entirely in Chinese, presumably copied down by Dōgen from the inheritance certificate he saw.

49 **Canon Prefect Liaopai is a person of Weiwu** (*Ryōha zōsu Ibu nin ya* 了派藏主威武人也): i.e., Wuji Liaopai 無際了派 (1149-1224), abbot of Tiantong 天童 when Dōgen first arrived there. His title here of “Canon Prefect” (*zōsu* 藏主) presumably reflects his previous office at Mount Ayuwang 阿育山, when his master, Deguang 德光, was abbot there. Weiwu 威武 was in Jian’an (present Fujian).

50 **Deguang** (*Tokkō* 德光): i.e., Zhuoan Deguang 拙菴德光 (1121-1203), the author of the certificate, referring to himself in the third person.

**Reverend Gao of Mount Jing** (*Kinzan Kō oshō* 徑山杲和尚): i.e., Dahui Zonggao 大慧宗杲 (1089-1163), who twice served as abbot of the Xingsheng Wanshou Chansi on Mount Jing (*Jingshan xingsheng wanshou chansi* 徑山興聖萬壽禪寺) in Hangzhou 杭州, Lin’an Prefecture 臨安府. Perhaps the most famous Linji master of the Southern Song, sharply criticized by Dōgen.

51 **Qin of Mount Jia** (*Kassan Gon* 夾山勤): i.e., Yuanwu Keqin 圓悟克勤 (1063-1135).

52 **Yan of Yangqi** (*Yōgi En* 楊岐演): i.e., Wuzu Fayan 五祖法演 (d. 1104).

53 **Paiyun Duan of Haihu** (*Kaie Hakuun Tan* 海會白雲端): i.e., Paiyun Shouduan 白雲守端 (1025-1072).

54 **Hui of Yangqi** (*Yōgi E* 楊岐會): i.e., Yangqi Fanghui 楊岐方會 (992-1049).

55 **Yuan of Ciming** (*Jimyō En* 慈明圓): i.e., Shishuang Chuyuan 石霜楚圓 (986-1039).

56 **Zhao of Fenyang** (*Fun’yō Shō* 汾陽昭): i.e., Fenyang Shanzhao 汾陽善昭 (947-1024).

57 **Nian of Mount Shou** (*Shuzan Nen* 首山念): i.e., Shoushan Shengnian 首山省念 (926-993).

58 **Zhao of Fengxue** (*Fūketsu Shō* 風穴沼): i.e., Fengxue Yanzhao 風穴延沼 (896-973).

Nanyuan.<sup>59</sup> Yong inherited from Jiang of Xinghua.<sup>60</sup> Jiang's inheritance was as the oldest legitimate heir of the Eminent Ancestor Linji.<sup>61</sup>

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これは、阿育王山佛照禪師德光、かきて派無際にあたふるを、天童住持なりしとき、小師僧智庚、ひそかにもちきたりて、了然寮にて道元にみせし。ときに大宋嘉定十七年甲申正月二十一日、はじめてこれを見る、喜感いくそばくぞ。すなはち佛祖の冥感なり、焼香禮拜して披看す。

This was written by Deguang, Chan Master Fozhao, of Mount Ayuwang, who gave it to Pai Wuji.<sup>62</sup> When the latter was abbot of Tiantong, the young monk Zhigeng confidentially brought it and showed it to Dōgen in the Liaoran quarters.<sup>63</sup> I first saw this on the twenty-first day of the first month of the senior wood year of the monkey, the seventeenth year of Jiading in the Great Song.<sup>64</sup> How great was my joy! It was surely due to the hidden influence of the buddhas and ancestors. Burning incense and making bows, I unrolled and examined it.

[39:30]

この嗣書を請出することは、去年七月のころ、師廣都寺、ひそかに寂光堂にして道元にかたれり。道元ちなみに都寺にとふ、如今、たれ人かこれを帶持せる。都寺いはく、堂頭老漢那裏有相似。のちに請出ねんごろにせば、さだめて見することあらん。道元、このことばをききしより、もとむるころざし日夜に休せず。このゆえに今年、ねんごろに小師の僧智庚を囑請し、一片心をなげて請得せりしなり。

59 **Yong of Nanyuan** (*Nan'in Gyō* 南院顥): Nanyuan Huiyong 南院慧顥 (d. 930).

60 **Jiang of Xinghua** (*Kōke Shō* 興化獎): i.e., Xinghua Cunjiang 興化存獎 (830-888).

61 **the Eminent Ancestor Linji** (*Rinzai kōso* 臨濟高祖): i.e., Linji Yixuan 臨濟義玄 (d. 866), founder of the Linji 臨濟 lineage.

62 **Deguang, Chan Master Fozhao, of Mount Ayuwang** (*Aikuōzan Busshō zenji Tokkō* 阿育王山佛照禪師德光): i.e., Zhuoan Deguang 拙菴德光, who had also served as abbot at Ayuwang 阿育王, an important monastery near Tiantong 天童, famous for its relic of the Buddha.

**Pai Wuji** (*Ha Musai* 派無際): i.e., Wuji Liaopai 無際了派.

63 **the young monk Zhigeng** (*shōshi sō Chikō* 小師僧智庚): Otherwise unknown. "Young monk" translates *shōshi sō* 小師僧, a term sometimes said to refer to monks with less than ten years since their bhikṣu ordination; in modern usage, a "disciple monk"; here, more likely simply a reference to a young monk in training.

**the Liaoran quarters** (*Ryōnen ryō* 了然寮): The residence at Tiantong 天童 of Dōgen's Japanese master, Myōzen 明全 (1184-1225), with whom the former traveled to China. Dōgen may have been serving as Myōzen's attendant at the residence.

64 **the twenty-first day of the first month of the senior wood year of the monkey, the seventeenth year of Jiading in the Great Song** (*Daisō Katei jūshichi nen kōshin shōgatsu nijūichi nichi* 大宋嘉定十七年甲申正月二十一日): i.e., 11 February 1224, the first stem, ninth branch of the sexagenary calendar.

I had asked that this inheritance certificate be taken out because, in the seventh month of the previous year, the Prior Shiguang had told Dōgen about it in private in the Jiguang Hall.<sup>65</sup> At the time, Dōgen asked the Prior, “Who has it now?”

The Prior said, “*It seems to be in the old man head of hall’s place.*”<sup>66</sup> Later, if you ask him politely to take it out, I’m sure you can see it.”

After Dōgen heard these words, my desire to see it did not let up day or night. Therefore, in the following year, I politely begged the young monk Zhigeng and, with my single-mindedness, I got my request.

[39:31]

そのかける地は、白絹の表背せるにかく。表紙はあかき錦なり、軸は玉なり、長九寸ばかり、濶七尺餘なり。閑人にはみせず。道元すなはち智庚を謝す、さらに即時に堂頭に参じて焼香禮拜して無際和尚に謝す。ときに無際いわく、遮一段事、少得見知、如今老兄知得、便是學道之實歸也。ときに道元、喜感無勝。

The material on which it was written was mounted on white silk. The backing was red brocade; the spindle was jade.<sup>67</sup> The height was just nine inches; the length, more than seven feet.<sup>68</sup> It was not shown to outsiders.

Dōgen thanked Zhigeng; further, I immediately called upon the head of hall, burned incense, made bows, and thanked Reverend Wuji. Whereupon, Wuji said, “*This is something that few are able to see for themselves. Now, elder brother, you know of it, and it will be a true refuge in your study of the way.*”

At the time, Dōgen’s joy was unbearable.

65 **Prior Shiguang** (*Shikō tsūsu* 師廣都寺): Otherwise unknown. The prior (*tsūsu* 都寺) was the monastic officer in charge of overall administration.

**Jiguang Hall** (*Jakkō dō* 寂光堂): “Tranquil Light Hall,” name of the outer abbot’s quarters at Tiantong 天童.

66 “**in the old man head of hall’s place**” (*dōchō rōkan nari* 堂頭老漢那裏): I.e., in the abbot’s quarters.

67 **The backing was red brocade** (*hyōshi wa akaki nishiki nari* 表紙はあかき錦なり): The “backing” (*hyōshi* 表紙; literally, “cover paper”) refers to the sturdier material to which the silk is attached that serves as its cover when the scroll is rolled up.

68 **The height was just nine inches; the length, more than seven feet** (*take kyū sun bakari, hiroso shichi shaku amari nari* 長九寸ばかり、濶七尺餘なり): The certificate was a long, narrow scroll unrolled horizontally for reading. The length of the Chinese “foot” (*chi* 尺) varied somewhat over time but was roughly equal to the English foot; the “inch” (*cun* 寸) was one tenth of a *chi*.

## [39:32] {1:432}

のちに寶慶のころ、道元、台山・雁山等に雲遊するついでに、平田の萬年寺にいたる。ときの住持は、福州の元肅和尚なり。宗鑑長老退院ののち、元肅和尚、補す、叢席を一興す。人事のついでに、むかしよりの佛祖の家風を往來せしむるに、大爲・仰山の令嗣話を擧するに、長老いはく、曾看我這裏嗣書也否。道元のいはく、いかでか看ることをえん。長老すなはちみつからたちて、嗣書をささげていはく、這箇は縦ひ親しき人なりとも、またたとひ侍僧のとしをへたるといへども、これを見せしめず。これすなはち佛祖の法訓なり。しかあれども、元肅ひごろ出城し、見知府のために在城のとき、一夢を感ずるにいはく、大梅山法常禪師とおぼしき高僧ありて、梅華一枝をさしあげていはく、もし既に船舷をこゆる實人あらんには、華を惜しむことなかれ、といひて、梅華をわれにあたふ。元肅おぼえずして夢中に吟じていはく、未跨船舷、好與三十棒。しかあるに、不經五日、與老兄相見す。いはんや老兄既に船舷跨來、この嗣書、また梅華の綾にかけり。大梅のをしふところならん、夢想と符合するゆえにとりいだすなり。老兄、もしわれに嗣法せんともとむや、縦いもとむとも、をしむべきにあらず。

Later, during the Baoqing era, while Dōgen was wandering to Mount Tai, Mount Yan, and so on, I arrived at the Wannian Monastery of Pingtian.<sup>69</sup> At the time, the abbot was Reverend Yuanzi of Fuzhou.<sup>70</sup> After the retirement of Elder Zongjian, Reverend Yuanzi filled the post and greatly revived the monastic seat.<sup>71</sup> When I had an interview with him, we conversed about the house styles of the buddhas and ancestors from ancient times; and, when we raised the topic of Dawei and Yangshan's talk on designating an heir, the Elder said, "*Have you ever seen the inheritance certificate I have here?*"<sup>72</sup>

69 **the Baoqing era** (*Hōkyō* 寶慶): The Baoqing era of the Emperor Lizong 理宗 corresponds to CE 1225-1228.

**wandering to Mount Tai, Mount Yan, and so on** (*Daisan Ganzan tō ni unyū suru* 台山・雁山等に雲遊する): "Mount Tai" (*Daisan* 台山) here refers to Mount Tiantai 天台山, home of several monasteries, including the Guoqing Monastery 國清寺, headquarters of the Tiantai school, and the Wannian Monastery 萬年寺, referred to here; "Mount Yan" (*Ganzan* 雁山) is the mountain name of the Neng'ren Monastery 能仁寺 in Wenzhou 温州. During his stay in China, Dōgen never left the areas known at the time as the Liangzhe West Circuit (*Liangzhe xilu* 兩浙西路) and the Liangzhe East Circuit (*Liangzhe tonglu* 兩浙東路), which together have been called Zhejiang Province 浙江省 from the Ming dynasty down to the present.

70 **Reverend Yuanzi of Fuzhou** (*Fukushū no Genshi oshō* 福州の元肅和尚): Also read Gensu. Otherwise unknown.

71 **Elder Zongjian** (*Sōkan chōrō* 宗鑑長老): Identity uncertain.

72 **Dawei and Yangshan's talk on designating an heir** (*Daii Kyōzan no ryōshi wa* 大爲・仰山の令嗣話): This conversation, between Weishan Lingyou 爲山靈祐 (771-853) and his future dharma heir Yangshan Huiji 仰山慧寂 (803-887), is recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:180, case 103):

大爲山大圓禪師坐次、仰山侍立。師云、寂子、近日宗門中令嗣作麼生。仰曰、大

Dōgen said, “How could I have seen it?”

The Elder immediately stood up himself, presented it to me, and said:

I would not show this even to people close to me, even to an acolyte monk after years of service. This is the rule of the buddhas and ancestors. However, recently, when Yuanzi went out to the city and stayed there to see the prefectural governor, I had a dream, in which an eminent monk I thought was Chan Master Fachang of Mount Damei held out a sprig of plum blossoms and said, “If there is a real person who has crossed the gunwales, do not begrudge him the flowers.”<sup>73</sup>

So saying, he gave me the plum blossoms. Without thinking, in the dream, Yuanzi recited the lines, “*Even before you crossed the gunwales, I should have given you thirty blows.*”<sup>74</sup>

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有人疑著此事。師云、寂子又作麼生。仰云、某甲祇管困來合眼、健即坐禪。所以未曾說著。師云、到這田地也難得。仰曰、據某甲見處、著一句語亦不得。師云、子爲一人也不得。仰云、自古聖人盡皆如是。師云、大有人笑汝與麼祇對。仰云、解笑某甲是某甲同參。師云、出頭作麼生。仰遶禪牀一匝。師云、裂破古今。

When Chan Master Dayuan of Mount Dawei was sitting, Yangshan stood by him in attendance. The Master asked, “Jizi, what do you make of the present-day issue of designating an heir in our lineage?”

Yang replied, “There are many people with doubts about this matter.”

The Master said, “Jizi, again, what do you make of it?”

Yang said, “When I get tired, I just close my eyes; when I’m healthy, I sit in meditation. So, I’ve never said anything.”

The Master said, “It’s hard to reach such a field.”

Yang said, “As far as I can see, I can’t say even a word.”

The Master said, “You can’t do it even for someone.”

Yang said, “From ancient times all the sages have been like this.”

The Master said, “Many are the people who would laugh at you for such a reply.”

Yang said, “To laugh at me is to practice with me.”

The Master said, “What about putting yourself forward?”

Yang circumambulated the [master’s] meditation seat, once around.

The Master said, “Ripping apart past and present.”

73 **Chan Master Fachang of Mount Damei** (Daibaizan Hōjō zenji 大梅山法常禪師): i.e., Damei Fachang 大梅法常 (752-839), a follower of Mazu Daoyi 馬祖道一. He is said to have spent some forty years in isolation on Mount Damei 大梅山 (in modern Zhejiang). His biography can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:254c2ff. His appearance in Yuanzi’s dream of the plum branch likely represents an association with his sobriquet Damei 大梅 (“Great Plum”).

“a real person who has crossed the gunwales” (*sengen o koyuru jitsunin* 船舷をこゆる實人): i.e., an authentic practitioner from across the sea.

74 “**Even before you crossed the gunwales, I should have given you thirty blows**” (*mika sengen, kō yo sanjū bō* 未跨船舷、好與三十棒): From a famous exchange between Chan Master Deshan Xuanjian 德山宣鑑 (780-865) and a monk from the Korean kingdom of Silla. The anecdote is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:144, case 31):

And now, *not five days have passed, and I meet my elder brother.*<sup>75</sup> What's more, the elder brother has crossed the gunwales, and this inheritance certificate is written on plum blossom figured damask. It must be what Damei was teaching me. It is because it matches my dream vision, that I've brought this out. Do you seek to inherit the dharma from me? Should you seek it, I could not refuse.

[39:33]

道元、信感さしおくところなし。嗣書を請すべしといへども、ただ焼香禮拜して、恭敬供養するのみなり。ときに焼香侍者法寧といふ人あり、はじめて嗣書を見る、といひき。

Dōgen could not help but believe him. Although I was supposed to request an inheritance certificate, I only offered my respects, merely burning incense and bowing. At the time, there was an incense acolyte named Faning there, who said that it was the first time he had seen the inheritance certificate.<sup>76</sup>

[39:34] {1:433}

道元ひそかに思惟しき、この一段の事、まことに佛祖の冥資にあらざれば、見聞なほかたし。邊地の愚人として、なんのさいはひありてか數番、これを見る。感涙霑袖。

Dōgen thought to himself, truly without the unseen help of the buddhas and ancestors, it would be hard to experience this event. By what good fortune could an ignorant person from a peripheral land see these several times? Tears of joy wet my sleeves.

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鼎州徳山見性大師〈嗣龍潭、諱宣鑑〉小參示衆云、老僧今夜不答話、問話者三十棒。時有僧出禮拜。師便打。僧曰、某甲話也未問、因甚打某甲。師云、爾甚處人。僧曰、新羅人。師曰、未跨船舷、好與三十拄杖。

Great Master Jianxing of Deshan in Zhenzhou (succeeded Longtan, named Xuanjian) addressed the assembly at a small convocation saying, "This evening, I won't say any answers, and anyone who says a question will get thirty blows."

At that time, there was a monk who came forward and bowed. The Master hit him. The monk said, "I haven't said a question yet. Why did you hit me?"

The Master said, "Where are you from?"

The monk said, "I'm from Silla."

The Master said, "Even before you crossed the gunwales, I should have given you thirty blows of my staff."

75 **my elder brother** (*rōhin* 老兄): I.e., "you (Dōgen)."

76 **incense acolyte named Faning** (*shōkō jisha Hōnei to iu hito* 焼香侍者法寧といふ人): Otherwise unknown. The "incense acolyte" (*shōkō jisha* 焼香侍者) is the attendant tasked with assisting the abbot in offering incense; one of the "five acolytes" (*go jisha* 五侍者) in a Zen monastery.

[39:35]

ときに維摩室・大舍堂等に、閑闌無人なり。

At the time, the Weimo room, Dasheng hall, and the rest, were silent and empty.<sup>77</sup>

[39:36]

この嗣書の地は、梅の綾のしろきにかけり。長九寸餘、濶一尋餘なり。軸子は黄玉なり、表紙は錦なり。

The material on which this inheritance certificate was written was white damask silk with a plum pattern.<sup>78</sup> The height was over nine inches; the length was over eight feet.<sup>79</sup> The spindle was yellow jade; the backing was brocade.

[39:37]

道元、台山より天童にかへる路程に、大梅山護聖寺の旦過に宿するに、大梅祖師きたり、開華せる一枝の梅華をさづくる靈夢を感じず。祖鑑もとも仰憑するものなり。その一枝華の縦横は、一尺餘なり。梅華あに優曇華にあらざらんや。夢中と覺中と、おなじく眞實なるべし。道元在宋のあひだ、歸國よりのち、いまだ人にかたらず。

On my way back to Tiantong from Mount Tai, Dōgen stayed at the overnight quarters at Husheng Monastery on Mount Damei.<sup>80</sup> There, I experienced a numinous dream, in which the Ancestral Master Damei came and presented me with a sprig of plum blossoms in full bloom. The mirror of the ancestors is a most reliable thing. The diameter of the blossoms on the sprig was more than one foot. How could the plum blossoms be anything but *udumbara* blossoms? What happens in dreams and

77 **Weimo room, Dasheng hall, and the rest** (*Yuima shitsu Taisha dō tō* 維摩室・大舍堂等): i.e., rooms associated with the abbot's quarters at Wannian Monastery 萬年寺; the Dasheng hall 大舍堂 was the front abbot's quarters (*qian fangzhang* 前方丈), immediately behind the dharma hall. (See "Gozan jissatsu zu" 五山十刹圖, *Zengaku daijiten* 禅学大辞典, *Bekkan* 別卷, p. 13.) This arresting recollection and that of the preceding section do not occur in the *Kōjakuji* 香積寺 text.

78 **The material on which this inheritance certificate was written was white damask silk with a plum pattern** (*kono shisho no chi wa, ume no aya no shiroki ni kakeri* この嗣書の地は、梅の綾のしろきにかけり): Some MS witnesses have here, "This inheritance certificate was written on white damask patterned with fallen plum" (*kono shisho wa rakuchi mei rin no shiroki ni kakeri* この嗣書は落地梅綾のしろきにかけり).

79 **the length was over eight feet** (*hirosa hito hiro yo* 濶一尋餘): The term *hito hiro* is the Japanese rendering of the Chinese *yi xun* 一尋, a measure, like the English "fathom," based on the armspan; standardized as eight Chinese feet (*chi* 尺).

80 **overnight quarters at Husheng Monastery on Mount Damei** (*Daibaizan Goshōji no tanga* 大梅山護聖寺の旦過): The guest quarters of the monastery founded by Damei Fachang 大梅法常. The term *tanga* 旦過 refers to a monk's one-night stay at a monastery; here, short for *tangaryō* 旦過寮, the accommodations for such monks.



in waking must be equally real. While Dōgen was in the Song and after my return to this land, I have never spoken of this to anyone.

\* \* \* \* \*

[39:38]

いまわが洞山門下に、嗣書をかけるは、臨濟等にかけるには、ことなり。佛祖の衣裡にかかれけるを、青原高祖したしく曹溪の几前にして、手の指より浄血をいだしてかき、正傳せられけるなり。この手の指血に、曹溪の指血を合して書傳せられける、と相傳せり。初祖・二祖のところにも、合血の儀おこなはれける、と相傳す。これ、吾子參吾などとはかかず、諸佛および七佛のかきつたへられける嗣書の儀なり。

The writing of inheritance certificates in our present Dongshan lineage differs from their writing in Linji and the rest.<sup>81</sup> What was affixed within the robes of the buddhas and ancestors, the Eminent Ancestor Qingyuan received in direct transmission, personally drawing pure blood from his finger and writing at the desk of Caoxi.<sup>82</sup> Tradition has it that it was written and transmitted by mingling the blood from his finger with the blood from Caoxi's finger. Tradition has it that the rite of mingling blood was carried out in the case of the First Ancestor and Second Ancestor as well. Without writing such things as “my offspring” or “made inquiries of me,” this is the procedure for the inheritance certificate written and handed down among the buddhas as well as the seven buddhas.<sup>83</sup>

81 **our present Dongshan lineage** (*ima waga Tōzan monka* いまわが洞山門下): I.e., Dōgen's Caotong (Sōtō 曹洞) lineage, descended from Dongshan Liangjie 洞山良价 (807-869).

82 **What was affixed within the robes of the buddhas and ancestors** (*busso no eri ni kakarekeru* 佛祖の衣裏にかかれける): Likely an allusion to the famous parable in the *Lotus Sūtra*, in which a priceless gem (representing the spiritual wealth of the buddha nature) is sewn into the lining of a garment (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:29a6-16).

**Eminent Ancestor Qingyuan received in direct transmission, personally drawing pure blood from his finger and writing at the desk of Caoxi** (*Seigen kōso shitashiku Sōkei no kizen ni shite, te no yubi yori jōketsu o idashite kaki, shōden serarekeru nari* 青原高祖したしく曹溪の几前にして、手の指より浄血をいだしてかき、正傳せられけるなり): “Eminent Ancestor Qingyuan” (*Seigen kōso* 青原高祖) refers to Qingyuan Xingsi 青原行思 (d. 740), founder of the lineage leading to Dongshan 洞山; “Caoxi” (*Sōkei* 曹溪) refers to Qingyuan's master, the Sixth Ancestor, Caoxi Huineng 曹溪慧能. The translation here follows the most likely reading of the Japanese grammar in making “Qingyuan” the subject of “writing,” but it is highly unlikely that Dōgen wants us to think Qingyuan wrote out his own inheritance certificate. Dōgen's source for the tradition he describes here, as well as that, mentioned just below, of an inheritance certificate written in the mingled blood of Bodhidharma and Huike 慧可, is unknown.

83 **the buddhas as well as the seven buddhas** (*shobutsu oyobi shichi butsu* 諸佛および七佛): I.e., all the buddhas, including the seven buddhas of the past of which Śākya-muni is the last; see Supplementary Notes, s.v. “Seven buddhas.”

## [39:39] {1:434}

しかあればしるべし、曹溪の血氣は、かたじけなく青原の淨血に和合し、青原の淨血、したしく曹溪の親血に和合して、まのあたり印證をうることは、ひとり高祖青原和尚のみなり、餘祖のおよぶところにあらず。この事子をしれるともがらは、佛法はただ青原のみに正傳せる、と道取するなり。

Thus, we should realize that, the lifeblood of Caoxi being graciously mingled with the pure blood of Qingyuan, and the pure blood of Qingyuan intimately mingled with the parental blood of Caoxi, the personal reception of the seal of verification was only by the Eminent Ancestor Reverend Qingyan alone and was not something attained by any other ancestor. Those who know the facts of this matter say that the buddha dharma was directly transmitted only to Qingyuan.<sup>84</sup>

嗣書

The Inheritance Certificate<sup>85</sup>

## [39:40]

先師古佛天童堂上大和尚、しめしていはく、諸佛かならず嗣法あり、いはゆる、釋迦牟尼佛者、迦葉佛に嗣法す、迦葉佛者、拘那含牟尼佛に嗣法す、拘那含牟尼佛者、拘留孫佛に嗣法するなり。かくのごとく佛佛相嗣して、いまにいたると信受すべし。これ學佛道なり。

My former master, the Old Buddha, Most Reverend Chief of Hall of Tiantong, taught:<sup>86</sup>

The buddhas always have dharma inheritance. That is, Buddha Śākyamuni inherited the dharma from Buddha Kāśyapa; Buddha Kāśyapa inherited the dharma from Buddha Kanakamuni; Buddha Kanakamuni inherited the dharma from Buddha Krakucchanda.<sup>87</sup> We should have

84 **the buddha dharma was directly transmitted only to Qingyuan** (*buppō wa tada Seigen nomi ni shōden seru* 佛法はただ青原のみに正傳せる): i.e., Qingyuan 青原 represents the principal heir to the Sixth Ancestor. Dongshan 洞山, the founder of Dōgen's lineage, was, of course, descended from Qingyuan.

85 **The Inheritance Certificate** (*shisho* 嗣書): This title apparently represents the beginning of the original colophon, marking the end of the document as it was first composed. The remainder of the colophon, with time and place of composition, appears at this point in the Kōjakuji MS but in our text here is found below the following appended material. The Satomi 里見 MS holograph seems to treat these words as the title of what follows here.

86 **My former master, the Old Buddha, Most Reverend Chief of Hall of Tiantong** (*senshi kobutsu Tendō dōjō daishō* 先師古佛天童堂上大和尚): i.e., Tiantong Rujing 天童如淨. Rujing's words, given here in Japanese, are not recorded elsewhere and apparently represent Dōgen's own report.

87 **Śākyamuni** (*Shakamuni* 釋迦牟尼); **Kāśyapa** (*Kashō* 迦葉); **Kanakamuni** (*Kuna-*

faith that buddha after buddha has inherited in this way down to the present. This is studying the way of the buddhas.<sup>88</sup>

[39:41]

ときに道元まうす、迦葉佛入涅槃ののち、釋迦牟尼佛は始めて出世成道せり。いはんやまた賢劫の諸佛、いかにしてか莊嚴劫の諸佛に嗣法せん、この道理いかん。

At the time, Dōgen said,

Buddha Śākyamuni appeared in the world and attained the way only after Buddha Kāśyapa had entered nirvāṇa. Not to mention, moreover, [the problem of] how the buddhas of the Worthy Kalpa could inherit the dharma from the buddhas of the Adornment Kalpa.<sup>89</sup> What is the reasoning here?

[39:42]

先師いはく、なんぢがいふところは、聽教の解なり、十聖三賢等の道なり、佛祖嫡嫡の道にあらず。わが佛佛相傳の道は、しかあらず。釋迦牟尼佛、まさしく迦葉佛に嗣法せり、とならひきたるなり。釋迦佛の、嗣法してのちに、迦葉佛は入涅槃すと參學するなり。釋迦佛、もし迦葉佛に嗣法せざらんには、天然外道とおなじかるべし、誰か釋迦佛を信ずるあらん。かくのごとく佛佛相嗣して、いまにおよびきたれるによりて、箇箇佛ともに正嗣なり。つらなれるにあらず、あつまれるにあらず。まさにかくのごとく佛佛相嗣すると學するなり。諸阿笈摩教のいふところの劫量・壽量等にかかはらざるべし。もしひとへに釋迦佛よりおこれりといはば、わづかに二千餘年なり、ふるきにあらず。相嗣もわづかに四十餘代なり、あらたなるといひぬべし。この佛嗣は、しかのごとく學するにあらず。釋迦佛は迦葉佛に嗣法すると學し、迦葉佛は釋迦佛に嗣法すると學するなり。かくのごとく學するとき、まさに諸佛諸祖の嗣法にてあるなり。

My former master said,

What you say is the understanding of the heard teachings, the way of the ten sages and three worthies, not the way of successor after successor of buddhas and ancestors.<sup>90</sup> Our way of the transmission of

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*gonmuni* 拘那含牟尼); **Krakucchanda** (*Kuruson* 拘留孫): I.e., the seventh, sixth, fifth, and fourth, respectively, of the seven buddhas of the past, those appearing in our Worthy Kalpa (*kengō* 賢劫; S. *bhadra-kalpa*); see Supplementary Notes, s.v. “Seven buddhas.”

**88 This is studying the way of the buddhas** (*kore gaku butsudō nari* これ學佛道なり): Parsing the expression *gaku butsudō* 學佛道 according to its use elsewhere in the *Shōbōgenzō*. However, the variant text of this chapter, as well as some versions of our text, read here *gakubutsu no dō* 學佛の道 (“the way of studying the buddhas”).

**89 Worthy Kalpa** (*kengō* 賢劫); **Adornment Kalpa** (*shōgongō* 莊嚴劫): See above, Note 8.

**90 the understanding of the heard teachings** (*chōkyō no ge* 聽教の解): I.e., the view of the early scriptural literature; akin to “the teachings of the *āgamas*” later in this section.

**the ten sages and three worthies** (*jisshō sanken* 十聖三賢): See above, Note 19.

buddha after buddha is not like this. We study that Buddha Śākyamuni did indeed inherit the dharma from Buddha Kāśyapa. We study that Buddha Kāśyapa entered nirvāṇa only after Buddha Śākya inherited the dharma. If Buddha Śākyamuni had not inherited the dharma from Buddha Kāśyapa, it would be the same as an other path of natural occurrence; who would have faith in Buddha Śākya?<sup>91</sup> Because buddha after buddha has inherited in this way reaching down to the present, each and every buddha is a direct heir. They are not lined up; they are not bunched together.<sup>92</sup> We study that truly buddha after buddha inherits in this way. It has nothing to do with the numbers of kalpas or numbers of lifespans discussed in the teachings of the *āgamas*.<sup>93</sup> If we say it occurred only from Buddha Śākya, it is merely two thousand and some years, not very old. The inheritance, too, is a mere forty-some generations and would have to be called something new. This inheritance of the buddhas is not studied in this way. We study that Buddha Śākya inherited the dharma from Buddha Kāśyapa; we study that Buddha Kāśyapa inherited the dharma from Buddha Śākya.<sup>94</sup> When we study in this way, this is truly the dharma inheritance of the buddhas and the ancestors.

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この時道元、はじめて佛祖の嗣法あることを稟受するのみにあらず、從來の舊窠をも脱落するなり。

It was then that Dōgen not only first accepted that there was a dharma inheritance of the buddhas and ancestors but also sloughed off his past old nest.<sup>95</sup>

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91 **other path of natural occurrence** (*tennen gedō* 天然外道): See above, section 11.

92 **They are not lined up; they are not bunched together** (*tsuranareru ni arazu, atsumareru ni arazu* つらなれるにあらず、あつまれるにあらず): Probably meaning, “they are neither arrayed across time nor simultaneous.”

93 **the āgamas** (*agōma* 阿笈摩): I.e., the early, non-Mahāyāna Buddhist sūtras.

94 **Buddha Kāśyapa inherited the dharma from Buddha Śākya** (*Kashō butsu wa Shaka butsu ni shihō suru* 迦葉佛は釋迦佛に嗣法する): The claim that the transmission goes both forward and back through time is repeated several times in the *Shōbōgenzō*.

95 **sloughed off his past old nest** (*jūrai no kyūka o mo datsuraku suru* 從來の舊窠をも脱落する): A mixed metaphor for getting free from fixed ways of thinking. For the use of “slough off” (*datsuraku* 脱落), see Supplementary Notes, s.v. “Slough off.”

96 This end title is supplied by Kawamura’s edition; it does not occur in the manuscript.

[Ryūmonji MS:]

于時日本仁治二年歲次辛丑三月二七日、觀音導利興聖寶林寺、  
宋傳法沙門道元記

*Recorded at Kannon Dōri Kōshō Hōrin Monastery; twenty-seventh day, third month of the junior metal year of the ox, the second year of Ninji in Japan [9 May 1241], by the Śramaṇa Dōgen, who entered the Song and transmitted the dharma<sup>97</sup>*

佛祖傳法語假名嗣書終、靈巖山興惠禪寺住持比丘喆囑賢拜  
*Copied the kana "Inheritance Certificate" of the dharma words transmitted by the buddhas and ancestors. Obeisance by Bhikṣu Tessō Ken, abbot of Reiganzan Kōtoku Zen Monastery<sup>98</sup>*

入室的傳之外、不可披見、及他眼者徧身紅爛、可祕可祕、  
佛祖之靈感勿生疑。

右太宋寶慶元年九月十八日、前住天童景德寺堂頭和尚如淨大和尚授  
道元式如是。

祖日侍者于時燒香侍者也、宗端知客・廣平侍者等周旋行此戒儀、  
太宋寶慶之中傳之。

*Those without the transmission of entering the room are not permitted ever to see this, till their eyes are all red and rotten. Keep it secret; keep it secret.*

*Do not doubt the spiritual response of the buddhas and ancestors.<sup>99</sup>*

*The ceremony in which, on the eighteenth day, ninth month, first year of Baoqing in the Great Song [21 October 1225], the Reverend Head of Hall, the Most Reverend Rujing, former abbot of Tiantong Jingde Monastery, bestowed [the bodhisattva precepts] on Dōgen was like the above. Acolyte Zuri was the incense acolyte at the time, and Guest Prefect Zongduan, Acolyte Guangping, and others assisted in the performance of this precept ritual. This was transmitted during the Baoqing of the Great Song.<sup>100</sup>*

97 The Tōunji 洞雲寺 MS shares an identical colophon; colophons almost identical to this are shared by the Satomi 里見 and Himitsu 秘密 MSS.

98 **Tessō Ken:** i.e., Tessō Hōken 喆囑芳賢 (d. 1551), copyist of the Ryūmonji 龍門寺 MS.

99 This warning and the material in the following paragraph are appended by the copyist, Tessō Hōken.

**transmission of entering the room** (*nisshitsu teki den* 入室的傳): i.e., dharma transmission as the disciple of a teacher.

100 This paragraph, appended by Tessō Hōken, is a quotation of a passage at the end of the *Busso shōden bosatsu kai sahō* 佛祖正傳菩薩戒作法 (DZZ.6:188), a precept ritual manual by Dōgen.

[Satomi MS:]

寛元癸卯九月二十四日、掛錫於越州吉田縣吉峯古寺草庵<花押>

*Having hung up my staff at the thatched hermitage of the old monastery of Kippō, Yoshida District, Esshū; twenty-fourth day, ninth month of the junior water year of the rabbit, the first year of Kangen [7 November 1243]. Signed [by Dōgen's monogram (kaō 花押)]*<sup>101</sup>

[Himitsu MS:]

彼御本奥書曰ク、仁治癸卯二月廿五日、書寫之於侍者寮頭。侍者恵上  
寛元々年十月廿三日、以越州御書御本交之。云云

The colophon of his autograph says:<sup>102</sup>

*“Copied this in the acolyte's quarters, twenty-fifth day, second month, junior water year of the rabbit, Ninji [17 March 1243]. Acolyte Ejō*<sup>103</sup>

*Collated with his Esshū manuscript in his own hand, Twenty-third day, tenth month, first year of Kangen [6 December 1243].”*<sup>104</sup>

101 This second colophon, with its rare monogram (*kaō* 花押), is written separately on an extra sheet following the main text, perhaps intended simply to authenticate the holograph.

102 Colophon by an unknown copyist of the *Himitsu* manuscript, quoting the colophon of Ejō's own copy of the chapter.

103 **Ejō** 恵上: Written with homonymous glyphs for Ejō 懷奘.

104 **his Esshū manuscript in his own hand** (*Esshū gosho gohon* 越州御書御本): i.e., holograph by Dōgen done in Echizen; widely assumed to refer to the Satomi MS, completed just one month before the date of this notice.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 40

The Cypress Tree

*Hakujushi*

柏樹子



# The Cypress Tree

## *Hakujushi*

### INTRODUCTION

This text was composed at Kōshōji in 1242. It occurs as number 40 in both the seventy-five-chapter and sixty-chapter compilations of the *Shōbōgenzō* and as number 35 in the Honzan edition.

The text takes its title from a saying by the famous Tang-dynasty Chan master Zhaozhou Congshen 趙州從諗. Rather than launching directly into his comments on this saying, Dōgen devotes the first half of his essay to a treatment of the figure of Zhaozhou himself, as revealed in his biography and poetry. He tells here the story of Zhaozhou's encounter with his master, Nanquan Puyuan 南泉普願, and goes on to praise the strict austerity of his later life as abbot of the Guanyin Cloister 觀音院, where he served till his death at the remarkable age, it is said, of 120.

Dōgen then turns to the title theme of the essay, the meaning of Zhaozhou's mysterious remark, "the cypress tree at the front of the garden," in response to the question of why Bodhidharma came to China. He goes on to discuss a second saying of Zhaozhou, that the cypress tree has the buddha nature and will become a buddha "once space falls to the ground." Dōgen's comments in this section are sometimes quite difficult to interpret and may well leave some readers asking the question with which the essay closes: "what is it?"

# 正法眼藏第四十

## Treasury of the True Dharma Eye

### Number 40

柏樹子

## The Cypress Tree

[40:1] {1:436}

趙州眞際大師は、釋迦如來より第三十七世なり。六十一歳にしてはじめて發心し、いへをいでて學道す。このときちかひていはく、たとひ百歳なりとも、われよりもおとれらんは、われ、かれを、をしふべし。たとひ七歳なりとも、われよりもすぐれば、われ、かれにとふべし。恁麼ちかひて、南方へ雲遊す。道をとぶらひゆくちなみに、南泉にいたりて、願和尚を禮拜す。ちなみに南泉、もとより方丈内にありて臥せるついでに、師、來參するに、すなはちとふ、近離什麼處。師いはく、瑞像院。南泉いはく、還見瑞像麼。師いはく、瑞像即不見、即見臥如來。ときに南泉、いましに起してとふ、爾はこれ有主沙彌、無主沙彌。師、對していはく、有主沙彌。南泉いはく、那箇是爾主。師いはく、孟春猶寒、伏惟和尚尊體、起居萬福。南泉すなはち維那をよんでいはく、此沙彌別處安排。

Zhaozhou, Great Master Zhenji, was the thirty-seventh generation from Tathāgata Śākya.<sup>1</sup> At the age of sixty-one, he first brought forth the mind [of bodhi] and, leaving home, studied the way.<sup>2</sup> At this time, he

1 **Cypress Tree** (*hakujushi* 柏樹子): Also written 栢樹子. An evergreen, native to China, used in decorative planting; traditionally thought of as a symbol of constancy and long life.

**Zhaozhou, Great Master Zhenji** (*Jōshū Shinsai daishi* 趙州眞際大師): I.e., Zhaozhou Congshen 趙州從諗 (778-897). Zhenji dashi 眞際大師 is a posthumous title. His biography appears at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:276c-278b; *Song Gaoseng zhuan* 宋高僧傳, T.2061.50:775c6ff; *Zhaozhou Zhenji chanshi yulu bing xingzhuang* 趙州眞際禪師語錄并行狀, *Guzunsu yulu* 古尊宿語錄, ZZ.118:304a13ff, etc.

**thirty-seventh generation** (*dai sanjūshichi sei* 第三十七世): Zhaozhou represents the fourth generation after the Sixth Ancestor of the Chinese Chan tradition, Huineng 慧能, in the lineage of Nanyue Huairang 南嶽懷讓 (677-744), Mazu Daoyi 馬祖道一 (709-788), and Nanquan Puyuan 南泉普願 (748-835).

2 **At the age of sixty-one, he first brought forth the mind [of bodhi] and, leaving home, studied the way** (*rokujiūssai ni shite hajimete hosshin shi, ie o idete gakudō su* 六十一歳にしてはじめて發心し、いへをいでて學道す): The source for Dōgen's claim that Zhaozhou "left home" at the advanced age of sixty-one is unclear. The latter's biography in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:276c7-8) states that, as a youth he donned the robe and shaved his head (*piti* 披剃) at Hutong Cloister 扈通院, in present-day Shandong, but did not yet receive the precepts (*wei nai jie* 未納戒) — this would explain Nanquan's reference to him in our text as a *śrāmaṇera*, or "novice." His biography in the *Zhaozhou yulu* 趙州語錄 (*Guzunsu yulu* 古尊宿語錄,

made a vow, saying, “Even if they are one hundred years old, if they are inferior to me, I will teach them; even if they are seven years old, if they are superior to me, I will inquire of them.” Vowing thus, he wandered south. As he went inquiring of the way, he reached Nanquan and paid obeisance to Reverend Yuan.<sup>3</sup>

At the time, Nanquan was in the abbot's quarters, where he had been lying down. When the Master approached, he [i.e., Nanquan] asked, “Where are you coming from?”

The Master said, “Ruixiang Cloister [‘Cloister of the Auspicious Image’].”<sup>4</sup>

Nanquan said, “And have you seen the auspicious image?”

The Master said, “I haven't seen the auspicious image, but I have seen a recumbent *tathāgata*.”<sup>5</sup>

Thereupon Naquan promptly arose and said, “Are you a *śrāmaṇera* with a master, or a *śrāmaṇera* without a master?”<sup>6</sup>

The Master replied, saying, “A *śrāmaṇera* with a master.”

ZZ.118:304a16-b10) says that he accompanied his “original master” (*benshi* 本師) — presumably the (unidentified) monk under whom he became a novice — to visit Nanquan (who died in 834, when Zhaozhou was 56); then, after he received the precepts (*shou jie* 受戒) — presumably from Nanquan — he returned to his home district in Caozhou 曹州 to visit “the master from whom he received the work” (*shou ye shi* 受業師) — again, no doubt, his “original master.” When his family heard that he had returned and sought to visit him, he escaped in the night and set off on his travels (*bianli zhufang* 遍歷諸方), always saying to himself,

七歲童兒勝我者、我即問伊。百歲老翁不及我者、我即教他。

A seven-year-old child who surpasses me, I'll inquire of him; a hundred-year-old elder who doesn't reach me, I'll teach him.

3 **Nanquan** (*Nansen* 南泉): I.e., the mountain range in present-day Anhui Prefecture.

**Reverend Yuan** (*Gan oshō* 願和尚): I.e., the Chan master Nanquan Puyuan 南泉普願. The following dialogue occurs in several Chan sources; see, e.g., *Zhaozhou yulu* 趙州語錄, ZZ.118:304a17-b4; *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:276c9-13. Dōgen tells the story here in a mixture of Japanese and Chinese.

4 **“Ruixiang Cloister”** (*Zuizō in* 瑞像院): The temple on Mount Nanquan 南泉山 founded by Nanquan Puyuan 南泉普願. Since the conversation would seem to be taking place in the abbot's quarters of this temple, Zhaozhou's answer might be understood as an assertion that he has been “right here.” (Such is the interpretation, e.g., at *Shōbōgenzō monge* 正法眼藏聞解, SCZ.5:218.)

5 **“a recumbent *tathāgata*”** (*ga nyorai* 臥如來): A reference, of course, to the reclining abbot.

6 **“*śrāmaṇera* with a master”** (*ushu shami* 有主沙彌): A *śrāmaṇera* is a novice, who has not taken the full precepts of the monk. The term “master” here translates the Chinese *zhu* 主, a term meaning “chief” or “head,” also “host” (as opposed to “guest”), “subject,” etc.; as such, the question here may imply an issue of self-understanding.

Nanquan said, “Who is your master?”

The Master said, “It is the first of spring and still cold. I trust the Reverend’s health is blessed.”<sup>7</sup>

Nanquan called the rector and said, “Assign this *śrāmaṇera* somewhere.”<sup>8</sup>

[40:2] {1:437}

かくのごとくして南泉に寓直し、さらに餘方にゆかず、辦道功夫すること三十年なり。寸陰をむなしくせず、雑用あることなし。つひに傳道受業よりのち、趙州の觀音院に住することも又三十年なり。その住持の事形、つねの諸方にひとしからず。

Thus he lodged at Nanquan and, without traveling anywhere else, pursued the way with concentrated effort for thirty years.<sup>9</sup> Without wasting an inch of shadow, he had no extraneous activities.<sup>10</sup> Eventually, after transmission of the way and reception of the work, he resided at Guanyin Cloister in Zhaozhou for another thirty years.<sup>11</sup> The circumstances of his abbacy were not like those of the usual quarters.

7 “It is the first of spring and still cold” (*mō shun yū kan* 孟春猶寒): Zhaozhou’s answer here is a formulaic polite salutation, of the sort that might be written by a monk to his senior; by implication, he assumes the posture of Nanquan’s student.

8 “Assign . . . somewhere” (*bessho anbai* 別處安排): The Chinese expression *biechu* 別處 (“elsewhere”), tentatively translated here simply as “somewhere,” may connote a “special place”; hence, the possible sense here “give . . . special treatment to” (as interpreted at *Shōbōgenzō monge* 正法眼藏聞解, SCZ.5:218). The version in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51: 276c14) has at this point simply,

南泉器之而許入室

Nanquan respected him and permitted him to “enter the room” [i.e., become a disciple].

9 **lodged** (*gūchoku shi* 寓直し): Probably a variant of the more common *gūshi* 寓止; the glyph *choku* 直 here may be a locative marker, cognate with *choku* 值.

**for thirty years** (*sanjū nen* 三十年): The source of Dōgen’s claim here that Zhaozhou spent thirty years on Mount Nanquan 南泉山 before moving to Guanyin Cloister is not clear; it is usually said that he traveled widely, visiting other teachers. Dōgen’s version may be a conflation with the biography of Zhaozhou’s teacher, Nanquan 南泉, in which it is said that “he did not descend Nanquan for over thirty years” (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:257b26).

10 **an inch of shadow** (*sun’in* 寸陰): A literary expression for “a minute of time,” occurring often in Dōgen’s writings.

11 **transmission of the way and reception of the work** (*dendō jugō* 傳道受業): “Transmission of the way” typically refers to the recognition of a student’s spiritual qualifications by a teacher. The less common “reception of the work” often means “to accept the precepts,” but it may also refer to receiving instruction or transmission from a teacher.

**Guanyin Cloister in Zhaozhou** (*Jōshū no Kannon in* 趙州の觀音院): In present-day Hebei. The temple was known as Yong’an Cloister 永安院 from the Southern Song; the current name, Bailin Monastery 柏林寺, dates from the Qing dynasty.

## [40:3]

或時いはく、煙火徒勞望四隣、饅頭餛子前年別、今日思量空嚙津、持念少  
嗟歎頻、一百家中無善人、來者祇道覓茶喫、不得茶嚙去又嗔。

On one occasion, he said,<sup>12</sup>

*Smoking fires: I futilely gaze on the neighborhood.  
Parted from buns and dumplings last year.  
Thinking of them today, I swallow my spittle in vain;  
Rarely maintaining my thoughts; repeatedly sighing.  
There's no good person in a hundred households.<sup>13</sup>  
The ones that come say they're just looking for tea;  
If they don't get their tea, they go away angry.*

## [40:4]

あはれむべし、煙火まれなり、一味すくなし。雑味は前年よりあはず。一  
百家人きたれば茶をもとむ、茶をもとめざるはきたらず。將來茶人は、一  
百家人にあらざらん。これ見賢の雲水ありとも、思齊の龍象なからん。

What a pity. His smoking fires are few; he rarely has a single taste; he has not met a varied taste since last year.<sup>14</sup> When the people of the hundred households come, they are seeking tea; those not seeking tea do not come.<sup>15</sup> There is likely no one in the hundred households who brings him tea. There may be clouds and water that “meet someone good,” but there are likely no dragons or elephants that “think to equal him.”<sup>16</sup>

12 **On one occasion, he said** (*aru toki iwaku* 或時いはく): From the *Zhaozhou yulu* 趙州語錄, ZZ.118:333a11-13. The verse comes from Zhaozhou's *Shier shi ge* 十二時歌, a set of poems dedicated to the twelve times, or two-hour periods into which the day was traditionally divided. As its theme suggests, this poem is dedicated to the “meal time” (*shi shi* 食時), in the fifth, or “dragon,” hour (*chen* 辰) — i.e., 7:00-9:00 a.m.

13 **Smoking fires** (*enka* 煙火): I.e., the smoke from the neighbors' cooking fires.

**good person** (*zennin* 善人): Usually refers to a morally good person; it may also carry the connotation of a “person of good family” — i.e., a worthy lay follower (or donor).

14 **single taste** (*ichimi* 一味); **varied taste** (*zōmi* 雜味): Perhaps something like “a simple meal” and “a full-course meal” respectively.

15 **people of the hundred households** (*ippyaku kajin* 一百家人): Presumably, the villagers in the neighborhood of Zhaozhou's temple, but it is possible to read this as a metaphor for the “monks” (*unsui* 雲水) in the following sentence — in which case, one might also want to give a metaphorical reading to the “tea” here.

16 **clouds and water** (*unsui* 雲水): A common term for Buddhist monks, conveying the sense that they drift through the world like clouds and water.

**“meet someone good”** (*kenken* 見賢); **“think to equal him”** (*shisai* 思齊): After the common saying, quoted elsewhere in the *Shōbōgenzō*, from the *Lunyu* 論語 4 (KR.1h0005.002.14b):

見賢思齊焉。見不賢而內自省也。

[40:5]

あるときまたいはく、思量天下出家人、似我住持能有幾、土榻牀破蘆簾、老榆木枕全無被、尊像不燒安息香、灰裏唯聞牛糞氣。

On another occasion, he said,<sup>17</sup>

*Thinking of those who've left home in this realm,  
How many could there be with an abbacy like mine?  
An earthen bed with a tattered reed mat,  
An old elmwood headrest with no cover at all.  
At the icon, I don't burn the incense of Arsaces,  
In the ashes, I just smell the odor of cow dung.*<sup>18</sup>

[40:6] {1:438}

これらの道得をもて、院門の潔白しりぬべし、いまこの蹤跡を學習すべし。僧衆おほからず、不滿二十衆といふは、よくすることのかたきによりてなり。僧堂おほきならず、前架・後架なし。夜間は燈光あらず、冬天には炭火なし。あはれむべき老後の生涯といひぬべし。古佛の操行、それかくのごとし。

From these sayings, we can understand the purity of his cloister. We should study these traces. That his monastic assembly was not many, said to have been less than twenty, is because being able to do it is hard.<sup>19</sup>

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When you meet someone good, think to equal him; when you meet someone not good, then look within yourself.

**dragons or elephants** (*ryūzō* 龍象): A term for superior religious practitioners found throughout Zen texts and often in Dōgen's writings. Although originally used in reference to great elephants (*S. hasti-nāga*), it is often interpreted as "dragons and elephants" — as suggested here in its parallel with "clouds and water."

17 **On another occasion, he said** (*aru toki mata iwaku* あるときまたいはく): From *Zhaozhou yulu* 趙州錄, ZZ.118:333b17-334a1. Another of the verses from Zhaozhou's *Shier shi ge* 十二時歌, this one dedicated to "midnight" (*banye* 半夜), the first hour (*zi* 子), 11:00 p.m.-1:00 a.m. Dōgen has omitted the opening line of the poem:

心境何曾得暫止。

The mind and its objects, how can they ever be stopped?

18 **At the icon** (*sonzō* 尊像): I.e., the "venerated image" of a sacred Buddhist figure.

**incense of Arsaces** (*Ansoku kō* 安息香): Incense made from gum benzoin, the resin of a tree (*styrax benzoin*) of Southeast Asia; identified with the Indian incense *guggulu*. The Chinese *Anxi* 安息 transliterates "Arsaces," the name taken by the kings of the Arsacid empire of Parthia.

**odor of cow dung** (*gofun ki* 牛糞氣): I.e., dried dung used for fuel.

19 **less than twenty** (*fuman nijū shu* 不滿二十衆): Dōgen here slips into Chinese syntax, as if quoting a text; no source has been identified.

**being able to do it is hard** (*yoku suru koto no kataki* よくすることのかたき): A Japanese idiom likely reflecting the Chinese saying, "Knowing it is not hard; it is being able to do it that is hard" (*fei zhi zhi nan, neng zhi nan ye* 非知之難、能之難也).

The saṃgha hall was not large and lacked both front shelving and back shelving.<sup>20</sup> There was no lamplight at night and no charcoal fire in winter weather.<sup>21</sup> One could say it was a pitiful life for an aged one.<sup>22</sup> Such was the conduct of the Old Buddha.<sup>23</sup>

[40:7]

あるとき連牀のあしのおれたりけるに、燼木をなはにてゆひつけて、年月をふる。知事、つくりかへんと報ずるに、師、ゆるさざりけり。希代の勝躑なり。

Once, when the leg of the joined platform was broken, he spliced it by binding twine to a piece of burned wood [and continued to use it] for months and years.<sup>24</sup> When the stewards reported it to be replaced, the Master would not permit it.<sup>25</sup> [This incident] is an excellent vestige, rare throughout the generations.<sup>26</sup>

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20 **front shelving and back shelving** (*zenka goka* 前架・後架): The former term refers to shelves located in the outer section of the saṃgha hall (*sōdō* 僧堂), used for food service; the latter refers to shelves in the lavatory behind the saṃgha hall, or by extension, to the lavatory itself. Dōgen is here drawing on the *Zhaozhou yulu* 趙州語錄, at ZZ.118:304b12:

僧堂無前後架。

The saṃgha hall lacked front and back shelving.

21 **no lamplight at night** (*yakan wa tōkō arazu* 夜間は燈光あらず): Dōgen is here perhaps drawing again on Zhaozhou's *Shier shi ge* 十二時歌 (ZZ.118:333b11-12): the verse for eventide (*huang hun* 黃昏), the hour of *xu* 戌 (7:00-9:00 p.m.), begins:

獨坐一間空暗室。陽焰燈光永不逢、眼前純是金州漆。

Sitting alone in a dark, empty room.

Long without greeting sunshine or lamplight;

Before me, it's all just the [black] lacquer of Jin.

22 **a pitiful life for an aged one** (*awaremu beki rōgo no shōgai* あはれむべき老後の生涯): Or, "the life of a pitiful aged one."

23 **conduct of the Old Buddha** (*kobutsu no sōgyō* 古佛の操行): "Conduct" here in the sense of proper behavior. The term *kobutsu* ("old buddha") could be plural; but, as Dōgen will point out below, Zhaozhou was known as "the old buddha." See Supplementary Notes, s.v. "Old buddha."

24 **joined platform** (*renjō* 連牀): Or "continuous bench"; the structure used communally by the monks in the saṃgha hall for sitting, eating, and sleeping. Dōgen is here recounting an incident recorded in the *Zhaozhou yulu* 趙州語錄 (ZZ.118:304b12-13), where the furniture in question is called a "cord bench" (*jōshō* 繩床), a standard term for an individual monk's meditation platform.

25 **stewards** (*chiji* 知事): The six major officers of a Zen monastery. The story in the *Zhaozhou yulu* 趙州語錄 makes no mention of them.

26 **an excellent vestige, rare throughout the generations** (*kidai no shōchoku* 希代の勝躑): A somewhat unusual expression also appearing in the *Eihei kōroku* 永平廣錄 (DZZ.3:72, no. 128). The glyph *choku* 躑 here is used in the sense "trace" (*seki* 跡).

[40:8]

よのつねには、解齋粥米全無粒、空對閑窓與隙塵なり。あるひは、このみ、をひろひて、僧衆もわが身も、茶飯の日用に活計す。いまの晩進、この操行を讃頌する、師の操行におよばざれども、慕古を心術とするなり。

Ordinarily,

*In the breakfast gruel, there isn't any grain of rice;*

*I vacantly face the quiet window and the dust in the cracks.*<sup>27</sup>

Or he would pick up nuts, and both he and the monks would live on them as their daily fare.<sup>28</sup> Latecomers now eulogize this conduct, and, though they do not reach the Master's conduct, they assume the attitude of admiring the ancients.

[40:9]

あるとき、衆にしめしていはく、われ南方にありしこと三十年、ひとすぢに坐禪す。なんだち諸人、この一段の大事をえんとおもはば、究理坐禪してみるべし。三年、五年、二十年、三十年せんに、道をえずといはば、老僧が頸をとりて、杓につくりて小便をくむべし。

On one occasion, he addressed the assembly, saying,<sup>29</sup>

27 **In the breakfast gruel, there isn't any grain of rice** (*gesai shuku bei zen mu ryū* 解齋粥米全無粒): A quotation again from the *Shier shi ge* 十二時歌, the verse for dawn (*pingdan* 平旦), in the third period (*yin* 寅), 3:00 a.m.-5:00 a.m. (*Zhaozhou yulu* 趙州語錄, ZZ.118:333a5-6). Interpreters disagree on how to parse the Chinese of the first sentence here, some taking *zhaizhou* 齋粥 as the common compound for a monastic meal and the object of the initial *jie* 解 — a reading that might yield something like “dissecting the gruel” (or possibly “in the dissolved gruel.”) The translation here takes *jiezhai* 解齋 as a compound meaning “break the fast” (i.e., the monks' morning meal).

28 **pick up nuts** (*konomi o hiroite* このみをひろひて): The source for this information is not clear. It is possible that Dōgen is asking us to take literally the notice on a stele, recorded in the *Zhaozhou yulu* 趙州語錄 (ZZ.118:304a17), which says that, at the time of the persecution of Buddhism in the Huichang era 會昌 (841-846), Zhaozhou withdrew to Mount Julai 岨嶠山 in Shandong and continued his practice as a monk, living with “tree food and grass robes” (*mokujiki sōe* 木食草衣). Eating only gathered fruits and nuts is one of the standard Buddhist ascetic practices (*S. dhūtāṅga*).

29 **On one occasion** (*aru toki* あるとき): Although presented here as a Japanese rendering of a Chinese text, there seems to be no closely equivalent extant source for this passage. In his *Eihei kōroku* 永平廣錄 (DZZ.3:26, no. 33), Dōgen cites a somewhat abbreviated version of Zhaozhou's remarks.

趙州云、兄弟但究理坐看。三二十年若不會道、取老僧頭去、作酌大小便杓。

Zhaozhou said, “Brothers, just try investigating the principle and sitting. If, in twenty or thirty years, you haven't understood the way, take off this old monk's head and make a ladle to scoop shit and piss.”

Similar sayings (without the scatological flourish) appear in Zhaozhou's recorded sayings (*Zhaozhou yulu* 趙州語錄, ZZ.118:319a7-8) and in his notice in the *Jingde chuanglu* 景德傳燈錄 (T.2076.51:446b21-23), which has:

一心不生、萬法無咎。汝但究理坐看、三二十年。若不會道、截取老僧頭去。



In the thirty years I was in the south, I exclusively practiced seated meditation. If you all think to get this “prime great matter,” you should try investigating the principle and practicing seated meditation.<sup>30</sup> If, in three years, or five years, or twenty years, or thirty years, you haven’t attained the way, you can take off this old monk’s head, make it into a ladle, and scoop piss with it.

[40:10]

かくのごとくちかひける。まことに坐禪辦道は、佛道の直路なり、究理坐看すべし。のちに人いはく、趙州古佛なり。

He made such a vow. Truly, pursuing the way in seated meditation is the direct path of the way of the buddhas. We should “try investigating the principle and sitting.”<sup>31</sup> Later, people said, “Zhaozhou is an old buddha.”<sup>32</sup>

\* \* \* \* \*

[40:11]

大師、因有僧問、如何是祖師西來意。師云、庭前柏樹子。僧曰、和尚莫以境示人。師云、吾不以境示人。僧云、如何是祖師西來意。師云、庭前柏樹子。

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[As is said in the *Xin xin ming* 信心銘,] “When a single thought does not arise, there’s nothing wrong with the myriad dharmas.” Just try investigating the principle and sitting. If, in twenty or thirty years, you haven’t understood the way, cut off this old monk’s head.

30 “**prime great matter**” (*ichidan no daiji* 一段の大事): From the common Zen expression *ichidan daiji* 一段大事 or simply *ichidan ji* 一段事 (“prime matter”); i.e., the most important point. The translation “prime” takes the Chinese *duan* 段 here as “rank”; taken simply as a counter, the expression could be read “one great matter.”

31 “**try investigating the principle and sitting**” (*kyūri zakan* 究理坐看): Dōgen has here picked up an expression from the version of Zhaozhou’s saying found in the *Chuan-deng lu* 傳燈錄. This is not a term of art in his vocabulary and here likely just conveys the sense “try sitting” — as seen in Dōgen’s interpretation above: “try . . . practicing seated meditation” (*azen shite miru* 坐禪してみる). The term *tsokan* 坐看 also occurs in Zen texts in the sense “sit and watch” — perhaps especially from the saying (attributed to Guanyin Cloister Zhaoxian 觀音院從顯, at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:417b20):

行到水窮處、坐看雲起時。

He walks and arrives where the waters end;

He sits and watches when the clouds arise.

32 “**Zhaozhou is an old buddha**” (*Jōshū kobutsu* 趙州古佛): The practice of calling Zhaozhou “an old buddha” is common in Zen texts. It is said to originate in a saying of Zhaozhou’s younger contemporary Xuefeng Yicun 雪峰義存 (822-908) recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:268, case 283); see Supplementary Notes, s.v. “Old buddha.”

The Great Master was once asked by a monk, “What is the intention of the Ancestral Master’s coming from the west?”<sup>33</sup>

The Master said, “The cypress tree at the front of the garden.”

The monk said, “Reverend, don’t show a person with an object.”<sup>34</sup>

The Master said, “I don’t show a person with an object.”

The monk said, “What is the intention of the Ancestral Master’s coming from the west?”

The Master said, “The cypress tree at the front of the garden.”

[40:12] {1:439}

この一則公案は、趙州より起首せりといへども、必竟じて諸佛の渾身に作家しきたれるところなり、たれかこれ主人公なり。いましるべき道理は、庭前柏樹子、これ境にあらざる宗旨なり、祖師西來意、これ境にあらざる宗旨なり、柏樹子、これ自己にあらざる宗旨なり、和尚莫以境示人なるがゆえに、吾不以境示人なるがゆえに。いづれの和尚か和尚にさへられん、さへられずば、吾なるべし。いづれの吾か吾にさへられん、たとひさへらるとも、人なるべし。いづれの境か西來意に罣礙せられざらん、境はかならず西來意なるべきがゆえに。しかあれども、西來意の、境をもちて相待せるにあらず、祖師西來意、かならずしも正法眼藏涅槃妙心にあらざるなり。不是心なり、不是佛なり、不是物なり。

This one kōan, though it is said to have originated from Zhaozhou, is in the end something authored by the whole body of the buddhas.<sup>35</sup>

33 **The Great Master** (*daishi* 大師): i.e., Zhaozhou 趙州. Versions of this famous dialogue can be found in a number of sources; see, e.g., *Zhaozhou yulu* 趙州語錄 (ZZ.118:307a15-b2); *Liandeng huiyao* 聯燈會要 (ZZ.136:666b12-14); *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:190, case 119). The question of Bodhidharma’s intention in coming to China seems to have preoccupied the monks in Zhaozhou’s community; it occurs with great frequency throughout his recorded sayings. For Zhaozhou’s answer here, See Supplementary Notes, s.v. “Cypress tree at the front of the garden.”

34 **“show a person with an object”** (*i kyō shi nin* 以境示人): Or, more colloquially, “don’t use things to teach people”; the somewhat awkward translation here tries to highlight the contrast between “person” and “object” with which Dōgen seems to be playing in his comments below. “Object” here translates the Chinese *jing* 境, used for the objects of the senses (S. *viśaya*, *ālambana*). The English “show” here renders the Chinese *si* 示, which means both “to indicate” and “to instruct.” The question of what a master uses “to teach people” (*shi ren* 示人) is a common topic of conversation in Zen texts and occurs several times in Zhaozhou’s recorded sayings. One instance is particularly close to ours here and may have influenced Dōgen’s commentary; see below, Note 47.

35 **originated** (*kishu seri* 起首せり): Literally, “raised its head”; the corporeal image is likely meant to work with the subsequent “whole body.”

**authored by the whole body of the buddhas** (*shobutsu no konjin ni sakke shikitareru* 諸佛の渾身に作家しきたれる): The term *konjin* (or *konshin*) 渾身 (“whole body”) appears very often in the *Shōbōgenzō* in the sense of the entirety of something; here, it can probably be understood either as the buddhas taken as a “body” or as the “body” that all buddhas share. The phrase *sakke shikitareru* 作家しきたれる, translated here as

Who is the one in charge?<sup>36</sup> The principle we should understand here is the essential point that “the cypress at the front of the garden” is not an “object,” the essential point that “the intention of the Ancestral Master’s coming from the west” is not an “object,” the essential point that “the cypress tree” is not the self; for [it is said], “Reverend, don’t show a person with an object”; for [it is said,] “I don’t show a person with an object.” Which “Reverend” is impeded by “Reverend”? If he is not impeded, he must be “I.” Which “I” is impeded by “I”? Even if it is impeded, it must be “a person.” Which “object” is not obstructed by the “intention in coming from the west”?<sup>37</sup> For the “object” must inevitably be the “intention in coming from the west.” Nevertheless, the “intention in coming from the west” is not dependent on the “object.” “The intention of the Ancestral Master’s coming from the west” is not necessarily “the treasury of the true dharma eye, the wondrous mind of nirvāṇa.”<sup>38</sup> It is “*not the mind*”; it is “*not the buddha*”; it is “*not a thing*.”<sup>39</sup>

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“authored,” represents an unusual verbal form derived from the Chinese *zuojia* 作家, indicating an author or poet and, in Zen usage, an accomplished master.

36 **Who is the one in charge?** (*tare ka kore shujinkō nari* たれかこれ主人公なり): Taking *nari* なり as *naran* ならん. The Chinese term *zhurengong* 主人公, translated rather casually here as “the one in charge,” is a colloquial expression for the “proprietor,” the “head,” the “host,” the “subject,” etc.; commonly used in Zen texts for the true self. Here, the question would seem to be asking about the true creator of “this one *kōan*,” or, more broadly, the true nature of Zhaozhou. This is the only occurrence of the term in the *Shōbōgenzō*; its use here may reflect Nanquan’s question, above, “Are you a *śrāmaṇera* with a master” (*shu* 主), as well as, more importantly, dialogues found in Zhaozhou’s recorded sayings, in which he is himself asked about “who is in charge” of him. See, e.g., *Zhaozhou yulu* 趙州語錄 (ZZ.118:308b5):

問、如何是趙州主人公。師云、田庫奴。

Someone asked, “Who’s in charge of Zhaozhou?”

The Master answered, “A field hand.”

37 **impeded** (*saeraren* さへられん); **obstructed** (*keige sera[rū]* 罣礙せら[る]): Probably to be taken in the sense, “identified,” “defined”; a common usage in Dōgen’s writings.

38 **“the treasury of the true dharma eye, the wondrous mind of nirvāṇa”** (*shōbōgenzō nehan myōshin* 正法眼藏涅槃妙心): The essence of the Buddha’s awakening, traditionally said to have first been transmitted from Śākyamuni to Mahākāśyapa on Vulture Peak; what Bodhidharma is said to have brought to China. See Supplementary Notes, s.v. “Treasury of the true dharma eye.”

39 **“not the mind”** (*fu ze shin* 不是心); **“not the buddha”** (*fu ze butsu* 不是佛); **“not a thing”** (*fu ze motsu* 不是物): Words attributed both to Mazu Daoyi (e.g. at *Jingde chuangdeng lu* 景德傳燈錄, T.2076.51:445ba7) and to Nanquan Puyuan 南泉普願. The latter attribution, since the context involves Zhaozhou, may be the more relevant here: it occurs in the following passage in Nanquan’s notice in the *Jingde chuangdeng lu* 景德傳燈錄 (T.2067:51.257c13-15; quoted by Dōgen in the *Eihei kōroku* 永平廣錄, DZZ.4:192):

[40:13]

いま如何是祖師西來意と道取せるは、問取のみにあらず、兩人同得見のみにあざるなり。正當恁麼問時は、一人也未可相見なり、自己也能得幾なり。さらに道取するに、渠無不是なり。このゆえに錯錯なり、錯錯なるがゆえに將錯就錯なり。承虛接響にあらざらんや。

[The monk's] saying here, “*What is the intention of the Ancestral Master's coming from the west?*” is not merely a question; it is not merely that “*both people can see the same.*”<sup>40</sup> At the very time he asks, it is, *he cannot see anyone*; it is, *how much of himself can he get?*<sup>41</sup> Going further, [we can say,] *he is without fault*. Therefore, it is “*mistake, mistake.*”<sup>42</sup> Because it is mistake, mistake, it is *making a mistake of a mistake.*<sup>43</sup> Is this *not to accept the hollow and entertain the echo?*<sup>44</sup>

師有時云、江西馬祖説即心即佛。王老師不恁麼道。不是心、不是佛、不是物。恁麼道、還有過麼。趙州禮拜而出。

The Master on one occasion said, “Mazu of Jiangxi teaches, ‘This mind itself is the buddha.’ This old master Wang [i.e., Nanquan] doesn’t talk like this. It isn’t mind; it isn’t buddha; it isn’t a thing. Is there any mistake in talking like this?”

Zhaozhou bowed and left.

40 “**both people can see the same**” (*ryōnin dō tokuken* 兩人同得見): Likely meaning that the monk and Zhaozhou share the same view. The Chinese phrase comes from a verse attributed to the eighteenth Zen ancestor, Gayaśata 伽耶舍多, on which Dōgen comments in his “*Shōbōgenzō kokyō*” 正法眼藏古鏡 (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:212b18-19):

諸佛大圓鑑、内外無瑕翳、兩人同得見、心眼皆相似。

The great round mirror of the buddhas,

Without flaw or blur inside or out.

Both people can see the same.

Mind and eye, all alike.

41 **he cannot see anyone** (*ichinin ya mi ka shōken* 一人也未可相見); **how much of himself can he get?** (*jiko ya nō toku ki* 自己也能得幾): Dōgen slips again into Chinese syntax for these somewhat mysterious remarks, which are generally interpreted to mean that, when the monk asks the question, there is no one to whom it is addressed and no one who is asking it. Though it is possible to read this passage as a criticism of the monk, most interpreters take it as an affirmation of his understanding.

42 “**mistake, mistake**” (*shaku shaku* 錯錯): A common retort of Zen masters, sometimes used in ironic praise—which, given the context, seems the most likely interpretation here. Some readers take the expression to mean that the monk makes one “mistake” after another; others suggest that both the monk and Zhaozhou make the “mistakes.”

43 **making a mistake of a mistake** (*shōshaku jushaku* 將錯就錯): An idiom, found in Zen texts, meaning “to recognize one’s mistake as such,” “to turn a mistake to one’s advantage,” or “to make one mistake after another”; see Supplementary Notes, s.v. “Make a mistake of a mistake.”

44 **to accept the hollow and entertain the echo** (*shōkyō* [or *shōko*] *sekkyō* 承虛接響): A Chinese idiomatic expression meaning something like “to take seriously what is vacuous.” Though the connotation is negative, most interpreters take it in a positive sense here.

## [40:14] {1:440}

豁達靈根無向背なるがゆえに、庭前柏樹子なり。境にあらざれば柏樹子にあるべからず。たとひ境なりとも、吾不以境示人なり、和尚莫以境示人なり。古祠にあらず。すでに古祠にあらざれば、埋没しもてゆくなり。すでに埋没しもてゆくことあれば、還吾功夫來なり。還吾功夫來なるがゆえに、吾不以境示人なり。さらになにをもてか示人する、吾亦如是なるべし。

Because “the all-pervading spiritual root turns neither toward nor away,” it is “the cypress tree at the front of the garden”: if it is not an “object,” it cannot be a cypress tree; even if it is an object, it is [said,] “I don’t show a person with an object,” and “Reverend Preceptor, don’t show a person with an object.”<sup>45</sup> It is not an old ancestral shrine.<sup>46</sup> Since it is not an old ancestral shrine, he goes on burying.<sup>47</sup> Since he goes on

45 “the all-pervading spiritual root turns neither toward nor away” (*kattatsu reikon mu kōhai* 豁達靈根無向背): Or “the all-pervading spiritual root has neither front nor back.” After a line from the *Caoan ge* 草庵歌, by the Tang-dynasty master Shitou Xiqian 石頭希遷 (700-790); see Supplementary Notes, s.v. “Reverend Shitou’s Song of the Thatched Hut.” The point here would seem to be that Zhaozhou’s “cypress tree,” like Shitou’s “root,” is neither affirmed nor denied in its identity as an “object.”

46 It is not an old ancestral shrine (*koshi ni arazu* 古祠にあらず): The rationale for this seeming non sequitur is not clear. Some interpreters have speculated that it is an allusion to the cypress trees traditionally planted at ancestral shrines in symbolic expression of eternal life; hence, the point is presumably that Zhaozhou’s cypress is not eternal.

47 he goes on burying (*maimotsu* [or *maibotsu*] *shimoteyuku* 埋没しもてゆく): Or perhaps “it goes on burying (or being buried)”; the grammatical subject is unexpressed. Some interpreters take this to mean that Zhaozhou’s cypress tree is continually “dying” (and “being reborn”) in each moment. More likely, the reference is to Zhaozhou’s teaching. Chan masters sometimes use the Chinese compound *maimei* 埋没 as a transitive verb to deny or dismiss someone. The translation here is based on such use, as seen in Zhaozhou’s recorded sayings: e.g., *Zhaozhou yulu* 趙州語錄, ZZ.118:315B12-15:

問、佛祖在日、佛祖相傳。佛祖滅後、什麼人傳。師云、古今總是老僧分上。學云、未審傳箇什麼。師云、箇箇總屬生死。云、不可埋沒却祖師也。師云、傳箇什麼。

[A monk] asked, “When the buddhas and ancestors were alive, the buddhas and ancestors transmitted [the dharma]. After the extinction of the buddhas and ancestors, who transmits it?”

The Master said, “All of past and present is this old monk’s lot.”

The student said, “So what do you transmit?”

The Master said, “Everyone is included in birth and death.”

[The student] said, “You shouldn’t bury the ancestral masters.”

The Master said, “So what do they transmit?”

Or, again, at ZZ.118:323a2-5:

師有時屈指云、老僧喚作拳、爾諸人喚作什麼。僧云、和尚何得將境示人。師云、我不將境示人。若將境示闍黎、即埋沒闍黎去也。云、爭奈者箇何。師便珍重。

The Master once clenched his fingers and said, “This old monk calls it a fist. What do you all call it?”

burying, it is *return my concentrated effort*.<sup>48</sup> Since it is return my concentrated effort, it is “*I don’t show a person with an object.*” Then what else does he use to “show a person”? It must be “*I’m also like this.*”<sup>49</sup>

\* \* \* \* \*

[40:15]

大師有僧問、柏樹還有佛性也無。大師云、有。僧曰、柏樹幾時成佛。大師云、待虛空落地。僧曰、虛空幾時落地。大師云、待柏樹子成佛。

*The Great Master was asked by a monk, “Does the cypress tree have the buddha nature or not?”<sup>50</sup>*

*The Great Master said, “It does.”*

*The monk said, “When does the cypress attain buddhahood?”*

*The Great Master said, “Wait till empty space falls on the ground.”<sup>51</sup>*

*The monk said, “When does empty space fall on the ground?”*

*The Great Master said, “Wait till the cypress tree attains buddhahood.”*

[40:16]

いま大師の道取を聴取し、這僧の問取をすてざるべし。大師道の虚空落地時、および柏樹成佛時は、互相の相待なる道得にあらざるなり。柏樹を問取し、佛性を問取す、成佛を問取し、時節を問取す、虚空を問取し、落地を問取するなり。

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A monk said, “Reverend, how can you use an object to teach people?”

The Master said, “I don’t use an object to teach people. If I used an object to teach you, Acārya, it would bury the Acārya.”

[The monk] said, “Then what about that?”

The Master bid them farewell [and left].

If these passages are influencing Dōgen’s remarks here, his point might be, at least in part, that Zhaozhou’s cypress tree is not a memorial to Chan ancestor Bodhidharma but what he is using to “bury” (i.e., teach) people.

**48 return my concentrated effort** (*gen go kufū rai* 還吾功夫來): Or “give me back my concentrated effort.” The Chinese imperative construction here, *huan wu . . . lai* 還吾 . . . 來 (“give me back . . .”), is a fairly common challenge in Chan texts; Dōgen uses it (or the closely similar *gen ga . . . rai* 還我 . . . 來) several times in the *Shōbōgenzō*.

**49 “I’m also like this”** (*go yaku nyo ze* 吾亦如是): The words of the Sixth Ancestor, Huineng 慧能, from a dialogue, much quoted by Dōgen, with his disciple Nanyue Huairang 南嶽懷讓 (677-744). Recorded at *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101); see Supplementary Notes, s.v. “You’re also like this, I’m also like this.”

**50 The Great Master** (*daishi* 大師): I.e., Zhaozhou 趙州. A dialogue found in the *Zhaozhou yulu* 趙州語錄 (ZZ.118:321b14-16) and elsewhere.

**51 “Wait till empty space falls on the ground”** (*tai kokū rakuchi* 待虚空落地): Or “once empty space falls to earth.” Dōgen will play below on the predicate *tai* 待 (“to wait for,” “to depend on”).

We should not listen to the saying of the Great Master here and discard the question of this monk. The Great Master's words, "*Wait till empty space falls on the ground,*" or "*Wait till the cypress attains buddhahood,*" are not mutually dependent sayings.<sup>52</sup> They are questioning "the cypress," questioning "the buddha nature"; they are questioning "attaining buddhahood," questioning the time ["when"]; they are questioning "empty space," questioning "falling on the ground."

[40:17]

いま大師の向僧道するに、有と道取するは、柏樹佛性有なり。この道を通達して、佛祖の命脈を通暢すべきなり。いはゆる柏樹に佛性ありといふこと、尋常に道不得なり、未曾道なり。すでに有佛性なり、その爲體あきらむべし。有佛性なり、柏樹、いまその地位の高低いかん。壽命・身量の長短たづぬべし、種姓・類族きくべし。さらに百千の柏樹、みな同種姓なるか、別種胤なるか。成佛する柏樹あり、修行する柏樹あり、發心する柏樹あるべきか。柏樹は成佛あれども、修行・發心等を具足せざるか。柏樹と虚空と、有甚麼因縁なるぞ。柏樹の成佛、さだめて待儼落地時なるは、柏樹の樹功、かならず虚空なるか。柏樹の地位は、虚空それ初地か、果位か、審細に功夫參究すべし。我還問汝趙州老、儼亦一根枯柏樹なれば、恁麼の活計を消息せるか。

In the great master's speaking to the monk here, when he says, "It does," he means the "existence of the buddha nature of the cypress."<sup>53</sup> Penetrating these words, we should penetrate the vital artery of the buddhas and ancestors.<sup>54</sup> That the cypress tree has the buddha nature usually cannot be said, has never been said. It has the buddha nature; so we should clarify its state. It has the buddha nature; how about the level of its ground and stage?<sup>55</sup> We should inquire into its lifespan and physical dimensions; we should ask about its family and clan.<sup>56</sup> Further, in a hun-

52 **mutually dependent sayings** (*gosō no sōtai naru dōtoku* 互相の相待なる道得): The translation masks Dōgen's play with the term *tai* 待 ("to wait for") in *sōtai* 相待 ("dependent").

53 **"existence of the buddha nature of the cypress"** (*hakuju busshō u* 柏樹佛性有): A tentative translation of an ambiguous phrase. The English loses Dōgen's play here with the graph *u* 有 ("to have," "to be"), translated as "it does" in Zhaozhou's answer. Readers differ on how to parse this phrase; some would read it, "the buddha nature of the cypress is existence"; others suggest, "the cypress is the buddha nature, is existence."

54 **the vital artery of the buddhas and ancestors** (*busso no meimyaku* 佛祖の命脈): The term *meimyaku* 命脈 ("vital artery") occurs often in the *Shōbōgenzō*, in the senses both of the "lifeblood" and the "bloodline" (especially of the lineage of the buddhas and ancestors).

55 **ground and stage** (*chii* 地位): Also read *jii*. Or simply "position." The clumsy translation here seeks to preserve Dōgen's pun, to which he will return below, on the "grounds" (*ji* 地; S. *bhūmi*) and "stages" (*i* 位; S. *avasthā*, etc.) of the bodhisattva path leading to buddhahood.

56 **family and clan** (*shushō ruizoku* 種姓・類族): The compound *ruizoku*, translated here as "clan," may refer to a range of groupings, from familial "relatives" or larger so-

dred thousand cypress trees, are they all of the same family, or are they of distinct familial lines? Should there be cypress trees that attain buddhahood? Cypress trees that practice? Cypress trees that bring forth the mind [of bodhi]? Does the cypress tree, although it attains buddhahood, not fulfill practice and bringing forth the mind? What are the causes and conditions between the cypress tree and empty space? Does the fact that the cypress tree's attaining buddhahood is definitely *wait till you fall on the ground* mean that the cypress tree's virtue as a tree is necessarily space?<sup>57</sup> Regarding the ground and stage of the cypress tree: is empty space the first ground? Is it the fruit stage?<sup>58</sup> We should make concentrated effort to study this in detail. *I ask you, old man Zhaozhou*, "Did you convey such business because *you are yourself one dead cypress tree*?"<sup>59</sup>

[40:18] {1:441}

おほよそ柏樹有佛性は、外道・二乗等の境界にあらず、經師・論師等の見聞にあらざるなり。いはんや枯木死灰の言華に開演せられんや。ただ趙州の種類のみ參學參究するなり。いま趙州道の柏樹有佛性は、柏樹被柏樹礙也無なり、佛性被佛性礙也無なり。この道取、いまだ一佛二佛の究盡するところにあらず。佛面あるもの、かならずしもこの道得を究盡することうべからず。たとひ諸佛のなかにも、道得する諸佛あるべし、道不得なる諸佛あるべし。

In sum, that the cypress tree has the buddha nature is not in the realm of the other paths or the two vehicles, is not seen or heard by the sūtra masters or treatise masters.<sup>60</sup> How much less is it proclaimed in the word

cial units (such as a "people") to more abstract "types." "Family" (*shushō* 種姓) may be intended to evoke the common notion that the bodhisattva aiming to become a buddha belongs to the "family" (*shō* 姓; S. *gotra*) of the buddha. Here and in the following sentences, Dōgen is raising the common Buddhist question of what it means to claim that insentient beings can become buddhas.

57 **wait till you fall on the ground** (*tai ni raku chi ji* 待爾落地時): Dōgen has here playfully substituted the pronoun "you" (*ni* 爾) for "space" in Zhaozhou's words.

58 **the first ground** (*shoji* 初地); **the fruit stage** (*kai* 果位): I.e., the first of the ten "grounds" (S. *bhūmi*) of the bodhisattva's practice, and the final effect of that practice, buddhahood, known as the "fruit" (S. *phala*) stage. Dōgen is playing here with the terms "space" and "ground," "tree" and "fruit."

59 **"convey such business"** (*inmo no kakkei o shōsoku seru* 恁麼の活計を消息せる): A loose translation. *Kakkei* 活計 typically refers to one's "livelihood," "way of life," etc.; often applied to the Zen master's activities. *Shōsoku* 消息 is a noun meaning "news," "circumstances," etc.; here put in a verbal form.

60 **other paths or the two vehicles** (*gedō nijō* 外道二乘): I.e., those of non-Buddhist religions (S. *tīrthika*) and those of non-Mahāyāna traditions of Buddhism; a common pejorative in Dōgen's writing.

**sūtra masters or treatise masters** (*kyōshi ronshi* 經師・論師): I.e., specialists in the interpretation of the sūtras and treatises; scholastics. Another pejorative term commonly found in Dōgen's works.



flowers of dried-up trees and dead ashes.<sup>61</sup> Only a type like Zhaozhou studies and investigates it. Zhaozhou's saying here that the cypress has the buddha nature is [asking], "*Is the cypress obstructed by the cypress or not?*"<sup>62</sup> "*Is the buddha nature obstructed by the buddha nature or not?*" This saying is something not yet exhaustively investigated by one buddha or two buddhas. Even those with the face of a buddha are not necessarily able exhaustively to investigate this saying. Even among the buddhas, there will be buddhas who can say it and buddhas who cannot say it.

[40:19]

いはゆる待虚空落地は、あるべからざることをいふにあらず、柏樹子の成佛する毎度に、虚空落地するなり。その落地響かくれざるごと、百千の雷よりもすぎたり。柏樹成佛の時は、しばらく十二時中なれども、さらに十三時中なり。その落地の虚空は、凡聖所見の虚空のみにあらず、このほかに一片の虚空あり、餘人所不見なり、趙州一箇見なり。虚空のおつところの地、また凡聖所領の地にあらず、さらに一片の地あり、陰陽所不到なり、趙州一箇到なり。虚空落地の時節、たとひ日月山河なりとも、待なるべし。たれか道取する、佛性かならず成佛すべし、と。佛性は成佛以後の莊嚴なり、さらに成佛と同生同參する佛性もあるべし。

[The phrase] "*Wait till empty space falls on the ground*" is not saying something that could not be the case: every time the cypress tree attains buddhahood, empty space falls on the ground. The sound of its falling on the ground is not hidden: it exceeds a hundred thousand claps of thunder. The time when "*the cypress attains buddhahood,*" while for the time being is within the twelve times, is further within thirteen times.<sup>63</sup> The empty space that falls on the ground is not just the empty space seen by

61 **word flowers of dried-up trees and dead ashes** (*koboku shikai no gonka* 枯木死灰の言華): "Dried-up trees and dead ashes" is a common Zen expression, used most often in a pejorative sense, for the mind in trance; here, no doubt, practitioners or advocates of contemplative trance. See Supplementary Notes, s.v. "Dried-up tree." "Word flowers" (*gonka* 言華) is an unusual term, perhaps coined after the common Buddhist expression "sky flowers" (*kūge* 空華), the illusory "spots" or "stars," as we might say, seen by defective eyes; see Supplementary Notes, s.v. "Clouded eyes and sky flowers." Dōgen is here no doubt playing with the wood and flowers of Zhaozhou's tree (ignoring the fact that the cypress does not flower).

62 "**Is the cypress obstructed by the cypress or not**" (*hakuju hi hakuju ge ya mu* 柏樹被柏樹礙也無): This and the following clause are rendered in Chinese syntax. The idiosyncratic usage of "obstructed" here follows that seen above, Note 37.

63 **while for the time being is within the twelve times, is further within thirteen times** (*shibaraku jūni ji chū naredomo, sara ni jūsan ji chū nari* しばらく十二時中なれども、さらに十三時中なり): Generally taken to mean that the buddhahood of the cypress occurs both within and beyond time. For the twelve times, see above, Note 12. Some versions of the text give the second clause here as the puzzling *sara ni jūni ji chū nari* さらに十二時中なり: "is further within the twelve times."

common people and sages: there is an additional piece of empty space; it is “*something not seen by others*”; it is, *Zhaozhou alone sees it*.<sup>64</sup> The ground where empty space falls is also not the ground occupied by commoners and sages: there is a further piece of ground; it is something *not reached by shade or sunlight*; it is, *Zhaozhou alone reaches it*.<sup>65</sup> At the time empty space falls on the ground, even the sun and moon, mountains and rivers, must be “waiting.”<sup>66</sup> Who says that the buddha nature necessarily attains buddhahood? The buddha nature is an adornment after one attains buddhahood; further, there must be a buddha nature that is born together and studies together with attaining buddhahood.

[40:20] {1:442}

しかあればすなはち、柏樹と佛性と、異音同調にあらず。爲道すらくは、何必なるに、作麼生と參究すべし。

Therefore, the cypress and the buddha nature are *not different notes with the same tune*.<sup>67</sup> What we say is, since it is *why necessarily so?* we should investigate it [by asking,] “*what about it?*”<sup>68</sup>

64 **common people and sages** (*bonshō* 凡聖): A standard Buddhist expression for ordinary humans (S. *prthagjana*, “born apart”) and advanced Buddhist adepts (S. *ārya*, “nobles”), respectively.

“**something not seen by others**” (*yonin shofuken* 餘人所不見): Likely from a verse in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:50a6-7):

菩薩於淨身、皆見世所有。唯獨自明了、餘人所不見。

The bodhisattva, in his pure body,

Sees all things in the world.

Only he alone comprehends this;

It is something not seen by others.

65 **a further piece of ground; it is something not reached by shade or sunlight** (*sara ni ippen no chi ari, onyō* [or *inyō*] *sho futō nari* さらに一片の地あり、陰陽所不到なり): Allusion to the well-known tale of the seven wise maidens (see, e.g., *Zongmen liandeng huiyao* 宗門聯燈會要, ZZ.136:444a8-16), who ask the god Śakra for “a piece of ground without shade or sunlight.” Dōgen invokes this tale elsewhere: e.g., in his “Shōbōgenzō muchū setsu mu” 正法眼藏夢中説夢 (DZZ.1:297) and *Eihei kōroku* 永平廣錄 (DZZ.3:42-44, no. 64).

66 **even the sun and moon, mountains and rivers, must be “waiting”** (*tatōi jitsugetsu* [or *nichigatsu*] *senga nari tomo, tai naru beshi* たとひ日月山河なりとも、待なるべし): Generally taken to mean that everything in the world occurs at the time that space falls on the ground. Dōgen is here playing with the predicate *tai* 待 (“to wait”) from Zhaozhou’s statement, “wait till space falls on the ground.”

67 **not different notes with the same tune** (*ion dōchō ni arazu* 異音同調にあらず): Usually interpreted to mean that the cypress and the buddha nature are neither different nor the same.

68 **since it is why necessarily so? we should investigate it [by asking,] “what about it?”** (*kahitsu naru ni, somosan to sankyū su beshi* 何必なるに、作麼生と參究すべし): A tentative translation of a rather odd sentence. The antecedent of “it” here is not clear;

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Number 40

[Ryūmonji MS:]

仁治三年壬寅五月菖節二十一日記

*Recorded the twenty-first day, fifth month, sweet flag season of the senior water year of the tiger, the third year of Ninji [20 June 1242]<sup>69</sup>*

[Tōunji MS:]

爾時仁治三年壬寅五月菖節二十一日記、在雍州宇治郡觀音導利院示衆

*Presented to the assembly at the Kannon Dōri Cloister, Uji District, Yōshū; recorded the twenty-first day, fifth month, sweet flag season of the senior water year of the tiger, the third year of Ninji [20 June 1242]*

寛元元年癸卯七月三日丁未書寫于越州吉田郡志比莊吉峰寺院主房。

懷奘

*Copied at the residence of the head of cloister, Kippō Monastery, Shihi Estate, Yoshida District, Etchū; on the junior fire day of the sheep, the third day of the [intercalary] seventh month of the junior water year of the rabbit, the first year of Kangen [19 August 1243]. Ejō*

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presumably the buddha nature of the cypress or the relationship between the two terms. The awkward “why necessarily so” is a loose rendering of the Chinese interrogative *hebi* 何必: “why must” something be the case, or be done (sometimes in the rhetorical sense, “not necessarily”). Some editions of the text read *nari* なり (“it is”) here for *naru ni* なるに (“since it is” or “while it is”).

69 **sweet flag season** (*shōsetsu* 菖節): The fifth month, on the fifth day of which was celebrated sweet flag day (*shōbu no hi* 菖蒲の日).

TREASURY OF THE TRUE DHARMA EYE

NUMBER 41

The Three Realms Are Only Mind

*Sangai yui shin*

三界唯心

# The Three Realms Are Only Mind

## *Sangai yui shin*

### INTRODUCTION

This text was composed on 17 August 1243, soon after Dōgen's move from Kōshōji, his monastery near the capital, to the domain of his samurai patron Hatano Yoshishige 波多野義重 in Echizen (modern Fukui). The work occurs as number 41 in the seventy-five-chapter *Shōbōgenzō*, number 32 in the sixty-chapter compilation, and number 47 in the Honzan edition.

The “three realms” of the title is standard Buddhist nomenclature for the threefold world system of saṃsāra: the realm of desire (S. *kāma-dhātu*), the realm of form (S. *rūpa-dhātu*), and the realm of formlessness (S. *ārūpya-dhātu*). The identification of these realms with the mind is often associated especially with the Yogācāra and Chinese Huayan schools of Buddhist thought, but versions of the expression, “the three realms are only mind,” are found throughout Buddhist literature, including the sayings of the Zen masters.

In his essay, Dōgen comments on three passages on the “three realms” attributed to Buddha Śākyamuni. The first identifies mind, buddha and living beings; the second claims the three realms as the property of the Buddha and living beings as his children; the third warns against the non-Buddhist view that there is a realm of living beings outside the three realms. The essay closes with comments on a conversation on the three realms between the ninth-century Chan master Xuansha Shibei 玄沙師備 and his disciple Lohan Guichen 羅漢桂琛.

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## Treasury of the True Dharma Eye

## Number 41

## 三界唯心

## The Three Realms Are Only Mind

[41:1] {1:443}

釋迦大師道、三界唯一心、心外無別法。心・佛及衆生、是三無差別。

*Great Master Śākya said,<sup>1</sup>**The three realms are only one mind;**Outside the mind, there's no other dharma.**The mind, the buddha, and living beings —**These three are without distinction.*

[41:2]

一句の道著は、一代の擧力なり、一代の擧力は盡力の全擧なり。たとひ強爲の爲なりとも、云爲の爲なるべし。このゆえに、いま如來道の三界唯心は、全如來の全現成なり。全一代は全一句なり。三界は全界なり、三界はすなはち心といふにあらず。そのゆえは、三界はいく玲瓏八面も、なほ三界なり。三界にあらざらんと誤錯すといふとも、総不著なり。内外中間、初中後際、みな三界なり。三界は、三界の所見のごとし。界にあらざるものの所見は、三界を見不正なり。三界には三界の所見を舊窠とし、三界の所見を新條とす。舊窠也三界見、新條也三界見なり。このゆえに、

His single saying is all the efforts of a single lifetime; all the efforts of a single lifetime are the whole of his exhaustive efforts. While it may

1 **Great Master Śākya** (*Shaka daishi* 釋迦大師): i.e., Buddha Śākyamuni, here given the honorific title of a Zen master. The four-line saying attributed to him here, while quoted elsewhere in Chinese and Japanese texts, is not so common in the Chinese Buddhist literature. Though traditionally held to be a passage from the *Avatamsaka-sūtra* (*Huayan jing* 華嚴經), it is in fact assembled from disparate sources. The first line reflects the language of the Śikṣānanda translation of the *Huayan jing* 華嚴經 (T.279.10:194a14):

三界所有、唯是一心。

What exists in the three realms is only the one mind.

See Supplementary Notes, s.v. “The three realms are only mind.” The second line is not in a sūtra but occurs frequently in Chinese treatises and commentaries. The third and fourth lines are taken verbatim from the Buddhahadra translation of the *Huayan jing* 華嚴經 (T.278.9:465c29). For “the three realms” (*sangai* 三界), see Supplementary Notes, s.v. “Three realms.”

be an act of deliberate action, it must be an act of speaking and acting.<sup>2</sup> Therefore, the “*three realms are only mind*” spoken of by the Tathāgata is the whole manifestation of the whole Tathāgata; the whole of his single lifetime is the whole of his single line.<sup>3</sup> “The three realms” are the whole realm; he is not saying “the three realms” are [merely] the mind. The reason is that, on any of their eight sides, crystal clear, “the three realms” are still the three realms.<sup>4</sup> While one might mistakenly hold that they are not the three realms, that is completely untenable. The *inside, outside, and in between, the beginning, middle, and end* — all are “the three realms.” “The three realms” are as the three realms are seen.<sup>5</sup> Seen as not being the three realms is the three realms seen incorrectly. In the three realms, the three realms seen are taken as an old den, or the three realms seen are taken as a new item.<sup>6</sup> “*Old den*” is a seeing of the three realms; “*new item*” is a seeing of the three realms. Therefore,

[41:3] {1:444}

釋迦大師道、不如三界、見於三界。

Great Master Śākya said, “Not as the three realms do I see the three realms.”<sup>7</sup>

2 **it must be an act of speaking and acting** (*un'i no i naru beshi* 云爲の爲なるべし): A usage, seen elsewhere in Dōgen's writing, that contrasts *gōi* 強爲 (translated here “deliberate action”) and *un'i* 云爲 (“words and acts”); the former suggests intentional, premeditated action, while the latter seems to be used for behavior that comes naturally.

3 **the whole manifestation of the whole Tathāgata** (*zen nyorai no zengenjō* 全如來の全現成): Or “the whole manifestation of all tathāgatas.” Similarly, the following “the three realms are the whole realm” could be read “the three realms are all the worlds.” The translations here aim to preserve Dōgen's repeated use of the word *zen* 全 (“whole”) throughout this passage.

4 **any of their eight sides, crystal clear** (*iku reirō hachimen mo* いく玲瓏八面も): From the saying, “all eight sides are crystal clear” (*hachimen reirō* 八面玲瓏); i.e., perfectly clear in all the eight cardinal and ordinal directions. See Supplementary Notes, s.v. “Crystal clear on all eight sides.”

5 **“The three realms” are as the three realms are seen** (*sangai wa, sangai no shoken no gotoshi* 三界は、三界の所見のごとし): Likely an allusion to the sentence from the *Lotus Sūtra* that Dōgen quotes in the next section: “Not as the three realms do I see the three realms.”

6 **old den** (*kyūka* 舊窠): A standard metaphor for old, habitual ways of thinking, “tired” concepts or clichés.

7 **Great Master Śākya** (*Shaka daishi* 釋迦大師): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c13-15):

如來如實知見三界之相。無有生死若退若出。亦無在世及滅度者。非實非虛非如非異。不如三界見於三界。

The Tathāgata views the marks of the three realms as they really are. There is no birth or death, no withdrawal or emergence; again, there is no remaining in the world nor passing to extinction. It is neither real nor vacuous, neither similar nor different. Not as the three realms do I see the three realms.

[41:4]

この所見、すなはち三界なり、この三界は、所見のごとくなり。三界は、本有にあらず、三界は、今有にあらず、三界は、新成にあらず、三界は、因縁生にあらず、三界は、初・中・後にあらず。出離三界あり、今此三界あり。これ機關の、機關と相見するなり、葛藤の、葛藤を生長するなり。今此三界は、三界の所見なり。いはゆる所見は、見於三界なり、見於三界は、見成三界なり、三界見成なり、見成公案なり。よく三界をして發心・修行・菩提・涅槃ならしむ、これすなはち皆是我有なり。このゆえに、

What is seen here is precisely the three realms; these three realms are as they are seen. The three realms are not original being; the three realms are not present being; the three realms are not a new item; the three realms are not arisen from causes and conditions; the three realms are not in the beginning, middle, or end.<sup>8</sup> There is “*departing the three realms*”; there is “*now, these three realms*.”<sup>9</sup> This is workings meeting workings; it is entanglements growing entanglements.<sup>10</sup> “*Now, these three realms*” are what is seen by the three realms. “What is seen” is

“**Not as the three realms do I see the three realms**” (*fu nyo sangai, ken o sangai* 不如三界、見於三界): i.e., I do not view the three realms in the way that [the foolish commoners (*S. bāla-prthagjana*)] in the three realms view them. Some have wanted to read this line “there is nothing like [i.e., so good as] the three realms seeing the three realms.”

**8 original being** (*hon'u* 本有); **present being** (*kon'u* 今有): A common set, as in the verse of the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:422c15-16):

本有今無、本無今有、三世有法、無有是處。

Originally existent, now nonexistent,

Originally nonexistent, now existent:

For the dharmas of the three times,

There is no such thing.

**9 “departing the three realms”** (*shutsuri sangai* 出離三界); **“now, these three realms”** (*kon shi sangai* 今此三界): The latter phrase is the first line of the verse from the *Lotus Sūtra* that Dōgen will quote in the next section; the former phrase (which might also be read “the three realms departed”) is a common expression throughout Buddhist literature, no doubt inspired here by the lines of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:14c24-25) just preceding that first line of verse:

如來已離、三界火宅、寂然閑居、安處林野。

The Tathāgata has already departed

The burning house of the three realms

And dwells quietly at leisure,

Safely residing in forest and field.

For the parable that informs these lines, see Supplementary Notes, s.v. “Burning house.”

**10 workings meeting workings** (*kikan no, kikan to shōken suru* 機關の、機關と相見する); **entanglements growing entanglements** (*kattō no, kattō o shōchō suru* 葛藤の、葛藤を生長する): The antecedent of the grammatical subject, “this” (*kore* これ) is perhaps best taken as the two phrases of the preceding sentence: “departing the three realms” and “now these three realms” — i.e., the two aspects or views (transcendent and immanent, respectively) of the three realms. For the term “entanglements” (*kattō* 葛藤), see Supplementary Notes, s.v. “Tangled vines.”



“seeing the three realms”; “seeing the three realms” is realizing the three realms, is the realization of the three realms, is the realized *kōan*.<sup>11</sup> To turn the three realms into bringing forth the mind [of bodhi], practice, bodhi, and *nirvāṇa* — this is “all my property.”<sup>12</sup> Therefore,

[41:5]

釋迦大師道、今此三界、皆是我有、其中衆生、悉是吾子。

Great Master Śākya said,<sup>13</sup>

Now, these three realms  
Are all my property,  
And the living beings within them  
Are all my children.

[41:6]

いまこの三界は、如來の我有なるがゆえに、盡界みな三界なり、三界は盡界なるがゆえに。今此は、過・現・當來なり、過・現・當來の現成は、今此を罣礙せざるなり、今此の現成は、過・現・當來を罣礙するなり。

Since “now these three realms” are “my property” of the Tathāgata, all the worlds are “the three realms”; for “the three realms” are all the worlds.<sup>14</sup> “Now these” is past, present, and future. The realization of

11 “What is seen” is “seeing the three realms” (*iwayuru shoken wa, ken o sangai nari* いはゆる所見は、見於三界なり): I.e., what is seen as the three realms is what the Buddha refers to in the line, “Not as the three realms do I see the three realms” (*ken o sangai* 見於三界).

“seeing the three realms” is realizing the three realms (*ken o sangai wa, genjō sangai nari* 見於三界は、見成三界なり): The translation loses the play on the glyph *ken* 見 (“to see”) in *genjō* 見成 (“to realize, or manifest,” otherwise written *genjō* 現成).

realized *kōan* (*genjō kōan* 見成公案): Or “settled case.” A Dōgen favorite, the title theme of one of the most celebrated chapters of his *Shōbōgenzō*; see Supplementary Notes.

12 this is “all my property” (*kai ze ga u* 皆是我有): Anticipating the words of the Buddha quoted in the immediately following section.

13 Great Master Śākya (*Shaku daishi* 釋迦大師): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:14c26), in a passage in which the Buddha likens himself to a father who saves his children from their burning house. See Supplementary Notes, s.v. “Burning house.”

14 “now these three realms” are “my property” of the Tathāgata (*ima kono sangai wa, nyorai no ga u naru* いまこの三界は、如來の我有なる): Dōgen here translates the first line of the Buddha’s verse into Japanese. The awkward “‘my property’ of the Tathāgata” seeks to preserve something of Dōgen’s use of the expression *ga u* 我有 (“belongs to me,” “mine”), but the English loses the important additional meaning, “my being,” “my existence,” with which Dōgen is playing here.

for “the three realms” are all the worlds (*sangai wa jinkai naru ga yue ni* 三界は盡界なるがゆえに): The translation of this non sequitur follows Kawamura’s punctuation. The clause could also be read with the following sentence, yielding, “Since ‘now these

past, present, and future does not obstruct “now these”; the realization of “now these” obstructs past, present, and future.<sup>15</sup>

[41:7]

我有は、盡十方界眞實人體なり、盡十方界沙門一隻眼なり。衆生は、盡十方界眞實體なり、一一衆生の生衆なるゆえに衆生なり。

“My property” is “*all the worlds in the ten directions are the true human body*”; it is “*all the worlds in the ten directions are the single eye of the śramaṇa*.”<sup>16</sup> “The living beings” are *the true body of all the worlds in the ten directions*. Because each of the living beings is multiple lives, they are “living beings.”<sup>17</sup>

[41:8]

悉是吾子は、子也全機現の道理なり。しかあれども、吾子かならず身體髮膚を慈父にうけて、毀破せず、虧闕せざるを、子現成とす。而今は父前子後にあらず、子前父後にあらず、父・子あひならべるにあらざるを、吾子の道理といふなり。與授にあらざれども、これをうく、奪取にあらざれども、これをえたり。去來の相あらず、大小の量にあらず、老少の論にあらず、老少を、佛祖老少のごとく保任すべし。父少子老あり、父老子少あり、父老子老あり、父少子少あり。ちちの老を學するは子にあらず、子の少をへざらんは父にあらざらん。子の老少と、父の老少と、かならず審細に功夫參究すべし、倉卒なるべからず。父子同時に生現する父子あり、父子同時に現滅する父子あり、父子不同時に現生する父子あり、父子不同

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three realms’ are ‘my property’ of the Tathāgata, all the worlds are ‘the three realms.’ Since ‘the three realms’ are all the worlds, ‘now these’ is past, present, and future.”

15 **the realization of “now these” obstructs past, present, and future** (*kon shi no genjō wa, ka gen tōrai o keige suru nari* 今此の現成は、過・現・當來を罣礙するなり): Probably meaning that past, present, and future are defined by, or delimited by, “now these” (rather than vice versa).

16 **“My property” is “all the worlds in the ten directions are the true human body”** (*ga u wa, jin jippō kai shinjitsu nintai nari* 我有は、盡十方界眞實人體なり): I.e., the term “my property” (or “my being”) here is equivalent to “the true human body” in the saying, quoted several times by Dōgen, attributed to Xuansha Shibeī 玄沙師備 (835-908). Found at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:196, case 131; see Supplementary Notes, s.v. “True human body.”

**“all the worlds in the ten directions are the single eye of the śramaṇa”** (*jin jippō kai shamon isseki gen* 盡十方界沙門一隻眼): Also read *isseki gan*. From a saying, cited elsewhere in the *Shōbōgenzō*, of the ninth-century Chan figure Changsha Jingcen 長沙景岑 (dates unknown); see Supplementary Notes, s.v. “All the worlds in the ten directions are the single eye of the śramaṇa.”

17 **Because each of the living beings is multiple lives, they are “living beings”** (*ichiichi shujō no shōshu naru yue ni shujō nari* 一一衆生の生衆なるゆえに衆生なり): A play with the term *shujō* 衆生 that is lost in translation. The term, usually translated “living beings” or “sentient beings,” is composed of the plural marker *shu* 衆 plus *shō* 生, “living being,” “life,” “birth,” etc. Dōgen reverses the two elements to create the neologism *shōshu* 生衆, suggesting “a group of lives,” “a multitude of living beings,” etc.

時に現滅する父子あり。慈父を罣礙せざれども、吾子を現成せり、吾子を罣礙せずして、慈父現成せり。有心衆生あり、無心衆生あり、有心吾子あり、無心吾子あり。かくのごとく吾子・子吾、ことごとく釋迦慈父の令嗣なり。十方盡界にあらゆる過・現・當來の諸衆は、十方盡界の過・現・當の諸佛なり。諸佛の吾子は衆生なり、衆生の慈父は諸佛なり。

“Are all my children” is the principle, children, “*the manifestation of the full function*.”<sup>18</sup> Nevertheless, that “my children” do not damage or diminish “the bodies, hair, and skin” always received from their compassionate father is taken as the realization of “children.”<sup>19</sup> In the present case, it is not that the father is before and the child after, nor that the child is before and the father after; it is not that father and child are lined up side by side — this is called the principle of “my children.” It is not that they are given to them, but they “receive” them; it is not that they are snatched away from them, but they have “received” them.<sup>20</sup>

They have no mark of coming or going; they are not measured by large or small; they are not an issue of old or young; we should maintain old and young as the old and young of the buddhas and ancestors.<sup>21</sup> There

**18 children, “the manifestation of the full function”** (*shi ya zenki gen* 子也全機現): Variation on a verse comment by Yuanwu Keqin 圓悟克勤 (1063–1135) on a saying of Daowu Yuanzhi 道吾圓智 (769–835). When Daowu was asked at a funeral whether what was in the coffin was alive or dead, he said, “Alive, I don’t say; dead, I don’t say.” On this Yuanwu commented,

生也全機現、死也全機現。

Alive, the manifestation of the full function;

Dead, the manifestation of the full function.

For the funeral story and Yuanwu’s verse comment, see Supplementary Notes, s.v. “Manifestation of the full function.”

**19 do not damage or diminish “the bodies, hair, and skin” always received from their compassionate father** (*shintai happu o jifu ni ukete, kiha sezu, kiketsu sezaruru* 身體髮膚を慈父にうけて、毀破せず、虧闕せざる): Variation on the famous line from the opening of the Confucian *Classic of Filial Piety* (*Xiaojing* 孝經, Kaizong mingyi 開宗明義, KR.1f0001.001.1a):

身體髮膚，受之父母，不敢毀傷，孝之始也。

Our bodies, hair, and skin are received from our parents; we dare not damage or wound them. This is the beginning of filial piety.

**20 It is not that they are given to them, but they “receive” them** (*yoju ni arazare-domo, kore o uku* 與授にあらざれども、これをうく): I.e., “it is not that the ‘bodies, hair, and skin’ are given to ‘my children,’ but ‘my children’ do ‘receive’ them from their compassionate father.”

**21 They have no mark of coming or going** (*korai no sō arazu* 去來の相あらず): The unexpressed grammatical subject throughout this sentence is taken as “the father and his children.”

**we should maintain old and young as the old and young of the buddhas and ancestors** (*rōshō o, busso rōshō no gotoku hōnin su beshi* 老少を、佛祖老少のごとく保任す

are cases where the father is young and the child old, cases where the father is old and the child young, cases where the father is old and the child old, cases where the father is young and the child young.<sup>22</sup> One who studies the father's old age is not a child; one who does not go through the child's youth is not a father.<sup>23</sup> Old and young in the children and old and young in the father, we should work at and investigate in detail, we should not treat hastily.

There are fathers and children in which father and child are born and appear at the same time; there are fathers and children in which father and child manifest extinction at the same time; there are fathers and children in which father and child do not appear at the same time; there are fathers and children in which father and child do not manifest extinction at the same time.<sup>24</sup> Although they do not obstruct the compassionate father, they have manifest "my children"; without obstructing "my children," the compassionate father manifests.<sup>25</sup> There are "living beings" with minds; there are "living beings" with no minds; there are "my children" with minds; there are "my children" with no minds. In this way, whether "my children" or "we children" — all are worthy successors of the compassionate father Śākya.<sup>26</sup> All beings of past, present, and future throughout all the worlds in the ten directions are the buddhas of past,

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べし); This could be understood either as "we should take 'old and young' here as similar to their use in reference to the buddhas and ancestors," or as "we should treat 'old and young' as they are understood by the buddhas and ancestors."

22 **There are cases where the father is young and the child old** (*fu shō shi rō ari* 父子老あり); Dōgen may have in mind here the passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42a11-14) in which Śākyamuni's claim to have trained myriad bodhisattvas is likened to a young man claiming to have fathered a child of one hundred.

23 **One who studies the father's old age is not a child; one who does not go through the child's youth is not a father** (*chichi no rō o gaku suru wa ko ni arazu, ko no shō o hezaran wa chichi ni arazaran* ちちの老を學するは子にあらず、子の少をへざらんは父にあざらん); Perhaps meaning that there are no children of a buddha who are not themselves already buddhas; there are no buddhas who are not themselves children of a buddha.

24 **father and child manifest extinction at the same time** (*fushi dōji ni genmetsu suru* 父子同時に現滅する); I.e., the two enter nirvāṇa simultaneously.

25 **Although they do not obstruct the compassionate father, they have manifest "my children"** (*jifu o keige sezaedomo, goshi o genjō seri* 慈父を罣礙せざれども、吾子を現成せり); Perhaps meaning that being the child of the buddha does not interfere with being the parent buddha. Some texts read here *goshi to genjō seri* 吾子と現成せり ("they have manifest as my children").

26 **whether "my children" or "we children"** (*goshi shigo* 吾子・子吾): "We children" is an attempt to capture Dōgen's playful reversal of the syntax of the expression "my children" (*goshi* 吾子); perhaps meaning, whether from the perspective of the father or of the child.

present, and future throughout all the worlds in the ten directions. “My children” of the buddhas are the living beings; the compassionate fathers of the living beings are the buddhas.

[41:9] {1:445}

しかあればすなはち、百草の華果は、諸佛の我有なり、巖石の大小は、諸佛の我有なり。安處は林野なり、林野は已離なり。

Such being the case, the flowers and fruits of the hundred grasses are “my property” of the buddhas; the large and small rocks and stones are “my property” of the buddhas. Their “safely residing” is “forest and field”; “forest and field” is their having “already departed.”<sup>27</sup>

[41:10]

しかもかくのごとくなりといふとも、如來道の宗旨は、吾子の道のみなり、其父の道、いまだあらざるなり、參究すべし。

Although this may be so, the essential point of the Tathāgata’s words are only the words, “my children”; we should investigate the fact that he never uses the words, “their father.”

[41:11]

釋迦牟尼佛道、諸佛應化法身、亦不出三界。三界外無衆生、佛何所化。是故我言、三界外別有一衆生界藏者、外道大有經中說、非七佛之所說。

*Buddha Śākyamuni said,*<sup>28</sup>

*The response, transformation, and dharma bodies of the buddhas do not go beyond the three realms.<sup>29</sup> Outside the three realms, there are no living beings; so, what would be converted by the buddha? Therefore, I say, [the claim] that there is a store of a realm of living beings outside the three realms is a theory in the Scripture of Great Being of an other path, not something taught by the seven buddhas.<sup>30</sup>*

27 Their “safely residing” is “forest and field”; “forest and field” is their having “already departed” (*ansho wa rinya nari, rinya wa iri nari* 安處は林野なり、林野は已離なり): From the *Lotus Sūtra* verse noted above; see Note 9.

28 *Buddha Śākyamuni* (*Shakamuni butsu* 釋迦牟尼佛): From the *Renwang jing* 仁王經, T.245.8:827a1-4.

29 *response, transformation, and dharma bodies of the buddhas* (*shobutsu ôke hosshin* 諸佛應化法身): The exact sense of this expression is unclear, depending on whether the “response” body (*ôjin* 應身) is taken as (a) a more exalted form of the “transformation” body (*keshin* 化身; S. *nirmāṇa-kāya*), the body that appears as a human, or (b) another term for the reward body (*hōshin* 報身; S. *saṃbhoga-kāya*), the perfected body developed through practice on the bodhisattva path.

30 *Scripture of Great Being of an other path* (*gedō Daiu kyō* 外道大有經): Unidentified; often attributed to the Vaiśeṣika school of Hinduism but may be a generic term for scriptures asserting the concept of *brahman*.

[41:12] {1:446}

あきらかに参究すべし、諸佛應化法身は、みなこれ三界なり、無外なり。たとへば、如來の無外なるがごとし、牆壁無外なるがごとし、三界の無外なるがごとく、衆生無外なり。無衆生のところ、佛何所化なり、佛所化は、かならず衆生なり。

We should clearly investigate that the response, transformation, and dharma bodies of the buddhas are all “the three realms,” are without outside.<sup>31</sup> This is like the tathāgatas being without outside, like fences and walls being without outside; just as the three realms are without outside, living beings are without outside. Where it is without living beings, “*what would be converted by the buddha?*” “What is converted by the buddha” is always living beings.

[41:13]

しるべし、三界外に一衆生界藏を有せしむるは、外道大有經なり、七佛經にあらざるなり。唯心は一二にあらず、三界にあらず、出三界にあらず、無有錯謬なり。有慮知念覺なり、無慮知念覺なり、牆壁瓦礫なり、山河大地なり。心、これ皮肉骨髓なり、心、これ拈華破顔なり。有心あり、無心あり、有身の心あり、無身の心あり、身先の心あり、身後の心あり。身を生ずるに、胎・卵・湿・化の種品あり、心を生ずるに、胎・卵・湿・化の種品あり。青黄赤白、これ心なり、長短方円、これ心なり、生死去來、これ心なり、年月日時、これ心なり、夢幻空華、これ心なり、水沫泡焰、これ心なり、春花秋月、これ心なり、造次顛沛、これ心なり。しかあれども、毀破すべからず。かるがゆえに、諸法實相心なり、唯佛與佛心なり。

We should realize that the granting of being to “a store of a realm of living beings outside the three realms” is from “the *Scripture of Great Being* of an other path,” not a sūtra of the seven buddhas. “Only mind” is not one or two, is not “the three realms,” is not “beyond the three realms,” is “without error.”<sup>32</sup> It is having thinking and perceiving; it is lacking thinking and perceiving.<sup>33</sup> It is “fences, walls, tiles, and pebbles”;

31 **are without outside** (*muge nari* 無外なり): Dōgen reverses the syntax of the predicate *ge mu* 外無 (“outside there are no”) in the quotation.

32 **“without error”** (*mu u shakumyō* 無有錯謬): Reflecting the line in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c16) just following the quotation in section 3, above:

不如三界見於三界。如斯之事、如來明見無有錯謬。

Not as the three realms do I see the three realms. Such things, the Tathāgata sees clearly, without error.

33 **thinking and perceiving** (*ryo chi nen kaku* 慮知念覺): A loose translation of terms for cognitive functions not commonly found as a set in Buddhist literature but appearing several times in the *Shōbōgenzō*, where they seem to stand collectively for the ordinary operations of consciousness. The translation takes them as two compound expressions (the first of which does occur elsewhere in the *Shōbōgenzō* in reference to the thinking mind); as individual terms, they might be rendered “considering, knowing, thinking, and perceiving.” See Supplementary Notes.

it is mountains, rivers, and the whole earth.<sup>34</sup> Mind is skin, flesh, bones, and marrow; mind is holding up a flower and breaking into a smile.<sup>35</sup>

There is having mind; there is lacking mind. There is mind with a body; there is mind without a body. There is mind before the body; there is mind after the body.<sup>36</sup> When the body is born, there are the types: from womb, egg, moisture, and transformation; when the mind is born, there are the types: from womb, egg, moisture, and transformation.<sup>37</sup> Blue, yellow, red, and white — these are mind; long, short, square, and round — these are mind; birth and death, coming and going — these are mind; years, months, days, and hours — these are mind; dreams, phantasms, sky flowers — these are mind; water spray, foam, and flames — these are mind; the spring flowers and the autumn moon — these are mind; “in haste and at risk” — these are mind.<sup>38</sup> Nevertheless, we should not

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34 **“fences, walls, tiles, and pebbles”** (*shō heki ga ryaku* 牆壁瓦礫): A well-known expression in Zen texts, often identified with the buddha mind; see Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.”

**mountains, rivers, and the whole earth** (*senga daichi* 山河大地): A common expression for “the physical world,” occurring very frequently throughout Dōgen’s writings.

35 **skin, flesh, bones, and marrow** (*hi niku kotsu zui* 皮肉骨髓); **holding up a flower and breaking into a smile** (*nenge hagan* 拈華破顏): Two stock expressions for the transmission of Zen: the first is from the story of Bodhidharma’s transmission to the second Chinese ancestor, Huike 慧可; the second is from the story of the first transmission, on Vulture Peak, from Buddha Śākyamuni to Mahākāśyapa. See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow,” “Hold up a flower,” and “Break into a smile.”

36 **mind before the body** (*shinsen no shin* 身先の心): “Before the body and after the body” (*shinsen shingo* 身先身後) are most often used in reference to lifetimes before and after this lifetime; see Supplementary Notes, s.v. “Body and mind.”

37 **womb, egg, moisture, and transformation** (*tairanshikke* 胎・卵・湿・化): The four ways in which living beings are born in saṃsāra: “womb born” (*S. jarāyujā*) refers to mammals; “egg born” (*S. aṇḍaja*) refers to birds and reptiles; “moisture born” (*S. saṃsvedajā*) refers to lower forms of animal life, such as insects; “transformation born” (*S. upapādukā*) refers to those in the heavens and hells, as well as the incarnations of buddhas and advanced bodhisattvas.

38 **sky flowers** (*kūge* 空華): *S. khapuspa*; spots appearing to the diseased eye; a standard metaphor in Buddhist texts for what is mere appearance without objective reality; see Supplementary Notes, s.v. “Clouded eyes and sky flowers.”

**“in haste and at risk”** (*zōji tenpai* 造次顛沛): A fixed idiom for fleeting experience, from a saying in the *Lunyu* 論語 4 (KR.1h0005.002.11b):

君子無終食之間違仁，造次必於是，顛沛必於是。

The gentleman does not violate humaneness even for the space of a meal: even when in haste, he keeps to it; even when at risk, he keeps to it.

damage them.<sup>39</sup> Therefore, “the real marks of the dharmas” are mind; “only buddhas with buddhas” are mind.<sup>40</sup>

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[41:14]

玄砂院宗一大師、問地藏院眞應大師云、三界唯心、汝作麼生會。眞應指椅子云、和尚喚遮箇作什麼。大師云、椅子。眞應曰、和尚不會三界唯心。大師云、我喚遮箇作竹木、汝喚作什麼。眞應曰、桂琛亦喚作竹木。大師云、盡大地覓一箇會佛法人不可得。

*Great Master Zongyi of the Xuansha Cloister asked Great Master Zhenying of Dizang Cloister, “‘The three realms are only mind.’ How do you understand it?”<sup>41</sup>*

*Zhenying pointed to a chair and said, “What does the Reverend call this?”*

*The Great Master said, “A chair.”*

*Zhenying said, “The Reverend doesn’t understand ‘the three realms are only mind.’”*

*The Great Master said, “I call it bamboo and wood. What do you call it?”*

*Zhenying said, “Guichen also calls it bamboo and wood.”*

*The Great Master said, “I can’t find a single person on all the whole earth who understands the buddha dharma.”*

39 **we should not damage them** (*kiha su bekarazu* 毀破すべからず): Recalling the Confucian maxim noted above, Note 19.

40 **“the real marks of the dharmas” are mind; “only buddhas with buddhas” are mind** (*shohō jissō shin nari, yuibutsu yo butsu shin nari* 諸法實相心なり、唯佛與佛心なり): Or “it [i.e., mind] is the mind of ‘the real marks of the dharmas’; it is the mind of ‘only buddhas with buddhas.’” From a passage in the *Lotus Sūtra* often cited by Dōgen; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

41 **Great Master Zongyi of Xuansha Cloister** (*Genshain Sōitsu daishi* 玄砂院宗一大師): I.e., Xuansha Shibei 玄沙師備. The interlocutor here, “Great Master Zhenying of Dizang Cloister” (*Jizōin Shinnō daishi* 地藏院眞應大師), is Xuansha’s disciple Luohan Guichen 羅漢桂琛 (867-928). Their conversation can be found at *Jingde chuandeng lu* 景德傳燈錄. T.2076.51:371a9-13), as well as in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:186, case 112).



[41:15] {1:447}

いま大師の問取する三界唯心汝作麼生會は、作麼生會・未作麼生會、おなじく三界唯心なり。このゆえに、未三界唯心なるべし。眞應、このゆえに椅子をさしていはく、和尚喚遮箇作什麼。しるべし、汝作麼生會は、喚遮箇作什麼なり。

In the Great Master's question — “*The three realms are only mind.*” *How do you understand it?*” — “How do you understand it?” and “How do you not understand it?” are equally “the three realms are only mind.” Therefore, it must be “not the three realms are only mind.”<sup>42</sup> Zhenying, therefore, points at the chair and says, “*What does the Reverend call this?*” We should recognize that “How do you understand it?” is “What do you call this?”

[41:16]

大師道の椅子は、且道すべし、これ會三界語なりや、不會三界語なりや、三界語なりや、非三界語なりや、椅子道なりや、大師道なりや。かくのごとく試道看の道究すべし。試會看の會取あり、試參看の究參あるべし。

The Great Master's saying “chair” — tell me, is this a word of understanding the three realms, or is it a word of not understanding the three realms? Is it a word of the three realms, or is it a word not of the three realms? Is it the saying of the chair, or is it the saying of the Great Master? In this way, we should investigate the saying by trying to say it. There should be an understanding that tries to understand it, a thorough study that tries to study it.

[41:17]

眞應いはく、和尚不會三界唯心。この道、たとへば道趙州するなかの東門・南門なりといへども、さらに西門・北門なり。さらに東趙州・南趙州あり。たとひ會三界唯心ありとも、さらに不會三界唯心を參究すべきなり。さらにまた會・不會にあらざる三界唯心あり。

Zhenying said, “*The Reverend doesn't understand 'the three realms are only mind.'*” This saying may be, for example, the “East Gate” and “South Gate” in speaking of Zhaozhou, but it is in addition the “West Gate” and “North Gate.”<sup>43</sup> There is in addition an East Zhaozhou and

42 “How do you understand it?” and “How do you not understand it?” (*somosan e mi somosan e* 作麼生會・未作麼生會); it must be “not the three realms are only mind” (*mi sangai yui shin naru beshi* 未三界唯心なるべし): Dōgen plays here with Zhenying's, “The Reverend doesn't understand ‘the three realms are only mind,’” creating two improbable negative versions of the original question. Presumably, “how do you understand it?” is to “the three realms are only mind” as “how do you not understand it?” is to “not the three realms are only mind.”

43 This saying may be, for example, the “East Gate” and “South Gate” in speaking of Zhaozhou, but it is in addition the “West Gate” and “North Gate” (*kono dō, tatoeba dō Jōshū suru naka no tōmon nanmon nari to iedomo sara ni seimon hokumon nari*

a South Zhaozhou. We should investigate the fact that, even if there is understanding “the three realms are only mind,” there is in addition “not understanding the three realms are only mind.” In addition, there is also “the three realms are only mind” that is neither understood nor not understood.

[41:18]

大師道、我喚遮箇作竹木。この道取、かならず聲前句後に光前絶後の節目を參徹すべし。いはゆる我喚遮箇作竹木、いまの喚作よりさきは、いかなる喚作なりとかせん。從來の八面玲瓏に、初・中・後ともに竹木なりとやせん。いまの喚作竹木は、道三界唯心なりとやせん、不道三界唯心なりとやせん。しるべし、あしたに三界唯心を道取するには、たとひ椅子なりとも、たとひ唯心なりとも、たとひ三界なりとも、暮に三界唯心を道取するには、我喚遮箇作竹木、と道取せらるるなり。

*The Great Master said, “I call it bamboo and wood.”* In this saying, before the speech and after the words, we should investigate and penetrate the item that is bright before and extinct after.<sup>44</sup> “*I call it bamboo and wood*” — before he called it that here, what was it called? When up till now the eight sides were crystal clear, were beginning, middle, and end all “bamboo and wood”?<sup>45</sup> Is “calling it bamboo and wood” here saying

この道、たとへば道趙州するなかの東門・南門なりといへども、さらに西門・北門なり): Allusion to a saying of Zhaozhou Congshen 趙州從諗 (778-897) appearing in the *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄 (T.1998A.47:844b28-c1) and recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:150, case 46):

趙州因僧問、如何是趙州。師曰、東門南門西門北門。僧曰、不問這箇。師曰、爾問趙州。𡵿。

Zhaozhou was once asked by a monk, “What is Zhaozhou.”

The Master said, “East Gate, South Gate, West Gate, North Gate.”

The monk said, “I didn’t ask about that.”

The Master said, “You asked about Zhaozhou.”

Zhaozhou’s answer plays on the fact that his sobriquet is that of the city of Zhaozhou 趙州 — hence, the four city gates. Dōgen’s sentence seems to suggest that the Reverend’s “not understanding the three realms are only mind” is not only two of the gates (half the story?) but all four; however, some texts give here “but there should be in addition the West Gate and North Gate” (*sara ni seimon hokumon aru beshi* さらに西門北門あるべし), which suggests, there may be more to Xuansha than “not understanding.”

**44 before the speech and after the words** (*shōzen kugo* 聲前句後): A fairly common phrase in Zen literature, seemingly a development from the expression “words before speech” (*shōzen ku* 聲前句, or *shōzen ikku* 聲前一句): i.e., expressing what precedes language, or cannot be said.

**bright before and extinct after** (*kōzen zetsugo* 光前絶後): An idiom for something unique — better than anything preceding it and not to be replicated in the future; variant of “empty before and extinct after” (*kūzen zetsugo* 空前絶後).

**45 When up till now the eight sides were crystal clear, were beginning, middle, and end all “bamboo and wood”? (*jūrai no hachimen reirō ni sho chū go tomo ni chikuboku nari to ya sen* 從來の八面玲瓏に、初・中・後ともに竹木なりとやせん):**

it is “the three realms are only mind”? Or is it not saying it is “the three realms are only mind”? We should realize that, when we speak of “the three realms are only mind” in the morning, we may speak of a “chair,” or of “only mind,” or of “the three realms”; but when we speak of “the three realms are only mind” in the evening, it is spoken of as “*I call it bamboo and wood.*”

[41:19] {1:448}

眞應道の桂琛亦喚作竹木、しるべし、師資の對面道なりといふとも、同參の頭正尾正なるべし。しかありといへども、大師道の喚遮箇作竹木と、眞應道の亦喚作竹木と、同なりや、不同なりや、是なりや、不是なりや、と參究すべきなり。

Zhenying says, “*Guichen also calls it bamboo and wood.*” We should recognize that, while this may be words exchanged face-to-face between master and disciple, they must be [the words] correct from head to tail of a fellow student.<sup>46</sup> Although this may be so, we should thoroughly investigate whether the “*I call it bamboo and wood*” said by the Great Master and the “*I also call it bamboo and wood*” said by Zhengyin are the same, are not the same, are right, or are not right.

[41:20]

大師云盡大地覓一箇會佛法人不可得。この道取をも、審細に辨肯すべし。

*The Great Master said, “I can’t find a single person anywhere on all the whole earth who understands the buddha dharma.”* This saying, we should confirm in detail.

[41:21]

しるべし、大師もただ喚作竹木なり、眞應もただ喚作竹木なり。さらに、いまだ三界唯心を會取せず、三界唯心を不會取せず、三界唯心を道取せず、三界唯心を不道取せず。しかもかくのごとくなりといへども、宗一大師に問著すべし、覓一箇會佛法人不可得は、たとひ道著すとも、試道看、なにを喚作してか盡大地とする。

We should realize that the Great Master is only, “*I call it bamboo and wood,*” and Zhenying is also only, “*I call it bamboo and wood.*” Beyond that, they have not understood “the three realms are only mind”; they have not failed to understand “the three realms are only mind”; they have said that “the three realms are only mind”; they have not failed to say that “the three realms are only mind.” Nevertheless, while this may

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Likely meaning, “was it always everywhere obviously ‘bamboo and wood’?” Cf. Supplementary Notes, s.v. “Chairs, bamboo, and wood.”

46 they must be [the words] correct from head to tail of a fellow student (*dōsan no zushin bishin naru beshi* 同參の頭正尾正なるべし): i.e., Zhengying’s words, though those of the disciple, are the correct statement of one who studies together with Xuansha.

be so, we should ask Great Master Zongyi, “You say that you ‘*can’t find a single person who understands the buddha dharma*,’ but try saying what you are calling ‘all the whole earth.’”<sup>47</sup>

[41:22]

おほよそ恁麼、參究功夫すべきなり。

In sum, we should investigate and work on it like this.

正法眼藏三界唯心第四十一  
Treasury of the True Dharma Eye  
The Three Realms Are Only Mind  
Number 41

[Ryūmonji MS:]

爾時寬元元年癸卯閏七月初一日、在越宇禪師峰頭示衆

*Presented to the assembly on Yamashibu Peak, Etsuu; first day of the intercalary seventh month of the junior water year of the rabbit, the first year of Kangen [17 August 1243]*<sup>48</sup>

[Tōunji MS:]

同年月廿五日、書寫于院主坊。懷奘

*Copied in the administrator’s quarters; twenty-fifth day of the same month and year [10 September 1243]. Ejō*

于時日本永正七年庚午七月七夕日、於阿陽之桂林丈室下。暮齡七十三  
用兼謹寫之

*Respectfully copied in the abbot’s quarters of Keirin, Ayō, day of the Star Festival; seventh month, senior metal year of the horse, the seventh year of Eishō in Japan [11 August 1510]. Yōken, an elder of seventy-three*<sup>49</sup>

47 try saying what you are calling “all the whole earth” (*shi dō kan, nani o kansa shite ka jin daichi to suru* 試道看、なにを喚作してか盡大地とする): From Xuansha’s saying, “I can’t find a single person on all the whole earth who understands the buddha dharma.”

48 The Tōunji 洞雲寺 MS shares an identical colophon.

49 Ayō 阿陽: I.e., Awa 阿波, present-day Tokushima Prefecture.

**Star Festival** (*shichiseki* 七夕): The festival known in Japan as *Tanabata* 七夕, held on the seventh day of the seventh month.

**Yōken** 用兼: I.e., Kinkō Yōken 金岡用兼 (1437–1513?).



TREASURY OF THE TRUE DHARMA EYE

NUMBER 42

Talking of the Mind, Talking of the Nature

*Sesshin Sesshō*

説心説性

# Talking of the Mind, Talking of the Nature

## *Sesshin Sesshō*

### INTRODUCTION

According to its colophon, this work was composed in 1243, at Kippō-ji, the monastery in Echizen (present-day Fukui) where Dōgen resided following his departure from the capital area in the summer of the same year. It occurs as number 42 in the seventy-five-chapter compilation of the *Shōbōgenzō* and as number 48 in the Honzan edition. It is also found as number 6 in fascicle 3 of the twenty-eight-text *Himitsu* collection; as is typical of texts in this collection, it does not occur in the sixty-chapter compilation.

The text represents a commentary on a conversation between the Tang-dynasty monks Shenshan Sengmi 神山僧密 and his dharma brother Dongshan Liangjie 洞山良价, famed founder of Dōgen's Caodong (Sōtō) lineage. The title derives from Dongshan's remark in the conversation that "there's someone inside who's talking of the mind and talking of the nature."

In the Chinese Chan literature (and perhaps even in Dongshan's use), to talk of the mind and the nature was sometimes seen as a waste of time. In a passing remark in the "Shōbōgenzō sansui kyō" 正法眼藏山水經, Dōgen seems to agree with this view; but here he takes the opposite position, arguing forcefully that talking of the mind and the nature is the very essence of the Zen tradition, what he calls in his final sentence "the essential functions of the seven buddhas and the ancestral masters." Talking of the nature, he says, is the nature "talking," the buddha nature expressing itself in the world; and it is participation in this activity that constitutes the teaching, practice, and awakening of the way of the buddhas.

From this position, Dōgen criticizes those who think that one must give up talking of the mind and the nature in order to attain the way. In particular, he singles out the Song-dynasty master Dahui Zonggao 大慧宗杲 as someone who does not understand the mind and the nature, someone who has not "tasted the tea and rice of the buddhas and an-

cestors.” This attack on a leading figure of the Linji house of Chan, as well as a passing jibe at the founder of the house, Linji Yixuan 臨濟義玄, himself, together with the praise of the Caodong founder, Dongshan, as “the most honored among the ancestors,” has led some readers to see the present work as in part an argument for the superiority of Dōgen’s Sōtō tradition.



## 正法眼藏第四十二

Treasury of the True Dharma Eye  
Number 42

## 説心説性

## Talking of the Mind, Talking of the Nature

[42:1] {1:449}

神山僧密禪師、與洞山悟本大師行次、悟本大師、指傍院曰、裏面有人説心説性。僧密師伯曰、是誰。悟本大師曰、被師伯一問、直得去死十分。僧密師伯曰、説心説性底誰。悟本大師曰、死中得活。

*Once, when Chan Master Shenshan Sengmi was traveling with Great Master Dongshan Wuben, Great Master Wuben pointed out a cloister beside [the road] and said, “Inside, there’s someone talking of the mind and talking of the nature.”<sup>1</sup>*

*Elder brother Sengmi said, “Who is it?”<sup>2</sup>*

1 **Chan Master Shenshan Sengmi** (*Shinzan Sōmitsu zenji* 神山僧密禪師): Tang-dynasty figure (dates unknown); disciple of Yunyan Tansheng 雲巖曇晟. “Great Master Dongshan Wuben” (*Tōzan Gohon daishi* 洞山悟本大師) is the title of Dongshan Liangjie 洞山良价 (807-869), founder of the Caodong 曹洞 tradition of Chan; also a disciple of Yunyan Tansheng. Their story, quoted here in Chinese, appears in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:158, case 62), probably taken from the *Zongmen tongyao ji* 宗門統要集 (ZTS.1:159b); see also *Liandeng huiyao* 聯燈會要 (ZZ.136:768b14-16).

**cloister beside |the road|** (*bō in* 傍院): Supplying *ro* 路 from the Chinese versions of the story, which give *lu bang yuan* 路傍院.

**“Inside”** (*rimen* 裏面): The element *men* 面, while here having little semantic function in the Chinese, has the etymological sense, “face” or “surface” — a sense Dōgen will take advantage of in his commentary below, section 18.

**“there’s someone”** (*unin* 有人): Or simply “someone”; Dōgen will play with the predicate-nominative syntax of the Chinese idiom in his commentary, section 18.

**“talking of the mind and talking of the nature”** (*sesshin sesshō* 説心説性): A famous phrase that gets picked up in other Zen texts. “Mind” and “nature” can be understood either as two topics (the mind and its true nature) or as two elements of a single compound expression, *shinshō* 心性, “the nature of the mind.” The predicate, *setsu* 説, taken here simply as “to talk about,” also has the meanings, “to explain,” “to expound,” “to teach,” “to preach.” Hence, especially in the setting of the cloister here, Dongshan’s remark could be read, “There’s someone preaching the mind and preaching the nature.”

2 **Elder brother Sengmi** (*Sōmitsu shihaku* 僧密師伯): The term *shihaku* 師伯, translated here as “elder brother,” reflects the fact that Shenshan 神山 and Dongshan 洞山 were fellow disciples of Yunyan 雲巖 and, hence, are “dharma brothers.” While the Chinese

Great Master Wuben said, “Once he’s questioned by my elder brother, he’s definitely completely dead.”<sup>3</sup>

Elder brother Sengmi said, “Who is it that’s talking of the mind and talking of the nature?”

Great Master Wuben said, “In death, he lives.”<sup>4</sup>

[42:2]

説心説性は、佛道の大本なり、これより佛佛祖祖を現成せしむるなり。説心説性にあらざれば、轉妙法輪することなし、發心・修行することなし、大地有情同時成道することなし、一切衆生無佛性することなし。拈華瞬目は、説心説性なり、破顔微笑は、説心説性なり、禮拜依位而立は、説心説性なり、祖師入梁は、説心説性なり、夜半傳衣は、説心説性なり、拈拄杖、これ説心説性なり、横拂子、これ説心説性なり。

“Talking of the mind and talking of the nature” is the great origin of the way of the buddhas; from it are caused to appear buddha after buddha and ancestor after ancestor. Without “talking of the mind and talking of the nature,” there would be no turning the wheel of the wondrous dharma; there would be no bringing forth the mind [of bodhi] or practicing; there would be no “whole earth and sentient beings simultaneously attaining the way”; there would be no “all living beings have no buddha nature.”<sup>5</sup> Holding up a flower and blinking the eyes is “talking of the

sources (and the *shinji Shōbōgenzō*) identify Shenshan simply as “the Master” (*shih* 師), Dōgen introduces here the honorific term that Dongshan will use in reference to Shenshan. Commentators often parse this term as “the Master’s (i.e., Dongshan’s) elder brother” and treat it as an honorific among Dongshan’s followers; this interpretation may work for Dōgen’s use in this line, but it hardly fits with Dongshan’s own use in the next line.

3 “he’s definitely completely dead” (*jiki toku kyoshi jūbun* 直得去死十分): The expression *kyoshi jūbun* 去死十分 (“totally dead”) is an idiom occurring in Zen texts with a sense something like “is as good as dead”; in his commentary below, Dōgen will play with the element *jūbun* 十分 (“completely,” “totally”), which has a literal sense, “ten parts” (or “a hundred percent”). The grammatical subject is unexpressed here; it is usually taken as the “someone” (*unin* 有人) who is “talking of the mind and talking of the nature,” but it could be Dongshan himself.

4 “In death, he lives” (*shi chū toku katsu* 死中得活): Or “he revives,” “he survives.” Perhaps derived from the Chinese idiom, “to seek life in death” (*si chung qiu huo* 死中求活) — i.e., to hope to survive a desperate situation.

5 Without “talking of the mind and talking of the nature” (*sesshin sesshō ni arazareba* 説心説性にあらざれば): The hyperbolic praise of the expression, “talking of the mind and talking of the nature,” here and throughout this chapter is in stark contrast to Dōgen’s opinion in his “Shōbōgenzō sansui kyō” 正法眼藏山水經 (from 1240) (DZZ.1:318):

説心説性は佛祖の所不肯なり。

“Talking of the mind and talking of the nature” is something not condoned by the buddhas and ancestors.

“whole earth and sentient beings simultaneously attaining the way” (*daichi ujō dōji*

mind and talking of the nature”; breaking into a smile is “talking of the mind and talking of the nature”; “making a bow and standing in place” is “talking of the mind and talking of the nature”; “the Ancestral Master entering the Liang” is “talking of the mind and talking of the nature”; “transmitting the robe in the middle of the night” is “talking of the mind and talking of the nature.”<sup>6</sup> Raising the staff is “talking of the mind and talking of the nature”; lowering the whisk is “talking of the mind and talking of the nature.”<sup>7</sup>

*jōdō* 大地有情同時成道): A reference to the Buddha’s awakening under the bodhi tree. The expression, which appears in several of Dōgen’s texts, is from a line that he will quote in his “Shōbōgenzō hotsu bodai shin” 正法眼藏發菩提心 chapter (DZZ.2:164; also quoted at *Eihei kōroku* 永平廣錄, DZZ.3:28, no. 37):

釋迦牟尼佛言、明星出現時、我與大地有情、同時成道。

Buddha Śākyamuni said, “When the dawn star appeared, I, together with the whole earth and sentient beings, simultaneously attained the way.”

Although the passage appears in Chan texts from this period (see, e.g., *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄, ZZ.136:36b17-18), it has not been located in any extant sūtra. The translation here follows the usual reading of *daichi ujō* 大地有情 as a compound subject; the phrase could also be read, “sentient beings of the whole earth.”

“all living beings have no buddha nature” (*issai shujō mu busshō* 一切衆生無佛性): A saying attributed to Weishan Lingyu 潯山靈祐 (771-853); see, e.g., *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:188, case 115). Often interpreted to mean that the buddha nature is “empty” — i.e., not some thing that sentient beings have. Perhaps intended here as what we might call the reverse of the relationship between buddha and sentient beings given in the preceding clause.

**6 Holding up a flower and blinking the eyes** (*nenge shunmoku* 拈華瞬目): **breaking into a smile** (*hagan mishō* 破顏微笑): References to the famous founding story of Zen (found, e.g., at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:258, case 253), in which the Buddha held up a flower on Vulture Peak, his disciple Mahākāśyapa smiled, and the Buddha recognized him as the heir to his “treasury of the true dharma eye.” See Supplementary Notes, s.v. “Break into a smile” and “Holding up a flower and blinking the eyes.”

“making a bow and standing in place” (*raihai ei ni ryū* 禮拜依位而立): Reference to the account of Huike’s 慧可 recognition as the Second Ancestor of Chinese Chan. Bodhidharma asked four of his disciples for expressions of their understanding of his teaching. Huike’s response was simply to bow and stand in place, whereupon Bodhidharma declared, “You’ve gotten my marrow.” See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

“the Ancestral Master entering the Liang” (*soshi nyūryō* 祖師入梁): Reference to Bodhidharma’s bringing the Zen tradition to China from India. The Liang dynasty ruled southern China during the period 502-557; Bodhidharma is said to have had an interview with the founder of the dynasty, Wudi 武帝 (r. 502-550).

“transmitting the robe in the middle of the night” (*yahan den’e* 夜半傳衣): Reference to the ascension of the Sixth Ancestor, Huineng 慧能, who is said to have received the robe of Bodhidharma from the Fifth Ancestor, Hungren 弘忍, in secret during the night.

**7 Raising the staff** (*nen shujō* 拈拄杖): **lowering the whisk** (*ō hossu* 橫拂子): Gestures

## [42:3] {1:450}

おほよそ佛佛祖祖のあらゆる功德は、ことごとくこれ説心説性なり。平常の説心説性あり、牆壁瓦礫の説心説性あり。いはゆる、心生種種法生の道理現成し、心滅種種法滅の道理現成する、しかしながら心の説なる時節なり、性の説なる時節なり。

In sum, every virtue of buddha after buddha and ancestor after ancestor is “*talking of the mind and talking of the nature*.” There is the “*talking of the mind and talking of the nature*” of “the ordinary”; there is the “*talking of the mind and talking of the nature*” of “fences, walls, tiles, and pebbles.”<sup>8</sup> The realization of the principle, “*when the mind arises, the various dharmas arise*,” and the realization of the principle, “*when the mind ceases, the various dharmas cease*,” are in either case occasions of “*talking of the mind*,” occasions of “*talking of the nature*.”<sup>9</sup>

## [42:4]

しかあるに、心を通ぜず、性に達せざる庸流、くらくして説心説性をしらず、談玄談妙をしらず、佛祖の道にあるべからざるといふ、あるべからざるとをしふ。説心説性を説心説性としらざるによりて、説心説性を説心説性とおもふなり。これ、ことに大道の通塞を批判せざるによりてなり。

Yet, mediocre types, who have not penetrated the mind, who have not reached the nature, without knowing “*talking of the mind and talking of the nature*,” without knowing “*discussing the dark, discussing the subtle*,” say that and teach that, these must not be the words of the buddhas

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of Zen masters associated with their teaching. The staff (*shujō* 拄杖) is a walking stick, often carried by the master when he “ascends to the hall” (*jōdō* 上堂; i.e., holds a formal convocation); the whisk (*hossu* 拂子) is a ceremonial fly-whisk, often held by the master during convocations and other rituals. See Supplementary Notes, s.v. “Staff,” “Whisk.”

8 “the ordinary” (*byōjō* 平常): Likely an allusion to the famous saying of Nanquan Puyuan 南泉普願 (748-835) (found, e.g., at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:134, case 19); see Supplementary Notes, s.v. “Ordinary mind is the way.”

“fences, walls, tiles, and pebbles” (*shō heki ga ryaku* 牆壁瓦礫): A fairly common definition of the “old buddha mind” (*kobutsushin* 古佛心), first attributed to Nanyang Huizhong 南陽慧忠 (d. 775); see Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.”

9 The realization of the principle (*dōri genjō* 道理現成): An unusual locution, found occasionally in Dōgen’s writings, probably meaning something like, “the expression (or appearance) of the truth that . . .”

“when the mind arises, the various dharmas arise” (*shin shō shuju hō shō* 心生種種法生); “when the mind ceases, the various dharmas cease” (*shin metsu shuju hō metsu* 心滅種種法滅): A fixed combination, commonly found together in Zen texts; usually said to derive from the *Dasheng qishin lun* 大乘起信論 (T.1666.32:577b22), though a similar set can be found in the *Lankāvatāra-sūtra* (*Ru lengqie jing* 入楞伽經, T.671.16:568c12).

and ancestors.<sup>10</sup> Because they do not know “*talking of the mind and talking of the nature*” as “*talking of the mind and talking of the nature*,” they think of “*talking of the mind and talking of the nature*” as “*talking of the mind and talking of the nature*.”<sup>11</sup> This is particularly because they have not judged the passage and blockage of the great way.<sup>12</sup>

\* \* \* \* \*

[42:5]

後來、徑山大慧禪師宗杲といふありていはく、いまのともがら、説心説性をこのみ、談玄談妙をこのむによりて、得道おそし。ただまさに心・性ふたつながらなげすてきたり、玄・妙ともに忘じきたりて、二相不生のとき、證契するなり。

Of late, there was a certain Zonggao, Chan Master Dahui of Jingshan, who said,

People today, because they like *talking of the mind and talking of the nature* or *discussing the dark and discussing the subtle*, are slow to gain the way.<sup>13</sup> When, you have thrown away both “mind” and

10 **mediocre types** (*yōru* 庸流): One of Dōgen’s favorite terms for those with whose views of Zen he disagrees.

**have not penetrated the mind** (*shin o tsū zezu* 心を通ぜず); **have not reached the nature** (*shō ni tatsu sezaruru* 性に達せざる): A play with the compound term *tsūdatsu* 通達 (“to penetrate,” “to master”).

**“discussing the dark, discussing the subtle”** (*dan gen dan myō* 談玄談妙): The compound expression *genmyō* (“dark and subtle” or “deep and marvelous”) is a common one in Buddhist texts, and in Chinese writing more generally, for what is profound and mysterious. Here, a reference to the words of Dahui Zonggao 大慧宗杲 that Dōgen will quote in the next section.

11 **they think of “talking of the mind and talking of the nature” as “talking of the mind and talking of the nature”** (*sesshin sesshō o sesshin sesshō to omou* 説心説性を説心説性とおもふ): Usually interpreted to mean that they take “talking of the mind and talking of the nature” in some literal sense of “talking.”

12 **they have not judged the passage and blockage of the great way** (*daidō no tsūsoku o hihan sezaruru* 大道の通塞を批判せざる): Usually interpreted to mean that they have not thought critically about what is and is not integral to the great way. “Passage and blockage” here translates *tsūsoku* 通塞, meaning that a road or way is “open or blocked”; often carrying the idiomatic sense of “affairs going smoothly or not.”

13 **Of late** (*kōrai* 後來): Ordinarily an adverb meaning “subsequently,” “thereafter,” etc., this term seems to appear in Dōgen’s writings exclusively in dismissive reference to what is merely recent (cf. the more “classic” *korai* 古來).

**Zonggao, Zen Master Dahui of Jingshan** (*Kinzan Daie zenji Sōkō* 徑山大慧禪師宗杲): Dahui Zonggao 大慧宗杲 (1089-1163), a leading figure in the Linji 臨濟 lineage during the Southern Song. The *Shōbōgenzō* contains several criticisms of him (see especially “*Shōbōgenzō jishō zanmai*” 正法眼藏自證三昧). Mount Jing (*Kinzan* 徑山) was a major Chan monastery located in Hangzhou 杭州, Lin’an Prefecture 臨安府.

“nature” and forgotten both “dark” and “subtle,” so that the two do not arise, you will verify and accord.<sup>14</sup>

[42:6]

この道取、いまだ佛祖の縑緗をしらず、佛祖の列辟をきかざるなり。これによりて、心はひとへに慮知念覺なりとしりて、慮知念覺も心なることを學せざるによりて、かくのごとくいふ。性は澄湛寂靜なるとのみ妄計して、佛性・法性の有無をしらず、如是性をゆめにもいまだみざるによりて、しかのごとく佛法を辟見せるなり。佛祖の道取する心は、皮肉骨髓なり、佛祖の保任せる性は、竹篋・拄杖なり。佛祖の證契する玄は、露柱・燈籠なり、佛祖の擧拈する妙は、知見・解會なり。

This saying does not know the pale yellow silk of the buddhas and ancestors, has not heard of the monarchical line of the buddhas and ancestors.<sup>15</sup> Consequently, he says this because he knows only that the mind is solely thinking and perceiving, and does not learn that thinking and perceiving are also the mind.<sup>16</sup> Mistakenly figuring only that the nature

Dahui's words here are given in Japanese and in fact do not seem to be a direct quotation from any extant text. The records of Dahui's teachings do contain several passages in which he is critical of the practices of “talking of the mind and talking of the nature” (*shuo xin shuo xing* 説心説性) and “talking of the dark and talking of the subtle” (*shuo xuan shuo miao* 説玄説妙). (See, e.g., *Dahui yulu* 大慧語錄, T.1998A.47:830c4-5; 47:927b26-7.)

14 **the two do not arise** (*nisō fushō* 二相不生): Literally, “the two characteristics do not arise.” Could be understood as a reference either to the two pairs, “mind and nature” and “dark and subtle,” or to the two members of each pair.

**verify and accord** (*shōkai* 證契): A tentative translation of a term occurring a number of times in Dōgen's writings but more rarely in the Chinese Chan texts. Both elements of the compound are common Zen terms, with legal connotations, for spiritual understanding: *shō* 證 (“verify”) has the sense of “bearing witness” to something; *kai* 契 (“accord”) has the sense of “agreeing” with someone or something (from the nominal usage as “tally,” “contract,” or “agreement”). The translation here treats both elements as verbs, but interpretations of Dōgen's use of *shōkai* regularly treat it as a subject-predicate compound, meaning one's “verification accords” (often, with that of one's master); the relationship could also be understood as a predicate-object, meaning that one “verifies the accord” (with the teachings or one's master). This term does not seem to occur in Dahui's writings, though he does use the two elements in reverse: *qisheng* 契證, perhaps to be understood, “to accord with the verification.”

15 **the pale yellow silk of the buddhas and ancestors** (*busso no kenshō* 佛祖の縑緗); **the monarchical line of the buddhas and ancestors** (*busso no reppeki* 佛祖の列辟): “Pale yellow silk” (*kenshō* 縑緗) refers to the silk threads used to decorate books; hence, as a synecdoche, “texts.” “Monarchical line” (*reppeki* 列辟, or *retsukeki*), not occurring elsewhere in the *Shōbōgenzō*, is usually taken as a reference to the Zen lineage; some interpret *heki* 辟 here as “law”; others take it as a substitute for the homonymous graph *heki* 璧 (“jade”).

16 **the mind is solely thinking and perceiving** (*shin wa hitoe ni ryo chi nen kaku nari* 心はひとへに慮知念覺なり); **thinking and perceiving are also the mind** (*ryo chi nen kaku mo shin naru* 慮知念覺も心なる): “Thinking and perceiving” represents a loose

is pure, deep, quiescent, and still, he does not know about the existence or non-existence of the buddha nature or dharma nature. Because he has never seen “such a nature” even in his dreams, he has this biased view of the buddha dharma.<sup>17</sup>

The “mind” spoken of by the buddhas and ancestors is the skin, flesh, bones, and marrow; the “nature” maintained by the buddhas and ancestors is the bamboo stick and staff.<sup>18</sup> The “dark” that the buddhas and ancestors verify and accord with is pillars and lanterns; the “subtle” that the buddhas and ancestors take up is knowledge and understanding.<sup>19</sup>

[42:7] {1:451}

佛祖の、眞實に佛祖なるは、はじめよりこの心・性を聴取し、説取し、行取し、證取するなり。この玄・妙を保任取し、參學取するなり。かくのごとくなるを學佛祖の兒孫といふ。しかのごとくにあらざれば・學道にあらず。

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translation of *ryo chi nen kaku* 慮知念覺, terms for cognitive functions not commonly found as a set in Buddhist literature but appearing several times in the *Shōbōgenzō*, where they seem to stand collectively for the ordinary operations of consciousness. The translation takes them as two compound expressions (the first of which does occur elsewhere in the *Shōbōgenzō* in reference to the thinking mind); as individual terms, they might be rendered “considering, knowing, thinking, and perceiving.” See Supplementary Notes, s.v. “Thinking and perceiving.” The point here appears to be that Dahui thinks that the mind has mental activities but does not understand that these activities are themselves the mind.

17 **“such a nature”** (*nyoze shō* 如是性): The adjective “such” (*nyoze* 如是) here could refer simply to the preceding “buddha nature” and “dharma nature,” but it also suggests the famous list, often evoked in the *Shōbōgenzō*, of ten “suchnesses” (*jū nyoze* 十如是), appearing in Kumārajīva’s translation of the *Lotus Sūtra*, one of which is “such a nature.” (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5c12.)

**biased view** (*hekiken* 辟見): Reading *heki* 辟 here as *heki* 僻.

18 **skin, flesh, bones, and marrow** (*hi niku kotsu zui* 皮肉骨髓): An expression used throughout Dōgen’s writings for the essence or entirety of what is transmitted in the Zen tradition; from the account, mentioned above, of Bodhidharma’s interview with his four disciples (see Note 6). Here, Dōgen is no doubt playing with the contrast between these body parts and the mind.

**the bamboo stick and staff** (*shippei shujō* 竹篋・拄杖): Two insignia of the Zen master. The master’s bamboo stick (*shippei* 竹篋) is a short rod often held during lectures; for his staff, see above, Note 7.

19 **pillars and lanterns** (*rochū tōrō* 露柱・燈籠): The free-standing pillars and the lanterns of monastic buildings; an expression, fairly common in Zen texts, for the ordinary, insentient things of the world around the monk; see Supplementary Notes, s.v. “Pillars and lanterns.”

**knowledge and understanding** (*chiken ge’e* 知見・解會): I.e., our ordinary experience of the world; the subjective correlate, we might say, to “pillars and lanterns.”

The buddhas and ancestors who are truly buddhas and ancestors, from the beginning, hear this “mind and nature,” teach it, practice it, and verify it. They maintain this “dark and subtle,” and they study it. Those who are like this are called the children and grandchildren studying the buddhas and ancestors.<sup>20</sup> Those who are not like this are not students of the way.<sup>21</sup>

[42:8]

このゆえに、得道の得道せず、不得道のとき不得道ならざるなり。得不の時節、ともに蹉過するなり。たとひなんぢがいふがごとく、心・性ふたつながら亡ずといふは、心の説あらしむる分なり、百千萬億分の少分なり。玄・妙ともになげすてきたるといふ、談玄の談ならしむる分なり。この關楨子を學せず、おろかに、亡ず、といはば、手をはなれんとおもひ、身にのがれぬるとしれり。いまだ小乗の局量を解脱せざるなり、いかでか大乘の奥玄におよばん、いかにいはんや向上の關楨子をしらんや。佛祖の茶飯を喫しきたれる、といひがたし。

Therefore, [Dahui’s] “gaining the way” does not gain the way; when it does not gain the way, it is not that it does not gain the way.<sup>22</sup> It misses the occasions of both gaining and not [gaining]. While, to say, as you say, “forget both mind and nature,” is a part expressing the talk of the mind; it is a small part, a hundredth, thousandth, ten thousandth, a hundred thousandth part.<sup>23</sup> To say, “discard both dark and subtle,” is a part forming the discussion of discussing the dark.<sup>24</sup>

20 **children and grandchildren** (*jison* 兒孫): Or simply “descendants.” The expression “descendants of the buddhas and ancestors” is used repeatedly throughout the *Shōbōgenzō* for (authentic) members of the Zen tradition.

21 **Those who are not like this are not students of the way** (*shika no gotoku ni arazareba, gakudō ni arazu* しかのごとくにあらざれば、學道にあらず): Or “If it is not like this, it is not the study of the way.”

22 **Therefore, [Dahui’s] “gaining the way” does not gain the way; when it does not gain the way, it is not that it does not gain the way** (*tokudō no tokudō sezu, futokudō no toki futokudō narazaru* 得道の得道せず、不得道のとき不得道ならざる): The subject of the second clause is unexpressed here. The translation treats it as Dahui’s words, “gain the way,” but it may also be understood as Dahui himself or perhaps as “those who are not like this” from the preceding sentence. In any case, the passage is generally interpreted to mean that Dahui’s sense of “attaining the way” is not really attaining the way; similarly, what he thinks of as not attaining the way is not in fact not attaining the way.

23 **as you say** (*nanji ga iu ga gotoku* なんぢがいふがごとく): I.e., as Dahui has said above. As is not uncommon in Zen comments, Dōgen is here directly addressing the person he is quoting. The translation continues the use of the second person throughout the passage, though the grammatical subject is unexpressed and could as well be read as “he” (i.e., Dahui).

24 **a part expressing the talking of the mind** (*shin no setsu arashimuru bun* 心の説あらしむる分); **a part forming the discussion of discussing the dark** (*dan gen no dan narashimuru bun* 談玄の談ならしむる分): The particle *no* in both these phrases is



Not having studied this pivot, if you stupidly say, “forgetting,” you think [it is] leaving the hand, you know it as escaping the body.<sup>25</sup> You are not yet liberated from the confines of the Small Vehicle; how could you reach the innermost darkness of the Great Vehicle, let alone know the higher pivot?<sup>26</sup> It is difficult to say that you have tasted the tea and rice of the buddhas and ancestors.<sup>27</sup>

[42:9]

參師勤恪するは、ただ説心説性を身心の正當恁麼時に體究するなり、身先身後に參究するなり、さらに二三のことなることなし。

To study with a teacher and be diligent in your work is just personally to investigate “*talking of the mind and talking of the nature*” at the very moment of body and mind, to investigate it before the body and after the body.<sup>28</sup> There are not two or three other ways.

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ambiguous. It is possible to interpret *shin no setsu* 心の説 either as “talking about the mind” or as “the mind’s talking”; similarly, it is possible to interpret *dan gen no dan* 談玄の談 either as “the discussion that is discussing the dark” or as “discussing the dark’s discussion.”

25 **pivot** (*kanreisu* 關樞子): I.e. crucial point; see Supplementary Notes. The text repeats the term just below in the expression “higher pivot” (*kōjō no kanreisu* 向上の關樞子).

**leaving the hand** (*te o hanarenzuru* 手をはなれんずる); **escaping the body** (*mi ni no-garenuru* 身にのがれぬる): Both phrases express the abandonment of something.

26 **confines of the Small Vehicle** (*shōjō no kyokuryō* 小乗の局量): Like many Mahāyāna authors, Dōgen often associates the Hīnayāna with the negation of, or urge to escape from, the phenomenal world. Note the three-tiered hierarchy here, common in his writings, of Small Vehicle, Great Vehicle, and the tradition of the buddhas and ancestors; the progression seems to be expressed here through a metaphoric journey into the “household” of the buddhas and ancestors. See Supplementary Notes, s.v. “Three vehicles.”

**innermost darkness** (*ōgen* 奥玄): A somewhat unusual term, no doubt introduced here to pick up the “darkness” (*gen* 玄) of the “dark and subtle” (*genmyō* 玄妙) above. *Ō* 奥 connotes the “interior” of a structure; hence, what is “hidden” from public view, what is “private” and “remote.”

27 **tea and rice of the buddhas and ancestors** (*busso no sahan* 佛祖の茶飯): I.e., the spiritual “fare” provided by the tradition. The expression “everyday tea and rice” (*kajō sahan* 家常茶飯) is a fairly common one in Dōgen’s writings and in Chinese Chan texts; see Supplementary Notes.

28 **personally to investigate** (*taikyū su* 體究す): The translation of *taikyū* 體究 as “personally investigate” masks the corporeal connotation of the glyph *tai* 體 (“body”) with which Dōgen may be playing here in his subsequent “before the body and after the body” (*shinsen shingo* 身先身後) — an expression typically indicating “past lives and future lives.”

[42:10]

爾時初祖、謂二祖曰、汝但外息諸緣、內心無喘、心如牆壁、可以入道。二祖種種說心說性、俱不證契。一日忽然省得。果白初祖曰、弟子此回始息諸緣也。初祖知其已悟、更不窮詰。只曰、莫成斷滅否。二祖曰、無。初祖曰、子作麼生。二祖曰、了了常知、故言之不可及。初祖曰、此乃從上諸佛諸祖所傳心體、汝今既得、善自護持。

*At that time, the First Ancestor said to the Second Ancestor, “Externally, put a stop to conditions; internally, the mind will be without panting.<sup>29</sup> With the mind like fences and walls, you will enter the way.”*

*The Second Ancestor talked of the mind and talked of the nature but did not verify and accord [with them].<sup>30</sup> One day, he suddenly understood. Subsequently, he addressed the First Ancestor, saying, “Your disciple has this time finally put a stop to conditions.”*

*The First Ancestor recognized that he had awakened and did not further press him, saying only, “Haven’t you achieved severance and extinction?”<sup>31</sup>*

*The Second Ancestor said, “No.”*

*The First Ancestor said, “How is the Master?”<sup>32</sup>*

*The Second Ancestor said, “Clear, clear, ever knowing; therefore, words cannot reach it.”*

*The First Ancestor said, “This is the substance of the mind transmitted down from the buddhas and ancestors. Now you’ve gotten it; protect it well.”*

29 **the First Ancestor said to the Second Ancestor** (*Shoso, i Niso* 初祖、謂二祖): A story found in several texts; see, e.g., *Zongmen tongyao ji* 宗門統要集 (ZTS.1:21a). Also quoted by Dahui, which may explain its presence here; see *Dahui yulu* 大慧語錄 (T.1998A.47:925b17-24). The protagonists are, of course, Bodhidharma (“the First Ancestor”) and his disciple Huike 慧可 (“the Second Ancestor”).

“**conditions**” (*shoen* 諸緣): I.e., involvements in worldly affairs.

“**without panting**” (*mutan* 無喘): Or “without busyness.” The English loses what may be a play in the Chinese with the graph *xi* 息, translated here as “put a stop to” but also meaning “breath.”

30 **verify and accord** (*shōkai* 證契): See above, Note 14. The Chinese versions of the story use only the verb *qi* 契 (“accord”).

31 **“severance and extinction”** (*danmetsu* 斷滅): A term typically understood as indicating a spiritually undesirable state; sometimes associated with the “annihilationist” position (*danken* 斷見; S. *uccheda-vāda*) that denies karma and rebirth.

32 **“How is the Master?”** (*shi somosan* 子作麼生): “Master” here renders the diminutive *shi* 子, used here in direct address.

[42:11] {1:452}

この因縁、疑著するものあり、擧拈するあり。二祖の、初祖に參侍せし因縁のなかの一因縁、かくのごとし。二祖、しきりに説心説性するに、はじめは相契せず。やうやく積功累徳して、つひに初祖の道を得道しき。庸愚おもふらくは、二祖、はじめに説心説性せしときは證契せず、そのとが、説心説性するにあり、のちには説心説性をすてて證契せり、とおもへり。心如牆壁可以入道の道を參徹せざるによりて、かくのごとくいふなり。これ、ことに學道の區別にくらし。

There are those who have doubts about this episode, those who take it up.<sup>33</sup> One episode among the episodes of the Second Ancestor's service under the First Ancestor is like this. When the Second Ancestor was persistently *talking of the mind and talking of the nature*, at first, he did not accord with it. Finally, "*accumulating merit and amassing virtue*," he gained the way of the words of the First Ancestor. The mediocre fools think that, [if] the Second Ancestor failed to verify and accord when he was first talking of the mind and talking of the nature, the fault lay in his *talking of the mind and talking of the nature*; subsequently, having discarded *talking of the mind and talking of the nature*, he verified and accorded. They say this because they have not penetrated the words, "*with the mind like fences and walls, you will enter the way*." This is particularly ignorant of distinctions in studying the way.

[42:12]

ゆえいかなとなれば、菩提心をおこし、佛道修行におもむくのちよりは、難行をねんごろにおこなふとき、おこなふといへども百行に一當なし。しかあれども、或從知識・或從經卷して、やうやくあたることをうるなり。いまの一當は、むかしの百不當のちからなり、百不當の一老なり。聞教・修道・得證、みなかくのごとし。きのふの説心説性は百不當なりといへども、きのふの説心説性の百不當、たちまちに今日の一當なり。行佛道の初心のとき、未練にして通達せざればとて、佛道をすてて餘道をへて佛道をうることなし。佛道修行の始終に達せざるともがら、この通塞の道理なることを、あきらめがたし。

Why is this? After we have brought forth the mind of bodhi and turned to the practice of the way of the buddhas, when we are wholeheartedly performing the difficult practices, though we may be performing them, we do not have one hit in a hundred practices.<sup>34</sup> Still, *whether from a wise friend, whether from a sūtra scroll*, eventually we hit it.<sup>35</sup> This one

33 **those who have doubts** (*gijaku suru mono* 疑著するもの); **those who take it up** (*konen suru* 擧拈する): To "doubt" may refer either to "being suspicious of" or to "wondering about." To "take up" refers to "taking as a topic for study or comment."

34 **mind of bodhi** (*bodai shin* 菩提心): I.e., the bodhisattva's aspiration for unsurpassed, perfect awakening; see Supplementary Notes, s.v. "Bring forth the mind."

35 **whether from a wise friend, whether from a sūtra scroll** (*waku jū chishiki waku jū kyōkan* 或從知識・或從經卷): Dōgen here shifts to Chinese for this formulaic expres-

hit in the present is [due to] the power of a hundred misses in the past, is the “one maturation” of a hundred misses.<sup>36</sup> Hearing the teachings, cultivating the way, attaining the verification are all like this. Yesterday’s “*talking of the mind and talking of the nature*” may be a hundred misses, but yesterday’s hundred misses of “*talking of the mind and talking of the nature*” are suddenly today’s one hit.

When we have the beginner’s mind in the practice of the way of the buddhas, if [we think that], since we are untrained and have not penetrated it, we might discard the way of the buddhas and take an other path, then we cannot attain the way of the buddhas. Those types who have not mastered the beginning and end of the practice of the way of the buddhas have difficulty clarifying the fact that this passage and blockage is reasonable.<sup>37</sup>

[42:13] {1:453}

佛道は、初發心のときも佛道なり、成正覺のときも佛道なり、初・中・後ともに佛道なり。たとへば、萬里をゆくものの、一步も千里のうちなり、千歩も千里のうちなり。初一步と千歩とことなれども、千里のおなじきがごとし。しかあるを、至愚のともがらはおもふらく、學佛道の時は佛道にいたらず、果上のときのみ佛道なり、と。擧道説道をしらず、擧道行道をしらず、擧道證道をしらざるによりて、かくのごとし。迷人のみ佛道修行して大悟すと學して、不迷の人も佛道修行して大悟すとしらず、きかざるともがら、かくのごとくいふなり。

The way of the buddhas is the way of the buddhas at the time of the initial bringing forth of the mind [of bodhi]; it is the way of the buddhas at the time of attaining right awakening.<sup>38</sup> It is the way of the buddhas throughout beginning, middle, and end. For example, for one walking ten thousand miles, one step is within a thousand miles; the thousandth step is within a thousand miles.<sup>39</sup> The first one step and the thousandth step may be different, but the thousand miles are the same.

sion found often in the *Shōbōgenzō*; see Supplementary Notes.

36 “one maturation” (*ichirō* 一老): *Rō* 老 is usually taken here as *rōren* 老練 (“mature,” “veteran”).

37 that this passage and blockage is reasonable (*kono tsūsoku no dōri naru koto* この通塞の道理なること): “Reasonable” here translates *dōri* 道理, elsewhere rendered as “principle,” “truth.” For the idiom, “passage and blockage” (*tsūsoku* 通塞), see above, Note 12.

38 initial bringing forth of the mind (*sho hosshin* 初發心); right awakening (*shōga-ku* 正覺): i.e., the outset and the culmination of the bodhisattva path. At issue here is the interpretation of the term *butsudō* 佛道 (“way of the buddhas”), which, depending on context, can mean (a) buddhahood, (b) the path to buddhahood, or (c) the expression of buddhahood.

39 a thousand miles (*sen ri* 千里): The value of the Chinese “mile” (*li* 里) varies throughout history, generally around one-third of the English mile.

Yet, an extremely stupid bunch thinks that, when we are studying the way of the buddhas, we have not reached the way of the buddhas; only when we attain the fruit is it the way of the buddhas. They are like this because they do not know about *taking up the way and talking of the way*, they do not know about *taking up the way and practicing the way*, they do not know about *taking up the way and verifying the way*. Those who talk like this are the bunch who learn that only the deluded practice the way of the buddhas and have the great awakening; they do not know, and have not heard, that the non-deluded also practice the way of the buddhas and have the great awakening.

[42:14]

證契よりさきの説心説性は、佛道なりといへども、説心説性して證契するなり。證契は、迷者のはじめて大悟するをのみ證契といふ、と參學すべからず。迷者も大悟し、悟者も大悟し、不悟者も大悟し、不迷者も大悟し、證契者も證契するなり。

Though we say that “*talking of the mind and talking of the nature*” before verification and accord is the way of the buddhas, we verify and accord through “*talking of the mind and talking of the nature*.” We should not learn that “verification and accord” refers only to the deluded initially having the great awakening: the deluded have the great awakening; the awakened have the great awakening; the unawakened have the great awakening; the undeluded have the great awakening; those who have verified and accorded verify and accord.

[42:15]

しかあれば、説心説性は、佛道の正直なり。杲公、この道理に達せず、説心説性すべからず、といふ、佛法の道理にあらず。いまの大宋國には、杲公におよべるもなし。

Thus, “*talking of the mind and talking of the nature*” is the direct [approach] of the way of the buddhas.<sup>40</sup> Mister Gao’s saying, without his having mastered this principle, that we should not engage in “*talking of the mind and talking of the nature*” is not a principle of the buddha dharma.<sup>41</sup> In the present Land of the great Song, there is no one who even reaches Mister Gao.

\* \* \* \* \*

40 **direct [approach] of the way of the buddhas** (*butsudō no shōjiki* 佛道の正直): A loose translation of a somewhat odd locution; the term *shōjiki* 正直 would normally function as a modifier (“direct,” “directly,” “straightforward,” etc.).

41 **Mister Gao** (*Kōkō* 杲公): “Mister” renders *kō* 公, a title not normally applied to a Zen master; here probably carries a certain ironic tone.

[42:16]

高祖悟本大師、ひとり諸祖のなかの尊として、説心説性の、説心説性なる道理に通達せり。いまだ通達せざる諸方の祖師、いまの因縁のごとくなる道取なし。

The Eminent Ancestor, Great Master Wuben, the single most honored among the ancestors, penetrated the principle that “*talking of the mind and talking of the nature*” is “*talking of the mind and talking of the nature*.”<sup>42</sup> The ancestral masters of all quarters who have not penetrated it have no sayings like this present episode.<sup>43</sup>

[42:17] {1:454}

いはゆる僧密師伯と大師と行次に、傍院をさしていはく、裏面有人、説心説性。

When elder brother Sengmi and the Great Master were traveling, [Dongshan] pointed out a cloister beside [the road] and said, “*Inside, there’s someone talking of the mind and talking of the nature.*”

[42:18]

この道取は、高祖出世よりこのかた、法孫かならず祖風を正傳せり、餘門の、夢にも見聞せるところにあらず、いはんや夢にも領覽の方をしらんや。ただ嫡嗣たるもの、正傳せり。この道理、もし正傳せざらんは、いかでか佛道に達本ならん。いはゆるいまの道理は、或裏・或面、有人・人有、説心説性なり。面裏心説、面裏性説なり。これを參究功夫すべし。性にあらざる説、いまになし、説にあらざる心、いまだあらず。

Ever since the Eminent Ancestor appeared in the world, his dharma descendants have always correctly transmitted this saying [as] the ancestral style. It is not something other traditions have seen even in their dreams; still less have they known, even in their dreams, how to understand it.<sup>44</sup> Only those who are legitimate heirs have correctly transmitted it. How can one who does not correctly transmit this truth reach the origin on the way of the buddhas? The truth in question here is: *whether “inside” or “surface,” “there’s someone” and “someone’s there” “talking*

42 **The Eminent Ancestor, Great Master Wuben** (*Kōso Gohon Daishi* 高祖悟本大師): I.e., Dongshan Liangjie 洞山良价.

43 **this present episode** (*ima no innen* いまの因縁): Literally, “causes and conditions,” the term *innen* is regularly used in Zen texts to indicate a story, or “old case” (*kosoku* 古則), or *kōan*. The reference is to the Dongshan story with which this piece began; Dōgen now proceeds to a line-by-line Japanese translation and commentary on the story.

44 **not something other traditions have seen even in their dreams** (*yomon no, yume ni mo kenmon seru tokoro ni arazu* 餘門の、夢にも見聞せるところにあらず): I.e., something others have never dreamt of; a Japanese rendering of a standard Zen insult often used by Dōgen in its Chinese form, *mu ya miken zai* 夢也未見在. “Other traditions” (*yomon*) presumably refers to those outside the Caodong (Sōtō) lineage of Dongshan.

of the mind and talking of the nature.”<sup>45</sup> It is *within the surface, the mind is talking; within the surface, the nature is talking.*<sup>46</sup> We should investigate and work at this. There has not yet been “talking” that is not “nature”; there is no “mind” that is not “talking.”

[42:19]

佛性といふは、一切の説なり、無佛性といふは、一切の説なり。佛性の性なることを參學すといふとも、有佛性を參學せざらんは學道にあらず、無佛性を參學せざらんは參學にあらず。説の性なることを參學する、これ佛祖の嫡孫なり、性は説なることを信受する、これ嫡孫の佛祖なり。

“Buddha nature” means all “talking.” “No buddha nature” means all “talking.” Though one studies the nature of the buddha nature, those who do not study “having buddha nature” are not studying the way; those who do not study “no buddha nature” are not studying the way. Those who study that “talking” is “the nature” are the legitimate descendants of the buddhas and ancestors; those who believe and accept that “the nature” is “talking” are the buddhas and ancestors of the legitimate descendants.

[42:20]

心は疏動し、性は恬靜なり、と道取するは外道の見なり。性は澄湛にして、相は遷移する、と道取するは、外道の見なり。佛道の學心・學性、しかあらず、佛道の行心・行性は、外道にひとしからず、佛道の明心・明性は、外道その分あるべからず。

To say that the mind is disturbed and the nature is composed is the view of other paths; to say that the nature is clear and deep and the characteristics shift and move is the view of other paths.<sup>47</sup> The study of

45 “inside” or “surface” (*waku ri waku men* 或裏或面): Dōgen is here playing with the two elements of the binome *rimen* 裏面; see above, Note I. Presumably, he is thereby calling into question any assumption that the “someone” is only “inside.”

“there’s someone” and “someone’s there” (*unin nin’u* 有人人有): Dōgen is simply reversing the order of subject and predicate in Dongshan’s phrase, “there’s someone.”

46 **within the surface, the mind is talking; within the surface, the nature is talking** (*menri shin setsu, menri shō setsu* 面裏心説、面裏性説): Here, Dōgen reverses the syntax of all three expressions: *rimen* 裏面 (“inside”), *sesshin* 説心 (“talking of the mind”), and *sesshō* 説性 (“talking of the nature”).

47 **the mind is disturbed and the nature is composed** (*shin wa sodō shi, shō wa tenjō nari* 心は疏動し、性は恬靜なり): I.e., the common notion that, although our minds are active, the true nature of our minds is calm.

**the nature is clear and deep and the characteristics shift and move** (*shō wa chōtan ni shite, sō wa sen’i suru* 性は澄湛にして、相は遷移する): I.e., the standard distinction between the unchanging nature and the changing features of things.

**other paths** (*gedō* 外道): I.e., non-Buddhist, or heterodox, religious traditions; S. *tīrthika*.

the mind and study of the nature on the way of the buddhas are not like this. The practice of the mind and practice of the nature on the way of the buddhas are not equivalent to the other paths. The clarification of the mind and the clarification of the nature on the way of the buddhas, the other paths have no share in.

[42:21]

佛道には、有人の説心説性あり、無人の説心説性あり、有人の不説心不説性あり、無人の不説心不説性あり、説心未説心、説性未説性あり。無人のときの説心を學せざれば、説心未到田地なり。有人のときの説心を學せざれば、説心未到田地なり。説心無人を學し、無人説心を學し、説心是人を學し、是人説心を學するなり。

On the way of the buddhas, there is the “*talking of the mind and talking of the nature*” of “someone”; there is the “*talking of the mind and talking of the nature*” of no one. There is the *not talking of the mind and not talking of the nature* of “someone”; there is the *not talking of the mind and not talking of the nature* of no one. There is *talking of the mind and not talking of the mind*; *talking of the nature and not talking of the nature*. When one has not studied “*talking of the mind*” at the time when there is no one, then “*talking of the mind*” *has not reached the field*.<sup>48</sup> When one has not studied “*talking of the mind*” at the time when there is “someone,” then “*talking of the mind*” *has not reached the field*. We study *no one who “talks of the mind”*; we study *no one “talking of the mind”*; we study *this one who “talks of the mind”*; we study *this one “talking of the mind.”*”<sup>49</sup>

[42:22] {1:455}

臨濟の道取する盡力は、わづかに無位真人なりといへども、有位真人をいまだ道取せず。のこれる參學、のこれる道取、いまだ現成せず、未到參徹地といふべし。説心説性は説佛説祖なるがゆえに、耳處に相見し、眼處に相見すべし。

Linji’s total power to say something is just “the true person of no rank,” but he still has not said, “the true person of rank.”<sup>50</sup> He has not

48 “**talking of the mind**” **has not reached the field** (*sesshin mitō denchi* 説心未到田地): Usually interpreted to mean that [unless one understands “no one” “talking of the mind,”] one has not yet understood “talking of the mind.” The agricultural term *denchi* 田地 (“paddy field”) is often used in Zen texts for a realm of discourse or state of mind.

49 **no one who “talks of the mind”** (*sesshin munin* 説心無人); **no one “talking of the mind”** (*munin sesshin* 無人説心): Tentative translations of phrases that could be parsed in several other ways: e.g., “talking of the mind is without anyone,” “there is no one who talks of the mind,” etc.

50 “**true person of no rank**” (*mui shinnin* 無位真人): A famous saying by Linji Yixuan 臨濟義玄 (d. 866), founder of the Linji 臨濟 house of Chan (of which Dahui was a member). See Supplementary Notes, s.v. “True person of no rank.”



realized what remains to be studied, what remains to be said; we can say he *has not reached the ground of penetration*.<sup>51</sup> Because “*talking of the mind and talking of the nature*” are *talking of the buddhas and talking of the ancestors*, we meet them in the ear, we meet them in the eye.<sup>52</sup>

[42:23]

ちなみに僧密師伯いはく、是誰。

The elder brother Sengmi said, “*Who is it?*”

[42:24]

この道取を現成せしむるに、僧密師伯、さきにもこの道取に乗ずべし、のちにもこの道取に乗ずべし。是誰は、那裏の説心説性なり。しかあれば、是誰と道取せられんとき、是誰と思量取せられんときは、すなはち説心説性なり。この説心説性は、餘方のともがら、かつてしらざるところなり。子をわすれて賊とするゆえに、賊を認じて子とするなり。

When he expresses this saying, elder brother Sengmi should previously avail himself of this saying and should subsequently avail himself of this saying.<sup>53</sup> “*Who is it?*” is the “*talking of the mind and talking of the nature*” over there.<sup>54</sup> Therefore, when “*who is it?*” is said, when “*who is it?*” is thought, this is itself “*talking of the mind and talking of the nature*.” This “*talking of the mind and talking of the nature*” is something

51 **he has not reached the ground of penetration** (*mitō santetsu chi* 未到參徹地): A phrase that picks up the expression “has not reached the field” in the preceding paragraph. The English “ground” here tries to capture something of the semantic functions of the term *chi* 地, which reminds the reader both of the earlier “field” (*denchi* 田地) and of the “grounds,” or “ranks” (*chi* 地; S. *bhūmi*), of the Buddhist path that Linji’s saying is dismissing.

52 **we meet them in the ear, we meet them in the eye** (*nisho ni shōken shi, gensho ni shōken su* 耳處に相見し、眼處に相見す): Or “we see them in the visual sphere, we see them in the auditory sphere.” The terms *nisho* 耳處 (S. *śrotāyatana*) and *gensho* 眼處 (S. *cakṣurāyatana*) are used in technical Buddhist vocabulary respectively for the sense fields of vision and hearing.

53 **When he expresses this saying** (*kono dōshu o genjō seshimuru ni* この道取を現成せしむるに): Or “when this saying is brought to realization.” The verb in the original is a causative, the agent of which is unexpressed; it could be understood either as “we” or as “he.”

**previously avail himself** (*saki ni mo . . . jōzu* さきにも . . . 乗ず); **subsequently avail himself** (*nochi ni mo . . . jōzu* のちにも . . . 乗ず): This could be interpreted to mean simply that, in the story, Sengmi asks the question twice; but commentators regularly take it to suggest that the question is a timeless one.

54 **over there** (*nari* 那裏): The translation masks what may be a play with this term, which includes the element *ri* 裏 of Dongshan’s “inside” (*menri* 面裏); hence, the suggestion that Sengmi’s question is itself what is being talked about there in the cloister. Some would interpret *nari* here to be an oblique reference to the “teaching of the mind and teaching of the nature” that is “over there,” beyond a conventional meaning.

that those of other quarters have never known.<sup>55</sup> They have forgotten their child and taken it for a thief; so “they see the thief as their child.”<sup>56</sup>

[42:25]

大師いはく、被師伯一問、直得去死十分。

The Great Master said, “Once he’s questioned by my elder brother, he’s definitely completely dead.”

[42:26]

この道をきく参學の庸流おほくおもふ、説心説性する有人の、是誰といはれて、直得去死十分なるべし。そのゆえは、是誰のことば、對面不相識なり、全無所見なるがゆえに死句なるべし。かならずしもしかにはあらず。この説心説性は、徹者まれなりぬべし。十分の去死は、一二分の去死にあらず、このゆえに去死の十分なり。被問の正當恁麼時、たれかこれを遮天蓋地にあらずとせん。照古也際斷なるべし、照今也際斷なるべし、照來也際斷なるべし、照正當恁麼時也際斷なるべし。

When mediocre types of students hear these words, they think that the “someone” who is “*talking of the mind and talking of the nature*,” upon being asked, “*who is it?*” is “definitely completely dead.” The reason is that they are facing the words, “*who is it?*” without recognizing them, without any view of them at all; hence, [the words] are “dead words.”<sup>57</sup> This is not necessarily the case. Those who have penetrated this “*talking of the mind and talking of the nature*” are rare. To be “dead” a hundred percent is not to be “dead” ten or twenty percent; hence “dead” is a hundred percent.<sup>58</sup> At the very moment of being “questioned,” who would hold that this is not shielding the heavens and covering the earth?<sup>59</sup> *Illumining the past is cut off; illumining the present is cut off, illumining the future is cut off. Illumining this very moment is cut off.*

55 **those of other quarters** (*yohō no tomogara* 餘方のともがら): A term of ambiguous reference; presumably, those (like Dahui and Linji) in other Chan traditions.

56 **“see the thief as their child”** (*zoku o ninjite ko to su* 賊を認じて子とす): Dōgen’s vernacular rendering of a common Zen saying (*nin zoku i shi* 認賊爲子), used to describe an egregious error; usually traced to the *Śūraṅgama-sūtra* (*Shulengyan jing* 首楞嚴經, T.945.19:108c21).

57 **“dead words”** (*shiku* 死句): A standard expression for empty, ineffective language. Dōgen is, of course, playing with the term *shi* 死 (“dead”) in Dongshan’s remark. To retain something of this play, one might treat *shiku* 死句 here not only as “dead words” but as “deadly words.”

58 **“dead” a hundred percent** (*jūbun no kyoshi* 十分の去死); **“dead” is a hundred percent** (*kyoshi no jūbun* 去死の十分): Dōgen is here playing with Dongshan’s expression, *kyoshi jūbun* 去死十分 (“completely dead”).

59 **shielding the heavens and covering the earth** (*shaten gaichi* 遮天蓋地): Generally interpreted to mean “all inclusive.”

[42:27] {1:456}

僧密師伯いはく、説心説性底誰。

The elder brother Sengmi said, “*Then who is it that’s talking of the mind and talking of the nature?*”

[42:28]

さきの是誰といまの是誰と、その名は張三なりとも、その人は李四なり。

The previous “*who is it?*” and this “*who is it?*” though the name is Zhang’s third, the person is Li’s fourth.<sup>60</sup>

[42:29]

大師いはく、死中得活。

The Great Master said, “*In death, he lives.*”

[42:30]

この死中は、直得去死を直指すとおもひ、説心説性底を直指して是誰とは、みだりに道取するにあらず。是誰は、説心説性の有人を差排す、かならず十分の去死を萬期せずといふと、參學することありぬべし。大師道の死中得活は、有人説心説性の聲色現前なり、またさらに、十分の去死のなかの一兩分なるべし。活は、たとひ全活なりとも、死の變じて活と現ずるにあらず、得活の頭正尾正に脱落なるのみなり。

In regard to this “in death,” [we should not] think that it is directly pointing to the “definitely dead”; it is not directly pointing to [the one who is] “*talking of the mind and talking of the nature*” and arbitrarily saying, “*who is it?*”<sup>61</sup> “*Who is it?*” arranges the “someone” who is “*talking of the mind and talking of the nature.*”<sup>62</sup> There should be a study holding that he does not wait ten thousand times to be a hundred percent “dead.”<sup>63</sup> The Great Master’s words, “*In death, he lives,*” are the voices and forms of “*someone talking of the mind and talking of the nature*” right before us. Again, they are also one or two parts of a hundred

60 **Zhang’s third** (*Chō san* 張三); **Li’s fourth** (*Li shi* 李四): From the Chinese idiom *Zhang san Li si* 張三李四 (“Zhang’s third son, Li’s fourth son”), used (as we might use “Tom, Dick, and Harry”) to indicate anyone at all. The sentence is usually interpreted to mean simply that Sengmi is asking twice about the same person.

61 **In regard to this “in death”** (*kono shichū wa* この死中は): A sentence difficult to parse, for which there are varied readings. The translation takes the final negative to govern both clauses. However the sentence is read, the point seems to be that we should not think that “in death” refers to the same state as “dead,” or that “who is it?” refers to the one who is “talking of the mind and talking of the nature.”

62 **arranges the “someone”** (*unin o sahai su* 有人を差排す): Taken to mean that the question “who is it?” refers to an array of “someones.”

63 **he does not wait ten thousand times** (*banki sezu* 萬期せず): Or “does not have ten thousand expectations.” Usually understood to mean, “is already always [a hundred percent dead].”

percent “dead.” Life may be fully alive, but it is not death changing to appear as life: it is just the sloughing off of “he lives” that is true from head to tail.<sup>64</sup>

[42:31]

おほよそ佛道・祖道には、かくのごとくの説心説性ありて、參究せらるるなり。又且のときは十分の死を死して、得活の活計を現成するなり。

In general, there is this kind of “*talking of the mind and talking of the nature*” that is investigated on the way of the buddhas and the way of the ancestors. When we go further, by dying a complete death, we realize the way of life of “he lives.”

[42:32]

しるべし、唐代より今日にいたるまで、説心説性の、佛道なることをあきらめず、教・行・證の説心説性にくらくて、胡説乱道する可憐憫者おほし。身先身後にすくふべし。爲道すらくは、説心説性はこれ七佛祖師の要機なり。

We should realize that, from the Tang period till today, there have been many pitiable types who have not clarified the fact that “*talking of the mind and talking of the nature*” are the way of the buddhas, who are in the dark about the “*talking of the mind and talking of the nature*” in teaching, practice, and verification, and who talk rashly and speak wildly. We should save them before the body and after the body.<sup>65</sup> What I say to them is this: “*talking of the mind and talking of the nature*” are the essential functions of the seven buddhas and the ancestral masters.

正法眼藏説心説性第四十二

Treasury of the True Dharma Eye

Talking of the Mind, Talking of the Nature

Number 42

64 **true from head to tail** (*zushin bishin* 頭正尾正): A fairly common expression meaning “correct throughout,” “entirely right.”

This is perhaps the most difficult passage of the text. One possible paraphrase of its “argument” might look like this.

The “death” in Dongshan’s statement, “in death,” does not refer simply to the state he calls “dead,” just as Sengmi’s “who is it” does not refer simply to a person “talking of the mind and talking of the nature.” Rather, the question “who is it?” refers to the array of phenomena that are all “talking of the mind and talking of the nature”; and these phenomena are always “dead,” always alive in death. They are what is occurring right before us. They are all both “dead” and “alive”; they are all completely liberated even as they live and die.

65 **before the body and after the body** (*shinsen shingo* 身先身後): See above, Note 28.

[Ryūmonji MS:]

爾時寬元元年癸卯、在于日本國越州吉田縣吉峰寺示衆

*Presented to the assembly at Kippō Monastery, Yoshida District, Esshū,  
Land of Japan; junior water year of the rabbit, the first year of Kangen  
[1243]*

[Himitsu MS:]

彼本奥書云

尔時寬元々年癸卯、在于日本國越州吉田吉峯寺示衆  
同二年甲辰正月十一日書寫之、在侍者寮下。懷奘

*The colophon to that manuscript says:*<sup>66</sup>

*“Presented to the assembly at Kippō Monastery, Yoshida District,  
Esshū, Land of Japan; junior water year of the rabbit, the first year of  
Kangen [1243]*

*Copied this eleventh day, first month, senior wood year of the dragon,  
the second year of the same era [20 February 1244]. Ejō”*

<sup>66</sup> Copyist unknown. The identity of “that manuscript” (*tahon* 彼本) is likewise unknown.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 43

The Real Marks of the Dharmas

*Shohō jissō*

諸法實相

# The Real Marks of the Dharmas

## *Shohō jissō*

### INTRODUCTION

This essay was composed at Kippōji (also known as Yoshiminedera) in the autumn of 1243, some two months after its author had ended his mission in the capital and withdrawn to the rural province of Echizen. The text represents number 43 in the seventy-five-chapter *Shōbōgenzō* and number 50 in the Honzan edition; it does not appear in the sixty-chapter compilation but is listed as number 6 of fascicle 1 in the twenty-eight-text *Himitsu Shōbōgenzō*.

Like some other chapters from this period, “Shohō jissō” includes some sharp criticism of recent Chan masters in Song Chin, whom he takes to task for their association of Buddhism with Daoism and Confucianism, their ignorance of the wisdom of the Zen ancestors, and their failure to appreciate the significance of the title phrase of this essay, “the real marks (or mark) of the dharmas.” The phrase occurs in a famous passage in Kumārajīva’s translation of the *Lotus Sūtra* as the object of knowledge available only to the buddhas. While the translation here follows one likely reading of the phrase, taking it to mean something like “the true features of phenomena,” the Japanese Tendai tradition in which Dōgen was trained tended to interpret the phrase as the metaphysical claim that “the dharmas are the real mark” — i.e., that “all phenomena are marked by reality (or are ultimately real).” While the *Lotus Sūtra* plays a central role in Dōgen’s Buddhism, it is much less conspicuous in the sayings of the Song-dynasty Chan masters — hence, Dōgen’s disappointment that they seemed largely to ignore this phrase.

Dōgen often quotes or alludes to the *Lotus Sūtra* throughout the *Shōbōgenzō*; here, however, he is not merely using the sūtra as a proof text in support of his comments on Zen but is commenting on passages of the sūtra itself, much as he comments on the sayings of the Zen masters. This practice of treating the sūtra as the recorded sayings of Śākyamuni has no real precedent in the Chinese Chan literature and makes the “Shohō jissō” chapter an interesting expression of the Buddhism of a Japanese Tendai convert to Zen. Equally interesting as the expression of a young Japanese pilgrim in China is a passage near the end of the chapter, in which Dōgen relates his personal experience of a late-night talk by his teacher, Rujing.

# 正法眼藏第四十三

## Treasury of the True Dharma Eye

### Number 43

#### 諸法實相

## The Real Marks of the Dharmas

[43:1] {1:457}

佛祖の現成は、究盡の實相なり、實相は諸法なり、諸法は如是相なり、如是性なり、如是身なり、如是心なり、如是世界なり、如是雲雨なり、如是行住坐臥なり、如是憂喜動靜なり、如是拄杖拂子なり、如是拈華破顔なり、如是嗣法授記なり、如是參學辦道なり、如是松操竹節なり。

The realization of the buddhas and ancestors is the real marks exhaustively investigated.<sup>1</sup> The real marks are the dharmas; the dharmas are “such marks,” are “such natures,” are such bodies, are such minds, are such worlds, are such clouds and rain, are such walking, standing, sitting, and reclining, are such anger and joy, motion and rest; they are such staffs and whisks, are such holding up a flower and breaking into a smile; they are such inheriting the dharma and conferring a prediction, are such investigating and pursuing the way, are such constancy of pine and restraint of bamboo.<sup>2</sup>

\* \* \* \* \*

1 **the real marks exhaustively investigated** (*gūjin no jissō* 究盡の實相): Or “the real marks of exhaustive investigation.” From the line in the *Lotus Sūtra* quoted in the next section: “Only buddhas and buddhas can exhaustively investigate the real marks of the dharmas.”

2 **“such marks”** (*nyoze sō* 如是相); **“such natures”** (*nyoze shō* 如是性): Dōgen begins here a list, initially derived from the *Lotus Sūtra* passage he will quote in the next section, but continuing on to members of his own invention. “Marks” (*sō* 相; S. *lakṣaṇa*) refers to the attributes, or distinctive features, by which a thing is recognized; “natures” (*shō* 性; S. *svabhāva*) refers to the essence of a thing.

**holding up a flower and breaking into a smile** (*nenge hagan* 拈華破顔): From the famous founding legend of Zen, in which Buddha Śākyamuni holds up a flower and his disciple Mahākāśyapa smiles. See Supplementary Notes, s.v. “Holding up a flower and breaking into a smile.”

**constancy of pine and restraint of bamboo** (*shōsō chikusetsu* 松操竹節): A play with the term *sōsetsu* 操節, meaning to be well-disciplined and steadfast, combined with the image of the pine as evergreen and, thus, constant, and the bamboo, the nodes of which are designated by the term (*setsu* 節) used for “limit,” or “restraint.” An unusual expression, not occurring elsewhere in Dōgen’s writing.



[43:2]

釋迦牟尼佛言、唯佛與佛、乃能究盡諸法實相。所謂諸法、如是相・如是性・如是體・如是力・如是作・如是因・如是緣・如是果・如是報・如是本末究竟等。

*Buddha Śākyamuni said, “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas — i.e., that the dharmas are of such marks, such natures, such substance, such power, such actions, such causes, such conditions, such effects, such recompense, such ultimate equivalence from beginning to end.”*<sup>3</sup>

[43:3]

いはゆる如來道の本末究竟等は、諸法實相の自道取なり、闍梨自道取なり、一等の參學なり、參學は一等なるがゆえに。

The “ultimate equivalence from beginning to end” said by the Tathāgata is what “the real marks of the dharmas” themselves say, is “*The Ācārya said it himself*”; it is the study of equivalence; for their study is equivalent.<sup>4</sup>

3 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5c10-13); see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.” One of the most famous passages in the sūtra, the source of the so-called “ten suchnesses” (*jū nyoze* 十如是) of Tiantai exegesis (see, e.g., *Fahua xuanyi* 法華玄義, T.1716.33:693b9ff). The extant Sanskrit for this passage is somewhat different from Kumārajīva’s version and lists only five aspects of the dharmas known by the tathāgata: which (*ya*) the dharmas are, how (*yathā*) they are, what they are like (*yādrś*), what their marks (*lakṣaṇa*) are, what their natures (*svabhāva*) are.

**Only buddhas with buddhas** (*yui butsu yo butsu* 唯佛與佛): I.e., “only the buddhas” (no doubt rendering the Sanskrit *tathāgata eva*). The awkward English here tries to retain Kumārajīva’s four-word expression with which Dōgen will play below.

4 **“The Ācārya said it himself”** (*jari ji dōshu* 闍梨自道取): I.e., “you said it yourself.” The term *ācārya*, originally meaning a Buddhist instructor, is regularly used by Zen teachers in direct address to their students. Perhaps reflecting the words of Dongshan Liangjie 洞山良价 (807-869) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:323a26-27):

僧便問、如何是主中主。師曰、闍梨自道取。

The monk asked further, “What is the master within the master?”

The Master [Dongshan] said, “The Ācārya said it himself.”

**it is the study of equivalence; for their study is equivalent** (*ittō no sangaku nari, sangaku wa ittō naru ga yue ni* 一等の參學なり、參學は一等なるがゆえに): The punctuation here follows Kawamura’s edition; the last phrase could also be read with the sentence following: “Because their study is equivalent, ‘only buddhas with buddhas’ are ‘the real marks of the dharmas’; ‘the real marks of the dharmas’ are ‘only buddhas with buddhas.’” The translation assumes that the term *ittō* 一等 refers to the “equivalent” study by the three speakers: “the Tathāgata,” “the real marks of the dharmas,” and “the Ācārya”; and it can also of course refer to their study of the “equivalence” (*iō* 等) in the phrase “ultimate equivalence from beginning to end.”

## [43:4] {1:458}

唯佛與佛は、諸法實相なり、諸法實相は、唯佛與佛なり。唯佛は、實相なり、與佛は、諸法なり。諸法の道を聞取して、一と參じ、多と參ずべからず。實相の道を聞取して、虚にあらざと學し、性にあらざと學すべからず。實は、唯佛なり、相は、與佛なり、乃能は、唯佛なり、究盡は、與佛なり、諸法は、唯佛なり、實相は、與佛なり。諸法のまさに諸法なるを、唯佛と稱す、諸法のいまし實相なるを、與佛と稱す。

“*Only buddhas with buddhas*” are “the real marks of the dharmas”; “the real marks of the dharmas” are “*only buddhas with buddhas*.” “*Only buddhas*” are “the real marks”; “*with buddhas*” are “the dharmas.” Hearing the words “the dharmas,” we should not study them as one, nor study them as many; hearing the words “the real marks,” we should not study that they are not vacuous, nor study that they are not the nature.<sup>5</sup> “Real” is “only buddhas”; “marks” are “with buddhas”; “can” is “only buddhas”; “exhaustively investigate” is “with buddhas”; “the dharmas” are “only buddhas”; “the real marks” are “with buddhas.” That “the dharmas” are truly “the dharmas” is called “only buddhas”; that “the dharmas” at this moment are “the real marks” is called “with buddhas.”

## [43:5]

しかあれば、諸法のみづから諸法なる、如是相あり、如是性あり。實相のまさしく實相なる、如是相あり、如是性あり。唯佛與佛と出現於世するは、諸法實相の説取なり、行取なり、證取なり。その説取は、乃能究盡なり。究盡なりといへども、乃能なるべし。初・中・後にあらざるゆえに、如是相なり、如是性なり。このゆえに初・中・後善といふ。

Thus, there are “such marks,” there are “such natures,” in which “the dharmas” are themselves “the dharmas”; there are “such marks,” there are “such natures,” in which “the real marks” are truly “the real marks.” “To appear in the world” as “*only buddhas with buddhas*” is the preaching, is the practice, is the verification, of “the real marks of the dharmas.”<sup>6</sup> The preaching is “can exhaustively investigate.” While it may be “exhaustively investigate,” it should be “can.”<sup>7</sup> Because it is not begin-

5 we should not study them as one, nor study them as many (*ichi to sanji, ta to sanzu bekarazu* 一と參じ、多と參ずべからず): I.e., though the term *shohō* 諸法 (“dharmas”) is a plural form, we should not treat it as either singular or plural.

not vacuous (*ko ni arazu* 虚にあらざ); not the nature (*shō ni arazu* 性にあらざ): I.e., we should not think that “real” implies the opposite of empty of reality; we should not think that “marks” implies phenomenal characteristics as opposed to essential nature.

6 “To appear in the world” (*shutsugen o se* 出現於世): Allusion to the famous lines of the *Lotus Sūtra*, in which Śākyamuni announces that the purpose of Buddhism is to lead beings to buddhahood. See Supplementary Notes, s.v. “Buddhas, the world-honored ones, appear in the world for the reason of one great matter alone.”

7 While it may be “exhaustively investigate,” it should be “can” (*gūjin nari to iedomo, nai nō naru beshi* 究盡なりといへども、乃能なるべし): Perhaps meaning

ning, middle, and end, it is “such marks,” it is “such natures”; therefore, it is said, “good in the beginning, middle, and end.”<sup>8</sup>

[43:6]

乃能究盡といふは、諸法實相なり、諸法實相は、如是相なり、如是相は、乃能究盡如是性なり、如是性は、乃能究盡如是體なり、如是體は、乃能究盡如是力なり、如是力は、乃能究盡如是作なり、如是作は、乃能究盡如是因なり、如是因は、乃能究盡如是縁なり、如是縁は、乃能究盡如是果なり、如是果は、乃能究盡如是報なり、如是報は、乃能究盡本末究竟等なり。

“Can exhaustively investigate” means “the true marks of the dhar-mas.” “The true marks of the dharmas” are “such marks”; “such marks” are “such natures” that “can exhaustively investigate”; “such natures” are “such substance” that “can exhaustively investigate”; “such substance” is “such power” that “can exhaustively investigate”; “such power” is “such actions” that “can exhaustively investigate”; “such actions” are “such causes” that “can exhaustively investigate”; “such causes” are “such conditions” that “can exhaustively investigate”; “such conditions” are “such effects” that “can exhaustively investigate”; “such effects” are “such recompense” that “can exhaustively investigate”; “such recompense” is “such ultimate equivalence from beginning to end” that “can exhaustively investigate.”<sup>9</sup>

[43:7]

本末究竟等の道取、まさに現成の如是なり。かるがゆえに、果果の果は、因果の果にあらず、このゆえに、因果の果は、すなはち果果の果なるべし。この果、すなはち相・性・體・力をあひ罣礙するがゆえに、諸法の相・性・體・力等、いく無量無邊も實相なり。この果、すなはち相・性・體・力を罣礙せざるがゆえに、諸法の相・性・體・力等、ともに實相なり。この相・性・體・力等を、果・報・因・縁等のあひ罣礙するに一任するとき、八九成の道あり。この相・性・體・力等を、果・報・因・縁等のあひ罣礙せざるに一任するとき、十成の道あり。

The saying “ultimate equivalence from beginning to end” is truly “suchness” realized.<sup>10</sup> Hence, the “effects” of the effects of effects are

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something like, “while the buddha’s preaching expresses the ultimate meaning (‘exhaustively investigate’), it must also include practical instruction (‘can’).”

8 “good in the beginning, middle, and end” (*sho chū go zen* 初・中・後善): Variation on a common description of the buddha dharma, as seen in the Lotus Sūtra and many other Buddhist texts; see Supplementary Notes, s.v. “Good in the beginning, middle, and end.”

9 “such natures” that “can exhaustively investigate” (*nai nō gūjin nyoze shō* 乃能究盡如是性): Presumably, to be understood, “such natures that [only buddhas with buddhas] can exhaustively investigate”; and similarly, *mutatis mutandis*, throughout this sentence.

10 “suchness” realized (*genjō no nyoze* 現成の如是): Or “the suchness of realization.” I.e., the ultimate truth manifest in the world.

not the “effects” of causes and effects; therefore, the “effects” of causes and effects must be the “effects” of the effects of effects.<sup>11</sup> Because these “effects” obstruct the “marks,” “natures,” “substance,” and “power,” the “marks,” “natures,” “substance,” “power,” and the rest, of “the dharmas,” however incalculable and limitless, are “the real marks.”<sup>12</sup> Because these “effects” do not obstruct the “marks,” “natures,” “substance,” and “power,” the “marks,” “natures,” “substance,” “power,” and the rest, of “the dharmas,” are together “the real marks.” When the “effects,” “recompense,” “causes,” “conditions,” and the rest, are left entirely to obstruct the “marks,” “natures,” “substance,” “power,” and the rest, we have a saying of eighty or ninety percent; when the “effects,” “recompense,” “causes,” “conditions,” and the rest, are left entirely not to obstruct the “marks,” “natures,” “substance,” “power,” and the rest, we have a saying of a hundred percent.

[43:8] {1:459}

いはゆるの如是相は、一相にあらず、如是相は、一如是にあらず、無量無邊、不可道、不可測の如是なり。百千の量を量とすべからず、諸法の量を量とすべし、實相の量を量とすべし。そのゆえは、唯佛與佛乃能究盡諸法實相なり、唯佛與佛乃能究盡諸法實性なり、唯佛與佛乃能究盡諸法實體なり、唯佛與佛乃能究盡諸法實力なり、唯佛與佛乃能究盡諸法實作なり、唯佛與佛乃能究盡諸法實因なり、唯佛與佛乃能究盡諸法實緣なり、唯佛與佛乃能究盡諸法實果なり、唯佛與佛乃能究盡諸法實報なり、唯佛與佛乃能究盡諸法實本末究竟等なり。

11 the “effects” of the effects of effects (*ka ka no ka* 果果の果): i.e., the effect that is the ultimate spiritual result. Reflecting a passage in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374:12.524a5-8):

善男子、佛性者有因有因因、有果有果果。有因者即十二因緣。因因者即是智慧。有果者即是阿耨多羅三藐三菩提。果果者即是無上大般涅槃。

Good man, in the buddha nature there are causes and there are causes of causes; there are effects and there are effects of effects. That there are “causes” refers to the twelvefold causes and conditions; “causes of causes” refers to wisdom. That there are “effects” refers to *anuttara-samyak-sambodhi*; “effects of effects” refers to unsurpassed great *parinirvāṇa*.

therefore, the “effects” of causes and effects must be the “effects” of the effects of effects (*kono yue ni, inga no ka wa, sunawachi ka ka no ka naru beshi* このゆえに、因果の果は、すなはち果果の果なるべし): The logic of this apparently contradictory conclusion may be something like this: since the ultimate effect, unlike ordinary effects, is universal, it must subsume ordinary effects.

12 Because these “effects” obstruct the “marks,” “natures,” “substance,” and “power” (*kono ka, sunawachi sō shō tai riki o ai keige suru ga yue ni* この果、すなはち相・性・體・力をあひ罣礙するがゆえに): Here and below, the verb *keige* 罣礙 (“to obstruct”) likely has the sense “to define,” “to distinguish as” — a usage common in the *Shōbōgenzō*. Hence, the ten “suchnesses” may be “obstructed” (distinguished one from the other) or may be “unobstructed” (taken as a single “suchness”).

“Such marks” are not a single mark; “such marks” are not a single suchness: they are incalculable, limitless, inexpressible, unfathomable suchness.<sup>13</sup> We should not take the measure of hundreds of thousands as their measure; we should take the measure of “the dharmas” as their measure; we should take the measure of “the real marks” as their measure. The reason is “*only buddhas with buddhas can exhaustively investigate the real marks of the dharmas*”; it is “*only buddhas with buddhas can exhaustively investigate*” the real natures of the dharmas; it is “*only buddhas with buddhas can exhaustively investigate*” the real substance of the dharmas; it is “*only buddhas with buddhas can exhaustively investigate*” the real power of the dharmas; it is “*only buddhas with buddhas can exhaustively investigate*” the real action of the dharmas; it is “*only buddhas with buddhas can exhaustively investigate*” the real causes of the dharmas; it is “*only buddhas with buddhas can exhaustively investigate*” the real conditions of the dharmas; it is “*only buddhas with buddhas can exhaustively investigate*” the real effects of the dharmas; it is “*only buddhas with buddhas can exhaustively investigate*” the real recompense of the dharmas; it is “*only buddhas with buddhas can exhaustively investigate*” the real ultimate unity from beginning to end of the dharmas.<sup>14</sup>

[43:9]

かくのごとくの道理あるがゆえに、十方佛土は唯佛與佛のみなり、さらに一箇半箇の唯佛與佛にあらざるなし。唯と與とは、たとへば、體に體を具し、相の相を證せるなり。また、性を體として、性を存せるがごとし。このゆえにいはく、

Because there is a principle like this, the buddha lands of the ten directions are nothing but “*only buddhas with buddhas*”; there is not in addition one or a half that is not “*only buddhas with buddhas*.” “Only” and “with” are like providing “substance” with “substance,” like “marks”

13 **a single mark** (*issō* 一相): Or “the one mark,” a term often used to express the ultimate sameness of all phenomena; the mark of suchness.

14 **The reason is “only buddhas with buddhas can exhaustively investigate the real marks of the dharmas”** (*sono yue wa, yui butsu yo butsu nai nō gūjin shohō jissō nari* そのゆえは、唯佛與佛乃能究盡諸法實相なり): Dōgen simply repeats here the line from the *Lotus Sūtra* quoted above, and then proceeds to use the same pattern with the other members of the list of ten “suchnesses.” It may be, however, that here he would like us to take the pattern as modifying these members, a reading that would yield something like this:

The reason is that they are “the real marks of the dharmas” that “only buddhas with buddhas can exhaustively investigate”; they are the real natures of the dharmas that “only buddhas with buddhas can exhaustively investigate”; and so on, *mutatis mutandis*.

verifying “marks.”<sup>15</sup> Or, again, it is like maintaining “natures” by taking “natures” as “substance.”<sup>16</sup> Therefore, it is said,

[43:10]

我及十方佛、乃能知是事。

*“I and the buddhas of the ten directions can know these matters.”*<sup>17</sup>

[43:11] {1:460}

しかあれば、乃能究盡の正當恁麼時と、乃能知是の正當恁麼時と、おなじくこれ面面の有時なり。我もし十方佛に同異せば、いかでか及十方佛の道取を現成せしめん。這頭に十方なきがゆえに、十方は這頭なり。ここをもて、實相の、諸法に相見すといふは、春は華にいり、人は春にあふ、月は月をてらし、人はおのれにあふ、あるひは人の水をみる、おなじくこれ相見底の道理なり。

Thus, the very time of “can exhaustively investigate” and the very time of “can know these” are both equally instances of “sometimes.”<sup>18</sup> If “I” were the same as or different from “the buddhas of the ten directions,” why would he express the words “and the buddhas of the ten directions”?<sup>19</sup> Because right here there are no “ten directions,” the “ten

15 “Only” and “with” are like providing “substance” with “substance,” like “marks” verifying “marks” (*yui to yo to wa, tatoeba, tai ni tai o gu shi, sō no sō o shō seru nari* 唯と與とは、たとへば、體に體を具し、相の相を證せるなり): Probably meaning that “only” and “with,” in the phrase “only buddhas with buddhas,” are redundant — like substance added to substance or marks realizing themselves as marks.

16 like maintaining “natures” by taking “natures” as “substance” (*shō o tai tosh-ite, shō o zon seru ga gotoshi* 性を體として、性を存せるがごとし): Though the exact sense is obscure, again, apparently indicating something superfluous, or unnecessary: among the ten “suchnesses,” preserving the item “natures” by treating it as the following item, “substance.”

17 “I and the buddhas of the ten directions can know these matters” (*ga gyū jippō butsu, nai nō chi ze ji* 我及十方佛、乃能知是事): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5c23-24):

如是大果報、種種性相義、我及十方佛、乃能知是事。

Such great effects and recompense,

The manifold meanings of natures and marks —

I and the buddhas of the ten directions

Can know these matters.

18 are both equally instances of “sometimes” (*onajiku kore menmen no uji nari* おなじくこれ面面の有時なり): “Sometimes” here translates *uji* 有時, a term that receives extended treatment in the famous *Shōbōgenzō* chapter of the same name; often translated “being-time.”

19 If “I” were the same as or different from “buddhas of the ten directions” (*ga moshi jippō butsu ni dōi seba* 我もし十方佛に同異せば): Or simply, “if ‘I’ were different from ‘buddhas of the ten directions.’” Generally understood to mean, “if Buddha Śākyamuni and the other buddhas were separate beings subject to comparisons.” The oddity of the argument here suggests that, in the sūtra phrase *ga gyū jippō butsu* 我及十

directions” are right here.<sup>20</sup> Accordingly, “the real marks” meeting “the dharmas” is spring starting with the flowers, and people meeting the spring.<sup>21</sup> The moon illuminating the moon, people meeting themselves, or a person looking at water — these are similarly the principle of their meeting each other.<sup>22</sup>

[43:12]

このゆえに、實相の、實相に參學するを、佛祖の、佛祖に嗣法する、とす。これ、諸法の、諸法に授記するなり。唯佛の、唯佛のために傳法し、與佛の、與佛のために嗣法するなり。

Therefore, “the real marks” studying with “the real marks” represents the buddhas and ancestors inheriting the dharma of the buddhas and ancestors. This is “the dharmas” bestowing predictions on “the dharmas”; it is “only buddhas” transmitting the dharma for the sake of “only buddhas,” “with buddhas” inheriting the dharma for the sake of “with buddhas.”

[43:13]

このゆえに、生死去來あり、このゆえに發心・修行・菩提・涅槃あり。發心・修行・菩提・涅槃を擧して、生死去來眞實人體を參究し接取するに、把定し放行す。これを命脈として、華開・結果す、これを骨髓として、迦葉・阿難あり。

Therefore, there are birth and death, coming and going; therefore, there are bringing forth the mind [of bodhi], practice, bodhi, and nirvāṇa.<sup>23</sup> Taking up bringing forth the mind, practice, bodhi, and nirvāṇa, as we investigate and treat “birth and death, coming and going, as the

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方佛 (“I and the buddhas of the ten directions”), Dōgen may want us to read the word *gyū* 及, not as the conjunction “and,” but as the verb “to reach” — hence, “I extend to the buddhas of the ten directions.”

**20 Because right here there are no “ten directions,” the “ten directions” are right here** (*shatō ni jippō naki ga yue ni, jippō wa shatō nari* 這頭に十方なきがゆえに、十方は這頭なり): Perhaps meaning that “the ten directions” in the phrase “the buddhas of the ten directions” means “right here” where the “I” exists; for there are no ten directions other than this “right here.”

**21 spring starting with the flowers, and people meeting the spring** (*haru wa hana ni iri, hito wa haru ni au* 春は華にいり、人は春にあふ): I.e., spring is experienced as flowers blooming. “The real marks” is to “the dharmas” as “spring” is to “flowers.”

**22 a person looking at water** (*hito no mizu o miru* 人の水をみる): Some MS witnesses have “looking at fire” (*hi* 火) here, but clearly the metaphor is seeing one’s reflection on the surface of water.

**23 bringing forth the mind [of bodhi], practice, bodhi, and nirvāṇa** (*hosshin shugyō bodai nehan* 發心・修行・菩提・涅槃): I.e., the bodhisattva path, beginning with the aspiration for bodhi and ending with buddhahood and final nirvāṇa. See Supplementary Notes, s.v. “Bring forth the mind.”

true human body,” we hold fast, and we let go.<sup>24</sup> With this as their vital artery, the flower opens and the fruit forms; with this as their bones and marrow, there are Kāśyapa and Ānanda.<sup>25</sup>

[43:14]

風・雨・水・火の如是相、すなはち究盡なり、青・黄・赤・白の如是性、すなはち究盡なり。この體・力によりて轉凡入聖す、この果・報によりて超佛越祖す。この因・縁によりて握土成金あり、この果・報によりて傳法附衣あり。

“Such marks” of wind, rain, water, and fire, are “exhaustively investigate”; “such natures” of blue, yellow, red, and white, are “exhaustively investigate.” By this “substance” and “power,” we “turn the commoner into a sage”; by this “effects” and “recompense,” we “transcend the buddhas and surpass the ancestors.”<sup>26</sup> By this “causes” and “conditions,”

24 “birth and death, coming and going, as the true human body” (*shōji korai shinjitsu nintai* 生死去來眞實人體): After the words of Yuanwu Keqin 圓悟克勤 (1063-1135); see Supplementary Notes, s.v. “True human body.”

we hold fast, and we let go (*hajō shi hōgyō su* 把定し放行す): An expression, often used by Dōgen, likely reflecting a line in a verse by Tiantong Rujing 天童如淨 (1162-1227) (*Rujing chanshi yulu* 如淨禪師語錄, T.2002A.48:122c18):

放行把住逞風流。

Letting go and holding on, full of style.

25 with this as their vital artery, the flower opens and the fruit forms (*kore o meimyaku toshite, kekai kekka su* これを命脈として、華開・結果す): The term *meimyaku* 命脈 (“vital artery”) occurs often in the *Shōbōgenzō*, in the senses both of the “lifeblood” and the “bloodline” (especially of the lineage of the buddhas and ancestors). The vegetative image here no doubt recalls the transmission verse attributed to Bodhidharma (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:589b27-28):

吾本來茲土、傳法救迷情。一華開五葉、結果自然成。

I originally came to this land

To transmit the dharma and save deluded beings.

A single flower opens five petals;

The fruit forms, ripening naturally of itself.

See Supplementary Notes, s.v. “A single flower opens five petals.”

with this as their bones and marrow, there are Kāśyapa and Ānanda (*kore o kotsuzui toshite, Kashō Anan ari* これを骨髓として、迦葉・阿難あり): Another allusion to the Zen lineage. “Bones and marrow” (*kotsuzui* 骨髓) recalls Bodhidharma’s testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had got his skin, flesh, bones, and marrow; the story is recorded at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:230, case 201; see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.” “Kāśyapa” (*Kashō* 迦葉) is Mahākāśyapa, the disciple of Śākyamuni recognized as the first ancestor of Zen; “Ānanda” (*Anan* 阿難) is Śākyamuni’s cousin and attendant, who became Mahākāśyapa’s disciple and is reckoned as the second ancestor.

26 “turn the commoner into a sage” (*tenbon nisshō* 轉凡入聖): I.e., advance on the Buddhist path from the status of a “common person” (*bonbu* 凡夫; S. *prthagjana*) to the “noble” (*shō* 聖; S. *ārya*). An expression apparently first appearing in the *Si nianchu* 四



there is “grasping earth and making gold”; by this “effects” and “recompense,” there is transmitting the dharma and bequeathing the robe.<sup>27</sup>

[43:15]

如來道、爲說實相印。

*The Tathāgata said, “For them, I preach the seal of the real mark.”*<sup>28</sup>

[43:16]

いはゆるをいふべし、爲行實相印、爲聽實性印、爲證實體印。かくのごとく參究し、かくのごとく究盡すべきなり。その宗旨、たとへば珠の盤をはしるがごとく、盤の珠をはしるがごとし。

What is said here could be said, “for them I practice the seal of the real mark,” “for them I hear the seal of the real mark,” “for them I verify the seal of the real mark.” We should investigate it like this, should exhaust

念處, attributed to Zhiyi 智顗 (538–597) (T.1918.46:579a16).

“transcend the buddhas and surpass the ancestors” (*chōbutsu osso* 超佛越祖): A popular expression for the ultimate spiritual state, best known from a dialogue involving Yunmen Wenyan 雲門分偈 (864–949) found in several sources; see, e.g., *Yunmen Kuangzhen chanshi guanglu* 雲門匡眞禪師廣錄, T.1988.47:548b5-6:

時有僧問、如何是超佛越祖之談。師云、餬餅。

At the time, a monk asked, “What is the talk that transcends the buddhas and surpasses the ancestors?”

The Master [Yunmen] said, “Rice cakes.”

27 “grasping earth and making gold” (*aku do jō gon* 握土成金): Or “the earth in one’s hand turns to gold”; a metaphor for abrupt spiritual transformation, from the legend concerning Śākyamuni’s follower Śākya Mahānāma (*Shaku Makanan* 釋摩訶男) that whatever he held turned into a treasure. The phrase here is found in a criticism of asceticism without understanding by the seventh-century monk Huiman 慧滿 (dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:221a28-29):

慧滿曰、祖師心印非專苦行。但助道耳。若契本心、發隨意眞光之用、則苦行如握土成金。

Huiman said,

The mind seal of the ancestral masters is not focused on the austere practices; they are only a subsidiary way. If you accord with your original mind, and produce the spontaneous functioning of the true radiance, then the austere practices will be like “grasping earth and making gold.”

transmitting the dharma and bequeathing the robe (*denbō fue* 傳法附衣): I.e., the Zen lineage; from the tradition that the first ancestors of the lineage in China passed down the robe of Bodhidharma to their successors.

28 *The Tathāgata* (*nyorai* 如來): Quoting a verse by Śākyamuni in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:8b3-3):

我以相嚴身、光明照世間、無量衆所尊、爲說實相印。

My body adorned with the [thirty-two] marks [of a buddha],

My radiance illumining the world;

Honored by incalculable multitudes,

For them I preach the seal of the real mark.

tively investigate it like this. The essential point of this is like “the pearl rolling round the bowl, like the bowl rolling round the pearl.”<sup>29</sup>

\* \* \* \* \*

[43:17] {1:461}

日月燈明佛言、諸法實相義、已爲汝等説。

*Buddha Candrasūryapradīpa said,*<sup>30</sup>

*The doctrine of the real marks of the dharmas,  
I have preached to you.*

[43:18]

この道取を參學して、佛祖は、かならず説實相義を一大事とせり、と參究すべし。佛祖は、十八界ともに實相義を開説す。身心先、身心後、正當身心時、説實相・性・體・力等なり。實相を究盡せず、實相をとかず、實相を會せず、實相を不會せざらんは、佛祖にあらざるなり、魔黨畜生なり。

Studying these words, we should investigate [the fact] that the buddhas and ancestors have always taken preaching “the doctrine of the real marks” as the “one great matter.”<sup>31</sup> The buddhas and ancestors preach that the eighteen constituents are all “the doctrine of the real marks.”<sup>32</sup> Before their bodies and minds, after their bodies and minds, at the very moment of their bodies and minds, they preach the “real marks,” “nature,” “body,” “power,” and the rest.<sup>33</sup> Those who do not “exhaustively

29 like “the pearl rolling round the bowl, like the bowl rolling round the pearl” (*tama no ban o hashiru ga gotoku, ban no tama o hashiru ga gotoshi* 珠の盤をはしるがごとく、盤の珠をはしるがごとし): I.e., the multiple ways of saying this are like different ways of viewing the same event. A Japanese version of a line, quoted in “Shōbō-genzō shunjū” 正法眼藏春秋 (DZZ.1:412), by Yuanwu Keqin 圓悟克勤 (*Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄; T.1997.47:780c24):

如珠走盤、如盤走珠。

Like a pearl rolling round a bowl; like the bowl rolling round the pearl.

30 **Buddha Candrasūryapradīpa** (*Nichigetsutōmyō butsu* 日月燈明佛; also read *Jitsugetsutōmyō* and *Nichigatsutōmyō*): From the final words of this buddha, said to have preached the *Lotus Sūtra* innumerable kalpas ago (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5a10).

31 “one great matter” (*ichi daiji* 一大事): I.e., the reason the buddhas appear in the world. From the *Lotus Sūtra* passage cited above, Note 6.

32 the eighteen constituents are all “the doctrine of the real marks” (*jūhachi kai tomo ni jissō gi* 十八界ともに實相義): Taking as *jissō gi naru o* 實相義なるを. The “eighteen constituents” (*kai* 界; S. *dhātu*) is an ancient list of dharmas comprised of the six sense organs (*kon* 根; S. *indriya*), the six sense objects (*kyō* 境; S. *viṣaya*), and the six types of consciousness (*shiki* 識; S. *viññāna*) resulting from the contact between organ and object.

33 Before their bodies and minds, after their bodies and minds (*shinjin sen, shinjin*

investigate” the “real marks,” do not explain the “real marks,” do not understand the “real marks,” do not not understand the “real marks,” are not buddhas and ancestors; they are the minions of Māra or beasts.<sup>34</sup>

\* \* \* \* \*

[43:19]

釋迦牟尼佛道、一切菩薩阿耨多羅三藐三菩提、皆屬此經。此經開方便門、示眞實相。

*Buddha Śākyamuni said, “The anuttara-samyak-saṃbodhi of all bodhisattvas belongs wholly to this sūtra. This sūtra opens the gate of expedient means and reveals the true real marks.”*<sup>35</sup>

[43:20]

いはゆる一切菩薩は、一切諸佛なり。諸佛と菩薩と異類にあらず、老少なし、勝劣なし。此菩薩と彼菩薩と、二人にあらず、自・他にあらず、過・現・當來箇にあられども、作佛は行菩薩道の法儀なり。初發心に成佛し、妙覺地に成佛す。無量百千萬億度作佛せる菩薩あり。作佛よりのちは、行を廢してさらに所作あるべからず、といふは、いまだ佛祖の道をしらざる凡夫なり。

“All bodhisattvas” means “all buddhas.” Buddhas and bodhisattvas are not different types, not senior and junior, not superior and inferior. This bodhisattva and that bodhisattva are not two people, not self and other; although not past, present, or future, becoming a buddha is their procedure for practicing on the bodhisattva path. They attain buddhahood at the initial bringing forth of the mind [of bodhi]; they attain buddhahood at the stage of marvelous awakening.<sup>36</sup> *There are bodhisattvas who have*

*go* 身心先、身心後): A variant of the more common “before the body, after the body” (*shinsen shingo* 身先身後), suggesting past and future lives. See Supplementary Notes, s.v. “Body and mind.”

34 **minions of Māra** (*matō* 魔黨): Also written 魔儻. Followers of Māra, the Evil One (*S. pāpīyān*), lord of the sixth heaven of the realm of desire (*yokkai* 欲界; *S. kāma-loka*), who seeks to obstruct Buddhist awakening; a common pejorative in Dōgen’s writings.

35 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:31c15-17).

**The anuttara-samyak-saṃbodhi of all bodhisattvas** (*issai bosatsu anokutara sanmyaku sanbodai* 一切菩薩阿耨多羅三藐三菩提): Dōgen’s comments in the following section suggest that he wants us to read this phrase as stating that all bodhisattvas already have the unsurpassed perfect awakening of a buddha.

**gate of expedient means** (*hōben mon* 方便門): i.e., the teachings accommodated to the spiritual needs and understandings of the buddha’s audience, in contrast to “the true real marks” (*shinjissō* 眞實相), or ultimately true teachings.

36 **the initial bringing forth of the mind** (*sho hosshin* 初發心): the stage of marvelous awakening (*myōkaku chi* 妙覺地): i.e., the first and last stages of the bodhisattva’s

*become buddhas* incalculable hundreds of thousands of myriads of *koṭis* of times. Those who say that, after they have become a buddha, they abandon practice and have nothing more to do are common people who do not yet know the way of the buddhas and ancestors.

[43:21] {1:462}

いはゆる一切菩薩は、一切諸佛の本祖なり、一切諸佛は、一切菩薩の本師なり。この諸佛の無上菩提、たとひ過去に修證するも、現在に修證するも、未來に修證するも、身先に修證するも、心後に修證するも、初・中・後ともにこの經なり。能屬・所屬、おなじくこの經なり。この正當恁麼時、これ此經の、一切菩薩を證するなり。

“All bodhisattvas” are the original ancestors of all buddhas; all buddhas are the original teachers of all bodhisattvas. The unsurpassed bodhi of these buddhas — whether practiced and verified in the past, whether practiced and verified in the present, whether practiced and verified in the future, whether practiced and verified before this body, whether practiced and verified after this mind — is all, in beginning, middle, and end, “this sūtra.” Both that which “belongs” and that to which it “belongs” are equally “this sūtra.”<sup>37</sup> This very time is “this sūtra” verifying “all bodhisattvas.”<sup>38</sup>

[43:22]

經は、有情にあらず、經は、無情にあらず、經は、有爲にあらず、經は無爲にあらず。しかあれども、菩薩を證し、人を證し、實相を證し、此經を證するとき、開方便門するなり。方便門は、佛果の無上功德なり、法住法位なり、世相常住なり。方便門は、暫時の伎倆にあらず、盡十方界の參學なり。諸法實相を拈じ、參學するなり。この方便門あらはれて、盡十方界に蓋十方界すといへども、一切菩薩にあらざれば、その境界にあらず。

The “sūtra” is not sentient; the “sūtra” is not insentient. The “sūtra” is not conditioned; the “sūtra” is not unconditioned.<sup>39</sup> Nevertheless, when it verifies the bodhisattva, verifies the person, verifies the “real marks,”

career: the initial aspiration to achieve the unsurpassed perfect awakening of a buddha, and the final attainment of that state.

37 Both that which “belongs” and that to which it “belongs” are equally “this sūtra” (*nōzoku shozoku, onajiku kono kyō nari* 能屬・所屬、おなじくこの經なり): i.e. both the “sūtra” and the “unsurpassed bodhi” are “this sūtra.”

38 This very time is “this sūtra” verifying “all bodhisattvas” (*kono shōtō inmo ji, kore kono kyō no, issai bosatsu o shō suru nari* この正當恁麼時、これ此經の、一切菩薩を證するなり): Taking “this very time” (*kono shōtō inmo ji* この正當恁麼時) as the grammatical subject; it is also possible to read, “at this very time, this sūtra verifies all bodhisattvas.”

39 not conditioned (*ui ni arazu* 有爲にあらず); not unconditioned (*mui ni arazu* 無爲にあらず): Following the standard interpretation of these terms as translations of Sanskrit *saṃskṛta* and *asaṃskṛta* respectively; but in this context, the sense may be that the sūtra neither has nor lacks intentional action.

verifies “this sūtra,” it “opens the gate of expedient means.”<sup>40</sup> “The gate of expedient means” is the unsurpassed virtue of the fruit of buddhahood; it is “*the dharmas abide in their dharma positions*”; it is “*the marks of the world constantly abide*.”<sup>41</sup> “The gate of expedient means” is not a temporary device; it is the study of the entire world in the ten directions; it is taking up “the real marks of the dharmas” and studying them. Although this “gate of expedient means” is appearing and, in the entire world in the ten directions, is covering the world in the ten directions, those who are not “all bodhisattvas” are not in its realm.

[43:23]

雪峰いはく、盡大地是解脱門、曳人不肯入。

Xuefeng said, “*All the whole earth is the gate of liberation, but even if you drag them, people don’t consent to go in.*”<sup>42</sup>

[43:24]

しかあればしるべし、盡地・盡界たとひ門なりとも、出入たやすかるべきにあらず、出入箇のおほきにあらず。曳人するに、いらず、いず。不曳に、いらず、いず。進歩のもの、あやまりぬべし、退歩のもの、とどこほりぬべし。亦且いかん。人を舉して門に出入せしむれば、いよいよ門と、とほざかる。門を舉して人にいるには、出入の分あり。

Therefore, we should realize that, while all the earth, all the worlds, may be a “gate,” it is not easy to go in and out of it, and those who go in and out are few. Even if you “drag them,” they do not go in or out; even if you do not “drag them,” they do not go in or out. Those that step forward will make a mistake; those that step back will get stuck.<sup>43</sup> Now what? If we take up the people and try to get them in and out of the gate, they get further from the gate; when we take up the gate and put it in the people, there will be some who go in and out.

40 **it verifies the bodhisattva** (*bosatsu o shō shi* 菩薩を證し): The grammatical subject is unstated; presumably the “sūtra.”

41 “**the dharmas abide in their dharma positions**” (*ze hō jū hōi* 是法住法位); “the marks of the world constantly abide” (*seken sō jō jū* 世間相常住): The traditional reading of a phrase in Kumārajīva’s translation of the *Lotus Sūtra* that is often cited by Dōgen; see Supplementary Notes, s.v. “Dharmas abide in their dharma positions.”

42 **Xuefeng** (*Seppō* 雪峰): I.e., Xuefeng Yicun 雪峰義存 (822–908). The quotation is a variant of a saying found in several sources; see, e.g., *Zongmen tongyao ji* 宗門統要集, ZTS.1:183c10; *Liandeng huiyao* 聯燈會要, ZZ.136:784a12.

43 **Those that step forward** (*shinpo no mono* 進歩のもの); those that step back (*taiho no mono* 退歩のもの): The expression “stepping forward and stepping back” (*shinpo taiho* 進歩退歩) occurs regularly in Dōgen’s writings; it can refer simply to all the ordinary movements of the agent, or more specifically, to motion forward and back. See Supplementary Notes, s.v. “Stepping forward and stepping back.” Here, no doubt, those who try to enter the “gate of liberation” and those who do not.

## [43:25] {1:463}

開方便門といふは、示眞實相なり。示眞實相は蓋時にして、初・中・後、際斷なり。その開方便門の正當開の道理は、盡十方界に開方便門するなり。この正當時、まさしく盡十方界を覷見すれば、未曾見の様子あり。いはゆる、盡十方界を一枚二枚、三箇四箇拈來して、開方便門ならしむるなり。これによりて、一等に開方便門とみゆといへども、如許多の盡十方界は、開方便門の少許を得分して、現成の面目とせり、とみゆるなり。かくのごとくの風流、しかしながら屬經のちからなり。

“Opening the gate of expedient means” is “revealing the true real marks.” “Revealing the true real marks” covers all time, with beginning, middle, and end cut off.<sup>44</sup> The principle of that very opening of the “opening of the gate of expedient means” is the “opening of the gate of expedient means” throughout all the worlds in the ten directions.<sup>45</sup> At this very moment, if we truly look at all the worlds in the ten directions, they have a form never before seen: one or two sheets and three or four pieces of all the worlds in the ten directions have been taken up and made the “opening of the gate of expedient means.” According to this, while it may appear that they are equally “opening the gate of expedient means,” it appears rather that so many of all the worlds in the ten directions have taken their share of a small portion of “opening the gate of expedient means” and made it their realized face.<sup>46</sup> A style like this is entirely the power of “belonging to the sūtra.”

44 covers all time, with beginning, middle, and end cut off (*gaiji ni shite, sho chū go saidan nari* 蓋時にして、初・中・後際斷なり): Probably meaning that the activity of “revealing the true real mark” is going on all the time, in each individual moment. For the expression “before and after cut off” (*zengo saidan* 前後際斷), see Supplementary Notes, s.v. “Before and after cut off.”

45 the “opening of the gate of expedient means” throughout all the worlds in the ten directions (*jin jippō kai ni kai hōben mon suru* 盡十方界に開方便門する): Probably meaning that the “opening” is occurring everywhere around us. This entire section is quite difficult; one possible paraphrase of the argument might look something like this:

The revelation of the ultimate truth is going on everywhere at all times. When we see the world in this light, we see the revelation in each experience of the world. This does not mean that all these experiences can be reduced to a single revelation of the ultimate truth; rather, each of our countless experiences of the world is a unique revelation. Such a way of seeing is the unsurpassed perfect bodhi that the sūtra offers the bodhisattvas.

46 made it their realized face (*genjō no menmoku to seri* 現成の面目とせり): Or “made it the face of their realization”; presumably, meaning that countless worlds are manifest when the gate of expedient means is opened.

## [43:26]

示眞實相といふは、諸法實相の言句を、盡界に風聞するなり、盡界に成道するなり。實相諸法の道理を、盡人に領覽せしむるなり、盡法に現出せしむるなり。

“Revealing the true real marks” means to spread talk of the words, “the real marks of the dharmas,” throughout all the worlds, to attain the way throughout all the worlds. It is to make the truth, “the dharmas of the real marks,” discernable among all humans, to make it appear among all dharmas.<sup>47</sup>

## [43:27]

しかあればすなはち、四十佛・四十祖の無上菩提、みな此經に屬せり、屬此經なり、此經屬なり。蒲團・禪版の阿耨菩提なる、みな此經に屬せり。拈華破顔、禮拜得髓、ともに皆屬此經なり、此經之屬なり。開方便門、示眞實相なり。

Therefore, the unsurpassed bodhi of the forty buddhas and forty ancestors “belongs wholly to this sūtra.”<sup>48</sup> It “belongs to this sūtra,” and “this sūtra belongs” to it. That the rush cushion and meditation board are *anuttara-bodhi* “belongs wholly to this sūtra.”<sup>49</sup> *Holding up a flower and breaking into a smile, making a bow and getting the marrow*, both “belong wholly to this sūtra,” are “the belongings of this sūtra.”<sup>50</sup> They are “opening the gate of expedient means, revealing the true real marks.”

\* \* \* \* \*

47 **the words, “the real marks of the dharmas”** (*shohō jissō no gonku* 諸法實相の言句); the truth, “the dharmas of the real marks” (*jissō shohō no dōri* 實相諸法の道理); Or “the words, ‘the dharmas are the real marks’; the truth, ‘the real marks are the dharmas.’”

48 **forty buddhas and forty ancestors** (*shijū butsu shijisso* 四十佛・四十祖): I.e., the seven buddhas, twenty-seven Indian ancestors of Zen from Mahākāśyapa through Prajñātāra, and six ancestors in China from Bodhidharma through Huineng. Calculation of the numbers in the lineage are complicated by the fact that traditional listings of the members typically count Bodhidharma twice, as both the twenty-eighth Indian and first Chinese ancestor. See Supplementary Notes, s.v. “Seven buddhas,” and “Buddhas and ancestors.”

49 **rush cushion and meditation board** (*futon zenpan* 蒲團・禪版): I.e., the meditation cushion and the stick used to support the chin during meditation.

50 **Holding up a flower and breaking into a smile** (*nenge hagan* 拈華破顔): See above, Note 2.

**making a bow and getting the marrow** (*raihai tokuzui* 禮拜得髓): Reference to Bodhidharma’s testing of his disciples (see above, Note 25), in which Huike 慧可 is recognized as having gotten his master’s marrow when he simply bowed without speaking.

[43:28]

しかあるを、近來大宋國杜撰のともがら、落處をしらず、寶所をみず、實相の言を虚説のごとくし、さらに老子・莊子の言句を學す。これをもて、佛祖の大道に一齊なり、といふ。また、三教は一致なるべし、といふ。あるひは三教は鼎の三脚のごとし、ひとつもなければくつがへるべし、といふ。愚癡のはなはだしき、たとひをとるに物あらず。

Nevertheless, recently a type of illiterate in the Land of the Great Song, not knowing the destination, not seeing the treasure trove, treats the words “real marks” as empty talk and goes on to study the words of Laozi and Zhuangzi.<sup>51</sup> These, they say, are the equal of the great way of the buddhas and ancestors. Or they say the three teachings are one. Or they say the three teachings are like the three legs of a tripodal pot, which will fall over if it lacks one of them.<sup>52</sup> Idiocy to this extreme is beyond compare.

[43:29]

かくのごとくのことばあるともがらも、佛法をきけり、とゆるすべからず。ゆえいかんとなれば、佛法は、西天を本とせり。在世八十年、說法五十年、さかりに人天を化す。化一切衆生、皆令入佛道なり。それよりこのかた、二十八祖正傳せり。これをさかりなるとし、微妙最尊なるとせり。もろもろの外道・天魔、ことごとく降伏せられをはりぬ。成佛作祖する人天、かずをしらず。しかあれども、いまだ儒教・道教を震旦國にとぶらはざれば、佛道の不足といはず。もし決定して三教一致ならば、佛法出現せんとき、西天に儒宗・道教等も、同時に出現すべし。しかあれども、佛法は天上天下唯我獨尊なり。かのときの事、をおもひやるべし、わすれ、あやまるべからず。三教一致のことば、小兒子の言音におよぼず、壞佛法のともがらなり。かくのごとくのとともがらのみおほきなり。あるひは人天の導師なるよしを現じ、あるひは帝王の師匠となれり。大宋佛法衰薄の時節なり。先師古佛、ふかくこのことをいましめき。

We should not acknowledge that the type that has words like this has heard the buddha dharma. Why is this? The buddha dharma had its origin in Sindh in the West. For the eighty years [the Buddha] was in the world, for the fifty years he preached the dharma, he actively converted humans and devas.<sup>53</sup> He “converted all living beings, causing them all

51 not knowing the destination, not seeing the treasure trove (*rakusho o shirazu, hōsho o mizu* 落處をしらず、寶所をみず): I.e., not recognizing the ultimate significance of the words “real marks.” The metaphor of the “treasure trove” (*hōsho* 寶所) as the true goal of Buddhism comes from a famous parable in the *Lotus Sūtra*, in which the buddha is depicted as a caravan leader taking people to a treasure (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:25c26ff).

52 the three teachings are like the three legs of a tripodal pot (*sankyō wa kanae no sankyaku no gotoshi* 三教は鼎の三脚のごとし): A standard simile often associated especially with the Song-dynasty monk Gushan Zhiyuan 孤山智圓 (976-1022).

53 For the eighty years [the Buddha] was in the world, for the fifty years he preached the dharma (*zaise hachijū nen, seppō gojū nen* 在世八十年、說法五十年):



to enter the way of the buddhas.”<sup>54</sup> Thereafter, twenty-eight ancestors transmitted it directly.<sup>55</sup> This was considered the height, considered the most subtle and exalted: followers of other paths and the Deva Māra were all continually defeated; and countless humans and devas attained buddhahood and became ancestors.<sup>56</sup>

Yet no one said the way of the buddhas was insufficient because they had not inquired into Confucianism and Daoism in the Land of Cīnasthāna.<sup>57</sup> If it were definitely the case that the three teachings are one, then when the buddha dharma emerged, Confucianism and Daoism should also have emerged at the same time in Sindh in the West. Instead, the buddha dharma was “*I alone am honored in heaven and beneath heaven*.”<sup>58</sup> We should recall the events of this time; we should not forget it or be mistaken about it. The words, “the three teachings are one,” do not amount to the sounds of little children; they are [the words of] a type that would destroy the buddha dharma. Types like this are very common. Some adopt the manner of guides of humans and devas; some have become the teachers of kings and emperors. It is a time of decline of the buddha dharma in the Great Song. My former master, the Old Buddha, warned strongly about this.<sup>59</sup>

[43:30] {1:464}

かくのごときのもがら、二乗・外道の種子なり。しかのごときの種類は、實相のあるべしとだにもしらずして、すでに二百年をへたり。佛祖の正法を參學しては、流轉生死を出離すべし、とのみいふ。あるひは、佛祖の正法を參學するはいかなるべし、ともしらざるおほし、ただ住院の稽古と思へり。あはれむべし、祖師道、廢せることを。有道の尊宿、おほきになげくところなり。しかのごときともがら、所出の言句、きくべからず、あはれむべし。

I.e., the lifespan and teaching career of Buddha Śākyamuni. The latter figure is common despite the tradition that Siddhārtha achieved buddhahood at the age of 35.

54 “**converted all living beings, causing them all to enter the way of the buddhas**” (*ke issai shujō, kai ryō nyū butsudō* 化一切衆生、皆令入佛道): The words of Buddha Śākyamuni in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:8b7).

55 **twenty-eight ancestors** (*nijūhasso* 二十八祖): I.e., the lineage of Indian ancestral masters from Mahākāśyapa through Bodhidharma.

56 **followers of other paths and the Deva Māra** (*gedō tenma* 外道・天魔): I.e., followers of non-Buddhist religions and the god Māra, who seeks to obstruct Buddhism.

57 **Land of Cīnasthāna** (*Shintan koku* 震旦國): Dōgen uses here the transliteration of a Sanskrit name for China.

58 “**I alone am honored in heaven and beneath heaven**” (*tenjō tenge yui ga doku son* 天上天下唯我獨尊): Words attributed to Buddha Śākyamuni as a newborn baby; see Supplementary Notes, s.v. “I alone am honored.”

59 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): A reference to Dōgen’s Chinese teacher, Tiantong Rujing 天童如淨.

Types like this are seeds of the two vehicles and the other paths.<sup>60</sup> Such types have already spent two or three hundred years without even knowing of the existence of the “real marks.”<sup>61</sup> They say only that, by studying the true dharma of the buddhas and ancestors, we will escape from transmigration through birth and death. Or there are many who do not even know what it would mean to study the true dharma of the buddhas and ancestors, and who think it is only imitating the ancients as abbot of a cloister. How sad that they have abandoned the way of the ancestral masters — something much lamented by venerables possessed of the way. Such types should be pitied, without listening to the words they produce.

[43:31]

圓悟禪師いはく、生死去來、眞實人體。

Chan Master Yuanwu said, “*Birth and death, coming and going, are the true human body.*”<sup>62</sup>

[43:32] {1:465}

この道取を拈擧して、みづからをしり、佛法を商量すべし。

Taking up this saying, we should know ourselves and should consider the buddha dharma.

[43:33]

長沙いはく、盡十方界、眞實人體。盡十方界、自己光明裏。

Changsha said, “*All the worlds in the ten directions are the true human body; all the worlds in the ten directions are within the radiance of the self.*”<sup>63</sup>

60 **seeds of the two vehicles and the other paths** (*nijō gedō no shūji* 二乗・外道の種子): I.e., have the karma of the *śrāvaka* (*shōmon* 聲聞) and *pratyeka-buddha* (*engaku* 緣覺) vehicles and of non-Buddhist religions.

61 **have already spent two or three hundred years** (*sude ni nisanbyaku nen o hetari* すでに二三百をへたり): This could refer to the lifetimes of the individuals of this type, but it is more likely a reference to the recent history of the type in Song China.

62 **Chan Master Yuanwu** (*Engo zenji* 圓悟禪師): I.e., Yuanwu Keqin 圓悟克勤. For his saying, see above, Note 24.

63 **Changsha** (*Chōsa* 長沙): I.e., Changsha Jingcen 長沙景岑 (dates unknown), a disciple of Nanquan Puyuan 南泉普願 (748-835). The quotation here has no known extant source and appears to be a conflation of two different sayings. The second clause does indeed represent the words of Changsha, quoted elsewhere in the *Shōbōgenzō*; see Supplementary Notes, s.v. “All the worlds in the ten directions are the single eye of the śramaṇa.” The first clause, however, also appearing elsewhere in the *Shōbōgenzō*, is a saying, not of Changsha, but of Xuansha Shibei 玄沙師備 (835-908), recorded, e.g., in *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:196, case 131); see Supplementary Notes, s.v. “True human body.”

[43:34]

かくのごとくの道取、いまの大宋國の諸方長老等、おほよそ參學すべき道理と、なほしらず、いはんや參學せんや。もし擧しきたりしかば、ただ赤面、無言するのみなり。

A saying like this, the elders of all quarters in the Land of the Great Song do not even recognize as a truth to be studied, let alone would they study it. If someone were to bring it up to them, they would merely be red-faced and speechless.

[43:35]

先師古佛いはく、いま諸方長老は、照古なし、照今なし。佛法道理不曾有なり。盡十方界等恁麼擧、那得知、他那裏也未曾聽相似。

My former master, the Old Buddha, said,<sup>64</sup>

The elders of all quarters nowadays lack illumination of the past, lack illumination of the present.<sup>65</sup> *They have never had the truth of the buddha dharma. How could they know to bring up “all the worlds in the ten directions” like this? It seems they have never even heard of it over there.*<sup>66</sup>

[43:36]

これをききてのち、諸方長老に問著するに、眞箇聽來せるすくなし。あはれむべし、虚説にして職をけがせることを。

After hearing this, when I questioned the elders in all quarters, in fact few had heard [such sayings]. How sad that they sully their office with empty talk.

\* \* \* \* \*

[43:37]

應庵曇華禪師、ちなみに德徽大德にしめしていはく、若要易會、祇向十二時中起心動念處、但即此動念、直下頓豁了不可得、如大虚空、亦無虚空形段、表裏一如、智境雙泯、玄解俱亡、三際平等、到此田地、謂之絕學無爲閑道人也。

64 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): The source for these words of Dōgen's Chinese teacher, Rujing 如淨, is unknown. Judging from Dōgen's comment in the following section, perhaps a report of words he himself heard from Ru-  
jing. The passage is in a mix of Chinese and Japanese.

65 **elders of all quarters** (*shohō chōrō* 諸方長老): i.e., abbots of monasteries throughout the land.

**illumination of the past** (*shōko* 照古); illumination of the present (*shōkon* 照今): Fixed expressions often as a four-glyph phrase, or as *shōkokon* 照古今; knowledge of history, or of “past and present” (*kokon* 古今); when used in reference to a mirror of history, perhaps better rendered “reflection of past and present.”

66 **over there** (*ta nari* 他那裏): i.e., in the elders' communities.

Chan Master Tanhua of Ying'an once addressed the Most Virtuous Dehui, saying,<sup>67</sup>

*If you want to understand easily, then in the twelve times, just face the mind that arises and the thoughts that move, and immediately clarify on the spot that they are ungraspable, like vast empty space, and without empty space or shape.*<sup>68</sup> Exterior and interior are one; knowledge and objects are both obliterated; the dark mystery and its understanding are both annihilated; and the three junctures are equivalent.<sup>69</sup> One who reaches this field is known as “a person at ease in the way, finished learning, with nothing to do.”<sup>70</sup>

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これは、應庵老人盡力道得底句なり。これただ影をおふて、休歇をしらざるがごとし。表裏一如ならんときは、佛法あるべからざるか、なにかこれ表裏。また虚空有形段を、佛祖の道取とす。なにをか虚空とする。おもひやるに、應庵いまだ虚空をしらざるなり、虚空をみざるなり、虚空をとらざるなり、虚空をうたざるなり。

This is a saying old Ying'an gave all his strength to make. It is as if he's just chasing shadows and knows no rest.<sup>71</sup> When exterior and interior are not one, will the buddha dharma no longer exist?<sup>72</sup> What are “exterior and interior”? Moreover, that “empty space” has “shape” is something the buddhas and ancestors say. What does he take as “empty space?” When we think about it, Ying'an does not yet know “empty

67 **Chan Master Tanhua of Ying'an** (*Ōan Donge zenji* 應庵曇華禪師): 1103-1163, disciple of Huqiu Shaolong 虎丘紹隆. His saying occurs in the *Ying'an heshang yulu* 應庵和尚語錄, ZZ.120:858a17-b2, as a teaching presented to Chan Person Hui 徽禪人.

68 **in the twelve times** (*jūni ji chū* 十二時中): I.e., throughout the twenty-four hours of the day, traditionally divided into twelve two-hour periods.

69 **the three junctures are equivalent** (*sansai byōdō* 三際平等): I.e., past, present, and future are equal.

70 **“a person at ease in the way, finished learning, with nothing to do”** (*zetsugaku mui kandōnin* 絕學無爲閑道人): A fixed expression for one who has completed the Buddhist path, from the opening line of the *Zhengdao ge* 證道歌, attributed to Yongjia Xuanjue 永嘉玄覺 (or Zenjue 真覺, d. 713) (T.2014.48:395c9).

71 **It is as if he's just chasing shadows and knows no rest** (*kore tada kage o oute, kyūkatsu o shirazaru ga gotoshi* これただ影をおふて、休歇をしらざるがごとし): Though the image is slightly different, somewhat reminiscent of the man in the *Zhuangzi* 莊子 (Yufu 漁父, KR.5c0126.031.5a) who died by running from his shadow without ever stopping.

72 **When exterior and interior are not one** (*hyōri ichinyo narazaran toki* 表裏一如ならんとき): Some MSS read here *hyōri ichinyo naran toki* 表裏一如ならんとき (“when exterior and interior are one”).

space,” has not yet seen “empty space,” has not caught hold of “empty space,” has not hit “empty space.”<sup>73</sup>

[43:39]

起心動念といふ、心はいまだ動ぜざる道理あり、いかでか十二時中に起心あらん。十二時中には、心、きたり、いるべからず、十二心中に十二時きたらず、いはんや起心あらんや。動念とはいかん。念は動・不動するか、動・不動ぜざるか。作麼生なるか動、また、作麼生なるか不動。なにをよんでか念とする、念は、十二時中にあるか、念裏に十二時あるか、兩頭にあらざらんとき、あるべきか。

He says, “the mind that arises and the thoughts that move.” There is a principle that the mind has never moved. How could there be a “mind that arises” “in the twelve times”? The “mind” ought not come up and get inside “in the twelve times,” and “the twelve times” have not come into “in the twelve minds”; so how could there be a “mind that arises”? What are “the thoughts that move”? Do “thoughts” “move” or not move? Do they neither move nor not move? What is “moving”? What is not “moving”? What does he mean by “thoughts”? Are “thoughts” “in the twelve times”? Are “the twelve times” inside “thoughts”? Are there times it is neither one?

[43:40]

十二時中に祇向せば易會ならん、といふ、なにごとを易會すべきぞ。易會といふ、もし佛祖の道をいふか。しかあらば、佛道は易會・難會にあらざるゆえに、南嶽・江西ひさしく師にしたがひて辨道するなり。

He says that, if we “just face” “in the twelve times,” it will be “easy to understand.” What exactly will be “easy to understand”? Does “easy to understand” mean the way of the buddhas and ancestors?<sup>74</sup> If so, the way of the buddhas is neither easy to understand nor difficult to understand. Therefore, Nanyue and Jiangxi long pursued the way under their masters.<sup>75</sup>

73 **has not caught hold of “empty space”** (*kokū o torazaru nari* 虚空をとらざるなり): Possibly reflecting a story recorded at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:256, case 248, and discussed in the “Shōbōgenzō kokū” 正法眼藏虚空; see Supplementary Notes, s.v. “Nose.”

74 **the way of the buddhas and ancestors** (*busso no dō* 佛祖の道): Or “the words of the buddhas and ancestors.”

75 **Nanyue and Jiangxi** (*Nangaku Kōzei* 南嶽・江西): i.e., Nanyue Huairang 南嶽懷讓 (677–744), who studied with the Sixth Ancestor, Huineng 慧能, and Mazu Daoyi 馬祖道一 (709–788), who studied with Nanyue.

[43:41]

頓豁了不可得といふ、佛祖道未夢見なり。恁麼の力量、いかでか要易會の所堪ならん。はかりしりぬ、佛祖の大道をいまだ參究しきたらずといふことを。佛法もしかのごとくならば、いかでか今日にいたらん。

He says, “immediately clarify the ungraspable.” He has never seen the way of the buddhas and ancestors even in his dreams. How could one with this kind of ability be worthy of “wanting to understand easily”? It is obvious that he has never investigated the great way of the buddhas and ancestors. If the buddha dharma were like this, how could it have reached us today?

[43:42]

應庵、なほかくのごとし。いま現在せる諸山の長老のなかに、應庵のごとくなるものをもとめんに、歴劫にもあふべからず。まなこは、うげなんとすとも、應庵とひとしき長老をば、みるべからざるなり。ちかくの人は、おほく應庵をゆるす、しかあれども、應庵に、佛法およべり、とゆるしがたし。ただ叢席の晩進なり、尋常なりといふべし。ゆえはいかん。應庵は、人をしりぬべき氣力あるゆえなり。いまあるともがらは、人をするべからず、みづからをしらざるゆえに。應庵は、未達なりといへども、學道あり、いまの長老等は、學道あらず。應庵は、よきことばをきくといへども、みみにいらず、みみにみず、まなこにいらず、まなこにきかざるのみなり。應庵そのかみは恁麼なりと、いまは自悟在なるらん。いまの大宋諸山の長老等は、應庵の内外をうかがはず、音容すべて境界にあらざるなり。しかのごとくのともしらば、佛祖の道取せる實相は、佛祖の道なり、佛祖の道にあらず、ともしるべからず。このゆえに、二三百年来の長老杜撰のともがら、すべて不見道來實相なり。

Even Ying'an was like this. When we look for someone like Ying'an among the elders of the various mountains today, we would not encounter one for kalpas.<sup>76</sup> We could not find an elder equal to Ying'an if we looked till our eyeballs collapsed. Recent people mostly accept Ying'an. Nevertheless, it is difficult to accept that the buddha dharma reached Ying'an. He was just a latecomer to his monastic seat; we can say he was ordinary. Why? Because Ying'an did have the mettle to know people. Those today do not know people, because they do not know themselves. Ying'an may not have arrived, but he did have some study of the way; the elders today lack any study of the way. Ying'an may have heard good words, but they did not enter his ears, he did not see them with his ears; they did not enter his eyes, he did not hear them with his eyes. Ying'an was like this at the time; now, he may himself be awakened. The elders of the various mountains of the Great Song today do not deduce the inside and outside of Ying'an; his voice and form are not of their realm.

<sup>76</sup> elders of the various mountains (*shozan no chōrō* 諸山の長老): i.e., abbots at the major monasteries.

Types like this do not even know whether the “real marks” spoken of by the buddhas and ancestors are the words of the buddhas and ancestors or not the words of the buddhas and ancestors. Therefore, for the past two or three hundred years, we do not see any of the elder illiterate types speaking of the “real marks.”

\* \* \* \* \*

[43:43] {1:467}

先師天童古佛、ある夜間に方丈にして普説するにいはく、天童今夜有牛兒、黃面瞿曇拈實相、要買那堪無定價、一聲杜宇孤雲上。

My former master, the Old Buddha of Tiantong, while giving a public sermon in the abbot's quarters one evening, said,<sup>77</sup>

*Tiantong this evening has a calf;  
The golden-faced Gautama takes up the real marks.<sup>78</sup>  
If you want to buy it, how could it have no price?  
The cry of a cuckoo above a single cloud.*

[43:44]

かくのごとくあれば、尊宿の、佛道に長ぜるは、實相をいふ。佛法をしらず、佛道の參學なきは、實相をいはざるなり。

In this way, venerables accomplished in the way of the buddhas speak of the “real marks”; those who do not know the buddha dharma, who lack study of the way of the buddhas, do not speak of the “real marks.”

[43:45]

この道取は、大宋寶慶二年丙戌春三月のころ、夜間やや四更になりなんとするに、上方に鼓聲三下きこゆ。坐具をとり、搭袈裟して、雲堂の前門よりいづれば、入室牌かかれり。まづ衆にしたがうて法堂上にいたる。法堂の西壁をへて、寂光堂の西階をのぼる。寂光堂の西壁のまへをすぎて、大光明藏の西階をのぼる。大光明藏は方丈なり。西屏風のみなみより、香臺のほとりにいたりて、焼香禮拜す。入室このところに雁列すべしとおもふに、一僧もみえず、妙高臺は下簾せり。ほのかに堂頭大和尚の法音きこゆ。ときに西川の祖坤維那きたりて、おなじく焼香禮拜しをはりて、妙高臺をひそかにのぞめば、満衆たちかさなれり、東邊西邊をいはず。ときに普説あり、ひそかに衆のうしろにiri、たちて聴取す。

77 **My former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): This anecdote has no known written source and seems to represent Dōgen's personal experience at Tiantong.

**public sermon** (*fusetsu* 普説): I.e., a talk to the monastic community, as opposed to private consultations.

78 **a calf** (*gyūji* 牛兒): Likely a reference to Rujing himself, as offspring of the Buddha; perhaps reflecting a traditional derivation of Buddha Śākyamuni's surname, Gautama, from “most excellent of cattle.”

These words [are from] the third month, in the spring of the senior fire year of the dog, second year of Baoqing, of the Great Song.<sup>79</sup> At almost the fourth watch of the night, I heard three beats of the drum from above.<sup>80</sup> Taking my sitting cloth and donning my *kāṣāya*, I went out the front door of the cloud hall, where the room-entering placard had been hung up.<sup>81</sup> First, I followed the assembly above the dharma hall. Passing the west wall of the dharma hall, I climbed the western stairs of the Jiguang Hall.<sup>82</sup> Passing in front of the west wall of the Jiguan Hall, I climbed the western stairs of the Daguangming Treasury.<sup>83</sup> The Daguangming Treasury is the abbot's quarters. From south of the western screens, I went to the incense stand, offered incense, and bowed. At the room entrance, I expected a queue, but I did not see a single monk. The blinds were lowered at the Miaogao Terrace.<sup>84</sup> The voice of the dharma of the Most Reverend Head of Hall could be faintly heard.<sup>85</sup> Then, the rector, Zukun of Xichuan, came up and similarly offered incense and bowed; when he finished, we stealthily peeked into the Miaogao Terrace and found it was packed full both east and west.<sup>86</sup> At the time, there was a public sermon; I slipped stealthily into the back, stood and listened.

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79 **the third month, in the spring of the senior fire year of the dog, second year of Baoqing, of the Great Song** (*Daisō Hōkyō ninen heijutsu haru sangatsu no koro* 大宋寶慶二年丙戌春三月のころ): I.e., March-April, 1226, the third stem, eleventh branch of the cyclical calendar, in the Song dynasty's Baoqing era (1225-1227). The location is the monastery on Mount Tiantong 天童山, of which Rujing was abbot at this time.

80 **fourth watch** (*shikō* 四更): I.e., 2:00-4:00 a.m.

81 **cloud hall** (*undō* 雲堂): I.e., the saṃgha hall, in which the monks of the "great assembly" (*daishu* 大衆) reside.

**room-entering placard** (*nishitsu hai* 入室牌): I.e., the signboard announcing an audience in the abbot's quarters.

82 **Jiguang Hall** (*jakkōdō* 寂光堂): "Hall of Tranquil Light"; the abbot's outer quarters at Tiantong, a building located just north of the dharma hall.

83 **Daguangming Treasury** (*dai kōmyō zō* 大光明藏): "Treasury of great radiance"; the abbot's middle quarters at Tiantong, just north of the Jiguang Hall.

84 **Miaogao Terrace** (*myōkōdai* 妙高臺): "Terrace of Sumeru"; the inner chamber of the abbot's quarters at Tiantong.

85 **The voice of the dharma of the Most Reverend Head of Hall** (*dōchō daioshō no hōon* 堂頭大和尚の法音): I.e., the voice of the abbot, Rujing, teaching the dharma.

86 **the rector, Zukun of Xichuan** (*Seisen no Sokon ino* 西川の祖坤維那): Not otherwise known. The rector (*ino* 維那) is the monastic administrator in charge of maintaining discipline in the "great assembly" (*daishu* 大衆) of monks.



[43:46] {1:468}

大梅の法常禪師住山の因縁、舉せらる。衣荷食松のところに、衆家おほくなみだをながす。靈山釋迦牟尼佛の安居の因縁、くはしく舉せらる。きくもの、なみだをながすおほし。

The episode of the mountain residence of Chan Master Fachang of Damei was brought up.<sup>87</sup> At the point where his robes are from the lotus and his food from the pine, many in the audience shed tears. The episode of Buddha Śākyamuni's retreat on Vulture Peak was brought up in detail.<sup>88</sup> Many of the listeners shed tears.

[43:47]

天童山安居ちかきにあり、如今春間、不寒不熱、好坐禪時節也、兄弟如何不坐禪。

“The retreat at Mount Tiantong is about to begin.<sup>89</sup> Now it is spring-time, neither cold nor hot, a good time for seated meditation. Brothers, why not practice seated meditation?”

[43:48]

かくのごとく普説して、いまの頃あり。頃、をはりて、右手にて禪椅のみぎのほりをうつこと一下していはく、入室すべし。入室の話にいはく、杜鵑啼山竹裂。かくのごとく入室語あり、別の話なし。衆家おほしといへども下語せず。ただ惶恐せるのみなり。

After giving such a public sermon, he had the present verse. Upon finishing the verse, he hit the right side of his meditation chair once with his right hand and said, “Enter!” In his room-entering talk, he said, “*The cuckoo cries, and the mountain bamboo splits.*” Such were his room-entering words; he had no other talk. Though the audience was large, they made no comment. They were just intimidated.

87 **Chan Master Fachang of Damei** (*Daibai no Hōjō zenji* 大梅の法常禪師): i.e., Damei Fachang 大梅法常 (752-839), a follower of Mazu Daoyi 馬祖道一. He is said to have spent some forty years in isolation on Mount Damei 大梅山 (in modern Zhejiang). His biography can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:254c2ff. Dōgen discusses him in “Shōbōgenzō gyōji” 正法眼藏行持, part I, where he includes the familiar trope in ascetic hagiography that Fachang dressed in lotus leaves and ate pine nuts.

88 **Buddha Śākyamuni's retreat on Vulture Peak** (*Ryōzen Shakamuni butsu no angō* 靈山釋迦牟尼佛の安居): A topic no doubt occasioned by the date of Rujing's talk, just preceding the monastic summer retreat.

89 “The retreat at Mount Tiantong is about to begin” (*Tendōzan angō chikaki ni ari* 天童山安居ちかきにあり): Though the first sentence is put in Japanese, presumably, the words of Rujing on the occasion being described. Dates of the summer retreat vary; a common practice was to start on the fifteenth or sixteenth of the fourth month.

## [43:49] {1:469}

この入室の儀は、諸方にいまだあらず、ただ先師天童古佛のみ、この儀を儀せり。普説の時節は、椅子・屏風を周匝して、大衆雲立せり。そのままにて、雲立しながら、便宜の僧家より入室すれば、入室、をはりぬる人は、例のごとく方丈門をいでぬ。のこれる人は、ただもとのごとくたてれば、入室する人の威儀・進止、ならびに堂頭和尚の容儀、および入室話、ともにみな見聞するなり。この儀、いまだ他那裏の諸方にあらず、他長老は儀不得なるべし。他時の入室には、人よりはさきに入室せんとす。この入室には、人よりものちに入室せんとす。この人心道別、わすれざるべし。

This ritual of room-entering does not exist in other quarters; only my former master, the Old Buddha of Tiantong, practiced it. During the public sermon, the assembly surrounded his chair and screens like clouds. Then, as they continued to stand like clouds, just as they were, from among the monks, one would enter the room at his convenience, while the person who had finished the room-entering left in the usual way from the door of the abbot's quarters. Those remaining, since they just remained standing as they were, could all observe the deportment and movements of the person entering the room, as well as the manner of the Reverend Head of Hall and his room-entering talk. This ritual is not that of other quarters; other elders must not be able to perform it. In room-entering on other occasions, [the monks] wanted to enter the room before other people; in this room-entering, they wanted to enter the room after others. We should not forget this distinction in people's thoughts and words.

## [43:50]

それよりこのかた、日本寛元元年癸卯にいたるに、始終一十八年、すみやかに風光のなかにすぎぬ。天童よりこのやまにいたるに、いくそばくの山水とおぼえざれども、美言奇句の實相なる、身心骨髓に銘しきたれり。かのときの普説入室は、衆家おほくわすれがたしとおもへり。この夜は、微月、わづかに樓閣より、もりきたり、杜鵑、しきりになくといへども、静間の夜なりき。

Since then, till the junior water year of the rabbit, the first year of Kangen in Japan, fully eighteen years have quickly passed amidst wind and light.<sup>90</sup> I know not how many mountains and waters separate this mountain from Tiantong, but [the fact that] his beautiful words and rare phrases are the “real mark” is incised in my body and mind, bones and

90 the junior water year of the rabbit, the first year of Kangen in Japan (*Nihon Kangen gannen mizunoto-u* 日本寛元元年癸卯): I.e., 1243, the year in which Dōgen is writing; the first year of the Japanese Kangen era (1243-1247), tenth stem, fourth branch of the cyclical calendar.

wind and light (*fūkō* 風光): An idiom for scenes of natural beauty, from the image of sunlight reflected off leaves moved by the wind.

marrow. The public sermon and room-entering on that occasion must have been unforgettable for many in the audience. That evening, thin light from a crescent moon filtered down from among the tall buildings; despite the frequent cry of cuckoos, the night was still.

\* \* \* \* \*

[43:51]

玄沙院宗一大師、參次聞燕子聲曰、深談實相、善說法要。下座。尋後有僧請益曰、某甲不會。師云、去、無人信汝。

*Great Master Zongyi of Xuansha Cloister, during a convocation, heard the singing of a swallow and said, “Deeply discussing the real marks, skillfully talking on the essentials of the dharma.”<sup>91</sup>*

*He came down from his seat. Afterwards, a monk begged instruction, saying, “I don’t understand.”*

*The Master said, “Go away! No one believes you.”*

[43:52] {1:470}

いはゆる深談實相といふは、燕子ひとり實相を深談すると、玄沙の道ききぬべし。しかあれども、しかにはあらざるなり。參次に聞燕子聲あり、燕子の、實相を深談するにあらず、玄沙の、實相を深談するにあらず。兩頭にわたらざれども、正當恁麼、すなはち深談實相なり。

We might well hear Xuansha’s words, “deeply discussing the real marks,” as saying that the swallow alone was “deeply discussing” “the real marks.” Nevertheless, this is not the case. “During a convocation,” there is “hearing the singing of a swallow.” It is not that the “swallow” is “deeply discussing” the “real marks”; it is not that “Xuansha” is “deeply discussing” the “real marks.” It does not extend to both of them; however, just as it is it is “deeply discussing the real marks.”

91 **Great Master Zongyi of Xuansha Cloister** (*Genshain Sōitsu daishi* 玄沙院宗一大師): i.e., Xuansha Shibeī 玄沙師備. This saying is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:252, case 241) and can be found, for example, at *Liandeng huiyao* 聯燈會要, ZZ.136:823a16-17.

**during a convocation** (*sanji* 參次): Probably an informal talk (*shōsan* 小參), often held in the abbot’s quarters.

**“Deeply discussing the real marks, skillfully talking on the essentials of the dharma”** (*shindan jissō, zensetsu hōyō* 深談實相、善說法要): Variant of the words of Bodhisattva Mañjuśrī describing Vimalakīrti (*Weimojie shoshuo jing* 維摩詰所說經, T.475.14:544a28):

深達實相善說法要。

He has deeply mastered the real marks and is good at talking on the essentials of the dharma.

[43:53]

しばらくこの一段の因縁を參究すべし。參次あり、聞燕子聲あり、深談實相、善說法要の道取あり、下座あり、尋後有僧請益曰某甲不會あり、師云去無人信汝あり。某甲不會、かならずしも請益實相なるべからざれども、これ佛祖の命脈なり、正法眼藏の骨髓なり。

We should investigate this episode for a bit. There is “during a convocation”; there is “hearing the singing of a swallow”; there are the words, “*deeply discussing the real marks, skillfully talking on the essentials of the dharma*”; there is “coming down from his seat”; there is “*afterwards, a monk begged instruction, saying, ‘I don’t understand’*”; there is “*the Master said, ‘Go away! No one believes you.’*” “I don’t understand” is not necessarily “begging instruction” on “the real marks,” but it is the vital artery of the buddhas and ancestors, the bones and marrow of the treasury of the true dharma eye.

[43:54]

しるべし、この僧、たとひ請益して某甲會得と道取すとも、某甲説得と道取すとも、玄沙は、かならず去無人信汝と爲道すべきなり。會せるを不會と請益するゆえに、去無人信汝といふにはあらざるなり。まことに、この僧にあらざらん張三・李四なりとも、諸法實相なりとも、佛祖の命脈の正直に通ずる時處には、實相の參學、かくのごとく現成するなり。青原の會下に、これすでに現成せり。

We should realize that, even had this monk begged instruction by saying, “I understand it,” or “I can explain it,” Xuansha should still say to him, “Go away! No one believes you.” It is not that he says, “Go away! No one believes you,” because he begs instruction by saying he doesn’t understand what he has understood. Indeed, whether it is not this monk but Zhang’s third or Li’s fourth, whether it is “the real marks of the dharmas,” at the time and place where we directly pass through the vital artery of the buddhas and ancestors, the study of “the real marks” appears like this.<sup>92</sup> It appeared among the followers of Qingyuan.<sup>93</sup>

[43:55]

しるべし、實相は嫡嫡相承の正脈なり、諸法は究盡參究の唯佛與佛なり、唯佛與佛は如是相好なり。

We should realize that “the real marks” are the main bloodline inherited by successor after successor; “the dharmas” are “*only buddhas with*

92 **Zhang’s third or Li’s fourth** (*Chō san Ri shi* 張三・李四): From the Chinese idiom *Zhang san Li si* 張三李四 (“Zhang’s third son, Li’s fourth son”), used (as we might use “Tom, Dick, and Harry”) to indicate anyone at all.

93 **the followers of Qingyuan** (*Seigen no eka* 青原の會下): I.e., in the lineage of Qingyuan Xingsi 青原行思 (d. 740), of which Xuansha was a member (and from which Dōgen’s Caotong 曹洞 lineage emerged).

*buddhas*” who “exhaustively investigate”; and “only buddhas with buddhas” are “such marks” and signs.<sup>94</sup>

正法眼藏諸法實相第四十三  
Treasury of the True Dharma Eye  
The Real Marks of the Dharmas  
Number 43

[Ryūmonji MS:]

爾時寬元元年癸卯九月日、在于日本越州吉峰寺示衆

*Presented to the assembly at Kippō Monastery, Esshū, Japan; on a day  
in the ninth month of the junior water year of the rabbit, the first year of  
Kangen [October-November 1243]*

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94 “such marks” and signs (*nyoze sōgō* 如是相好): i.e., the thirty-two “marks” (*sō* 相; S. *lakṣana*) and eighty auspicious “signs” (*kō* 好; S. *vyañjana*) that adorn the body of a buddha.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 44

The Way of the Buddhas

*Butsudō*

佛道

# The Way of the Buddhas

## *Butsudō*

### INTRODUCTION

This chapter was composed in 1243, soon after Dōgen moved from the capital to Echizen (modern Fukui). It represents number 44 in the seventy-five-chapter compilation of the *Shōbōgenzō* and number 49 in the Honzan edition but does not appear in the sixty-chapter compilation. The twenty-eight text *Himitsu* collection of *Shōbōgenzō* texts contains two works entitled “Butsudō,” listed in fascicle 1 as numbers 7 and 9. The latter of these is rather similar to our text here; but the former is sufficiently different that it was included separately in the Honzan edition as number 93, under the new title “Dōshin” 道心 (“Mind of the Way”; translated here below in Volume 7 as Supplementary Text 9).

The central theme of “Butsudō” concerns what we might call the institutional character or identity of Dōgen’s tradition. The title reflects the claim, made at the very outset of the text, that the lineage of the ancestral masters of the tradition is continuous with the ancient line of the seven buddhas, of which Śākyamuni was the last; it is thus a lineage of buddhas, not merely a Buddhist school. From this, Dōgen goes on to criticize sharply the common practice of referring to this lineage as the “Zen” (Sanskrit *dhyāna*, or “meditation”) school.

The text then moves to the question of the five houses (*goke* 五家) into which the Chan historians in the Song dynasty often divided the tradition. Quoting the dismissal of distinctions among the houses by his teacher, Tiantong Rujing 天童如淨, Dōgen attributes the notion of distinct houses to the decline of the tradition in China. He then takes up each of the five houses in turn, arguing that none of the ostensible founders of these houses ever spoke of them as distinct schools. Near the end of this section, he singles out for criticism the twelfth-century work, *Rentian yanmu* 人天眼目 (“The Eye of Humans and Devas”), by Huiyan Zhizhao 晦巖智昭, which provides a summary account of Chan based on the history and teachings of the five schools.

Finally, the text returns to the broader issue of school identity, pointing out that the true transmission of the Buddha’s wisdom is not a school, and that the establishment of a Buddhist school is a violation of the Buddha’s own practice.

## 正法眼藏第四十三

## Treasury of the True Dharma Eye

## Number 44

## 佛道

## The Way of the Buddhas

[44:1] {1:471}

曹溪古佛、あるとき衆にしめしていはく、慧能より七佛にいたるまで四十祖あり。

The Old Buddha of Caoxi once addressed the assembly saying, “There are forty ancestors from Huineng through the seven buddhas.”<sup>1</sup>

1 **The Way of the Buddhas** (*butsudō* 佛道): Or “way of the Buddha.” An extremely common expression in East Asian Buddhism, often meaning simply what we would call “Buddhism”; also used in reference variously to the “teachings” of a buddha (roughly equivalent to *buppō* 佛法; S. *buddha-dharma*); the “wisdom” attained by a buddha (*bodai* 菩提; S. *bodhi*); the state of “buddhahood” (*busshō* 佛性; S. *buddhatva*); the “vehicle” (*jō* 乘; S. *yāna*) or “path” (*dō* 道; S. *mārga*) leading to buddhahood; the practice that expresses buddhahood; etc. While these various connotations may sometimes be at play here, the predominant sense of *butsudō* in our text seems to be something like “the tradition” of the buddha(s) — i.e., the authentic teachings, practices, people, and institutions descended from the buddhas.

**The Old Buddha of Caoxi** (*Sōkei kobutsu* 曹溪古佛; also written 曹谿): An epithet, appearing often in Dōgen’s writing, for the famous Sixth Ancestor, Huineng of Caoxi 曹溪慧能. Mount Caoxi (*Sōkeizan* 曹溪山), in present-day Guangdong, is the site of his temple, the Baolinsi 寶林寺. The expression *kobutsu* 古佛, literally “old (or ‘ancient’ or ‘past’) buddha,” is regularly used in reference to “the buddhas of the past,” especially the seven buddhas mentioned here; Zen texts also employ it as an honorific for past masters of the tradition — a use Dōgen will take quite literally below; see Supplementary Notes, s.v. “Old buddha.”

Dōgen’s Japanese rendering of Huineng’s words here closely resembles a passage in the “Shōbōgenzō shisho” 正法眼藏嗣書, originally composed in 1241 and edited in 1243 (the date of our text). There is no known source for these words. The Dunhuang version of the *Liuzu tan jing* 六祖壇經 (T.2007.48:344c11) does contain a statement by Huineng that he represents the fortieth generation in a line beginning with the seven buddhas; but this manuscript was of course not known to Dōgen, and other extant versions of the work that he might have seen do not seem to contain this passage.

“**forty ancestors**” (*shijisso* 四十祖): The seven buddhas, twenty-seven Indian ancestors of Zen from Mahākāśyapa through Prajñātāra, and six ancestors in China from Bodhidharma to Huineng 慧能. Calculation of the numbers in the lineage are complicated by the fact that traditional listings of the members typically count Bodhidharma twice, as both the twenty-eighth Indian and first Chinese ancestor; see Supplementary Notes, s.v. “Buddhas and ancestors.”



## [44:2]

この道を参究するに、七佛より慧能にいたるまで四十佛なり。佛佛祖祖を算數するには、かくのごとく算數するなり。かくのごとく算數すれば、七佛は七祖なり、三十三祖は三十三佛なり。曹溪の宗旨、かくのごとし。これ正嫡の佛訓なり。正傳の嫡嗣のみ、その算數の法を正傳す。

When we investigate these words, it is forty buddhas from the seven buddhas to Huineng.<sup>2</sup> When we count buddha after buddha and ancestor after ancestor, this is the way to count. Counting in this way, the seven buddhas are seven ancestors, and the thirty-three ancestors are thirty-three buddhas. Such is Caoxi's essential point. This is the instruction of a buddha of direct descent: only a legitimate heir to the direct transmission directly transmits this way of counting.

## [44:3]

釋迦牟尼佛より曹溪にいたるまで、三十四祖あり。この佛祖相承、ともに迦葉の、如來にあひたてまつれりしがごとく、如來の、迦葉をえましますがごとし。

From Buddha Śākyamuni to Caoxi, there are thirty-four ancestors.<sup>3</sup> This inheritance of buddhas and ancestors is in each case like Kāśyapa having encountered the Tathāgata, like the Tathāgata gaining Kāśyapa.<sup>4</sup>

## [44:4]

釋迦牟尼佛の、迦葉佛に參學しますがごとく、師資ともに于今有在なり。このゆえに、正法眼藏まのあたり嫡嫡相承しきたれり。佛法の正命、ただこの正傳のみなり。佛法は、かくのごとく正傳するがゆえに、附囑の嫡嫡なり。

Just as Buddha Śākyamuni studied under Buddha Kāśyapa, so do all

**“seven buddhas”** (*shichi butsu* 七佛): i.e., Śākyamuni and six buddhas said to have preceded him; commonly referred to as “the seven buddhas of the past” (*kako shichi butsu* 過去七佛); see Supplementary Notes, s.v. “Seven buddhas.”

**2 When we investigate these words** (*kono dō o sankyū suru ni* この道を参究するに): Dōgen's comment on Huineng's saying here echoes passages elsewhere in the *Shōbōgenzō* — e.g., in “Shōbōgenzō shisho” 正法眼藏嗣書 and “Shōbōgenzō kobutsushin” 正法眼藏古佛心.

**3 thirty-four ancestors** (*sanjūshi so* 三十四祖): Presumably, Dōgen here adds Śākyamuni to the traditional list of thirty-three Zen ancestors from Mahākāśyapa to Huineng.

**4 like Kāśyapa having encountered the Tathāgata, like the Tathāgata gaining Kāśyapa** (*Kashō no, nyorai ni aitamatsurerishi ga gotoku, nyorai no, Kashō o emashimasu ga gotoshi* 迦葉の、如來にあひたてまつれりしがごとく、如來の、迦葉をえましますがごとし): Though somewhat ambiguous, given the predicates used here, the reference is likely to the relationship between Buddha Śākyamuni (“the Tathāgata”) and his disciple, the First Ancestor, Mahākāśyapa (“Kāśyapa”; not to be confused with Buddha Kāśyapa, mentioned just below).

the masters and disciples even today.<sup>5</sup> Therefore, the treasury of the true dharma eye has actually been inherited by successor after successor. The correct life of the buddha dharma is nothing but this correct transmission. Because the buddha dharma is thus correctly transmitted, it is successor after successor to the bequest.

[44:5] {1:472}

しかあれば、佛道の功德・要機、もらさずそなはれり。西天より東地につたはれて十萬八千里なり、在世より今日につたはれて二千餘載。この道理を參學せざるともがら、みだりにあやまりていはく、佛祖正傳の正法眼藏涅槃妙心、みだりにこれを禪宗と稱す、祖師を禪祖と稱す、學者を禪子と號す、あるひは禪和子と稱し、あるひは禪家流の自稱あり。これみな僻見を根本とせる枝葉なり。西天東地、從古至今、いまだ禪宗の稱あらざるを、みだりに自稱するは、佛道をやぶる魔なり、佛祖のまねかざる怨家なり。

Thus, it has been wholly endowed with the virtues and the essential functions of the way of the buddhas. Transmitted from Sindh in the West to the Land of the East, it is one hundred eight thousand miles; transmitted from his lifetime to the present, more than two thousand years.<sup>6</sup> The type that has not studied this truth talks rashly and mistakenly. “The treasury of the true dharma eye, the wondrous mind of nirvāṇa,” directly transmitted by the buddhas and ancestors, they rashly call the “Zen school.” The ancestral masters, they call “Zen ancestors”; the students, they designate “Zen master” or call “Zen reverend”; or there are those

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5 **Buddha Kāśyapa** (*Kashō butsu* 迦葉佛): i.e., the sixth of the seven buddhas of the past. Śākyamuni is traditionally held to have studied under countless buddhas in the past, including Kāśyapa. While Dōgen here treats Kāśyapa and Śākyamuni as master and disciple, the traditional understanding of the historical relationships among members of the list of seven buddhas is of course rather different from those in the Zen lineage. The lives of these buddhas do not overlap; rather, Kāśyapa’s career as a buddha (said to have lasted twenty-thousand years) ended long before the advent of Buddha Śākyamuni, and legends that place the latter among Kāśyapa’s followers refer to events in Śākyamuni’s former lives as a bodhisattva, long before he was born as Siddhārtha and went on to attain awakening. In an addendum to the “Shōbōgenzō shisho” 正法眼藏嗣書, Dōgen recalls a conversation about this issue with his teacher, Tiantong Rujing 天童如淨 (1162-1227).

6 **one hundred eight thousand miles** (*jūman hassen ri* 十萬八千里): A fixed expression indicating a great distance. The Chinese unit *li* 里 varies throughout history but was generally around one-third mile. (At that length, the distance between Varanasi and Kyoto would be roughly 10,000 *li*.)

**his lifetime** (*zaise* 在世): i.e., when Buddha Śākyamuni walked the earth.

**more than two thousand years** (*nisen yo sai* 二千餘載): The number here reflects the traditional East Asian Buddhist reckoning of the date of Śākyamuni’s *parinirvāṇa* as 949 BCE (the 52nd year of the reign of the Chou Emperor Mu Wang 穆王; see e.g., *Jingde chuangdeng lu* 景德傳燈錄, T.2076.51:305c18-19).

that call themselves “followers of the Zen house.”<sup>7</sup> These are all but branches and leaves that have taken a biased view as the root. When the name “Zen school” has not existed throughout Sindh in the West and the Land of the East, from ancient times till the present, rashly to call oneself this is to be a demon who would destroy the way of the buddhas, an unbidden enemy of the buddhas and ancestors.<sup>8</sup>

\* \* \* \* \*

[44:6]

石門林間錄云、菩提達磨、初自梁之魏。經行於嵩山之下、倚杖於少林、面壁燕坐而已、非習禪也。久之人莫測其故。因以達磨爲習禪。夫禪那、諸行之一耳。何足以盡聖人。而當時之人、以之爲史者、又從而傳於習禪之列、使與枯木死灰之徒爲伍。雖然聖人非止於禪那、而亦不違禪那。如易出于陰陽、而亦不違陰陽。

*In Shimen's Grove Record, it is said,<sup>9</sup>*

*When Bodhidharma first went from Liang to Wei, he proceeded to the foot of Mount Song, where he rested his staff at Shaolin.<sup>10</sup> There he just sat facing a wall. It was not the practice of dhyāna, but after a while, others, unable to fathom what he was doing, made Dharma a practitioner of dhyāna. Now, dhyāna is but one among various practices; how could it suffice to exhaust [the practice of] the sage?*

7 “**Zen master**” (*zenji* 禪師); “**Zen reverend**” (*zennasu* 禪和子): The former term doubtless reflects its broad use for a practitioner of meditation; some MS witnesses give here *zensu* 禪子 (“Zennist”); others, *zensō* 禪僧 (“Zen monk”). The translation of *zennasu* 禪和子 reflects the fact that it is thought to incorporate the term *oshō* 和尚 (or *wajō*, “preceptor”), used in polite reference to a monk (hence, “reverend”).

8 **the name “Zen school”** (*zenshū no shō* 禪宗の稱): The use of the term *Chanzong* 禪宗 (“Zen school” or “Zen lineage”) in reference to the lineage of Bodhidharma seems to have begun in China during the ninth century. It is unclear what Dōgen might mean by his claim that the name did not exist in the “Land of the East” (*Tōchi* 東地), a term normally indicating China.

9 **Shimen's Grove Record** (*Sekimon Rinkan roku* 石門林間錄): “Shimen” 石門 is a sobriquet for the author Juefan Huihong 覺範慧洪 (1071-1128); this passage from his *Linjian lu* 林間錄 can be found at ZZ.148:590b7-12. Dōgen also cites the passage in his “Shōbōgenzō gyōji” 正法眼藏行持 and *Eihei kōroku* 永平廣錄.

10 **Liang** (*ryō* 梁); **Wei** (*gi* 魏): From the legend that, upon his arrival in China, Bodhidharma first visited the territory of the Liang dynasty (502-557) in the south and then went to the land of the Northern Wei dynasty (386-534).

**Mount Song** (*Sūzan* 嵩山): The mountain in the Dengfeng 登封 district of modern Henan Province.

**rested his staff at Shaolin** (*ijō o shōrin* 倚杖於少林): I.e., stopped at the Shaolinsi 少林寺 on Mount Song, traditionally identified as Bodhidharma's residence; see Supplementary Notes, s.v. “Staff.”

Nevertheless, people of the time took it in this way; and those who wrote histories followed this and recorded him among practitioners of *dhyāna*, thus making him a confederate of the partisans of “dried-up trees and dead ashes.”<sup>11</sup> Although the sage does not stop at *dhyāna*, he does not oppose *dhyāna*. It is like “change,” which is beyond yin and yang and yet does not oppose yin and yang.

[44:7] {1:473}

第二十八祖と稱するは、迦葉大士を初祖として稱するなり。毗婆尸佛よりは第三十五祖なり。七佛および二十八代、かならずしも禪那をもて證道をつくすべからず。このゆえに、古先いはく、禪那は諸行のひとつならくの、なんぞもて聖人をつくすにたらん。

To call him the “twenty-eighth ancestor” is to speak of Kāśyapa, the Great One, as the “first ancestor”; from Buddha Vipasyin, he is the thirty-fifth ancestor.<sup>12</sup> The seven buddhas and twenty-eight generations have never taken *dhyāna* to exhaust the verification of the way. Therefore, our old forebear says here, “*Dhyāna* is but one among various practices; how could it suffice to exhaust [the practice of] the sage?”

[44:8]

この古先、いささか人をみきたれり、祖宗の堂奥にいれり、このゆえにこの道あり。近日は大宋國の天下に、難得なるべし、ありがたかるべし。たとひ禪那なりとも、禪宗と稱すべからず、いはんや禪那いまだ佛法の総要にあらず。

This old forebear has seen something of the person, has entered the interior of the hall of the ancestors; therefore, he has these words. Nowadays, throughout the entire Land of the Great Song, [his type] would be difficult to meet, would be welcome indeed. Even if it were *dhyāna*, we

11 **those who wrote histories** (*i shi sha* 爲史者): Likely a reference to Daoxuan 道宣 (596-667), whose *Xu gaoseng zhuan* 續高僧傳 includes Bodhidharma’s biographical notice in the section of the work devoted to eminent monks who were “practitioners of *dhyāna*” (*shūzen* 習禪). See Supplementary Notes, s.v. “Practitioner of *dhyāna*.”

“**dried-up trees and dead ashes**” (*koboku shikai* 枯木死灰): Or, as we might say, “dead wood and cold ashes”; a common expression in Zen texts, used in reference, often pejorative, to a state of mind free from thoughts. Occurs several times in this sense in Dōgen’s corpus. See Supplementary Notes, s.v. “Dried-up tree.”

12 **To call him the “twenty-eighth ancestor”** (*dainijūhachi so to shō suru wa* 第二十八祖と稱するは): The antecedent of “him” here is Bodhidharma.

**Kāśyapa, the Great One** (*Kashō daishi* 迦葉大士): I.e., Mahākāśyapa; Dōgen here provides a Chinese translation of *mahāsattva* (“great being”) or *mahāpuruṣa* (“great person”) for the element *mahā* in the First Ancestor’s name, a convention reflecting the passage from the *Jingde chuandeng lu* 景德傳燈錄 he will quote below.

**Buddha Vipasyin** (*Bibashi butsu* 毘婆尸佛): I.e., the first of the seven buddhas, said to have lived in the Adornment Kalpa (*shōgon kō* 莊嚴劫; S. *vyūha-kalpa*), preceding ours.

should not call it the “Dhyāna [i.e., Zen] school.” Much less is dhyāna the essence of the entire buddha dharma.

[44:9]

しかあるを、佛佛正傳の大道を、ことさら禪宗と稱するともがら、佛道は未夢見在なり、未夢聞在なり、未夢傳在なり。禪宗を自號するともがらにも、佛法あるらんと聽許することなかれ。禪宗の稱、たれか稱しきたる、諸佛祖師の、禪宗と稱する、いまだあらず。しるべし、禪宗の稱は、魔波旬の稱するなり、魔波旬の稱を稱しきたらんは、魔黨なるべし、佛祖の兒孫にあらず。

Those who nevertheless intentionally speak of the great way directly transmitted by buddha after buddha as the “Zen school” *have never seen even in their dreams* the way of the buddhas, *have never heard of it in their dreams*. Do not acknowledge that those who designate themselves the “Zen school” have the buddha dharma. Who has called themselves the “Zen school”? There have never been buddhas or ancestral masters who called themselves the “Zen school.” We should realize that the name “Zen school” is used by Māra-pāpīyān; and those who would call themselves by Māra-pāpīyān’s name must be the minions of Māra, not the descendants of the buddhas and ancestors.<sup>13</sup>

\* \* \* \* \*

[44:10]

世尊靈山百萬衆前、拈優曇華瞬目、衆皆默然。唯迦葉尊者、破顏微笑。世尊云、吾有正法眼藏涅槃妙心、竝以僧伽梨衣、附囑摩訶迦葉。

*The World-Honored One, before an assembly of a million on Vulture Peak, held up an udumbara flower and blinked his eyes.<sup>14</sup> The assembly was silent; only Venerable Kāśyapa broke into a smile. The*

13 **Māra-pāpīyān** (*Mahajun* 魔波旬): Dōgen uses here the Sanskrit term for the demonic figure, Māra, the Evil One, lord of the sixth heaven of the realm of desire (*yokkai* 欲界; S. *kāma-loka*), who seeks to obstruct Buddhist awakening. Māra famously brought his legions (*matō* 魔黨; also written 魔黨) to prevent Siddhārtha from attaining buddhahood under the bodhi tree.

14 **The World-Honored One** (*seson* 世尊): A telling of the famous story of the transmission of Zen from Śākyamuni to the First Ancestor, of which there are several variants. Dōgen recorded the story in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5: 258, case 253) and retells it in his *Eihei kōroku* 永平廣錄 (DZZ.4:182, no. 1).

**held up an udumbara flower and blinked his eyes** (*nen udon ge shunmoku* 拈優曇華瞬目): This expression, though repeated elsewhere in the *Shōbōgenzō*, does not seem to occur in any extant Chinese source. See Supplementary Notes, s.v. “Holding up a flower and blinking the eyes.” The *udumbara* flower (*udon ge* 優曇華), often identified with the blossom of the tree *figus glomerata*, is said to bloom only once every three thousand years; the raining down of this blossom appears regularly in Buddhist literature as a sign of an auspicious event or person.

World-Honored One said, “I have a treasury of the true dharma eye, the wondrous mind of *nirvāṇa*; together with my *saṃghāṭī* robe, I bequeath it to Mahākāśyapa.”<sup>15</sup>

[44:11] {1:474}

世尊の、迦葉大士に附屬します、吾有正法眼藏涅槃妙心なり。このほかさらに吾有禪宗付囑摩訶迦葉にあらず。竝に僧伽梨衣といひて、竝付禪宗といはず。しかあればすなはち、世尊在世に禪宗の稱、またくきこえず。

The World-Honored One’s bequest to Kāśyapa, the Great One, was, “I have a treasury of the true dharma eye, the wondrous mind of *nirvāṇa*.” He did not go on to add, “I have a ‘Zen school,’ which I bequeath to Mahākāśyapa.” He said, “Together with my *saṃghāṭī* robe,” not “together with my ‘Zen school.’” Thus, we simply do not hear of the name “Zen school” during the lifetime of the World-Honored One.

\* \* \* \* \*

[44:12]

初祖、そのとき、二祖にしめしていはく、諸佛無上妙道、曠劫精勤、難行苦行、難忍能忍。豈以小徳小智輕心慢心、欲冀眞乗。またいはく、諸佛法印、匪從人得。またいはく、如來以正法眼藏、附囑迦葉大士。

At that time, the First Ancestor addressed the Second Ancestor saying, “The unsurpassed wondrous way of the buddhas takes vast kalpas of spiritual fortitude, painfully practicing what is difficult to practice, enduring what is difficult to endure.<sup>16</sup> How could one of little virtue and little wisdom, of frivolous mind and vain mind, aspire to the true vehicle?”

He also said, “The dharma seal of the buddhas is not obtained from another.”

And he said, “The Tathāgata bequeathed the treasury of the true dharma eye to Kāśyapa, the Great One.”

15 “*saṃghāṭī robe*” (*sōgyari e* 僧伽梨衣): The “assembly robe,” most formal of the traditional three robes (*kesa* 袈裟; S. *kāśāya* or *kaśāya*) of the monk, sewn in nine to twenty-five sections. A famous legend has it that Mahākāśyapa retired to Mount Kukkuṭapāda (*Keisokusen* 鷄足山), where he awaits the advent of the future Buddha Maitya, to whom he will transmit this robe. See Supplementary Notes, s.v. “Robe of the Tathāgata.”

16 At that time, the First Ancestor addressed the Second Ancestor (*shoso, sono toki, niso ni shimeshite* 初祖、そのとき、二祖にしめして): I.e., Bodhidharma addressed the second Chinese ancestor of Chan, Huike 慧可. The phrase “at that time” (*sono toki*) has no intelligible antecedent here. The three quotations are slight variants on passages in the notice on Bodhidharma in the *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219b14-16; 219b20-21; 219c6 (the first quotation cuts off the text in mid-sentence).

[44:13]

いましめすところ、諸佛無上妙道、および正法眼藏、ならびに諸佛法印なり。當時すべて禪宗と稱することなし、禪宗と稱すべき因縁きこえず。いまこの正法眼藏は、揚眉瞬目して面授しきたる、身心骨髓をもてさづけきたる、身心骨髓に稟授しきたるなり。身先身後に傳授し稟受しきたり、心上心外に傳授し稟受するなり。

What is presented here is “the unsurpassed wondrous way of the buddhas,” and the “treasury of the true dharma eye,” together with the “dharma seal of the buddhas.” At that time, they were never called the “Zen school,” nor does one hear of any occasion to call them a “Zen school.”<sup>17</sup> This “treasury of the true dharma eye” here has been personally bestowed by *raising the eyebrows and blinking the eyes*, has been handed down by the “bones and marrow of body and mind,” has been conferred to the “bones and marrow of body and mind.”<sup>18</sup> It has been transmitted and received “before the body and after the body,” transmitted and received “upon the mind and beyond the mind.”<sup>19</sup>

\* \* \* \* \*

17 **occasion to call them a “Zen school”** (*zenshū to shō su beki innen* 禪宗と稱すべき因縁): Or “reason to call them the ‘Zen school.’” The term *innen* 因縁 here may be taken in the sense either of “cause and condition” or of historical “instance” or “case.”

18 **raising the eyebrows and blinking the eyes** (*yōbi shunmoku* 揚眉瞬目): Here, perhaps suggesting the Buddha’s blink in Dōgen’s version of the transmission to Mahākāśyapa. “Raising the eyebrows and blinking the eyes” is a set phrase used in Zen texts to represent the ordinary actions through which Buddhism is expressed; see Supplementary Notes, s.v. “Raise the eyebrows and blink the eyes.”

**“bones and marrow of body and mind”** (*shinjin kotsuzui* 身心骨髓): Or “body and mind, bones and marrow”; a fairly common combination in Dōgen’s writings. The term “bones and marrow” (*kotsuzui* 骨髓) evokes the set expression “skin, flesh, bones, and marrow” (*hi niku kotsu zui* 皮肉骨髓) derived from the story of the transmission from Bodhidharma to Huìkǎi 慧可. See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow,” and “Body and mind.”

**conferred** (*bonju* 稟授): As in “impart a commission”; some texts give *bonju* 稟受 (“receive a commission”).

19 **“before the body and after the body”** (*shin sen shin go* 身先身後): An expression suggesting either (a) what exists before and after one has a body, or (b) what precedes and follows a given lifetime. Occurs also in the “Shōbōgenzō sesshin sesshō” 正法眼藏説心説性, in the lines “investigate before the body and after the body” (*shinsen shingo ni sankyū su* 身先身後に参究す) (DZZ.1:451), and “save them before the body and after the body” (*shinsen shingo ni sukuu* 身先身後にすくふ) (DZZ.1:456); here, likely akin to the following “upon the mind and beyond the mind” to indicate transcendence of the individual participants in the transmission.

**“upon the mind and beyond the mind”** (*shinjō shinge* 心上心外): Or “above the mind and outside the mind.” An unusual expression not occurring elsewhere in Dōgen’s writings; could be taken to refer to either (a) what is in the mind and what is beyond it, or (b) what is above and beyond the mind.

[44:14]

世尊・迦葉の會に、禪宗の稱きこえず、初祖・二祖の會に、禪宗の稱きこえず、五祖・六祖の會に、禪宗の稱きこえず、青原・南嶽の會に、禪宗の稱きこえず。いづれのときより、たれ人の稱じきたるとなし。學者のなかに、學者のかずにあらずして、ひそかに壞法・盜法のともがら、稱しきたるならん。佛祖いまだ聽許せざるを、晩學みだりに稱するは、佛祖の家門を損するならん。又、佛佛祖祖の法のほかに、さらに禪宗と稱する法のあるににたり。もし佛祖の道のほかにあらんは、外道の法なるべし。すでに佛祖の兒孫としては、佛祖の骨髓面目を參學すべし。佛祖の道に投ぜるなり、這裏を逃逝して、外道を參學すべからず。まれに人間の身心を保任せり、古來の辨道力なり。この恩力をうけて、あやまりて外道を資せん、佛祖を報恩するにあらず。

One does not hear the name “Zen school” in the communities of the World-Honored One and Kāśyapa; one does not hear the name “Zen school” in the communities of the First and Second Ancestors; one does not hear the name “Zen school” in the communities of the Fifth and Sixth Ancestors; one does not hear the name “Zen school” in the communities of Qingyuan and Nanyue.<sup>20</sup> One cannot tell when or by whom it was so named. Probably it was named among students unworthy of reckoning as students, a group who secretly sought to destroy the dharma or steal the dharma. For later students rashly to use a name never acknowledged by the buddhas and ancestors would be the ruin of the house of the buddhas and ancestors.

Moreover, [such use] suggests that there is some dharma called the “Zen school” other than the dharma of buddha after buddha and ancestor after ancestor. If there were [a dharma] other than the way of the buddhas and ancestors, it would be a dharma of an other path.<sup>21</sup> As descendants of the buddhas and ancestors, we should study the bones and marrow, face and eyes of the buddhas and ancestors.<sup>22</sup> We have cast ourselves on the way of the buddhas and ancestors and should not skulk off from here to study an other path. We are entrusted with the rare body and mind of

20 **Fifth and Sixth Ancestors** (*goso rokuso* 五祖・六祖): I.e., Huineng 慧能 and his teacher, the Fifth Ancestor of Chan in China, Daman Hongren 大滿弘忍 (602-675).

**Qingyuan and Nanyue** (*Seigan Nangaku* 青原・南嶽): I.e., the two most prominent disciples of Huineng: Qingyuan Xingsi 青原行思 (d. 740) and Nanyue Huairang 南嶽懷讓 (677-744).

21 **dharma of an other path** (*gedō no hō* 外道の法): I.e., the teaching of a non-Buddhist religion.

22 **bones and marrow, face and eyes** (*kotsuzui menmoku* 骨髓面目): Or “bones, marrow, and countenance.” The term *menmoku* 面目 is a standard expression for the “face,” often used in Zen texts as a synecdoche for the (real) person (as in the famous “original face” [*honrai menmoku* 本來面目]); the translation seeks to retain the parallel with “bones and marrow.” The only instance of this combination in the *Shōbōgenzō*.



a human, [through] the power of our past pursuit of the way.<sup>23</sup> Having received this beneficent power, mistakenly to serve an other path is no way to repay the beneficence of the buddhas and ancestors.<sup>24</sup>

[44:15] {1:475}

大宋の近代、天下の庸流、この妄稱禪宗の名をききて、俗徒おほく禪宗と稱し、達磨宗と稱し、佛心宗と稱する、妄稱きほひ風聞して、佛道をみだらんとす。これは、佛祖の大道、かつていまだしらず、正法眼藏、ありとだにも見聞せず、信受せざるともがらの亂道なり。正法眼藏をしらん、たれか佛道をあやまり稱することあらん。

Recently in the Great Song, mediocre types throughout the land hear the appellation of this falsely named “Zen school,” and the lay followers compete to spread talk of such false names as the “Zen school,” or the “Dharma school,” or the “Buddha Mind school,” till they would disrupt the way of the buddhas.<sup>25</sup> This is the disruptive talk of those who have never known the great way of the buddhas and ancestors, who have not seen or heard, believed or accepted even that there is a treasury of the true dharma eye.<sup>26</sup> Who that would know the treasury of the true dharma eye would use a false name for the way of the buddhas?

\* \* \* \* \*

[44:16]

このゆえに、南嶽山石頭菴無際大師、上堂示大衆言、吾之法門、先佛傳受、不論禪定・精進、唯達佛之知見。

23 [through] the power of our past pursuit of the way (*korai no bendō riki* 古來の辨道力): A tentative translation, understanding the point to be that our present body and mind are the results of our past practice of Buddhism. The clause might also be read, “they [i.e., our body and mind] are the power to pursue the way [coming down to us] from the past.”

24 **beneficent power** (*onriki* 恩力): Or “benevolent power”; a term usually indicating another’s power, here (if the interpretation of the preceding sentence is correct), applied to the influence of karma. Does not occur elsewhere in the *Shōbōgenzō*.

25 “**Dharma school**” (*Daruma shū* 達磨宗); “**Buddha Mind school**” (*Busshin shū* 佛心宗): The term *Daruma shū* 達磨宗 (i.e., “Bodhidharma school”; also written 達摩宗), though seemingly not in fact particularly common in the Chinese Chan literature, was sometimes used in Japan during Dōgen’s time to refer to the nascent Japanese Zen movement. The term *busshin shū* 佛心宗 had wider usage, both in China and Japan, and was a common designation for Zen in the Tendai 天台 school in which Dōgen was originally trained.

26 **disruptive talk** (*randō* 亂道): The translation loses what may be a play in the original on *daidō* 大道 (“great way”) and *randō* 亂道 (suggestive of a “reckless or corrupt way”).

Therefore,

*Great Master Wuji of the Shitou Hermitage on Mount Nanyue, in a convocation, addressed the great assembly, saying, “My dharma gate has been transmitted from prior buddhas.<sup>27</sup> It isn’t concerned with meditation or vigor; it solely masters the knowledge and insight of a buddha.”<sup>28</sup>*

[44:17]

しるべし、七佛諸佛より正傳ある佛祖、かくのごとく道取するなり。ただ吾之法門先佛傳受と道現成す。吾之禪宗先佛傳受と道現成なし。禪定・精進の條條をわかず、佛之知見を唯達せしむ。精進・禪定をきはらず、唯達せる佛之知見なり。これを吾有正法眼藏附屬とせり。吾之は吾有なり、法門は正法なり。吾之・吾有・吾髓は、汝得の附屬なり。

We should know that the buddhas and ancestors who have direct transmission from the seven buddhas, from all the buddhas, speak like this. He states only, “My dharma gate has been transmitted from prior buddhas”; he has no statement, “My Zen school has been transmitted from prior buddhas.” Without distinguishing the individual items “meditation or vigor,” he makes [them] “solely master” “the knowledge and insight of a buddha.”<sup>29</sup> He does not disdain vigor and meditation; [they are] “the knowledge and insight of a buddha” “solely mastered.” This was treated as the bequest, “I have a treasury of the true dharma eye”: “my” is “I

27 **Great Master Wuji of the Shitou Hermitage on Mount Nanyue** (*Nangakusan Sekitō an Musai daishi* 南嶽山石頭菴無際大師): i.e., the famous Tang-dynasty Chan figure Shitou Xiqian 石頭希遷 (700-790), disciple of Qingyuan Xingsi 青原行思. The words quoted here occur at several places in Zen literature; see, e.g., the *Jingde chuan-deng lu* 景德傳燈錄 (T.2076.51:309b12-14).

28 **“meditation or vigor”** (*zenjō shōjin* 禪定・精進): Likely reference to the members of the list of the six perfections (*rokudo* 六度) practiced by the bodhisattva, of which vigor (S. *vīrya-pāramitā*) is the fourth, and meditation (S. *dhyāna-pāramitā*) is the fifth (the sixth being wisdom [S. *prajñā-pāramitā*]).

**“solely masters the knowledge and insight of a buddha”** (*yui tatsu butsu shi chicken* 唯達佛之知見): i.e., simply achieves the ultimate understanding of Buddhism. The expression “knowledge and insight of a buddha” (*butsu shi chicken* 佛之知見; also *butsu chicken* 佛知見; S. *tathagata-jñāna-darśana*) recalls Buddha Śākyamuni’s revelation in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a23-27) that the buddhas appear in the world for the sole purpose of sharing their knowledge and insight with living beings.

29 **he makes [them] “solely master” “the knowledge and insight of a buddha”** (*butsu shi chicken o yui tatsu seshimu* 佛之知見を唯達せしむ): A tentative translation, taking the clause to mean that vigor and meditation are included in the mastery of the buddhas’ knowledge and insight, as suggested in the following sentence. One might also take the accusative particle *o* を here as governing the causative verb: “he makes the knowledge and insight of a buddha solely master.” An odd locution that begins a series of plays with Shitou’s saying.

have”; “dharma gate” is the “true dharma.”<sup>30</sup> “My,” “I have,” and “my marrow” are the bequest “you’ve gotten.”<sup>31</sup>

[44:18] {1:476}

無際大師は、青原高祖の一子なり、ひとり堂奥にいれり。曹溪古佛の剃髪の法子なり。しかあれば、曹溪古佛は祖なり、父なり。青原高祖は兄なり、師なり。佛道祖席の英雄は、ひとり石頭菴無際大師のみなり。佛道の正傳、ただ無際のみ唯達なり。道現成の果果條條、みな古佛の不古なり、古佛の長今なり。これを正法眼藏の眼睛とすべし。自餘に比準すべからず、しらざるもの、江西大寂に比するは非なり。

Great Master Wuji was the only child of the Eminent Ancestor Qingyuan; he alone entered the interior of the hall. He was the dharma child through tonsure of the Old Buddha of Caoxi.<sup>32</sup> Thus, the Old Buddha of Caoxi was both his grandfather and his father; and the Eminent Ancestor Qingyuan was both his elder brother and his teacher. The only hero of the ancestral seat on the way of the buddhas was Great Master Wuji of the Shitou Hermitage; only Wuji “solely mastered” the direct transmission of the way of the buddhas.<sup>33</sup> Each point and each item in his statements is the agelessness of an old buddha, the everlasting presence of an old buddha; we should take them as the eye of the treasury of the true dharma eye.<sup>34</sup>

30 **treated as the bequest** (*fuzoku to seri* 附嘱とせり): I.e., Shitou’s remark here is equivalent to what was expressed above, in the bequest to Mahākāśyapa, as “I have a treasury of the true dharma eye.” The following clause explains the equivalence.

“my” is “I have”; “dharma gate” is the “true dharma” (*go shi wa go u nari, hōmon wa shōbō nari* 吾之は吾有なり、法門は正法なり): I.e., the word “my” in Shitou’s saying, “my teaching,” is equivalent to the words “I have” in the saying of Śākyamuni, “I have the treasury of the true dharma eye”; similarly, the words “dharma gate” in Shitou’s saying is equivalent to the words “true dharma” in Śākyamuni’s saying.

31 **“my marrow”** (*go zui* 吾髓); **“you’ve gotten”** (*nyo toku* 汝得): Dōgen is here playing with well-known language appearing in the bequest from Bodhidharma to Huike, “You’ve gotten my marrow” (*nyo toku go zui* 汝得吾髓); see above, Note 18.

32 **dharma child through tonsure of the Old Buddha of Caoxi** (*Sōkei kobutsu no teihatsu no hossu* 曹溪古佛の剃髪の法子): I.e., received the tonsure from the Sixth Ancestor, Huineng 慧能. Though he would have been only thirteen at the time of the Sixth Ancestor’s death in 713, Shitou is said to have entered the order under Huineng before becoming a follower of Huineng’s disciple Qingyuan 青原.

33 **hero of the ancestral seat on the way of the buddhas** (*butsudō soseki no ei'yū* 佛道祖席の英雄): An expression of high praise for a past master, appearing several times in Dōgen’s writings. The “ancestral seat” (*soseki* 祖席) is a common term for the Zen lineage.

34 **Each point and each item in his statements** (*dō genjō no kaka jōjō* 道現成の果果條條): A loose translation of the unusual expression *kaka jōjō* 果果條條 (“fruits and branches”), not occurring elsewhere in Dōgen’s writing. It is unclear whether “his statements” (*dō genjō* 道現成) here refers only to the quoted saying or to everything that Shitou had to say.

**the agelessness of an old buddha, the everlasting presence of an old buddha** (*kobutsu*

We should not compare him to others. Comparisons with Jiangxi Daji by those who do not know this are erroneous.<sup>35</sup>

[44:19]

しかあればしるべし、先佛傳受の佛道は、なほ禪定といはず、いはんや禪宗の稱論ならんや。あきらかにしるべし、禪宗と稱するは、あやまりのはなはだしきなり。つたなきともがら、有宗・空宗のごとくならんと思量して、宗の稱なからんは、所學なきがごとくなげくなり。佛道かくのごとくなるべからず、かつて禪宗と稱ぜず、と一定すべきなり。

Thus, we should know that the way of the buddhas transmitted and received by prior buddhas is not even called Zen meditation, much less described as the “Zen school.” We should clearly understand that calling it the “Zen school” is an error in the extreme. Crude types, thinking that it must be like the school of being or school of emptiness, lament that, without a school name, there would seem to be nothing to study.<sup>36</sup> The way of the buddhas cannot be like this. We should be firmly convinced that it was never called the “Zen school.”

[44:20]

しかあるに、近代の庸流、おろかにして古風をしらず。先佛の傳受なきやから、あやまりていはく、佛法のなかに五宗の門風あり、といふ。これ、自然の衰微なり。これを拯濟する一箇半箇、いまだあらず。先師天童古佛、はじめてこれをあはれまんとす。人の運なり、法の達なり。

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*no fuko nari, kobutsu no chōkon nari* 古佛の不古なり、古佛の長今なり): The translation struggles to capture Dōgen’s play with “old” here. “Agelessness” renders *fuko* 不古 (“not old,” “not past”); “everlasting” translates *chōkon* 長今 (“long, or extended, present”); both expressions are generally taken to mean “timelessness.” See Supplementary Notes, s.v. “Old buddha.”

**eye of the treasury of the true dharma eye** (*shōbōgenzō no ganzei* 正法眼藏の眼睛): I.e., the eye that sees, or sees by means of, the *shōbōgenzō* 正法眼藏. The translation reads this as referring to Shitou’s words, but it might also refer to Shitou himself. See Supplementary Notes, s.v. “Eye” and “Treasury of the true dharma eye.”

**35 Jiangxi Daji** (*Kōzei Daijaku* 江西大寂): I.e., Shitou’s famous contemporary Mazu Daoyi 馬祖道一 (709-788), disciple of Nanyue Huairang 南嶽懷讓; Shitou and Mazu are often considered together as the leading Chan figures of their generation and are said to have been personally close.

**36 school of being or school of emptiness** (*ushū kūshū* 有宗・空宗): Buddhist traditions emphasizing respectively the phenomenal world or the ultimate emptiness of the phenomenal world. Sometimes identified with the Sarvāstivāda (*Setsu issai u bu* 説一切有部) and Madhyamaka (*Sanron shū* 三論宗) traditions respectively; more likely reflecting the broader Tendai 天台 usage of *umon* 有門 (“gate [or ‘teaching’] of being”) and *kūmon* 空門 (“gate of emptiness”), in reference to a school’s preference for assertion or denial of the reality of phenomena (dharmas). In the Japanese Tendai tradition of Dōgen’s day, the Zen teaching was identified with the gate of emptiness in Tendai’s perfect teaching (*engyō* 圓教) — in contrast to the Mantrayāna (*shingon* 眞言), which represented the gate of being.

Nevertheless, the mediocre types of recent generations are stupid and do not know the style of the ancients. Fellows without transmission from the prior buddhas erroneously say that within the buddha dharma there are the teaching styles of the five schools.<sup>37</sup> This is a natural decline and diminution. There has not been one or a half to rescue them. My former master, the Old Buddha of Tiantong, was the first to take pity on them.<sup>38</sup> It was the people's fortune and the dharma's fulfillment.<sup>39</sup>

[44:21] {1:477}

先師古佛、上堂示衆云、如今箇箇、祇管道雲門・法眼・潯仰・臨濟・曹洞等家風有別者、不是佛法也、不是祖師道也。

*My former master, the Old Buddha, in a convocation, addressed the assembly, saying, "Nowadays everyone just says that the house styles of Yunmen, Fayen, Weiyang, Linji, and Caodong are distinct."<sup>40</sup> This is not the buddha dharma; it is not the way of the ancestral masters."*

37 **teaching styles of the five schools** (*goshū no monpū* 五宗の門風): I.e., the five lineages into which Song-dynasty authors often divided the Chan tradition, to which Rujing will refer below: Yunmen 雲門, Fayen 法眼, Weiyang 潯仰, Linji 臨濟, and Caodong 曹洞.

38 **My former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): I.e., Tiantong Rujing 天童如淨, abbot of the Jingde Monastery 景德寺 on Mount Tiantong 天童山, in present-day Zhejiang province. Dōgen received transmission from Rujing in 1225.

39 **It was the people's fortune and the dharma's fulfillment** (*hito no un nari, hō no tatsu nari* 人の運なり、法の達なり): A tentative translation of an obscure remark, taking "people" here to refer to those on whom Rujing took pity. The juxtaposition of the "humans" by whom or to whom Buddhism is taught and the "dharma" that is taught is a common pattern.

40 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): Though given here in Chinese as the quotation of a formal sermon by Rujing, Dōgen's source for this saying is unknown.

**Yunmen, Fayen, Weiyang, Linji, and Caodong** (*unmon hōgen igyō rinzai sōtō* 雲門・法眼・潯仰・臨濟・曹洞): I.e., the five houses (*goke* 五家), or schools, referred to in the preceding paragraph. They are said to have developed among the descendants of the two most prominent disciples of the Sixth Ancestor, Huineng 慧能: Qingyuan Xingsi 青原行思 and Nanyue Huairang 南嶽懷讓. In the lineage of the former, the Yunmen 雲門 house is named after Yunmen Wenyan 雲門文偃 (864-949); the Fayen 法眼 house, after Fayen Wenyi 法眼文益 (885-958); the Caodong house 曹洞, after Dongshan Liangjie 洞山良价 (807-869) and his disciple Caoshan Benji 曹山本寂 (840-901) (or, by other accounts, Dongshan and the Sixth Ancestor, Caoxi Huineng 曹溪慧能). In the lineage of Nanyue 南嶽, the Weiyang 潯仰 house is named after Weishan Lingyu 潯山靈裕 (771-853) and his disciple Yangshan Huiji 仰山慧寂 (807-883); the Linji 臨濟 house, after Linji Yixuan 臨濟義玄 (d. 866).

[44:22]

この道現成は、千載にあひがたし、先師ひとり道取す。十方にききがたし、圓席ひとり聞取す。しかあれば、一千の雲水のなかに、聞著する耳塚なし、見取する眼睛なし。いはんや心を擧してきくあらんや、いはんや身處に聞著するあらんや。たとひ自己の渾身心に聞著する億萬劫にありとも、先師の通身心を擧拈して、聞著し、證著し、信著し、脱落著するなかりき。あはれむべし、大宋一國の十方、ともに先師をもて諸方の長老等に齊肩なりとおもへり。かくのごとおもふともがらを、具眼なりとやせん、未具眼なりとやせん。またあるひは、先師をもて臨濟・徳山に齊肩なりとおもへり。このともがらも、いまだ先師をみず、いまだ臨濟にあはずといふべし。先師古佛を禮拜せざりしきは、五宗の玄旨を參究せんと擬す。先師古佛を禮拜せしよりのちは、あきらかに五宗の亂稱なるむねをしりぬ。

This statement is hard to encounter in a thousand years; my former master alone said it. It is hard to hear throughout the ten directions; the perfect seat alone hears it.<sup>41</sup> This being the case, among one thousand monks, there is none with ears to hear it, none with eyes to see it. How much less are there those who take up the mind and hear it, those who hear it with the body?<sup>42</sup> Even though they heard it with their own whole body and mind for one hundred million ten thousand kalpas, there have not been those who, taking up my former master's body and mind throughout, hear it, verify it, believe it, and slough it off.<sup>43</sup>

It is pitiful that, throughout the ten directions of the one Land of the Great Song, all have thought that the elders of all quarters are of equal stature to my former master.<sup>44</sup> Shall we take the group that thinks like this as endowed with the eye, or as unendowed with the eye? Again, some have thought that Linji and Deshan were of equal stature to my former master.<sup>45</sup> We have to say that this group also has never seen my former master, has never met Linji. Before I had paid obeisance to the Old

41 **the perfect seat** (*enseki* 圓席): I.e., the ideal Buddhist assembly.

42 **take up the mind and hear it** (*shin o koshite kiku* 心を擧してきく): I.e., hear it with their minds.

43 **whole body and mind** (*kon shinjin* 渾身心): body and mind throughout (*tsū shinjin* 通身心): Dōgen is here elaborating on two fairly common expressions for the entire body: “whole body” (*konjin* 渾身) and “body throughout” (*tsūshin* 通身). See Supplementary Notes, s.v. “Body and mind” and “His body throughout is hands and eyes.”

44 **elders of all quarters** (*shohō no chōrō tō* 諸方の長老等): I.e., the senior Chan teachers or abbots throughout the land.

45 **Linji and Deshan** (*Rinzai Tokusan* 臨濟・徳山): I.e., Linji Yixuan 臨濟義玄 and Deshan Xuanjian 徳山宣鑑 (780-865). These two prominent Tang-dynasty monks are also dismissed elsewhere in the *Shōbōgenzō*: see “*Shōbōgenzō kattō*” 正法眼藏葛藤, written two months before our text, and “*Shōbōgenzō mitsugo*” 正法眼藏密語, written just four days after the “*Butsudō*” chapter.

Buddha, my former master, I thought to investigate the dark import of the five schools. After paying obeisance to the Old Buddha, my former master, I clearly knew the point that “five schools” is a corrupt name.

[44:23]

しかあればすなはち、大宋國の佛法さかりなりしときは、五宗の稱なし、また、五宗の稱を擧揚して家風をきこゆる古人、いまだあらず。佛法の澆薄よりこのかた、みだりに五宗の稱あるなり。これ、人の、參學おろかにして、辦道を親切にせざるによりて、かくのごとし。雲箇水箇、眞箇の參究を求覓せんは、切忌すらくは、五家の亂稱を記持することなかれ、五家の門風を記號することなかれ。いはんや三玄・三要、四料箇・四照用、九帶等あらんや。いはんや三句・五位・十同眞智あらんや。

Thus, when the buddha dharma flourished in the Land of the Great Song, there was no term “five schools,” and there were no ancients who, taking up the term “five schools,” tell us of “house styles.” Ever since the buddha dharma became weak, we have this arbitrary term “five schools.” It is like this because people are stupid in their study and are not keen about pursuing the way.

To each and every monk seeking authentic investigation, I offer this strict prohibition: do not note or retain the arbitrary term “five houses”; do not note or designate the “teaching styles” of the five houses.<sup>46</sup> Not to mention “the three mysteries and three essentials,”<sup>47</sup> “the four consider-

46 **each and every monk** (*unko suiko* 雲箇水箇): The loose translation loses the unusual play with the common term for monk, *unsui* 雲水 (“clouds and water”), used in the preceding section, here split into two terms by the classifier *ko* 箇 (repeated in the following “authentic” [*shinko no* 眞箇の]); more literally, suggesting something like “each cloud and each water.” The only occurrence in the *Shōbōgenzō*.

47 **“the three mysteries and three essentials”** (*sangen sanyō* 三玄・三要): Dōgen begins here a list of catch phrases identified with various Chan teaching styles or techniques, especially as given in the *Rentian yanmu* 人天眼目, by Huiyan Zhizhao 晦巖智昭 (dates unknown), a twelfth-century work he will explicitly dismiss toward the end of our text. “The three mysteries and three essentials” is a teaching associated with Linji Yixuan 臨濟義玄, founder of the Linji school. See, e.g., *Linji lu* 臨濟錄 (T.1985.47:497a19-21):

師又云、一句語須具三玄門。一玄門須具三要。有權有用。汝等諸人、作麼生會。

The Master also said, “One line should contain the gates of the three mysteries. The gate of one mystery should contain the three essentials. There is the provisional; there is the functional. All of you, how do you understand it?”

The *Rentian yanmu* 人天眼目 (T.2006.48:301c24ff) quotes a variant of this saying and goes on to discuss various treatments of the topic. At a later point (T.2006.48:311b19-20), it summarizes the three by saying:

三玄者、玄中玄、體中玄、玄。三要者、一玄中具三要。

The three mysteries are the mystery within the mystery; the mystery within the body, the mystery within the phrase. The three essentials are the three essentials within one mystery.

ations,”<sup>48</sup> “the four illuminations and applications,”<sup>49</sup> “the nine spheres,” and the like.<sup>50</sup> Not to mention “the three phrases” or “the five ranks” or

48 “the four considerations” (*shi ryōken* 四料簡): Also written 四料揀. A teaching method also associated with Linji 臨濟, based on a passage in the *Linji lu* 臨濟錄 (T.1985.47:497a22-23):

師晚參示衆云、有時奪人不奪境。有時奪境不奪人。有時人境俱奪。有時人境俱不奪。

At the evening convocation, the Master addressed the assembly saying, “Sometimes, I snatch away the person but don’t snatch away the object; sometimes, I snatch away the object but don’t snatch away the person; sometimes, I snatch away both person and object; sometimes, I don’t snatch away either person or object.”

The saying is quoted and its interpretation by various masters recorded in the *Rentian yanmu* 人天眼目 (T.2006.48:300b6ff).

49 “the four illuminations and applications” (*shi shōyū* 四照用): Or “four understandings and applications.” Again, attributed to Linji 臨濟, though apparently not occurring in early versions of the *Linji lu* 臨濟錄. The *Rentian yanmu* 人天眼目 discussion (T.2006.48:304a10ff) begins with a quotation of Linji 臨濟:

師一日示衆云、我有時先照後用。有時先用後照。有時照用同時。有時照用不同時。先照後用有人在。先用後照有法在。照用同時。驅耕夫之牛。奪饑人之食。敲骨取髓。痛下針錐。照用不同時。有問有答。立主立賓。合水和泥應機接物。

One day, the Master addressed the assembly saying,

Sometimes I illumine it first and apply it later; sometimes I apply it first and illumine it later; sometimes I illumine and apply it at the same time; sometimes I illumine and apply it not at the same time. When I illumine it first and apply it later, the person is there; when I apply it first and illumine it later, the dharma is there. When I illumine and apply it at the same time, I drive off the farmer’s ox; I steal the food of the starving man; I pound the bones and get the marrow; I needle the pain. When I illumine and apply it not at the same time, I have questions, I have answers; I set up the host and set up the guest; I accord with the water and harmonize with the mud, dealing with things in response to the opportunity.

50 “the nine spheres” (*kutai* 九帶): An organization of Buddhist teachings attributed to Fushan Fayuan 浮山法遠 (991-1067), in the Linji 臨濟 lineage. The *Rentian yanmu* 人天眼目 discusses them at T.2006.48:308a26-310b8, opening with this explanation:

浮山每於示徒之際、遍舉宗門語句。而學者編集、乞師名之。師因其類聚、目之曰佛禪宗教義九帶集。蓋擬班固九流之作也。

Whenever Fushan addressed his followers, he widely cited the words of the school. Then his students collected them and begged the Master to name them. The Master categorized them according to type and called them the *Fo chan zong jiaoyi jiudai ji* (“Collection of the Nine Spheres of the Teachings of the Buddhist Zen School”), perhaps in imitation of Bangu’s *Jiuliu* (“Nine Currents”) [of early Chinese philosophy].

Sources give somewhat variant versions of the nine; the *Rentian yanmu* 人天眼目 (T.2006.48:308b1ff *passim*) has: (1) *fo zhengfa yan zang dai* 佛正法眼藏帶 (“the sphere of the treasury of the true dharma eye of the buddha”), (2) *fofa zang dai* 佛法藏帶 (“the sphere of the treasury of the dharma of the buddha”), (3) *ri guan dai* 理貫帶 (“the sphere of principle throughout”), (4) *shi guan dai* 事貫帶 (“the sphere of phenomena throughout”), (5) *li shi zonghong dai* 理事縱橫帶 (“the sphere of principle and phenomena vertical and horizontal”), (6) *ququ chui dai* 屈曲垂帶 (“the sphere of letting down the



“the ten wisdoms of the truth of sameness.”<sup>51</sup>

[44:24] {1:478}

釋迦老子の道、しかのごとくの少量ならず、しかのごとくを大量とせず、道現成せず、少林・曹溪にきこえず。あはれむべし、いま末代の不聞法の禿子等、その身心・眼睛くらくしていふところなり。佛祖の兒孫種子、かくのごとくの言語なかれ。佛祖の住持に、この狂言、かつてきこゆることなし。後來の阿師等、かつて佛法の全道をきかず、祖道の全靠なく、本分にくらきともがら、わづか一・兩の少分に矜高して、かくのごとく宗稱を立するなり。立宗稱よりこのかたの小兒子等は、本をたづぬべき道を學せざるによりて、いたづらに末にしたがふなり。慕古の志氣なく、混俗の操行あり。俗なほ世俗にしたがふことをいやしとして、いましむるなり。

The words of Old Master Śākya are not of such small measure as this and do not take something like this as of great measure; he does not state them, nor do we hear them at Shaolin or Caoxi.<sup>52</sup> It is pitiful, something said now by shavelings of the last age who have not heard the dharma

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crooked and bent”), (7) *miao xie jian dai* 妙協兼帶 (“the sphere of wondrous accord and combination”), (8) *jin zhen shuang suo dai* 金鍼雙鎖帶 (“the sphere of double stitch with a golden thread”), (9) *ping huai chang shi dai* 平懷常實帶 (“the sphere of normal affections always true”).

51 “three phrases” (*sanku* 三句): The expression “three phrases” (or “three statements”) is applied to the teachings of various Chan masters, and it is impossible to say just which of these Dōgen may have had in mind here. The best-known case is that of the “three phrases” of Yunmen 雲門, cited elsewhere in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Yunmen’s three phrases.”

“five ranks” (*goi* 五位): There are several versions of the “five ranks” formula, associated especially with the Caodong 曹洞 school and attributed originally to the school’s founder, Dongshan Liangjie 洞山良价; see Supplementary Notes, s.v. “Five ranks.”

“ten wisdoms of the truth of sameness” (*jū dōshin chi* 十同眞智): More commonly known as *jūchi dōshin* 十智同眞. A set of desiderata for teaching developed by Fenyang Shanzhao 汾陽善昭 (947-1024). They are given in the *Fenyang yulu* 汾陽語錄 (T.1992.47:596b22-25) as: (1) “sameness in quality” (*tong yi zhi* 同一質), (2) “sameness in the great matter” (*tong da shih* 同大事), (3) “sameness in all practicing” (*zong tong can* 總同參), (4) “sameness in true aspiration” (*tong zhen zhi* 同眞志), (5) “sameness in universality” (*tong pian pu* 同遍普), (6) “sameness in endowment” (*tong ju zu* 同具足), (7) “sameness in gain and loss” (*tong de shi* 同得失), (8) “sameness in birth and death” (*tong sheng sha* 同生殺), (9) “sameness in giving voice” (*tong yin hou* 同音吼), (10) “sameness in gaining entry” (*tong de ru* 同得入).

The *Rentian yanmu* 人天眼目 discusses the formula at T.2006.48:304c22ff. Its list (at T.2006.48:305a7-9) differs from the *Fenyang yulu* 汾陽語錄 version only in number 4, which it gives as “sameness in true wisdom” (*tong zhen zhi* 同眞智).

52 The words of Old Master Śākya (*Shaka rōshi no dō* 釋迦老子の道): Or “the way of Old Master Śākya.”

Shaolin or Caoxi (*Shōrin Sōkei* 少林・曹溪): i.e., the residences of the First and Sixth Ancestors.

and whose bodies and minds and eyes are dark.<sup>53</sup> Descendants and seeds of the buddhas and ancestors, do not utter such words!<sup>54</sup>

In what the buddhas and ancestors maintain, one never hears these mad words. Recent little teachers, types who have never heard the complete way of the buddha dharma, who lack complete reliance on the way of the ancestors, who are ignorant of their original lot, boasting of one or two little parts, set up such names of schools. Ever since they set up the names of schools, the little children, because they do not study the way that should seek out the root, vainly follow the branches. Lacking the aspiration that admires the ancients, they have the conduct that mixes with the secular. Even the secular warn that following along with the secular world is base.

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[44:25]

文王問太公曰、君務舉賢、而不獲其功、世亂愈甚、以致危亡者何也。太公曰、舉賢而不用、是以有舉賢之名也、無得賢之實也。文王曰、其失安在。太公曰、其失在好用世俗之所譽、不得其真賢。文王曰、好用世俗之所譽者何也。太公曰、好聽世俗之所譽者、或以非賢爲賢、或以非智爲智、或以非忠爲忠、或以非信爲信。君以世俗所譽者爲賢智、以世俗之所毀者爲不肖、則多黨者進、少黨者退。是以群邪比周而蔽賢、忠臣死於無罪、邪臣虛譽以求爵位。是以世亂愈甚、故其國不免於危亡。

*King Wen asked the Grand Duke, “Why is it that the lord employs and promotes the worthy but does not garner the benefit, so that the disorder of the world increases to an extreme that becomes dangerous?”*<sup>55</sup>

*The Grand Duke said, “He elevates the worthy but does not use them. This is because he elevates the names of the worthy and does not get the reality of the worthy.”*

*King Wen said, “Where is the fault?”*

53 **the last age** (*matsudai* 末代): I.e., the final period in the historical decline of Buddha Śākyamuni’s teachings, often thought in Dōgen’s day to have begun in 1052 and to last for ten thousand years. A term occurring only infrequently in Dōgen’s writing.

54 **Descendants and seeds of the buddhas and ancestors** (*busso no jison shūji* 佛祖の兒孫種子): An unusual expression, presumably meaning “those descended from the buddhas and ancestors and those with the karmic potential (‘seeds’) to become buddhas and ancestors.”

55 **King Wen asked the Grand Duke** (*Bun ō mon Taikō* 文王問太公): Quoted (with some variation) from the Chinese military text *Liu tao* 六韜 (*Wen tao* 文韜, Ju xian 舉賢, KR.3b0002.001.8a-b). “King Wen” refers to the first emperor of the Zhou 周 dynasty (1046-256 BCE); “the Grand Duke” refers to his minister and military advisor Lü Shang 呂尚.

*The Grand Duke said, "The fault is in using what the worldly praise and not getting the truly worthy."*

*King Wen said, "What is using what the worldly praise?"*

*The Grand Duke said, "To listen to the praise of the worldly is to take the unworthy as the worthy, to take the unintelligent as the intelligent, to take the disloyal as the loyal, to take the unfaithful as the faithful. If the lord takes as worthy and intelligent those praised by the worldly and takes as unworthy those reviled by the worldly, then the majority party will advance and the minority party will retreat. Thus, when the wicked band together, they obscure the worthy; the loyal ministers die without crime, and the wicked ministers seek court ranks with flattery. Thus, the disorder of the world increases to an extreme, and as a result, the country cannot avoid peril."*

[44:26] {1:479}

俗なほ、その國、その道の危亡することをなげく、佛法・佛道の危亡せん、佛子、かならずなげくべし。危亡のもとみは、みだりに世俗にしたがふなり。世俗にほむるところをきく時は、眞賢をうることなし。眞賢をえんとおもはば、照後觀前の智略あるべし。世俗のほむるところ、いまだかならずしも賢にあらず、聖にあらず。世俗のそしるところ、いまだかならずしも賢にあらず、聖にあらず。しかありといへども、賢にしてそしりをまねくと、偽にしてほまれあると、三察するところ、混ずべからず。賢をもちいざらんは、國の損なり、不肖をもちいん、國のうらみなり。

Even the secular lament when their country and its way are imperiled; when the dharma of the buddha and the way of the buddhas are imperiled, the children of the buddha should naturally lament. The basis of the peril is the indiscriminate accord with the secular world. When one listens to what the worldly praise, one fails to get the "truly worthy." If one would get the truly worthy, one should have the wisdom to illumine behind and see ahead. Those the worldly praise are not always worthies, are not always sages; those the worldly disparage are not always worthies, are not always sages. While this is the case, where we thrice examine the worthy's inviting disparagement and the fraud's being praised, we should not confuse them. Not to use the worthy is a loss to the country; to use the unworthy is a regret for the country.

[44:27] {1:480}

いま五宗の稱を立するは、世俗の混亂なり。この世俗にしたがふものはおほしといへども、俗を俗としれる人すくなし。俗を化するを聖人とすべし、俗にしたがふは至愚なるべし。この俗にしたがはんともがら、いかでか佛正法をしらん、いかにしてか佛となり祖とならん。七佛嫡嫡相承しきたれり、いかでか西天にある依文解義のともがら、律の五部を立するがごとくならん。

To set up the name “five schools” is a confusion with the secular world. Though there are many who follow the secular world, there are few people who understand the secular as secular. The sage should convert the secular; to follow the secular is extremely stupid. Those that would follow the secular — how could they know the correct dharma of the buddha? How could they become buddhas or become ancestors? It has been inherited by successor after successor from the seven buddhas; how could it be like setting up the five denominations of the rules by the bunch in Sindh in the West who rely on the text to understand the meaning?<sup>56</sup>

[44:28]

しかあればしるべし、佛法の正命を正命とせる祖師は、五宗の家門ある、とかつていはざるなり。佛道に五宗あり、と學するは、七佛の正嗣にあらず。

Thus, we should realize that the ancestral masters who have taken the correct life of the buddha dharma as the correct life have never said that there are houses of the five schools. Those who learn that there are five houses in the way of the buddhas are not legitimate heirs of the seven buddhas.

[44:29]

先師示衆曰、近年祖師道廢、魔黨畜生多、頻頻舉五家門風。苦哉、苦哉。

*My former master addressed the assembly, saying,*<sup>57</sup>

*In recent years, the way of the ancestral masters has declined. The beasts and minions of Māra are many. Again and again they bring up the teaching styles of the five houses. Painful. Painful.*

[44:30]

しかあれば、はかりしりぬ、西天二十八代、東地二十二祖、いまだ五宗の家門を開演せざるなり。祖師とある祖師は、みなかくのごとし。五宗を立て各各の宗旨ありと稱するは、誑惑世間人のともがら、少聞薄解のたぐひなり。佛道におきて、各各の道を自立せば、佛道いかでか今日にいたらん。迦葉も自立すべし、阿難も自立すべし。もし自立する道理を正道とせば、佛法はやく西天に滅しなまし。各各自立せん宗旨、たれかこれ慕古せん。各各に自立せん宗旨、たれか正邪を決擇せん。正邪いまだ決擇せずば、たれかこれを佛法なりとし、佛法にあらずとせん。この道理あきら

56 **the five denominations of the rules** (*ritsu no gobu* 律の五部): Reference to the tradition that, some one hundred years after the time of Buddha Śākyamuni, there arose among the followers of Upagupta, separate vinaya collections in the five schools of Dharmaguptaka, Sarvāstivāda, Mahīśāsaka, Kāśyapīya, and Vātsīputrīya (sometimes replaced by Mahāsāṃghika).

57 **My former master** (*senshi* 先師): I.e., Tiantong Rujing 天童如淨. The source is unknown.

めずば、佛道と稱しがたし。五宗の稱は、各各祖師の現在に立せるにあらず。五宗の祖師と稱する祖師、すでに圓寂ののち、あるひは門下の庸流、まなこ、いまだあきらかならず、あし、いまだあゆまざるもの、父にとはず、祖に違して、立稱しきたるなり。そのむねあきらかなり、たれ人もしりぬべし。

Thus, we know clearly that the twenty-eight generations of Sindh in the West and the twenty-two ancestors of the Land of the East never proclaimed the houses of the five schools.<sup>58</sup> The ancestral masters that are ancestral masters are all like this. Those who set up the “five schools” and claim that each has its own tenets are types who would deceive the people of the world, the sort with little learning and slight understanding. If, within the way the buddha, each sets up their own way, how could the way of the buddhas have reached us today? Kāśyapa would have set up his own; Ānanda would have set up his own.<sup>59</sup> If the principle of setting up one's own [way] were the correct way, the buddha dharma would have quickly disappeared in Sindh in the West. Who would “admire the ancients” for the tenets set up by each [faction]? Who could judge the truth or falsity of tenets set up by each? If we cannot judge its truth or falsity, who could say this is the buddha dharma or this is not the buddha dharma? If this principle is not clear, it is difficult to call it the buddha dharma. The name “five schools” was not set up during the time of any of the ancestral masters. After the perfect quiescence of the ancestral masters who are called the ancestral masters of the five schools, perhaps branches of their followers, those whose eyes were not yet clear, whose feet had not yet walked, without asking their fathers, opposing their ancestors, set up this name. The point is clear. Anyone should recognize it.

\* \* \* \* \*

[44:31] {1:481}

大滄山大圓禪師は、百丈大智子なり。百丈と同時に滄山に住す。いまだ、佛法を滄仰宗と稱すべし、といはず。百丈も、なんちがときより滄山に住して滄仰宗と稱すべし、といはず。師と祖と稱せず、しるべし、妄稱といふことを。たとひ宗號をほしきままにすといふとも、あながちに仰山をもとむべからず。自稱すべくは自稱すべし、自稱すべからざるによりて、前來も自稱せず、いまも自稱なし。曹溪宗といはず、南嶽宗といはず、江西宗といはず、百丈宗といはず。滄山にいたりて曹溪にことなるべからず、曹溪よりもすぐるべからず、曹溪におよぶべからず。大滄の道取する

58 the twenty-eight generations of Sindh in the West and the twenty-two ancestors of the Land of the East (*Saiten nijūhachi dai Tōchi nijūni so* 西天二十八代東地二十二祖): I.e., the Indian lineage from Mahākāśyapa to Bodhidharma and the Chinese lineage from Bodhidharma to Rujing 如淨.

59 Kāśyapa (*Kashō* 迦葉); Ānanda (*Anan* 阿難): I.e., the first and second ancestors in the Zen lineage.

一言半句、かならずしも仰山と一條拄杖兩人舁せず。宗の稱を立てんとき滄山宗といふべし、大滄宗といふべし、滄仰宗と稱すべき道理、いまだあらず。滄仰宗と稱すべくは、兩位の尊宿の在世に稱すべし。在世に稱すべからんを稱せざらんは、なにのさわりによりてか稱せざらん。すでに兩位の在世に稱せざるを、父祖の道を違して滄仰宗と稱するは、不孝の兒孫なり。これ大滄禪師の本懷にあらず、仰山老人の素意にあらず。正師の正傳なし、邪黨の邪稱なることあきらけし。これを盡十方界に風聞することなかれ。

Chan Master Dayuan of Mount Dawei was a child of Baizhang Dazhi.<sup>60</sup> He lived on Mount Wei at the same time as Baizhang. He never said that the buddha dharma should be called the “Weiyang school.”<sup>61</sup> Nor did Baizhang say, “From your time on, you should live on Mount Wei, and be called the Weiyang school.” The Master and Ancestor did not use the name; we should realize it is a false name.<sup>62</sup> Even though it may be arbitrarily used as a school name, we should not necessarily trace it to Yangshan. Were personal names supposed to be used, they would have been used; since personal names are not supposed to be used, personal names were not used in the past, and we do not have personal names today. We do not say “the Caoxi school”; we do not say “the Nanyue school”; we do not say “the Jiangxi school”; we do not say “the Baizhang school.”<sup>63</sup>

When it comes to Weishan, it cannot be that he is different from Caoxi; he should not be superior to Caoxi; he should not be equal to Caoxi. One word and half a line spoken by Dawei is not necessarily one staff carried by two people with Yangshan.<sup>64</sup> If one were to set up the name

60 **Chan Master Dayuan of Mount Dawei was a child of Baizhang Dazhi** (*Daiisan Daien zenji wa, Hyakujō Daichi shi nari* 大滄山大圓禪師は、百丈大智子なり): I.e., Weishan Lingyu 滄山靈祐 was a disciple of Baizhang Huihai 百丈懷海 (749-814). Mount Wei 滄山 is in present-day Hunan province. From this point, Dōgen takes up each of the five houses in turn.

61 **“Weiyang school”** (*Igyō shū* 滄仰宗): I.e., the school named after Weishan Lingyu 滄山靈祐 and his disciple Yangshan Huiji 仰山慧寂.

62 **The Master and Ancestor did not use the name** (*shi to so to shō sezu* 師と祖と稱せず): Probably meaning that the name “Weiyang” was never used by Baizhang, who was teacher to Weishan and ancestor to Yangshan.

63 **“Caoxi school”** (*Sōkei shū* 曹溪宗): I.e., of the Sixth Ancestor, Huineng of Caoxi 曹溪慧能.

**“Nanyue school”** (*Nangaku shū* 南嶽宗): I.e., of the Sixth Ancestor’s disciple Nanyue Huairang 南嶽懷讓.

**“Jiangxi school”** (*Kōzei shū* 江西宗): I.e., of Mazu Daoyi 馬祖道一 of Jiangxi 江西.

**“Baizhang school”** (*Hyakujō shū* 百丈宗): I.e., of Baizhang Huihai 百丈懷海.

64 **one staff raised by two people** (*ichijō shujō ryōnin yo* 一條拄杖兩人舁): I.e., “they are simply saying the same thing.” An idiomatic expression in Chinese syntax indicating “two statements with the same purport,” or, as we might say, “a distinction without a

of the school, one should call it the Weishan school, or one should call it the Dawei school; there is no reason to call it the Weiyang school. Were it supposed to be called the Weiyang school, it should have been called that when both venerables were alive. Because of what obstacle was it not called what it should have been called when they were alive? Those who would go against the way of their father and grandfather and call it what it was not called when the two were alive are unfilial children and grandchildren. This is not the original desire of Chan Master Dawei; it is not the genuine intention of the old man Yangshan. It has no direct transmission of a true master; it is clearly the false name of a false faction. Do not spread this throughout the realms of the ten directions.

\* \* \* \* \*

[44:32] {1:482}

慧照大師は、講經の家門をなげすてて、黄檗の門人となれり。黄檗の棒を喫すること三番、あはせて六十拄杖なり。大愚のところに参じて省悟せり。ちなみに鎮州臨濟院に住せり。黄檗のころを究盡せずといへども、相承の佛法を、臨濟宗となづくべし、といふ一句の道取なし、半句の道取なし、豎擧せず、拈拂せず。しかあるを、門人のなかの庸流、たちまちに父業をまぼらず、佛法をまぼらず、あやまりて臨濟宗の稱を立す。慧照大師の平生に結構せん、なほ曩祖の道に違せば、その稱を立せんこと予議あるべし。

Great Master Huizhao, abandoning a house that explicates scripture, became a follower of Huangbo.<sup>65</sup> Three times he tasted Huangbo's stick, altogether sixty staffs. Visiting Dayu, he had an awakening.<sup>66</sup> He subsequently resided at Linji Cloister in Zhenzhou.<sup>67</sup> While he may not have exhaustively investigated Huangbo's mind, he has no saying of one line, no saying of a half line, that the buddha dharma he inherited should be called the Linji school; he does not raise his fist; he does not take up his whisk.<sup>68</sup> Nevertheless, immediately, mediocre factions among his fol-

difference"; seemingly synonymous with the variant "two people leaning on one staff" (*ichijō shujō ryōnin fu* 一條拄杖兩人扶). See Supplementary Notes, s.v. "Staff."

65 **Great Master Huizhao** (*Eshō daishi* 慧照大師): I.e., Linji Yixuan 臨濟義玄, after whom the Linji 臨濟 school is named.

**Huangbo** (Ōbaku 黄檗): I.e., Huangbo Xiyun 黄檗希運 (dates unknown), disciple of Baizhang Huaihai 百丈懷海.

66 **Visiting Dayu, he had an awakening** (*Daigu no tokoro ni sanjite seigo seri* 大愚のところに参じて省悟せり): Recounting the famous story that, after being beaten three times by Huangbo 黄檗, Linji consulted with Gaoan Dayu 高安大愚 (dates unknown) and understood Huangbo's actions.

67 **Linji Cloister in Zhenzhou** (*Chinjū Rinzai in* 鎮州臨濟院): In present-day Hebei province.

68 **he does not raise his fist; he does not take up his whisk** (*juken sezu, nenhotsu sezu*

lowers, without protecting the work of the father, without protecting the buddha dharma, mistakenly set up the name “Linji school.” Were it constructed during the life of Great Master Huizhao, since it goes against the words of the Ancient Ancestor, there should have been prior discussion about setting up that name.

[44:33]

いはんや、臨濟將示滅、囑三聖慧然禪師曰、吾遷化後、不得滅却吾正法眼藏。慧然曰、爭敢滅却和尚正法眼藏。臨濟云、忽有人問汝、作麼生對。慧然便喝。臨濟云、誰知吾正法眼藏、向遮瞎驢邊滅却。かくのごとく、師資、道取するところなり。

Moreover,

*When Linji was about to pass away, he entrusted Chan Master Sansheng Huiran, saying, “After my transformation, do not let my treasury of the true dharma eye be extinguished.”*<sup>69</sup>

*Huiran said, “How could I let the Reverend’s treasury of the true dharma eye be extinguished?”*

*Linji said, “If someone suddenly asks you, what will you answer?”*

*Huiran shouted.*

*Linji said, “Who could have known that my treasury of the true dharma would have been extinguished with this blind donkey?”*<sup>70</sup>

Such is what master and disciple had to say.

[44:34]

臨濟いまだ、吾禪宗を滅却することえざれ、といはず、吾臨濟宗を滅却することえざれ、といはず、吾宗を滅却することえざれ、といはず、ただ、吾正法眼藏を滅却することえざれ、といふ。あきらかにしるべし、佛祖正傳の大道を、禪宗と稱すべからずといふこと、臨濟宗と稱すべからずといふことを。さらに禪宗と稱すること、ゆめゆめあるべからず。たとひ滅却は正法眼藏の理象なりとも、かくのごとく附屬するなり。向遮瞎驢邊の滅

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豎舉せず、拈拂せず): “Raising the fist” and “taking up the whisk” are two common actions used in a Chan master’s teachings; here, presumably, meaning that Linji did not use reference to a Linji school in his teaching.

**69 When Linji was about to pass away** (*Rinzai shō shimetsu* 臨濟將示滅): A famous passage supposed to record Linji’s final words; it is found in many Zen sources and recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:210, case 167; probably taken from the *Hongzhi lu* 宏智錄, T.2001.48:19c8-12). Linji’s disciple Sansheng Huiran 三聖慧然 (dates unknown) is traditionally credited with the compilation of his master’s recorded sayings. A version of his exchange with Linji appears at the end of the text (*Linji lu* 臨濟錄, T.1985.47:506c3-7).

**70 “this blind donkey”** (*sha katsuro* 遮瞎驢): Scholarly opinion is divided on whether the glyph *katsu* 瞎 should be taken here as “blind” or “one-eyed” (i.e., “blind in one eye”).



却、まことに附嘱の誰知なり。臨濟門下には、ただ三聖のみなり。法兄法弟におよぼし、一列せしむべからず。まさに明窓下安排なり。臨濟・三聖の因縁は佛祖なり。今日臨濟の附屬は、昔日靈山の附屬なり。しかあれば、臨濟宗と稱すべからざる道理、あきらけし。

Linji does not say, “Do not let my Zen school be extinguished.” He does not say, “Do not let my Linji school be extinguished.” He does not say, “Do not let my school be extinguished.” He just says, “Do not let my treasury of the true dharma eye be extinguished.” Clearly, we should realize that the great way correctly transmitted by the buddhas and ancestors should not be called “the Zen school,” should not be called “the Linji school.” We should have no dreams of calling it “the Zen school.” Even though “extinguished” is the principle and form of the treasury of the true dharma eye, this is how it is bequeathed.<sup>71</sup> The “extinguished” “with this blind donkey” is truly the “who would have known” of the bequeathal.<sup>72</sup> Among the followers of Linji, Sansheng is the only one; he should not be compared with, or ranked with, his elder and younger dharma brothers.<sup>73</sup> Truly, he is placed under the bright window.<sup>74</sup> The episode of Linji and Sansheng is the buddhas and ancestors. The bequeathal of Linji today is the bequeathal of Vulture Peak yesterday.<sup>75</sup> Therefore, the reason we should not call it the Linji school is obvious.

71 **“extinguished” is the principle and form of the treasury of the true dharma eye** (*mekkyaku wa shōbōgenzō no rishō nari* 滅却は正法眼藏の理象なり): I.e., the treasury of the true dharma eye is by its nature and characteristics “extinguished.” The term *rishō* 理象 (“principle and form”) does not occur elsewhere in the *Shōbōgenzō*; it is generally understood as equivalent to the common *riji* 理事 (“principle and phenomena”).

72 **The “extinguished” “with this blind donkey” is truly the “who would have known” of the bequeathal** (*kō sha katsuro hen no mekkyaku, makoto ni fuzoku no sui chi nari* 向遮睹驢邊の滅却、まことに附嘱の誰知なり): I.e., the extinction of Linji’s teaching that takes place with Sansheng is precisely the “who would have known” that Linji transmits to Sansheng. The translation labors to preserve something of Dōgen’s play with the terms of Linji’s statement.

73 **Among the followers of Linji, Sansheng is the only one** (*Rinzai monka ni wa, tada Sanshō nomi nari* 臨濟門下には、ただ三聖のみなり): It is unclear why and in what sense Dōgen singles out Sanshō among Linji’s followers. Perhaps because his version of the exchange (unlike most other versions) has Linji “entrusting” (*shoku* 嘱) Sansheng, Dōgen takes Sansheng as the chief inheritor of Linji’s teachings; the Linji lineage, however, is traditionally held to descend, not from Sansheng, but from Linji’s disciple Xinghua 興化存獎 (830-888).

74 **placed under the bright window** (*meisō ka anbai* 明窓下安排): A fixed idiom for one at home in the study of sūtras and Chan discourse records (*goroku* 語録); see Supplementary Notes, s.v. “Bright windows.”

75 **The bequeathal of Linji today is the bequeathal of Vulture Peak yesterday** (*kon-nichi Rinzai no fuzoku wa, sekijitsu Ryōzen no fuzoku nari* 今日臨濟の附屬は、昔日靈山の附屬なり): I.e., Linji’s bequest to Sansheng is the same as Buddha Śākyamuni’s bequest to Mahākāśyapa on Gr̥dhra-kūṭa.

\* \* \* \* \*

[44:35] {1:483}

雲門山匡眞大師、そのかみは陳尊宿に學す、黃檗の兒孫なりぬべし、のちに雪峰に嗣す。この師、また正法眼藏を雲門宗と稱すべしといはず。門人また瀉仰・臨濟の妄稱を妄稱としらず、雲門宗の稱を新立せり。匡眞大師の宗旨、もし立宗の稱をこころざさば、佛法の身心なりとゆるしがたからん。いま宗の稱を稱するときは、たとへば、帝者を匹夫と稱ぜんがごとし。

Great Master Kuangzhen of Mount Yunmen in the past studied with Venerable Chen; he would have been the grandson of Huangbo.<sup>76</sup> Later, he succeeded Xuefeng.<sup>77</sup> This master did not say that the treasury of the true dharma eye should be called the Yunmen school. His followers, not realizing that the false names Weiyang and Linji were false names, newly established the name Yunmen school. If the tenets of Great Master Kuangzhen had aspired to a name that established a school, it would be difficult to acknowledge him as the body and mind of the buddha dharma. When it is now called by the name of a school, it is like calling the emperor a commoner.

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[44:36]

清涼院大法眼禪師は、地藏院の嫡嗣なり。玄沙院の法孫なり。宗旨あり、あやまりなし。大法眼は、署する師號なり。これを正法眼藏の號として、法眼宗の稱を立すべし、といへることを、千言のなかに一言なし、萬句のうちに一句なし。しかあるを、門人、また法眼宗の稱を立す。法眼もしいまを化せば、いまの妄稱法眼宗の道をけづるべし。法眼禪師すでにゆきて、この患をすくふ人なし。たとひ千萬年ののちなりとも、法眼禪師に孝せん人は、この法眼宗の稱を稱とすることなかれ。これ本孝大法眼禪師なり。おほよそ雲門・法眼等は、青原高祖の遠孫なり、道骨つたはれ、法髓つたはれり。

Chan Master Da Fayan of Qingliang Cloister was the legitimate successor of Dizang Cloister; he was a dharma grandchild of Xuansha Cloister.<sup>78</sup> He had an essential point and no mistakes. “Da Fayan” is his offi-

76 **Great Master Kuangzhen of Mount Yunmen** (*Unmonzan Kyōshin daishi* 雲門山匡眞大師): I.e., Yunmen Wenyan 雲門文偃, from whom the Yunmen 雲門 school takes its name.

**Venerable Chen** (*Chin sonshuku* 陳尊宿): I.e., Muzhou Daozong 睦州道蹤 (also known as Daoming 道明; dates unknown), a disciple of Huangbo 黃檗.

77 **Xuefeng** (*Seppō* 雪峰): I.e., Xuefeng Yicun 雪峰義存 (822-908).

78 **Chan Master Da Fayan of Qingliang Cloister** (*Seiryō in Dai Hōgen zenji* 清涼院大法眼禪師): I.e., Fayan Wenyi 法眼文益, from whom the Fayan 法眼 school takes its name.

cially recorded teacher's title. In his thousand words he had not a single word, in his ten thousand lines he had not a single line, in which he said that the name "Fayan school" should be established as the name of the treasury of the true dharma eye. Nevertheless, his followers established the name "Fayan school." If Fayan were converting people today, he would erase the term for the current falsely named Fayan school. With Chan Master Fayan already departed, there is no one to save us from this calamity. Even a thousand or ten thousand years later, people who would be filial to Chan Master Fayan must not take the name "Fayan school" as a name. This is basic filiality toward Chan Master Great Fayan. In sum, Yunmen and Fayan are the distant descendants of the Eminent Ancestor Qingyuan.<sup>79</sup> They transmitted the bones of the way; they transmitted the marrow of the dharma.

\* \* \* \* \*

[44:37] {1:484}

高祖悟本大師は、雲巖に嗣法す。雲巖は藥山大師の正嫡なり、藥山は石頭大師の正嫡なり、石頭大師は青原高祖の一子なり。齊肩の二三あらず、道業ひとり正傳せり。佛道の正命なほ東地にのこれるは、石頭大師もらさず正傳せしちからなり。

The Eminent Ancestor Great Master Wuben inherited the dharma from Yunyan.<sup>80</sup> Yunyan was the legitimate heir of Great Master Yaoshan; Yaoshan was the legitimate heir of Great Master Shitou.<sup>81</sup> Great Master Shitou was the only child of Eminent Ancestor Qingyuan. There are not two or three of equal stature; he correctly transmitted the work of the way. It is on the strength of Great Master Shitou's transmission without loss that the correct life of the way of the buddhas still remains in the Eastern Earth.

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**Dizang Cloister** (*Jizō in* 地藏院): I.e., Luohan Guichen 羅漢桂琛 (867-928).

**Xuansha Cloister** (*Gensha in* 玄沙院): I.e., Xuansha Shibei 玄沙師備 (835-908).

**79 Eminent Ancestor Qingyuan** (*Seigen kōso* 青原高祖): I.e., Qingyuan Xingsi 青原行思, one of the two disciples of the Sixth Ancestor, Huineng 慧能, from whom the five houses traced their lineages.

**80 Eminent Ancestor Great Master Wuben** (*kōso Gohon daishi* 高祖悟本大師): I.e., Dongshan Liangjie 洞山良价, from whom the Caodong 曹洞 school takes its name. Dōgen here begins a discussion of his own tradition.

**Yunyan** (*Ungan* 雲巖): I.e., Yunyan Tansheng 雲巖曇晟 (782-841).

**81 Great Master Yaoshan** (*Yakusan daishi* 藥山大師): I.e., Yaoshan Weiyan 藥山惟儼 (751-834).

**Great Master Shitou** (*Sekito daishi* 石頭大師): I.e., Shitou Xiqian 石頭希遷.

[44:38]

青原高祖は、曹溪古佛の同時に、曹溪の化儀を青原に化儀せり。在世に出世せしめて、出世を一世に見聞するは、正嫡のうへの正嫡なるべし、高祖のなかの高祖なるべし。雄參學、雌出世にあらず。そのときの齊肩、いま拔群なり。學者、ことにしるべきところなり。

At the same time as the Old Buddha of Caoxi, Eminent Ancestor Qingyuan practiced Caoxi's teaching methods at Qingyuan. That he was made to appear in the world during his lifetime and he saw his appearance in the world in the same generation means he must have been the legitimate heir among legitimate heirs, must have been the eminent ancestor among eminent ancestors.<sup>82</sup> It is not a case of strong study and weak appearance in the world.<sup>83</sup> Those of his stature at his time would be outstanding today. This is something students should realize.

[44:39]

曹溪古佛、ちなみに現般涅槃をもて人天を化せし席末に、石頭すすみて所依の師を請す。古佛ちなみに尋思去としめて、尋讓去といはず。しかあればすなはち、古佛の正法眼藏、ひとり青原高祖の正傳なり。たとひ同得道の神足をゆるすとも、高祖はなほ正神足の獨歩なり。曹溪古佛、すでに青原を、わが子の子ならしむ。子の父の、父の父とある、得髓あきらかなり、祖宗の正嗣なることあきらかなり。

On the occasion when the Old Buddha of Caoxi was converting humans and devas by manifesting his complete nirvāṇa, from the last seats Shitou came forward and requested a master on whom to rely. On that occasion, the Old Buddha indicated that he “go inquire of Si”; he did not say that he “go inquire of Rang.”<sup>84</sup> Therefore, the treasury of the true dharma of the Old Buddha was correctly transmitted to the Eminent Ancestor Qingyuan alone. Though we may grant that they were spir-

82 **That he was made to appear in the world during his lifetime** (*zaise ni shusse seshimete* 在世に出世せしめて): i.e., was put forward as a teacher while his master, Huineng 慧能, was still active. The following “same generation” (*isse* 一世) similarly refers to the same generation as his teacher.

83 **It is not a case of strong study and weak appearance in the world** (*yū sangaku, shi shusse ni arazu* 雄參學、雌出世にあらず): An unusual expression, the exact meaning of which is subject to interpretation. It is often taken to mean that Qingyuan was the equal of Caoxi, but it could also be understood to mean that Qingyuan was as strong a teacher as he was a student.

84 **“go inquire of Si”** (*jin Shi ko* 尋思去): i.e., go visit Qingyuan Xingsi 青原行思. This advice is recorded in an amusing story in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:240a27-b5), in which Shitou initially takes Huineng's words, *xunsi qu* 尋思去, to mean “go ponder it” and goes off to meditate.

**“go inquire of Rang”** (*jin Jō ko* 尋讓去): Reference to Nanyue Huairang 南嶽懷讓, the disciple of Huineng from whom the lineages of the Weiyang 潯仰 and Linji 臨濟 schools descend.

itual feet who gained the way together, the Eminent Ancestor was the sole pace of the real spiritual foot.<sup>85</sup> Since the Old Buddha of Caoxi had Qingyuan make a child of his child, the father of the child would be the father of the father; that he attained the marrow is obvious; that he was the legitimate heir of the ancestors is obvious.<sup>86</sup>

[44:40]

洞山大師、まさに青原四世の嫡嗣として、正法眼藏を正傳し、涅槃妙心開眼す。このほか、さらに別傳なし、別宗なし。大師かつて、曹洞宗と稱すべし、と示衆する拳頭なし、瞬目なし。また門人のなかに、庸流まじはらざれば、洞山宗と稱する門人なし、いはんや曹洞宗といはんや。

Great Master Dongshan, as the legitimate heir in the fourth generation of Qingyuan, correctly transmitted the treasury of the true dharma eye and opened the eye of the wondrous mind of nirvāṇa. Beside this, there is no separate transmission, there is no separate school. The Great Master never had a fist or a blink of the eye in which he instructs the assembly that they should be called the Caodong school. Among his followers as well, because they were not corrupted by mediocre types, there was no follower who called them the Dongshan school, much less said they were the Caodong school.

[44:41] {1:485}

曹洞宗の稱は、曹山を稱しくわふるならん。もししかあらば、雲居・同安をもくわへのすべきなり。雲居は人中天上の導師なり、曹山よりも尊崇なり。はかりしりぬ、この曹洞の稱は、傍輩の臭袋、おのれに齊肩ならんとて、曹洞宗の稱を稱するなり。まことに、白日あきらかなれども、浮雲、しもをおほふがごとし。

The name “Caodong school” may include the name “Caoshan.”<sup>87</sup> If

85 Though we may grant that they were spiritual feet who gained the way together, the Eminent Ancestor was the sole pace of the real spiritual foot (*tatoi dō tokudō no jinsoku o yurusutomo, kōso wa nao shō jinsoku no doppo nari* たとひ同得道の神足をゆるすとも、高祖はなほ正神足の獨歩なり): I.e., although both Qingyuan 青原 and Nanyue 南嶽 may have been top disciples of Huineng, it was the former alone who was the authentic inheritor of the Sixth Ancestor's teachings. Dōgen puns here on the term *jinsoku* 神足 (“spiritual foot”), which is used both for paranormal physical powers (from the Sanskrit *rddhi-pāda*) and for a superior disciple

86 Since the Old Buddha of Caoxi had Qingyuan make a child of his child, the father of the child would be the father of the father (*Sōkei kobutsu, sude ni Seigen o, waga shi o shi narashimu. shi no fu no, fu no fu to aru* 曹溪古佛、すでに青原を、わが子の子ならしむ。子の父の、父の父とある): I.e., Huineng 慧能 had his disciple Qingyuan 青原 take his disciple Shitou 石頭 as a disciple; Huineng was thus both the master of Shitou and the master of Shitou's master, Qingyuan.

87 “Caoshan” (*Sōzan* 曹山): I.e., Dongshan's disciple Caoshan Benji 曹山本寂. An alternative etymology of the name “Caodong” 曹洞 derives the element *cao* 曹 from the Sixth Ancestor's mountain name Caoxi 曹溪.

this is the case, Yunju and Tong'an ought also to be included.<sup>88</sup> Yunju was a guide among humans and the heavens above, more revered than Caoshan. So it is obvious regarding this name “Caodong” that the stinking skin bags of a marginal faction, seeking to be of equal stature, called themselves by this name “Caodong.” Truly this is a case where, “though the noon sun is bright, the floating clouds cover it below.”<sup>89</sup>

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[44:42]

先師いはく、いま諸方、獅子の座にのぼるものおほし、人天の師とあるものおほしといへども、知得佛法道理箇渾無。

My former master said,<sup>90</sup>

Nowadays, in all quarters, while there may be many who ascend the lion seat, many who would be the teachers of humans and devas, *there are none at all who understand the principle of the buddha dharma.*<sup>91</sup>

[44:43]

このゆえに、きほふて五宗の宗を立し、あやまりて言句の句にとどこほれるは、眞箇に佛祖の怨家なり。あるひは、黄龍の南禪師の一派を稱して黄龍宗と稱しきたれりといへども、その派、とほからずあやまりをしるべし。おほよそ世尊現在、かつて佛宗と稱しましませず、靈山宗と稱せず、祇園宗といはず、我心宗といはず、佛心宗といはず、いづれの佛語にか佛心宗と稱する。いまの人、なにをもてか佛心宗と稱する。世尊、なにのゆえにか、あながちに心を宗と稱せん、宗、なにによりてか、かならずしも心ならん。もし佛心宗あらば、佛身宗あるべし、佛眼宗あるべし、佛耳宗あるべし、佛鼻舌等宗あるべし、佛髓宗・佛骨宗・佛脚宗・佛國宗等あるべし、いまこれなし。しるべし、佛心宗の稱は偽稱なり、といふこと。

Therefore, those competing to establish the schools of the five schools, those mistakenly stuck on the lines of words and lines, are truly the enemies of the buddhas and ancestors. Again, the faction of Chan Master

88 **Yunju** (*Ungo* 雲居); **Tong'an** (*Dōan* 同安): i.e., Dongshan's disciple Yunju Daoying 雲居道膺 (d. 902) and Yunju's disciple Tong'an Daopi 同安道丕 (dates unknown), whose lineage (unlike that of Caoshan 曹山) continued into the Song dynasty and was inherited by Dōgen.

89 “though the noon sun is bright, the floating clouds cover it below” (*hakujitsu akiraka naredomo, fuun, shimo o ōfu* 白日あきらかなれども、浮雲、しもをおほふ): Paraphrasing the proverb from the *Huainanzi* 淮南子 (Qisu xun 齊俗訓, KR.3j0010.017-006a):

日月欲明，浮雲蓋之。

The sun and moon would be bright, but the floating clouds cover them.

90 **My former master** (*senshi* 先師): i.e., Tiantong Rujing 天童如淨. The source is unknown.

91 **lion seat** (*shishi no za* 獅子の座): The position of abbot; from the seat of a buddha, after the “lion throne” of Indian royalty.

Nan of Huanglong has been called the “Huanglung school,” but it will not be long before this faction is known to be mistaken.<sup>92</sup>

In sum, when the Buddha was present, he never called [his teachings] “the Buddha school,” or called them “the Vulture Peak school,” or spoke of “the Jetavana school,” or spoke of the “My Mind school,” or spoke of the “Buddha Mind school.”<sup>93</sup> Where in the words of the Buddha does he use the name “Buddha Mind school”? Why do people today use the name “Buddha Mind school”? Why would the World-Honored One necessarily call the mind a school? Why would a school necessarily be the mind? If there is a Buddha Mind school, there should be a Buddha Body school, should be a Buddha Eye school, should be a Buddha Ear school, should be a Buddha Nose or Tongue school, should be a Buddha Marrow school, Buddha Bones school, Buddha Feet school, Buddha Land school, and so on. Now, there are none of these. We should realize the fact that the name “Buddha Mind school” is a false name.

[44:44] {1:486}

釋迦牟尼佛、ひろく十方佛土中の諸法實相を擧拈し、十方佛土中をとくととき、十方佛土のなかに、いづれの宗を建立せりととかず。宗の稱、もし佛祖の法ならば、佛國にあるべし、佛國にあらば、佛説すべし。佛不説なり、しりぬ、佛國の調度にあらず。祖道せず、しりぬ、祖域の家具にあらずといふことを。ただ、人にわらはるるのみにあらざらん、諸佛のために制禁せられん、また自己のためにわらはれん。つつしんで宗稱することなかれ、佛法に五家あり、といふことなかれ。

When Buddha Śākyamuni takes up the real marks of the dharmas throughout the buddha lands of the ten directions and preaches of the buddha lands of the ten directions, he does not preach that he has constructed some school in the buddha lands of the ten directions. If the designation “school” is the dharma of the buddhas and ancestors, it should be in the land of the buddha; if it is in the land of the buddha, the buddha should preach it. The buddha does not preach it; we know it is not an implement in the land of the buddha. The ancestors do not talk of it; we know it is not a furnishing in the region of the ancestors. Not only will you be laughed at by people; you will be prohibited by the buddhas and

92 **Chan Master Nan of Huanglong** (Ōryū no Nan zenji 黃龍の南禪師): I.e., Huanglung Huinan 黃龍慧南 (1002-1069), considered the founder of the Huanglong (J. Ōryū 黃龍) school, one of the two lineages of the Linji 臨濟 house current in the Song. Dōgen's Japanese teacher, Myōzen 明全, belonged to this lineage; but most of Dōgen's contemporaries in the Linji (or Japanese Rinzai) school belonged to the more prominent Yangqi (J. Yōgi 楊岐) school, founded by Yangqi Fanghui 楊岐方會 (995-1049).

93 **“Vulture Peak school”** (*Ryōzen shū* 靈山宗); **“Jetavana school”** (*Gion shū* 祇園宗): Two places with which Buddha Śākyamuni's ministry was associated: Vulture Peak (*Ryōjusen* 靈鷲山; S. *Gr̥dhrakūṭa*) and the Jetavana Vihāra (*Gion Shōja* 祇園精舍) at Anāthapiṇḍada.

laughed at by yourself. I beg of you, do not call it a school. There is no such thing as the five houses in the buddha dharma.

\* \* \* \* \*

[44:45]

後來、智聰といふ小兒子ありて、祖師の一道・兩道をひろひあつめて、五家の宗派といひ、人天眼目となづく。人、これをわきまへず、初心・晩學のやから、まこととおもひて、衣領にかくしもてるもあり。人天眼目にあらず、人天の眼目をくらますなり。いかでか瞎却正法眼藏の功德あらん。

Lately, there was a little child named Zhicong, who collected one word or two words of the ancestral masters, said they were the denominations of the five houses, and called it *The Eye of Humans and Devas*.<sup>94</sup> People not knowing how to assess it, beginners and latecomers think it true, and some even keep it hidden in their robes. It is not “the eye of humans and devas”; it blinds the eye of human and devas. How could it have the virtue of blinding the treasury of the true dharma eye?

[44:46]

かの人天眼目は、智聰上座、淳熙戊申十二月のころ、天台山萬年寺にして編集せり。後來の所作なりとも、道是あらば聽許すべし。これは、狂亂なり、愚暗なり、參學眼なし、行脚眼なし、いはんや見佛祖眼あらんや、もちふるべからず。智聰といふべからず、愚蒙といふべし。その人をしらず、人にあはざるが、言句をあつめて、その人とある人の言句をひろはず。しりぬ、人をしらずといふことを。

This *Eye of Humans and Devas* was collected by Senior Seat Zhicong, in the twelfth month of the senior earth year of the monkey, in Chunxi, at the Wannian Monastery on Mount Tiantai.<sup>95</sup> Though it is a late production, if its words were right, we should attend to it. It is craziness; it is foolishness. It lacks the eye of study; it lacks the eye of pilgrimage. How much less could it have the eye that sees the buddhas and ancestors? We should not use it. He should not be called “Zhicong” {“wise and bright”}; he should be called “Yumeng” {“stupid and dull”}. He who does not know that person, who does not encounter the person, in collecting words and lines, does not pick words and lines of the person who would be that person.<sup>96</sup> We know that he does not know the person.

94 **Zhicong** (*Chisō* 智聰): I.e., Huiyan Zhizhao 晦巖智昭, author of the *Rentian yanmu* 人天眼目 (T.2006); see above, Note 48.

95 **the twelfth month of the senior earth year of the monkey, in Chunxi** (*Junki boshin jūni gatsu* 淳熙戊申十二月): I.e., the twelfth lunar month of the fifth stem ninth branch of the cyclical year of the Chunxi 淳熙 era [December 1188-January 1189]. This information occurs in the preface to the work, at T.2006.48:300a12, a19.

96 **that person** (*sono hito* その人): An expression occurring several times in the *Shōbō-genzō* in the sense “a real person,” “a person with real understanding.”



[44:47]

震旦國の教學のともがら宗稱するは、齊肩の彼彼あるによりてなり。いま佛祖正法眼藏の附屬嫡嫡せり。齊肩あるべからず、混ずべき彼彼なし。

That those who study the teachings in the Land of Cīnasthāna called themselves schools was because there were others of equal stature.<sup>97</sup> Now, the treasury of the true dharma eye of the buddhas and ancestors has been bequeathed from heir to heir; there are none of equal stature, there are no others that could be confused with it.

[44:48] {1:487}

かくのごとくなるに、いまの杜撰長老等、みだりに宗の稱をもはらす、自專のくはだて、佛道をおそれず。佛道は、なんちが佛道にあらず、諸佛祖の佛道なり、佛道の佛道なり。

Despite this, the illiterate elders nowadays always rashly call themselves a school; scheming on their own, they are not in awe of the way of the buddhas. The way of the buddhas is not your way of the buddhas: it is the buddhas' and ancestors' way of the buddhas; it is the way of the buddhas's way of the buddhas.

[44:49]

太公謂文王曰、天下者、非一人之天下、天下之天下也。

*The Grand Duke said to King Wen, "The realm is not one person's realm: it is the realm's realm."*<sup>98</sup>

[44:50]

しかあれば、俗士なほこれ智あり、この道あり。佛祖屋裏兒、みだりに佛祖の大道をほしきままに愚蒙にしたがへて、立宗の自稱することなかれ、おほきなるをかしなり、佛道人にあらず。宗稱すべくば、世尊みづから稱しますすべし。世尊、すでに自稱しましたさず、兒孫として、なにゆえにか滅後に稱することあらん。たれ人か世尊よりも善巧ならん、善巧あらずば、その益なからん。もしまた、佛祖古來の道に違背して自宗を自立せば、たれかなんちが宗を宗とする佛兒孫あらん。照古觀今の參學すべし、みだりなることなかれ。世尊在世に一毫もたがはざらんとする、なほ百万分の一分におよばざることをうれへ、およべるをよろこび、違せざらんとねがふを、遺弟の畜念とせるのみなり。これをもて多生の値遇奉觀をちぎるべし、これをもて多生の見佛聞法をねがふべし。ことさら世尊在世

97 That those who study the teachings in the Land of Cīnasthāna called themselves schools was because there were others of equal stature (*Shintan koku no kyōgaku no tomogara shūshō suru wa, seiken no hihi aru ni yorite nari* 震旦國の教學のともがら宗稱するは、齊肩の彼彼あるによりてなり); i.e., the custom of designating schools in Chinese Buddhism reflects the fact that there were various factions with more or less equal claim to represent the religion.

98 The Grand Duke (*taikō* 太公): After a passage in the *Liu tao* 六韜 (*Wen tao* 文韜, Wenshi 文師, KR.3b0002.001-2a); an almost identical passage also occurs at *Wu tao* 武韜, Faqi 發啓, KR.3b0002.002-1a).

の化儀にそむきて、宗の稱を立せん、如來の弟子にあらず、祖師の兒孫にあらず、重逆よりもおもし。たちまちに如來の無上菩提をおもくせず、自宗を自専する、前來を輕忽し、前來をそむくなり。前來もしらずといふべし、世尊在日の功德を信ぜざるなり、かれらが屋裏に佛法あるべからず。

Thus, even the secular gentleman has this wisdom, has these words. Children within the house of the buddhas and ancestors must not arbitrarily follow “Stupid and Dull” in calling the great way of the buddhas and ancestors by the names of schools they establish. This is a major violation; not [worthy of] people of the way of the buddhas. If we should use the term “school,” the World-Honored One would himself have used it. When the World-Honored One did not himself use it, how as his descendants can we use it after his extinction? Who is more skilled than the World-Honored One? Were he not skilled, we would not benefit. Again, when you turn against the traditional way of the buddhas and ancestors and independently establish your own school, which of the descendants of the buddha would take your school as a school? We should study by illuminating the past and observing the present. Do not be reckless. Trying not to differ one hair from the time when the World-Honored One was in the world, to lament our failure to reach even one part in a billion, to rejoice in reaching it, to aspire not to differ from it — only this is what the disciples left behind make their repeated thought. So we should vow to meet and serve him for many lives; so we should aspire to see the Buddha and hear the dharma for many lives. Those who, violating the teaching method when the World-Honored One was in the world, would intentionally set up the name of a school are not the disciples of the Tathāgata, are not the descendants of the ancestral masters; it is heavier than the grave offenses.<sup>99</sup> Taking lightly the unsurpassed bodhi of the Tathāgata, impulsively to devote oneself exclusively to one’s own school is to neglect antecedents, to depart from antecedents. We must say they do not know the antecedents. They do not believe in the virtues of the days of the World-Honored One. Within their house, there can be no buddha dharma.

[44:51] {1:488}

しかあればすなはち、學佛の道業を正傳せんには、宗の稱を見聞すべからず。佛佛祖祖、附屬し正傳するは、正法眼藏無上菩提なり。佛祖所有の法は、みな佛附屬しきたれり、さらに剰法のあらたなるあらず。この道理、すなはち法骨道髓なり。

Thus, in correctly transmitting the work of the way of studying Buddhism, we should not see or hear the term “school.” What buddha after buddha and ancestor after ancestor bequeath and correctly transmit is

99 **grave offenses** (*jūgyaku* 重逆): The serious violations of the monastic code: e.g., the ten grave violations (*jū jūzai* 十重罪) and the five heinous offenses (*gogyaku* 五逆).

the unsurpassed bodhi of the treasury of the true dharma eye. The dharma possessed by the buddhas and ancestors has all been bequeathed by the Buddha; there is no further additional dharma. This principle is the bones of the dharma, the marrow of the way.

正法眼藏佛道第四十四  
Treasury of the True Dharma Eye  
The Way of the Buddhas  
Number 44

[Ryūmonji MS:]

爾時寬元元年癸卯九月十六日、在越州吉田縣吉峰寺示衆  
*Presented to the assembly at Kippō Monastery, Yoshida District, Esshū;  
sixteenth day, ninth month of the junior water year of the rabbit, the  
first year of Kangen [30 October 1243]*

[Himitsu MS:]

余時寬元々年癸卯九月十六日、在越州吉田縣吉峯寺。道  
*At Kippō Monastery, Yoshida District, Esshū; sixteenth day, ninth  
month of the junior water year of the rabbit, the first year of Kangen  
[30 October 1243]. Dō<sup>100</sup>*

同癸卯十月廿三日夜三更書寫之。懷奘  
*Copied this, the third watch of the night, twenty-third day, tenth month,  
junior water year of the rabbit, the same era [24 November 1243]. Ejō*

同乙巳六月廿六日又交合、奧書云處也  
*Collated the twenty-sixth day, sixth month, junior wood year of the  
snake, the same era [21 July 1245]. Stated in a colophon.<sup>101</sup>*

100 This and the following two colophons are from the “Butsudō” text listed as volume 1, number 9, in the *Himitsu* collection. The odd final glyph *dō* 道 here would appear to be a copyist’s error for Dōgen 道元.

101 Copyist unknown.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 45

Secret Words

*Mitsugo*

密語

# Secret Words

## *Mitsugo*

### INTRODUCTION

This essay was composed at Kippōji in the autumn of 1243. It represents number 45 in the seventy-five-chapter *Shōbōgenzō* and number 51 in the Honzan version; it is not found in the sixty-chapter compilation but is preserved in the twenty-eight-text *Himitsu Shōbōgenzō*, where it is listed as number 4 of fascicle 2.

The essay focuses on a single kōan, featuring the ninth-century monk Yunju Daoying 雲居道膺, a disciple of Dongshan Liangjie 洞山良价, on the claim that Buddha Śākyamuni had “secret words” (*mitsugo* 密語; also sometimes written as 蜜語) understood only by his disciple Mahākāśyapa. The claim reflects the tradition that Zen was first transmitted on Vulture Peak, when the Buddha held up a flower, and Mahākāśyapa smiled. Dōgen strongly rejects the notion that the Buddha’s “secret words” refers to a truth beyond language conveyed through his act of holding up the flower. Rather, he says, “secret words” refers to what is most intimately true — a secret possessed by everyone and expressed wherever authentic Buddhism is taught and practiced.

The relatively short essay ends with an elegant verse by the twelfth-century figure Xuedou Zhijian 雪竇智鑑, which likens “secret words” to blossoms falling in the night, their fragrance perfuming the streams of the city.

## 正法眼藏第四十五

Treasury of the True Dharma Eye  
Number 45

## 密語

## Secret Words

[45:1] {1:489}

諸佛之所護念の大道を見成公案するに、汝亦如是、吾亦如是、善自護持、いまに證契せり。

When they express the great way that “*the buddhas bear in mind*” as “*the realized kōan*,” [the words] “*you’re also like this, I’m also like this*,” “*protect it well*” have verified the accord in the present.<sup>1</sup>

[45:2]

雲居山弘覺大師、因官人送供問曰、世尊有密語、迦葉不覆藏。如何是世尊密語。大師召曰、尚書。其人應諾。大師云、會麼。尚書曰、不會。大師云、汝若不會、世尊密語、汝若會、迦葉不覆藏。

1 When they express the great way that “*the buddhas bear in mind*” as “*the realized kōan*” (*shobutsu shi shogonen no daidō o genjō kōan suru ni* 諸佛之所護念の大道を見成公案するに): “What the buddhas bear in mind” (*shobutsu shi shogonen* 諸佛之所護念) is a fixed phrase found widely in the canon; here, it alludes to the saying of the Sixth Ancestor, Huineng 慧能, in the famous exchange with his student Nanyue Huairang 南嶽懷讓 (677-744) (e.g., at *shinji Shōbōgenzō* 真字正法眼藏, DZZ.5:178, case 101; see Supplementary Notes, s.v. “What thing is it that comes like this?”), which Dōgen goes on to quote in this sentence. When Nanyue says he is not defiled by practice and verification, Huineng says:

祇此不染汚、是諸佛之所護念。汝亦如是、吾亦如是、乃至西天諸祖亦如是。

“Just this ‘not defiled’ is what the buddhas bear in mind. You’re also like this, I’m also like this, and all the ancestors of Sindh in the West [i. e., India] are also like this.”

The English “express . . . as the realized kōan” strives to render Dōgen’s use here of the expression *genjō kōan* 見成公案 (“realized case”) as a transitive verb, the agent of which is unexpressed; the translation takes it as Huineng’s words, but one might also assume an unstated “one” or “we.” See Supplementary Notes, s.v. “Realized kōan.”

“**protect it well**” (*zen ji go ji* 善自護持): A common admonition to the student; while not in most versions of the Sixth Ancestor’s saying, its presence here may reflect its occurrence in the version recorded in the *Rentian yanmu* 人天眼目 (T.2006.48:322b3-4).

**have verified the accord in the present** (*ima ni shōkai seri* いまに證契せり): Probably meaning that the truth of Huineng’s words are verified here and now.

Great Master Hongjue of Mount Yunju, was once asked by an official presenting offerings, “The World-Honored One has secret words; for Kāśyapa, they are not concealed.<sup>2</sup> What are the secret words of the World-Honored One?”

The Great Master called him, saying, “Minister.”

The man responded. The Great Master said, “Do you understand?”

The minister said, “I don’t understand.”

The Great Master said, “If you don’t understand, it’s the secret words of the World-Honored One; if you do understand, it’s not concealed for Kāśyapa.”

[45:3]

大師者、青原五世の嫡孫と現成して、天人師なり、盡十方界の大善知識なり。有情を化し、無情を化す。四十六佛の佛嫡として、佛祖のために説法す。三峰庵主の住裏には、天厨送供す。傳法得道のときより、送供の境界を超越せり。

The Great Master appeared as the legitimate successor in the fifth generation from Qingyuan; he was the teacher to devas and men, a great wise friend to all throughout the ten directions.<sup>3</sup> He converted the sentient; he converted the insentient. As the buddha successor of forty-six buddhas, he preached the dharma for the buddhas and ancestors.<sup>4</sup> Where he was residing as master of the Sanfeng Hermitage, he was presented with offerings from the kitchens of the devas; after he received transmission of the dharma and gained the way, he transcended the realm of the offerings.<sup>5</sup>

2 **Great Master Hongjue of Mount Yunju** (*Ungozen Gukaku daishi* 雲居山弘覺大師): I.e., Yunju Daoying 雲居道膺 (d. 902), disciple of Dongshan Liangji 洞山良价 (807-869). This conversation (which can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:335c1-5; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:146, case 34; etc.) reflects the famous founding legend of Zen, in which Buddha Śākyamuni wordlessly transmitted the dharma to the First Ancestor, Mahākāśyapa, on Vulture Peak; see below, Note 11.

3 **the fifth generation from Qingyuan** (*Seigen gose* 青原五世): I.e., fifth in the line of masters descended from Qingyuan Xingsi 青原行思 (d. 740), one of the two leading disciples of the Sixth Ancestor.

4 **the buddha successor of forty-six buddhas** (*shijūroku butsu no butteki* 四十六佛の佛嫡): I.e., forty-sixth in the lineage of the seven buddhas, the thirty-four ancestors in India and China to Qingyuan, and the five generations from Qingyuan to Yunju; see Supplementary Notes, s.v. “Buddhas and ancestors” and “Seven buddhas.”

5 **the Sanfeng Hermitage** (*Sanpōan* 三峰庵): The exact location is uncertain; perhaps near Dongshan 洞山, in present-day Jiangxi province. Yunju is said to have stayed here before studying with Dongshan.

**he was presented with offerings from the kitchens of the devas** (*tenchū sōku su* 天厨送供す): Dōgen’s source for this legend that Yunju was fed by the gods is unknown;

## [45:4] {1:490}

いまの道取する世尊有密語、迦葉不覆藏は、四十六佛の相承といへども、四十六代の本来面目として、 匪従人得なり、不従外來なり、不是本得なり、未嘗新條なり。この一段事の密語の現成なる、ただ釋迦牟尼世尊のみ密語あるにあらず、諸佛祖みな密語あり。すでに世尊なるは、かならず密語あり、密語あれば、さだめて迦葉不覆藏あり。百千の世尊あれば、百千の迦葉ある道理を、わすれず參學すべきなり。參學すといふは、一時に會取せんとおもはず、百廻・千廻も審細功夫して、かたきものをきらんと經營するがごとくすべし。かたる人あらば、たちどころに會取すべし、とおもふべからず。

The words said here, “*The World-Honored One has secret words; for Kāśyapa, they are not concealed,*” while they may be the inheritance of forty-six buddhas, as the original face of forty-six generations, they are not got from another, do not come from outside, were not originally possessed, have never been a new item.<sup>6</sup> That this incident is the expression of “secret words” does not mean that only the World-Honored One Śākyamuni has “secret words”: the buddhas and ancestors all have “secret words.” Since they are “World-Honored Ones,” invariably they have “secret words”; when they have “secret words,” definitely there is “*for Kāśyapa, they are not concealed.*” We should study this without forgetting the principle that, when there are a hundred thousand World-Honored Ones, there are a hundred thousand Kāśyapas. To study this means, without thinking to understand it all at once, we should work on it carefully, as if planning to cut through a hard object. If there is someone telling us something, we should not think we can understand it on the spot.

## [45:5]

いま雲居山すでに世尊ならんに、密語そなはり、不覆藏の迦葉あり。喚尚書、書應諾は、すなはち密語なりと參學することなかれ。

Since Yunjushan here is a “World-Honored One,” he possesses “secret words,” he has “Kāśyapa,” for whom “they are not concealed.” Do not study that his calling the minister and the minister responding are themselves “secret words.”

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the account also occurs in “Shōbōgenzō gyōji” 正法眼藏行持 (DZZ.1:152), where it is said that, following his study with Dongshan, the gods were no longer able to see him — something of a familiar trope in Zen hagiography.

6 **they are not got from another** (*hi jū nin toku* 匪従人得): Perhaps reflecting the common expression, “the dharma seal of the buddhas is not got from another” (*shobutsu hōin hi jū nin toku* 諸佛法印匪従人得). The other three members of this list have no obvious sources.



## [45:6]

大師ちなみに尚書にしめすにいはく、汝若不會世尊密語、汝若會迦葉不覆藏。いまの道取、かならず多劫の辨道功夫を立志すべし。なんちもし不會なるは世尊の密語なり、といふ、いまの茫然とあるを不會といふにあらず、不知を不會といふにあらず。なんちもし不會、といふ道理、しづかに參學すべき處分を聽許するなり。功夫辨道すべし。さらにまた、なんちもし會ならんは、と道取する、いますでに會なるとにはあらず。

At that time, the Great Master instructed the minister, saying, “If you don’t understand, it’s the secret words of the World-Honored One; if you do understand, it’s not concealed for Kāśyapa.” We should definitely resolve to pursue the way and work for many kalpas on this saying. In his saying, “If you don’t understand, it’s the secret words of the World-Honored One,” it is not that he is calling [the minister’s] present bewilderment “not understanding”; it is not that he is calling ignorance “not understanding.” The principle of “if you don’t understand” allows for a way of dealing with it that should be quietly studied; we should work on it and pursue the way. Furthermore, his saying, “if you understand,” does not mean, “now you’ve already understood.”

## [45:7] {1:491}

佛法を參學するに多途あり。そのなかに、佛法を會し、佛法を不會する關梔子あり。正師をみざれば、ありとだにもしらず、いたづらに絶見聞の眼處・耳處におほせて、密語あり、と亂會せり。なんちもし會なる、ゆえに迦葉不覆藏なる、といふにあらず、不會の不覆藏もあるなり。不覆藏は、たれ人も見聞すべし、と學すべからず。すでにこれ不覆藏なり、無處不覆藏ならん正恁麼時、こころみに參究すべし。

There are many paths for studying the buddha dharma. Within them, there is a pivot of understanding the buddha dharma and not understanding the buddha dharma.<sup>7</sup> When we have not seen a true master, we do not know even that it exists; we mistakenly understand that there are secret words we meaninglessly associate with a visual sphere or an auditory sphere beyond seeing or hearing.<sup>8</sup> He is not saying that it is because of “if you understand” that “it’s not concealed for Kāśyapa”: there is also “not concealed” with not understanding. We should not study that what

7 Within them, there is a pivot of understanding the buddha dharma and not understanding the buddha dharma (*sono naka ni, buppō o e shi, buppō o fue suru kanreisu ari* そのなかに、佛法を會し、佛法を不會する關梔子あり): Probably meaning that the issue of understanding and not understanding is a pivotal point in any study of the buddha dharma. See Supplementary Notes, s.v., “Pivot.”

8 we mistakenly understand that there are secret words we meaninglessly associate with a visual sphere or an auditory sphere beyond seeing or hearing (*itazura ni zetsu kenmon no gensho nisho ni ôsete, mitsugo ari, to ran’e seri* いたづらに絶見聞の眼處・耳處におほせて、密語あり、と亂會せり): I.e., we wrongly think that there are secret words beyond what can be seen or heard by our eyes and ears.

is “not concealed” anyone should be able to see and hear. We should try to investigate precisely the time when this is already “not concealed,” when there is already *nowhere in which it is “not concealed.”*

[45:8]

しかあれば、みづからしらざらん境界を、密語と參學しきたるにあらず、佛法を不會する正當恁麼時、これ、一分の密語なり。これ、かならず世尊有なり、有世尊なり。

Therefore, it is not that we have been studying as “secret words” some realm that we ourselves do not know: the very moment when we do not understand the buddha dharma — this is “secret words” in one part.<sup>9</sup> This is certainly what “the World-Honored One has,” what has the World-Honored One.<sup>10</sup>

[45:9]

しかあるを、正師の訓教をきかざるともがら、たとひ師子座上にあれども、夢也未見這箇道理なり。かれらみだりにいはく、世尊有密語とは、靈山百萬衆前に拈華瞬目せしなり。そのゆえは、有言の佛説は淺薄なり、名相にわたれるがごとし。無言説にして拈華瞬目する、これ密語施設の時節なり。百萬衆は不得領覽なり、このゆえに、百萬衆のために密語なり。迦葉不覆藏といふは、世尊の拈華瞬目を、迦葉、さきよりしれるがごとく破顔微笑するゆえに、迦葉におほせて不覆藏といふなり。これ眞訣なり、箇箇相傳しきたれるなり。これをききてまこととおもふともがら、稻麻竹葦のごとく、九州に叢林をなせり。あはれむべし、佛祖の道の破廢せること、もとしてこれよりおこる。明眼漢まさに一一に勘破すべし。

Nevertheless, those who have never heard the instructions of a true master, though they may be in the lion seat, *have never seen this truth even in their dreams.* They irrationally say,

“*The World-Honored One has secret words*” refers to his having *held up a flower and blinked his eyes* before the assembly of a million on Vulture Peak.<sup>11</sup> The reason is that the Buddha’s preaching with words is shallow and seems concerned with names and forms. *Holding up*

9 “secret words” in one part (*ichibun no mitsu go* 一分の密語): The exact sense is uncertain: often taken here to mean that the moment of not understanding is “wholly secret words;” could be read as “one part of secret words.”

10 This is certainly what “the World-Honored One has,” what has the World-Honored One (*kore, kanarazu seson u nari, u seson nari* これ、かならず世尊有なり、有世尊なり): Dōgen plays here with the phrase in the minister’s question to Yunju, “The World-Honored One has secret words.”

11 *held up a flower and blinked his eyes before the assembly of a million on Vulture Peak* (*Ryōzen hyakuman shu zen ni nenge shunmoku seshi* 靈山百萬衆前に拈華瞬目せし): Reference to (one version of) the famous story of the first transmission of Zen from Buddha Śākyamuni to Mahākāśyapa, recorded at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:258, case 253); see Supplementary Notes, s.v. “Holding up a flower and blinking the eyes.”

*the flower and blinking the eyes*, being preaching without words, is an occasion of propounding with secret words. The assembly of a million was unable to comprehend it; hence, for the assembly of a million, it was secret words. “*For Kāśyapa, they are not concealed*” refers to Kāśyapa’s *breaking into a smile*, as if he already knew that the World-Honored One would *hold up a flower and blink the eyes*; therefore, applied to Kāśyapa, it was not concealed. This is the true arcanum, handed down one to one.

Those that hear this and believe it to be true are like “rice, hemp, bamboo, and reeds” and form the monasteries throughout the Nine Provinces.<sup>12</sup> Pitiful. The abandoning of the way of the buddhas and ancestors arises from this source. A clear-eyed person should see through them one by one.

[45:10] {1:402}

もし、世尊の有言、淺薄なりとせば、拈華瞬目も淺薄なるべし。世尊の有言、もし名相なりとせば、學佛法の漢にあらず。有言は名相なることをしれりといへども、世尊に名相なきことをいまだしらず、凡情の未脱なるなり。佛祖は、身心の所通みな脱落なり、說法なり、有言説なり、轉法輪す。これを見聞して得益するものおほし。信行・法行のともがら、有佛祖處に化をかうぶり、無佛祖處に化にあづかるなり。百萬衆、かならずしも拈華瞬目を拈華瞬目と見聞せざらんや。迦葉と齊肩なるべし、世尊と同生なるべし。百萬衆と百萬衆と同參なるべし、同時發心なるべし、同道なり、同國土なり。有知の智をもて見佛聞法し、無知の智をもて見佛聞法す。はじめて一佛をみるより、すすみて恆沙佛をみる。一一の佛會上、ともに百萬億衆なるべし。各各の諸佛、ともに拈華瞬目の開演、おなじときなるを見聞すべし。眼處くからず、耳處聡利なり。心眼あり、身眼あり。心耳あり、身耳あり。

If we take the World-Honored One’s having words as shallow, his *holding up a flower and blinking his eyes* must also be shallow. If we take the World-Honored One’s having words as names and forms, we are not a person who studies the buddha dharma. Although we may know that having words is names and forms, we do not yet know that the World-Honored One has no names and forms; we have yet to slough off common sentiment. The buddhas and ancestors slough off all throughout body and mind; they preach the dharma; they preach with words; they turn the wheel of dharma. Many are those who have benefited from seeing and hearing this. Those who practice by faith and those who practice

12 are like “rice, hemp, bamboo, and reeds” and form the monasteries throughout the Nine Provinces (*tō ma chiku i no gotoku, Kushū ni sōrin o naseri* 稻麻竹葦のごとく、九州に叢林をなせり): “Rice, hemp, bamboo, and reeds” (*tō ma chiku i* 稻麻竹葦), occurring several times in the *Shōbōgenzō*, is a fixed expression for “profuse,” taken from the *Lotus Sūtra*; see Supplementary Notes. The “Nine Provinces” (*Kushū* 九州) is a term for China.

by dharma receive the teaching where there are buddhas and ancestors and share in the teaching where there are no buddhas and ancestors.<sup>13</sup>

How could the assembly of a million not have perceived his *holding up the flower and blinking his eyes* as *holding up a flower and blinking his eyes*? They should be of equal stature to Kāśyapa; they should be born together with the World-Honored One. The assembly of a million and the assembly of a million should study together, should bring forth the mind [of bodhi] at the same time; they are on the same way; they are of the same land. They see the Buddha and hear the dharma by the wisdom with knowledge; they see the Buddha and hear the dharma by the wisdom without knowledge. After first seeing one buddha, they proceed to see buddhas numerous as the sands of the Ganges. Each of the buddha convocations is an assembly of hundreds of myriads of *koṭis*. They must perceive that the exposition of holding up a flower and blinking the eyes of each of the buddhas is at the same time. Their eyes are not dark; their ears are sharp. They have eyes of the mind; they have eyes of the body. They have ears of the mind; they have ears of the body.

[45:11]

迦葉の破顔微笑、憍作麼生會、試道看。なんだちがいふがごとくなれば、これも密語といひぬべし。しかあれども、これを不覆藏といふ、至愚のかさなれるなり。

Kāśyapa's *breaking into a smile, how do you understand it? Say something!* If it were as you people say, this too should be called "secret words." But you call it "not concealed," which is extreme stupidity compounded.

[45:12]

のちに世尊いはく、吾有正法眼藏涅槃妙心、附囑摩訶迦葉。

Subsequently, the World-Honored One said, "*I have a treasury of the true dharma eye, the wondrous mind of nirvāṇa; I bequeath it to Mahākāśyapa.*"

13 Those who practice by faith and those who practice by dharma (*shingyō hōgyō no tomogara* 信行・法行のともがら): A traditional distinction between two types of Buddhists: "those who advance by faith" (*zuishingyō* 隨信行; S. *śraddhānusārin*) and "those who advance by [study of] dharma" (*zuihōgyō* 隨法行; S. *dharmānusārin*).

## [45:13] {1:493}

かくのごとくの道取、これ有言なりや、無言なりや。世尊もし有言をきらひ、拈華を愛せば、のちにも拈華すべし。迦葉、なんぞ會取せざらん、衆會、なんぞ聽取せざらん。かくのごとくともがらの説話、もちいるべからず。

A statement like this — is it with words or is it without words? If the World-Honored One disliked having words and loved holding up the flower, he should have held up the flower afterwards as well. How could Kāśyapa have failed to understand it? How could the assembly have failed to hear it? We should not use the talk of people like this.

## [45:14]

おほよそ世尊に密語あり、密行あり、密證あり。しかあるを、愚人おもはく、密は他人のしらず、みづからはしり、しれる人あり、しらざる人ありと、西天東地、古往今來、おもひいふは、いまだ佛道の參學あらざるなり。もしかくのごとくいば、世間・出世間の學業なきもののうへには密はおほく、遍學のものは密はすくなかりぬべし。廣聞のともがらは密あるべからざるか。いはんや天眼・天耳、法眼・法耳、佛眼・佛耳等を具せんときは、すべて密語・密意あるべからず、といふべし。佛法の密語・密意・密行等は、この道理にあらず。人にあふ時節、まさに密語をきき、密語をとく。おのれをしるとき、密行をしるなり。いはんや佛祖よく上來の密意・密語を究辦す。しるべし、佛祖なる時節、まさに密語・密行、きほひ現成するなり。

In sum, the World-Honored One has secret words, has secret practice, has secret verification.<sup>14</sup> However, ignoramuses think the “secret” means others do not know but we ourselves know, that there are people who know and people who do not know; from Sindh in the West to the Land of the East, from ancient time to the present, those who think and say this have not studied the way of the buddhas. If they say this, for the ones without mundane or transmundane learning there would be many secrets, while those with extensive learning would have few secrets. Are those of wide experience supposed to be without secrets? Not to mention when one possesses the deva eye, the deva ear, the dharma eye, the dharma ear, the buddha eye, the buddha ear, and the like, they should say that one would have no secret words or secret intentions at all.<sup>15</sup> The secret

14 **has secret words, has secret practice, has secret verification** (*mitsugo ari, mitsugyō ari, misshō ari* 密語あり、密行あり、密證あり): The consistent rendering of *mitsu* 密 as “secret” misrepresents the semantic range of the term here; a more natural version might read “has secret words, has strict practice, has intimate verification”; see Supplementary Notes, s.v. “Practice and verification.”

15 **the deva eye, the deva ear** (*tengen tenni* 天眼・天耳): I.e., paranormal seeing and hearing, two of the five (or six) spiritual powers (*jinzū* 神通; S. *abhijñā*) of the advanced adept; see Supplementary Notes, s.v. “Spiritual powers.” The deva eye is the second of the “five eyes” (*gogen* 五眼) partially listed here: the physical eye (*nikugen* 肉眼), deva

words, secret intentions, secret practice, and such, in the buddha dharma do not follow this logic. It is precisely when we meet a person that we hear secret words and speak secret words. When we know ourselves, we know secret practice. How much more do the buddhas and ancestors thoroughly examine the above “secret intentions” and “secret words.” We should realize that, precisely when one is a buddha and ancestor, secret words and secret practice vie to appear.

[45:15]

いはゆる密は、親密の道理なり。無間斷なり、蓋佛祖なり、蓋汝なり、蓋自なり、蓋行なり、蓋代なり、蓋功なり、蓋密なり。密語の、密人に相逢する、佛眼也觀不見なり。密行は自他の所知にあらず、密我ひとり能知す、密他おのおの不會す、密却在汝邊のゆえに、全靠密なり、一半靠密なり。

“Secret” means the principle of intimacy. It is without interruption. It covers the buddhas and ancestors; it covers you; it covers me; it covers practice; it covers the generations; it covers our effort; it covers the secret.<sup>16</sup> The meeting of the secret words with the secret person, even the buddha eye cannot see. Secret practice is not something known by self or other: the secret self alone knows it; the secret others are each “I don’t understand.” Because “the secret is rather with you,” it wholly relies on the secret, it half relies on the secret.<sup>17</sup>

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eye (*tengen* 天眼), wisdom eye (*egen* 慧眼) (that sees emptiness), dharma eye (*hōgen* 法眼) (of the advanced bodhisattva that clearly distinguishes all phenomena), and buddha eye (*butsugen* 佛眼) (of omniscience). Dōgen plays with the list here by adding “dharma ear” and “buddha ear.”

16 **it covers the generations; it covers our effort** (*gai dai nari, gai kū nari* 蓋代なり、蓋功なり): “Generations” (*dai* 代) may refer to the generations of buddhas and ancestors. The translation takes *kū* 功 here as *kufū* 功夫 (“concentrated effort”); it could also be understood as *kudoku* 功德 (“virtue”; “merit”).

17 **Because “the secret is rather with you,” it wholly relies on the secret, it half relies on the secret** (*mitsu kyaku zai nyo hen no yue ni, zen kō mitsu nari, ippan kō mitsu nari* 密却在汝邊のゆえに、全靠密なり、一半靠密なり): “The secret is rather with you” comes from the words of the Fifth Ancestor, when asked about “secret words and secret intentions” (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:232a12-14):

祖曰、我今與汝說者、即非密也。汝若返照自己面目、密却在汝邊。

The Ancestor said, “What I’m telling you here is not the secret. If you reflect on your own face, the secret is rather with you.”

The implied grammatical subject of the predicates “wholly relies” (*zen kō* 全靠) and “half relies” (*ippan kō* 一半靠) is unclear, and some read *zen* 全 and *ippan* 一半 as themselves the subjects — i.e., “the whole relies,” “one half relies.” The use here may reflect the words of Shitou Xiqian 石頭希遷 (700-791) when asked by his teacher to explain himself (e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:240b17-18):

曰、和尚也須道取一半。莫全靠學人。

[Shitou] said, “The Reverend should say half; don’t rely wholly on your student.”

## [45:16] {1:494}

かくのごとくの道理、あきらかに功夫參學すべし。おほよそ爲人の處所、辦肯の時節、かならず舉似密なる、それ佛佛祖祖の正嫡なり。而今是甚麼時節のゆえに、自己にも密なり、他己にも密なり、佛祖にも密なり、異類にも密なり。このゆえに、密頭上あらたに密なり。かくのごとくの教・行・證、すなはち佛祖なるがゆえに、透過佛祖密なり。しかあれば、透過密なり。

We should clearly make concentrated effort and study such truth. In general, that the places where people are taught and the times when the teaching is confirmed are invariably the secret presented — this is the correct succession of buddha after buddha and ancestor after ancestor.<sup>18</sup> Because it is “what time is this?” it is secret to self, it is secret to others, it is secret to the buddhas and ancestors, it is secret to other beings.<sup>19</sup> Therefore, there are further secrets on top of secrets. Because such teaching, practice, and verification are precisely the buddhas and ancestors, they are secrets that pass beyond the buddhas and ancestors. Hence, they pass beyond secrets.

\* \* \* \* \*

## [45:17]

雪竇師翁、示衆曰、世尊有密語、迦葉不覆藏、一夜落華雨、滿城流水香。

*Xuedou, my teacher's master, addressed the assembly saying,*<sup>20</sup>

*The World-Honored One has secret words;*

*For Kāśyapa, they are not concealed.*

*Throughout the night, a rain of falling blossoms;*

*In the whole city, the streams are fragrant.*

18 that the places where people are taught and the times when the teaching is confirmed are invariably the secret presented (*inin no shosho, benkō no jisetsu, kanarazu kōji mitsu naru* 爲人の處所、辦肯の時節、かならず舉似密なる): A phrase that could also be parsed, “in the places where people are taught and the times when the teaching is affirmed, that the presentation is secret.”

19 “what time is this?” (*nikon ze jinmo jisetsu* 而今是甚麼時節): Variation on the common Zen rhetorical question, “what place is this?” (*shari ze jinmo sho zai* 這裏是甚麼處在; i.e., “where are we here?”).

20 Xuedou, my teacher's master (*Setchō shiō* 雪竇師翁): i.e., Xuedou Zhijian 雪竇智鑑 (1105-1192), teacher of Dōgen's teacher, Tiantong Rujing 天童如淨 (1162-1227). His verse appears at *Jiatāi pudeng lu* 嘉泰普燈錄, ZZ.137:258a2-3.

[45:18]

而今雪竇道の一夜落華雨、満城流水香、それ親密なり。これを舉似して、佛祖の眼睛・鼻孔を檢點すべし。臨濟・徳山のおよぶべきところにあらず。眼睛裏の鼻孔を參開すべし、耳處の鼻頭を尖聡ならしむるなり。いはんや耳鼻眼睛裏ふるきにあらず、あらたなるにあらざる渾身心ならしむ。これを華雨世界起の道理とす。

Xuedou's words here, "*Throughout the night, a rain of falling blossoms; in the whole city, the streams are fragrant*" — these are intimate.<sup>21</sup> Taking them up, we should examine the eye and the nose of the buddhas and ancestors. They are not a place Linji or Deshan could reach.<sup>22</sup> We should study and open the nose within our eye; we should sharpen the nose of the ear. Not to mention make our ear, nose, and eye our whole body, neither old nor new. This we take as the truth of "*a flower rains, and the world arises*."<sup>23</sup>

[45:19]

師翁道の満城流水香、それ藏身影彌露なり。かくのごとくあるがゆえに、佛祖家裏の家常には、世尊有密語、迦葉不覆藏を參究透過するなり。七佛・世尊、ほとけごとに、而今のごとく參學す。迦葉・釋迦、おなじく而今のごとく究辦しきたれり。

The words of my master's father, "*In the whole city, the streams are fragrant*" — this is *the body concealed, its shadow more exposed*.<sup>24</sup> Thus, in the daily fare within the house of the buddhas and ancestors, we investigate and pass beyond "the World-Honored One has secret words; for Kāśyapa, they are not concealed." The seven buddhas, the World-Honored ones, each of the buddhas, studies like this; Kāśyapa and Śākya, similarly have been thoroughly investigating like this.<sup>25</sup>

21 **these are intimate** (*sore shinmitsu nari* それ親密なり): The English "intimate" masks the play on the glyph *mitsu* 密 ("secret").

22 **They are not a place Linji or Deshan could reach** (*Rinzai Tokusan no oyobu beki tokoro ni arazu* 臨濟・徳山のおよぶべきところにあらず): i.e., Linji Yixuan 臨濟義玄 (d. 866) and his contemporary Deshan Xuanjian 徳山宣鑑 (780-865); one of several dismissive remarks in the *Shōbōgenzō* on these two famous Chan masters.

23 **"a flower rains and the world arises"** (*ke u sekai ki* 華雨世界起): Playing on the final line of a dharma transmission verse attributed to Bodhidharma's master, Prajñātāra. See Supplementary Notes, s.v. "A flower opens, and the world arises."

24 **the body concealed, its shadow more exposed** (*zō shin yo mi ro* 藏身影彌露): Variation on the idiom, "to conceal the body and expose the shadow" (*zō shin ro yo* 藏身露影): to speak with hidden meaning, to hint at something.

25 **Kāśyapa and Śākya** (*Kashō Shaka* 迦葉・釋迦): In the context here, perhaps better taken as Buddha Śākyamuni and the First Ancestor, Mahākāśyapa, rather than the more usual Śākyamuni and his predecessor, Buddha Kāśyapa.



正法眼藏密語第四十五  
Treasury of the True Dharma Eye  
Secret Words  
Number 45

[Ryūmonji MS:]

爾時寬元元年癸卯九月二十日、在越州吉田郡吉峰古精舍示衆  
*Presented to the assembly, at the old vihāra of Kippō, Yoshida District,  
Esshū; twentieth day, ninth month of the junior water year of the rabbit,  
the first year of Kangen [3 November 1243]<sup>26</sup>*

[Himitsu MS:]

同十月十六日、在同精舍侍司。慧上  
*In the acolyte's office of the same vihara; sixteenth day, tenth month of  
the same [year] [29 November 1243]. Ejō<sup>27</sup>*

26 The *Himitsu* 秘密 MS shares an almost identical colophon.

27 **Ejō** 慧上: Written with a homonym for Ejō 懷奘, a practice also found in the *Himitsu* MS of the “Sansui kyō” 山水經 chapter.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 46

The Insentient Preach the Dharma

*Mujō seppō*

無情說法

# The Insentient Preach the Dharma

## *Mujō seppō*

### INTRODUCTION

This chapter was composed in the autumn of 1243, at Kippōji, the monastery in Echizen Province where Dōgen taught following his move from the capital in the summer of that year. It occurs as number 46 in both the seventy-five and sixty-chapter compilations of the *Shōbōgenzō* and as number 53 in the Honzan edition.

The title theme of the essay is best known in Zen literature from the teachings of the eighth-century figure Nanyang Huizhong 南陽慧忠, a disciple of the Sixth Ancestor and the subject of a number of famous koans. Dōgen offers here commentary on a conversation on the theme between Huizhong and an unidentified monk, as well as on a very similar conversation between the ninth-century master Dongshan Liangjie 洞山良价 and his teacher Yunyan Tansheng 雲巖曇晟.

It was not uncommon in Dōgen's day for Japanese Buddhists to imagine that the natural world, including inanimate objects, was somehow expressing Buddhist truths. Indeed, in his celebrated "Mountains and Waters Sūtra" ("Sansui kyō" 山水經) and other chapters of the *Shōbōgenzō*, Dōgen himself often seems to affirm such a view. Yet, in this essay, he warns us not to confuse the preaching of the dharma with "the rustling branches of the forests," and not to think that the insentient are simply the "grasses and trees, tiles and pebbles" of our natural world. Rather, as he emphasizes in his opening remarks, we should understand the insentient preaching the dharma as the fundamental activity of the buddhas and ancestors, the "realized kōan" (*genjō kōan* 見成公案) handed down in the lineage of Zen.

## 正法眼藏第四十六

# Treasury of the True Dharma Eye Number 46

## 無情説法

### The Insentient Preach the Dharma

[46:1] {2:2}

説法於説法するは、佛祖附嘱於佛祖の見成公案なり。この説法は法説なり。有情にあらず、無情にあらず、有爲にあらず、無爲にあらず、有爲・無爲の因縁にあらず、從縁起の法にあらず。しかあれども、鳥道に不行なり、佛衆に爲與す。大道十成するとき、説法十成す、法藏附嘱するとき、説法附嘱す。拈華のとき、拈説法あり、傳衣のとき、傳説法あり。このゆえに、諸佛諸祖、おなじく威音王以前より、説法に奉觀しきたり、諸佛以前より、説法に本行しきたれるなり。説法は、佛祖の理しきたるとのみ參學することなかれ、佛祖は、説法に理せられきたるなり。この説法、わづかに八萬四千門の法蘊を開演するのみにあらず、無量無邊門の説法蘊あり。先佛の説法を後佛は説法す、と參學することなかれ。先佛きたりて後佛なるにあらざるがごとく、説法も、先説法を後説法とするにはあらず。このゆえに、

*Preaching the dharma in preaching the dharma* is the realized kōan that *the buddhas and ancestors bequeath to the buddhas and ancestors.*<sup>1</sup> This “preaching the dharma” is the dharma preaching. It is not sentient, not insentient; it is not constructed, not unconstructed; it is not the causes and conditions of the constructed or the unconstructed; it is not a dharma

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1 **Preaching the dharma in preaching the dharma** (*seppō o seppō suru* 説法於説法する): A tentative translation of an odd locution, in mixed Chinese and Japanese syntax, that can be variously interpreted. This rendering treats the particle *o* 於 (Chinese *yu*) as a locative marker (Japanese *ni okite*), suggesting a sense “to preach the dharma where (or while) the dharma is being preached”; it could also be read as an accusative (Japanese *o*), which would yield “preaching the dharma of [i.e., regarding] the preaching of dharma.” Though probably less likely here, the particle could also be taken as a dative marker — paralleling its use in the immediately following clause — and the phrase parsed “preaching the dharma to preachers of the dharma.”

**the realized kōan that the buddhas and ancestors bequeath to the buddhas and ancestors** (*busso fuzoku o busso no genjō kōan* 佛祖附嘱於佛祖の見成公案): Or “the realized kōan of the buddhas and ancestors bequeathing to the buddhas and ancestors.” The expression “realized kōan” here translates *genjō kōan* 見成公案 (more often written 現成公案), one of Dōgen’s favorite expressions and the title of one of the most celebrated chapters of the *Shōbōgenzō*. See Supplementary Notes, s.v. “Realized kōan.”

arising from conditions.<sup>2</sup> Nevertheless, it is not following the path of the bird: it is for the buddha assembly.<sup>3</sup>

When the great way is complete, preaching the dharma is complete; when the treasury of the dharma is bequeathed, preaching the dharma is bequeathed.<sup>4</sup> When the flower is taken up, preaching the dharma is taken up; when the robe is transmitted, preaching the dharma is transmitted.<sup>5</sup>

**2 It is not sentient, not insentient** (*ujō ni arazu, mujō ni arazu* 有情にあらず、無情にあらず): The term “sentient,” or “sentient being,” typically refers to the “living,” or “animate,” beings (*shujō* 衆生; *S. sattva*) subject to rebirth in the five (or six) states of *samsāra*; in contrast to (a) inanimate objects, both vegetable and mineral (*mujō* 無情; “the insentient”), and (b) the “sages” (*shō* 聖), or transcendent buddhas and advanced bodhisattvas.

**constructed** (*ui* 有爲); **unconstructed** (*mui* 無爲): Taking these terms in the common Buddhist sense of *samskṛta* (“compounded,” “produced [by causes and conditions]” and *asamskṛta* (“uncompounded,” “unproduced”) respectively. They can also be (and often are here) taken in the sense, regularly found in Zen literature, of “intentional” and “unintentional” respectively.

**the causes and conditions of the constructed or the unconstructed** (*ui mui no in-nen* 有爲・無爲の因縁): A somewhat obscure phrase, probably meaning something like “subject to, or causally connected with, either the constructed or unconstructed.”

**a dharma arising from conditions** (*jū engi no hō* 從緣起の法): I.e., a teaching reflecting dependent origination; possibly alluding to a line in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:9b8-9):

諸佛兩足尊、知法常無性、佛種從緣起、是故說一乘。

The buddhas, most honored among the two-legged,

Knowing that the dharmas are always without nature,

And that the seeds of buddhahood sprout from conditions,

Therefore teach the one vehicle.

**3 not following the path of the bird** (*chōdō ni fugyō* 鳥道に不行): Likely meaning that preaching the dharma is not merely the free expression of liberation that leaves no traces. (See, e.g., *Shōbōgenzō keiteki* 正法眼藏啓迪 3:510.) “The path of the bird” (*chōdō* 鳥道) is a well-known expression of the Tang-dynasty master Dongshan Liangjie 洞山良价 (807-869), often invoked by Dōgen; see Supplementary Notes, s.v. “Dongshan’s three roads.”

**for the buddha assembly** (*busshu ni iyo su* 佛衆に爲與す): The predicate *iyo su* 爲與す does not occur elsewhere in the *Shōbōgenzō*; it is taken here as “to provide for the sake of.” The term *busshu* 佛衆, while regularly used in reference to an assembly of buddhas, here more likely indicates the followers of the buddhas.

**4 treasury of the dharma** (*hōzō* 法藏): Typically, denoting the Buddhist scriptures, especially the sūtras; here, perhaps, more broadly, the Buddhist teachings.

**5 When the flower is taken up** (*nenge no toki* 拈華のとき); **when the robe is transmitted** (*den’e no toki* 傳衣のとき): Allusion to the transmission of Zen. The former phrase recalls the famous legend of Buddha Śākyamuni’s holding up a flower to transmit “the treasury of the true dharma eye” to the First Ancestor, Mahākāśyapa; see Supplementary Notes, s.v. “Hold up a flower.” The latter phrase may invoke the tradition that Śākyamuni also gave his robe to Mahākāśyapa; but it is more often treated as an allusion

Therefore, the buddhas and ancestors, from before King Majestic Voice, have all been paying their respects to preaching the dharma; from before the buddhas, they have all been originally practicing preaching the dharma.<sup>6</sup>

Do not study this only as meaning that preaching the dharma has been governed by the buddhas and ancestors: the buddhas and ancestors have been governed by preaching the dharma. This preaching the dharma does not only expound merely the aggregate of eighty-four thousand dharmas; there is a preaching of the aggregate of incalculable, limitless dharmas.<sup>7</sup> Do not study this to mean that later buddhas preach the dharma of the dharma preaching of prior buddhas: just as prior buddhas have not come to be later buddhas, so with preaching the dharma, the prior dharma preaching is not made the later dharma preaching.

Therefore,

[46:2] {2:3}

釋迦牟尼佛道、如三世諸佛說法之儀式、我今亦如是說無分別法。

*Buddha Śākyamuni said,*

*In the manner that the buddhas*

*Of the three times preach the dharma,*

*I also now preach*

*The dharma without distinctions.*<sup>8</sup>

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to the legend that the Fifth Ancestor in China, Hongren 弘忍, bequeathed the robe of Bodhidharma to Huineng 慧能 as a symbol of the latter's status as Sixth Ancestor.

**6 before King Majestic Voice** (*Ion'ō izen* 威音王以前): A common expression, occurring often in Dōgen's writing and other Zen texts, used to suggest the primordial past or a state prior to any differentiation; see Supplementary Notes, s.v. "Before King Majestic Voice."

**originally practicing** (*hongyō* 本行): Likely reflecting a passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c22-23) cited in several places in the *Shōbōgenzō*:

諸善男子、我本行菩薩道所成壽命、今猶未盡、復倍上數。

Good sons, the lifespan attained by my original practice of the bodhisattva path is even now still not exhausted; it is twice the above number.

**7 aggregate of eighty-four thousand dharmas** (*hachiman shisen mon no hōun* 八萬四千門の法蘊): A standard expression for the enormous number of teachings by the Buddha; the "aggregate of dharmas" (*S. dharma-skandha*) is virtually synonymous with the "treasury of the dharma" (*hōzō* 法藏) mentioned above.

**8 Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Quoting a passage from the "Upāya-kausālya" chapter of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:10a22-23).

## [46:3]

しかあればすなはち、諸佛の、説法を使用するがごとく、諸佛は、説法を使用するなり。諸佛の、説法を正傳するがごとく、諸佛は、説法を正傳するによりて、古佛より七佛に正傳し、七佛よりいまに正傳して、無情説法あり。この無情説法に、諸佛あり、諸祖あるなり。我今説法は、正傳にあらざる新條、と學することなかれ。古來、正傳は舊窠の鬼窟、と證することなかれ。

Thus, just as the buddhas employ preaching the dharma, so the buddhas employ preaching the dharma. Just as the buddhas directly transmit preaching the dharma, so the buddhas directly transmit preaching the dharma; and thus there is the insentient preaching the dharma, directly transmitted from the old buddhas to the seven buddhas, directly transmitted from the seven buddhas to the present.<sup>9</sup> In this “insentient preaching the dharma,” there are the buddhas, there are the ancestors. Do not study that “I now preach the dharma” means new items not directly transmitted; do not attest that what is directly transmitted from ancient times is a ghost cave of old dens.<sup>10</sup>

\* \* \* \* \*

## [46:4]

大唐國西京光宅寺大證國師、因僧問、無情還解說法否。國師云、常說熾然、說無間歇。僧曰、某甲爲甚麼不聞。國師曰、汝自不聞、不可妨他聞者也。僧曰、未審、什麼人得聞。國師曰、諸聖得聞。僧曰、和尚還聞否。國師曰、我不聞。僧曰、和尚既不聞、爭知無情解說法。國師曰、賴我不聞、我若聞則齊於諸聖、汝即不聞我說法。僧曰、恁麼則衆生無分也。國師曰、我爲衆生說、不爲諸聖說。僧曰、衆生聞後如何。國師曰、即非衆生。

9 **from the old buddhas to the seven buddhas** (*kobutsu yori shichi butsu ni* 古佛より七佛に): Or “from the old buddha to the seven buddhas.” “The seven buddhas” refers to what are often called “the seven buddhas of the past” (*kako shichi butsu* 過去七佛): i.e., Śākyamuni and the six buddhas (the names of which vary according to the source) said to have preceded him; see Supplementary Notes, s.v. “Seven buddhas.” The term “old buddha” (*kobutsu* 古佛) is used in Zen texts to refer both to these seven buddhas and as an honorific for certain esteemed Zen masters; here, it no doubt indicates the buddhas of prior kalpas, such as Buddha Bhīṣmagarjitasvararāja mentioned above. See Supplementary Notes, s.v. “Old buddha.”

10 **“I now preach the dharma”** (*ga kon seppō* 我今説法): Dōgen is here borrowing the words of Śākyamuni quoted just above.

**ghost cave of old dens** (*kyūka no kikutsu* 舊窠の鬼窟): A mixing of two common metaphors. “Old den” (or “nest,” or “burrow”; *kyūka* 舊窠) is regularly used in Zen literature for old or habitual ways of thinking, “tired” concepts or clichés. “Ghost (or ‘phantom’) cave” (*kikutsu* 鬼窟) is used in reference to the dark confines of intellectual nihilism or contemplative oblivion; see Supplementary Notes, s.v. “Ghost cave.” Here, presumably, mere dogma.

National Teacher Dazheng of the Guangzhai Monastery in the Western Capital of the Land of the Great Tang was once asked by a monk, “Can the insentient preach the dharma?”<sup>11</sup>

The National Teacher said, “They’re constantly preaching with ardor; they preach without pause.”

The monk said, “Why can’t I hear it?”

The National Teacher said, “That you can’t hear it doesn’t prevent others from hearing it.”

The monk said, “I don’t understand. Who can hear it?”

The National Teacher said, “The sages can hear it.”<sup>12</sup>

The monk said, “Can the Reverend hear it?”

The National Teacher said, “I can’t hear it.”

The monk said, “If the Reverend can’t hear it, how does he know that the insentient preach the dharma?”

The National Teacher said, “Fortunately, I don’t hear it. If I heard it, I would equal the sages, and you wouldn’t hear me preaching the dharma.”

The monk said, “In this case, living beings have no part in this.”<sup>13</sup>

The National Teacher said, “I preach for living beings; I don’t preach for sages.”

The monk said, “After the living beings hear it, how are they?”

The National Teacher said, “They’re not living beings.”

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11 **National Teacher Dazheng of the Guangzhai Monastery in the Western Capital of the Land of the Great Tang** (*Daitō koku Saikyō Kōtakuji Daishō kokushi* 大唐國西京光宅寺大證國師): I.e., Nanyang Huizhong 南陽慧忠 (d. 775), disciple of the Sixth Ancestor and the subject of a number of famous *kōans*. “The Western Capital” (*Saikyō* 西京) refers to Chang’an, site of the Guangzhaisi 光宅寺 where Huizhong resided. The exact source of Dōgen’s version of Huizhong’s conversation on the insentient preaching the dharma has not been identified; a similar passage occurs in a longer discussion on the topic at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:438a9-25).

12 **“sages”** (*shoshō* 諸聖): I.e., advanced spiritual adepts. In technical Buddhist usage, the “nobles” (S. *ārya*), or those well established on the “noble path” (*shōdō* 聖道; S. *ārya-mārga*), as opposed to the “commoners” (*bonbu* 凡夫; S. *prthagjana*), or ordinary folk.

13 **“living beings have no part in this”** (*shujō mubun* 衆生無分): I.e., living beings are not in a position to hear the preaching. The term “living beings” (*shujō* 衆生; S. *sattva*) is synonymous with “the sentient” (*ujō* 有情); here, used in contrast to “the sages.”



## [46:5] {2:4}

無情説法を參學せん初心・晩學、この國師の因縁を直須勤學すべし。

Beginners and latecomers who would study “*the insentient preach the dharma*” should study with diligence this episode of the National Teacher.

## [46:6]

常説熾然、説無間歇とあり。常は、諸時の一分時なり。説無間歇は、説すでに現出するがごときは、さだめて無間歇なり。無情説法の儀、かならずしも有情のごとくにあらんずる、と參學すべからず、有情の音聲、および有情説法の儀のごとくなるべきがゆえに。

“*They’re constantly preaching with ardor; they preach without pause.*” “Constantly” is one time among all times.<sup>14</sup> “*They preach without pause*”: preaching that is certainly appearing is definitely “without pause.” We should not study that the manner in which *the insentient preach the dharma* must necessarily be like that of the sentient because it ought to be like the voices of the sentient and the manner in which the sentient preach the dharma.<sup>15</sup>

## [46:7]

有情界の音聲をうばふて、無情界の音聲に擬するは、佛道にあらず。無情説法、かならずしも聲塵なるべからず、たとへば、有情の説法、それ聲塵にあらざるがごとくなり。しばらく、いかなるか有情、いかなるか無情、と問自問他、功夫參學すべし。

To snatch away the voices of the sentient realm and liken them to the voices of the insentient realm is not the way of the buddhas. *The insentient preaching the dharma* is not necessarily sound, just as preaching the dharma by the sentient is not sound. We should make concentrated effort and study this a while, asking ourselves, asking others, what is “the sentient,” “what is the insentient”?

14 **one time among all times** (*shoji no ichibunji* 諸時の一分時): A tentative translation of an ambiguous phrase, which might be understood “each moment of all times,” suggesting perhaps that each time somehow incorporates or expresses all times.

15 **because it ought to be like the voices of the sentient and the manner in which the sentient preach the dharma** (*ujō no onjō, oyobi ujō seppō no gi no gotoku naru beki ga yue ni* 有情の音聲、および有情説法の儀のごとくなるべきがゆえに): The translation here follows Kawamura’s punctuation of this phrase, which takes it as modifying the preceding clause. The passage could be, and in some other editions is, parsed such that the phrase modifies the following sentence (in the section below) — a reading that would yield, “[Thinking that] because it ought to be like the voices of the sentient and the manner in which the sentient preach the dharma, to snatch away the voices of the sentient realm and liken them to the voices of the insentient realm is not the way of the buddhas.”

## [46:8]

しかあれば、無情説法の儀、いかにかあるらんと、審細に留心參學すべきなり。愚人おもはくは、樹林の鳴條する、葉華の開落するを、無情説法と認ずるは、學佛法の漢にあらず。もししかあらば、たれか無情説法をしらざらん、たれか無情説法をきかざらん。しばらく廻光すべし、無情界には、草木・樹林ありやなしや、無情界は有情界にまじはれりやいなや。しかあるを、草木・瓦礫を認じて無情とするは、不遍學なり、無情を認じて草木・瓦礫とするは、不參飽なり。たとひいま、人間の所見の草木等を認じて無情に擬せんとすとも、草木等も凡慮のはかるところにあらず。ゆえいかんとなれば、天上・人間の樹林、はるかに殊異あり、中國・邊地の所生、ひとしきにあらず、海裏・山間の草木、みな不同なり。いはんや空におふる樹木あり、雲におふる樹木あり。風火等のなかに所生長の百草萬樹、おほよそ有情と學しつべきあり、無情と認ぜられざるあり、草木の人畜のごとくなるあり、有情・無情いまだあきらめざるなり。いはんや仙家の樹石・華果・湯水等、みるに疑著およばずとも、説著せんに、かたからんや。ただわづかに神州一國の草木をみ、日本一州の草木を慣習して、萬方・盡界もかくのごとくあるべし、と擬議・商量することなかれ。

Thus, we should carefully take heed and study in what manner it is that *the insentient preach the dharma*. One who considers, as the foolish think, that the rustling branches of the forests, the opening and falling of leaves and flowers, are the insentient preaching the dharma — this is not a person who studies the buddha dharma. If this were the case, who could not know the preaching of the insentient, who could not hear the preaching of the insentient? We should reflect a while.<sup>16</sup> In the realm of the insentient, are there grasses, trees, and forests? Is the realm of the insentient mixed into the realm of the sentient? Still, those who consider grasses and trees, tiles and pebbles as the insentient have not studied extensively; those who consider the insentient as grasses and trees, tiles and pebbles have not studied their fill.

Even if, for now, we were to accept the plants seen by humans and treat them as the insentient, grasses and trees are also not what is fathomed by common thinking. Why? There is a vast difference between the forests of the heavens and those among humans; what grows in central countries and marginal lands is not the same; the grasses and trees in the ocean and in the mountains are all dissimilar.<sup>17</sup> Not to mention that there are forests growing in the sky, forests growing in the clouds. Of the hundred grasses and myriad trees that grow in wind, fire, and the rest, there are in general

16 **We should reflect** (*ekō su beshi* 廻光すべし): An unusual usage not appearing elsewhere in Dōgen's writing. The term *ekō* typically occurs in the fixed phrase *ekō henshō* 回光返照, "turn the light around and shine it back [on oneself]"; see Supplementary Notes, s.v. "Turn the light around and shine it back."

17 **central countries and marginal lands** (*chūgoku henchi* 中國・邊地): Likely referring to places at the center and borders respectively of our continent of Jambudvīpa. See Supplementary Notes, s.v. "Four Continents."

those that should be studied as sentient, those that are not recognized as insentient.<sup>18</sup> There are grasses and trees that are like humans and beasts; whether they are sentient or insentient is not clear.<sup>19</sup> Not to mention the trees and rocks, flowers and fruits, hot and cold waters of the transcendents — though when we see them we have no doubts, when we would explain them, is it not difficult?<sup>20</sup> Seeing merely the grasses and trees of the one Land of Shenzhou, being familiar with the grasses and trees of the one region of Nihon, do not consider or deliberate that the myriad quarters and all the worlds must be like them.<sup>21</sup>

[46:9] {2:5}

國師道、諸聖得聞。いはく、無情説法の會下には、諸聖立地聽するなり。諸聖と無情と、聞を現成し、説を現成せしむ。無情、すでに諸聖のために説法す、聖なりや、凡なりや。あるひは、無情説法の儀をあきらめをはりなば、諸聖の所聞かくのごとくあり、と體達すべし。すでに體達することをえては、聖者の境界をはかりしるべし。さらに、超凡越聖の通霄路の行履を參學すべし。

“*The National Teacher said, ‘The sages can hear it.’*” This says that, in the community where the insentient preach the dharma, *the sages stand and listen*.<sup>22</sup> The sages and the insentient manifest hearing, manifest

18 **wind, fire, and the rest** (*fû ka tō* 風火等): Likely here an abbreviation for the four elements of Buddhist cosmology: earth, water, fire, and wind; see Supplementary Notes, s.v. “Four elements and five aggregates.”

19 **whether they are sentient or insentient is not clear** (*ujō mujō imada akiramezaru nari* 有情・無情いまだあきらめざるなり): The translation follows Kawamura’s punctuation here, treating this as a dependent clause modifying the preceding “plants”; it could also be read as a separate sentence: “The [categories of] sentient and insentient are not clear.”

20 **the transcendents** (*senke* 仙家): Likely a reference to the hermit sages (*sennin* 仙人) of Daoist lore, known for their thaumaturgic powers, in whose mountain haunts one can expect uncanny occurrences.

**when we would explain them, is it not difficult?** (*setchaku sen ni, katakaran ya* 説著せんに、かたからんや): The translation here follows those editions that read *katakazaran ya* かたからざらんや.

21 **the one Land of Shenzhou** (*Shinshū ikkoku* 神州一國): I.e., the country of China. The term *shinshū* 神州 (literally “divine region”) is sometimes thought to reflect *shendan* 神丹, a transliteration of *Cīnasthāna*, a Sanskrit name for China. The term is also used in Japanese in reference to Japan, where it is understood as “the region of the *kami*.”

**the myriad quarters and all the worlds** (*manpō jinkai* 萬方・盡界): The translation follows Kawamura’s punctuation; the phrase might also be read, “all the worlds in the myriad quarters.”

22 **the sages stand and listen** (*shoshō ritchi chō* 諸聖立地聽): I.e., attend respectfully to the preaching, as at the formal dharma talk of a Zen master. This expression seems to be a variant of the more common “the buddhas of the three times stand and listen” (*sanze shobutsu ritchi chō* 三世諸佛立地聽), best known from the words of Xuansha

preaching. Since the insentient preach the dharma for the sages, are they sages or are they commoners? Again, if we have finished clarifying the manner in which *the insentient preach the dharma*, we should personally realize that what the sages hear exists like this.<sup>23</sup> Having gained personal realization, we should gauge the realm of the sages.<sup>24</sup> Further, we should study the conduct on the road through the clouds that *transcends the commoner and surpasses the sage*.<sup>25</sup>

[46:10] {2:6}

國師いはく、我不聞。この道も、容易會なり、と擬することなかれ。超凡越聖にして不聞なりや、擘破凡聖窠窟のゆえに不聞なりや。恁麼功夫して、道取を現成せしむべし。

“The National Teacher said, ‘*I don’t hear it.*’” Do not consider that these words are easy to understand. Does he “not hear it” having *transcended the commoner and surpassed the sage*? Or does he not hear it because he *breaks down the dens and caves of “commoner and sage”*? Working at it in this way, we should actualize his words.

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Shibei 玄沙師備 (835-908) that Dōgen discusses in his “Shōbōgenzō gyōbutsu iigi” 正法眼藏行佛威儀。

23 **personally realize** (*taitatsu* 體達): There are two lines of interpretation of the term *tai* 體 in this compound expression found throughout Buddhist literature and Dōgen’s writings: (a) “bodily,” “physically”; “personally” (as taken here); or (b) “substance,” or “essence” (which would yield here something like “realize, or penetrate, to the essence”).

**what the sages hear exists like this** (*shoshō no shomon kakunogotoku ari* 諸聖の所聞かくのごとくあり): The pronoun “this” here lacks any obvious antecedent. Could be taken to mean “what the hearing of the sages is like,” but the sense may be simply that the sages do in fact hear the preaching of the insentient.

24 **should gauge the realm of the sages** (*shōja no kyōkai o hakarishiru beshi* 聖者の境界をはかりしるべし): I.e., “should (or will) determine the experience of the sage.” While the term *kyōkai* 境界 is often used in a general sense for “realm,” or “sphere,” given our context, it may carry here its more technical Buddhist usage as “sensory field” or “object of cognition.” The suffix *beshi* here may be taken either as conjecture (“will likely,” “may be expected to”) or as imperative (“ought to”).

25 **road through the clouds** (*tsūshōro* 通霄路): A tentative translation for a fixed expression, found in Song-dynasty Chan texts, indicating a “higher” way, beyond the standard understandings of Buddhist practice. The term *shō* 霄, translated here as “clouds,” can also refer to, and is probably most often interpreted here as, the “heavens,” or “firmament,” as well as the “night.” The term occurs elsewhere in the *Shōbōgenzō* only in “Dōtoku” 道得 (DZZ.1:376), probably in the sense “celestial passage.”

**transcends the commoner and surpasses the sage** (*chōbon osshō* 超凡越聖): I.e., to go beyond the stages of the Buddhist spiritual path; a common expression in Zen literature.

[46:11]

國師いはく、頼我不聞、我若聞、齊於諸聖。この擧示、これ一道兩道にあらず。頼我は、凡聖にあらず、頼我は、佛祖なるべきか。佛祖は、超凡越聖するゆえに、諸聖の所聞には一齊ならざるべし。

“The National Teacher said, ‘*Fortunately, I don’t hear it. If I heard it, I would equal the sages.*’” This presentation is not one word or two words.<sup>26</sup> “Fortunately I” is not commoner or sage; should “fortunately I” be a buddha and ancestor?<sup>27</sup> Because the buddhas and ancestors transcend the commoner and surpass the sage, [what they hear] should not be equal to what the sages hear.

[46:12]

國師道の汝即不聞我説法の理道を修理して、諸佛・諸聖の菩提を料理すべきなり。その宗旨は、いはゆる、無情説法、諸聖得聞、國師説法、這僧得聞なり。この理道を、參學功夫の日深月久とすべし。しばらく國師に問著すべし、衆生聞後はとはず、衆生正當聞説法時如何。

Dealing with the reasoning of the National Teacher’s words, “*you wouldn’t hear me preaching the dharma,*” we should manage the bodhi of the buddhas and the sages.<sup>28</sup> Its essential point is that, when the insentient preach the dharma, the sages can hear it; when the National Teacher preaches the dharma, this monk can hear it. On this reasoning, we should take long days and months of study and concentrated effort.<sup>29</sup> For now, we should question the National Teacher: “I’m not asking about ‘after

26 **This presentation** (*kono koji* この擧示): The term *koji* (also written 擧似), “to take up and present [a topic],” is used in reference especially to a comment on a Zen case. Though here likely a reference to the National Teacher’s words, it could also be read in reference to Dōgen’s comment: i.e., “the comment on this [saying].”

**not one word or two words** (*ichidō ryōdō ni arazu* 一道兩道にあらず): Perhaps meaning “not simply a few [ordinary] words.”

27 **“Fortunately I”** (*raiga* 頼我): Dōgen has here created a neologism from the first two words of the National Teacher’s remark; presumably to be understood as “the fortunate person [who does not hear].”

28 **Dealing with the reasoning . . . we should manage** (*ridō o shuri shite* 理道を修理して. . . *ryōri su beki nari* 料理すべきなり): A tentative translation of a passage likely meaning something like, “We should master the meaning [of the National Teacher’s words] and handle [the bodhi of the buddhas and sages].” The translation fails to capture the play with the graph *ri* 理 (“reason”) in this sentence. The terms *ridō* 理道 and *shuri* 修理 are not common in Dōgen’s writing: the former might be parsed here as “reasoned words”; the latter, normally “to repair,” “to put in order,” may have the sense here of “to train,” “to practice.” The term *ryōri* 料理 appears elsewhere in the *Shōbōgenzō* (“Jippō” 十方, DZZ.2:97) in the sense “to have control over, or mastery of [a topic]”; it could also be rendered “to reckon,” “to estimate,” or “to consider.”

29 **long days and months** (*nisshin gekkyū* 日深月久): Literally, “a depth of days and length of months,” a fixed expression for the extended passage of time; not common in Buddhist texts nor occurring elsewhere in Dōgen’s writings.

living beings hear it’; how about at the very moment that living beings hear the preaching of the dharma?”

\* \* \* \* \*

[46:13]

高祖洞山悟本大師、參曩祖雲巖大和尚、問云、無情說法什麼人得聞。雲巖曩祖曰、無情說法、無情得聞。高祖曰、和尚聞否。曩祖曰、我若聞、汝即不得聞吾說法也。高祖曰、若恁麼即某甲不聞和尚說法也。曩祖曰、我說汝尚不聞、何況無情說法也。高祖乃述偈呈曩祖。曰、也太奇、也太奇、無情說法不思議、若將耳聽終難會、眼處聞聲方得知。

*The Eminent Ancestor, Great Master Wuben of Dongshan, when studying with the Ancient Ancestor, Most Reverend Yunyan, asked him, “When the insentient preach the dharma, who can hear it?”<sup>30</sup>*

*Yunyen, the Ancient Ancestor, said, “When the insentient preach the dharma, the insentient can hear it.”*

*The Eminent Ancestor said, “Does the Reverend hear it?”*

*The Ancient Ancestor said, “If I heard it, you couldn’t hear my preaching the dharma.”*

*The Eminent Ancestor said, “In that case, I don’t hear the Reverend preaching the dharma.”*

*The Ancient Ancestor said, “Even when I preach, you still don’t hear. How much less when the insentient preach the dharma.”*

*The Eminent Ancestor then expressed a gāthā presented to the Ancient Ancestor:*

*How strange! How strange!*

*The insentient preaching the dharma is inconceivable.*

*If we use the ear to hear it, it’s hard in the end to understand;*

*Only when the eye hears the voices do we know it.<sup>31</sup>*

30 **The Eminent Ancestor, Great Master Wuben of Dongshan** (*kōso Tōzan Gohon daishi* 高祖洞山悟本大師): “Great Master Wuben” (*Gohon daishi* 悟本大師) is the posthumous title conferred on Dongshan Liangjie 洞山良价; “Eminent Ancestor” (*kōso* 高祖) is an honorific recognizing Dongshan as founder of the Caodong (Sōtō) lineage. “Ancient Ancestor, Most Reverend Yunyan” (*nōso Ungan daioshō* 曩祖雲巖大和尚) refers to Dongshan’s master, Yunyan Tansheng 雲巖曇晟 (782-841), disciple of Yaoshan Weiyan 藥山惟儼 (751-834). Their conversation also appears in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:204, case 148), as well as in his *Eihei kōroku* 永平廣錄 (DZZ.4:40, 4:316). While generally following the version of this episode found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:321b27-c11), Dōgen’s rendition of Dongshan’s verse diverges in favor of a slightly expanded treatment of the story seen in Dahui’s 大慧 *Zhengfayanzang* 正法眼藏 (ZZ.118:76b17-a6).

31 **the eye** (*gensho* 眼處): The “eye,” of course, can serve as a metaphor for wisdom; but, here, no doubt, for the sake of the seven-glyph line, Dongshan uses the Buddhist

## [46:14] {2:7}

いま高祖道の無情説法什麼人得聞の道理、よく一生多生の功夫を審細にすべし。いはゆるこの問著、さらに道著の功德を具すべし。この道著の、皮肉骨髓あり、以心傳心のみにあらず、以心傳心は、初心晩學の辦肯なり、衣を擧して正傳し、法を拈じて正傳する關楨子あり。いまの人、いかでか三秋四月の功夫に究竟することあらん。高祖、かつて大證道の無情説法諸聖得聞の宗旨を見聞せりといへども、いま、さらに無情説法什麼人得聞の問著あり。これ肯大證道なりとやせん、不肯大證道なりとやせん、問著なりとやせん、道著なりとやせん。もし總不肯大證、爭得恁麼道、もし總肯大證、爭解恁麼道なり。

The meaning of these words of the Eminent Master, “*When the insentient preach the dharma, who can hear it?*” we should examine in detail through an entire life and many lives of concentrated effort. This question he asks should additionally be endowed with the virtue of a statement.<sup>32</sup> This statement has the skin, flesh, bones, and marrow; it is not only *transmitting the mind by the mind*. “*Transmitting the mind by the mind*” is something confirmed by the beginner and latecomer.<sup>33</sup> There is a pivotal point directly transmitted by taking up the robe, directly transmitted by holding up the dharma.<sup>34</sup> How could people today fulfill it in three or four autumns of work.<sup>35</sup> The Eminent Ancestor, though he had previously heard the essential point of Dazheng’s words, “*when the insentient preach the dharma, the sages can hear it*,” goes on here to have the question, “*when the insentient preach the dharma, who can hear it?*” Do we take this as *affirming Dazheng’s words*, or take it as *not affirming Dazheng’s words*? Do we take it as a question, or take it as a statement?

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technical term for the visual sense sphere (S. *caḥṣurāyatana*), defined as the eye organ and its object. Dōgen will play with the element *sho* 處 (“place”; i.e., “sense sphere”) in his comments below. See Supplementary Notes, s.v. “Eye.”

32 **should additionally be endowed with the virtue of a statement** (*sara ni dōchaku no kudoku o gu su beshi* さらに道著の功德を具すべし): I.e., the interrogative, “who can hear it?” (*jūmo nin toku mon* 什麼人得聞) could be taken in a declarative sense: “‘Who’ can hear it”; a play on the interrogative not uncommon in Dōgen’s writings.

33 **something confirmed by the beginner and latecomer** (*shoshin bangaku no ben-kō* 初心晩學の辦肯): I.e., the lesser understanding of those not yet mature in Buddhist training; see Supplementary Notes, s.v. “Beginner’s mind.”

34 **taking up the robe** (*e o koshite* 衣を擧して); **holding up the dharma** (*hō o nenjite* 法を拈じて): Here likely reflecting Bodhidharma’s “skin, flesh, bones, and marrow” mentioned just above and alluding to Bodhidharma’s saying to his successor, Huike, that he was bestowing on him the true dharma and his *kāṣāya*.

35 **three or four autumns** (*sanshū shigetsu* 三秋四月): Literally, “three autumns, four moons”; likely a variation on *sanshi shūgetsu* 三四秋月 (“three or four autumn moons”). Some would take *shū* 秋 here as “month” and read this as “three or four months.” The expression seems not to be a common one and does not occur elsewhere in Dōgen’s writings.

If he is not affirming Dazheng at all, how could he talk this way? If he is completely affirming Dazheng, how could he talk this way?

[46:15]

曩祖雲巖曰、無情説法、無情得聞。この血脈を正傳して、身心脱落の參學あるべし。いはゆる無情説法、無情得聞は、諸佛説法、諸佛得聞の性相なるべし。無情説法を聴取せん衆會、たとひ有情・無情なりとも、たとひ凡夫・賢聖なりとも、これ無情なるべし。この性相によりて、古今の眞偽を批判すべきなり。たとひ西天より將來すとも、正傳まことの祖師にあらざらんは、もちいるべからず。たとひ千萬年より習學すること聯綿なりとも、嫡嫡相承にあらずば、嗣續しがたし。いま、正傳すでに東土に通達せり、眞偽の通塞、わきまへやすからん。たとひ衆生説法、衆生得聞の道取を聴取しても、諸佛諸祖の骨髓を稟受しつべし。雲巖曩祖の道を聞取し、大證國師の道を聴取して、まさに與奪せば、諸聖得聞の道取する諸聖は、無情なるべし、無情得聞と道取する無情は、諸聖なるべし。無情所説無情なり、無情説法即無情なるがゆえに。しかあればすなはち、無情説法なり、説法無情なり。

*The Ancient Ancestor Yunyan said, “When the insentient preach the dharma, the insentient can hear it.”* There should be a study of body and mind sloughed off that directly transmits this vital artery.<sup>36</sup> This “*when the insentient preach the dharma, the insentient can hear it*” must be the nature and marks of “*when the buddhas preach the dharma, the buddhas can hear it*.”<sup>37</sup> The community that would listen to the insentient preaching the dharma — whether they be sentient or insentient, whether they be common people or worthies and sages — must be insentient. On the basis of this nature and marks, we should judge the genuine and spurious in past and present.

Even if brought from Sindh in the West, if it is not by a true ancestral master of authentic transmission, it is of no use. Even for one whose training has been continuous for a thousand myriad years, if it is not what is inherited by successor after successor, it is difficult to succeed to it. Now, the authentic transmission has penetrated to the Land of the East, and it ought to be easy to distinguish the passage and blockage

36 **a study of body and mind sloughed off that directly transmits this vital artery** (*kono kechimiyaku o shōden shite, shinjin datsuraku no sangaku* この血脈を正傳して、身心脱落の參學): Probably meaning something like, “a study that is liberated (or liberates us) through inheritance of this teaching.” The term *meimiyaku* 命脈 (“vital artery”) occurs often in the *Shōbōgenzō*, in the senses both of the “lifeblood” and the “bloodline” (especially of the lineage of the buddhas and ancestors). “Body and mind sloughed off” (*shinjin datsuraku* 身心脱落) is one of Dōgen’s favorite expressions for spiritual liberation; see Supplementary Notes.

37 **must be the nature and marks of** (*no shōsō naru beshi* の性相なるべし): I.e., “must be the same as”; “nature and marks” (*shōsō* 性相) is a standard expression in Buddhist writing for the essence (*S. svabhāva*) of a thing, and its defining characteristics, or attributes (*S. lakṣaṇa*).



of the genuine and spurious. Even listening to the words, “*when living beings preach the dharma, living beings can hear it*,” we should surely accept them as the bones and marrow of the buddhas and the ancestors. In hearing the words of the Ancient Ancestor Yunyan, in listening to the words of the National Teacher Dazheng, when we truly appraise them, the sages referred to in “*the sages can hear it*” must be insentient; and the insentient referred to in “*the insentient can hear it*” must be sages. *What is preached by the insentient is insentient; for the insentient preaching the dharma is itself insentient.* Therefore, it is *the insentient preach the dharma, and preaching the dharma is the insentient.*

[46:16] {2:8}

高祖道の若恁麼、則某甲不聞和尚說法也。いまきくところの若恁麼は、無情說法、無情得聞の宗旨を擧拈するなり。無情說法、無情得聞の道理によりて、某甲不聞和尚說法也なり。高祖、このとき、無情説法の席末を接するのみにあらず、爲無情説法の志氣あらはれて、衝天するなり。ただ無情説法を體達するのみにあらず、無情説法の聞・不聞を體究せり。すすみて有情説法の説・不説、已説・今説・當説にも體達せしなり。さらに、聞・不聞の説法の、これは有情なり、これは無情なる道理を、あきらめをはりぬ。

The Eminent Ancestor said, “*In that case, I don’t hear the Reverend preaching the dharma.*” The “in that case” we hear here is taking up the essential point of “when the insentient preach the dharma, the insentient can hear it”: based on the principle that, “*when the insentient preach the dharma, the insentient can hear it*,” it is, “*I don’t hear the Reverend preaching the dharma.*”<sup>38</sup> At this point, the Eminent Ancestor is not merely taking a rear seat for *the insentient preaching the dharma*; his aspiration to *preach the dharma for the insentient* manifests itself and assaults the heavens.<sup>39</sup> He does not simply personally realize “*the insentient preach the dharma*”; he has personally investigated the hearing and the not hearing of *the insentient preaching the dharma*. He has gone on personally to realize the *preaching and not preaching, the past preaching, present preaching, and future preaching* of the *sentient preaching the dharma*. And he has further completed clarification of the principle that the heard and unheard preaching of the dharma is sentient and is insentient.

38 **The “in that case” we hear here** (*ima kiku tokoro no nyaku inmo* いまきくところの若恁麼): Note that Dōgen’s interpretation of Dongshan’s “in that case” ignores the more obvious antecedent of Yunyan’s immediately preceding statement, “If I heard it, you could not hear my preaching the dharma.”

39 **rear seat** (*sekimatsu* 席末): I.e., a back seat in the assembly [listening to the insentient preach].

**assaults the heavens** (*shōten* 衝天): A fixed phrase for vaulting ambition or high aspiration; occurs several times in Dōgen’s writings.

[46:17]

おほよそ聞法は、ただ耳根・耳識の境界のみにあらず、父母未生已前、威音以前、乃至盡未來際、無盡未來際にいたるまでの舉力・舉心・舉體・舉道をもて聞法するなり、身先心後の聞法あるなり。これらの聞法、ともに得益あり。心識に縁ぜざれば聞法の益あらず、といふことなかれ。心滅身没のもの、聞法得益すべし、無心無身のもの、聞法得益すべし。諸佛諸祖、かならずかくのごとくの時節を経歴して、作佛し、成祖するなり。法力の、身心を接する、凡慮いかにしてか覺知しつくさん。身心の際限、みづからあきらめつくすことえざるなり。聞法功德の、身心の田地に下種する、くつる時節あらず。つひに生長、ときとともにして、果成必然なるものなり。

In general, hearing the dharma is not merely the object of the ear organ and ear consciousness: *from before your father and mother were born, from before Majestic Voice, to the limit of the future, to a limitless future*, we hear the dharma with our entire strength, entire mind, entire body, entire way; there is hearing the dharma before the body and after the mind.<sup>40</sup> All of these ways of hearing the dharma have their benefits. Do not say that there is no benefit in hearing the dharma when it does not register in consciousness.<sup>41</sup> Those with mind extinguished and body extinct should benefit from hearing the dharma; those with no mind and no body should benefit from hearing the dharma.<sup>42</sup> The buddhas and

40 **before your father and mother were born** (*bumo mishō izen* 父母未生已前): Also read *fubo mishō izen*. Also sometimes interpreted “before your father and mother gave birth.” A famous expression in Zen literature suggesting what one is before one’s identity as a person, what one really is before one can be identified; often associated with “one’s original face” (*honrai menmoku* 本來面目). See Supplementary Notes, s.v. “Before your father and mother were born.”

**before Majestic Voice** (*ion izen* 威音以前): See above, Note 6.

**to the limit of the future, to a limitless future** (*naishi jin miraisai, mujin miraisai* 乃至盡未來際、無盡未來際): “Limit of the future” is a common Buddhist term for the extreme limit of time, to which Dōgen here adds his own variant.

**entire strength, entire mind, entire body, entire way** (*koriki koshin kotai kodō* 舉力・舉心・舉體・舉道): Following the usual reading of *ko* 舉 (“to raise”) here as “all,” “whole,” etc.; but the passage could be read, “taking up our strength, taking up our minds, taking up our bodies, taking up the way (or the words).”

**before the body and after the mind** (*shin sen shin go* 身先心後): An unusual expression, not occurring elsewhere in the *Shōbōgenzō*, suggesting “beyond body and mind” (or “before and after this body and mind”); variation on “before the body, after the body” (*shin sen shin go* 身先身後) — i.e., what precedes and follows a given lifetime.

41 **when it does not register in consciousness** (*shinshiki ni en zezareba* 心識に縁ぜざれば): Literally, “when it does not serve as the object of a mental consciousness.”

42 **mind extinguished and body extinct** (*shin metsu shin motsu* 心滅身没); **no mind and no body** (*mushin mushin* 無心無身): Two unusual expressions, not occurring elsewhere in the *Shōbōgenzō*. While they may of course be read simply as states of unconsciousness, they may also suggest advanced spiritual states in which body and mind

ancestors always become buddhas and become ancestors by passing through such times.<sup>43</sup> The power of the dharma to touch the body and mind — how could common thinking fully perceive it? The limits of the body and mind cannot be fully clarified. The merit of hearing the dharma plants a seed in the field of body and mind that will never decay; eventually it will sprout and grow, and with time, will inevitably bear fruit.

[46:18] {2:9}

愚人おもはくは、たとひ聞法おこたらずとも、解路に進歩なく、記持に不敢ならんは、その益あるべからず、人天の身心を擧して、博記多聞ならん、これ至要なるべし、即座に忘記し、退席に茫然とあらん、なにの益かあらん、とおもひ、なにの學功かあらん、といふは、正師にあはず、その人をみざるゆえなり。正傳の面授あらざるを、正師にあらず、とはいふ。佛佛正傳しきたれるは、正師なり。愚人のいふ、心識に記持せられて、しばらくわすれざるに、聞法の功、いささか心識にも蓋心・蓋識する時節なり。この正當恁麼時は、蓋身・蓋身先、蓋心・蓋心先・蓋心後、蓋因・緣・報・業・相・性・體・力、蓋佛・蓋祖、蓋自・他、蓋皮・肉・骨・髓等の功德あり。蓋言・説、蓋坐・臥等の功德現きたれる成して、彌淪・彌天なるなり。

The foolish think that, even if we do not neglect to hear the dharma, without advancement on the road of understanding and no claim to a good memory, there will be no benefit in it.<sup>44</sup> Taking up the body and mind of humans and devas, to be one of extensive memory and much learning — this is the most essential. To forget on the spot and be at a loss once we depart — what benefit, they think, is there in that? What merit of learning, they say, is there in that? This is because they have not met a true master, because they have not seen that person.<sup>45</sup> One who lacks face-to-face conferral of the direct transmission is said not to be a true master. One who has received the direct transmission of buddha after buddha is a true master. When, as the foolish say, it is remembered in consciousness and not forgotten for a while, this is the time when

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have been sloughed off. The term *shinmetsu* 心滅, translated here “mind extinguished,” is commonly used for the cessation of a thought; “no mind” (*mushin* 無心) appears regularly as a spiritual virtue in Zen texts.

43 **passing through such times** (*kaku no gotoku no jisetsu o kyōryaku shite* かくのごとくの時節を経歴して): The antecedent of “such” here is unclear; perhaps such occasions of hearing the dharma.

44 **without advancement on the road of understanding and no claim to a good memory** (*gero ni shinpo naku, kiji ni fukan naran* 解路に進歩なく、記持に不敢ならん): The term *gero* 解路 (“road of understanding”) is taken as “reasoning,” “rational understanding”; *fukan* 不敢 (here, “claim to”) is the colloquial “not at all,” a polite response to a compliment.

45 **that person** (*sono hito* その人): An expression occurring several times in the *Shōbōgenzō* in the sense “a real person,” “a person with real understanding.”

the merit of hearing the dharma slightly covers the mind and covers the consciousness. At this very time, there is the merit that covers *the body, covers before the body, covers the mind, covers before the mind, covers after the mind; covers cause, conditions, recompense, deed, attribute, nature, substance, and power; covers the buddhas, and covers the ancestors, covers the self and the other, covers the skin, flesh, bones, and marrow.*<sup>46</sup> A virtue appears that covers words and speech, covers sitting and reclining, everywhere throughout the heavens.<sup>47</sup>

[46:19]

まことにかくのごとくある聞法の功德、たやすくしるべきにあらざれども、佛祖の大會に會して、皮肉骨髓を參究せん、説法の功力、ひかざる時節あらず、聞法の法力、かうぶらしめざるところあるべからず。かくのごとくして時節劫波を頓・漸ならしめて、結果の現成をみるなり。かの多聞博記も、あながちになげすつべきにあらざれども、その一隅をのみ要機とするにはあらざるなり。參學、これをしるべし、高祖、これを體達せしなり。

Although truly merit such as this in hearing the dharma is not easily known, when we join the great assembly of the buddhas and ancestors and investigate the skin, flesh, bones, and marrow, there is no time when the efficacy of preaching of the dharma does not lead us; there is no place in which we are not blessed by the dharma power of hearing the dharma. In this way, making the times and kalpas sudden or gradual, we see the realization of the results.<sup>48</sup> It is not that we should necessarily cast aside much learning and extensive memory; but we are not to take that one corner alone as the essential function. Students should know this. The Eminent Ancestor has personally realized this.

[46:20] {2:10}

曩祖道、我説法汝尚不聞、何況無情説法也。これは、高祖、たちまちに證上になほ證契を證しもてゆく現成を、曩祖、ちなみに開襟して、父祖の骨髓を印證するなり。

The Ancient Ancestor said, “*Even when I preach the dharma, you still don’t hear it. How much less when the insentient preach the dharma.*” Here, given that the Eminent Ancestor has immediately verified the verification of the accord even beyond his verification, the Ancient Ance-

46 **cause, conditions, recompense, deed, attribute, nature, substance, and power** (*in en hō gō sō shō tai riki* 因・緣・報・業・相・性・體・力): From the list of the so-called “ten types of suchness” (*jū nyoze* 十如是) given in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5c12-13).

47 **everywhere throughout the heavens** (*mirin miten* 彌綸・彌天): Combining two common expressions for universal pervasion. *Mirin* 彌綸 (“everywhere”) is more often written 彌綸.

48 **making the times and kalpas sudden or gradual** (*jisetsu kōha o tonzen narashimete* 時節劫波を頓・漸ならしめて): I.e., either immediately or after æons.

tor opens his collar and seals and verifies the bones and marrow of the forefathers.<sup>49</sup>

[46:21]

なんぢなほ我説に不聞なり。これ凡流の然にあらず。無情説法たとひ萬端なりとも、爲慮あるべからず、と證明するなり。このときの嗣續、まことに必要なり。凡聖の境界、たやすくおよぶうかがふべきにあらず。

“You do not hear even my preaching.”<sup>50</sup> Here, it is not that he is like the common types. He is attesting that, while *the insentient preaching the dharma* is of myriad sorts, he should give no thought to it.<sup>51</sup> The succession at this time is truly the secret essence.<sup>52</sup> In the realms of the common person and sage, one cannot easily reach it or hear of it.

[46:22]

高祖、ときに偈を理して雲巖曩祖に呈するにいはく、無情説法不思議は、也太奇、也太奇なり。しかあれば、無情および無情説法、ともに思議すべきことかたし。いはくの無情、なにものなりとかせん。凡・聖にあらず、情と無情にあらずと參學すべし。凡・聖、情・無情は、説・不説ともに思議の境界およびぬべし。いま不思議にして太奇なり、また太奇ならん。凡夫・賢聖の智慧・心識およぶべからず、天衆・人間の籌量にかかはるにあらざるべし。

The Eminent Ancestor then expressed a *gāthā* and presented it to the Ancient Ancestor Yunyan, saying that “*the inconceivability of the insentient preaching the dharma*” is “How strange! How strange!” Therefore, both the insentient and *the insentient preaching the dharma* are difficult to conceive. How are we to take this “insentient”? We should study that it is neither commoner nor sage, is neither sentient nor insentient. Whether commoner or sage, sentient or insentient, both their preaching and not preaching must belong to the realm of the conceivable. Here, it is “incon-

49 given that the Eminent Ancestor has immediately verified the verification of the accord even beyond his verification (*kōso, tachimachi ni shōjō ni nao shōkai o shōshi moteyuku genjō o* 高祖、たちまちに證上になほ證契を證しもてゆく現成を): An attempt to capture something of Dōgen's variations on the term *shō* 證 (“to verify”). “Verification of the accord” translates *shōkai* 證契 (elsewhere rendered “verify and accord”), an expression for spiritual realization, occurring several times in Dōgen's writings, that suggests the confirmation of a matching of minds between teacher and student.

opens his collar (*kaikin shite* 開襟して): An idiom, rather like the English “bare one's soul,” for expression of one's true feelings.

50 “You do not hear even my preaching” (*nanji nao gasetsu ni fumon nari* なんぢなほ我説に不聞なり): Dōgen here rephrases Yuyan's remark in Japanese.

51 he should give no thought to it (*iryo aru bekarazu* 爲慮あるべからず): The term *iryo* 爲慮 typically means “to be concerned about,” “to worry about”; but here the sense may be “conceptual thinking.”

52 secret essence (*hiyō* 秘要): A term that, while common enough in Buddhist texts, does not occur elsewhere in the *Shōbōgenzō*.

ceivable”; it is “how strange!” and again, “how strange!” The wisdom and consciousness of the common people or the worthies and sages cannot reach it; it does not have to do with the calculations of devas or humans.

[46:23]

若將耳聽終難會は、たとひ天耳なりとも、たとひ彌界・彌時の法耳なりとも、將耳聽を擬するには、終難會なり。壁上耳・棒頭耳ありとも、無情説法を會すべからず、聲塵にあらざるがゆえに。若將耳聽はなきにあらず、百千劫の功夫をつひやすとも、終難會なり。すでに聲色のほかの一道の威儀なり、凡聖のほとりの窠窟にあらず。

“If we use the ear to hear it, it’s hard in the end to understand” means that, whether it be the deva ear or the dharma ear that fills the world and fills time, if we think to “use the ear to hear it,” “it’s hard in the end to understand.”<sup>53</sup> Even if there are ears on walls or ears on staffs, they will not understand *the insentient preaching the dharma*; for it is not sound.<sup>54</sup> It is not that there is no “if we use the ear to hear it,” but even though we spend the concentrated efforts of a hundred thousand kalpas, “it’s hard in the end to understand.”<sup>55</sup> Since it is the deportment of the one way beyond sound and form, it is not the dens and caves in the vicinity of the common person or sage.<sup>56</sup>

53 **deva ear** (*tenni* 天耳): Paranormal hearing; S. *divya-śrotra*, one of the standard five or six paranormal powers of the advanced contemplative; see Supplementary Notes, s.v. “Spiritual powers.”

**dharma ear** (*hōni* 法耳): An unusual expression, no doubt intended to parallel the common “dharma eye” (*hōgen* 法眼) possessed by the advanced bodhisattva, as seen in “Shōbōgenzō mitsugo” 正法眼藏密語.

54 **ears on walls** (*hekijō ni* 壁上耳): Perhaps a play on the expression “the mouth hung on the wall” (*kō ka heki jō* 口挂壁上) — i.e., putting away the mouth and no longer using it to speak.

**ears on staffs** (*bōtō ni* 棒頭耳): Perhaps a play on the common expression “the staff has eyes” (*bōtō u gen* 棒頭有眼), meaning the master’s staff knows when and where to strike. See Supplementary Notes, s.v. “Staff.”

55 **It is not that there is no “if we use our ears to hear it”** (*nyaku shō ni chō wa naki ni arazu* 若將耳聽はなきにあらず): Probably meaning, “While we may use the ears to hear it.” The odd English reflects Dōgen’s retention of the conditional conjunction “if” (*nyaku* 若) from the verse.

56 **deportment of the one way beyond sound and form** (*shōshiki no hoka no ichidō no iigi* 聲色のほかの一道の威儀): No doubt reflecting a line in a verse by Xiangyan Zhixian 香嚴智閑 (d. 898) recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:134, case 17) and invoked elsewhere in Dōgen’s writings:

處處無蹤跡、聲色外威儀。

No traces wherever I go;

Deportment beyond sound and form.

See Supplementary Notes, s.v. “Deportment.”

**dens and caves** (*kakutsu* 窠窟): See above, section 10.

[46:24] {2:11}

眼處聞聲方得知。この道取を、箇箇おもはくは、いま人眼の所見する草木華鳥の往來を、眼處の聞聲といふならん、とおもふ。この見處は、さらにあやまりぬ、またく佛法にあらず、佛法は、かくのごとくいふ道理なし。

“Only when the eye hears the voices do we know it.” This saying, people think must mean that the comings and goings of grass, trees, flowers, and birds seen by the human eye are “the eye hearing the voices.” This viewpoint is completely mistaken, not the buddha dharma at all. The buddha dharma has no reasoning like this.

[46:25]

高祖道の眼處聞聲の參學するには、聞無情說法聲のところ、これ眼處なり、現無情說法聲のところ、これ眼處なり。眼處、さらにひろく參究すべし。眼處の聞聲は、耳處の聞聲にひとしかるべきがゆえに、眼處の聞聲は、耳處の聞聲にひとしからざるなり。眼處に耳根あり、と參學すべからず、眼即耳、と參學すべからず、眼裏聲現、と參學すべからず。

In studying “the eye hears the voices” said by the Eminent Ancestor, where we *hear the voices of the insentient preaching the dharma*, this is “the eye”; where we *manifest the voices of the insentient preaching the dharma*, this is “the eye.”<sup>57</sup> We should investigate “the eye” still more broadly. Since the eye hearing the voices should be the same as the ear hearing the voices, the eye hearing the voices is not the same as the ear hearing the voices.<sup>58</sup> We should not study it to mean there is an ear organ in the eye; we should not study it to mean that the eye is the ear; we should not study it to mean that the voices occur within the eyes.

[46:26]

古云、盡十方界是沙門一隻眼。

Of old it was said, “All the worlds in the ten directions are the single eye of the śramaṇa.”<sup>59</sup>

57 where we hear the voices of the insentient preaching the dharma, this is “the eye” (*mon mujō seppō shō no tokoro, kore genshō nari* 聞無情說法聲のところ、これ眼處なり): In his use here of *tokoro* ところ (“the place where”), Dōgen seems to be playing with the element *shō* 處 (“place”; S. āyatana) in Dongshan’s “eye” (*genshō* 眼處); similarly, *mutatis mutandis*, in the next clause. See Supplementary Notes, s.v. “Eye.”

58 Since the eye hearing the voices should be the same as the ear hearing the voices, the eye hearing the voices is not the same as the ear hearing the voices (*genshō no monshō wa, nishō no monshō ni hitoshikaru beki ga yue ni, genshō no monshō wa, nishō no monshō ni hitoshikarazaru nari* 眼處の聞聲は、耳處の聞聲にひとしかるべきがゆえに、眼處の聞聲は、耳處の聞聲にひとしからざるなり): The odd logic of this sentence seems to be explained by Dōgen’s remarks following it: i.e., the eye and ear are the same in that they have their distinct functions and, therefore, are not the same.

59 “All the worlds in the ten directions are the single eye of the śramaṇa” (*jin jippō kai ze shamon isseki gen* 盡十方界是沙門一隻眼): Also read *isseki gan*. Words, attribut-

## [46:27]

この眼處に聞聲せば、高祖道の眼處聞聲ならん、と擬議商量すべからず。たとひ古人道の盡十方界一隻眼の道を學すとも、盡十方はこれ一隻眼なり。さらに千手頭眼あり、千正法眼あり、千耳眼あり、千舌頭眼あり、千心頭眼あり、千通心眼あり、千通身眼あり、千棒頭眼あり、千身先眼あり、千心先眼あり、千死中死眼あり、千活中活眼あり、千自眼あり、千他眼あり、千眼頭眼あり、千參學眼あり、千豎眼あり、千横眼あり。

We should not consider and deliberate that, if our eye hears the voices, it is the “eye hears the voices” said by the Eminent Ancestor. Although we study the words said by the ancient, that “*all the worlds in the ten directions are the single eye*,” all the ten directions are themselves “the single eye.” Moreover, there are a thousand hand eyes, a thousand true dharma eyes, a thousand ear eyes, a thousand tongue eyes, a thousand mind eyes, a thousand eyes throughout the mind, a thousand eyes throughout the body, a thousand staff eyes, a thousand eyes before the body, a thousand eyes before the mind, a thousand eyes of death within death, a thousand eyes of life within life, a thousand eyes of self, a thousand eyes of other, a thousand eyes of eyes, a thousand eyes of study, a thousand vertical eyes, a thousand horizontal eyes.<sup>60</sup>

## [46:28] {2:12}

しかあれば、盡眼を盡界と學すとも、なほ眼處に體究あらず、ただ、聞無情説法を眼處に參究せんことを急務すべし。いま高祖道の宗旨は、耳處は無情説法に難會なり、眼處は聞聲す。さらに通身處の聞聲あり、遍身處の聞聲あり。たとひ眼處聞聲を體究せずとも、無情説法、無情得聞を體達すべし、脱落すべし。この道理つたはれるゆえに、

Thus, though we study all eyes as “all the worlds,” we still lack personal investigation of “the eye.” We should make it our urgent business to investigate *hearing the insentient preach the dharma* with “the eye.”<sup>61</sup> The Eminent Ancestor’s essential point here is that for the ear it is “hard

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ed to the ninth-century Chan figure Changsha Jingcen 長沙景岑 (dates unknown); see Supplementary Notes, s.v. “All the worlds in the ten directions are the single eye of the *śramaṇa*.”

60 **a thousand hand eyes** (*senjutō gen* 千手頭眼): No doubt an allusion to Bodhisattva Avalokiteśvara of a thousand arms and a thousand eyes (*senju sengen Kannon* 千手千眼觀音), who is depicted with an eye in the palm of each hand. The topic is the subject of a conversation between Yunyan Tansheng 雲巖曇晟 and fellow disciple Daowu Yuanzhi 道吾圓智 (769-835) that is recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:182, case 105) and discussed in the “Shōbōgenzō Kannon” 正法眼藏觀音; see Supplementary Notes, s.v. “His body throughout is hands and eyes.”

**a thousand staff eyes** (*sen bōtō gen* 千棒頭眼): See above, Note 54.

61 **investigate hearing the insentient preach the dharma with “the eye”** (*mon mujō seppō o gensho ni sankyū sen* 聞無情説法を眼處に參究せん): The adverbial phrase “with the eye” (*gensho ni* 眼處に) here could modify either “investigate” or “hearing.”



to understand” *the insentient preaching the dharma*; the eye hears the voices. Going further, there is “the body throughout” hearing the voices; there is “the body everywhere” hearing the voices.<sup>62</sup> Though we have not personally investigated “*the eye hears the voices*,” we should personally realize, and should cast off, “*when the insentient preach the dharma, the insentient can hear it*.” Because this principle has been transmitted,

[46:29]

先師天童古佛道、胡蘆藤種纏胡蘆。

*My former master, the Old Buddha of Tiantong said, “The bottle gourd vine entwines the bottle gourd.”*<sup>63</sup>

[46:30]

これ曩祖正眼のつたはれ、骨髓のつたはれる説法無情なり。一切説法無情なる道理によりて、無情説法なり、いはゆる典故なり。無情は爲無情説法なり。喚什麼作無情、しるべし、聽無情説法者は是なり。喚什麼作説法、しるべし、不知吾無情者は是なり。

This is *the insentient that preach the dharma* transmitting the true eye, transmitting the bones and marrow, of the Ancient Ancestor.<sup>64</sup> On the principle that *all preaching the dharma is insentient*, it is “*the insentient preach the dharma*”; this represents the standard case.<sup>65</sup> The insentient *preach the dharma for the sake of the insentient*. What should we call the insentient?<sup>66</sup> We should know: *it is the one who hears the insentient preaching the dharma*. What should we call preaching the dharma? We should know: *it is the one who does not know it is insentient*.

62 “the body throughout” (*tsūshin sho* 通身處); “the body everywhere” (*henshin sho* 遍身處): Terms reflecting the dialogue on the thousand eyes and arms of Avalokiteśvara alluded to in the preceding section; see above, Note 60. The English “body” here loses Dōgen’s playful replacement of *shin* 身 in the original dialogue with *shinsho* 身處 (“tactile sense field”; S. *kāyātana*), in keeping with Dongshan’s *gensho* 眼處 (“sense of vision”); see above, Note 31.

63 **Old Buddha of Tiantong** (*Tendō kobutsu* 天童古佛): I.e., Dōgen’s teacher Tiantong Rujing 天童如淨 (1162-1227). See Supplementary Notes, s.v. “The bottle gourd vine entwines the bottle gourd.” Dōgen often cites or alludes to this saying in the *Shōbōgenzō*.

64 **This is the insentient that preach the dharma transmitting the true eye, transmitting the bones and marrow, of the Ancient Ancestor** (*kore Nōso shōgen no tsutaware, kotsuzui no tsutawareru seppō mujō nari* これ曩祖正眼のつたはれ、骨髓のつたはれる説法無情なり): I.e., Rujing’s intertwining vines are the essence of the insentient preaching Yunyan’s Buddhism.

65 **this represents the standard case** (*iwayuru tenko nari* いはゆる典故なり): Likely meaning that the Ancient Ancestor’s words, “the insentient preach the dharma,” represent “the *locus classicus*” or “the governing precedent” of this teaching.

66 **What should we call the insentient?** (*kan jūmo sa mujō* 喚什麼作無情): Here and in the following three sentences, Dōgen shifts to a mixed Chinese-Japanese syntax.

\* \* \* \* \*

[46:31]

舒州投子山慈濟大師<嗣翠微無學禪師、諱大同。明覺云、投子古佛。>因僧問、如何是無情説法。師曰、莫惡口。

*Great Master Ciji of Mount Touzi, from Shuzhou (Succeeded Chan Master Wuxue of Cuiwei; named Datong.<sup>67</sup> Of whom Mingzue said, “Touzi is an old buddha”), was once asked by a monk, “What is the insentient preaching the dharma?”*

*The Master said, “Don’t be foul mouthed.”*

[46:32] {2:13}

いまこの投子の道取するところ、まさしくこれ古佛の法謨なり、祖宗の治象なり。無情説法ならびに説法無情等、おほよそ莫惡口なり。しるべし、無情説法は、佛祖の總章これなり。臨濟・徳山のともがらしるべからず、ひとり佛祖なるのみ参究す。

What Touzi says here is truly the dharma plan of the old buddhas, the edict of the ancestors.<sup>68</sup> *The preaching of the dharma by the insentient, the insentient that preach the dharma, and the like, are, in sum, “Don’t be foul mouthed.”* We should know, “*the insentient preaching the dharma*” is the head office of the buddhas and ancestors.<sup>69</sup> The confederates of Linji and Deshan cannot understand it; only those who are buddhas and ancestors investigate it.<sup>70</sup>

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67 **Great Master Ciji of Mount Touzi, from Shuzhou** (*Joshū Tōsuzan Jisai daishi* 舒州投子山慈濟大師): (The parenthetical remarks following are in the original.) Ciji 慈濟 is the posthumous name granted to Datong 大同 (819-914), who received dharma-transmission from Cuiwei Wuxue 翠微無學, a monk in the lineage of Qingyuan Xingsi 青原行思. This conversation can be found at *Liandeng huiyao* 聯燈會要, ZZ.136:777a1.

68 **dharma plan of the old buddhas** (*kobutsu no hōmo* 古佛の法謨): The unusual term *hōmo* 法謨 suggests a “master plan for the buddha dharma.”

69 **head office of the buddhas and ancestors** (*busso no sōshō* 佛祖の總章): From the *Zongzhang* 總章, the administrative office in the Chinese imperial palace.

70 **Linji and Deshan** (*Rinzai Tokusan* 臨濟・徳山): I.e., Linji Yixuan 臨濟義玄 (d. 866) and Deshan Xuanjian 徳山宣鑑 (780-865). One of several slights in the *Shōbō-genzō* of these two famous masters.

[Ryūmonji MS:]

爾時寬元元年癸卯十月二日、在越州吉田縣吉峰寺示衆

*Presented to the assembly at Kippō Monastery, Yoshida District, Esshū;  
second day, tenth month of the junior water year of the rabbit, the first  
year of Kangen [November 15, 1243]<sup>71</sup>*

[Tōunji MS:]

同癸卯十月十五日、書寫之。懷奘

*Copied this the fifteenth day, tenth month of the junior water year of  
the rabbit [28 November 1243]. Ejō*

于時文明十二庚子春王正月朔日、於于越州吉田郡志比吉祥山永平寺承  
陽庵、比丘光周書之

*In the Jōyō Hermitage, Eihei Monastery, Mount Kichijō, Shihi, Yoshida  
District, Esshū; on the first day of the first month, the King of Spring,  
senior metal year of the rat, the twelfth year of Bunmei [11 February  
1480], Bhikṣu Kōshū copied this<sup>72</sup>*

71 The Tōunji 洞雲寺 MS shares an identical colophon.

72 **Jōyō Hermitage** (*Jōyōan* 承陽庵): Dōgen's memorial shrine at Eiheiiji 永平寺, from his posthumous title Great Master Jōyō (*Jōyō daishi* 承陽大師).

**King of Spring** (*shun'ō* 春王): The first lunar month.

**Bhikṣu Kōshū** (*biku Kōshū* 光周): Fifteenth abbot of Eiheiiji (1434–1492?).

TREASURY OF THE TRUE DHARMA EYE

NUMBER 47

Sūtras of the Buddhas

*Bukkyō*

佛經

# Sūtras of the Buddhas

## *Bukkyō*

### INTRODUCTION

This essay was composed at Kippōji in the ninth lunar month of 1243. It represents number 47 in the seventy-five-chapter *Shōbōgenzō* and number 52 in the Honzan edition; it is not included in the sixty-chapter compilation but is found as number 4 of fascicle 3 in the twenty-eight-text collection.

The essay concerns the centrality of the sūtras in the Zen tradition. In this, it is directed against those that would see the tradition as “a separate transmission outside the teachings” (*kyōge betsuden* 教外別傳), “not dependent on words and letters” (*furyū monji* 不立文字). In the first part of his essay, Dōgen argues that the sūtras and Zen masters convey the same teachings, that the activities of the Zen master are the enactment of the sūtras, that indeed, when properly understood, the sūtras are “all the worlds in the ten directions.”

The remainder of the essay is devoted to a sharp criticism of recent developments in Chan in the Song dynasty: for example, the view that we should abandon study and simply empty our minds; the practice of using stock lines of the Chan masters as the standards for training; or the view that the three traditions of Confucianism, Daoism, and Buddhism are ultimately one. In the course of this criticism, Dōgen dismisses the famous Tang-dynasty figure Linji Yixuan 臨濟義玄 while praising his own teacher, Tiantong Ruji 天童如淨; he ends with a warning against the assumption that foreign monks and imperial teachers are necessarily accomplished in Buddhism.

In its themes and its strongly polemical tone, this essay has similarities with three other *Shōbōgenzō* chapters — “Butsudō” 佛道, “Shohō jissō” 諸法實相, and “Mitsugo” 密語 — that date from the ninth month of 1243 and represent Dōgen’s first thoughts after abandoning his mission in the imperial capital and moving his community to the isolated region of Echizen.

# 正法眼藏第四十七

## Treasury of the True Dharma Eye Number 47

### 佛經

### Sūtras of the Buddhas

[47:1] {2:14}

このなかに、教菩薩法あり、教諸佛法あり。おなじくこれ大道の調度なり。調度、ぬしにしたがふ、ぬし、調度をつかふ。これによりて、西天東地の佛祖、かならず或從知識、或從經卷の正當恁麼時、おのおの發意・修行・證果、かつて間隙あらざるものなり。發意も經卷・知識により、修行も經卷・知識による、證果も經卷・知識に一親なり。機先句後、おなじく經卷・知識に同參なり。機中句裏、おなじく經卷・知識に同參なり。

Among these, there is the “*dharma taught to the bodhisattvas*”; there is the *dharma taught to the buddhas*.<sup>1</sup> They are both implements of the great way. The implements fit their owners; the owners use the implements. Due to this, at the very time that each of the buddhas and ancestors of Sindh in the West and the Land of the East, *whether from a wise friend, whether from a sūtra scroll*, brings forth the thought [of bodhi], practices, and verifies the fruit, there has never been any gap.<sup>2</sup> Bringing forth

1 **Among these** (*kono naka ni* このなかに): In the absence of any antecedent, the surprising pronoun at the head of the essay must refer to the “sūtras” of the title (though some would read this expression in the sense “here”).

**“dharma taught to the bodhisattvas”** (*kyō bosatsu hō* 教菩薩法): Recalling the introduction to the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:2b7-9):

爾時世尊、四衆圍遶、供養恭敬尊重讚歎、爲諸菩薩說大乘經、名無量義、教菩薩法、佛所護念。

At that time, the World-Honored One, surrounded by the fourfold congregation, favored with offerings, honored and revered, preached a sūtra of the great vehicle for the bodhisattvas entitled *Immeasurable Meaning*, a dharma taught to the bodhisattvas, that the buddhas bear in mind.

The following “dharma taught to the buddhas” (*kyō shobutsu hō* 教諸佛法) is Dōgen’s variation on the sūtra phrase.

2 **whether from a wise friend, whether from a sūtra scroll** (*waku jū chishiki, waku jū kyōkan* 或從知識、或從經卷): A fixed phrase, in Chinese syntax, that occurs often in Dōgen’s writings; see Supplementary Notes.

**there has never been any gap** (*katsute kangeki arazaru mono nari* かつて間隙あらざるものなり): Exactly what “gap” is being denied here is not entirely obvious; perhaps, the gaps in the sequence of the bodhisattva’s initial aspiration for bodhi, practice on the

the thought depends on sūtra scrolls and wise friends; practice depends on sūtra scrolls and wise friends; verifying the fruit is wholly intimate with sūtra scrolls and wise friends. *Before the function and after the words* are both studying together with sūtra scrolls and wise friends; in the function and within the words are both studying together with sūtra scrolls and wise friends.<sup>3</sup>

[47:2]

知識は、かならず經卷を通利す。通利す、といふは、經卷を國土とし、經卷を身心とす、經卷を爲他の施設とせり、經卷を坐臥・經行とせり、經卷を父母とし、經卷を兒孫とせり、經卷を行解とせるがゆえに、これ知識の、經卷を參究せるなり。知識の洗面・喫茶、これ古經なり。經卷の、知識を出生するといふは、黃檗の六十拄杖、よく兒孫を生長せしめ、黃梅の打三杖、よく傳衣・付法せしむるのみにあらず、桃華をみて悟道し、竹響をききて悟道する、および見明星悟道、みなこれ經卷の、知識を生長せしむるなり。あるいは、まなこをえて經卷をうる皮袋・拳頭あり、あるいは、經卷をえてまなこをうる木杓・漆桶あり。

Wise friends are always well versed in the sūtra scrolls. “Well versed” means they take the sūtra scrolls as the land; they take the sūtra scrolls as their bodies and minds; they take the sūtra scrolls as provisionally established for the sake of others; they take the sūtra scrolls as sitting, reclining, and walking; they take the sūtra scrolls as their father and mother; they take the sūtra scrolls as their descendants; they take the sūtra scrolls as practice and understanding. It is for this reason that wise friends investigate the sūtra scrolls. Wise friends’ washing their faces and taking tea — these are the old sūtras.<sup>4</sup> That the sūtra scrolls give birth to wise friends means not only Huangbo’s sixty blows nurturing his descendants, and Huangmei’s three strikes transmitting the robe and bequeathing the dharma, but also seeing the peach blossoms and awakening to the way, hearing the sound of the bamboo and awakening to the way, seeing the dawn star and awakening to the way: these are all the

path, and final awakening, though, given what follows in this section, one might also imagine the gap between the “wise friend” and the “sūtra scroll” as spiritual resources throughout this sequence.

3 **Before the function and after the words** (*kisen kugo* 機先句後): Variation on the more common *shōzen kugo* 聲前句後 (“before the voice and after the words”), suggesting what is before and after anything exists or happens; in the context here, it may be that the unusual phrase is meant to invoke the “function” of the wise friends and the “words” of the sūtras.

4 **Wise friends’ washing their faces and taking tea** (*chishiki no senmen kissa* 知識の洗面・喫茶): Possibly an allusion to the story of Weishan Lingyu 潯山靈祐 (771-853) washing his face and taking tea with Xiangyan Zhixian 香嚴智閑 (d. 898) and Yangshan Huiji 仰山慧寂 (803-887) (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:265c16-21; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:158, case 61). Dōgen discusses the story in his “Shōbōgenzō jinzū” 正法眼藏神通.

sūtra scrolls growing wise friends.<sup>5</sup> There are skin bags and fists who get sūtra scrolls by getting eyes; there are wooden ladles and lacquer buckets that get eyes by getting sūtra scrolls.<sup>6</sup>

[47:3] {2:15}

いはゆる經卷は、盡十方界これなり。經卷にあらざる時處なし。勝義諦の文字をもちい、世俗諦の文字をもちい、あるいは天上の文字をもちい、あるいは人間の文字をもちい、あるいは畜生道の文字をもちい、あるいは修羅道の文字をもちい、あるいは百草の文字をもちい、あるいは萬木の文字をもちいる。このゆえに、盡十方界に森森として羅列せる長・短・方・圓・青・黄・赤・白、しかしながら經卷の文字なり、經卷の表面なり。これを大道の調度とし、佛家の經卷とせり。

“Sūtra scrolls” are all the worlds in the ten directions. There is no time or place that is not a sūtra scroll. They use the script of ultimate truth; they use the script of conventional truth. Or they use the script of the heavens above, or they use the script of humans, or they use the script of the path of the beasts, or they use the script of the path of the *asuras*, or they use the script of the hundred grasses, or they use the

5 **Huangbo’s sixty blows** (*Ōbaku no rokujū shujō* 黄檗の六十拄杖): Allusion to the tradition that Huangbo Xiyun 黄檗希運 beat his student Linji Yixuan 臨濟義玄 (d. 866) sixty times (see, e.g., *Biyan lu* 碧巖錄, T.2003.48:222b19-21); re-introduced below, section 18.

**Huangmei’s three strikes** (*Ōbai no da sanjō* 黄梅の打三杖): Allusion to the story that, when the future Sixth Ancestor, Huineng 慧能, was husking rice at the Fifth Ancestor’s monastery at Huangmei 黄梅, the latter signaled his acknowledgment of the former by striking the mortar three times, after which he transmitted the dharma and gave him the ancestral robe of Bodhidharma; see, e.g., *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:645a9-11. Dōgen tells a version of the story in his “Shōbōgenzō inmo” 正法眼藏怎麼.

**seeing the peach blossoms** (*tōke o mite* 桃華をみて): Allusion to the story that Lingyun Zhiqin 靈雲志勤 awakened to the way upon viewing peach trees in bloom; see Supplementary Notes, s.v. “Peach blossoms.” Dōgen includes the story in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:206, case 155) and recounts the episode in his “Shōbōgenzō keisei sanshoku” 正法眼藏溪聲山色.

**hearing the sound of the bamboo** (*chikukyō o kikite* 竹響をききて): Allusion to the story that Xiangyan Zhixian 香嚴智閑 gained an understanding upon hearing a bit of debris strike a bamboo stalk; see Supplementary Notes, s.v. “A painted cake can’t satisfy hunger.” Dōgen includes the story in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:206, case 155) and recounts the episode in his “Shōbōgenzō keisei sanshoku” 正法眼藏溪聲山色.

**seeing the dawn star and awakening to the way** (*ken myōjō godō* 見明星悟道): Allusion to the tradition that Buddha Śākyamuni was awakened upon seeing the planet Venus. See, e.g., *Xiuxing benji jing* 修行本記經, T.184.3:471c29.

6 **skin bags and fists** (*hitai kentō* 皮袋・拳頭); **wooden ladles and lacquer buckets** (*mokushaku shittsū* 木杓・漆桶): Common ironic references to Zen masters; see Supplementary Notes, s.v. “Bag of skin,” “Fist,” and “Lacquer bucket.”



script of the myriad trees. For this reason, the long and short, the square and round, the blue, yellow, red, and white, densely arrayed throughout all the worlds in the ten directions, are all the script of the sūtra scrolls, the surfaces of the sūtra scrolls. These, we take as the implements of the great way, we take as the sūtra scrolls of the house of the buddhas.

[47:4]

この經卷、よく蓋時に流布し、蓋國に流通す。教人の門をひらきて、盡地の人家をすてず、教物の門をひらきて、盡地の物類をすくふ。教諸佛し、教菩薩するに、盡地・盡界なるなり。開方便門し、開住位門して、一箇半箇をすてず、示眞實相するなり。この正恁麼時、あるいは諸佛、あるいは菩薩の慮知念覺と無慮知念覺と、みづからおのおの強爲にあらざれども、この經卷をうるを、各面の大期とせり。

These sūtra scrolls spread through all times and circulate through all lands. Opening the gate that teaches humans, they do not forsake any human of all the earth; opening the gate that teaches things, they save the beings of all the earth. When they teach the buddhas and teach the bodhisattvas, it is all the earth and all the realms. “Opening the gate of expedient means,” opening the gate of abiding in position, without forsaking one or a half, they “reveal the true real mark.”<sup>7</sup> At this very moment, whether the buddhas or the bodhisattvas, in their thinking and perceiving, and in their not thinking and perceiving, though not their own deliberate demand, have, each of them, made getting this sūtra scroll their great aspiration.<sup>8</sup>

[47:5]

必得是經のときは、古今にあらず、古今は得經の時節なるがゆえに。盡十方界の、目前に現前せるは、これ得是經なり。この經を讀誦通利するに、佛智・自然智・無師智、こころよりさきに現成し、身よりさきに現成す。このとき、新條の特地、とあやしむことなし。この經の、われらに受持讀誦せらるるは、經の、われらを攝取するなり。文先句外、向下節上の消息、すみやかに散華貫華なり。

7 “Opening the gate of expedient means” (*kai hōben mon* 開方便門); “opening the gate of abiding in position” (*kai jūi mon* 開住位門); they “reveal the true real mark” (*ji shin jissō* 示眞實相): Allusions to lines in the *Lotus Sūtra*. The first and third phrases occur in a sentence at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:31c16-17:

此經開方便門、示眞實相。

This sūtra opens the gate of expedient means and reveals the true real mark.

The second phrase is Dōgen’s play on the first, alluding to a line he often cites. See Supplementary Notes, s.v. “Dharmas abide in their dharma positions.”

8 At this very moment (*kono shō inmo ji* この正恁麼時): This convoluted sentence might be paraphrased, “When the sūtras reveal the real mark, the buddhas and bodhisattvas all greatly anticipate obtaining the sūtras, whether or not they are consciously aware of and intentionally trying for this.”

The time in which they “surely get this sūtra” is not past or present; for past and present are the time they get the sūtra.<sup>9</sup> The manifesting before their eyes of all the worlds in the ten directions — this is “getting this sūtra.” When they “read, recite, and are well versed in” this sūtra, “buddha wisdom, natural wisdom, untaught wisdom” are realized before the mind, are realized before the body.<sup>10</sup> At that time they do not doubt it as a new, special state. When these sūtras are received and kept, read and recited by us, the sūtras gather us in. The circumstances *before the writing and beyond the words, going beneath and above the sections*, are immediately scattered flowers and strung flowers.<sup>11</sup>

**9 The time in which they “surely get this sūtra”** (*hitsu toku ze kyō no toki* 必得是經のとき): Again, an allusion to the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:61a21-22):

善男子善女人、如是成就四法、於如來滅後、必得是經。

If good sons and good daughters achieve four dharmas in this way, after the extinction of the Tathāgata, they will surely get this sūtra.

**for past and present are the time they get the sūtra** (*kokon wa toku kyō no jisetsu naru ga yue ni* 古今は得經の時節なるがゆえに): Perhaps, the seemingly nonsensical logic here can be understood as something like, “Getting the sūtra is not something that happens at a time in history; for all of history is the time of getting the sūtra.” The translation follows Kawamura’s punctuation, but it is also possible to read this phrase with the following sentence, thus yielding something like, “Because all of history is the time of getting the sūtra, everything that appears in the present is getting the sūtra.”

**10 When they “read, recite, and are well versed in” this sūtra** (*kono kyō o dokujū tsūri suru ni* この經を讀誦通利するに): Perhaps another allusion to the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:58b10-12):

世尊、若善男子善女人、有能受持法華經者、若讀誦通利、若書寫經卷、得幾所福。

[Bodhisattva Medicine King asked.] “World-Honored One, if there are good sons and good daughters who receive and keep the *Lotus Sūtra*, who read, recite, and are well versed in it, who copy the sūtra scrolls, how much merit will they get?”

**“buddha wisdom, natural wisdom, untaught wisdom”** (*butchi jinenchi mushichi* 佛智・自然智・無師智): Again, reflecting the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:13b24-28):

若有衆生。從佛世尊聞法信受。勤修精進。求一切智佛智自然智無師智如來知見力無所畏。愍念安樂無量衆生。利益天人度脫一切。是名大乘。

If there are beings who, hearing the dharma from a buddha, a World-Honored One, believe it, diligently practice it, and make efforts, seeking universal wisdom, natural wisdom, untaught wisdom, the knowledge, powers, and fearlessness of the tathāgata, mercifully thinking on and providing joy to incalculable beings, benefiting devas and humans and delivering them all, these are called the Great Vehicle.

**11 going beneath and above the sections** (*kōge setsujō* 向下節上): A tentative translation of an obscure phrase not encountered elsewhere in Dōgen’s writing; perhaps meaning both implicit (“beneath” the text) and explicit (“above” the sections of text).

**scattered flowers and strung flowers** (*sange kange* 散華貫華): Perhaps meaning that the various teachings all come together. Likely reflecting the simile of a sūtra as a thread

## [47:6] {2:16}

この經を、すなはち法となづく。これに八萬四千の說法蘊あり、この經のなかに、成等正覺の諸佛なる文字あり、現住世間の諸佛なる文字あり、入般涅槃の諸佛なる文字あり。如來・如去、ともに經中の文字なり、法上の法文なり。拈華瞬目、微笑破顔、すなはち七佛正傳の古經なり。腰雪斷臂、禮拜得髓、まさしく師資相承の古經なり。つひにすなはち傳法・附衣する、これすなはち廣文全巻を附属せしむる時節至なり。みたび臼をうち、みたび箕の米をひる、經の經を出手せしめ、經の經に正嗣するなり。

These sūtras are called the dharma. In them, there is the preaching of the eighty-four-thousandfold aggregate of dharmas; within these sūtras, there is script that is the buddhas who have attained perfect awakening; there is script that is buddhas presently abiding in the world; there is script that is buddhas passed into parinirvāṇa.<sup>12</sup> The thus-come ones and the thus-gone ones are both the script in these sūtras, the script of the dharma on the dharma.<sup>13</sup> *Holding up a flower and blinking the eyes, breaking into a smile*, are an old sūtra directly transmitted by the seven buddhas.<sup>14</sup> *Hip-deep in snow and cutting off an arm, making a bow and getting the marrow*, are an old sūtra inherited from master to disciple.<sup>15</sup> Eventually, the transmission of the dharma and the bestowal of the robe

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that prevents the teachings from scattering, as a garland keeps flowers from scattering in the wind. See, e.g., *Shanjianlü piposha* 善見律毘婆沙, T.1462.24:676a29-b3.

12 **script that is the buddhas who have attained perfect awakening** (*jō tōshōgaku no shobutsu naru monji* 成等正覺の諸佛なる文字): I.e., the sūtra texts are the dharma body of the buddhas. The term *monji* 文字 (“script”; also read *moji*) can refer either to the content of the texts or to the glyphs with which they are written.

13 **The thus-come ones and the thus-gone ones** (*nyorai nyoko* 如來・如去): Two interpretations of the Sanskrit epithet for buddhas, *tathāgata*, read either as *tathā-āgata* (“come thus”) or *tathā-gata* (“gone thus”).

**the script of the dharma on the dharma** (*hōjō no hōmon* 法上の法文): The exact sense is uncertain; perhaps meaning that the text of the dharma inscribes the dharma in the sūtras.

14 **Holding up a flower and blinking the eyes, breaking into a smile** (*nenge shunmoku, mishō hagan* 拈華瞬目、微笑破顔): Allusion to the famous first transmission of Zen, on Vulture Peak, when Buddha Śākyamuni held up a flower, and Mahākāśyapa smiled. The expression *mishō hagan* 微笑破顔 (“breaking into a smile”) is normally written in reverse order: *hagan mishō* 破顔微笑. See Supplementary Notes, s.v. “Holding up a flower and blinking the eyes.”

15 **Hip-deep in snow and cutting off an arm, making a bow and getting the marrow** (*yōsetsu danpi, raihai tokuzui* 腰雪斷臂、禮拜得髓): Allusion to two incidents in the transmission from Bodhidharma to the second Chinese ancestor, Huike 慧可: the former phrase refers to the legend that Huike stood through a snowy night, waiting for Bodhidharma to acknowledge him, and then finally cut off his own arm as an offering (see Supplementary Notes, s.v. “Cut off an arm”); the latter phrase recalls the scene in which Huike expressed his understanding of Bodhidharma’s teaching by bowing silently, and Bodhidharma said, “You’ve gotten my marrow” (see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow”).

— this was the arrival of the time when all the scrolls of the vast writings are entrusted; striking the mortar three times, sifting the rice three times, are a sūtra holding out a sūtra, a sūtra directly succeeding a sūtra.<sup>16</sup>

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しかのみにあらず、是什麼物恁麼來、これ教諸佛の千經なり、教菩薩の萬經なり。説似一物即不中、よく八萬蘊をとく、十二部をとく。いはんや拳頭・脚跟、拄杖・拂子、すなはち古經・新經なり、有經・空經なり。在衆辦道、功夫坐禪、もとより頭正也佛經なり、尾正也佛經なり。菩提葉に經し、虛空面に經す。

Not only this, but “*what thing is it that comes like this?*” — this is the thousand sūtras taught to the buddhas, the myriad sūtras taught to the bodhisattvas; “*to say it’s like any thing wouldn’t hit it*” preaches the eighty-thousandfold aggregate, preaches the twelvefold division.<sup>17</sup> Not to mention that *the fist and heel, the staff and whisk*, are old sūtras and new sūtras, sūtras of being and sūtras of emptiness.<sup>18</sup> *Pursuing the way in the assembly and making concentrated effort in seated meditation* are fundamentally a sūtra of the buddhas true from the head, are a sūtra of

16 **the transmission of the dharma and the bestowal of the robe** (*denbō fue* 傳法・付衣); **striking the mortar three times, sifting the rice three times** (*mitabi usu o uchi, mitabi mi no kome o hiru* みたたび臼をうち、みたたび箕の米をひる): References to the transmission from the Fifth Ancestor to Huineng; see above, Note 5. Dōgen’s version of the story (see, e.g., “Shōbōgenzō inmo” 正法眼藏恁麼) is unusual in having Huineng respond to the Ancestor’s three strikes by sifting the rice in his winnow three times.

17 “**what thing is it that comes like this?**” (*ze jūmo butsu inmo rai* 是什麼物恁麼來); “**to say it’s like any thing wouldn’t hit it**” (*setsu ji ichimotsu soku fuchū* 説似一物即不中): Reference to a conversation, much quoted by Dōgen, between the Sixth Ancestor and Nanyue Huairang 南嶽懷讓. The first sentence is the Ancestor’s question; the second, is Huairang’s response. See Supplementary Notes, s.v. “What thing is it that comes like this?”

**eighty-thousandfold aggregate** (*hachiman un* 八萬蘊); **the twelvefold division** (*jūni bu* 十二部): I.e., the entire body of sūtras. The former phrase rounds off the standard “eighty-four-thousandfold” collection of teachings; the latter phrase refers to a common organization of the sūtras by type, discussed in the “Shōbōgenzō bukkyō” 正法眼藏佛教. See Supplementary Notes, s.v. “Three vehicles and twelvefold teachings.”

18 **fist and heel, the staff and whisk** (*kentō kyakukon, shujō hossu* 拳頭・脚跟、拄杖・拂子): Common terms of synecdoche (“fist” and “heel”) and metonymy (“staff” and “whisk”) for the Zen master; see Supplementary Notes, s.v. “Fist,” “Staff,” and “Whisk.”

**sūtras of being and sūtras of emptiness** (*u kyō kū kyō* 有經・空經): A tentative translation; presumably, “sūtras that teach the existence of dharmas” and “sūtras that teach the emptiness of dharmas.”

*the buddhas true to the tail.*<sup>19</sup> They compose a sūtra on a bodhi leaf; they compose a sūtra on the face of empty space.<sup>20</sup>

[47:8]

おほよそ佛祖の一動兩靜、あはせて把定・放行、おのれづから佛經の卷舒なり。窮極あらざるを、窮極の標準と參學するゆえに、鼻孔より受經・出經す、脚尖よりも受經・出經す。父母未生前にも受經・出經あり、威音王以前にも受經・出經あり。山河大地をもて、經をうけ、經をとく、日月星辰をもて、經をうけ、經をとく。あるいは空劫以前の自己をして、經を持し、經をさづく、あるいは面目已前の身心をもて、經を持し、經をさづく。かくのごとくの經は、微塵を破して出現せしむ、法界を破していださしむるなり。

In sum, the buddhas and ancestors' one movement and two stillnesses, as well as their holding fast and letting go, are themselves the rolling up and unrolling of the sūtras of the buddhas.<sup>21</sup> Because they study the lack of any limit as the marker of the limit, they receive the sūtras and bring forth the sūtras through their nostrils; they receive the sūtras and bring forth the sūtras through the tips of their toes. There is receiving the sūtras and bringing forth the sūtras *before their father and mother were born*; there is receiving the sūtras and bringing forth the sūtras before King Majestic Voice.<sup>22</sup> They receive the sūtras and preach the sūtras by means of the mountains, rivers, and the whole earth; they receive the sūtras and preach the sūtras by means of the sun, moon, and constellations. Or they keep the sūtras and bestow the sūtras by the self before the kalpa of emptiness; or they keep the sūtras and bestow the sūtras by the body and

19 **sūtra of the buddhas true from the head** (*zushin ya bukkyō* 頭正也佛經); **sūtra of the buddhas true to the tail** (*bishin ya bukkyō nari* 尾正也佛經なり): From the expression, common in Dōgen's writing, "true from head to tail" (*zushin bishin* 頭正尾正).

20 **They compose a sūtra on a bodhi leaf** (*bodai yō ni kyō shi* 菩提葉に經し): Presumably playing on the palm leaf, on which the sūtras were written in India. "Compose a sūtra" renders Dōgen's use here of "sūtra" as a verb (*kyō shi* 經し), perhaps suggesting the act of composing the "warp" (*tate* 經) on a loom.

21 **one movement and two stillnesses** (*ichidō ryōjō* 一動兩靜): Presumably, meaning "any movement and rest"; an unusual expression, not occurring elsewhere in the *Shōbōgenzō*.

**holding fast and letting go** (*hajō hōgyō* 把定・放行): An expression, often used by Dōgen, sometimes in reverse order, alluding to the teaching methods of the Zen master; perhaps reflecting a verse by Tiantong Rujing 天童如淨 (1162-1227) (*Rujing chanshi yulu* 如淨禪師語錄, T.2002A.48:122c18):

放行把住遑風流。

Letting go and holding on, full of style.

22 **before their father and mother were born** (*bumo mishō zen* 父母未生前); before King Majestic Voice (*Ion'ō izen* 威音王以前): Two common fixed expressions, appearing often in the *Shōbōgenzō*, for that which precedes phenomenal existence. See Supplementary Notes, s.v. "Before your father and mother were born" and "Before King Majestic Voice."

mind before the face.<sup>23</sup> Such sūtras, they reveal by smashing dust motes, they bring forth by smashing dharma realms.<sup>24</sup>

\* \* \* \* \*

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第二十七祖般若多羅尊者道、貧道出息不隨衆緣、入息不居蘊界、常轉如是經、百千萬億卷、非但一卷兩卷。

*The Twenty-seventh Ancestor, Venerable Prajñātāra, said,*<sup>25</sup>

*When this humble wayfarer breathes out, he does not follow along with conditions; when he breathes in, he does not settle down in the aggregates and constituents.<sup>26</sup> He is perpetually turning such a sūtra, hundreds of thousands of myriads of millions of scrolls, not merely one scroll or two scrolls.<sup>27</sup>*

23 **before the kalpa of emptiness** (*kūgō izen* 空劫以前): An expression occurring regularly in Zen texts in reference to a state before even the kalpa before the emergence of the world; see Supplementary Notes, s.v. “Before the kalpa of emptiness.”

**before the face** (*menmoku izen* 面目已前): Likely an abbreviated form of *honrai menmoku izen* 本來面目已前 (“preceding the original face [before one’s father and mother were born]”).

24 **Such sūtras, they reveal by smashing dust motes** (*kaku no gotoku no kyō wa, mijin o hashite shutsugen seshimu* かくのごとくの經は、微塵を破して出現せしむ): Likely an allusion to a passage in the *Avatamsaka-sūtra* (*Huayan jing* 華嚴經, T.279.10:273b15-22), in which the buddha wisdom within the minds of living beings is likened to a great sūtra scroll within motes of dust.

有一聰慧人、淨眼悉明見。破塵出經卷、普饒益衆生。

A sagacious person,

With pure eyes, clearly sees them all;

Smashing the dust motes, he exposes the sūtra scrolls,

And widely and abundantly benefits living beings.

25 **The Twenty-seventh Ancestor, Venerable Prajñātāra** (*dai nijūshichi so Han-nyatara sonja* 第二十七祖般若多羅尊者): A saying found in several sources (see, e.g., *Hongzhi chanshi guanglu* 宏智禪師廣錄, T.2001.48:18c12-15) and cited by Dōgen in his “Shōbōgenzō kankin” 正法眼藏看經 and *Eihei kōroku* 永平廣錄 (DZZ.3:16, no. 20).

26 **aggregates and constituents** (*ungai* 蘊界): I.e., the five “heaps” (*un* 蘊; S. *skandha*) that make up the psychophysical organism, and the eighteen “elements” (*kai* 界; S. *dhātu*) of the six sense organs, their objects, and their attendant consciousnesses. See Supplementary Notes, s.v. “Four elements and five aggregates.”

27 **such a sūtra** (*nyoze kyō* 如是經): The expression may be taken either as “the sūtra of breathing in and breathing out” or as “the sūtra of suchness” (or both).

[47:10]

かくのごとくの祖師道を聞取して、出息・入息のところに轉經せらるることを、參學すべし。轉經をしるがごときは、在經のところをしるべきなり。能轉・所轉、轉經・經轉なるがゆえに、悉知悉見なるべきなり。

Hearing such words of the Ancestral Master, we should study that the sūtras are being turned where one breathes out and breathes in.<sup>28</sup> Those who know the turning of the sūtras must know where the sūtras are. Because it is *the turner and the turned, turning the sūtras and the sūtras turning*, it must be knowing them all and seeing them all.<sup>29</sup>

\* \* \* \* \*

[47:11]

先師尋常道、我箇裏、不用焼香・禮拜・念佛・修懺・看經、祇管打坐、辦道功夫、身心脱落。

*My former master always said, “Here, there is no need to burn incense, make bows, recollect the buddha, practice repentance, or read the sūtras; just sitting, making concentrated effort to pursue the way, body and mind are sloughed off.”*<sup>30</sup>

28 **where one breathes out and breathes in** (*shussoku nissoku no tokoro* 出息・入息のところ): Or “where he [i.e., the Ancestral Master] breathes out and breathes in.”

29 **turning the sūtras and the sūtras turning** (*tenkyō kyōten* 轉經・經轉): Perhaps reflecting a line from a verse, quoted in “Shōbōgenzō kankin” 正法眼藏看經, attributed to the Sixth Ancestor, Huineng 慧能 (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:238a24):

心迷法華轉、心悟轉法華。

When the mind is deluded, the *Lotus* turns it;

When the mind is awakened, it turns the *Lotus*.

**knowing them all and seeing them all** (*shicchi shikken* 悉知悉見): The objects of the verbs here are uncertain: in the context, they would seem to be “the sūtras”; but the expression may reflect a passage in the *Diamond Sūtra* (*Jingang jing* 金剛經, T.235.8:750c3-6) that would make the object the person “turning” and “being turned by” the sūtras:

須菩提、當來之世若有善男子善女人、能於此經受持讀誦、則爲如來以佛智慧悉知是人、悉見是人。皆得成就無量無邊功德。

Subhūti, if in ages to come there are good men and good women who receive and keep, read and recite this sūtra, the Tathāgata, with his buddha wisdom, will know all these people, will see all these people; and they will all achieve measureless, limitless merit.

30 **My former master** (*senshi* 先師): I.e., Tiantong Rujing 天童如淨. This saying of Rujing has no known source in extant Chinese texts and is generally assumed to be the private recollection of Dōgen. A similar passage, unattributed to Rujing, appears in Dōgen’s early work, the “Bendōwa” 辨道話; slightly variant versions are attributed to Rujing in “Shōbōgenzō gyōji” 正法眼藏行持 and “Shōbōgenzō zanmai ō zanmai” 正法眼藏三昧王三昧, as well as at *Hōkyō ki* 寶慶記, DZZ.7:18-20.

[47:12]

かくのごとくの道取、あきらむるともがら、まれなり。ゆえはいかん。看經をよんで看經とすれば、觸す、よんで看經とせざれば、そむく。不得有語、不得無語、速道速道。この道理、參學すべし。この宗旨あるゆえに、古人云、看經須具看經眼。

Those who clarify such words are rare. Why? If we take “read the sūtras” as “read the sūtras,” we violate them; if we take them not as “read the sūtras,” we oppose them.<sup>31</sup> “You can’t say anything; you can’t say nothing. Speak! Speak!”<sup>32</sup> We should study this principle. Because of this essential point, a person of old said, “To read the sūtras, you must possess the eye for reading the sūtras.”<sup>33</sup>

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まさにしるべし、古今にもし經なくば、かくのごとくの道取あるべからず。脱落の看經あり。不用の看經あること、參學すべきなり。

We should realize that, if there were no sūtras in past and present, there would be no such words. We should study that there is a reading of the sūtras that is “sloughed off”; there is a reading of the sūtras that is “no need.”

[47:14]

しかあればすなはち、參學の一箇半箇、かならず佛經を傳持して佛子なるべし、いたづらに外道の邪見をまなぶことなかれ。いま現成せる正法眼藏は、すなはち佛經なるがゆえに、あらゆる佛經は正法眼藏なり。一・異にあらず、自・他にあらず。しるべし、正法眼藏、そこばくおほしといへども、なんだちことごとく開明せず。しかあれども、正法眼藏を開演す、信ぜざることなし。

Thus, one or a half who studies this, surely having received transmission and kept the sūtras of the buddhas, must be a child of the Buddha. Do not learn in vain the false views of other paths. Because the treasury of the true dharma eye manifest now is the sūtras of the buddhas, all the sūtras of the buddhas are the treasury of the true dharma eye. They are neither identical nor different; they are not self or other. You should

31 **we violate them** (*soku su* 觸す): Taking *soku* 觸 in the sense *sokuhan* 觸犯 (“to offend”); perhaps meaning that, if we take the words at face value, we do not do them justice.

32 **“You can’t say anything; you can’t say nothing. Speak! Speak!”** (*futoku ugo, futoku mugo, sokudō sokudō* 不得有語、不得無語、速道速道): A passage in Chinese, perhaps reflecting the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:129a17). Though Dōgen would not have used this text, his full expression here occurs at *Wumen guan* 無門關 (T.2005.48:298b19).

33 **a person of old** (*kojin* 古人): I.e., Yunmen Wenyan 雲門文偃 (864-949). For the full context of his saying, see Supplementary Notes, s.v. “One great treasury of the teachings.”



realize that, while the treasury of the true dharma eye may be many, you do not clarify them all.<sup>34</sup> Nevertheless, you expound the treasury of the true dharma eye and do not fail to believe it.

[47:15]

佛經も、しかあるべし。そこばくおほしといへども、信受奉行せんこと、一偈一句なるべし。八萬を解會すべからず、佛經の達者にあらざればとて、みだりに、佛經は佛法にあらず、といふことなかれ。なんだちが佛祖の骨髓を稱しきこゆるも、正眼をもてこれをみれば、依文の晩進なり。一句一偈を受持せるにひとしかるべし、一句一偈の受持におよばざることもあるべし。この薄解をたのんで、佛正法を謗することなかれ。聲色の、佛經よりも功德なる、あるべからず。聲色の、なんちを惑亂する、なほもとめむさぼる。佛經の、なんちを惑亂せざる、信ぜずして謗することなかれ。

The sūtras of the buddhas must be the same. They may be many, but we are to accept in faith and reverently practice a single gāthā, a single line.<sup>35</sup> We cannot understand the eighty thousand [teachings]; but not being a master of the sūtras of the buddhas, do not rashly say that the sūtras of the buddhas are not the buddha dharma. Though you claim the bones and marrow of the buddhas and ancestors, when viewed with the true eye, you are latecomers relying on texts.<sup>36</sup> You must be the same as those who receive and keep a single line, a single gāthā; you may not even amount to those who receive and keep a single line, a single gāthā. Do not slander the true dharma of the buddha based on this shallow understanding. It cannot be the case that sounds and forms have more merit than the sūtras of the buddhas.<sup>37</sup> Sounds and forms delude and confuse

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34 **you do not clarify them all** (*nandachi kotogotoku kaimei sezu* なんだちことごとく開明せず): The second person plural pronoun *nandachi* なんだち here has no obvious antecedent. Dōgen seems to be addressing directly those he will go on to criticize in the following sections who think that the Zen treasury of the true dharma eye obviates the need for the sūtras. The treatment of “the treasury of the true dharma eye” as plural here is unusual; presumably to be taken as “the teachings transmitted in the treasury of the true dharma eye.” See Supplementary Notes, s.v. “Treasury of the true dharma eye.”

35 **we are to accept in faith and reverently practice a single gāthā, a single line** (*shinju bugyō sen koto, ichige ikku naru beshi* 信受奉行せんこと、一偈一句なるべし): More literally, “our acceptance in faith and reverent practice should be one verse and one line.” Both the virtue of “accepting in faith and reverently practicing” a sūtra, and of taking to heart even “a single verse, a single line” of a sūtra, are commonly encountered tropes in the Buddhist literature.

36 **bones and marrow of the buddhas and ancestors** (*busso no kotsuzui* 佛祖の骨髓): I.e., the essential teaching passed down in the Zen tradition. Dōgen’s point here is that those who claim that this teaching is passed down outside of books do so on the basis of their reading of Zen books.

37 **sounds and forms** (*shōshiki* 聲色): I.e., sense objects; here, presumably the immediate sensory experience favored by Dōgen’s opponents over the words of the Buddha

you; yet you seek and covet them. Do not slander the sūtras of the buddhas because you do not believe that they will not delude or confuse you.

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しかあるに、大宋國の一二百餘年の前後にあらゆる杜撰の臭皮袋はいく、祖師の言句、なほこころにおくべからず、いはんや經教は、ながくみるべからず、もちいるべからず、ただ身心をして枯木・死灰のごとくなるべし、破木杓・脱底桶のごとくなるべし。かくのごとくのともがら、いたづらに外道・天魔の流類となれり。もちいるべからざるをもとめてもちいる、これによりて、佛祖の法、むなしく狂顛の法となれり、あはれむべし、かなしむべし。たとひ破木杓・脱底桶も、すなはち佛祖の古經なり。この經の卷数・部帙、きはむる佛祖まれなるなり。佛經を佛法にあらずといふは、佛祖の經をもちいし時節をうかがはず、佛祖の從經出の時節を參學せず、佛祖と佛經との親疏の量をしらざなり。かくのごとくの杜撰のやから、稻麻竹葦のごとし。獅子の座にのぼり、人天の師として、天下に叢林をなせり。杜撰は杜撰に學せるがゆえに、杜撰にあらざる道理をしらず、しらざればねがはず、從冥入於冥。あはれむべし、いまだかつて佛法の身心なければ、身儀・心操、いかにあるべしとしらず。有空のむねあきらめざれば、人もし問取するとき、みだりに拳頭をたつ、しかあれども、たつる宗旨にくらし。正・邪のみちあきらめざれば、人もし問取すれば、拂子をあぐ、しかあれども、あぐる宗旨にあきらかならず。あるいは爲人の手をさづけんとするには、臨濟の四料簡・四照用、雲門の三句、洞山の三路・五位等を擧して、學道の標準とせり。

Nevertheless, in the Land of the Great Song, since about one or two hundred years ago, every illiterate stinking skin bag has been saying, “We should not take to heart even the words of the ancestral masters, let alone be forever looking at and using the sūtra teachings; we should just make our bodies and minds like *dried-up trees and dead ashes*, like a *broken wooden ladle*, or a *bucket missing its bottom*.”<sup>38</sup> Such types have foolishly become followers of other paths and the Deva Māra. They seek

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in the sūtras.

38 **illiterate stinking skin bag** (*zusan no shū hitai* 杜撰の臭皮袋): I.e., Zen monks ignorant of the tradition. “Stinking skin bag” (*shū hitai* 臭皮袋) is a common term for the body, especially of humans; often used by Dōgen in reference especially to Zen monks; see Supplementary Notes, s.v. “Bag of skin.” “Illiterate” is a loose translation for *zusan* 杜撰, more literally, “Du composition,” used in pejorative reference to a literary work that, like those of Du, is ignorant of classical precedents. (Du is most often identified as the Song-dynasty poet Du Mo 杜默; for alternative theories, see M.14477.122.) Dōgen regularly uses the term to refer to those in the Zen tradition who are ignorant of the tradition.

**dried-up trees and dead ashes** (*koboku shikai* 枯木死灰): Or, as we might say, “dead wood and cold ashes”; a common expression in Zen texts, used in reference to a state of mind without thoughts. See Supplementary Notes, s.v. “Dried-up tree.”

**broken wooden ladle** (*ha mokushaku* 破木杓); **bucket missing its bottom** (*datteitsū* 脱底桶): Two common expressions for something “useless,” often used in Zen texts in an ironic positive sense.

and use what they should not use; and, as a result, the dharma of the buddhas and ancestors has become the worthless dharma of madmen. How pitiful. How sad. Even the “broken ladle” and the “bottomless bucket” are the old sūtras of the buddhas and ancestors. Rare are the buddhas and ancestors who have mastered the scrolls and books of these sūtras.

Those who say that the sūtras of the buddhas are not the buddha dharma are unacquainted with the occasions when the buddhas and ancestors used the sūtras, have not studied the occasions when the buddhas and ancestors *emerged from the sūtras*, do not know the degree to which the buddhas and ancestors are close to or distant from the sūtras of the buddhas.<sup>39</sup> Such illiterate types are like “*rice, hemp, bamboo, and reeds*.”<sup>40</sup> They have ascended the lion seat and, as the teachers of humans and devas, have established monasteries throughout the world.<sup>41</sup> Because the illiterates study with illiterates, they do not know the truth that is not illiterate and, not knowing it, “*they go from darkness into darkness*.”<sup>42</sup> How pitiful.

Never having had the body and mind of the buddha dharma, they do not know how to have physical deportment and mental constraint. Since they have not clarified the import of being and emptiness, when someone puts a question to them, they arbitrarily raise their fist, even though they are in the dark about what it means to raise it. Since they have not clarified the ways of the true and the false, when someone puts a question to them, they raise their whisk, even though they are not clear what it means to raise it. Or, in offering a hand to others, they take up as the standard for studying the way Linji’s “four considerations” or “four

39 **emerged from the sūtras** (*jū kyō shutsu* 從經出): Perhaps reflecting a line in the *Diamond Sūtra* (*Jingang jing* 金剛經, T.235.8:749b23-24):

須菩提。一切諸佛及諸佛阿耨多羅三藐三菩提法皆從此經出。

Subhūti, all the buddhas, as well as the *anuttara-samyak-saṃbodhi* of the buddhas, have emerged from this sūtra.

40 “**rice, hemp, bamboo, and reeds**” (*tō ma chiku i* 稻麻竹葦): I.e., dense and profuse; a simile from Kumārajīva’s translation of the *Lotus Sūtra*; see Supplementary Notes.

41 **ascended the lion seat** (*shishi no za ni nobori* 獅子の座にのぼり): I.e., assumed the position of abbot.

42 “**they go from darkness into darkness**” (*jū mei nyū o mei* 從冥入於冥): A phrase from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:22c24):

從冥入於冥、永不聞佛名。

They go from darkness into darkness,  
Never hearing the name of the Buddha.

illuminations and applications,” or Yunmen’s “three phrases,” or Dongshan’s “three roads” or “five ranks,” and so on.<sup>43</sup>

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[47:17]

先師天童和尚、よのつねにこれをわらふていはく、學佛、あにかくのごとくならんや。佛祖正傳する大道、おほく心にかうぶらしめ、身にかうぶらしむ。これを參學するに、參究せんと擬するにいとまあらず、なんの閑暇ありてか、晚進の言句をいれん。まことにしるべし、諸方長老無道心にして、佛法の身心を參學せざることあきらけし。

My former master, Reverend Tiantong, used to laugh at them and say,<sup>44</sup> How could the study of Buddhism be like this? The great way directly transmitted by the buddhas and ancestors, we have been permitted to receive in abundance in our minds and in our bodies. In studying it, there is not enough time to try to investigate it thoroughly; what leisure

43 **Linji’s “four considerations”** (*Rinzai no shi ryōken* 臨濟の四料簡): Also written 四料揀. A teaching method associated with Linji Yixuan 臨濟義玄, based on a passage in the *Linji lu* 臨濟錄 (T.1985.47:497a22-23):

師晚參示衆云、有時奪人不奪境。有時奪境不奪人。有時人境俱奪。有時人境俱不奪。

At the evening convocation, the Master addressed the assembly saying, “Sometimes, I snatch away the person but don’t snatch away the object; sometimes, I snatch away the object but don’t snatch away the person; sometimes, I snatch away both person and object; sometimes, I don’t snatch away either person or object.”

The saying is quoted and its interpretation by various masters recorded in the *Rentian yanmu* 人天眼目 (T.2006.48:300b6ff).

**“four illuminations and applications”** (*shi shōyō* 四照用): Four methods of teaching varying the relationship between wisdom and its expression: the former precedes the latter, the latter precedes the former, the two are simultaneous, the two are not simultaneous. (See *Rentian yanmu* 人天眼目, T.2006.48:304a10ff.)

**Yunmen’s “three phrases”** (*Unmon no sanku* 雲門の三句): A set of sayings attributed to Yunmen Wenyan 雲門文偃, of which there are two versions; see Supplementary Notes, s.v. “Yunmen’s three phrases.”

**Dongshan’s “three roads”** (*Tōzan no sanro* 洞山の三路): Three phrases attributed to Dongshan Liangjie 洞山良价 (807-869); see Supplementary Notes, s.v. “Dongshan’s three roads.”

**“five ranks”** (*go i* 五位): There are several versions of the “five ranks” formula, associated especially with the Caodong 曹洞 school and attributed originally to the school’s founder, Dongshan Liangjie 洞山良价; see Supplementary Notes, s.v. “Five ranks.”

44 **My former master, Reverend Tiantong** (*senshi Tendō oshō* 先師天童和尚): The source of these remarks attributed to Tiantong Rujing 天童如淨 is not known; perhaps Dōgen’s personal recollection. The remarks are put in Japanese, and it is possible that only the first sentence represents Rujing’s words. The first sentence of the following section, however, suggests that we should read the entire passage as a quotation (or paraphrase) of Rujing.

time is there to include the words of latecomers? We should realize that it is obvious *the elders in all quarters lack the mind of the way* and do not study the body and mind of the buddha dharma.<sup>45</sup>

[47:18]

先師の示衆、かくのごとし。まことに臨濟は、黄檗の會下に後生なり。六十拄杖をかうぶりて、つひに大愚に參ず。老婆心話のしたに、從來の行履を照顧して、さらに黄檗にかへる。このこと雷聞せるゆえに、黄檗の佛法は、臨濟ひとり相傳せりとおもへり、あまりさへ、黄檗にもすぐれたりとおもへり。またく、しかにはあらざるなり。臨濟は、わづかに黄檗の會にありて随衆すといへども、陳尊宿すすむるとき、なにごとをとふべしとしらず、といふ。大事未明のとき、參學の玄侶として、立地聴法せんに、あに、しかのごとく茫然とあらんや。しるべし、上上の機にあらざることを。また、臨濟、かつて勝師の志氣あらず、過師の言句きこえず。黄檗は、勝師の道取あり、過師の大智あり、佛末道の道を道得せり、祖末會の法を會得せり。黄檗は、超越古今の古佛なり、百丈よりも尊長なり、馬祖よりも英俊なり。臨濟に、かくのごとくの秀氣あらざるなり。ゆえはいかん。古來未道の句、ゆめにもいまだいはず、ただ多く會して一をわすれ、一を達して多にわづらふがごとし。あに四料簡等に道味ありとして、學法の指南とせんや。

Such was my former master's address to the assembly. In truth, Linji was a junior member of the congregation of Huangbo.<sup>46</sup> Receiving sixty blows of the staff, eventually he visited Dayu.<sup>47</sup> Upon hearing him speak of the "grandmother's mind," he reflected on his previous behavior and returned to Huangbo.<sup>48</sup> Because this matter resounded like thunder, it was thought that Huangbo's buddha dharma was transmitted only to Linji; it was even thought that he surpassed Huangbo.<sup>49</sup> This is absolute-

45 **elders in all quarters** (*shohō chōrō* 諸方長老): i.e., abbots of monasteries throughout the land.

46 **Linji was a junior member of the congregation of Huangbo** (*Rinzai wa, Ōba-ku no eka ni goshō nari* 臨濟は、黄檗の會下に後生なり): Dōgen here recounts an abbreviated version of the famous story of Linji's study under Huangbo Xiyun 黄檗希運 (dates unknown), which appears in several sources (see, e.g., *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:683b3-684a18; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:138-142, case 27) and is repeated in "Shōbōgenzō gyōji" 正法眼藏行持, where Dōgen's treatment of Linji is much less harsh.

47 **Receiving sixty blows of the staff** (*rokuju shujō* 六十拄杖): The story has it that three times Linji sought to ask Huangbo a question, and three times he was beaten. In "Shōbōgenzō gyōji" 正法眼藏行持, Dōgen explains that each time he received twenty blows.

**Dayu** (*Daigu* 大愚): i.e., Gaoan Dayu 高安大愚 (dates unknown), the master to whom Linji was directed when he abandoned his practice under Huangbo.

48 **"grandmother's mind"** (*rōba shin* 老婆心): Dayu's judgment that, in beating Linji, Huangbo was behaving like a kindly grandmother.

49 **resounded like thunder** (*raimon seru* 雷聞せる): i.e., was heard everywhere.

ly not the case. Linji was simply in Huangbo's congregation following the assembly; yet, when Venerable Chen urged him, he said that he did not know what to ask.<sup>50</sup> When he had yet to clarify the great matter, when, as a comrade of the dark studying the way, *he stood and listened to the dharma*, how could he be so at a loss?<sup>51</sup> We should recognize that he was not of the highest aptitude.

Furthermore, Linji lacked the determination to surpass his master, and we do not hear from him any words that go beyond his master. Huangbo had sayings that surpassed his master; he had great wisdom that went beyond this master; he left sayings that said things the Buddha did not yet say; he understood dharmas the ancestors did not yet understand. Huangbo was an old buddha transcending past and present; he was more venerated even than Baizhang; he was more sagacious even than Mazu.<sup>52</sup> Linji had no such brilliance. Why? He never said even in his dreams any line not already said long ago; he seems only to have understood the many and forgotten the one or mastered the one and been troubled by the many. How could his “four considerations” and the like be taken as having the flavor of the way and used as a guide to studying the dharma?

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雲門は雪峰の門人なり。人天の大師に堪爲なりとも、なほ學地といふつべし。これらをもて得本とせん、ただこれ愁末なるべし。臨濟、いまだきたらず、雲門、いまだいでざりしときは、佛祖、なにをもてか學道の標準とせし。かるがゆえにしるべし、かれらが屋裏に、佛家の道業つたはれざるなり。憑拠すべきところなきがゆえに、みだりにかくのごとく胡亂說道するなり。このともがら、みだりに佛經をさみず、人、これにしたがはざれ。もし佛經なげすつべくは、臨濟・雲門をもなげすつべし、佛經、もしもちいるべからずば、のむべき水もなし、くむべき杓もなし。

Yunmen was a follower of Xuefeng.<sup>53</sup> He had the ability to serve as a great teacher to humans and devas, but it should be said he was still at the

50 **when Venerable Chen urged him** (*Chin sonshuku susumuru toki* 陳尊宿すすむるとき): In some versions of the story, the head monk (*shuso* 首座) who prompted Linji to pose a question to Huangbo is identified as Muzhou Daozong 睦州道蹤 (or Daoming 道明, whose family name was Chen 陳; dates unknown).

51 **comrade of the dark studying the way** (*sangaku no genryo* 參學の玄侶): I.e., a Zen monk in training. The term *genryo* 玄侶 is interpreted as “a comrade who studies the mysteries of Zen.” The only occurrence of this term in the *Shōbōgenzō*.

**stood and listened to the dharma** (*ricchi chōbō* 立地聴法): A fixed phrase for the practice of standing during a formal dharma talk by a teacher.

52 **Baizhang** (*Hyakujō* 百丈); **Mazu** (*Baso* 馬祖): I.e., Huangbo's master, Baizhang Huaihai 百丈懷海 (749-814), and Baizhang's master, Mazu Daoyi 馬祖道一 (709-788).

53 **Xuefeng** (*Seppō* 雪峰): I.e., Xuefeng Yicun 雪峰義存 (822-908). Dōgen here turns to Yunmen Wenyan 雲門文偃, the second of the masters he mentions at the end of section 16.

stage of a student.<sup>54</sup> To take these as having got the root is just to worry about the branches.<sup>55</sup> When Linji had not yet arrived, when Yunmen had not yet appeared, what did the buddhas and ancestors take as their standard for studying the way? For this reason, we should recognize that the work of the way of the house of the buddhas is not transmitted in their quarters.<sup>56</sup> It is because they lack any reliable basis that they recklessly speak such nonsense. These fellows recklessly slight the sūtras of the buddhas; let no one follow them. If we should discard the sūtras of the buddhas, we should discard Linji and Yunmen; if we should not use the sūtras of the buddhas, we will have no water to drink and no ladle with which to scoop it.

[47:20]

また、高祖の三路・五位は節目にて、杜撰のしるべき境界にあらず。宗旨正傳し、佛業直指せり、あへて餘門にひとしからざるなり。

Furthermore, the “three paths” and “five ranks” of the Eminent Ancestor are the crux, not in the realm known to illiterates.<sup>57</sup> Their essential point has been correctly transmitted, and the work of the buddha directly indicated; they are by no means equivalent to the other traditions.<sup>58</sup>

[47:21]

また、杜撰のともがらいはく、道教・儒教・釋教、ともにその極致は一揆なるべし、しばらく入門の別あるのみなり。あるいは、これを鼎の三脚にたとふ。これ、いまの大宋國の諸僧の、さかりに談ずるむねなり。もしかくのごとくいば、これらのともがらがうへには、佛法すでに地をはらふて滅没せり、また、佛法かつて微塵のごとくばかりもきたらず、といふべし。かくのごとくのともがら、みだりに佛法の通塞を道取せんとして、あやまりて、佛經は不中用なり、祖師の門下に別傳の宗旨あり、といふ。少量の機根なり、佛道の邊際をうかがはざるゆえなり。佛經もちいるべから

54 **stage of a student** (*gakuchi* 學地): I.e., the stage of the student (S. *śaikṣa*) on the path prior to final awakening, the stage of the non-student (*mugaku* 無學; S. *aśaikṣa*).

55 **To take these as having got the root is just to worry about the branches** (*korera o mote tokuhon to sen, tada kore shūmatsu naru beshi* これらをもて得本とせん、ただこれ愁末なるべし): From the common Zen expression, “Just get the root and don’t worry about the branches” (*tan toku hon maku shū matsu* 但得本莫愁末). The antecedents of the plural pronoun here must be Linji and Yunmen.

56 **in their quarters** (*karera ga okuri ni* かれらが屋裏に): This would appear to be a reference to the “houses” of Linji and Yunmen; yet the implied subject of the predicate “speak such nonsense” in the following sentence would seem to be those who hold up the sayings of Linji and Yunmen as “standards for studying the way.”

57 **Eminent Ancestor** (*kōso* 高祖): I.e., Dongshan Liangjie 洞山良价, the third master mentioned in section 16, above.

58 **they are by no means equivalent to the other traditions** (*aete yomon ni hito-shikarazaru nari* あへて餘門にひとしからざるなり): The translation takes the implied subject to be “the three paths and five ranks”; it might also be taken as Dongshan’s Caodong tradition.

ずといはば、祖經あらんとき、もちいるや、もちいるべからずや。祖道に佛經のごとくなる法おほし、用・捨いかん。もし佛道のほかに祖道ありといはば、たれか祖道を信ぜん。祖師の、祖師とあることは、佛道を正傳するによりてなり、佛道を正傳せざらん祖師、たれか祖師といはん。初祖を崇敬することは、第二十八祖なるゆえなり。佛道のほかに祖道をいはば、十祖・二十祖たてがたからん。嫡嫡相承するによりて、祖師を恭敬するゆえは、佛道のおもきによりてなり。佛道を正傳せざらん祖師は、なんの面目ありてか人天と相見せん。いはんや、ほとけをしたいしふかきこころざしをひるがへして、あらたに佛道にあらざらん祖師にしたがひがたきなり。

Again, illiterate types say that the teachings of the Daoists, the teachings of the Confucians, and the teachings of Śākya must ultimately be of one end; it is just that they have differences in their starting points.<sup>59</sup> Sometimes they liken them to the three legs of a tripodal pot.<sup>60</sup> This is a point much discussed by the monks in the Land of the Great Song nowadays. If they talk like this, we must say that, for these fellows, Buddhism has already vanished from the earth; and, what is more, not so much as a speck of the buddha dharma ever came down to them.

When such fellows recklessly try to speak of the passage and blockage of the buddha dharma, they erroneously say that the sūtras of the buddhas are useless, that there is an essential point separately transmitted among the followers of the ancestral masters. They are of small capabilities, for they have not learned of the borders of the way of the buddhas. If they say the sūtras of the buddhas ought not be used, if there were sūtras of the ancestors, should they be used or not? In the way of the ancestors, there are many teachings like those of the sūtras of the buddhas; should they be used or discarded?<sup>61</sup>

If we say there is a way of the ancestors apart from the way of the buddhas, who would believe in the way of the ancestors? That the ancestral masters are regarded as ancestral masters is due to their directly transmitting the way of the buddhas; who would regard as an ancestral master an ancestral master who did not directly transmit the way of the buddhas?

59 the teachings of the Daoists, the teachings of the Confucians, and the teachings of Śākya must ultimately be of one end (*Dōkyō Jukyō Shakkyō, tomo ni sono gokuchi wa ikki naru beshi* 道教・儒教・釋教、ともにその極致は一揆なるべし): The claim, popular among some Confucian and Buddhist authors in the Song period, that “the three teachings are one” (*sanjiao yizhi* 三教一致).

60 Sometimes they liken them to the three legs of a tripodal pot (*arui wa, kore o kanae no sankyaku ni tatou* あるいは、これを鼎の三脚にたとふ): A standard simile often associated especially with the Song monk Gushan Zhiyuan 孤山智圓 (976-1022).

61 In the way of the ancestors (*sodō ni* 祖道に): One is tempted to take this as “in the words of ancestors,” but the subsequent discussion suggests that *dō* 道 is being used here in the broad sense of “tradition” or even “religion.”



That we venerate the First Ancestor is because he is the Twenty-eighth Ancestor.<sup>62</sup> If we say there is a way of the ancestors apart from the way of the buddhas, it would be hard to establish ten ancestors or twenty ancestors. The reason we revere the ancestral masters for inheriting it by successor after successor is that we value the way of the buddhas. With what face would an ancestral master who did not directly transmit the way of the buddhas encounter humans and devas? Not to mention how hard it would be to abandon our deep resolve to admire the buddha and start following an ancestral master who was not on the way of the buddhas.

[47:22] {2:22}

いま杜撰の狂者、いたづらに佛道を輕忽するは、佛道所有の法を決擇することあたはざるによりてなり。しばらくかの道教・儒教をもて佛教に比する、愚癡のかなしむべきのみにあらず、罪業の因縁なり、國土の衰弊なり、三寶の陵夷なるがゆえに。孔・老の道、いまだ阿羅漢に同ずべからず、いはんや等覺・妙覺におよばんや。孔・老の教は、わづかに聖人の視聽を天地乾坤の大象にわきまふとも、大聖の因果を、一生・多生にあきらめがたし。わづかに身心の動靜を無爲の爲にわきまふとも、盡十方界の眞實を、無盡際斷にあきらむべからず。おほよそ孔老の教の、佛教よりも劣なること、天地懸隔の論におよばざるなり。これをみだりに一揆に論ずるは、謗佛法なり、謗孔老なり。たとひ孔・老の教に精微ありとも、近來の長老等、いかにしてかその少分をもあきらめん、いはんや萬期に大柄をとらんや。かれにも教訓あり、修練あり、いまの庸流、たやすくすべきにあらず。修し、こころむるともがら、なほあるべからず。一微塵、なほ他塵に同ずべからず。いはんや佛經の奥玄ある、いまの晚進、いかでか辦肯することあらん。兩頭ともにあきらかならざるに、いたづらに一致の胡說亂道するのみなり。

That illiterate madmen now foolishly dismiss the way of the buddhas is because they are unable to choose the dharma belonging to the way of the buddhas. First of all, to compare the teachings of the Daoists and the teachings of the Confucians to the teachings of the buddhas is not only pitifully stupid: it is also the cause of evil karma and the weakening of the country; for it represents the decline of the three treasures.<sup>63</sup> The ways of Confucius and Laozi are not to be equated even with the arhat; how could they approach virtual awakening or wondrous awakening?<sup>64</sup> The teachings of Confucius and Laozi may barely discern, in the astronomical phenomena of heaven and earth, *ken* and *kon*, what was seen

62 **First Ancestor** (*shoso* 初祖): I.e., Bodhidharma, the first Chinese ancestor and twenty-eighth Indian ancestor.

63 **three treasures** (*sanbō* 三寶): I.e., Buddhism, as represented by the “three treasures” (or “three jewels”; S. *tri-ratna*) of buddha, dharma, and saṃgha.

64 **virtual awakening or wondrous awakening** (*tōgaku myōgaku* 等覺・妙覺; also read *myōkaku*): I.e., the penultimate stage of the bodhisattva path, virtually equivalent to complete awakening, or the ultimate stage of buddhahood.

and heard by the sages; but they cannot clarify, in a lifetime or multiple lifetimes, the causes and effects of the Great Sage.<sup>65</sup> They may barely discern, in the action of non-action, the motion and rest of body and mind; but they cannot clarify, in its boundlessness cut off, the reality of all the worlds in the ten directions.<sup>66</sup>

In sum, the inferiority of the teachings of Confucius and Laozi to the teachings of the buddhas cannot be discussed even as the gap between heaven and earth; arbitrarily to discuss them as “the same principle” is to denigrate the buddha dharma, to slander Confucius and Laozi. The teachings of Confucius and Laozi may have their subtleties, but how could the elders of recent times clarify even a small fraction of them, let alone grasp the great handle for myriad ages?<sup>67</sup> They have lessons and training, but the mediocrities of today could hardly undertake them. There is simply no one who tries to practice them. Even a single speck of dust cannot be identified with another speck; how much less can the latecomers of today confirm that the sūtras of the buddhas hold inner mysteries?<sup>68</sup> Since they are not clear about either one, they simply talk this nonsense about “oneness.”<sup>69</sup>

**65 astronomical phenomena of heaven and earth, *ken* and *kon*** (*tenchi kenkon no daizō* 天地乾坤の大象): Taking *daizō* 大象 in the sense of *tenzō* 天象 (“celestial patterns”). The compound term *kenkon* 乾坤 represents the hexagrams for heaven (yang) and earth (yin) respectively.

**causes and effects of the Great Sage** (*daishō no inga* 大聖の因果): I.e., the teachings on cause and effect given by Buddha Śākyamuni.

**66 action of non-action** (*mui no i* 無爲の爲): A reference to the famous Daoist teaching of “non-action” (*wuwei* 無爲), in which the sage acts without intentionally doing anything.

**boundlessness cut off** (*mujin saidan* 無盡際斷): A futile attempt to capture the sense of an unusual phrase, not encountered elsewhere in Dōgen’s writings; perhaps expressing the ultimate emptiness of the worlds. The English loses what is presumably a play on the glyph (*jin* 盡, “exhaustive”), translated as “all” in the phrase “all the worlds in the ten directions” (*jin jippō kai* 盡十方界) and understood as “limit” in the expression “boundlessness” (*mujin* 無盡). The term *saidan* 際斷 likely reflects the fixed Buddhist expression *zengo saidan* 前後際斷 (“before and after cut off”); see Supplementary Notes, s.v. “Before and after cut off.”

**67 grasp the great handle for myriad ages** (*mango ni daihei o toran* 萬期に大柄をとらん): I.e., be able to rule for ten thousand years (by following the principles of Confucianism). The “great handle” (*daihei* 大柄) is a metaphor for political rule (somewhat like English “reins of state”).

**68 Even a single speck of dust cannot be identified with another speck** (*ichi mijin, nao tain ni dōzu bekarazu* 一微塵、なほ他塵に同ずべからず): The logical relationship of this sentence to the one following would seem to be something like: “it is impossible to say even that two atoms are exactly alike; how much more difficult to identify Confucianism and Daoism with Buddhism, when the scriptures of the latter have mysteries the latecomers cannot recognize.” See Supplementary Notes, s.v. “Dust.”

**69 either one** (*ryōtō* 兩頭): I.e., either Confucianism and Daoism on the one hand or Buddhism on the other.

## [47:23] {2:23}

大宋、いまかくのごとくのともし、師號に署し、師職にをり、古今に無慚なるをもて、おろかに佛道を亂辦す。佛法ありと聴許しがたし。かくのごとくのともしの長老等、かれこれともしにいはく、佛經は、佛道の本意にあらず、祖傳、これ本意なり、祖傳に奇特玄妙つたはれり。

In the Great Song nowadays, such fellows are assigned the title “master” and occupy the position of teacher; unashamed before those of past or present, they stupidly distort the way of the buddhas. It is difficult to acknowledge that they have the buddha dharma. Such elders, to a man, say that the sūtras of the buddhas are not the original intention of the way of the buddhas, that the ancestral transmission is the original intention, that the rare and profound has been passed down in the ancestral transmission.

## [47:24]

かくのごとくの言句は、至愚のはなはだしきなり、狂顛のいふところなり。祖師の正傳に、まったく一言半句としても、佛經に違せる奇特あらざるなり。佛經と祖道と、おなじくこれ釋迦牟尼佛より正傳流布しきたれるのみなり。ただし祖傳は、嫡嫡相承せるのみなり。しかあれども、佛經をいかでかしらざらん、いかでかあきらめざらん、いかでか讀誦せざらん。古徳いはく、なんぢ、經にまどふ、經、なんぢをまよはさず。古徳、看經の因縁おほし。

Such words are the ultimate of stupidity, said by the mad. In the correct transmission of the ancestral masters, there is not a single word or half a line so rare that it contradicts the sūtras of the buddhas. The sūtras of the buddhas and the way of the ancestors have both simply been directly transmitted and disseminated from Buddha Śākyamuni. It is just that the ancestral transmission has been inherited by successor after successor. Yet how could they not know the sūtras of the buddhas? How could they not be clear about them? How could they not read and recite them? An old worthy has said, “You are deluded by the sūtras; the sūtras do not delude you.”<sup>70</sup> There are many cases of the old worthies reading the sūtras.

## [47:25] {2:24}

杜撰にむかふていふべし、なんぢがいふのごとく、佛經もしなげすつべくは、佛心もしなげすつべし、佛身もしなげすつべし、佛身心しなげすつべくは、

70 An old worthy has said (*kotoku iwaku* 古徳いはく): The source of the saying, given here in Japanese, is not known. Commentators have suggested that the words may reflect a remark, which Dōgen quotes in his “Shōbōgenzō *Hokke ten Hokke*” 正法眼藏法華轉法華, by the Sixth Ancestor, Huineng 慧能, to the monk Fada 法達, a devotee of the *Lotus Sūtra* (e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:237a24):

祖曰、經意分明、汝自迷背。

The Ancestor said, “The meaning of the sūtra is clear; you yourself have deludedly gone against it.”

佛子なげすつべし、佛子なげすつべくは、佛道なげすつべし、佛道なげすつべくは、祖道なげすてざらんや、佛道・祖道ともになげすてば、一枚の禿子の百姓ならん、たれかなんちを喫棒の分なしといはん、ただ王臣の驅使のみにあらず、閻老のせめあるべし。

We should say the following to the illiterates. To discard the sūtras of the buddhas as you say means we should also discard the mind of the buddhas, we should discard the body of the buddhas. To discard the body and mind of the buddhas means we should discard the children of the buddhas. To discard the children of the buddhas means we should discard the way of the buddhas.<sup>71</sup> To discard the way of the buddhas means we should discard the way of the ancestors. If we discard both the way of the buddhas and the way of the ancestors, you will be a bald commoner. Who would say you don't deserve to taste the rod? Not only will you be used at will by kings and ministers, but you will be answerable to Old Yama.<sup>72</sup>

[47:26]

近來の長老等、わづかに王臣の帖をたづさへて、梵刹の主人といふをもて、かくのごとくの狂言あり。是・非を辨ずるに人なし。ひとり先師のみ、このともがらをわらふ。餘山の長老等、すべてしらざるところなり。

The elders of recent times have such crazy words based simply on the fact that they carry papers from the king or a minister and declare themselves masters of *brahma-kṣetras*.<sup>73</sup> And there is no one to distinguish right from wrong. Only my former master laughed at these fellows; [their errors] are completely unrecognized by the elders of the other mountains.<sup>74</sup>

[47:27]

おほよそ異域の僧侶なれば、あきらむる道かならずあるらんとおもひ、大國の帝師なれば、達せるところさだめてあるらんとおもふべからず。異域の衆生、かならずしも僧種にたへず、善衆生は善なり、惡衆生は惡あり。法界のいく三界も、衆生の種品おなじかるべきなり。

As a general rule, we should not think that, because someone is a monk from a foreign region, he will surely possess the way of understanding; or think that, because someone is a teacher to the emperor of a great country, he will certainly be accomplished. The living beings of foreign

71 **To discard the children of the buddhas** (*busshi nagesutsubeku* 佛子なげすつべく): Correcting Kawamura's *nazusutsubeku* なずすつべく).

72 **Old Yama** (*En Rō* 閻老): A playful epithet for King Yama, popularly seen as a judge of the dead in the court of the underworld.

73 ***brahma-kṣetras*** (*bonsetsu* 梵刹): I.e., monastic establishments; the transliteration of a Sanskrit term for "pure field," or sacred space.

74 **other mountains** (*yozan* 餘山): I.e., other monasteries.

regions do not necessarily have what it takes to be a monk: the good living beings are good; the evil living beings have evil. The types of living beings should be the same in all the three realms of the dharma realm.<sup>75</sup>

[47:28]

また大國の帝師となること、かならずしも有道をえられず、帝者また、有道をしりがたし。わづかに、臣の擧をききて、登用するのみなり。古今に、有道の帝師あり、有道にあらざる帝師おほし。にごれる代に登用せらるるは、無道の人なり。にごれる世に登用せられざるは、有道の人なり。そのゆえはいかん。知人のとき、不知人のとき、あるゆえなり。黄梅のむかし、神秀あることをわすれざるべし。神秀は帝師なり、簾前に講法す、箔前に説法す。しかのみにあらず、七百高僧の上座なり。黄梅のむかし、盧行者あること、信ずべし。樵夫より行者にうつる、搬柴をのがるとも、なほ碓米を職とす。卑賤の身うらむべしといへども、出俗越僧、得法傳衣、かつていまだむかしもきかざるところ、西天にもなし、ひとり東地にのこれる、希代の高躅なり。七百の高僧も、かたを比せず、天下の龍象、あとをたづぬる分なきがごとし。まさしく、第三十三代の祖位を嗣續して佛嫡なり。五祖、知人の知識にあらずば、いかでかかくのごとくならん。

Again, in becoming a teacher to the emperor of a great country, it is not necessarily one who possesses the way that is chosen. It is hard for the emperor to know who has the way; he simply hears the recommendation of his ministers and makes the appointment. In past and present, there have been teachers to the emperor who had the way and many teachers to the emperor who did not have the way. During corrupt reigns, those who get appointed are people without the way; during corrupt reigns, those who do not get appointed are people with the way. Why is this? Because there are times when people are recognized and times when people are not recognized.

We should not forget that long ago, at the time of Huangmei, there was Shenxiu.<sup>76</sup> Shenxiu was the teacher to the emperor, who lectured on the dharma before the bamboo blind, who preached the dharma before the reed screen.<sup>77</sup> And, in addition, he was the senior seat among seven

75 **all the three realms of the dharma realm** (*hokkai no iku sangai* 法界のいく三界): I.e., in any of the threefold world systems (of desire, form, and formlessness) anywhere throughout existence. Presumably, the diverse beings in these realms are “the same” in the sense that the good ones are good and the bad ones, bad.

76 **long ago, at the time of Huangmei, there was Shenxiu** (*Ōbai no mukashi, Jinshū aru* 黄梅のむかし、神秀ある): Reference to the Fifth Ancestor, Hongren of Huangmei 黄梅弘忍 (601-674), and his follower Shenxiu 神秀 (d. 706), a prominent monk who in the last years of his life served at the court of Empress Wu. In traditional Zen histories, Shenxiu is regarded as the founder of the so-called “Northern school,” in contrast to the “Southern school” of the Sixth Ancestor, Huineng 慧能. The story of his defeat by Huineng in a poetry contest to determine the successor to Hongren was made famous by the *Platform Sūtra of the Sixth Ancestor* (*Liuzu tan jing* 六祖壇經, T.2007).

77 **who lectured on the dharma before the bamboo blind, who preached the dharma before the reed screen** (*renzen ni kōhō su, hakuzen ni seppō su* 簾前に講法す、箔

hundred eminent monks.<sup>78</sup> We should trust that long ago, at the time of Huangmei, there was the postulant Lu.<sup>79</sup> Having gone from woodcutter to postulant, he had escaped carrying firewood only to work pounding rice. His lowly status might be lamentable, but his leaving the laity, surpassing the monks, gaining the dharma, and receiving transmission of the robe is something previously unheard of even in antiquity; it is an outstanding trace, rare through the ages, that remains only in the Land of the East and not in Sindh in the West. It seems that even the seven hundred eminent monks were no match for him, and that even the dragon elephants of the land lacked the status to follow in his footsteps.<sup>80</sup> Truly, he was an heir to the Buddha, who succeeded to the position of ancestor in the thirty-third generation. How could there have been such a thing had the Fifth Ancestor not been a wise friend who could recognize the person.

[47:29] {2:25}

かくのごとくの道理、しづかに思惟すべし、卒爾にすることなかれ。知人のちからをえんことを、こひねがふべし。人をしらざるは、自・他の大患なり、天下の大患なり。廣學措大は要にあらず、知人のまなこ、知人の力量、いそぎてもとむべし。もし知人のちからなくば、曠劫に沈淪すべきなり。

We should quietly reflect on such a truth; do not be in haste about it. We should desire to get the ability to recognize the person. Failure to recognize the person is a major calamity for self and other, a major calamity for the world. Learning and skill are not essential; we should quickly seek the eye that can recognize the person, the ability to recognize the person.<sup>81</sup> Without the ability to recognize the person, we will remain submerged for vast kalpas.

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前に説法す): I.e., taught in the presence of the emperor (who was traditionally shielded from view by blinds and screens).

78 **senior seat among seven hundred eminent monks** (*shichihyaku kōsō no jōza* 七百高僧の上座): Reference to the tradition that Shenxiu was the head monk of Hongren's community at Huangmei.

79 **postulant Lu** (*Ro anja* 盧行者): I.e., Huineng 慧能, at the time still a lay practitioner surnamed Lu 盧. Dōgen goes on here to recall the tradition that Huineng had been an illiterate woodcutter before joining Hongren's community; that, as a laymen, he had been assigned to work pounding rice for the monastery; and that he subsequently succeeded Hongren, from whom he received the robe of Bodhidharma.

80 **dragon elephants** (*ryūzō* 龍象): A term for superior religious practitioners. Although originally used in reference to great elephants (S. *mahānāga* or *hastināga*), it is often interpreted as “dragons and elephants.”

81 **Learning and skill** (*kōgaku sodai* 廣學措大): A loose translation of an expression more literally rendered something like “broadly learned and in control of important matters”; akin to *hōgaku sodai* 飽學措大.

[47:30]

しかあればすなはち、佛道にさだめて佛經あることをしり、廣文深義を山海に參學して、辦道の標準とすべきなり。

Thus, realizing that the way of the buddhas definitely has the sūtras of the buddhas, we should study their extensive texts and profound meanings in the mountains and on the seas, and take them as the standard for pursuing the way.

正法眼藏佛經第四十七  
Treasury of the True Dharma Eye  
Sūtras of the Buddhas  
Number 47

[Ryūmonji MS:]

寛元元年癸卯秋九月、庵居于越州吉田郡吉峰寺而示衆

*Presented to the assembly, residing in the hermitage at Kippō Monastery, Yoshida District, Esshū; ninth month of the autumn of the junior water year of the rabbit, the first year of Kangen [14 November-12 December 1243]*

TREASURY OF THE TRUE DHARMA EYE

NUMBER 48

Dharma Nature

*Hosshō*

法性



# Dharma Nature

## *Hosshō*

### INTRODUCTION

This short essay was composed at Kippōji, at the beginning of the first winter its author would spend in the snow country of Echizen. It represents number 48 in both the sixty- and seventy-five-chapter compilations of the *Shōbōgenzō* and number 54 in the Honzan edition.

The title theme concerns a common Buddhist term for ultimate reality, or what phenomena (*dharma*s) really are. Dōgen begins his essay with a warning that the dharma nature is not merely the object of Buddhist study: the study of Buddhism is itself the dharma nature; the dharma nature is itself studying Buddhism. Hence, he goes on to criticize the common view that “dharma nature” refers to a reality beyond phenomena themselves and quotes a saying of the famous Tang-dynasty Chan master Mazu Daoyi 馬祖道一 to the effect that everything we do always takes place within “the dharma nature samādhi.” In his comments on the saying, Dōgen expands on this claim: the opening of blossoms in spring and the falling of leaves in autumn are the dharma nature; our mistaken belief that the opening of blossoms and falling of leaves are not the dharma nature is the dharma nature.

# 正法眼藏第四十八

## Treasury of the True Dharma Eye Number 48

### 法性

### Dharma Nature

[48:1] {2:26}

あるひは經卷にしたがひ、あるひは知識にしたがひて參學するに、無師獨悟するなり。無師獨悟は、法性の施爲なり。たとひ生知なりとも、かならず尋師訪道すべし、たとひ無生知なりとも、かならず功夫辦道すべし。いづれの箇箇か生知にあらざらん、佛果菩提にいたるまでも、經卷・知識にしたがふなり。

When we study, whether following a sūtra scroll or following a wise friend, we awaken alone without a teacher.<sup>1</sup> “Awakening alone without a teacher” is the working of the dharma nature.<sup>2</sup> Even one who knows at birth must invariably seek a teacher and inquire about the way; even one who knows at non-birth must invariably make concentrated effort and pursue the way.<sup>3</sup> Which of us is not one who knows at birth? Yet until we

1 **whether following a sūtra scroll or following a wise friend** (*arui wa kyōkan ni shitagai, arui wa chishiki ni shitagaite* あるひは經卷にしたがひ、あるひは知識にしたがひて): A Japanese rendering (and reversal) of a fixed expression appearing several times in the *Shōbōgenzō*, “whether from a wise friend, whether from a sūtra scroll” (*waku jū chishiki waku jū kyōkan* 或從知識或從經卷); see Supplementary Notes.

2 **awaken alone without a teacher** (*mushi dokugo* 無師獨悟): An expression occurring often in Buddhist literature, especially in reference to the *pratyeka-buddha*. Synonymous with the equally common phrase “awaken by oneself without a teacher” (*mushi jigo* 無師自悟), as in the Zen expression “before [the primeval Buddha] King Majestic Voice, awaken by oneself without a teacher” (*Ion’ō izen mushi jigo* 威音王已前無師自悟); see Supplementary Notes, s.v. “Before King Majestic Voice.” While of course Dōgen (like the Zen tradition more generally) emphasizes the need for a teacher, here (and in “Shōbōgenzō shisho” 正法眼藏嗣書), he uses the expression in a positive sense.

**dharma nature** (*hosshō* 法性): The fact or state of being dharma (S. *dharmatā*); the true nature of dharma(s) (S. *dharmasvabhāva*); etc. A standard Buddhist technical term for ultimate reality.

3 **knows at birth** (*shōchi* 生知); **knows at non-birth** (*mushō chi* 無生知): The translation of the second expression tries to retain something of Dōgen’s parallel play here with two quite different terms. The expression “knowledge at birth,” or “innate knowledge” (*shōchi* 生知), derives from a saying of Confucius at *Lunyu* 論語 16; see Supplementary Notes, s.v. “Knowledge at birth.” The Buddhist expression *mushō chi* 無生知 is typically understood here as “knowledge of non-arising” (i.e., recognition that dharmas

reach the bodhi that is the fruit of buddhahood, we follow a sūtra scroll or a wise friend.

[48:2]

しるべし、經卷・知識にあふて法性三昧をうるを、法性三昧にあふて法性三昧をうる生知といふ。これ宿住智をうるなり、三明をうるなり、阿耨菩提を證するなり。生知にあふて、生知を習學するなり、無師智・自然智にあふて、無師智・自然智を正傳するなり。もし生知にあらざれば、經卷・知識にあふといへども、法性をきくことえず、法性を證することえざるなり。大道は、如人飲水冷暖自知の道理にはあらざるなり。一切諸佛および一切菩薩・一切衆生は、みな生知のちからにて、一切法性の大道、あきらむるなり。經卷・知識にしたがひて法性の大道をあきらむるを、みづから法性をあきらむるとす。經卷、これ法性なり、自己なり。知識、これ法性なり、自己なり。法性、これ知識なり、法性、これ自己なり。法性自己なるがゆえに、外道・魔儻の邪計せる自己にはあらざるなり。法性には外道魔儻なし、ただ喫粥來、喫飯來、點茶來のみなり。

We should realize that attaining the samādhi of dharma nature through encountering a sūtra scroll or a wise friend is called the knowledge at birth that attains the samādhi of dharma nature through encountering the samādhi of dharma nature.<sup>4</sup> It is attaining the knowledge of former lives; it is attaining the three knowledges; it is verifying *anuttara-bodhi*.<sup>5</sup> Encountering knowledge at birth, we study knowledge at birth; encountering masterless wisdom and spontaneous wisdom, we directly transmit

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are empty and do not arise (*mushō hō nin* 無生法忍; S. *anutpattika-dharma-kṣānti*); alternatively, it could be taken as equivalent to the common *mushō chi* 無生智 (S. *anutpāda-jñāna*), knowledge that one has achieved nirvāṇa and will not experience future rebirths. Dōgen repeats this combination in his “Shōbōgenzō shizen biku 四禪比丘.”

4 **samādhi of dharma nature** (*hosshō zanmai* 法性三昧): A concentration in which one knows the nature of all dharmas. Though the name of this meditation (or the similar “samādhi of the determination of dharma nature” [*hitsu hosshō zanmai* 畢法性三昧; S. *dharma-dhātu-niyata*]) appears in lists of samādhis, it does not seem to have been a particularly popular topic in Buddhist literature and, apart from Mazu’s 馬祖 reference to it quoted below, section 4, does not figure much in Chan discourse; it is not mentioned elsewhere in the *Shōbōgenzō*.

5 **knowledge of former lives** (*shukujū chi* 宿住智): Recollection of past lives (S. *pūrve-nivāsanānasmṛti-jñāna*); one of the three knowledges (*sanmyō* 三明; S. *tri-vidya*) and six spiritual powers (*rokutsū* 六通; S. *ṣaḍ-abhijñā*); see Supplementary Notes, s.v. “Spiritual powers.”

**three knowledges** (*sanmyō* 三明): Three spiritual knowledges (S. *tri-vidya*) said to have been acquired by Buddha Śākyamuni during the night of his awakening, also occurring in the standard list of the six spiritual powers (*rokutsū* 六通; S. *ṣaḍ-abhijñā*) acquired by Buddhist adepts: the deva eye (*tengen* 天眼; S. *divya-cakṣus*), recollection of former lives (*shukujū* 宿住 or *shukumyō* 宿命; S. *pūrva-nivāsanānasmṛti*), and knowledge of the exhaustion of the contaminants (*rojin* 漏盡; S. *āsrava-kṣaya*).

**anuttara-bodhi** (*anoku bodai* 阿耨菩提): The unsurpassed awakening of a buddha.

masterless wisdom and spontaneous wisdom.<sup>6</sup> If we are not one with knowledge at birth, although we may encounter a sūtra scroll or a wise friend, we will not be able to hear of the dharma nature, will not be able to verify the dharma nature.

The great way is not the principle that *the person who drinks the water knows whether it is cold or hot*.<sup>7</sup> All the buddhas, as well as all the bodhisattvas and all living beings, clarify the great way of the nature of all dharmas through the power of knowledge at birth. To clarify the great way of the dharma nature through following a sūtra scroll or following a wise friend is to clarify the dharma nature oneself. The sūtra scroll is the dharma nature, is the self; the wise friend is the dharma nature, is the self. The dharma nature is the wise friend; the dharma nature is the self. Because it is the self of the dharma nature, it is not the self falsely reckoned by the other paths and the minions of Māra.<sup>8</sup> In the dharma nature, there are no other paths or minions of Māra; there is only *having some gruel, having some rice, making some tea*.<sup>9</sup>

[48:3] {2:27}

しかあるに、三二十年の久學と自稱するもの、法性の談を見聞するとき、茫然のなかに一生を蹉過す。飽叢林と自稱して、曲木の床にのぼるもの、法性の聲をきき、法性の色をみるに、身心依正、よのつねに紛然の窟坑に昇降するのみなり。そのていたらくは、いま見聞する三界十方撲落してのち、さらに法性あらはるべし、かの法性は、いまの萬象森羅にあらずと邪計するなり。法性の道理、それかくのごとくなるべからず。この森羅萬象

**6 masterless wisdom and spontaneous wisdom** (*mushi chi jinen chi* 無師智・自然智): Wisdom acquired without a teacher and wisdom that arises of its own accord. The juxtaposition of these two here probably reflects a fourfold list of wisdoms found in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:13b25-26): “knowledge of everything, buddha knowledge, spontaneous knowledge, and knowledge without a teacher” (*issai chi butchi jinen chi mushi chi* 一切智佛智自然智無師智).

**7 the person who drinks the water knows whether it is cold or hot** (*nyo nin on sui reidan ji chi* 如人飲水冷暖自知): A proverb used to express the subjective character of awakening by oneself. Interestingly, in his “Bendōwa” 辨道話, Dōgen uses this proverb to make what seems the opposite point of this sentence:

證の得否は、修せむもののおのづからしらむこと、用水の人の、冷暖をみづからわきまふるがごとし。

Whether or not one has attained verification, those who practice know for themselves, just as people who use water can tell for themselves whether it is cold or hot.

**8 the self falsely reckoned by the other paths and the minions of Māra** (*gedō matō no jake seru jiko* 外道・魔黨の邪計せる自己): I.e., false views of the self held by members of other religions and followers of the Deva Māra, the Evil One.

**9 having some gruel, having some rice, making some tea** (*kiSSHuku rai, kippan rai, tencha rai* 喫粥來、喫飯來、點茶來): Breakfast, lunch, and tea; i.e., the daily routine of the monastery. Commentators have suggested various sources for these three phrases, given in Chinese, but they do not seem to quote or allude to any particular text.

と法性と、はるかに同・異の論を超越せり、離・即の談を超越せり。過・現・當來にあらず、斷・常にあらず、色・受・想・行・識にあらざるゆえに法性なり。

However, those who claim long study of twenty or thirty years waste their entire lives in bewilderment when they hear talk of the dharma nature. Those who, claiming to be surfeited with monastic life, climb into the bentwood chair — when they hear the sound of the dharma nature or see the form of the dharma nature, the secondary and primary recompense of their bodies and minds typically just go up and down in a pit of rank confusion.<sup>10</sup> In their condition, they falsely reckon that the dharma nature will be manifest after the three realms and ten directions we presently experience are smashed and scattered, and that that dharma nature is not the thicket of myriad forms.<sup>11</sup> The truth of the dharma nature is not like this. The myriad forms of the thicket and the dharma nature far transcend discussions of sameness or difference, far transcend talk of separate or identical. They are not past, present or future; they are not annihilated or permanent; they are not form, sensation, perception, formations, or consciousness.<sup>12</sup> Therefore, they are the dharma nature.

\* \* \* \* \*

**10 Those who, claiming to be surfeited with monastic life, climb into the bentwood chair** (*hō sōrin to jishō shite, kyokumoku no shō ni noboru mono* 飽叢林と自稱して、曲木の床にのぼるもの): I.e., those claiming to be fully trained in the monastery, who ascend to the ceremonial chair of the abbot.

**secondary and primary recompense** (*eshō* 依正): A standard Buddhist term for the results of past karma, reflected respectively in the circumstances into which one is born and the mental and physical makeup of the person; see Supplementary Notes. Here, perhaps, simply the person, composed of body and mind.

**11 thicket of myriad forms** (*manzō shinra* 萬象森羅): Also read *banzō shinra* 萬象森羅; a common expression for all things in the universe, based on the image of a dense stand of trees. The following “myriad forms of the thicket” (*shinra manzō* 森羅萬象) is a common variant with the same sense. See Supplementary Notes, s.v. “Myriad forms.”

**12 annihilated or permanent** (*danjō* 斷常): Two extreme views often criticized in Buddhist literature, with exact meanings varying according to context; often taken as “nihilism or eternalism.” Here, perhaps, an opposition between momentary dharmas and permanent dharma nature.

**form, sensation, perception, formations, or consciousness** (*shiki ju sō gyō shiki* 色・受・想・行・識): I.e., the five aggregates (*goun* 五蘊; S. *pañca-skandha*) into which the person can be analyzed; see Supplementary Notes, s.v. “Four elements and five aggregates.”

[48:4]

洪州江西馬祖大寂禪師曰、一切衆生、從無量劫來、不出法性三昧、長在法性三昧中、著衣喫飯、言談祇對、六根運用、一切施爲、盡是法性。

*Chan Master Daji, Mazu of Jiangsi in Hongzhou said,*<sup>13</sup>

*All living beings, for innumerable kalpas, have not emerged from the dharma nature samādhi. Long absorbed in the dharma nature samādhi, wearing clothes and having meals, exchanging words, using the six senses, all activities — they are entirely the dharma nature.*

[48:5] {2:28}

馬祖道の法性は、法性道法性なり、馬祖と同參す、法性と同參なり。すでに聞著あり、なんぞ道著なからん。法性騎馬祖なり。人喫飯、飯喫人なり。法性よりこのかた、法性三昧をいはず。法性よりのち、法性をいはず、法性よりさき、法性をいはず。法性とならび無量劫は、これ法性三昧なり。法性を無量劫といふ。

The dharma nature spoken of by Mazu is *the dharma nature spoken of by the dharma nature*. It studies together with Mazu; it studies together with the dharma nature. Since it hears, how could it not but speak?<sup>14</sup> It is *the dharma nature riding Mazu*.<sup>15</sup> It is *the person “having meals”; the meals having the person*. Ever since the dharma nature, it “has not emerged from the dharma nature samādhi”; after the dharma nature, it “has not emerged from the dharma nature”; before the dharma nature, it “has not emerged from the dharma nature.”<sup>16</sup> “The dharma nature” together with “innumerable kalpas” — this is “the dharma nature samādhi.” “Dharma nature” is called “innumerable kalpas.”

13 **Chan Master Daji, Mazu of Jiangsi in Hongzhou** (*Kōshū Kōzei Baso Daijaku Zenji* 洪州江西馬祖大寂禪師): Mazu Daoyi 馬祖道一(709-788). His saying can be found, e.g., at *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:652b10-12.

14 **Since it hears, how could it not but speak?** (*sude ni monjaku ari, nanzo dōjaku nakaran* すでに聞著あり、なんぞ道著なからん): Taking “the dharma nature” as the grammatical subject. Perhaps alluding to Mazu’s expression “exchanging words” (*gon-dan shitai* 言談祇對; literally, “talking and answering”) — i.e., having heard Mazu speak of it, the dharma nature naturally responds.

15 **It is the dharma nature riding Mazu** (*hosshō ki Baso nari* 法性騎馬祖なり): A pun on Mazu’s sobriquet, “Ancestor Ma” (from his lay surname, Ma 馬, meaning “horse”).

16 **Ever since the dharma nature, it “has not emerged from the dharma nature samādhi”** (*hosshō yori kono kata, hosshō zanmai o idezu* 法性よりこのかた、法性三昧をいはず): i.e., as long as there has been a dharma nature, it has been within the dharma nature samādhi. Here and throughout this sentence, again taking “the dharma nature” as the implied grammatical subject.

## [48:6]

しかあれば、即今の遮裏は法性なり、法性は即今の遮裏なり。著衣喫飯すれば、法性三昧の著衣喫飯なり。衣法性現成なり、飯法性現成なり。喫法性現成なり、著法性現成なり。もし著衣喫飯せず、言談祇對せず、六根運用せず、一切施爲せざるは、法性三昧にあらず、不入法性なり。

Thus, where we are just now is the dharma nature; the dharma nature is where we are just now. When we wear clothes and have meals, this is the dharma nature samādhi “wearing clothes and having meals.” It is the realization of the dharma nature of “clothes”; it is the realization of the dharma nature of “meals”; it is the realization of the dharma nature of “having”; it is the realization of the dharma nature of “wearing.” Not “wearing clothes and having meals,” not “exchanging words,” not “using the six senses,” not engaging in “all activities,” is not “the dharma nature samādhi,” it is the dharma nature of not entering.<sup>17</sup>

## [48:7]

即今の道現成は、諸佛相授して釋迦牟尼佛にいたり、諸祖正傳して馬祖にいたれり。佛佛祖祖、正傳授手して法性三昧に正傳せり、佛佛祖祖、不入にして法性を活鱗鱗ならしむ。文字の法師、たとひ法性の言ありとも、馬祖道の法性にはあらず。不出法性の衆生、さらに法性にあらざらんと擬するちから、たとひ得處ありとも、あらたにこれ法性の三四枚なり。法性にあらざらんと言談祇對、運用施爲する、これ法性なるべきなり。

The present statement was handed down by the buddhas to Buddha Śākyamuni, was directly transmitted by the ancestors down to Mazu. Buddha after buddha and ancestor after ancestor, offering their hands to transmit it directly, have directly transmitted it to the dharma nature samādhi; buddha after buddha and ancestor after ancestor, not entering it, make the dharma nature brisk and lively.<sup>18</sup> Although the dharma masters of letters may have the term “dharma nature,” it is not the dharma nature spoken of by Mazu. The strength of living beings who have “not emerged from the dharma nature” to attempt further not to be in the dharma nature, even were it to have some success, would be three or four more pieces of dharma nature.<sup>19</sup> The “exchange of words,” the “use” and

17 **the dharma nature of not entering** (*funyū hosshō* 不入法性): A phrase that could also be read “not entering the dharma nature”; a play on Mazu’s saying that living beings “have not emerged from the dharma nature samādhi.”

18 **buddha after buddha and ancestor after ancestor, not entering it, make the dharma nature brisk and lively** (*butsu butsu soso, funyū ni shite hosshō o kappatsupatsu narashimu* 佛佛祖祖、不入にして法性を活鱗鱗ならしむ): Again, playing on Mazu’s “not emerging.” See Supplementary Notes, s.v. “Buddhas and ancestors” and “Brisk and lively.”

19 **The strength of living beings who have “not emerged from the dharma nature” to attempt further not to be in the dharma nature** (*fushutsu hosshō no shujō, sara ni hosshō ni arazaran to gi suru chikara* 不出法性の衆生、さらに法性にあらざらんと

the “activities” that they take not to be the dharma nature — these must be the dharma nature.

[48:8]

無量劫の日月は、法性の經歷なり。現在・未來もまたかくのごとし。身心の量を身心の量として、法性にとほしと思量するこの思量、これ法性なり。身心量を身心量とせずして、法性にあらずと思量するこの思量、これ法性なり。思量・不思量、ともに法性なり。性といひぬれば、水も流通すべからず、樹も榮枯なかるべしと學するは、外道なり。

The days and months of the “innumerable kalpas” are the passage of the dharma nature; they are the same in the present and future. This thinking that takes the measure of body and mind as the measure of body and mind and thinks that they are far from the dharma nature — this is the dharma nature.<sup>20</sup> This thinking that does not take the measure of body and mind as the measure of body and mind and thinks that it is not the dharma nature — this is the dharma nature. Thinking and not thinking are both the dharma nature. It is followers of the other paths who study that, when we have defined them as “the nature,” water ought not to flow and trees ought to have no thriving and withering.

[48:9] {2:29}

釋迦牟尼佛道、如是相、如是性。

*Buddha Śākyamuni said, “Such marks, such natures.”*<sup>21</sup>

[48:10]

しかあれば、開華葉落、これ如是性なり。しかあるに、愚人おもはくは、法性界には開華葉落あるべからず。しばらく他人に疑問すべからず、なんぢが疑著を道著に依模すべし。他人の説著のごとく舉して、三復參究すべし、さきより脱出あらん向來の思量、それ邪思量なるにあらず、ただあきらめざるときの思量なり。あきらめんとき、この思量をして失せしむるにあらず。開華葉落、おのれづから開華葉落なり。法性に開華葉落あるべからずと思量せらるる思量、これ法性なり。依模脱落しきたれる思量なり、

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擬するちから): Presumably, meaning something like, “whatever beings in the dharma nature may do to deny their location in the dharma nature.”

20 **This thinking that takes the measure of body and mind as the measure of body and mind and thinks that they are far from the dharma nature** (*shinjin no ryō o shinjin no ryō toshite, hosshō ni tōshi to shiryō suru kono shiryō* 身心の量を身心の量として、法性にとほしと思量するこの思量): I.e., the understanding that considers the body and mind as having a measurable extent, in contrast to the “immeasurable” dharma nature. The translation loses the play on “measure” (*ryō* 量) in “thinking” (*shiryō* 思量). See Supplementary Notes, s.v. “Body and mind.”

21 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From the famous passage on the “ten suchnesses” (*jū nyoze* 十如是) in the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”



このゆえに如法性の思量なり。思量法性の渾思量、かくのごとくの面目なり。

Thus, the opening of flowers and falling of leaves — this is “such natures.” Still, fools think that, in the realm of the dharma nature, there should be no opening of flowers or falling of leaves. For a while, without questioning others, you should mold your doubt as a saying: you should take it up as you would the speech of another and investigate it thrice over.<sup>22</sup> Your previous thinking, from which you will already have escaped — that is not false thinking: it is just the thinking of a time before you have clarified [the dharma nature].<sup>23</sup> When you clarify it, it is not that this thinking is eliminated: the opening of flowers and falling of leaves are in themselves the opening of flowers and falling of leaves.<sup>24</sup> The thinking that thinks that there should be no opening of flowers and falling of leaves in the dharma nature — this is the dharma nature. It is thinking that has sloughed off the mold; for this reason, it is the thinking of such a dharma nature.<sup>25</sup> All thinking of the dharma nature of thinking is such a face.

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22 **For a while, without questioning others, you should mold your doubt as a saying** (*shibaraku tanin ni gimon su bekarazu, nanji ga gijaku o dōjaku ni emo su beshi* しばらく他人に疑問すべからず、なんぢが疑著を道著に依模すべし): Directly admonishing the “fools” to question their own doubts. The verbal form *emo su* 依模す (“to model,” or “to mold”) is unusual and does not occur elsewhere in the *Shōbōgenzō*.

23 **Your previous thinking, from which you will already have escaped** (*saki yori dasshutsu aran kōrai no shiryō* さきより脱出あらん向來の思量): Presumably, meaning that, by investigating your doubt thrice over, you will be rid of the thinking that gave rise to it. The term *dasshutsu* 脱出 (“escape”) is not found in the *Shōbōgenzō* outside its two occurrences in this chapter.

24 **the opening of flowers and falling of leaves are in themselves the opening of flowers and falling of leaves** (*kaike yōraku, onorezukara kaike yōraku nari* 開華葉落、おのれづから開華葉落なり): Presumably meaning that the opening of flowers and falling of leaves can be understood as phenomenal events in their own right, without reference to the dharma nature — hence, the fools’ way of thinking also remains valid alongside the clarified view.

25 **thinking that has sloughed off the mold** (*emo datsuraku shikitareru shiryō* 依模脱落しきたれる思量): Perhaps Dōgen’s variant on the expression “escape the mold” (*emo dasshutsu* 依模脱出) (see, e.g., *Biyan lu* 碧巖錄, T.2003:48:147a27). For the use of “slough off” (*datsuraku* 脱落), see Supplementary Notes.

**thinking of such a dharma nature** (*nyo hosshō no shiryō* 如法性の思量): Or, perhaps, “thinking of the dharma nature as such.” Dōgen seems to be suggesting a threefold movement here: from “the fool’s” thinking that the dharma nature is free from phenomenal change, to the higher thinking that phenomenal change is also the dharma nature, to “thinking of the dharma nature,” in which the two models (“molds”) have been “sloughed off.”

[48:11]

馬祖道の盡是法性、まことに八九成の道なりといへども、馬祖いまだ道取せざるところおほし。いはゆる、一切法性不出法性といはず、一切法性盡是法性といはず、一切衆生不出衆生といはず、一切衆生法性之少分といはず、一切衆生一切衆生之少分といはず、一切法性是衆生之五分といはず、半箇衆生半箇法性といはず、無衆生是法性といはず、法性不是衆生といはず、法性脱出法性といはず、衆生脱落衆生といはず、ただ衆生は法性三昧をいでず、とのみきこゆ。法性は衆生三昧をいづべからずといはず、法性三昧の、衆生三昧に出入する道著なし。いはんや法性の成佛きこえず、衆生證法性きこえず、法性證法性きこえず、無情不出法性の道なし。

Mazu's words, "they are entirely the dharma nature," are truly words of eight or nine tenths, but there is much that Mazu has not yet said. For example, he does not say, "*All dharma natures have not emerged from the dharma nature.*" He does not say, "*All dharma natures are entirely the dharma nature.*" He does not say, "*All living beings have not emerged from living beings.*" He does not say, "*All living beings are a small part of the dharma nature.*" He does not say, "*All living beings are a small part of all living beings.*" He does not say, "*All dharma natures are half of living beings.*" He does not say, "*Half a living being is half a dharma nature.*" He does not say, "*No living beings are the dharma nature.*"<sup>26</sup> He does not say, "*The dharma nature is not living beings.*" He does not say, "*The dharma nature escapes from the dharma nature.*" He does not say, "*Living beings slough off living beings.*" He just informs us that living beings have not emerged from the dharma nature samādhi. He does not say that the dharma nature cannot emerge from the living being samādhi; he has no saying that the dharma nature samādhi emerges from and enters into the living being samādhi. Much less do we hear of the dharma nature attaining buddhahood, or hear of *living beings verifying the dharma nature*, or hear of *the dharma nature verifying the dharma nature*. He has no saying that *the insentient have not emerged from the dharma nature*.

26 "No living beings are the dharma nature" (*mushujō ze hosshō* 無衆生是法性): Or, perhaps, "non-living beings are the dharma nature."

[48:12] {2:30}

しばらく馬祖にとふべし、なにをよんでか衆生とする。もし法性をよんで衆生とせば、是什麼物恁麼來なり、もし衆生をよんで衆生とせば、説似一物即不中なり。速道速道。

Now, we should ask Mazu,

What are you calling “sentient beings”? If you are calling the dharma nature “sentient beings,” it is, “*what thing is it that comes like this?*” If you are calling sentient beings “sentient beings,” it is, “*to say it’s like any thing would miss the mark.*”<sup>27</sup> Speak! Speak!

正法眼藏法性第四十八  
The Treasury of the True Dharma Eye  
Dharma Nature  
Number 48

[Ryūmonji MS:]

于時日本寛元元年癸卯孟冬、在越宇吉峰精舍示衆

*Presented to the assembly at Kippō Vihāra, Etsuu; at the onset of winter, the junior water year of the rabbit, the first year of Japanese Kangen*  
[14 November-12 December 1243]<sup>28</sup>

27 “**what thing is it that comes like this?**” (*ze jūmo butsu inmo rai* 是什麼物恁麼來); “**to say it’s like any thing would miss the mark**” (*setsuji ichimotsu soku fuchū* 説似一物即不中): From the exchange, much quoted by Dōgen, between Nanyue Huairang 南嶽懷讓 and the Sixth Ancestor, Huineng 六祖慧能. The first sentence is the Ancestor’s question; the second, is Huairang’s response; see Supplementary Notes, s.v. “What thing is it that comes like this?”

28 **onset of winter** (*mōtō* 孟冬): I.e. the tenth lunar month. The sixty-chapter *Shōbōgenzō* lacks a colophon for this chapter.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 49

Dhāraṇī

*Darani*

陀羅尼

# Dhāraṇī

## *Darani*

### INTRODUCTION

According to its colophon, this work was produced at Kippōji, in Echizen, during the first year of the Kangen era. Since Dōgen was still living in Heiankyō until August 3 of that year, we can assume that the “Darani” essay was written sometime between August 1243 and 9 February 1244 (the last day of Kangen 1). The work represents number 49 in both the seventy-five and sixty-chapter *Shōbōgenzō* compilations, and number 55 in the Honzan edition.

The title of the essay refers to the incantations, spells, magical formulae, and the like, common throughout the Buddhist world and especially in the esoteric Buddhism of Dōgen’s world. Surprisingly, however, for an author with such profound interest in language, Dōgen virtually ignores the obvious sense of *dhāraṇī* as sacred speech and instead interprets the term as religious action — especially the actions of attending, greeting, paying obeisance, and making offerings to one’s teacher. Indeed, the bulk of the essay is devoted to instruction in the proper procedure for exchanging greetings with the master. It is from the practice of this *dhāraṇī*, Dōgen concludes, that all the buddhas and ancestors have developed the aspiration for bodhi, trained themselves, attained awakening, and taught the dharma.

## 正法眼藏第四十九

# Treasury of the True Dharma Eye

## Number 49

陀羅尼

Dhāraṇī

[49:1] {2:31}

參學眼あきらかなるは、正法眼あきらかなり。正法眼あきらかなるゆえに、參學眼あきらかなることをうるなり。この關楯を正傳すること、必然として大善知識に奉觀するちからなり。これ大因縁なり、これ大陀羅尼なり。いはゆる大善知識は、佛祖なり、かならず巾瓶に勤恪すべし。

In those whose eye of study is clear, the true dharma eye is clear. Since the true dharma eye is clear, they are able to clarify the eye of study. The direct transmission of this pivot is the power that derives from attending great wise friends.<sup>1</sup> This is the great cause; this is the great *dhāraṇī*.<sup>2</sup> Great wise friends are buddhas and ancestors; we should always devotedly serve at their towel and flask.<sup>3</sup>

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1 **The direct transmission of this pivot is the power that derives from attending great wise friends** (*kono kanrei o shōden suru koto, hitsunen toshite dai zenchishiki ni bugon suru chikara nari* この關楯を正傳すること、必然として大善知識に奉觀するちからなり): Probably meaning something like, “what enables this crucial clarification is one’s attendance on a teacher.” The term *kanrei* 關楯 (more often written *kanreisu* 關掇子) refers to the fittings at the top and bottom of a door on which it swivels; used, somewhat as English uses “hinge,” for a crucial point. See Supplementary Notes, s.v. “Pivot.” A “wise friend” (*zenchishiki* 善知識) is a spiritual mentor.

2 **This is the great cause; this is the great *dhāraṇī*** (*kore dai innen nari, kore dai darani nari* これ大因縁なり、これ大陀羅尼なり): The antecedents of the two pronouns *kore* これ (“this”) here are uncertain: they may refer to the “great wise friend” or to “the power that derives from attending” the wise friend. It may also be that the two pronouns have different antecedents: the first referring to the “wise friend”; the second, to the “power.” The wise friend is sometimes called “the great cause” of spiritual development; see e.g., the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:60c9-10):

善知識者は大因縁。所謂化導令得見佛、發阿耨多羅三藐三菩提心。

The wise friend is the great cause; for they guide one and enable one to see the buddha and bring forth the thought of *anuttara-samyak-sambodhi*.

3 **devotedly serve at their towel and flask** (*kinbyō ni gonkaku su* 巾瓶に勤恪す): I.e., “closely attend upon”; “towel and flask” (*kinbyō* 巾瓶) is a reference to the cloth and water bottle of the monk; by extension, a monk’s personal attendants. Dōgen is here no doubt hinting at the stories he will allude to in the following section.

## [49:2]

しかあればすなはち、擎茶來・點茶來、心要現成せり、神通現成せり。盥水來・瀉水來、不動著境なり、下面了知なり。佛祖の心要を參學するのみにあらず、心要裏の一兩位の佛祖に相逢するなり。佛祖の神通を受用するのみにあらず、神通裏の七八員の佛祖をえたるなり。これによりて、あらゆる佛祖の神通は、この一束に究盡せり、あらゆる佛祖の心要は、この一拈に究盡せり。このゆえに、佛祖を奉觀するに、天華天香をもてする、不是にあらざれども、三昧陀羅尼を拈じて奉觀供養する、これ佛祖の兒孫なり。

This being the case, *bringing the tea, making the tea* — the essence of mind appeared, the spiritual powers appeared; *bringing the basin of water and pouring the water, he did not move the object, he knew about it from down there*.<sup>4</sup> These are not just studying the essence of the mind

4 **bringing the tea, making the tea** (*kei cha rai ten cha rai* 擎茶來・點茶來): Allusion to two stories involving monks serving their masters. The first concerns the Tang-dynasty figure Longtan Chongxin 龍潭崇信 (dates unknown) and his master Tianhuang Daowu 天皇道悟 (748-807) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:313b19-22):

一日問曰、某自到來不蒙指示心要。悟曰、自汝到來吾未嘗不指汝心要。師曰、何處指示。悟曰、汝擎茶來吾爲汝接。汝行食來吾爲汝受。汝和南時吾便低首。何處不指示心要。

One day, [Chontan] asked, “Since I arrived, I haven’t been instructed on the essence of mind.”

Wu said, “Since you arrived, I’ve never failed to show you the essence of mind.”

The Master said, “Where did you instruct me?”

Wu said, “You brought me tea, and I drank it for you. You served me food, and I accepted it for you. When you paid your respects to me, I bowed my head. Where did I not instruct you on the essence of mind?”

The second story alluded to here involves Weishan Lingyu 潯山靈祐 (771-853) and his disciples Yangshan Huiji 仰山慧寂 (807-883) and Xiangyan Zhixian 香嚴智閑 (d. 898) (e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:265c16-21). Dōgen offers a Japanese translation of and commentary on the story in his “Shōbōgenzō jinzū” 正法眼藏神通; he records a Chinese version in his *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:158, case 61:

大潯一日臥次、仰山來。師乃轉面向壁臥。仰曰、某甲是和尚弟子、不用形迹。師作起勢。仰便出。師召曰、寂子。仰迴頭。師云、聽老僧說箇夢。仰低頭作聽勢。師曰、爲我原看。仰取一盆水、一條手巾來。師遂洗面了纔坐、香嚴入來。師云、我適來與寂子作一上神通。不同小小。嚴曰、某甲在下面了了得知。師曰、子試道看。香嚴乃點一椀茶來。師歎曰、二子神通智慧、過於驚子・目連。

One day, when Dawei [i.e., Weishan] was lying down, Yangshan came to him. The Master [Dawei] turned and lay facing the wall.

Yang said, “I’m the Reverend’s disciple; no need for appearances.”

The Master went to get up. As Yang was about to leave, the Master called to him, saying, “Huiji.”

Yang turned his head. The Master said, “Listen while this old monk tells you of his dream.”

Yang lowered his head as if to listen. The Master said, “Try interpreting it for me.”

Yang brought him a basin of water and a hand towel. Dawei washed his face. As the

of the buddhas and ancestors; they are encountering one or two buddhas and ancestors within the essence of mind. They are not just enjoying the spiritual powers of the buddhas and ancestors; they are getting seven or eight buddhas and ancestors within the spiritual powers. As a result, all the spiritual powers of the buddhas and ancestors are exhaustively investigated in this one bundle; all the essence of mind of the buddhas and ancestors is exhaustively investigated in this one pinch. Therefore, when attending the buddhas and ancestors, while it is not wrong to do so with heavenly flowers and heavenly incense, those who attend and make offerings with *samādhi dhāraṇī* are the descendants of the buddhas and ancestors.<sup>5</sup>

[49:3] {2:32}

いはゆる大陀羅尼は、人事、これなり、人事は大陀羅尼なるがゆえに、人事の現成に相逢するなり。人事の言は、震旦の言音を依模して、世諦に流通せることひさしといふとも、梵天より相傳せず、西天より相傳せず、佛祖より正傳せり。これ聲色の境界にあらざるなり、威音王佛の前後を論ずることなかれ。

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Master finished washing his face and sat down, Xiangyan came in.

The Master said, “Master Ji and I just did one surpassing spiritual power. It wasn’t like the little stuff.”

Yan said, “I was down there; I know all about it.”

The Master said, “Try saying something.”

Xiangyan went and made a bowl of tea.

The Master sighed, saying, “The spiritual power and wisdom of these two masters exceeds that of Śāriputra and Maudgalyāyana.”

**bringing the basin of water and pouring the water** (*kan sui rai, cha sui rai* 盥水來、瀉水來): Allusion to Yangshan’s act of bringing the basin for Weishan in the story above, as well as, perhaps, to a third story, involving Nanquan Puyuan 南泉普願 (748-835) and Deng Yinfeng 鄧隱峰 (dates unknown), that Dōgen quotes in the “Shōbōgenzō ō saku sendaba” 正法眼藏王索仙陀婆. Here is the version in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:160, case 64):

南泉一日見鄧隱峰來、遂指淨瓶曰、淨瓶是境、瓶中有水。不得動著境、與老僧將水來。峰遂將瓶向南泉面前瀉。南泉即休。

One day, when Nanquan saw Deng Yinfeng approaching, he pointed at a water flask and said, “The flask is an object; inside the flask, there is water. Without moving the object, bring this old monk the water.”

Feng brought the bottle in front of Nanquan and poured out the water. Nanquan desisted.

5 **samādhi dhāraṇī** (*zanmai darani* 三昧陀羅尼): It is unclear whether Dōgen wants us to read these two terms in conjunction, or as a tatpurusha, variously interpreted as “*dhāraṇī* that is a *samādhi*,” “*dhāraṇī* in a state of *samādhi*,” “*dhāraṇī* for entering (or maintaining) *samādhi*,” etc. The expression, fairly common in Buddhist literature, occurs elsewhere in the *Shōbōgenzō* only in the “Den’e” 傳衣 chapter. The virtue of offering *dhāraṇī* to the buddhas and ancestors may reflect the “*Dhāraṇī*” chapter of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:58b8ff), in which various beings offer *dhāraṇī* to teachers of the sūtra.



“The great *dhāraṇī*” is salutation.<sup>6</sup> Because salutations are the great *dhāraṇī*, one encounters it in the occurrence of salutations. Although the word *ninji*, modeled on the pronunciation of Cīnasthāna, has long been current in the secular world, it was not passed down from the heaven of Brahmā; it was not passed down from Sindh in the West: it was directly transmitted by the buddhas and ancestors.<sup>7</sup> It is not in the realm of sight or sound; do not discuss it as before or after Buddha King Majestic Voice.<sup>8</sup>

[49:4]

その人事は、焼香禮拜なり。あるいは出家の本師、あるいは傳法の本師あり。傳法の本師すなはち出家の本師なるもあり。これらの本師にかならず依止奉観する、これ咨參の陀羅尼なり。いはゆる、時時をすごさず參侍すべし。

These salutations are burning incense and paying obeisance. There are the original masters with whom we leave home, or the original masters who transmit the dharma to us; there are also original masters who transmit the dharma to us that are themselves the original master with whom we leave home. Always to rely on and attend these original masters is the *dhāraṇī* of consulting them. In a word, we should train under them without letting a moment slip by.

[49:5]

安居のはじめ・をはり、冬年および月旦月半、さだめて焼香禮拜す。その法は、あるいは粥前、あるいは粥罷をその時節とせり。威儀を具して師の堂に參ず。威儀を具すといふは、袈裟を著し、坐具をもち、鞋襪を整理して、一片の沈・箋香等を帶して參ずるなり。師前にいたりて問訊す。侍僧、ちなみに香炉を装し、燭をたて、師、もしさきより椅子に坐せば、すなはち焼香すべし。師、もし帳裏にあらば、すなはち焼香すべし。師、もしは臥し、もしは食し、かくのごときの時節ならば、すなはち焼香すべし。師、もし地にたちてあらば、請和尚坐、と問訊すべし、請和尚穩便、

6 **salutation** (*ninji* 人事): Here understood as the greetings exchanged between monks.

7 **pronunciation of Cīnasthāna** (*Shintan no gon'on* 震旦の言音): I.e., a Chinese word; Dōgen uses a transliteration of a Sanskrit name for China.

**heaven of Brahmā** (*bonten* 梵天); **Sindh in the West** (*Saiten* 西天): The former term refers to the heaven of the first dhyāna in the realm of form, ruled over by the god Brahmā; the translation of the latter term, used in reference to India, masks Dōgen's play here on the glyph *ten* 天 (“heaven”) used in the transliteration of the Sanskrit *Sindhu* (*Tenjiku* 天竺).

8 **before or after Buddha King Majestic Voice** (*Jon'ō butsu no zengo* 威音王佛の前後): From a passage in the *Liuzu danjing* 六祖壇經, in which the necessity of having one's awakening approved by a Zen master is said to be different “before King Majestic Voice” and “after King Majestic Voice”; see Supplementary Notes, s.v. “Before King Majestic Voice.”

とも請す、あまた請坐の辭あり。和尚を椅子に請し坐せしめてのちに問訊す、曲躬如法なるべし。問訊しをはりて、香臺の前面にあゆみよりて、帶せる一片香を香炉にたつ。香をたつるには、香、あるいは衣襟にさしはさめることあり、あるいは懷中にもてるもあり、あるいは袖裡に帶せることもあり、おのおの人のところにあり。問訊ののち、香を拈出して、もしかみにつつみたらば、左手へむかひて肩を轉じて、つつめる紙をさげて、兩手に香を擎げて香炉にたつるなり。すぐにたつべし、かたぶかしむることなかれ。香をたてをはりて、叉手して、右へめぐりてあゆみて、正面にいたりて、和尚にむかひて曲躬如法問訊しをはりて、展坐具禮拜するなり。拜は九拜、あるいは十二拜するなり。拜しをはりて、収坐具して問訊す。あるいは一展坐具禮三拜して、寒暄をのぶることもあり。いまの九拜は寒暄をのべず、ただ一展三拜を三度あるべきなり。その儀、はるかに七佛よりつたはれるなり。宗旨正傳しきたれり、このゆえに、この儀をもちいる。かくのごとくの禮拜、そのときをむかふるごとに廢することなし。そのほか、法益をかうぶるたびごとには禮拜す、因縁を請益せんとするにも禮拜するなり。二祖、そのかみ見處を初祖にたてまつりしとき、禮三拜するがごとき、これなり。正法眼藏の消息を開演するに、三拜す。

At the opening and close of the retreat, at winter solstice, and on the first of the month and mid-month, we invariably offer incense and pay obeisance.<sup>9</sup> In regard to the procedure, the time is set either before the gruel or following the gruel.<sup>10</sup> Properly attired, we call at the master's hall. "Properly attired" means that we call wearing the *kāśāya*, carrying the sitting cloth, properly wearing shoes and socks, and bringing a piece of aloes wood or *jian* incense or the like.<sup>11</sup> Upon arriving before the master, we bow in greeting.<sup>12</sup>

The attendant monk then prepares the censer and places a candle. If the master is already seated in his chair, we should light the incense straightaway. If the master is behind the curtain, we should light the incense straightaway; if the master is lying down or eating, at such times

9 **opening and close of the retreat** (*ango no hajime owari* 安居のはじめ・をはり): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth month through the fifteenth of the seventh month.

10 **either before the gruel or following the gruel** (*arui wa shuku zen, arui wa shuku ha* あるいは粥前、あるいは粥罷): i.e., either before or after the monks' morning meal.

11 **sitting cloth** (*zagu* 坐具): The cloth on which the monk performs his prostrations. **piece of aloes wood or *jian* incense or the like** (*ippen no jin senkō tō* 一片の沈・箋香等): The exact referent of the term *senkō* 箋香 here is unclear. While in some contexts it may mean simply "stick incense," here the glyph *jian* 箋 more likely refers to a particular substance. It is identified in one Song-dynasty source (Fan Chengda's 范成大 *Guihai yuheng zhi* 桂海虞衡志, Zhi xiang 志香, KR.2k0115.001-10a) as the product of a fragrant tree of Hainan; it is often read as equivalent to *zhan* 棧 and taken as referring to a fragrant tree said in Chinese sources to grow in northern Vietnam. Dōgen uses these same terms for incense in his "Shōbōgenzō kankin" 正法眼藏看經.

12 **bow in greeting** (*monjin* 問訊): Literally, "to make inquiries"; to join the palms and lower the head in an act of greeting.

we should light the incense straightaway. If the master is standing, we should bow in greeting with the words, “*Please, Your Reverence, be seated,*” or request, “*Please, Your Reverence, make yourself comfortable.*” There are various phrases for requesting that he be seated. After having requested that the reverend take his seat, we bow in greeting, *bending the body according to form*.

After completing the bow in greeting, we walk up to the front of the incense stand and place in the censer the stick of incense we have brought. With regard to placing the incense, the incense is sometimes inserted under the lapel of the robe, sometimes carried in the breast of the robe, or sometimes kept inside the sleeves, according to the preference of the individual. After the bow of greeting, we take out the incense. If it is wrapped in paper, we turn our shoulders to the left and remove the paper in which it is wrapped. Holding up the incense with both hands, we place it in the censer. We should stand it up straight; do not let it lean to one side.

After placing the incense, we walk around to the right with hands folded [in front of the chest]; coming in front of him, we face the reverend and bow in greeting, *bending the body according to form*; after which, we spread the sitting cloth and make prostrations. The prostrations are nine prostrations or twelve prostrations. After we finish the prostrations, we gather up the sitting cloth and bow in greeting. Sometimes, we spread the sitting cloth once, do three prostrations, and offer a seasonal greeting. But for the nine prostrations here, without offering the seasonal greeting, we should just spread [the cloth] and do the three prostrations three times.<sup>13</sup>

These ritual procedures have been handed down from afar from the seven buddhas. Their essential point has been directly transmitted to us; for this reason, we follow these procedures. We never abandon such rituals of obeisance whenever the occasion arises. In addition, we pay obeisance whenever we receive the benefits of the dharma; and we pay obeisance when we request benefits on a case.<sup>14</sup> In the past, when the Second Ancestor expressed what he had seen to the First Ancestor, he

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13 **we should just spread [the cloth] and do the three prostrations three times** (*tada itten sanpai o sando aru beki nari* ただ一展三拜を三度あるべきなり): It is not clear from this whether one is to repeat the spreading of the cloth for each of the three sets of three bows.

14 **receive the benefits of the dharma** (*hōyaku o kōburu* 法益をかうぶる); **request benefits on a case** (*innen o shineki sen to suru* 因縁を請益せんとする): I.e., when we receive a teaching and when we seek a teaching on some edifying example in the literature.

paid obeisance by three prostrations — such is [an example of] this.<sup>15</sup> We do three prostrations when the news of the treasury of the true dharma eye is proclaimed.<sup>16</sup>

[49:6] {2:33}

しるべし、禮拜は正法眼藏なり。正法眼藏は大陀羅尼なり。請益のときの拜は、近來おほく頓一拜をもちいる、古儀は三拜なり。法益の謝拜、かならずしも九拜・十二拜にあらず、あるいは三拜、あるいは觸禮一拜なり、あるいは六拜あり。ともにこれ稽首拜なり。西天にはこれらを、最上禮拜となづく。あるいは六拜あり、頭をもて地をたたく。いはく、額をもて地にあててうつなり、血のいづるまでもす。これにも展坐具せるなり。一拜・三拜・六拜、ともに額をもて地をたたくなり。あるいはこれを頓首拜となづく。世俗にもこの拜あるなり、世俗には九品の拜あり。法益のとき、また不住拜あり。いはゆる、禮拜してやまざるなり、百千拜までもいたるべし。ともにこれら、佛祖の會にもちいきたれる拜なり。

We should recognize that paying obeisance is the treasury of the true dharma eye. The treasury of the true dharma eye is the great *dhāraṇī*. For the prostrations when requesting benefits, recently many have used a single prostration with head touching the ground; the old form is three prostrations. For prostration in gratitude for the benefits of the dharma, it is not necessarily nine prostrations or twelve prostrations; it is sometimes three prostrations or a single abbreviated prostration; or there are six prostrations.<sup>17</sup> All of these are prostrations with head to the ground. In Sindh in the West, these are called “the highest obeisance.”<sup>18</sup> In the six prostrations, we strike the head on the ground; that is, we hit the ground with the forehead, even drawing blood. In this case, too, we spread the

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**15 when the Second Ancestor expressed what he had seen to the First Ancestor** (*niso, sono kami kenjo o shoso ni tatematsurishi toki* 二祖、そのかみ見處を初祖にたてまつりしとき): Reference to the famous story in which Huike 慧可 (who would become the Second Ancestor) expressed his understanding to Bodhidharma simply by bowing. Dōgen’s version of the story in the “*Shōbōgenzō kattō*” 正法眼藏葛藤 has Huike making three prostrations, but his version in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:230, case 201), like that in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:219b27-c5) on which it is based, says only that he “bowed” (*raihai* 禮拜).

**16 when the news of the treasury of the true dharma eye is proclaimed** (*shōbōgenzō no shōsoku o kaen suru ni* 正法眼藏の消息を開演するに): Presumably, on the occasion of dharma talks, though it is unclear here whether the bows are to be done by the speaker, the audience, or both. See Supplementary Notes, s.v. “Treasury of the true dharma eye.”

**17 abbreviated prostration** (*sokurei* 觸禮): A form of prostration in which the sitting cloth is not opened out.

**18 In Sindh in the West, these are called “the highest obeisance”** (*Saiten ni wa korera o, saijō raihāi to nazuku* 西天にはこれらを、最上禮拜となづく): The expression *saijō raihāi* 最上禮拜 is not attested in the Chinese canon, nor is it known what source Dōgen used for this claim.

sitting cloth. Whether in one, three, or six prostrations, we touch the ground with the forehead; this is sometimes called “prostration knocking the head.” This prostration is also found in the secular world; in the secular world, there are nine grades of prostration.<sup>19</sup> Again, there is the continuous prostration when we receive the benefits of the dharma: that is, we pay obeisance without stopping, even up to a hundred thousand prostrations. All of these are prostrations that have been performed in the assemblies of the buddhas and ancestors.

[49:7] {2:34}

おほよそこれらの拜、ただ和尚の指揮をまぼりて、その拜を如法にすべし。おほよそ禮拜の住世せるとき、佛法住世す。禮拜、もしかくれぬれば、佛法、滅するなり。

In general, we should perform these prostrations according to form, following the guidance of the teacher. In sum, when obeisance is present in the world, the buddha dharma is present in the world; when obeisance disappears, the buddha dharma is extinguished.

[49:8]

傳法の本師を禮拜することは、時節をえらばず、處所を論せず拜するなり。あるいは臥時・食時にも拜す、行大小时にも拜す。あるいは牆壁をへだて、あるいは山川をへだてても、遥望禮拜するなり。あるいは劫波をへだてて禮拜す、あるいは生死去來をへだてて禮拜す、あるいは菩提涅槃をへだてて禮拜す。

In paying obeisance to the original masters who transmitted the dharma to us, we make prostrations without choosing the time or considering the place. We may prostrate ourselves even when they are lying down or eating; we may prostrate ourselves even when they are defecating or urinating. We may pay obeisance from a distance, separated by fences and walls, or separated by mountains and rivers. We may pay obeisance separated by kalpas; we may pay obeisance separated by birth and death, coming and going; we may pay obeisance separated by bodhi and nirvāṇa.

[49:9]

弟子小師、しかのごとく種種の拜をいたすといへども、本師和尚は答拜せず、ただ合掌するのみなり。おのづから奇拜をもちいることあれども、おぼろげの儀にはもちいず。かくのごとくの禮拜のとき、かならず北面禮拜するなり。本師和尚は、南面して端坐せり。弟子は本師和尚の面前に立地して、おもてを北にして、本師にむかひて本師を拜するなり、これ本儀な

19 in the secular world, there are nine grades of prostration (*sezoku ni wa kuho no hai ari* 世俗には九品の拜あり): A teaching of the *Zhou li* 周禮 (Chunguan zongling 春官宗令, KR.Id0002.006.33b).

り。みづから歸依の正信おこれば、かならず北面の禮拜、そのはじめにおこなはると正傳せり。

Although disciples perform various prostrations such as these, the reverend original masters do not return the prostration but simply joins their palms. While there may be times when they use the odd prostration, they do not use it in the normal forms.<sup>20</sup> When paying obeisance in this way, we always pay obeisance facing north; the reverend original masters are seated erect facing south. The disciple stands before the reverend original master and, facing north toward the original master, pays obeisance to the original master — this is the fundamental form. It has been directly transmitted that, when we develop the right faith to take refuge, obeisance facing north is invariably the first thing to do.

[49:10] {2:35}

このゆえに、世尊の在日に、歸佛の人衆・天衆・龍衆、ともに北面にして世尊を恭敬禮拜したてまつる。最初に、阿若憍陳如<亦名拘隣>・阿濕卑<亦名阿陞>・摩訶摩南<亦名摩訶拘利>・波提<亦曰跋提>・婆敷<亦名十力迦葉>、この五人のともがら、如來成道ののち、おぼえずして起立し、如來にむかひたてまつりて、北面の禮拜を供養したてまつる。外道・魔儻、すでに邪をすてて歸佛するときは、必定して自構・他構せざれども、北面禮拜するなり。

For this reason, in the days of the World-Honored One, the humans, devas, and nāgas that took refuge in the Buddha all venerated and paid obeisance to the World-Honored One while facing north. In the beginning, Ājñāta-kaundīya (also called Kurin), Aśvajit (also called Ahei), Mahānāman (also called Makakuri), Bhadrīka (also called Badai), and Bāṣpa (also called Jūriki Kashō) — this group of five, following the Tathāgata's attainment of the way, spontaneously rose and, facing the Tathāgata, offered him obeisance while facing north.<sup>21</sup> When followers of the other paths and the minions of Māra cast aside their false views and took refuge in the Buddha, though induced to do so neither by themselves nor by others, they invariably paid obeisance facing north.

20 **odd prostration** (*kihai* 奇拜): A single prostration done by the teacher in response to the prostrations of the disciple. The term originally occurs in the list of nine prostrations in the *Zhou li* 周禮; the word “odd” (*ki* 奇) here is said to be used in the sense “extraordinary.”

21 *Ājñāta-kaundīya* (*Anyakyōjinnyo* 阿若憍陳如): First member of (a slightly odd version of) the traditional list of the Buddha's first five disciples (followed in each case by a variant version of the name). While it is commonly held that, upon encountering the Buddha after his awakening, they spontaneously paid him respects, the source for Dōgen's claim that they did so while facing north is unknown.

[49:11]

それよりこのかた、西天二十八代、東土の諸代の祖師の會にきたりて正法に歸する、みなおのづから北面の禮拜するなり。これ正法の肯然なり、師弟の構意にあらず。これすなはち大陀羅尼なり、有大陀羅尼、名爲圓覺、有大陀羅尼、名爲人事、有大陀羅尼、現成禮拜なり、有大陀羅尼、其名袈裟なり、有大陀羅尼、是名正法眼藏なり。これを誦呪して盡大地を鎮護したる、盡方界を鎮成したる、盡時界を鎮現したる、盡佛界を鎮作したる、庵中・庵外を鎮通したる。大陀羅尼、かくのごとくなると參學究辦すべきなり。一切の陀羅尼は、この陀羅尼を字母とせり。この陀羅尼の眷屬として、一切の陀羅尼は現成せり。一切の佛祖、かならずこの陀羅尼門より發心、辦道、成道、轉法輪あるなり。

Ever since then, all who have come and taken refuge in the true dharma in the communities of the ancestral masters of the twenty-eight generations in Sindh in the West and the generations in the Land of the East have naturally paid obeisance facing north. This is their accord with the true dharma, not the plan of master or disciple. This is precisely the great *dhāraṇī*. “There is a great *dhāraṇī* called ‘perfect awakening.’”<sup>22</sup> There is a great *dhāraṇī* called “salutations”; there is a great *dhāraṇī* that realizes obeisance. There is a great *dhāraṇī* whose name is the *kāṣāya*; there is a great *dhāraṇī* whose name is the “treasury of the true dharma eye.” By their reciting this spell, all the whole earth has been pacified and protected, the realms in all directions have been pacified and formed, the realms in all times have been pacified and manifested, all the buddha realms have been pacified and created, inside the hut and outside the hut have been pacified and penetrated.<sup>23</sup> We should study and thoroughly examine that the great *dhāraṇī* is like this. All the *dhāraṇī* take this *dhāraṇī* as their syllabary.<sup>24</sup> As the retinue of this *dhāraṇī*, all the *dhāraṇī* have appeared. It is from this *dhāraṇī* gate that all the buddhas and ancestors

22 “There is a great *dhāraṇī* called ‘perfect awakening’” (*u dai darani, myō i engaku* 有大陀羅尼、名爲圓覺): After the *Yuanjue jing* 圓覺經, T.842.17:913b19. The remaining members of Dōgen’s list of great *dhāraṇī* here are of his own devising.

23 By their reciting this spell, all the whole earth has been pacified and protected (*kore o juju shite jin daichi o chingo shikitaru* これを誦呪して盡大地を鎮護したる): The translation takes the unexpressed agent to be “all who have come and taken refuge.” Dōgen plays here with variations on the term *chingo* 鎮護 (“to pacify and protect”), commonly used in reference to the recitation of *dhāraṇī* for protection of the state.

inside the hut (*anchū* 庵中): Or “within the hermitage”; an expression with the sense “within oneself” or “within the body,” as in Shitou’s 石頭 “deathless one within the hut” (*anzhong busi ren* 庵中不死人) (*Caoan ge* 草庵歌, *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:461c21). The contrasting “outside the hut” (*ange* 庵外) is Dōgen’s variant.

24 All the *dhāraṇī* take this *dhāraṇī* as their syllabary (*issai no darani wa, kono darani o jimo to seri* 一切の陀羅尼は、この陀羅尼を字母とせり): I.e. this *dhāraṇī* represents the very letters (*S. mātrkā*, of the Siddham script) with which *dhāraṇī* are composed.

invariably bring forth the mind [of bodhi], pursue the way, attain the way, and turn the wheel of dharma.

[49:12]

しかあれば、すでに佛祖の兒孫なり、この陀羅尼を審細に參究すべきなり。おほよそ爲釋迦牟尼佛衣之所覆は、爲十方一切佛祖衣之所覆なり。爲釋迦牟尼佛衣之所覆は、爲袈裟之所覆なり。袈裟は標幟の佛衆なり。この辦肯、難値難遇なり。まれに邊地の人身をうけて、愚蒙なりといへども、宿殖陀羅尼の善根力現成して、釋迦牟尼佛の法にむまれあふ。たとひ百草のほとりに自成・他成の諸佛祖を禮拜すとも、これ釋迦牟尼佛の成道なり、釋迦牟尼佛の辦道功夫なり、陀羅尼神變なり。たとひ無量億千劫に古佛・今佛を禮拜する、これ釋迦牟尼佛之所時節なり。ひとたび袈裟を身體におほふは、すでにこれ得釋迦牟尼佛之身肉手足・頭目髓腦・光明轉法輪なり。かくのごとくして袈裟を著するなり。これは現成著袈裟功德なり。これを保任し、これを好樂して、ときとともに守護し搭著して、禮拜供養釋迦牟尼佛したてまつるなり。このなかに、いく三阿僧祇劫の修行をも辦肯究盡するなり。

This being the case, since we are the descendants of the buddhas and ancestors, we should investigate this *dhāraṇī* in detail. Generally put, to be “covered by the robe of Buddha Śākyamuni” is to be covered by the robe of all the buddhas and ancestors in the ten directions.<sup>25</sup> To be “covered by the robe of Buddha Śākyamuni” is to be covered by the *kāṣāya*. The *kāṣāya* is the buddha assembly epitomized. The confirmation of this is hard to encounter, hard to meet.<sup>26</sup> It is rare that, although we are stupid and have received a human body in a peripheral land, the power of the good roots of *dhāraṇī* planted in former lives has been realized, and we have been born at the time of the dharma of Buddha Śākyamuni. Though we pay obeisance to the self-attained or other-attained buddhas and ancestors wherever the hundred grasses grow, this is the attainment of the way by Buddha Śākyamuni; it is the concentrated effort in pursuit of the way by Buddha Śākyamuni; it is the spiritual transformations of

25 “covered by the robe of Buddha Śākyamuni” (*i Shakamuni butsu e shi shofu* 爲釋迦牟尼佛衣之所覆): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:62a2-3), in reference to one who keeps the *Lotus Sūtra*:

當知是人佛讚善哉。當知是人爲釋迦牟尼佛手摩其頭。當知是人爲釋迦牟尼佛衣之所覆。

Know that this person will be praised by the Buddha as excellent. Know that this person will be patted on the head by Buddha Śākyamuni. Know that this person will be covered by the robe of Buddha Śākyamuni.

See Supplementary Notes, s.v. “Robe of the Tathāgata.” This sentence is missing from the Ryūmonji 龍門寺 and some other early MSS.

26 hard to encounter, hard to meet (*nanchi nangū* 難値難遇): Variant of the common *nanchigū* 難値遇 (“hard to encounter”).



the *dhāraṇī*.<sup>27</sup> Though we pay obeisance to past buddhas and present buddhas for incalculable millions of thousands of kalpas, this is *the time of being* “covered by the robe of Buddha Śākyamuni.”<sup>28</sup> To cover the body once with the *kāśāya* is surely to get Buddha Śākyamuni’s body and flesh, hands and feet, head and eyes, marrow and brain, radiance and turning of the wheel of the dharma. This is the way we wear the *kāśāya*. This is *the merit of wearing the kāśāya made manifest*. Maintaining it and cherishing it, protecting and wearing it over time, we *pay obeisance and make offerings to Buddha Śākyamuni*. Herein, we confirm and exhaustively investigate the practice of so many three innumerable kalpas.<sup>29</sup>

{2:36}

[49:13]

釋迦牟尼佛を禮拜したてまつり、供養したてまつるといふは、傳法の本師を禮拜し供養し、剃髪の本師を禮拜し供養するなり。これすなはち見釋迦牟尼佛なり、以法供養釋迦牟尼佛なり、陀羅尼をもて釋迦牟尼佛を供養したてまつるなり、

To pay obeisance and to make offerings to Buddha Śākyamuni means to pay obeisance and make offerings to the original masters who transmit the dharma to us, to pay obeisance and make offerings to the original masters who tonsured us. This itself is to see *Buddha Śākyamuni*, to make offerings of the dharma to Buddha Śākyamuni, to make offerings of *dhāraṇī* to Buddha Śākyamuni.

27 **Though we pay obeisance to the self-attained or other-attained buddhas and ancestors wherever the hundred grasses grow** (*tatoi hyakusō no hotori ni jijō tajō no shobusso o raihai su tomo* たとひ百草のほとりに自成・他成の諸佛祖を禮拜すとも): Probably meaning something like, “no matter where we pay obeisance to any of the buddhas and ancestors.” See Supplementary Notes, s.v. “Buddhas and ancestors.” “The hundred grasses” (*hyakusō* 百草) is a standard metaphor for “all phenomena.” The sense of the unusual expression “self-attained or other-attained” (*jijō tajō* 自成他成) is uncertain; perhaps, “attained by oneself or with the aid of another.”

28 **the time of being “covered by the robe of Buddha Śākyamuni”** (*Shakamuni butsu shi sho jisetsu* 釋迦牟尼佛之所時節): Supplying the glyphs *e* 衣 and *fu* 覆 missing in the Ryūmonji 龍門寺 MS.

29 **practice of so many three innumerable kalpas** (*iku san asōgi kō no shugyō* いく三阿僧祇劫の修行): “Three innumerable kalpas” (*san asōgi kō* 三阿僧祇劫) is the standard length of time given for completion of the bodhisattva path.

[49:14]

先師天童古佛、しめすにいはく、あるいはゆきのうへにきたりて禮拜し、  
あるいは糠のなかにありて禮拜する、勝躅なり、先蹤なり、大陀羅尼なり。

My former master, the Old Buddha of Tiantong, taught that coming in the snow to pay obeisance or standing amidst the husks to pay obeisance are outstanding precedents, are the traces of our predecessors, are the great *dhāraṇī*.<sup>30</sup>

正法眼藏陀羅尼第四十九  
Treasury of the True Dharma Eye  
Dhāraṇī  
Number 49

[Ryūmonji MS:]

爾時寛元癸卯、在越宇吉峰精舍示衆

*Presented to the assembly at Kippō Vihāra, Etsuu; in the junior water year of the rabbit, Kangen [1 January 1243 to 9 February 1244]*<sup>31</sup>

[Einō MS:]<sup>32</sup>

同二年甲辰正月十三日書寫之、在同州吉峰庵下侍者寮。懷奘  
*Copied, in the acolyte's quarters, at the Kippō Hermitage, in the same province; thirteenth day, first month of the senior wood year of the dragon, the second year of the same era [22 February 1244]. Ejō*

30 **My former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): i.e., Dōgen's teacher, Tiantong Rujing 天童如淨 (1162-1227). The source of his saying here is unknown.

**coming in the snow to pay obeisance** (*yuki no ue ni kitarite raihai shi* 雪のうへにきたりて禮拜し); **standing amidst the husks to pay obeisance** (*nuka no naka ni arite raihai suru* 糠のなかにありて禮拜する): The former phrase alludes to the story that Huike 慧可 stood through a snow storm waiting for an interview with Bodhidharma (see Supplementary Notes, s.v. "Cut off an arm"); the latter phrase recalls the story that Huineng 慧能 pounded rice at the monastery of the Fifth Ancestor, Hongren 弘忍.

31 The Tōunji 洞雲寺 MS shares an identical colophon.

32 The Einō 榮能 MS is a copy of the sixty-chapter *Shōbōgenzō*, dated 1468, owned by the Reiun'in 霊雲院 subtemple of Myōshinji 妙心寺, in Kyoto. It is the likely source of the Ejō 懷奘 colophon supplied by Kawamura's edition, which does not appear in the Tōunji 洞雲寺 MS of this chapter.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 50

Washing the Face

*Senmen*

洗面

# Washing the Face

## *Senmen*

### INTRODUCTION

This work represents number 50 in the seventy-five-chapter compilation of the *Shōbōgenzō* and number 56 in the Honzan edition. According to its colophon, it was presented three times at three different monasteries: first, in the tenth month of 1239, at Kōshōji, near the capital; then, in the tenth month of 1243, at Kippōji, in Echizen; and, finally, in the first month of 1250, at Eihei-ji. The work is also extant in a separate, rather different version, preserved as number 50 in the sixty-chapter *Shōbōgenzō* and translated here below as Variant Text 4.

The three dates span almost the entire history of the composition of the *Shōbōgenzō*. The first corresponds exactly to the date given for the “Senjō” 洗淨 chapter, another early work on monastic hygiene, while the third date comes at the conclusion of a series of works on monastic rules that occupied Dōgen toward the end of his life.

As its title indicates, this work concerns the procedures for face-washing in the monastery. Less obvious from the title is a lengthy section on brushing the teeth and scraping the tongue with the traditional willow twig tooth stick. Interestingly, for the historian of material culture, Dōgen reports that, while the monks of Song-dynasty China retained the ritual of face-washing, his Japanese compatriots had lost it; whereas, while the Japanese monks still used the tooth stick described in the Indian vinaya, the Chinese monks had abandoned it in favor of a horsehair tooth brush. Since he sees both face-washing and use of the willow twig as “the true dharma of the old buddhas,” Dōgen takes pride here in the fact that both will be practiced at his monastery.

# 正法眼藏第五十

## Treasury of the True Dharma Eye Number 50

### 洗面

### Washing the Face

[50:1] {2:37}

法華經云、以油塗身、澡浴塵穢、著新淨衣、内外俱淨。

*In the Lotus Sūtra, it is said,<sup>1</sup>*

*Anointing the body with oil,  
He bathes away the dirt;  
Donning a new clean robe,  
Both inside and out are pure.*

[50:2]

いはゆるこの法は、如來、まさに法華會上にして、四安樂行の行人のために、ときましますところなり。餘會の説にひとしからず、餘經におなじかるべからず。しかあるに、身心を澡浴して香油をぬり、塵穢をのぞくは、第一の佛法なり。新淨の衣を著する、ひとつの淨法なり。塵穢を澡浴し、香油を身に塗するに、内外俱淨なるべし。内外俱淨なるとき、依報・正報、清淨なり。

The procedure spoken of here is one that was preached by the Tathāgata on the occasion of the *Lotus* assembly, for the sake of practitioners of the four practices of ease and joy.<sup>2</sup> It is not equivalent to the preachings of other assemblies; it is surely not the same as other sūtras. Thus, bathing body and mind, applying scented oils, and removing the dirt are the primary buddha dharma.<sup>3</sup> To don a new clean robe is one procedure of

1 *Lotus Sūtra* (*Hokke kyō* 法華經): From the “Sukhavihāra” chapter (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:38a9-11); the grammatical subject in the sūtra passage is “the bodhisattva.”

2 *Lotus assembly* (*hokke e* 法華會): I.e., the assembly on Vulture Peak before which Buddha Śākyamuni is said to have taught the *Lotus Sūtra*.

four practices of ease and joy (*shi anraku gyō* 四安樂行): A standard list of four types of practice based on the “Sukhavihāra” chapter of the *Lotus Sūtra*: practices of body (*shin* 身), speech (*ku* 口), mind (*i* 意), and vow (*seigan* 誓願).

3 *bathing body and mind* (*shinjin o sōyoku shite* 身心を澡浴して): Dōgen here shifts the object of the verb “to bathe” (*sōyoku* 澡浴) in the sūtra verse from the “dirt” (*jin'e* 塵穢) that is washed away; if we maintain the parallel with the sūtra, his phrase

purification. In bathing away the dirt and smearing the body with scented oil, “both inside and out are pure.” When “both inside and out are pure,” secondary and primary recompense are pure.<sup>4</sup>

[50:3]

しかあるに、佛法をきかず、佛道を參ぜざる愚人いはく、澡浴はわづかにみのはだへをすすぐといへども、身内に五臓六腑あり、かれらを一一に澡浴せざらんは、清淨なるべからず、しかあれば、あながちに身表を澡浴すべからず。かくのごとくいふともがらは、佛法いまだしらず、きかず、いまだ正師にあはず、佛祖の兒孫にあはざるなり。

Nevertheless, stupid people who have not heard the buddha dharma and have not studied the way of the buddhas say that, while bathing may wash the skin of the body a bit, within the body are the five organs and six viscera, and, if we do not bathe each of these, we will not be pure; therefore, we need not necessarily bathe the surface of the body.<sup>5</sup> Those who talk like this do not know, have not heard the buddha dharma; they have not met a true master and are not the descendants of the buddhas and ancestors.

[50:4] {2:38}

しばらくかくのごとくの邪見のともがらのことばをなげすてて、佛祖の正法を參學すべし。いはゆる諸法の邊際、いまだ決斷せず、諸大の内外、また不可得なり。かるがゆえに、身心の内外、また不可得なり。しかあれども、最後身の菩薩、すでにいまし道場に坐し、成道せんとするとき、まづ袈裟を洗浣し、つぎに身心を澡浴す。これ三世十方の諸佛の威儀なり。最後身の菩薩と餘類と、諸事みなおなじからず。その功德智慧、身心莊嚴、みな最尊最上なり。澡浴・洗浣の法も、またかくのごとくなるべし。いはんや諸人の身心、その邊際、ときにしたがふてことなることあり。いはゆる一坐のとき、三千界みな坐斷せらる。このとき、かくのごとくなりといへども、自・他の測量にあらず、佛法の功德なり。その身心量、また五尺・六尺にあらず、五尺・六尺、さだまれる五尺・六尺にあらざるゆえなり。處在も、此界・他界、盡界・無量盡界等の有邊・無邊にあらず、遮裏は什麼處在、説細説麤のゆえに。心量、また思量・分別のよくしるべきにあらず、不思議・不分別のよくきはむべきにあらず。身心量かくのごとくなるがゆえに、澡浴量もかくのごとし。この量を拈得して修證する、これ佛佛祖祖の護念するところなり。計我をさきとすべからず、計我を實

could be read as the more thought-provoking “bathing away body and mind.” See Supplementary Notes, s.v. “Body and mind.”

4 **secondary and primary recompense** (*ehō shōhō* 依報・正報): Standard Buddhist terms for the two aspects of karmic consequences: respectively, the environment, or circumstances, into which one is born; and the psychophysical makeup of the person; see Supplementary Notes. Here, no doubt a gloss on the sūtra’s “inside and out.”

5 **five organs and six viscera** (*gozō roppu* 五臓六腑): Two categories of traditional Chinese anatomy. The former refers to the heart, lungs, liver, spleen, and kidneys; the latter, to the large and small intestines, gall bladder, bladder, stomach, and *sanjiao* 三焦 (the viscera responsible for breathing, digestion, and excretion).

とすべからず。しかあればすなはち、かくのごとく澡浴し、浣洗するに、身量心量を究盡して清淨ならしむるなり。たとひ四大なりとも、たとひ五蘊なりとも、たとひ不壞なりとも、澡浴するに、みな清淨なることをうるなり。これすなはち、ただ水をきたしすすぎてのち、そのあとは清淨なるとのみしるべきにあらず。水、なにとして本淨ならん、本不淨ならん。本淨・本不淨なりとも、來著のところをして淨・不淨ならしむといはず。ただ佛祖の修證を保任するとき、用水洗浣、以水澡浴等の佛法つたはれり。これによりて修證するに、淨を超越し、不淨を透脱し、非淨・非不淨を脱落するなり。

Casting aside the words of those who hold such false views, we should study for a while the true dharma of the buddhas and ancestors. That is, the limit of the dharmas has yet to be determined; the “inside and out” of the elements is also ungraspable.<sup>6</sup> For that reason, the “inside and out” of body and mind is also ungraspable. Nevertheless, bodhisattvas in their last bodies, when they are just about to sit at the place of awakening and attain the way, first wash their *kāṣāya* and then bathe their bodies and minds.<sup>7</sup> This is the deportment of all buddhas of the three times and ten directions. In all matters, bodhisattvas in their last bodies are not the same as other types: their merit and wisdom, the adornments of their bodies and minds, are all the most honored, the supreme. Their procedures for bathing and washing must also be like this. Not to mention that the limits of people’s bodies and minds differ according to the time. That is, when we sit once, the three chiliocosms are all fully seated.<sup>8</sup> At this time, while this may be so, it is not the calculation of self or other: it is the virtue of the buddha dharma. The dimensions of that body and mind are also not five feet or six feet; for five feet or six feet is not a fixed five

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6 **the limit of the dharmas has yet to be determined** (*shohō no henzai, imada ketsudan sezu* 諸法の邊際、いまだ決斷せず): Variation on a common claim in the Mahāyāna literature that the dharmas (taken either as phenomena or as the teachings) are inexhaustible and their limits ungraspable. The “elements” (*shodai* 諸大) refers to the four elements (earth, water, fire, and wind) from which the material world is composed; see Supplementary Notes, s.v. “Four elements and five aggregates.”

7 **bodhisattvas in their last bodies** (*saigo shin no bosatsu* 最後身の菩薩): I.e., bodhisattvas at the end of their path, when they attain buddhahood. “The place of awakening” (*dōjō* 道場) refers to the *bodhi-maṇḍa*, the seat under the bodhi tree where a buddha attains supreme bodhi. The source of the claim that, before they are seated, they do their laundry and take a bath is unknown.

8 **when we sit once, the three chiliocosms are all fully seated** (*ichiza no toki, sanzen kai mina zadan seraruru* 一坐のとき、三千界みな坐斷せらるる): Likely meaning that, in seated meditation, the entire universe is sitting with the sitter; presumably given here as an example of the variation in “the limits of people’s bodies and minds.” “The three chiliocosms” (*sanzen kai* 三千界) is a standard expression for the world system of a buddha. “Firmly seated” is a tentative rendering of *zadan* 坐斷, a term commonly used in the sense “to hold down” or “to reject,” but regularly interpreted in Sōtō writings as “to sit completely,” “to sit and cut off.”



feet or six feet. Its location, too, is neither the limited nor limitless [places] of this world or other worlds, all the worlds or all the incalculable worlds; for “where are we here, that we’re talking of fine and talking of coarse?”<sup>9</sup> The dimensions of the mind, as well, are not something that can be known by thinking or discrimination, not something that can be investigated by not thinking or not discriminating.<sup>10</sup> Because the dimensions of body and mind are like this, the dimensions of bathing them are also like this. To take up these dimensions and practice and verify them — this is what buddha after buddha and ancestor after ancestor bear in mind.<sup>11</sup> We should not put the imputed self first; we should not take the imputed self as real.<sup>12</sup>

Thus, in bathing and washing in this way, we exhaustively investigate and purify the dimensions of the body and the dimensions of the mind. Whether they are the four elements, or they are the five aggregates, or they are the undestroyed, when we bathe them, any of them can achieve purity.<sup>13</sup> We should not think merely that this means that they are pure

9 “where are we here, that we’re talking of fine and talking of coarse?” (*shari ze jinmo shozai, setsu sai setsu so* 遮裏是什麼處在、說細說麤): A fixed expression, variants of which occur several times in the *Shōbōgenzō*. There are several precedents for the expression in the Chinese Chan literature, one of which, involving Linji Yixuan 臨濟義玄 (d. 866) and Zhenzhou Puhua 鎮州普化 (dates unknown) is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:164, case 96). The force of the question is usually something like, “Where do you think we are, that you can talk about such trivial matters?” But, here, Dōgen seems to be taking seriously the question, “where are we here?”

10 not something that can be known by thinking or discrimination (*mata shiryō funbetsu no yoku shiru beki ni arazu* また思量・分別のよくしるべきにあらず): A Japanese variation on a famous line from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a18-20):

我以無數方便種種因緣譬喻言辭演說諸法。是法非思量分別之所能解。

I use innumerable techniques, and various stories, parables, and figures of speech to expound the dharmas. This dharma is not something that can be understood by thinking or discrimination.

11 what buddha after buddha and ancestor after ancestor bear in mind (*butsubutsu soso no gonen suru tokoro* 佛佛祖祖の護念するところ): A Japanese variation on the line, often quoted by Dōgen, from the conversation on practice and verification between the Sixth Ancestor, Huineng 慧能, and his follower Nanyue Huairang 南嶽懷讓 (677-744); see Supplementary Notes, s.v. “What thing is it that comes like this?”

12 put the imputed self first (*kega o saki to su* 計我をさきとす): “Imputed self” renders *kega* 計我, a technical term for the self we imagine ourselves to be; we might also read here “put caring for the self first.”

13 Whether they are the four elements, or they are the five aggregates, or they are the undestroyed (*tatoi shidai nari tomo, tatoi goun nari tomo, tatoi fue nari tomo* たとひ四大なりとも、たとひ五蘊なりとも、たとひ不壊なりとも): Allusion to a saying on the four elements and five aggregates by the famous Tang-dynasty Chan master Zhaozhou Congshen 趙州從諗 (778-897), which Dōgen quotes in his *shinji Shōbōgenzō* 眞字正

only after water has come and washed them. How could water be originally pure or originally impure? Whether it is originally pure or originally impure, we do not say that it makes the place to which it comes pure or impure. It is just that Buddhist procedures have been handed down on *using water to wash, using water to bathe, and so on*, when maintaining the practice and verification of the buddhas and ancestors. In practicing and verifying in accordance with these, we transcend purity, we pass beyond impurity, we slough off non-purity and non-impurity.

[50:5] {2:39}

しかあればすなはち、いまだ染汚せざれども澡浴し、すでに大清浄なるにも澡浴する法は、ひとり佛祖道のみに保任せり、外道のしるところにあらず。もし愚人のいふがごとくならば、五臓六腑を細塵に抹して、即空ならしめて、大海水をつくしてあらふとも、塵中なほあらはずば、いかでか清浄ならん。空中をあらはずば、いかでか内外の清浄を成就せん。愚夫また空を澡浴する法、いまだしらざるべし。空を拈來して空を澡浴し、空を拈來して身心を澡浴す。澡浴を如法に信受するもの、佛祖の修證を保任すべし。

Thus, the dharma of bathing though not yet defiled and bathing when already completely pure has been maintained only in the way of the buddhas and ancestors; it is not something known by followers of other paths. If it were as the stupid people say, then even if we were to grind down the five organs and six viscera to a fine dust, rendering them empty in themselves, and exhausted the waters of the great oceans in washing them, if we did not wash inside the dust, how could they be pure?<sup>14</sup> If we did not wash inside the emptiness, how could we achieve the purification of “inside and out”? The foolish commoners also surely do not know the procedure for bathing emptiness. Taking up emptiness, we bathe emptiness; taking up emptiness, we bathe body and mind. Those who believe in bathing according to proper procedure surely maintain the practice and verification of the buddhas and ancestors.

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法眼藏 (DZZ.5:270, case 88) and elsewhere. See Supplementary Notes, s.v. “Four elements and five aggregates.”

14 **rendering them empty in themselves** (*sokukū narashimete* 即空ならしめて): Dōgen here plays with the metaphysics of the internal organs. Even if we analyze them into their constituent dharmas and see these dharmas as empty of independent existence, according to the fools’ argument, we would still need to wash inside the dharmas and inside emptiness. He then goes on to say that, in fact, we are bathing emptiness when we bathe the body.

## [50:6]

いはゆる、佛佛祖祖、嫡嫡正傳する正法には、澡浴をもちいるに、身心内外、五臓六腑、依正二報、法界虚空の内外中間、たちまちに清淨なり。香華をもちいてきよむるとき、過去・現在・未來、因縁行業、たちまちに清淨なり。

That is, in the true dharma directly transmitted to successor after successor by buddha after buddha and ancestor after ancestor, when we use bathing, the inside and outside of body and mind, the five organs and six viscera, the twofold recompense of secondary and primary, and the inside, outside, and in-between of the dharma realm and empty space are instantly pure. When we purify using incense and flowers, the deeds that are causes and conditions in past, present, and future are instantly pure.<sup>15</sup>

## [50:7] {2:40}

佛言、三沐三薫、身心清淨。

*The Buddha said,*<sup>16</sup>

*Bathing three times, censing three times;*

*Body and mind are pure.*

## [50:8]

しかあれば、身をきよめ心をきよむる法は、かならず一沐しては一薫し、かくのごとくあひつらなれて、三沐三薫して、禮佛し轉經し、坐禪し經行するなり。經行、をはりて、さらに端坐坐禪せんとするには、かならず洗足するといふ。足、けがれ觸せるにあらざれども、佛祖の法、それかくのごとし。

Thus, the procedure for purifying the body and purifying the mind is always to bathe once and cense once, continuing this until, “*bathing three times, censing three times*,” we worship the buddha and turn the sūtras, practice seated meditation and circumambulation. When circumambulation is finished and we are to sit upright in seated meditation, it is said that we always wash our feet. Even if our feet have not touched anything polluted, such are the procedures of the buddhas and ancestors.

15 **deeds that are causes and conditions in past, present, and future** (*kako genzai mirai, innen gyōgō* 過去・現在・未來、因縁行業): Perhaps variation on a phrase in the *Dazhidu lun* 大智度論 (T.1509.25:71c16-17):

知過去因縁行業、是名明。

To know the deeds that are causes and conditions in the past is called “knowledge.”

16 **The Buddha** (*butsu* 佛): Source unknown. Although this phrase does occasionally occur in Zen texts, there is no evidence that the practice was ever part of the monk’s bathing ritual; given the occurrence of the phrase in sermons on bathing the Buddha, it may have been part of the ritual of bathing the statue of the baby Buddha on the Buddha’s birthday.

[50:9]

それ三沐三薫すといふは、一沐とは一沐浴なり、通身みな沐浴す。しかうしてのち、つねのごとくして衣裳を著してのち、小爐に名香をたきて、ふところのうち、および袈裟・坐處等に薫ずるなり。しかうしてのち、また沐浴してまた薫ず。かくのごとく三番するなり。これ如法の儀なり。このとき、六根六塵あらたにきたらざれども、清淨の功德ありて現前す、うたがふべきにあらず。三毒四倒いまだのぞこほらざれども、清淨の功德たちまちに現前するは佛法なり。たれか凡慮をもて測度せん、なにびとか凡眼をもて覷見せん。

Regarding “*bathing three times and censuring three times*,” “bathing once” means one bath, in which the body throughout is bathed. After that, and after putting on our clothes, we light fine incense in a small censer and cense inside our robe lapels, as well as our *kāṣāya*, sitting place, and so on. After that, we bathe again and cense again, in this way repeating it three times. This is the conduct according to proper procedure. At this time, although the six sense faculties and six sense objects are not renewed, we should not doubt that they have the virtue of purity, which will appear to us. The [teaching] that, even though the three poisons and four inversions are not yet removed, the virtue of purity immediately appears to us is the buddha dharma.<sup>17</sup> Who could fathom this with the thought of the commoner? What person could see it with the eye of the commoner?

[50:10]

たとへば、沈香をあらひきよむるとき、片片にをりてあらふべからず、塵塵に抹してあらふべからず、ただ舉體をあらひて清淨をうるなり。佛法にかならず浣洗の法さだまれり。あるいは身をあらひ、心をあらひ、足をあらひ、面をあらひ、目をあらひ、くちをあらひ、大小二行をあらひ、手をあらひ、鉢盂をあらひ、袈裟をあらひ、頭をあらふ。これらみな、三世の諸佛諸祖の正法なり。

For example, when we wash and purify aloes wood incense, we would not break it into pieces and wash it, nor would we grind it into powder and wash it; we purify it by just washing the whole thing. In the buddha dharma, the procedures for washing have, without exception, been established. We wash the body, wash the mind, wash the feet, wash the face, wash the eyes, wash the mouth, wash the places of defecation and urination, wash the hands, wash the bowls, wash the *kāṣāya*, wash the head. All of these are the true dharma of the buddhas and ancestors of the three times.

17 **three poisons and four inversions** (*sandoku shitō* 三毒四倒): The former refers to a standard list of the basic defilements: greed (*ton* 貪; S. *rāga*), anger (*shin* 瞋; S. *dveṣa*), and delusion (*chi* 癡; S. *moha*); the latter, known as the *viparyāsa* (*tendō* 顛倒), refers to a standard set of false views regarding permanence (*jō* 常; S. *nitya*), pleasure (*raku* 樂; S. *sukha*), self (*ga* 我; S. *ātman*), and purity (*jō* 淨; S. *śubha*).

## [50:11] {2:41}

佛・法・僧を供養したてまつらんとするには、もろもろの香をとりきたりては、まづみづからが兩手をあらひ、嗽口・洗面して、きよきころもを著し、きよき盤に淨水をうけて、この香をあらひきよめて、しかうしてのちに佛法僧の境界には供養したてまつるなり。ねがはくは、摩黎山の梅檀香を、阿那婆達池の八功德水にてあらひて、三寶に供養したてまつらんことを。

When we seek to make offerings to the buddha, dharma, and saṃgha, in bringing the various incense, we first wash our hands, rinse our mouth, wash our face, and don a clean robe; filling a clean bowl with pure water, we wash and purify the incense. After that, we respectfully offer it to the realm of the buddha, dharma, and saṃgha. We pray: “To the three treasures may we respectfully offer *candana* incense from the Malaya Mountains, washed in waters of the eight virtues from Lake Anavatapta.”<sup>18</sup>

## [50:12]

洗面は、西天竺國よりつたはれて、東震旦國に流布せり。諸部の律にあきらかなりといふとも、なほ佛祖の傳持これ正嫡なるべし。數百歳の佛佛祖祖おこなひきたれるのみにあらず、億千萬劫の前後に流通せり。ただ垢膩をのぞくのみにあらず、佛祖の命脈なり。

Washing the face was handed down from the Land of Sindhu in the West and spread in the Land of Cīnasthāna in the East.<sup>19</sup> While it is clearly stated in the various recensions of the vinaya, what is transmitted and kept by the buddhas and ancestors is surely the correct succession. It has not only been performed for hundreds of years by buddha after buddha and ancestor after ancestor; it has circulated before and after *koṭis* of thousands of myriads of kalpas. It is not only to remove grime and grease; it is the vital artery of the buddhas and ancestors.

18 **We pray** (*negawaku wa* ねがはくは): The sentence takes the form of a ritual dedication of merit in Japanese.

**“candana incense from the Malaya Mountains”** (*Marisen no sendan kō* 摩黎山の梅檀香): Incense made from the famous sandalwood of the Western Ghats in the Malabar region of southwest India. The term *mari* 摩黎 (or 摩梨), is used for *Maraya* 摩羅耶, a transliteration of the Sanskrit *Malaya* (from which, “Malabar”).

**“waters of the eight virtues from Lake Anavatapta”** (*Anabadatsu chi no hachi kudoku sui* 阿那婆達池の八功德水): Water from the lake called “unheated” (*munetsu* 無熱; S. *anavatapta*): i.e. without the torments of the dragon. Imagined to be north of the Himalayas; sometimes identified with Lake Manasarovar, in western Tibet, and traditionally thought to be the source of the four great rivers of India. The “eight virtues” (*hachi kudoku* 八功德) of water are described as sweet, cool, soft, light, pure, odorless, harmless to the throat, and harmless to the stomach.

19 **Land of Sindhu in the West** (*sai Tenjiku koku* 西天竺國); **Land of Cīnasthāna in the East** (*tō Shintan koku* 東震旦國): i.e., India and China, respectively.

[50:13]

いはく、もしおもてをあらはざれば、禮をうけ他を禮する、ともに罪あり。自禮禮他、能禮所禮、性空寂なり。性脱落なり。かるがゆえに、かならず洗面すべし。

It is said that, when one does not wash the face, there is an offense both in receiving obeisance and in offering obeisance to another.<sup>20</sup> One's own obeisance and the obeisance of the other — “*the one who offers obeisance and the one to whom obeisance is offered — their natures are empty and quiescent*”; *their natures are sloughed off*.<sup>21</sup> Therefore, we should always wash the face.

\* \* \* \* \*

[50:14]

洗面の時節、あるひは五更、あるひは昧旦、その時節なり。先師の、天童に住せしときは、三更の三點をその時節とせり。裙・褌衫を著し、あるひは直褌を著して、手巾をたづさへて洗面架におもむく。

The time for washing the face may be either the fifth watch or at dawn.<sup>22</sup>

20 **when one does not wash the face, there is an offense both in receiving obeisance and in offering obeisance to another** (*moshi omote o arawazareba, rai o uke ta o rai suru, tomo ni tsumi ari* もしおもてをあらはざれば、禮をうけ他を禮する、ともに罪あり): Although given here as if a vinaya infraction, there is no known source for this rule. It may somehow reflect a rather different rule found the *Shisong lü* 十誦律 (T.1435.23:300a1-2):

自洗面不得作禮。亦不得向洗面者禮。

When washing one's face, do not make obeisance. Also, do not make obeisance to one who is washing his face.

21 **One's own obeisance and the obeisance of the other** (*jirai raita* 自禮禮他): The exact sense of this unusual phrase in Chinese is unclear. It might be understood as a restatement of the preceding sentence: “obeisance I receive and obeisance I do,” or of the following sentence: “the self that makes obeisance and the other to whom obeisance is offered.” The form of the phrase suggests a possible play on the ubiquitous expression “self-benefit and benefiting others” (*jiri rita* 自利利他).

**“the one who offers obeisance and the one to whom obeisance is offered — their natures are empty and quiescent”** (*nō rai sho rai, shō kūjaku* 能禮所禮、性空寂): A fixed phrase in Chinese, occurring fairly often in the Chinese Buddhist literature, from the opening line of a liturgical text known as *Wenshu pusa lifo zuoguan ji* 文殊菩薩禮佛作觀偈. (See, e.g., *Qianshouyan dabeixin zhou xingfa* 千手眼大悲心呪行法, T.1950.46:974b21-22.) Dōgen's teacher, Rujing, uses the line twice in the *Hōkyō ki* 寶慶記 (DZZ.7:14; 24). The phrase immediately following here, “their natures are sloughed off” (*shō datsuraku nari* 性脱落なり), seems to represent Dōgen's own comment on the line; see Supplementary Notes, s.v. “Slough off.”

22 **fifth watch** (*gokō* 五更): The last of the traditional five, two-hour watches (*kō* 更) of the night; roughly 4:00-6:00 a.m. (though the exact times, based as they were on the sunset, varied with the season). Here begins Dōgen's concrete instructions on washing the face and brushing the teeth.

When my former master was abbot of Tiantong, he set the time as the third strike of the third watch.<sup>23</sup> We don the skirt and partial robe, or don the long robe, take along a hand towel, and proceed to the face-washing stands.<sup>24</sup>

[50:15]

手巾は一幅の布、ながさ一丈二尺なり。そのいろ、しろかるべからず、しろきは制す。

The hand towel is a single piece of cloth, one *jō* two *shaku* in length.<sup>25</sup> Its color must not be white; white is forbidden.

{2:42}

[50:16]

三千威儀經云、當用手巾有五事。一者當拭上下頭。二者當用一頭拭手、以一頭拭面。三者不得持拭鼻。四者以用拭膩汚、當即浣之。五者不得拭身體、若澡浴、各當自有巾。

*In the Sūtra of the Three Thousand Rules of Deportment, it is said,*<sup>26</sup>

*There are five points regarding use of the hand cloth. First, wipe using the top and bottom ends. Second, use one end to wipe the hands and the other end to wipe the face. Third, do not use to wipe the nose. Fourth, when soiled from wiping grease, wash immediately. Fifth, do not use to wipe the body; when bathing, each should have his own [bath] towel.*

[50:17]

まさに手巾を持せんに、かくのごとく護持すべし。手巾をふたつにをりて、左のひぢにあたりて、そのうへにかく。手巾は、半分はおもてをのごひ、半分にては手をのごふ。はなをのごふべからず、とは、はなのうち、および鼻涕をのごはず。わき・せなか・はら・へそ・もも・はぎを、手巾してのごふべからず。垢膩にけがれたらんに、洗浣すべし。ぬれ、しめられんは、火に烘じ、日にほして、かわかすべし。手巾をもて、沐浴のとき、もちいるべからず。

23 **third strike of the third watch** (*sankō no santen* 三更の三點): Roughly 1:30 a.m. Each two-hour watch was divided into five “strikes” (*ten* 點).

24 **skirt and partial robe** (*kun henzan* 裙・褌衫; also read *hensan*); **long robe** (*jiki-totsu* 直綴): The former pair is the set of robes for the lower and upper body respectively; the latter (literally, “sewn directly”) is the full robe, in which lower and upper robes are sewn together to form a single garment.

25 **one *jō* two *shaku* in length** (*nagasa ichijō nishaku* ながさ一丈二尺): Roughly twelve feet.

26 *Sūtra of the Three Thousand Rules of Deportment* (*Sanzen iigi kyō* 三千威儀經): A text of regulations traditionally regarded as a translation by the second-century figure An Shigao 安世高; the passage quoted here occurs at *Sanqian weiyi jing* 三千威儀經, T.1470.24:921c19-22.

In carrying the hand cloth, we should take care of it in this way. Fold the cloth in two and hang it over the left arm by the elbow. We use half of the cloth to wipe the face and half to wipe the hands. “Do not wipe the nose” means do not wipe inside the nose or nasal mucus. Do not use the hand cloth to wipe the armpit, back, belly, navel, thighs, or calves. When soiled by grime or grease, it should be washed. When wet or damp, it should be dried out by setting near a fire or drying in the sun. We should not use the hand cloth when bathing.

[50:18]

雲堂の洗面處は後架なり。後架は照堂の西なり、その屋圖つたはれり。庵内および單寮は、便宜のところにかまふ。住持人は、方丈にて洗面す。耆年老宿居處に、便宜に洗面架をおけり。住持人、もし雲堂に宿するときは、後架にして洗面すべし。

The place for washing the face by the cloud hall is the rear washstands.<sup>27</sup> The rear washstands are to the west of the illuminated hall, the ground plans of which have been handed down to us.<sup>28</sup> In hermitages and individual quarters, it is provided wherever convenient.<sup>29</sup> The abbot washes his face in the abbot's quarters. Face-washing stands are provided where convenient in the residences of seniors and elders. When the abbot lodges in the cloud hall, he should wash his face at the rear washstands.

[50:19] {2:43}

洗面架にいたりて、手巾の中分をうなじにかく。ふたつのはしを左右のかたよりまへにひきこして、左右の手にて、左右のわきより手巾の左右のはしをうしろへいだして、うしろにておのおのひきちがへて、左のはしは右へきたり、右のはしは左にきたして、むねのまへにあたりてむすぶなり。かくのごとくすれば、褌衫のくびは手巾におほはれ、兩袖は手巾にゆひあげられて、ひぢよりかみにあがりぬるなり。ひぢよりしも、うで・たなごころ、あらはなり。たとへば、たすきかけたらんがごとし。そののち、もし後架ならば、面桶をとりて、かまのほとりにいたりて、一桶の湯をとりて、かへりて洗面架のうへにおく。もし餘處にては、打湯桶の湯を面桶にいる。

27 **cloud hall** (*undō* 雲堂): A term for the saṃgha hall (*sōdō* 僧堂), where the monks of the great assembly sleep, take their meals, sit in meditation, etc.

28 **illuminated hall** (*shōdō* 照堂): A covered corridor between the saṃgha hall and the rear washstands, which was illumined by skylights, windows, or open sides.

29 **hermitages and individual quarters** (*annai oyobi tanryō* 庵内および單寮): Separate residences within the monastic compound. The former term refers to the residences of retired abbots or other eminent monks serving at subtemples; the latter term refers to the offices of the higher-ranking monastic officers, which could also serve as their private sleeping quarters.



Upon arriving at the face-washing stand, drape the middle of the hand cloth around the nape of the neck, with the two ends pulled forward over the left and right shoulders. With the left and right hands, bring the left and right ends of the cloth under the left and right armpits to the back; cross them in the back, so that the left end comes around to the right and the right end comes around to the left; tie them together in front of the chest. In this way, the collar of the partial robe is covered by the hand cloth, and the sleeves are tied up by the cloth, so as to be raised above the elbows, while below the elbows, the forearms and hands are exposed. It is similar, for example, to wearing a sleeve cord.<sup>30</sup>

After that, if it is at the rear washstands, take a face bucket, go to the area of the cauldrons, get a single bucket of hot water, come back, and place it on the face-washing stand. If it is at some other place, pour the hot water from the hot water bucket into the face bucket.

[50:20]

つぎに、楊枝をつかふべし。今大宋國諸山には、嚼楊枝の法、ひさしくすたれてつたはれざれば、嚼楊枝のところなしといへども、今吉祥山永平寺、嚼楊枝のところあり。すなはち今案なり。これによれば、まづ嚼楊枝すべし。楊枝を右手にとりて、咒願すべし。

Next, we should use the willow twig. At present at the various mountains of the Land of the Great Song, since the procedure of chewing the willow twig has long been abandoned and is not handed down, there are no places where the willow twig is chewed; but now, at Eihei Monastery on Mount Kichijō, there is a place where the willow twig is chewed.<sup>31</sup> This is our present plan.

According to this [procedure], we should first chew the willow twig. Taking the willow twig in the left hand, we should recite the prayer.

30 **sleeve cord** (*tasuki* たすき): A cord used to tie back the sleeves of a robe when working or washing.

31 **various mountains** (*shozan* 諸山): Also read *shosan*. A term for the major Buddhist monasteries.

**willow twig** (*yōji* 楊枝): The tooth stick (S. *danta-kāṣṭha*) prescribed for monks in the vinaya; despite its name in Chinese, the stick was not necessarily fashioned from the wood of the willow. Chewing one end of the stick shredded the fibers, creating an effective tool for cleaning the teeth.

[50:21]

華嚴經淨行品云、手執楊枝、當願衆生、心得正法、自然清淨。

*In the “Pure Practice” chapter of the Flower Garland Sūtra, it is said,<sup>32</sup>  
Grasping the willow twig,  
Pray that living beings  
Attain the true dharma in their minds  
And are naturally purified.*

[50:22]

この文を誦しをはりて、さらに揚枝をかまんとするに、すなはち誦すべし、

When finished chanting this text and about to chew the willow twig, we should chant:

[50:23] {2:44}

晨嚼楊枝、當願衆生、得調伏牙、噬諸煩惱。

*Chewing the willow twig at daybreak,  
Pray that living beings  
Attain the teeth of discipline  
That bite off the afflictions.<sup>33</sup>*

[50:24]

この文を誦しをはりて、まさに嚼楊枝すべし。楊枝のながさ、あるひは四指、あるひは八指、あるひは十二指、あるひは十六指なり。

When finished chanting this text, we should chew the willow twig. The length of the willow twig may be four fingers, eight fingers, twelve fingers, or sixteen fingers.

[50:25]

摩訶僧祇律第三十四云、齒木應量用、極長十六指、極短四指。

*In number 34 of the Mahāsāṃghika Vinaya, it is said, “For the tooth stick, use according to proper size: a maximum length of sixteen fingers; a minimum length of four fingers.”<sup>34</sup>*

32 “Pure Practice” chapter of the *Flower Garland Sūtra* (*Kegon kyō jōgyō bon* 華嚴經淨行品): *Da fangguangfo huayan jing* 大方廣佛華嚴經, T.278.9:431a25-26. Here and in the subsequent quotations from this text, the sūtra passages are not actually in the form of a prayer but, rather, occur in a long list of prescriptions for how bodhisattvas should think as they go about their daily activities.

33 **Chewing the willow twig at daybreak** (*shin shaku yōji* 晨嚼楊枝): A continuation of the *Flower Garland Sūtra* passage (T.278.9:431a26-27).

34 **number 34 of the Mahāsāṃghika Vinaya** (*Makasōgi ritsu dai sanjūshi* 摩訶僧祇律第三十四): Dōgen combines here two sentences of the *Mohesengqi lü* 摩訶僧祇律, fascicle 34 (T.1425.22:505b1-2, b17-18).

[50:26]

しるべし、四指よりもみじかくすべからず、十六指よりもながきは、量に應せず。ふとさは手小指大なり。しかありといへども、それよりもほそき、さまたげなし。そのかたち、手小指形なり。一端はふとく、一端ほそし。そのふときはしを、微細にかむなり。

We know from this that it should not be shorter than four fingers, and longer than sixteen fingers does not accord with proper size. The thickness is the size of the little finger, though there is nothing to prevent something thinner. Its shape is that of the little finger: one end thicker, the other end thinner. We chew the thicker end into fine strands.

[50:27]

三千威儀經云、嚼頭不得過三分。

*In the Sūtra of the Three Thousand Rules of Deportment, it is said, "The chewed tip should not exceed three tenths of an inch."*<sup>35</sup>

[50:28]

よくかみて、はのうへ、はのうら、みがくがごとくとぎあらふべし。たびたびとぎみがき、あらひすすぐべし。はのものとしのうへ、よくみがきあらふべし。はのあひだ、よくかきそろえ、きよくあらふべし。漱口たびたびすれば、すすぎきよめらる。しかうしてのち、したをこそぐべし。

Having chewed it well, rub and clean the front and back of the teeth as if polishing them. Rub and polish, wash and rinse them repeatedly. Polish and clean the gums at the base of the teeth. Thoroughly scrape between the teeth and wash them clean. By frequently rinsing the mouth, it will be rinsed clean. After this, scrape the tongue.

[50:29]

三千威儀經云、刮舌有五事、一者不得過三返。二者舌上血出當止。三者不得大振手汚僧伽梨衣若足。四者棄楊枝莫當人道。五者常當屏處。

*In the Sūtra of the Three Thousand Rules of Deportment, it is said,*<sup>36</sup>

*Regarding scraping the tongue, there are five points. First, do not exceed three times. Second, stop if the surface of the tongue bleeds. Third, do not move the hand so much that the saṃghāti robe or the feet are soiled. Fourth, do not dispose of the willow twig where people walk. Fifth, always do this in a screened-off place.*

35 *Sūtra of the Three Thousand Rules of Deportment* (Sanzen iigi kyō 三千威儀經): Sanqian weiyi jing 三千威儀經, T.1470.24:915b5.

36 *Sūtra of the Three Thousand Rules of Deportment* (Sanzen iigi kyō 三千威儀經): Sanqian weiyi jing 三千威儀經, T.1470.24:915b7-9.

## [50:30] {2:45}

いはゆる刮舌三返といふは、水を口にふくみて、舌をこそげこそげすること、三返するなり、三刮にはあらず。血いでばまさにやむべし、といふにこころうべし。よくよく刮舌すべしといふことは、三千威儀經云、淨口者、嚼楊枝・漱口・刮舌。しかあれば、楊枝は、佛祖ならびに佛祖兒孫の、護持しきたれたるところなり。

The “scraping the tongue three times” mentioned here means that filling the mouth with water and scraping away at the tongue is repeated three times; it does not mean to make only three scrapes. We should heed the admonition to stop if there is bleeding. On the fact that we should thoroughly scrape the tongue, it is said in the *Sūtra of the Three Thousand Rules of Deportment*, “Purifying the mouth means chewing the willow twig, rinsing the mouth, and scraping the tongue.”<sup>37</sup> Thus, the willow twig is something that has been upheld by the buddhas and ancestors, as well as by the descendants of the buddhas and ancestors.

## [50:31]

佛在王舍城竹園之中、與千二百五十比丘俱。臘月一日、波斯匿王、是日設食。清晨躬手授佛楊枝。佛受嚼竟、擲殘、著地便生、蓊鬱而起、根莖涌出、高五百由旬。枝葉雲布、周匝亦爾。漸復生華、大如車輪。遂復有菓、大如五斗瓶。根莖枝葉、純是七寶。若干種色、映殊麗妙。隨色發光、奄蔽日月。食其菓、菓者美喻甘露。香氣四塞、聞者情悅。香風來吹、更相撐角、枝葉皆出和雅之音、暢演法要、聞者無厭。一切人民、覩茲樹變、敬信之心、倍益純厚。佛乃說法、應適其意、心皆開解。志求佛者、得果生天、數甚衆多。

*The Buddha was residing in the Bamboo Grove at Rājagṛha, together with one thousand two hundred fifty bhikṣus.<sup>38</sup> On the first day of the twelfth month, King Prasenajit provided the meal of the day. Early that morning, he personally gave the Buddha a willow twig. After the Buddha had received and chewed it, he threw the remainder on the ground, whereupon it immediately started growing and developing luxuriant vegetation, sending out roots and stems, till it reached a height of five hundred yojana. Its branches and leaves spread out like clouds, and its circumference was comparably huge. Gradually, it also produced flowers the size of wagon wheels; and, eventually, it also produced fruit the size of a five-peck crock. Its roots, stems, branches, and leaves were entirely of the seven precious substances. Their numerous colors shone with exceptional beauty, the light from each color obscuring the*

37 *Sūtra of the Three Thousand Rules of Deportment* (*Sanzen iigi kyō* 三千威儀經): *Sanqian weiyi jing* 三千威儀經, T.1470.24:915a16-17.

38 *The Buddha was residing in the Bamboo Grove at Rājagṛha* (*butsu zai ōsha jō chikuon shi chū* 佛在王舍城竹園之中): From the *Damamūka-nidāna-sūtra* (*Xianyu jing* 賢愚經, T.202.4:362b8-19). The miracle of the willow twig described here is also recorded in the *vinaya* (see *Sifen lü* 四分律, T.1428.22:949a5-7).

*sun and the moon. When the fruit was eaten, the flavor of the fruit was like ambrosia. Its fragrance perfumed the four quarters, and all who smelled it were pleased. When a fragrant breeze blew in and knocked them together, the branches and leaves all gave forth a harmonious and refined sound that elucidated the essentials of the dharma; and those who heard it never tired of it. The reverence and faith of all the people who observed the transformation of that tree grew increasingly pure and virtuous. When the Buddha then preached the dharma, their minds opened and understood in accord with his meaning. Those who set their minds on seeking buddhahood and attained the fruit of birth in a heaven were very great in number.*

[50:32] {2:46}

佛および衆僧を供養する法は、かならず晨旦に楊枝をたてまつるなり。そののち種種の供養をまうく。ほとけに楊枝をたてまつれることおほく、ほとけ楊枝をもちいさせたまふことおほけれども、しばらくこの波斯匿王みづからてづから供養します因縁、ならびにこの高樹の因縁、しるべきゆえに擧するなり。

The procedure of making offerings to the Buddha and the assembly of monks is always to offer a tooth stick early in the morning. After that, various other offerings are prepared. Although there are many cases of offering the willow twig to the Buddha, and many cases of the Buddha using the willow twig, for now, I hold up this episode of King Prasenajit himself offering one with his own hands, together with the episode of the tall tree, because we should know about them.

[50:33]

またこの日、すなはち外道六師、ともにほとけに降伏せられたてまつりて、おどろきおそりてにげはしる、つひに六師ともに投河而死。六師徒類九億人、皆來師佛求爲弟子。佛言善來比丘、鬚髮自落、法衣在身、皆成沙門。佛爲說法、示其法要、漏盡結解、悉得羅漢。

It was also on this day that the six teachers of other paths, having all been defeated by the Buddha, ran away in shock and terror, and all six teachers eventually *threw themselves into the river and died*.<sup>39</sup>

*Nine hundred million followers of the six teachers came en masse to the Buddha and asked to be his disciples. When the Buddha said, “Welcome, bhikṣus,” their beards and hair fell away by themselves, dharma robes covered their bodies, and they all became śramaṇas. When the Buddha preached the dharma for them, showing them the essentials of the dharma, their contaminants were exhausted, their bonds released, and they all attained arhatship.*

39 **six teachers of other paths** (*gedō rokushi* 外道六師): Continuing to quote from the *Damamūka-nidāna-sūtra* (*Xianyu jing* 賢愚經, T.202.4:363a7-11).

[50:34] {2:47}

しかあればすなはち、如來すでに楊枝をもちいしますゆえに、人天これ  
を供養したてまつるなり。あきらかにしりぬ、嚼楊枝、これ諸佛菩薩なら  
びに佛弟子の、かならず所持なりといふことを。もし、もちいざらんは、  
その法、失墜せり、かなしまざらんや。

Thus, because the Tathāgata was already using the willow twig, hu-  
mans and devas made offerings of them to him. Clearly, then, we know  
that chewing willow twigs is something the buddhas and bodhisattvas,  
as well as the disciples of the buddhas, have kept without fail. If we do  
not use them, the procedure will be lost. How could we not lament this?

[50:35]

梵網菩薩戒經云、若佛子、常應二時頭陀、冬夏坐禪、結夏安居、常用楊  
枝・澡豆・三衣・瓶・鉢・坐具・錫杖・香爐・漉水囊・手巾・刀子・火  
燧・鑷子・繩牀・經・律・佛像・菩薩形像。而菩薩行時、及遊方時、行來  
百里千里、此十八種物、常隨其身。頭陀者、從正月十五日至三月十五日、  
從八月十五日至十月十五日。是二時中、此十八種物、常隨其身、如鳥二  
翼。

*In the Brahma's Net Bodhisattva Precepts Sūtra, it is said,*<sup>40</sup>

*You children of the Buddha, during the dhūta of the two periods, the  
winter and summer seated meditation, and the binding of the summer  
retreat, you should always use willow twigs, soap, the three robes,  
a water flask, a bowl, a sitting cloth, a staff, an incense burner, a  
water filter, a hand cloth, a knife, a flintstone, tweezers, a rope chair,  
the sūtras, the vinaya, a buddha image, and a bodhisattva image.<sup>41</sup>  
When bodhisattvas practice the dhūta and when they roam about,  
whether they travel a hundred miles or a thousand miles, they should  
always have these eighteen kinds of articles close to their persons.  
The dhūta periods are from the fifteenth day of the first month until  
the fifteenth day of the third month, and from the fifteenth day of the  
eighth month until the fifteenth day of the tenth month. During these  
two periods, one should always keep these eighteen kinds of articles  
close to one's person, like the two wings of a bird.*

40 *Brahma's Net Bodhisattva Precepts Sūtra* (Bonmō bosatsu kai kyō 梵網菩  
薩戒經): The Chinese *Brahmajāla-sūtra*, at *Fanwang pusa jie jing* 梵網菩薩戒經,  
T.1484.24:1008a13-20.

41 *dhūta of the two periods* (*niji zuda* 二時頭陀): The term *dhūta* (*zuda* 頭陀) refers  
to the practice of austerities; the “two periods” (*niji* 二時) are those defined here below.

## [50:36] {2:48}

この十八種物、ひとつも虧闕すべからず。もし虧闕すれば、鳥の一翼おちたらんがごとし。一翼のこれりとも、飛行することあたはじ、鳥道の機縁にあらざらん。菩薩もまたかくのごとし、この十八種の羽翼そなはらざれば、行菩薩道あたはず。十八種のうち、楊枝すでに第一に居せり、最初に具足すべきなり。この楊枝の用・不をあきらめんともがら、すなはち佛法をあきらむる菩提薩埵なるべし。いまだかつてあきらめざらんは、佛法也未夢見在ならん。

Not a single one of these eighteen kinds of articles should be missing. If any is missing, it would be like a bird losing a wing: even if one wing remained, it could not fly and would not be an opportunity for the “path of the bird.”<sup>42</sup> Bodhisattvas are also like this: if not equipped with these eighteen kinds of articles, they cannot follow the bodhisattva path. Among the eighteen kinds, since the willow twig occupies the first position, one should equip oneself with that first. Those who clarify whether or not the willow twig is used are surely bodhisattvas who clarify the buddha dharma. Those who have not yet clarified it must *never have seen the buddha dharma even in their dreams*.

## [50:37]

しかあればすなはち、見楊枝は見佛祖なり。或有人問意旨如何。幸値永平老漢嚼楊枝。

Hence, to see the willow twig is to see the buddhas and ancestors. *If someone were to ask what this means, [I would say] “Fortunately, you’ve met old man Eihei chewing the willow twig.”*<sup>43</sup>

## [50:38]

この梵網菩薩戒は、過去・現在・未來の諸佛菩薩、かならず過・現・當に受持しきたれり。しかあれば、楊枝、また過・現・當に受持しきたれり。

These *Brahma’s Net* bodhisattva precepts have always been received and kept in past, present, and future by the buddhas and bodhisattvas of past, present, and future. Thus, the willow twig has also been received and kept in past, present, and future.

42 “path of the bird” (*chōdō* 鳥道): A favorite expression of Dongshan Liangjie 洞山良价 (807-869) that occurs several times in Dōgen’s writings; generally taken to imply “a way that follows no route and leaves no traces.” See Supplementary Notes, s.v. “Dongshan’s three roads.”

43 **If someone were to ask what this means** (*waku u nin mon ishi ikan* 或有人問意旨如何): Dōgen shifts to Chinese for this statement and his answer. “Old man Eihei” (*Eihei rōkan* 永平老漢) is, of course, a self-reference.

[50:39]

禪苑清規云、大乘梵網經、十重・四十八輕、竝須讀誦通利、善知持犯開遮。但依金口聖言、莫擅隨於庸輩。

*In the Rules of Purity for the Chan Park, it is said,<sup>44</sup>*

*We should recite and be well versed in all the ten grave and forty-eight lesser precepts of the Great Vehicle Brahma's Net Sūtra, knowing what it is to keep or break them, what is permitted and what forbidden. Rely only on the sacred words of the Golden Mouthed One; do not presume to follow the vulgar crowd.<sup>45</sup>*

[50:40]

まさにしるべし、佛佛祖祖正傳の宗旨、それかくのごとし。これに違せんは佛道にあらず、佛法にあらず、祖道にあらず。

Truly, we should recognize that the essential point directly transmitted by buddha after buddha and ancestor after ancestor is like this. Whatever goes against this is not the word of the buddhas, not the dharma of the buddhas, not the way of the ancestors.

[50:41] {2:49}

しかあるに、大宋國いま楊枝たえてみえず。嘉定十六年癸未四月のなかに、はじめて大宋に諸山諸寺をみるに、僧侶の、楊枝をしれるなく、朝野の貴賤、おなじくしらず。僧家すべてしらざるゆえに、もし楊枝の法を問著すれば、失色して度を失す。あはれむべし、白法の失墜せることを。わづかにくちをすすぐともがらは、馬の尾を寸餘にきりたるを、牛の角の、おほきさ三分ばかりにて方につくりたるが、ながさ六七寸なる、そのはし二寸ばかりにむまのたちがみのごとくにうえて、これをもちて牙齒をあらふのみなり。僧家の器にもちいがたし。不淨の器ならん、佛法の器にあらず。俗人の祠天するにも、なほきらひぬべし。かの器、また俗人・僧家、ともにくつのちりをはらふ器にもちいる。また梳鬢のときもちいる。いささかの大小あれども、すなはちこれひとつなり。かの器をもちいるも、萬人が一人なり。

Nevertheless, in the Land of the Great Song at present, the willow twig is never seen. During the fourth month of the junior water year of the sheep, the sixteenth year of Jiading, when I first observed the various mountains and other monasteries of the Great Song, there was no cleric who knew of the willow twig, and the elites and commoners of court and countryside were likewise ignorant of it.<sup>46</sup> Because the monks knew

44 *Rules of Purity for the Chan Park* (Zennen shingi 禪苑清規): *Chanyuan qinggui* 禪苑清規, ZZ.111:877a18-b1.

45 *sacred words of the Golden Mouthed One* (*konku shōgon* 金口聖言): i.e., the teachings of the Buddha.

46 *fourth month of the junior water year of the sheep, the sixteenth year of Jiading* (*Katei jūroku nen kibi shigatsu* 嘉定十六年癸未四月): i.e., May of 1223, when Dōgen first arrived in China.



nothing of it, when I inquired about the use of the willow twig, they would pale and lose their composure. What a pity, to lose the pure dharmas. Those who at least do rinse out their mouths just clean their teeth with a thing made from horse tail, cut to a little more than an inch, that is implanted in a piece of ox horn of some three tenths of an inch across and six or seven inches long, of which the last two inches are planted with the bristles, rather like a horse's mane. This is not an implement for use by a monk: it is likely an impure implement, not an implement of the buddha dharma. Even the laity in their sacrifices to the devas would have an aversion to it. This implement is used by the laity and clerics alike as implements for brushing dust off their shoes; they also use it when brushing their hair. The size may be slightly different, but it is the same thing. Even those who use this implement are but one in ten thousand.

[50:42]

しかあれば、天下の出家・在家、ともにその口氣、はなはだくさし。二三尺をへだててもものいふとき、口臭きたる、かぐものたへがたし。有道の尊宿と稱し、人天の導師と號するともがらも、漱口・刮舌・嚼楊枝の法、ありとだにもしらず。これをもて推するに、佛祖の大道、いま陵夷をみるらんこと、いくそばくといふことしらず。いまわれら、露命を萬里の蒼波にをしまず、異域の山川をわたりしのぎて、道をとぶらふとすれども、澆運かなしむべし、いくそばくの白法か、さきだちて滅没しぬらん。をしむべし、をしむべし。

Thus, the breath of renunciants and householders alike throughout the land is extremely malodorous. When they speak, even from two or three feet away, the stink coming from their mouths is difficult to bear. Even those known as venerables in possession of the way and called teachers of humans and devas do not know that the procedures for rinsing the mouth, scraping the tongue, and chewing the willow stick even exist. Judging from this, we cannot imagine to what degree we are now witnessing the deterioration of the great way of the buddhas and ancestors. Now, even as we risk our evanescent lives to the ten thousand miles of deep green waves and cross the mountains and rivers of foreign lands in search of the way, we cannot but lament our misfortune, that so many pure dharmas have already been lost. How regrettable. How regrettable.

[50:43] {2:50}

しかあるに、日本一國朝野の道俗、ともに楊枝を見聞す、佛光明を見聞するならん。しかあれども、嚼楊枝、それ如法ならず、刮舌の法、つたはれず、倉卒なるべし。しかあれども、宋人の、楊枝をしらざるにたくらぶれば、楊枝をもちいるべしとしれるは、おのづから上人の法をしれり。仙人の法にも、楊枝をもちいる。しるべし、みな出塵の器なり、清淨の調度なりといふことを。

Throughout the Land of Japan, however, the religious and laity of

court and countryside have all likely experienced the willow twig and experienced the radiance of the Buddha. Still, our chewing of the willow twig is not in accordance with proper procedure, and the procedure of scraping the tongue has not been handed down; so, we are surely lax. Even so, in contrast to people of the Song, who do not know of the willow twig, those who have understood the necessity of using the willow twig know for themselves a procedure of the holy ones. The procedures of the immortals also make use of the willow twig.<sup>47</sup> We should realize that these are all utensils beyond the dusty world, implements of purity.

[50:44]

三千威儀經云、用楊枝有五事。一者斷當如度。二者破當如法。三者嚼頭不得過三分。四者疏齒當中三齧。五者當汁澡目用。

*In the Sūtra of the Three Thousand Rules of Deportment, it is said,*<sup>48</sup>

*There are five points that pertain to using the willow twig. First, it should be cut to the proper proportions. Second, it should be broken using the proper procedure. Third, in chewing the tip, do not exceed three tenths of an inch. Fourth, in [cleaning] the gaps between teeth, it should be inserted for three bites. Fifth, the sap should be used to rinse the eyes.*

[50:45]

いま嚼楊枝・漱口の水を、右手にうけてもて目をあらふこと、みな、もと三千威儀經の説なり。いま日本國の往代の庭訓なり。刮舌の法は、僧正榮西つたふ。楊枝つかひてのち、すてんとするとき、兩手をもて楊枝のかみたるかたより二片に擘破す。その破口のときかほを、よこぎまに舌上にあててこそぐ。すなはち、右手に水をうけて、くちにいれて漱口し、刮舌す。漱口・刮舌たびたびし、擘楊枝の角にて、こそげこそげして、血出を度とせんとするがごとし。

Our present practice of spitting the water from chewing the willow twig and rinsing the mouth into one's right hand and using it to wash the eyes is originally entirely from the instructions of the *Sūtra of the Three Thousand Rules of Deportment*. In the Land of Japan today, it is a household rule from ages past. The procedure for scraping the tongue was transmitted by the Saṃgha Controller Eisai.<sup>49</sup>

47 **immortals** (*sennin* 仙人): I.e., Daoist sages.

48 *Sūtra of the Three Thousand Rules of Deportment* (*Sanzen iigi kyō* 三千威儀經): *Sanqian weiyi jing* 三千威儀經, T.1470.24:915b4-6. The fourth point here is a bit unclear; the procedure seems to be to insert the willow twig between the teeth and bite down on it three times. The fifth point recommends using the sap released into one's saliva from chewing the twig as an eye wash.

49 **Saṃgha Controller Eisai** (*sōjō Eisai* 僧正榮西): I.e., Myōan Eisai (or Yōsai) 明菴榮西 (1141-1215), founder of Kenninji 建仁寺, where Dōgen stayed for several years

After using the willow twig, when it is to be discarded, using both hands, we tear it apart into two pieces, starting at the chewed end. Take the sharp edge of the split twig, place it crosswise on the tongue and scrape. That is, putting water in the mouth with the right hand, rinse the mouth and scrape the tongue. Rinse the mouth and scrape the tongue over and over again, using the edge of the split willow twig to scrape and scrape, as if to draw blood.

[50:46] {2:51}

漱口するとき、この文を密誦すべし。

While rinsing the mouth, silently recite this text:

[50:47]

華嚴經云、澡漱口齒、當願衆生、向淨法門、究竟解脫。

*In the Flower Garland Sūtra, it is said,*

*Rinsing out the mouth and teeth,*

*Pray that living beings*

*Approach the pure dharma gate*

*And finally attain liberation.<sup>50</sup>*

[50:48]

たびたび漱口して、くちびるのうちと、したのした、あぎにいたるまで、右手の第一指・第二指・第三指等をもて、指のはらにてよくよくなめりたるがごとくなるごとく、あらひのぞくべし。油あるもの食せらんことちかからんには、皂莢をもちいるべし。楊枝つかひおはりて、すなはち屏處にすつべし。楊枝すててのち、三彈指すべし。後架にしては、棄楊枝をうくる斗あるべし。餘處にては、屏處にすつべし。漱口の水は、面桶のほかには、はきすつべし。

Rinsing the mouth repeatedly, using the first, second, and third fingers of the right hand, we should clean out [food particles] inside the lips and under the tongue as far as the jaw, till they are thoroughly smoothed.<sup>51</sup> When we have recently eaten oily food, we should use black pod.<sup>52</sup> As

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following his return from China in 1227. Eisai visited China twice, in 1168 and 1187-1191. He treats the use of the tooth stick and the practice of scraping the tongue in his *Shukke taikō* 出家大綱; see Fujita Takuji 藤田琢司, *Eisai zenji shū* 栄西禅師集 (2014), p. 569.

50 *Flower Garland Sūtra* (*Kegon kyō* 華嚴經): *Da fangguang fo huayan jing* 大方廣佛華嚴經, T.278.9:431b4-5.

51 **till they are thoroughly smoothed** (*yokuyoku nameritaru ga gotoku* よくよくなめりたるがごとく): Taking the predicate *nameri* as *katsu* 滑 (“smooth”); it might also be read as *shi* 舐 (“to lick”).

52 **black pod** (*sōkyō* 皂莢): The Chinese honey locust (*Gleditsia sinensis*), the pods of which contain seeds used as a soap.

soon as we are finished using the willow twig, we should discard it in an inconspicuous place. After discarding the willow twig, we should snap the fingers three times.<sup>53</sup> When at the rear washstand, there should be a container for receiving discarded willow twigs; when at other locations, we should discard it in an inconspicuous place. The water used to rinse the mouth should be spit out somewhere other than in the face bucket.

[50:49]

つぎに、まさしく洗面す。両手に面桶の湯を掬して、額より兩眉毛・兩目・鼻孔・人中・顙・頬、あまねくあらふ。まづよくよく湯をすくひかけて、しかうしてのち摩沐すべし。涕唾・鼻涕を面桶の湯におとしいるることなかれ。かくのごとくあらふとき、湯を無度につひやして、面桶のほかにもらし、おとし、ちらして、はやくうしなふことなかれ。あかおち、あぶらのぞこほりぬるまで、あらふなり。耳裏あらふべし、著水不得なるがゆえに。眼裏あらふべし、著沙不得なるがゆえに。あるいは頭髮・頂顙までもあらふ、すなはち威儀なり。洗面、をはりて、面桶の湯をすててのちも、三彈指べし。

Next, do the face-washing proper. Using both hands, scoop up hot water from the face bucket and wash all over, from the forehead to the eyebrows, eyes, nostrils, the human center, cranium, and cheeks.<sup>54</sup> We should first wet them thoroughly with the hot water and then scrub them clean. Do not allow tears, saliva, or nasal mucus to drip into the hot water in the face bucket. When washing like this, do not let the hot water run out too quickly by using an immoderate amount, dripping it outside the face bucket, spilling it, or splashing it about. Wash until the grime is off and the oil removed. We should wash “in the ears”; for “water can’t get in.”<sup>55</sup> We should wash “in the eyes”; for “sand can’t get in.” To wash to the hairline or to the crown of the head is proper deportment. Having finished washing the face, after emptying the hot water from the face bucket, we should also snap the fingers three times.

53 **snap the fingers three times** (*santanji* 三彈指): A common apotropaic gesture used to ward off impurities.

54 **human center** (*ninchū* 人中): I.e., the upper lip, considered as a central node in acupuncture. Some texts read *nichū* 耳中 (“within the ears”) here.

55 **We should wash “in the ears”; for “water can’t get in”** (*niri arau beshi, jaku sui futoku naru ga yue ni* 耳裏あらふべし、著水不得なるがゆえに): This and the following sentence are playing on a popular saying attributed to the ninth-century figure Bai-shui Benren 白水本仁 (dates unknown), disciple of Dongshan Liangjie 洞山良价 (see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:805b18):

示衆云、眼裏著沙不得。耳裏著水不得。

Addressing the assembly, he said, “Sand can’t get in his eyes; water can’t get in his ears.”

## [50:50] {2:52}

つぎに、手巾のおもてをのごふはしにて、のごひ、かわかすべし。しかうしてのち、手巾、もとのごとく脱しとりて、ふたへにして左臂にかく。雲堂の後架には、公界の拭面あり、いはゆる一疋布をまうけたり。烘櫃あり、衆家ともに拭面するに、たらざるわづらひなし。かれにも頭面のごふべし、また自己の手巾をもちいるも、ともにこれ法なり。

Next, with the end of the hand cloth used for wiping the face, we should wipe and dry. After that, we remove the hand cloth, fold it in half, and drape it over the crook of the left arm, as it was to begin with. At the rear washstands of the cloud hall, there are communal face towels — that is, cloths one bolt in length are provided.<sup>56</sup> There is a heating chest, so that there is no concern for a shortage [of dry towels] when members of the community all wipe their faces. We should wipe the head and face with these or use our own hand cloth; either way is proper procedure.

## [50:51]

洗面のあひだ、桶・杓ならしておとをなすこと、かまびすしくすることなかれ。湯・水を狼藉にして、近邊をぬらすことなかれ。ひそかに観想すべし、後五百歳にうまれて、邊地遠島に處すれども、宿善くちずして古佛の威儀を正傳し、染汚せず、修證する、隨喜懽喜すべし。雲堂にかへらんに、輕歩聲低なるべし。

While washing the face, do not bang the bucket and ladle, and do not be noisy. Do not get the area wet by splashing the hot and cold water about. We should reflect to ourselves that, although born in the latter five hundred years and dwelling on remote islands of a peripheral land, we should rejoice in the fact that the good accumulated in past lives has not decayed, and that we directly transmit the deportment of the old buddhas, and practice and verify it without defilement.<sup>57</sup> In returning to the cloud hall, step lightly to keep the sound down.

## [50:52]

耆年宿徳の草菴、かならず洗面架あるべし、洗面せざるは非法なり。洗面のとき、面藥をもちいる法あり。

In the thatched huts of seniors and elderly worthies, there should always be face-washing stands; to fail to wash the face is improper. When washing the face, there is a procedure using facial ointments.

56 **cloths one bolt in length** (*ichihitsu bu* 一疋布): “Bolt” translates *hiki* 疋, a length of cloth equal to two *tan* 反, or enough for a single adult robe.

57 **the latter five hundred years** (*go gohyaku sai* 後五百歳): i.e., the final, degenerate age of the dharma of Buddha Śākyamuni, as taught in the *Lotus Sūtra*.

[50:53]

おほよそ嚼楊枝・洗面、これ古佛の正法なり。道心辨道のともがら、修證すべきなり。あるいは湯をえざるには、水もちいる、舊例なり、古法なり。湯・水すべてえざらんときは、早晨よくよく拭面して、香草・末香等をぬりてのち、禮佛誦經、燒香坐禪すべし。いまだ洗面せずば、もろもろのつとめ、ともに無禮なり。

In sum, chewing the willow twig and washing the face — these are the true dharma of the old buddhas. Those who pursue the way with the mind of the way should practice and verify them. When hot water is not available, to use cold water is an ancient precedent, is an old procedure. When neither hot nor cold water is available, then in the morning, we should thoroughly rub the face, and then, after applying herbal incense, powdered incense, or the like, should pay obeisance to the buddha, recite the sūtras, burn incense, and sit in meditation. Whatever services are performed when one has not yet washed the face lack ritual propriety.

{2:53}

正法眼藏洗面第五十  
Treasury of the True Dharma Eye  
Washing the Face  
Number 50

[Ryūmonji MS:]

延應元年己亥十月二十三日、在雍州觀音導利興聖寶林寺示衆  
*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery,  
Yōshū; twenty-third day, tenth month of the junior earth year of the  
pig, the first year of En'ō [20 November 1239]*

[50:54]

天竺國・震旦國は、國王・王子、大臣・百官、在家・出家、朝野男女・百姓萬民、みな洗面す。家宅の調度にも面桶あり、あるいは銀、あるひは鐵なり。天祠神廟にも、毎朝に洗面を供ず。佛祖の塔頭にも、洗面をたてまつる。在家・出家、洗面ののち、衣裳をただしくして、天をも拜し、神をも拜し、祖宗をも拜し、父母をも拜す。師匠を拜し、三寶を拜し、三界萬靈・十方眞宰を拜す。いまは農夫・田夫、漁夫・樵翁までも、洗面わすることなし。しかあれども、嚼楊枝なし。日本國は、國王・大臣、老少・朝野、在家・出家の貴賤、ともに嚼楊枝・漱口の法をわすれず、しかあれども洗面せず。一得一失なり。いま洗面・嚼楊枝、ともに護持せん、補虧闕の興隆なり、佛祖の照臨なり。

In the Land of Sindhu and the Land of Cīnasthāna, the kings and princes, great ministers and high officials, householders and renunciants, men

and women of court and countryside, peasants and commoners, all practice face-washing. Among their household implements as well, there is a face bucket, whether of silver or of tin. In their temples to the devas and shrines to the gods, face-washing is offered every morning; in the stūpa sites of the buddhas and ancestors, as well, face-washing is offered.<sup>58</sup> Householders and renunciants, after washing their faces, don proper clothing and pay obeisance to the devas, pay obeisance to the gods, pay obeisance to the ancestors, and pay obeisance to the father and mother. We pay obeisance to our teachers, pay obeisance to the three treasures, pay obeisance to the myriad spirits of the three realms, and pay obeisance to the true lords of the ten directions.<sup>59</sup> Nowadays, even farmers and paddy workers, fishermen and woodsmen never neglect to wash their faces; yet they lack chewing the willow twig. In the Land of Japan, the kings and great ministers, old and young, in court and countryside, householders and renunciants of high and humble status do not neglect the practice of chewing the willow twig and rinsing the mouth; yet they do not wash the face. It is one gained, one lost. Now, our maintaining both face-washing and chewing the willow twig represents a florescence [of the dharma] that has repaired the deficiency; it is the illuminating presence of the buddhas and ancestors.

[Ryūmonji MS:]

寛元元年癸卯十月二十日、在越州吉田郡吉峰寺重示衆

*Presented to the assembly again at Kippō Monastery, Yoshida District, Esshū; twentieth day, tenth month of the junior water year of the rabbit, the first year of Kangen [3 December 1243]*

建長二年庚戌正月十一日、在越州吉田郡吉祥山永平寺示衆

*Presented to the assembly at Eihei Monastery, Kichijōzan, Yoshida District, Esshū; eleventh day, first month of the senior metal year of the dog, the second year of Kenchō [13 February 1250]*

58 **stūpa sites of the buddhas and ancestors** (*busso no tatchū* 佛祖の塔頭): I.e., the ancestral halls of Chan monasteries. The “face-washing” offered here and in the previous sentence may refer to the ritual washing of the icons in these shrines.

59 **true lords of the ten directions** (*jippō shinsai* 十方眞宰): Tutelary deities protective of Buddhism.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 51

Face-to-Face Conferral

*Menju*

面授



# Face-to-Face Conferral

## *Menju*

### INTRODUCTION

According to its colophon, this work was presented in the winter of 1243, at Kippōji, the monastery where Dōgen resided following his move from the capital to the province of Echizen. It represents number 51 in the seventy-five-chapter *Shōbōgenzō*, number 57 in the Honzan edition, and number 5 of fascicle 3 in the twenty-eight-text *Himitsu* collection; it is not found in the sixty-chapter *Shōbōgenzō*.

Dōgen opens the work with an account of the founding of his lineage, the famous story of Buddha Śākyamuni's transmission of the treasury of the true dharma eye to his disciple Mahākāśyapa on Vulture Peak. He then rehearses the tradition of the buddhas and ancestors, from the seven buddhas of the past, through the twenty-eight Indian ancestors to Bodhidharma and the six Chinese ancestors to Huineng 慧能, continuing down to Dōgen's own teacher, Tiantong Rujing 天童如淨. On the first day of the fifth lunar month of the first year of the Baoqing era 寶慶 (8 June 1225), Dōgen reports, Rujing accepted the Japanese disciple into the lineage, in a face-to-face conferral in the abbot's quarters of Tiantong Monastery.

Dōgen then proceeds to discuss the history and meaning of his title theme, the "face-to-face conferral," or direct, personal instruction from master to disciple. In a play on the term "face," he argues that, since every generation of the lineage receives the dharma personally transmitted from Buddha Śākyamuni and the seven buddhas, the face-to-face conferral is the transmission of the face of the buddhas from the face of the master to the face of the disciple; hence, obeisance paid to a master in the lineage is obeisance to the buddhas.

In a lengthy postscript, Dōgen takes to task the eleventh-century Chan master Jianfu Chenggu 薦福承古 for claiming that he was a successor to the famous tenth-century master Yunmen Wenyan 雲門文偃 because he had experienced an insight while reading the latter's words. Chenggu, Dōgen says, has obviously never even heard of the face-to-face confer-

ral. On his terms, everyone who had ever had an insight while reading a Buddhist sūtra could claim to be a direct successor to Buddha Śākyamu-ni himself. Instead, those who have had insight while reading a text have always sought out a teacher in the lineage to confirm their understanding face-to-face.

## 正法眼藏第五十一

Treasury of the True Dharma Eye  
Number 51

面授

## Face-to-Face Conferral

[51:1] {2:54}

爾時、釋迦牟尼佛、西天竺國靈山會上、百萬衆中、拈優曇華瞬目。於時摩訶迦葉尊者、破顏微笑。釋迦牟尼佛言、吾有正法眼藏涅槃妙心、附囑摩訶迦葉。

*At that time, Buddha Śākyamuni, in an assembly of one million at the assembly on Vulture Peak in the Land of Sindhu in the West, held up an udumbara flower and blinked his eyes.<sup>1</sup> Thereupon, Venerable Mahākāśyapa broke into a smile. Buddha Śākyamuni said, “I have a treasury of the true dharma eye, the wondrous mind of nirvāṇa; I bestow it on Mahākāśyapa.”*

[51:2]

これすなはち、佛佛祖祖、面授正法眼藏の道理なり。七佛の正傳して迦葉尊者にいたる。迦葉尊者より二十八授して、菩提達磨尊者にいたる。菩提達磨尊者、みづから震旦國に降儀して、正宗太祖普覺大師慧可尊者に面授す。五傳して曹溪山大鑑慧能大師にいたる。一十七授して、先師大宋國慶元府太白名山天童古佛にいたる。

This is the principle of the treasury of the true dharma eye conferred face-to-face by buddha after buddha and ancestor after ancestor. Directly transmitted by the seven buddhas, it reached Venerable Kāśyapa.<sup>2</sup>

1 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): A telling of the famous story of the transmission of Zen from Śākyamuni to the First Ancestor, Mahākāśyapa, a story of which there are several variants. Dōgen recorded other versions in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5: 258, case 253), *Eihei kōroku* 永平廣錄 (DZZ.4:182, no. 1), and several *Shōbōgenzō* chapters. The passage here is given in Chinese, as if Dōgen is quoting a text, but the source is unknown.

**Vulture Peak** (*Ryōzen* 靈山): “Sacred Peak,” denoting Gṛdhra-kūṭa, the mountain in Magadha where the Buddha is supposed to have taught the *Lotus* and other sūtras.

**Land of Sindhu in the West** (*Sai Tenjiku koku* 西天竺國): I.e., the Indian subcontinent, the Chinese *tianzhu* 天竺 representing a transliteration of the Sanskrit *Sindhu*.

2 **seven buddhas** (*shichi butsu* 七佛): I.e., the set of seven buddhas of the past, culminating in Buddha Śākyamuni, with which the traditional history of Zen often begins; see Supplementary Notes, s.v. “Seven buddhas.” Dōgen goes on here to invoke the lineage

Through twenty-eight conferrals from Venerable Kāśyapa, it reached Venerable Bodhidharma.<sup>3</sup> Venerable Bodhidharma, having personally descended to the Land of Cīnasthāna, conferred it face-to-face to Venerable Huike, Great Master Pujue, Grand Ancestor Zhengzong.<sup>4</sup> Through five transmissions, it reached Great Master Dajian Huineng of Mount Caoxi.<sup>5</sup> Through seventeen conferrals, it reached my former master, the Old Buddha of Tiantong, on Renowned Mount Taibai, in the Qingyuan Prefecture in the Land of the Great Song.<sup>6</sup>

[51:3]

大宋寶慶元年乙酉五月一日、道元、はじめて先師天童古佛を妙高臺に焼香禮拜す。先師古佛、はじめて道元をみる。そのとき、道元に指授面授するにいはく、

On the first day of the fifth month of the junior wood year of the rooster, the first year of Baoqing in the Great Song, I, Dōgen, first burned incense and paid obeisance at the Miaogaotai to my former master, the Old Buddha of Tiantong.<sup>7</sup> My former master, the Old Buddha, first saw

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leading to his own master, Tiantong Rujing 天童如淨 (1162-1227), from the First Ancestor, Mahākāśyapa, through the Twenty-eighth Ancestor, Bodhidharma, his Chinese disciple Huike 慧可 (487–593), and the Sixth Ancestor, Huineng 慧能. Tiantong 天童 is the mountain name of Rujing’s monastery, the Jingdesi 景德寺.

3 **Venerable Bodhidharma** (*Bodaidaruma sonja* 菩提達磨尊者): The famous twenty-eighth Indian ancestor, said to have brought Zen to China in the early sixth century.

4 **Land of Cīnasthāna** (*Shintan koku* 震旦國): I.e., “China,” represented here by a Sanskrit name transliterated by the Chinese *Zhendān* 震旦.

**Venerable Huike, Great Master Pujue, Grand Ancestor Zhengzong** (*Shōshū taiso Fukaku daishi Eka sonja* 正宗太祖普覺大師慧可尊者): I.e., Bodhidharma’s disciple, Huike 慧可, reckoned as the second ancestor in China; his honorific titles are more often given as Great Master Zhengzong Pujue (*Shōshū Fukaku daishi* 正宗普覺大師) and Chan Master Dazu (*Taiso zenji* 太祖禪師).

5 **Great Master Dajian Huineng of Mount Caoxi** (*Sōkeizan Daikan Enō daishi* 曹溪山大鑑慧能大師): I.e., the famous Sixth Ancestor, Huineng 慧能; Chan Master Dajian 大鑑禪師 is a posthumous title. Mount Caoxi 曹溪山, in present-day Guangdong, is the site of his temple, the Baolinsi 寶林寺.

6 **my former master, the Old Buddha of Tiantong, on Renowned Mount Taibai, in the Qingyuan Prefecture in the Land of the Great Song** (*senshi Daisō koku Keigen fu Taihaku Myōzan Tendō Kobutsu* 先師大宋國慶元府太白名山天童古佛): I.e., Dōgen’s teacher, Tiantong Rujing 天童如淨, abbot of the Jingde Monastery 景德寺 on Mount Tiantong 天童山, in present-day Zhejiang Province.

7 **On the first day of the fifth month of the junior wood year of the rooster, the first year of Baoqing in the Great Song** (*Daisō Hōkyō gannen itsuyū gogatsu ichinichi* 大宋寶慶元年乙酉五月一日): I.e., 8 June 1225.

**Miaogaotai** (*Myōkōdai* 妙高臺): “The Terrace of Sumeru,” one of the three buildings comprising the abbot’s quarters at Jingde Monastery 景德寺.

Dōgen. At that time, in giving Dōgen personal instruction and face-to-face conferral, he said,

[51:4]

佛佛祖祖面授の法門、現成せり。これすなはち靈山の拈華なり、嵩山の得髓なり、黃梅の傳衣なり、洞山の面授なり。これは佛祖の眼藏面授なり。吾屋裏のみあり、餘人は夢也未見聞在なり。

The dharma gate conferred face-to-face by buddha after buddha and ancestor after ancestor is fulfilled. This is precisely holding up the flower on Vulture Peak; it is getting the marrow on Mount Song; it is transmitting the robe at Huangmei; it is the face-to-face conferral of Dongshan.<sup>8</sup> This is the face-to-face conferral of the treasury of the eye of the buddhas and ancestors. It exists only within our house; others have *never seen or heard of it even in their dreams*.

[51:5] {2:55}

この面授の道理は、釋迦牟尼佛、まのあたり迦葉佛の會下にして面授し護持しきたれるがゆえに、佛祖面なり。佛面より面授せざれば、諸佛にあらざるなり。釋迦牟尼佛まのあたり迦葉尊者をみることに親附なり。阿難・羅睺羅といへども、迦葉の親附におよばず。諸大菩薩といへども、迦葉の親附におよばず、迦葉尊者の座に坐することえず。世尊と迦葉と、同座し同衣しきたるを、一代の佛儀とせり。迦葉尊者、したしく世尊の面授を面授せり、心授せり、身授せり、眼授せり。釋迦牟尼佛を供養恭敬、禮拜奉觀したてまつれり。その粉骨碎身、いく千萬變といふことをしらず、自己の面目は面目にあらず、如來の面目を面授せり。

The principle of this face-to-face conferral is that, because Buddha Śākyamuni, in the community of Buddha Kāśyapa, personally received and maintained the face-to-face conferral, his is the face of a buddha and ancestor.<sup>9</sup> Had he not received the face-to-face conferral from the face of a buddha, he would not be [one of] the buddhas.<sup>10</sup> That Buddha Śākya-

8 **holding up the flower on Vulture Peak** (*Ryōzen no nenge* 靈山の拈華): Reference to the first transmission of Zen, as described in section I, above; see Supplementary Notes, s.v. “Hold up a flower.” “Getting the marrow on Mount Song” (*Sūzan no tokuzui* 嵩山の得髓) refers to Bodhidharma’s transmission to Huike 慧可, of whom Bodhidharma said he had “gotten his marrow”; see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.” “Transmitting the robe at Huangmei” (*Ōbai no den’e* 黃梅の傳衣) refers to the bestowal of the robe of Bodhidharma by the Fifth Ancestor, Hongren 弘忍 (688-761), to the Sixth Ancestor, Huineng 慧能. “Face-to-face conferral of Dongshan” (*Tōzan no menju* 洞山の面授) refers to the transmission of the Caodong 曹洞 lineage from its founder, Dongshan Liangjie 洞山良价 (807-869). Somewhat surprisingly, Dōgen here quotes his Chinese master in Japanese translation.

9 **Buddha Kāśyapa** (*Kashō butsu* 迦葉佛): I.e., the sixth of the seven buddhas, just prior to Buddha Śākyamuni; not to be confused with the First Ancestor, Kāśyapa, mentioned just below. See Supplementary Notes, s.v. “Seven buddhas.”

10 **Had he not received the face-to-face conferral from the face of a buddha,**

muni personally saw Venerable Kāśyapa is his intimate bequest to him. Even Ānanda and Rahula did not equal his intimate bequest to Kāśyapa.<sup>11</sup> Even the great bodhisattvas did not equal his intimate bequest to Kāśyapa, were unable to sit in the seat of Venerable Kāśyapa. It was the practice of the Buddha during his life that the World-Honored One and Kāśyapa would share the same seat and the same robe.<sup>12</sup> Venerable Kāśyapa intimately got the face conferral, the mind conferral, the body conferral, the eye conferral of the World-Honored One's face-to-face conferral. He made offerings, venerated, paid obeisance, and devotedly attended Buddha Śākyamuni. No one knows how many thousands of myriads of transformations he went through, in thus *pulverizing his bones and shattering his body*.<sup>13</sup> His own face was not his face; he received the face-to-face conferral of the face of the Tathāgata.

[51:6]

釋迦牟尼佛、まさしく迦葉尊者をみまします、迦葉尊者、まのあたり阿難尊者をみる、阿難尊者、まのあたり迦葉尊者の佛面を禮拜す、これ面授なり。阿難尊者、この面授を住持して、商那和修を接して面授す。商那和修尊者、まさしく阿難尊者を奉観するに、唯面與面、面授し面受す。かくのごとく、代代嫡嫡の祖師、ともに弟子は師にみえ、師は弟子をみるによりて、面授しきたれり。一祖・一師・一弟としても、あひ面授せざるは佛佛祖祖にあらず。たとへば、水を朝宗せしめて宗派を長ぜしめ、燈を續して光明つねならしむるに、億千萬法するにも本枝一如なるなり、また啐啄の迅機なるなり。

Buddha Śākyamuni truly saw Venerable Kāśyapa; Venerable Kāśyapa directly saw Venerable Ānanda; Venerable Ānanda directly paid obeisance to the buddha face of Venerable Kāśyapa: this is the face-to-face conferral.<sup>14</sup> Venerable Ānanda, maintaining this face-to-face conferral,

**he would not be [one of] the buddhas** (*butsumen yori menju sezareba, shobutsu ni arazaru nari* 佛面より面授せざれば、諸佛にあらざるなり): The translation takes the unexpressed subject to be “Buddha Śākyamuni,” but the sentence might also be read as a more general claim: “those without the face-to-face conferral from the face of a buddha, are not buddhas.” The expression “face of a buddha” (*butsumen* 佛面) could be read simply as “a buddha,” but Dōgen is playing here and below with the “face” (*men* 面) of “face-to-face conferral” (*menju* 面授). See Supplementary Notes, s.v. “Buddha faces, ancestor faces.”

11 **Ānanda and Rahula** (*Anan Ragora* 阿難羅睺羅): i.e., Śākyamuni's cousin and son, respectively.

12 **the World-Honored One and Kāśyapa would share the same seat and the same robe** (*Seson to Kashō to, dōza shi dōe shikitaru* 世尊と迦葉と、同座し同衣しきたる): Reference to the legends that Śākyamuni invited Mahākāśyapa to share his seat and entrusted his robe to Mahākāśyapa.

13 **pulverizing his bones and shattering his body** (*funkotsu saishin* 粉骨碎身): A fixed idiom for extreme asceticism.

14 **Ānanda** (*Anan* 阿難): Mahākāśyapa's disciple, the Second Ancestor.

received Śaṇavāsa and conferred it to him face-to-face.<sup>15</sup> When Venerable Śaṇavāsa truly attended Venerable Ānanda, only a face with a face conferred face-to-face and received face-to-face.<sup>16</sup> In this way, the ancestral masters of successor after successor in generation after generation, through the disciple seeing the master and the master seeing the disciple, have been conferring face-to-face. Were even one ancestor, one master, or one disciple not to confer face-to-face, it would not be buddha after buddha and ancestor after ancestor. For example, when we extend channels for water to merge into the ocean, or make light constant by continuing to light lamps, even if this covers *koṭis* of thousands of myriads of dharmas, root and branch remain one. Again, it is the simultaneous action of tapping and pecking.<sup>17</sup>

[51:7] {2:56}

しかあればすなはち、まのあたり釋迦牟尼佛をまぼりたてまつりて、一期の日夜をつめり、佛面に照臨せられたてまつりて、一代の日夜をつめり。これ、いく無量を往來せりとしらず、しづかにおもひやりて、隨喜すべきなり。

Therefore, they have filled their term of days and nights directly observing Buddha Śākyamuni; they have filled their lifetime of days and nights illumined by the presence of the face of the Buddha.<sup>18</sup> No one knows over how many incalculable [kalpas] they have come and gone like this; we should quietly reflect on it and rejoice.

[51:8]

釋迦牟尼佛の佛面を禮拜したてまつり、釋迦牟尼佛の佛眼をわがまなこにうつしたてまつり、わがまなこを佛眼にうつしたてまつりし、佛眼睛なり、佛面目なり。これをあひつたへて、いまにいたるまで一世も間斷せず面授しきたれるは、この面授なり。而今の數十代の嫡嫡は、面面なる佛面なり、本初の佛面に面受なり。この正傳面授を禮拜する、まさしく七佛釋迦牟尼佛を禮拜したてまつるなり、迦葉尊者等の二十八佛祖を禮拜供養したてまつるなり。佛祖の面目・眼睛、かくのごとし。

15 Śaṇavāsa (*Shōnawashu* 商那和修): Ānanda's disciple, the Third Ancestor.

16 **only a face with a face** (*yui men yo men* 唯面與面): A play on the expression "only a buddha with a buddha" (*yui butsu yo butsu* 唯佛與佛) in Kumārajīva's translation of the *Lotus Sūtra*; see Supplementary Notes, s.v. "Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas."

17 **simultaneous action of tapping and pecking** (*sottaku no jinki* 啐啄の迅機): I.e., the combined action of master and disciple; from the image of the birth of a chick, which taps the inside of the shell while the mother pecks the outside.

18 **they have filled their term of days and nights** (*ichigo no nichiya o tsumeri* 一期の日夜をつめり): I.e., "they have spent their lives"; the translation takes the unexpressed subject to be the masters and disciples in the lineage of the face-to-face conferral.

They are the eye of the buddha, the face of the buddha, who have paid obeisance to the buddha face of Buddha Śākyamuni, who have reflected the buddha eye of Buddha Śākyamuni in their own eye and reflected their own eye in the buddha eye.<sup>19</sup> The conferral face-to-face that has handed this down to the present without interruption for even a single generation is the face-to-face conferral. Successor after successor spanning the tens of generations down to the present are face after face of buddha faces, received face-to-face from the original face of the buddha. To pay obeisance to this directly transmitted face-to-face conferral is truly to pay obeisance to Buddha Śākyamuni and the seven buddhas, to pay obeisance and make offerings to Venerable Kāśyapa and the twenty-eight buddhas and ancestors. Such are the faces and the eyes of the buddhas and ancestors.

[51:9]

この佛祖にまみゆるは、釋迦牟尼佛等の七佛にみえたてまつるなり。佛祖したしく自己を面授する正當恁麼時なり、面授佛の面授佛に面授するなり。葛藤をもて葛藤に面授して、さらに斷絶せず。眼を開して眼に眼授し、眼受す、面をあらはして面に面授し、面受す。面授は面處の受授なり。心を拈じて心に心授し、心受す、身を現じて身を身授するなり。他方・他國も、これを本祖とせり。震旦國以東、ただこの佛正傳の屋裏のみ、面授面受あり、あらたに如來をみたてまつる正眼をあひつたへきたれり。

To meet these buddhas and ancestors is to be met by Buddha Śākyamuni and the rest of the seven buddhas. It is the very moment when the buddhas and ancestors personally confer themselves face-to-face; it is the conferral face-to-face by a buddha who confers face-to-face to a buddha who confers face-to-face. They confer entanglements face-to-face to entanglements, without any interruption.<sup>20</sup> Opening the eye, they confer eye-to-eye to the eye and receive eye-to-eye from the eye; showing the face, they confer face-to-face to the face and receive face-to-face from the face. The face-to-face conferral is the receiving and conferring of the

19 **They are the eye of the buddha, the face of the buddha** (*butsu ganzei nari, butsu menmoku nari* 佛眼睛なり、佛面目なり): Again, taking the unexpressed subject to be the “masters and disciples.” See Supplementary Notes, s.v. “Eye.”

**reflected the buddha eye of Buddha Śākyamuni in their own eye** (*Shakamuni butsu no butsugen o waga manako ni utsushitatematsuri* 釋迦牟尼佛の佛眼をわがまなこにうつしたてまつり): Taking *waga manako* (“their own eye”) to refer to the eyes of the masters and disciples. The verb *utsusu* うつす here and in the following clause is read as 映す; it might also be taken as 移す, which would yield, “transferred the buddha eye of Buddha Śākyamuni to their own eye.”

20 **entanglements** (*kattō* 葛藤): A term usually meaning “difficulties,” “complexities,” etc., but regularly used by Dōgen in the sense of the “intertwining” (of master and disciple). See Supplementary Notes, s.v. “Tangled vines.”



face.<sup>21</sup> Taking up the mind, they confer mind-to-mind to the mind and receive mind-to-mind from the mind; revealing the body, they confer the body, body-to-body.<sup>22</sup> In other regions and other lands as well, these are regarded as the original ancestors. From the Land of Cīnasthāna eastwards, only this house directly transmitted from the Buddha has the face-to-face conferral and face-to-face reception, and has been handing down the true eye that beholds the Tathāgata anew.

[51:10] {2:57}

釋迦牟尼佛面を禮拜するとき、五十一世ならびに七佛祖宗、ならべるにあらず、つらなるにあらざれども、俱時の面授あり。一世も師をみざれば、弟子にあらず、弟子をみざれば、師にあらず。さだまりてあひみ・あひみえて、面授しきたれり、嗣法しきたるは、祖宗の面授處道現成なり。このゆえに、如來の面光を直拈しきたるなり。

When we pay obeisance to the face of Buddha Śākyamuni, there is a simultaneous face-to-face conferral of the ancestors of the fifty-one generations and the seven buddhas, though they are neither ranged side by side nor lined up one after the other.<sup>23</sup> If we do not meet a master during our lifetime, we are not a disciple; if we do not meet a disciple, we are not a master. Definitely to see each other and be seen by each other, to have conferred face-to-face and to have inherited the dharma — this is the realization of the way on which the ancestors confer face-to-face.<sup>24</sup> Therefore, they have directly taken up the radiance of the face of the Tathāgata.

[51:11]

しかあればすなはち、千年萬年、百劫億劫といへども、この面授、これ釋迦牟尼佛の面現成授なり。この佛祖現成せるには、世尊・迦葉、五十一世、七代祖宗の影現なり、光現成なり、身現成なり、心現成なり、失脚

21 **receiving and conferring of the face** (*mensho no juju* 面處の受授): “The face” (*mensho* 面處) could be taken here either as the subject or the object of the verb; and the phrase might also be read, “received and conferred where there is a face.”

22 **they confer the body, body-to-body** (*shin o shinju suru* 身を身授する): Here, “the body” has become the direct object that is conferred, whereas, in the preceding cases, “eye,” “face,” and “mind” are in the dative, and what is conferred is left unexpressed.

23 **the ancestors of the fifty-one generations and the seven buddhas** (*gojūisse nara-bi ni shichi butsu soshū* 五十一世ならびに七佛祖宗): i.e., the lineage of ancestors from the seven buddhas of the past through Dōgen himself, in the fifty-first generation after Buddha Śākyamuni; see Supplementary Notes, s.v. “Buddhas and ancestors.”

24 **realization of the way on which the ancestors confer face-to-face** (*soshū no menju sho dō genjō* 祖宗の面授處道現成): The expression *dō genjō* 道現成 occurs elsewhere in the *Shōbōgenzō* in the sense “realization of words” — i.e., “statement,” a reading that seems unlikely here (or below, section 14); the unusual use of *sho* 處 in *menju sho* 面授處 here (as in *mensho* 面處, above, section 9) may not indicate a locus but does seem to presage this sense in section 14, below.

來なり、尖鼻來なり。一言いまだ領覽せず、半句いまだ不會せずといふとも、師、すでに裏頭より弟子をみ、弟子、すでに頂顙より師を拜しきたれるは、正傳の面授なり。

Thus, even after a thousand years, ten thousand years, a hundred kalpas, or a hundred thousand kalpas, this face-to-face conferral is the conferral in which the face of Buddha Śākyamuni appears. When these buddhas and ancestors appear, it is the appearance of the form of the World-Honored One, of Kāśyapa, of the fifty-one generations and seven generations of ancestors; it is the appearance of their radiance, the appearance of their bodies, the appearance of their minds; it is their coming with feet lost, their coming with noses sharp.<sup>25</sup> Even though a single word may not yet have been comprehended, nor a half line not understood, the master having seen the disciple from within and the disciple having bowed to the master from the crown of his head constitute the face-to-face conferral of the direct transmission.<sup>26</sup>

[51:12]

かくのごとくの面授を尊重すべきなり。わづかに心跡を心田にあらはせるがごとくならん、かならずしも太尊貴生なるべからず。換面に面授し、廻頭に面授あらんは、面皮厚三寸なるべし、面皮薄一丈なるべし。すなはちの面皮、それ諸佛大圓鏡なるべし。大圓鑑を面皮とせるがゆえに、内外無瑕翳なり。大圓鑑の、大圓鑑を面授しきたれるなり。

We should respect such a face-to-face conferral. Those who merely display some trace of the mind in the field of the mind are not necessarily to be greatly honored.<sup>27</sup> Those who do a face-to-face conferral while changing the face, who have a face-to-face conferral while turning the head, the skin of their faces must be three inches thick, the skin of their faces must be ten feet thin.<sup>28</sup> The skin of the face at this point must be

25 **coming with feet lost** (*shikkya rai* 失脚來): The term *shikkya* 失脚 (more often read *shikkyaku*) normally means “to lose one’s footing,” “to stumble,” hence, “to lose status”; some readers take it here to mean “coming without any feet.” The sense of the parallel expression “sharp (or pointed) nose” (*senbi* 尖鼻) here is also uncertain; one MS witness reads “lost nose” (*shitsubi* 失鼻). These terms do not occur elsewhere in the *Shōbōgenzō*.

26 **nor a half line not understood** (*hanku imada fue sezu* 半句いまだ不會せず): Some readers take the negative *fue* 不會 (“not understood”) as suggesting a higher state “beyond understanding”; hence, “has not yet gone beyond the understanding of a half line.” A slightly less convoluted reading would be simply, “has not yet even failed to understand a half line.”

27 **Those who merely display some trace of the mind in the field of the mind** (*wazuka ni shinseki o shinden ni arawaseru ga gotoku naran* わづかに心跡を心田にあらはせるがごとくならん): The exact sense is uncertain; perhaps “those merely aware of their mental state.”

28 **changing the face** (*kanmen* 換面); **turning the head** (*kaitō* 廻頭): From the multivalent idiom “to turn the head and change the face” (*kaitō kanmen* 廻頭換面); here,

the “great round mirror of the buddhas”; because the great round mirror is taken as the skin of the face, it is “*without flaw or blur inside or out*.”<sup>29</sup> The great round mirror has transmitted the great round mirror face-to-face.

[51:13] {2:58}

まのあたり釋迦牟尼佛をみたてまつる正眼を正傳しきたれるは、釋迦牟尼佛よりも親曾なり、眼尖より前後三三の釋迦牟尼佛を見出現せしむるなり。かるがゆえに、釋迦牟尼佛をおもくしたてまつり、釋迦牟尼佛を恋慕したてまつらんは、この面授正傳をおもくし尊宗し、難値難遇の敬重禮拜すべし。すなはち如來を禮拜したてまつるなり、如來に面授せられたてまつるなり。あらたに面授如來の正傳參學の宛然なるを拜見するは、自己なりとおもひきたりつる自己なりとも、他己なりとも、愛惜すべきなり、護持すべきなり。

The direct transmission of the true eye that sees right before it Buddha Śākyamuni is more intimate than Buddha Śākyamuni himself; from the corner of the eye, it reveals a Buddha Śākyamuni of “three three before and after.”<sup>30</sup> For this reason, those who value Buddha Śākyamuni, who love Buddha Śākyamuni, should value and revere this direct transmission of the face-to-face conferral, should venerate and pay obeisance to what is *hard to encounter, hard to meet*. This is itself to pay obeisance to the Tathāgata, to receive the face-to-face conferral from the Tathāgata. Those who behold anew that the study of the direct transmission of the

perhaps, expressing the identity or interdependence of master and disciple). See Supplementary Notes, s.v. “Turning the head and changing the face.”

**the skin of their faces must be three inches thick** (*menpi kō sanzun naru beshi* 面皮厚三寸なるべし): From a fixed expression meaning to have a “thick skin,” normally used in the sense to be “shameless” or “impudent.” The following “ten feet thin” (*haku ichijō* 薄一丈) is Dōgen’s play on the expression.

29 **“great round mirror of the buddhas”** (*shobutsu daienkyō* 諸佛大圓鏡); **“without flaw or blur inside or out”** (*naige mu kaei* 内外無瑕翳): From the story (on which Dōgen comments in his “Shōbōgenzō kokyō” 正法眼藏古鏡) of the Eighteenth Ancestor, Gayaśata, who is said to have been born accompanied by a mirror. The expressions here are a slight variant of the first two lines of Gayaśata’s verse (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:212b18-19):

諸佛大圓鑑、内外無瑕翳、兩人同得見、心眼皆相似。

The great round mirror of the buddhas,

Without flaw or blur inside or out.

Both people can see the same.

Mind and eye, all alike.

30 **a Buddha Śākyamuni of “three three before and after”** (*zengo sansan no Shakamuni butsu* 前後三三の釋迦牟尼佛): Probably meaning “multiple (or infinite) Buddhas Śākyamuni”; from a well-known but obscure saying known as “Mañjuśrī’s three three before and after” (*Monju zengo sansan* 文殊前後三三), appearing several times in Dōgen’s writings and commonly interpreted as indicating an incalculable number. See Supplementary Notes, s.v. “Three three in front, three three in back.”

Tathāgata of face-to-face conferral is precisely this should cherish it, should preserve it, whether in the self they have thought was their self or in another.<sup>31</sup>

[51:14]

屋裏に正傳しいはく、八塔を禮拜するものは、罪障解脱し、道果感得す。これ釋迦牟尼佛の道現成處を、生處に建立し、轉法輪處に建立し、成道處に建立し、涅槃處に建立し、曲女城邊にのこり、菴羅衛林にのこれる、大地を成じ、大空を成ぜり。乃至、聲・香・味・觸・法・色處等に塔成せるを禮拜するによりて、道果現成す。この八塔を禮拜するを、西天竺國のあまねき勤修として、在家・出家、天衆・人衆、きほふて禮拜供養するなり。これすなはち一卷の經典なり。佛經はかくのごとし。いはんやまた、三十七品の法を修行して、道果を箇箇生生に成就するは、釋迦牟尼佛の亘古亘今の修行修治の蹤跡を、處處の古路に流布せしめて、古今に歴然せるがゆえに成道す。

In the direct transmission within our house, it is said that those who pay obeisance to the eight stūpas will be liberated from their offenses and attain the fruit of the way.<sup>32</sup> These are places manifesting the way of Buddha Śākyamuni — erected at the place of his birth, erected at the place where he turned the wheel of dharma, erected at the place where he attained the way, erected at the place where he entered nirvāṇa, preserved in the vicinity of Kanyākubja, preserved at the Amrapālī Grove — that manifest the whole earth and manifest the whole sky.<sup>33</sup> And so on, down to stūpas formed from sounds, smells, tastes, tactile objects, colors, and forms, by paying obeisance to which the fruit of the way is manifest.

**31 the study of the direct transmission of the Tathāgata of face-to-face conferral is precisely this** (*menju nyorai no shōden sangaku no ennen naru* 面授如來の正傳參學の宛然なる): A tentative reading of a phrase difficult to parse; the translation takes it to mean that the study directly transmitted in the lineage of masters and disciples is the study of the Tathāgata present in each generation of the face-to-face conferral. On this reading, the unexpressed object of the following “cherish” (*aijaku* 愛惜) and “preserve” (*goji* 護持) might be taken either as the “study” or as the “Tathāgata.”

**32 eight stūpas** (*hattō* 八塔): Reference to the tradition that stūpas were erected at eight sites associated with events in the life of Buddha Śākyamuni: typically given as Kapilavastu, where the Buddha was born; Magadha, where he achieved buddhahood; Vārāṇasī, where he first preached; Jetavana, where he revealed his spiritual powers; Kanyākubja, where he descended from Indra’s heaven; Rājagṛha, where his saṃgha was purified; Vaiśālī, where he determined his lifespan; and Kuśinagara, where he entered nirvāṇa. (See, e.g., *Fo shuo ba da lingta minghao jing* 佛說八大靈塔名號經, T.1685.32:773a7-15.)

**33 Amrapālī Grove** (*Anrae rin* 菴羅衛林): Likely a reference to the Vaiśālī stūpa (see *Dasheng bensheng xindi guan jing* 大乘本生心地觀經, T.159.3:294b3-4).

**manifest the whole earth and manifest the whole sky** (*daichi o jō ji, daikū o jō zeri* 大地を成じ、大空を成ぜり): Or, perhaps, “form the whole earth and form the whole sky”; the sense seems to be that the stūpas represent not only the way of the buddhas but all of heaven and earth.

Paying obeisance to these eight stūpas is a wide-spread practice of the Land of Sindhu in the West, where householders and renunciants, devas and humans, vie with one another to pay obeisance and make offerings. This is none other than a role of scripture; such are the sūtras of the buddhas. Needless to say, then, those who achieve the fruit of the way in life after life by practicing the thirty-seven dharmas attain the way because the traces of Buddha Śākyamuni's practice and discipline spanning past and present have been disseminated on the old paths everywhere and are obvious in past and present.<sup>34</sup>

[51:15]

しるべし、かの八塔の層層なる、霜華いくばくかあらたまる。風雨しばしばをかさんとすれど、空にあとせり、色にあとせるその功德を、いまの人にをしまざること減少せず。かの根・力・覺・道、いま修行せんとするに、煩惱あり、惑障ありといへども、修證するに、そのちからなほいまあらたなり。

We should realize how many renewals of frost and flowers those eight multi-storied stūpas have witnessed.<sup>35</sup> Although often assailed by wind and rain, their merit has left its mark on emptiness, left its mark on form, and the generosity with which it is still shared with people today remains undiminished. And when we now try to practice those faculties, powers, awakening, and path, while there may be the afflictions and the impediment of delusions, when we practice them, their power is still fresh.<sup>36</sup>

[51:16] {2:59}

釋迦牟尼佛の功德、それかくのごとし。いはんやいまの面授は、かれらに比準すべからず。かの三十七品菩提分法は、この佛面・佛心・佛身・佛道・佛尖・佛舌等を根元とせり。かの八塔の功德聚、また佛面等を本基とせり。いま學佛法の漢として、透脱の活路に行履せん、閑靜の晝夜、つらつら思量功夫すべし、歡喜隨喜すべきなり。

34 **thirty-seven dharmas** (*sanjūshichi hon no hō* 三十七品の法): S. *saptatrimśad-bodhi-pakṣikā-dharmāḥ*; a venerable listing, found throughout the Buddhist canon, of seven (sometimes overlapping) sets of spiritual desiderata: (1) the four abodes of mindfulness (*shinenjū* 四念住; S. *smṛty-upasthāna*), (2) the four right abandonments (*shishōdan* 四正斷; S. *samyak-prahāṇa*), (3) the four bases of spiritual power (*shijinsoku* 四神足; S. *ṛddhi-pāda*), (4) the five faculties (*gokon* 五根; S. *indriya*), (5) the five powers (*goriki* 五力; S. *bala*), (6) the seven limbs of awakening (*shichikakushi* 七覺支; S. *bodhyaṅga*), and (7) the eightfold path (*hasshōdō* 八正道; S. *mārga*). Dōgen discusses the list in his “Shōbōgenzō sanjūshichi hon bodai bunpō” 正法眼藏三十七品菩提分法.

35 **frost and flowers** (*sōka* 霜華): i.e., “autumns and springs”; a literary expression for “years.”

36 **faculties, powers, awakening, and path** (*kano kon riki kaku dō* かの根・力・覺・道): Categories of the thirty-seven dharmas mentioned in the preceding section: the five spiritual faculties (*gokon* 五根), five spiritual powers (*goriki* 五力), seven limbs of awakening (*shichi kakushi* 七覺支), and eightfold path (*hasshōdō* 八聖道).

Such is the merit of Buddha Śākyamuni. It goes without saying that the present face-to-face conferral should not be compared to those.<sup>37</sup> Those thirty-seven factors of bodhi have as their basis this face of the Buddha, mind of the Buddha, body of the Buddha, way of the Buddha, tip of the Buddha, tongue of the Buddha, and so on.<sup>38</sup> That accumulation of merit of the eight stūpas likewise has as its foundation the face of the Buddha and the rest. Now, as those who study the buddha dharma, when we seek to tread the life-saving path to liberation, in the quiet moments of our days and nights, we should think well and work hard on this, we should rejoice and be glad.

[51:17]

いはゆるわがくには、他國よりもすぐれ、わが道は、ひとり無上なり。他方には、われらがごとくならざるともがらおほかり。わがくに、わが道の無上獨尊なるといふは、靈山の衆會、あまねく十方に化導すといへども、少林の正嫡、まさしく震旦の教主なり、曹溪の兒孫、いまに面授せり。このとき、これ佛法あらたに入泥入水の好時節なり。このとき證果せずば、いづれのときか證果せん、このとき斷惑せずば、いづれのときか斷惑せん、このとき作佛ならざらんは、いづれのときか作佛ならん、このとき坐佛ならざらんは、いづれのときか行佛ならん。審細の功夫なるべし。

That is, [we should think] our land is superior to other lands, our way alone is unsurpassed; in other regions, there are many who are not our equal. The reason our land, our way, is unsurpassed and uniquely honored is that, while the assembly on Vulture Peak may have guided beings widely in the ten directions, the direct successor of Shaolin was truly the master of the teaching in Cīnasthāna, and the descendants of Caoxi conferred it face-to-face to the present.<sup>39</sup> Now is a good time, when the

37 **should not be compared to those** (*karera ni hijun su bekarazu* かれらに比準すべからず): I.e., is beyond comparison with those — the antecedents of “those” (*karera*) being the merits (*kudoku* 功德) of the “eight stūpas” and “thirty-seven factors.”

38 **face of the Buddha** (*butsumen* 佛面): Taking “buddha” here to refer to Buddha Śākyamuni. See Supplementary Notes, s.v. “Buddha faces, ancestor faces.”

**tip of the Buddha** (*bussen* 佛尖): An odd locution, perhaps recalling the “corner of the eye” (*gansen* 眼尖) in section 13, above. One manuscript witness has the less problematic “radiance of the buddha” (*bukkō* 佛光).

39 **assembly on Vulture Peak** (*Ryōzen no shue* 靈山の衆會): I.e., the teachings of Buddha Śākyamuni to his assembly on Vulture Peak.

**direct successor of Shaolin** (*Shōrin no shōteki* 少林の正嫡): I.e., Bodhidharma, at the Shaolinsi 少林寺.

**master of the teaching in Cīnasthāna** (*Shintan no kyōshu* 震旦の教主): I.e., founder of the teaching in China. The term “master of the teaching” (*kyōshu* 教主) is regularly used for a religious founder, including the Buddha.

**descendants of Caoxi** (*Sōkei no jison* 曹溪の兒孫): I.e., the descendants of the Sixth Ancestor, Huineng of Caoxi 曹溪慧能.

buddha dharma enters anew into the mud and into the water.<sup>40</sup> If we do not verify the fruit now, when will we verify the fruit? If we do not cut off the delusions now, when will we cut off the delusions? If now we are not “making a buddha,” when will we make a buddha? If now we are not “a seated buddha,” when will we be “a practicing buddha”?<sup>41</sup> We should work on this in detail.

[51:18]

釋迦牟尼佛、かたじけなく迦葉尊者に附嘱面授するにいはく、吾有正法眼藏、附嘱摩訶迦葉とあり。嵩山會上には、菩提達磨尊者まさしく二祖にしめしていはく、汝得吾髓。

Buddha Śākyamuni, in kindly making a face-to-face conferral of his bequest to Venerable Kāśyapa, said, “*I have a treasury of the true dharma eye; I bestow it on Mahākāśyapa.*” At the assembly on Mount Song, Venerable Bodhidharma truly addressed the Second Ancestor, saying, “*You’ve gotten my marrow.*”

[51:19] {2:60}

はかりしりぬ、正法眼藏を面授し、汝得吾髓の面授なるは、ただこの面授のみなり。この正當恁麼時、なんぢがひごろの骨髓を透脱するとき、佛祖面授あり。大悟を面授し、心印を面授するも、一隅の特地なり。傳盡にあらずといへども、いまだ欠悟の道理を參究せず。

It is obvious here that what makes the face-to-face conferral of the “treasury of the true dharma eye” and what constitutes the face-to-face conferral of “*you’ve gotten my marrow*” is just this face-to-face confer-

40 **good time, when the buddha dharma enters anew into the mud and into the water** (*buppō aratani nyūdei nissui no kō jisetsu* 佛法あらたに入泥入水の好時節): From the common image of teaching the dharma as “dragged through the mud and drenched with water” (*dadei taisui* 挖泥帶水); see Supplementary Notes, s.v. “Dragged through the mud and drenched with water.” The verb tense is unmarked here; hence, it is unclear whether Dōgen is claiming that his age is a good time for Buddhism to spread or a good time in which Buddhism is spreading. In either case, the claim is in marked contrast to laments found elsewhere in the *Shōbōgenzō* that Dōgen and his readers were living in a peripheral land in a benighted age.

41 **“making a buddha”** (*sabutsu* 作佛); **“a seated buddha”** (*zabutsu* 坐佛); **“a practicing buddha”** (*gyōbutsu* 行佛): The first two expressions reflect the famous conversation on meditation, often cited by Dōgen, between Nanyue Huairang 南嶽懷讓 (677-744) and Mazu Daoyi 馬祖道一 (709-788) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:240c18ff). When Mazu says he is practicing seated meditation (*zazen* 坐禪) in order to “make a buddha” (*sabutsu* 作佛), Nanyue asks him, “Are you studying seated meditation or are you studying seated buddha (*zabutsu* 坐佛)?” See Supplementary Notes, s.v. “Nanyue polishes a tile.” Dōgen comments on this conversation at length in the “*Shōbōgenzō zazen shin*” 正法眼藏坐禪箴. The term *gyōbutsu* 行佛 here might well be read “walking buddha” (in contrast to the preceding “seated buddha”); the translation opts instead for the sense, often found in the *Shōbōgenzō*, that identifies buddhahood with Buddhist practice (as, e.g., in “*Shōbōgenzō gyōbutsu iigi*” 正法眼藏行佛威儀).

ral.<sup>42</sup> At this very moment, when you transcend your everyday bones and marrow, there is the face-to-face conferral of the buddhas and ancestors. To confer the great awakening face-to-face and to confer the mind seal face-to-face are also particular partial instances of this.<sup>43</sup> While they may not be exhaustive of transmission, they have not yet investigated the principle of lacking awakening.<sup>44</sup>

[51:20]

おほよそ佛祖大道は、唯面授面受、受面授面のみなり。さらに剰法あらず、虧闕あらず。この面授のあふにあへる自己の面目をも、隨喜歡喜、信受奉行すべきなり。

In sum, the great way of the buddhas and ancestors is just face-to-face conferral and face-to-face reception, receiving face-to-face and conferring face-to-face. There is nothing left over, nothing missing. And we should rejoice in, be glad about, faithfully accept, and reverently practice our own face encountered in the encounter with this face-to-face conferral.

[51:21]

道元、大宋寶慶元年乙酉五月一日、はじめて先師天童古佛を禮拜面授す。やや堂奥を聴許せらる。わづかに身心を脱落するに、面授を保任することありて、日本國に本來せり。

On the first day of the fifth month of the junior wood year of the rooster, the first year of Baoqing in the Great Song, I, Dōgen, first paid obeisance to and had a face-to-face conferral from my former master, the Old Buddha of Tiantong. I was granted a certain access to the interior of

42 **just this face-to-face conferral** (*tada kono menju nomi* ただこの面授のみ): The antecedent of “this” (*kono* この) is unclear; as is suggested by the following sentence, presumably, the reference is to our own participation in the tradition of conferral.

43 **to confer the great awakening face-to-face and to confer the mind seal face-to-face** (*daigo o menju shi, shin'in o menju suru* 大悟を面授し、心印を面授する): Presumably referring to accounts in Chan records in which it is said that the disciple had a “great awakening” or received the “mind seal” from the master.

**particular partial instances** (*ichigu no tokuchi* 一隅の特地): Or “one corner in particular”; the element *chi* 地 in *tokuchi* 特地 should be read as an adverbial marker.

44 **While they may not be exhaustive of transmission, they have not yet investigated the principle of lacking awakening** (*denjin ni arazu to iedomo, imada ketsugo no dōri o sankyū sezu* 傳盡にあらずといへども、いまだ欠悟の道理を参究せず): A sentence subject to various interpretations; perhaps meaning that [the conferrals of the great awakening and mind seal] are incomplete to the extent that they do not involve [the higher state of] “lacking awakening.” The term *ketsugo* 欠悟 (“lack awakening”) does not occur elsewhere in the *Shōbōgenzō*; it is typically taken here as a state “beyond” awakening.



the hall; when I somewhat sloughed off body and mind, having been entrusted with a face-to-face conferral, I came back to the Land of Japan.<sup>45</sup>

正法眼藏面授第五十一  
Treasury of the True Dharma Eye  
Face-to-Face Conferral  
Number 51

[Ryūmonji MS:]

爾時寛元元年癸卯十月二十日、在越宇吉田縣吉峰精舍示衆  
*Presented to the assembly at Kippō Vihāra, Yoshida District, Etsuu;  
twentieth day, tenth month of the junior water year of the rabbit, the  
first year of Kangen [3 December 1243]*<sup>46</sup>

[51:22]

佛道の面授かくのごとくなる道理を、かつて見聞せず、參學なきともがあるなかに、大宋國仁宗皇帝の御宇、景祐年中に、薦福寺の承古禪師といふものあり。

Among those who have never seen or heard of, who are without study of, the truth that the face-to-face conferral in the way of the buddhas is like this, there was, during the Jingyou years in the reign of the Emperor Renzong in the Land of the Great Song, a certain Chan Master Chenggu of the Jianfu Monastery.<sup>47</sup>

45 **I was granted a certain access to the interior of the hall** (*yaya dōō o chōko seraru* やや堂奥を聴許せらる): i.e., Dōgen was admitted to private interviews with Rujing, beginning (according to the *Hōkyō ki* 寶慶記) in the seventh month of 1225.

**when I somewhat sloughed off body and mind, having been entrusted with a face-to-face conferral, I came back to the Land of Japan** (*wazuka ni shinjin o datsuraku suru ni, menju o hōnin suru koto arite, nihon koku ni honrai seri* わづかに身心を脱落するに、面授を保任することありて、日本國に本來せり): The temporal sequence here is somewhat confusing, since Dōgen has earlier said (in section 3, above) and repeats here that his face-to-face conferral took place at his first meeting with Rujing, in June of 1225, not at his subsequent experience of “body and mind sloughed off” (*shinjin datsuraku* 身心脱落), thought to have occurred later that summer. (For this expression, see Supplementary Notes, s.v. “Body and mind sloughed off.”) Though the exact date is uncertain, Dōgen likely returned to Japan in the second half of 1227. The English “came back” here translates the odd predicate *honrai* 本來 (“originally came”), which some readers suggest is an allusion to the first line of the transmission verse of Bodhidharma (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219c18):

吾本來此土、傳法救迷情。

I originally came to this land

To transmit the dharma and save the deluded.

46 An identical colophon appears in the *Himitsu* MS of this chapter.

47 **Chan Master Chenggu** (*Jōko zenji* 承古禪師): Jianfu Chenggu 薦福承古 (d. 1045). The Jianfusi 薦福寺 was located in present-day Boyang 鄱陽 county in northeast

[51:23]

上堂云、雲門匡真大師、如今現在、諸人還見麼。若也見得、便是山僧同參、見麼見麼。此事直須諦當始得、不可自謾。且如往古黃檗、聞百丈和尚舉馬大師下喝因緣、他因大省。百丈問、子向後莫嗣大師否。黃檗云、某雖識大師、要且不見大師。若承嗣大師、恐喪我兒孫。大衆、當時馬大師遷化、未得五年、黃檗自言不見。當知、黃檗見處不圓。要且祇具一隻眼。山僧即不然、識得雲門大師、亦見得雲門大師、方可承嗣雲門大師。祇如雲門、入滅已得一百餘年。如今作麼生說箇親見底道理、會麼。通人達士、方可證明。眇劣之徒、心生疑謗。見得不在言之。未見者、如今看取不。請久立珍重。

*In a convocation, he said,*

*Great Master Kuangzhen of Yunmen is here now.<sup>48</sup> Does everyone see him? If you can see him, you're studying together with this mountain monk. Do you see him? Do you see him? This is something you only get once you clearly accede to it; do not deceive yourself.*

*Now, Huangbo, long ago, upon hearing Reverend Baizhang take up the episode of Great Master Ma giving a roar, had a great understanding as a result.<sup>49</sup> Baizhang asked, "Won't you hereafter be an heir of the Great Master?"*

*Huangbo said, "Although I know the Great Master, after all, I haven't seen the Great Master. If I were to succeed the Great Master, I fear I would lose my descendants."*

*Members of the great assembly, at the time not even five years had passed since Great Master Ma's transformation; yet Huangbo said he didn't see him. We should recognize that Huangbo's vision wasn't perfect; in fact, he had only one eye. This mountain monk is not like that: he knows Great Master Yunmen, and he sees Great Master Yunmen; he can succeed Great Master Yunmen. Yet, in the case of Yunmen, it's already more than one hundred years since his extinction.<sup>50</sup> How can*

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Jiangxi province. Emperor Renzong 仁宗 reigned 1022-1063; his Jingyou 景祐 era covered 1049-1054.

48 **In a convocation** (*jōdō* 上堂): A public address found at *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄, ZZ.136:55a6-17.

**Great Master Kuangzhen of Yunmen** (*Unmon Kyōshin daishi* 雲門匡真大師): I.e., Yunmen Wenyan 雲門文偃 (864-949). According to his biographical notice (at *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄, ZZ.136:54a3), Chenggu had a sudden understanding while reading the sayings of Yunmen.

49 **Huangbo** (*Ōbaku* 黃檗); **Reverend Baizhang** (*Hyakujō oshō* 百丈和尚); **Great Master Ma** (*Ma daishi* 馬大師): Recalling a passage found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:249c12-17). Huangbo Xiyun 黃檗希運 (dates unknown) was a disciple of Baizhang Huaihai 百丈懷海 (749-814), who was in turn the disciple of Mazu Daoyi 馬祖道一.

50 **already more than one hundred years since his extinction** (*nyūmetzu i toku ip-*

*I talk of personally seeing him? Do you understand? People of insight and gentlemen of mastery can verify this; but the one-eyed and weak will have doubts and slander. Those who saw him will have nothing to say; those who hadn't seen him, do you see him now?*

*You've been standing for a long time. Take care of yourselves.*

[51:24] {2:62}

いま、なんぢ、雲門大師をしり、雲門大師をみることをたとひゆるすとも、雲門大師、まのあたりなんぢをみるやいまだしや。雲門大師、なんぢをみずば、なんぢ、承嗣雲門大師不得ならん。雲門大師、いまだなんぢをゆるさざるがゆえに、なんぢもまた、雲門大師、われをみる、といはず。しりぬ、なんぢ、雲門大師といまだ相見せざりといふことを。

Now, even if we were to accept that you know Great Master Yunmen and that you see Great Master Yunmen, has Great Master Yunmen personally seen you or not? If Great Master Yunmen does not see you, you *could not* “succeed Great Master Yunmen.” Since Great Master Yunmen has not acknowledged you, even you do not say, “Great Master Yunmen saw me.” We know that you and Great Master Yunmen never met each other.

[51:25]

七佛諸佛の過去・現在・未來に、いつれの佛祖か師資相見せざるに嗣法せる。なんぢ、黄檗を見處不圓といふことなかれ。なんぢ、いかでか黄檗の行履をはからん、黄檗の言句をはからん。黄檗は、古佛なり、嗣法に究参なり。なんぢは、嗣法の道理、かつて夢也未見聞参學在なり。黄檗は、師に嗣法せり、祖を保任せり。黄檗は、師にまみへ、師をみる。なんぢは、すべて師をみず、祖をしらず、自己をしらず、自己をみず。なんぢをみる師なし、なんぢ、師眼いまだ参開せず。眞箇、なんぢ見處不圓なり、嗣法未圓なり。

Of the seven buddhas and all the other buddhas of past, present, and future, which buddha or ancestor inherited the dharma without master and disciple meeting each other? Do not say that Huangbo's “vision wasn't perfect.” How can you gauge Huangbo's activities, or gauge Huangbo's words? Huangbo is an old buddha, with exhaustive examination of dharma inheritance. You have never seen, heard or studied even in your dreams the principle of dharma inheritance. Huangbo inherited the dharma from his master and maintained his ancestor.<sup>51</sup> Huangbo met with his master and saw his master. You have seen no master whatsoever; you do not know any ancestor; you do not know yourself; you do not

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*pyaku yo nen* 入滅已得一百餘年): A slight exaggeration if our dates for the two men are correct: Yunmen is supposed to have died in 949; Chenggu, in 1045.

51 **maintained his ancestor** (*so o hōnin seri* 祖を保任せり): Probably in the sense “preserved the teachings of his dharma grandfather, Mazu (Ancestor Ma).”

see yourself.<sup>52</sup> There is no master that has seen you; you have not studied and opened the eye of the master.<sup>53</sup> In truth, you are the one whose “vision is not perfect,” whose dharma inheritance is not perfect.

[51:26]

なんぢしるやいなや、雲門大師はこれ黄檗の法孫なること。なんぢいかでか百丈・黄檗の道處を測量せん。雲門大師の道處、なんぢなほ測量すべからず。百丈・黄檗の道處は、參學のちからあるもの、これを拈擧するなり。直指の落處あるもの、測量すべし。なんぢは、參學なし、落處なし、しるべからず、はかるべからざるなり。

Do you know or do you not that Great Master Yunmen is a dharma grandson of Huangbo?<sup>54</sup> How could you fathom what Baizhang and Huangbo say? Nor could you fathom even what Great Master Yunmen says. Those with the power of study take up what Baizhang and Huangbo say; those with the conclusion to which they point directly can fathom them.<sup>55</sup> But you lack the study, lack the conclusion, cannot know them, and cannot fathom them.

[51:27] {2:63}

馬大師遷化未得五年なるに、馬大師に嗣法せず、といふ。まことにわらふにもたらず。たとひ嗣法すべくは、無量劫ののちなりとも、嗣法すべし。嗣法すべからざらんは、半日なりとも須臾なりとも、嗣法すべからず。なんぢ、すべて佛道の日面月面をみざる、暗者愚蒙なり。

You say, “not even five years had passed since Great Master Ma’s transformation.” This is really not even worth laughing at. Those who

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52 **You have seen no master whatsoever** (*nanji wa, subete shi o mizu* なんぢは、すべて師をみず): Chenggu is said to have been studying under Fuyan Liangya 福嚴良雅 when he had his insight into Yunmen’s teachings; presumably, then, we are to understand here that he had no true encounter with this teacher (or that this teacher was not a true master, or both).

53 **you have not studied and opened the eye of the master** (*nanji, shigen imada sankai sezu* なんぢ、師眼いまだ參開せず): In the context, perhaps meaning, “you have neither investigated nor opened the eye that could recognize a master.” The term *shigen* 師眼 (“eye of the master”) does not occur elsewhere in the *Shōbōgenzō*; the unusual *sankai* 參開 (“study and open”?) occurs several times in the *Shōbōgenzō*, always in connection with the opening of the eye.

54 **Great Master Yunmen is a dharma grandson of Huangbo** (*Unmon daishi wa kore Ōbaku no hōson naru* 雲門大師はこれ黄檗の法孫なる): Yunmen is traditionally considered the disciple of Xuefeng Yicun 雪峰義存 (822-908), in the lineage of Shitou Xiqian 石頭希遷 (700-791); but he also is said to have studied with Muzhou Daozong 睦州道蹤 (dates unknown), a follower of Huangbo 黄檗.

55 **those with the conclusion to which they point directly** (*jikishi no rakusho aru mono* 直指の落處あるもの): Probably meaning “those who get the point of what Baizhang and Huangbo are saying.” “Conclusion” here renders *rakusho* 落處, a term meaning the “final point” or “destination.”

should inherit the dharma should inherit the dharma even innumerable kalpas later; those who should not inherit the dharma should not inherit the dharma even after a half day, even after a moment. You are a fool and a simpleton who has seen nothing of the sun face and moon face of the way of the buddhas.<sup>56</sup>

[51:28]

雲門大師入滅已得一百餘年なれども雲門に承嗣す、といふ。なんちにゆゆしきちからありて雲門に承嗣するか、三歳の孩兒よりはかなし。一千年のち雲門に嗣法せんものは、なんちに十倍せるちからあらん。

You say, although it is “*already more than one hundred years since the extinction*” of Great Master Yunmen, you have succeeded Yunmen. Did you succeed Yunmen because you had some awesome ability? That is less likely than a child of three. Someone inheriting the dharma of Yunmen after a thousand years would be ten times more able than you.

[51:29]

われいまなんちをすくふ、しばらく話頭を參學すべし。百丈の道取する子向後莫承嗣大師否の道取は、馬大師に嗣法せよ、といふにはあらぬなり。しばらくなんち獅子奮迅話を參學すべし、烏龜倒上樹話を參學して、進歩退歩の活路を參究すべし。嗣法に凭るの參學力あるなり。黄檗のいふ恐喪我兒孫のことば、すべてなんち、はかるべからず。我、の道取、および、兒孫、の人、これ、たれなりとかしれる、審細に參學すべし。かくれずあらはれて道現成せり。

Now, I shall come to your rescue. We should study the topic a bit. Baizhang's saying “*Won't you hereafter be an heir of the Great Master?*” was not saying, “inherit the dharma of Great Master Ma.” You should study a bit the *talk of the lion aroused*; studying the talk of the *turtle climbing backward up the tree*, you should investigate the life-saving path on which we step forward and step back.<sup>57</sup> In inheriting the dharma,

56 **sun face and moon face of the way of the buddhas** (*butsudō no nichimen gachimēn* 佛道の日面月面): I.e., the passage of time in Buddhism, playing on “sun” (day) and “moon” (month); likely an allusion to the words of Mazu himself, who, when he was unwell, described his condition as “sun-faced buddha (said to live 1800 years), moon-faced buddha (who lives for one day)”; see Supplementary Notes, s.v. “Sun face, moon face.”

57 **talk of the lion aroused** (*shishi funjin wa* 獅子奮迅話): What “talk” (*wa* 話) is referred to here is uncertain and has been the subject of various speculations. Though a source has not been identified, the “lion” may represent an oblique reference to the famous “roar” (*katsu* 喝), mentioned above by Chenggu, that Mazu is supposed to have given Baizhang. The expression “the lion aroused” (*shishi funjin* 獅子奮迅; also written 師子奮迅) is a common metaphor for awesome power, especially of the buddha — as in the buddha's “samādhi of the lion aroused” (*shishi funjin zanmai* 獅子奮迅三昧).

**talk of the turtle climbing backward up the tree** (*uki tō jōju wa* 烏龜倒上樹話): Reference to a comment, by Xiangshan Yunliang 香山蘊良 (dates unknown), on the story that

there is such power of study.<sup>58</sup> You could not fathom anything of Huang-bo's words, "*I fear I would lose my descendants.*" Do you know who "my" refers to, or who his "descendants" are? You should study this in detail. It has been stated clearly, with nothing hidden.<sup>59</sup>

[51:30]

しかあるを、佛國禪師惟白といふ、佛祖の嗣法にくらきによりて、承古を雲門の法嗣に排列せり、あやまりなるべし。晩進しらずして、承古も參學あらん、とおもふことなかれ。

However, a certain Weibo, Chan Master Foguo, in the dark as he was on the dharma inheritance of the buddhas and ancestors, listed Chenggu as a dharma heir of Yunmen — surely an error.<sup>60</sup> Latecomers, not knowing this, must not think that Chenggu had any study.<sup>61</sup>

[51:31]

なんちがごとく文字によりて嗣法すべくは、經書をみて發明するものは、みな釋迦牟尼佛に嗣法するか、さらにしかあらざるなり。經書によれる發明、かならず正師の印可をもとむるなり。

If you could inherit the dharma through words and letters, does everyone who gains an understanding by reading sūtra texts inherit the dharma from Buddha Śākyamuni? Surely not. Those who gain an understanding based on sūtra texts always seek the seal of approval of a true master.

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Baizhang once rolled up the abbot, Mazu's 馬祖, prostration mat before the latter could make bows to the Buddha on it; see Supplementary Notes, s.v. "Iron bull."

58 **In inheriting the dharma, there is such power of study** (*shihō ni inmo no sangakuriki aru nari* 嗣法に凭麼の參學力あるなり): Or, perhaps, "in those who inherit the dharma . . ." The antecedent of "such" (*inmo* 凭麼) here is unclear; perhaps (as in section 26, above), the ability to investigate the meaning of Baizhang and Mazu's words.

59 **It has been stated clearly, with nothing hidden** (*kakurezu arawarete dō genjō seri* かくれずあらはれて道現成せり): Probably meaning that what Mazu says is obvious. Some readers take the expression *dō genjō* 道現成 as meaning "the way is realized."

60 **Weibo, Chan Master Foguo** (*Bukkoku zenji Ihaku* 佛國禪師惟白): Fayun Weibo 法雲惟白 (dates unknown), a disciple of Fayun Faxiu 法雲法秀 (1027-1090) in the Yunmen lineage, was the compiler of the *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄, which includes Chenggu's biographical notice among the descendants of Yunmen (at ZZ.136:53b18).

61 **Latecomers, not knowing this, must not think that Chenggu had any study** (*banshin shirazu shite, Jōko mo sangaku aran, to omou koto nakare* 晩進しらずして、承古も參學あらん、とおもふことなかれ): The manuscript of the twenty-eight-text *Himitsu Shōbōgenzō* ends here, with the colophon given below.

[51:32] {2:64}

なんぢ承古がいふごとくには、なんぢ、雲門の語録なほいまだみざるなり。雲門の語をみしともがらのみ、雲門には嗣法せり。なんぢ、自己眼をもていまだ雲門をみず、自己眼をもて自己をみず、雲門眼をもて雲門をみず、雲門眼をもて自己をみず。かくのごとくの未參究おほし。さらに草鞋を買來買去して、正師をもとめて嗣法すべし。なんぢ、雲門大師に嗣すといふことなかれ。もしかくのごとくいば、すなはち外道の流類なるべし。たとひ百丈なりとも、なんぢがいふがごとくいば、おほきなるあやまりなるべし。

Chenggu, from what you say, you have not even read the words of Yunmen. Only those who have seen the words of Yunmen have inherited the dharma of Yunmen. You have not seen Yunmen with your own eyes; you have not seen yourself with your own eyes; you have not seen Yunmen with Yunmen's eyes; you have not seen yourself with Yunmen's eyes. There are many things like this you have not yet investigated. You should keep on buying straw sandals, seek out a true master, and inherit the dharma.<sup>62</sup> Do not say that you inherited from Great Master Yunmen. If you say it, you must be the follower of an other path. Even if Baizhang were to say it, it would be a big mistake.

[Himitsu MS:]

于時寛元二甲辰六月七日、在越宇吉峯精舍侍者寮書寫之。懷熒

*Copied this at the acolyte's office, Kippō Monastery, Yoshida District, Etsuu; seventh day, sixth month, senior wood year of the dragon, the second year of Kangen [13 July 1244]. Ejō*

62 **You should keep on buying straw sandals** (*sōai o mairai maiko shite* 草鞋を買來買去して): i.e., continue your travels in search of a teacher, to wear out straw sandals being a standard trope for extended pilgrimage.

TREASURY OF THE TRUE DHARMA EYE  
NUMBER 52

Buddhas and Ancestors

*Busso*

佛祖



# Buddhas and Ancestors

*Busso*

## INTRODUCTION

This chapter was composed and presented to the assembly at Kōshōji, in the winter of 1241. It represents number 52 in the seventy-five-chapter *Shōbōgenzō*, number 15 in the Honzan edition, and number 1 of fascicle 3 in the twenty-eight-text collection; it is not found in the sixty-chapter compilation.

The “Busso” chapter is not an essay; it is merely a list of the fifty-seven names in the Buddhist lineage leading to the author. The list is divided into three sections: the seven buddhas of the past, ending with Buddha Śākyamuni; the twenty-eight Indian ancestors, ending with Bodhidharma; and the twenty-two generations of Chinese masters, ending with the author’s master, Tiantong Rujing 天童如淨. The list is framed by an opening remark to the effect that these buddhas and ancestors are realized through the act of venerating them, and a closing report that, in the summer of 1225, Dōgen himself venerated the ancestor Rujing. It was, he says, two buddhas together.

# 正法眼藏第五十二

## Treasury of the True Dharma Eye Number 52

### 佛祖

### Buddhas and Ancestors

[52:1] {2:65}

それ、佛祖の現成は、佛祖を擧拈して奉観するなり。過・現・當來のみにあらず、佛向上よりも向上なるべし。まさに佛祖の面目を保任せるを拈じて、禮拜し相見す。佛祖の功德を現擧せしめて、住持しきたり、體證しきたれり。

The realization of the buddhas and ancestors is taking up the buddhas and ancestors and having an audience with them.<sup>1</sup> It is not only a matter of past, present, and future: it must be beyond even what is beyond the buddha.<sup>2</sup> Truly, taking up those who have maintained the faces of the buddhas and ancestors, we pay obeisance and encounter them. Putting the virtues of the buddhas and ancestors on display, we have been maintaining them, we have been personally verifying them.<sup>3</sup>

1 **The realization of the buddhas and ancestors is taking up the buddhas and ancestors and having an audience with them** (*sore, busso no genjō wa, busso o konen shite bugon suru nari* それ、佛祖の現成は、佛祖を擧拈して奉観するなり): The verb *konen* 擧拈 is regularly used in the sense “to take up [a topic] for consideration”; hence, one reading of this sentence might be that the buddhas and ancestors come alive, as it were, in our study of their records. The translation leaves untranslated the first word of the Japanese sentence, *sore* それ, reading it simply as the initial particle *sore* 夫 (C. *fu*) used at the head of a discussion; however, the early MSS write this word 宗禮, in which the Chinese glyphs could be read for their sound value (as *man'yōgana* 万葉仮名) for *sore* and/or for their meaning as something like “obeisance to the ancestors.” See Supplementary Notes, s.v. “Buddhas and ancestors.”

2 **It is not only a matter of past, present, and future** (*ka gen tōrai nomi ni arazu* 過・現・當來のみにあらず): The grammatical subject is unexpressed; the sentence could also be read “they [i.e., the buddhas and ancestors] are not merely past, present, and future; they must be beyond even what is beyond the buddha (*butsu kōjō* 佛向上).” See Supplementary Notes, s.v. “Beyond the buddha.”

3 **Putting the virtues of the buddhas and ancestors on display, we have been maintaining them, we have been personally verifying them** (*busso no kudoku o genko seshimete, jūji shikitarī, taishō shikitareri* 佛祖の功德を現擧せしめて、住持しきたり、體證しきたれり): The grammatical subject is unstated and could also be taken as “they” (i.e., “the buddhas and ancestors”). The term *genko* 現擧, translated here “display” does not occur elsewhere in the *Shōbōgenzō*; it could be taken to mean either to

[52:2]

毘婆尸佛大和尚 此云廣說。

尸棄佛大和尚 此云火。

毘舍浮佛大和尚 此云一切慈。

拘留孫佛大和尚 此云金仙人。

拘那含牟尼佛大和尚 此云金色仙。

迦葉佛大和尚 此云飲光。

七佛釋迦牟尼佛大和尚 此云能忍寂默。

*The Most Reverend Buddha Vipāśyin (meaning “extensive explication”)*<sup>4</sup>

*The Most Reverend Buddha Śikhin (meaning “fire”)*

*The Most Reverend Buddha Viśvabhū (meaning “all-merciful”)*<sup>5</sup>

*The Most Reverend Buddha Krakucchandha (meaning “golden sage”)*<sup>6</sup>

*The Most Reverend Buddha Kanakamuni (meaning “golden-hued sage”)*

*The Most Reverend Buddha Kāśyapa (meaning “drinking light”)*<sup>7</sup>

*(The seventh buddha) The Most Reverend Buddha Śākyamuni (meaning “forbearance and quiescence”)*<sup>8</sup>

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take up the virtues for study or to manifest the virtues. The latter reading is suggested by the unusual term *taishō* 體證, “personally verify,” or “realize with the body.”

4 **The Most Reverend Buddha Vipāśyin (meaning “extensive explication”)** (*Bibashi butsu dai oshō shi un kōsetsu* 毘婆尸佛大和尚此云廣說): Here begins a list of the seven buddhas of the past with which accounts of the Zen lineage sometimes start; see Supplementary Notes, s.v. “Seven buddhas.” The parenthetical remarks on the Chinese meanings of the names are likely taken from the *Lüzong xinxue mingju* 律宗新學名句 (ZZ.105:648b1), a work compiled in 1094 by the monk Weixian 惟顯. His interpretation of *vipāśyin* here as “extensive explication” (*kōsetsu* 廣說) suggests that he associated the name with the Sanskrit *vibhāṣa* (*bibasha* 毘婆沙), rather than *vipāśyin* (“insightful”).

5 **“all-merciful”** (*issai ji* 一切慈): The source of this meaning is unclear; the name Viśvabhū is more commonly interpreted as “pervasive being” (*issai u* 一切有) or “pervasive arising” (*issai shō* 一切生).

6 **“golden sage”** (*kon sennin* 金仙人): Apparently, a confusion with the following, Kanakamuni.

7 **“drinking light”** (*onkō* 飲光): A common Chinese interpretation of *kāśyapa*, possibly from *kas* (“to shine”) and *pa* (“to drink”). The Sanskrit name is more often associated with the tortoise (*kaśyapa*).

8 **(The seventh buddha) The Most Reverend Buddha Śākyamuni (meaning “forbearance and quiescence”)** (*shichi butsu Shakamuni butsu dai oshō shi un nōnin jakumoku* 七佛釋迦牟尼佛大和尚此云能忍寂默): The initial parenthetical can be understood, “here ends the list of the seven buddhas.” The interpretation of the name Śākyamuni (normally, “sage of the Śākya”) as “forbearance and quiescence” is likely derived from *saha* (“enduring”) and *muni* (“silence,” “silent ascetic”).

[52:3] {2:66}

第一摩訶迦葉大和尚

第二阿難陀大和尚

第三商那和修大和尚

第四優婆塞多大和尚

第五提多迦大和尚

第六彌遮迦大和尚

第七婆須蜜多大和尚

第八佛陀難提大和尚

第九伏駄蜜多大和尚

第十波栗濕縛大和尚

第十一富那夜奢大和尚

第十二馬鳴大和尚

第十三迦毘摩羅大和尚

第十四那伽闍刺樹那大和尚 又龍樹、又龍勝、又龍猛。

第十五伽那提婆大和尚

第十六羅睺羅多大和尚

第十七僧伽難提大和尚

第十八伽耶舍多大和尚

第十九鳩摩羅多大和尚

第二十闍夜多大和尚

第二十一婆修盤頭大和尚

第二十二摩拏羅大和尚

第二十三鶴勒那大和尚

第二十四獅子大和尚

第二十五婆舍斯多大和尚

第二十六不如蜜多大和尚

第二十七般若多羅大和尚

西天第二十八菩提達磨大和尚

1) *The Most Reverend Mahākāśyapa*<sup>9</sup>

2) *The Most Reverend Ānanda*

3) *The Most Reverend Śaṇavāsa*

4) *The Most Reverend Upagupta*

5) *The Most Reverend Dhītika*

9 1) **The Most Reverend Mahākāśyapa** (*dai ichi Makakashō dai oshō* 第一摩訶迦葉大和尚): Here begins a list of the twenty-eight Indian ancestors (the numbering of which is in the original). While some of the names on the list are attested or even well-known in Indic sources, others are reconstructions, more or less tentative, from the Chinese; indeed, for a goodly number of the names, more than one such reconstruction has been proposed, but no attempt is made here to provide, or adjudicate among, the alternatives. Although the set of Indian ancestors varies in early Chan sources, by Dōgen's day the members had been largely fixed; with slight orthographic variants, Dōgen's list follows that found in the influential *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:204b28-c22, 210c27-211a9).

- 6) *The Most Reverend Miśraka*
- 7) *The Most Reverend Vasumitra*
- 8) *The Most Reverend Buddhanandi*
- 9) *The Most Reverend Buddhmitra*
- 10) *The Most Reverend Pārśva*<sup>10</sup>
- 11) *The Most Reverend Puṇyayaśas*<sup>11</sup>
- 12) *The Most Reverend Aśvaghoṣa*
- 13) *The Most Reverend Kapimāla*
- 14) *The Most Reverend Nāgārjuna (or Longshu, or Longsheng, or Longmeng)*<sup>12</sup>
- 15) *The Most Reverend Kāṇadeva*
- 16) *The Most Reverend Rāhulata*
- 17) *The Most Reverend Saṃghanandi*
- 18) *The Most Reverend Gayaśata*
- 19) *The Most Reverend Kumāralāta*
- 20) *The Most Reverend Jayata*
- 21) *The Most Reverend Vasubandhu*
- 22) *The Most Reverend Manorahita*
- 23) *The Most Reverend Halenayaśas*
- 24) *The Most Reverend Siṃhabhikṣu*
- 25) *The Most Reverend Vasiṣṭa*
- 26) *The Most Reverend Puṇyamitra*
- 27) *The Most Reverend Prajñātāra*
- (Sindh in the West 28) *The Most Reverend Bodhidharma*<sup>13</sup>

10 10) **The Most Reverend Pārśva** (*dai jū Harishiba dai oshō* 第十波栗濕縛大和尚): Dōgen transliterates the Sanskrit name of this famous monk, while the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:204c20) lists him as Xie Zunzhe 脇尊者 (“Venerable Side”), a translation of *Pārśva* (“side”), a name said to derive from his ascetic practice of never letting his side touch the mat (i.e., lying down) when sleeping.

11 11) **The Most Reverend Puṇyayaśas** (*dai jūichi Funayasha dai oshō* 第十一富那夜奢大和尚): Amending Kawamura’s 富那夢奢.

12 14) **The Most Reverend Nāgārjuna (or Longshu, or Longsheng, or Longmeng)** (*dai jūshi Nagaarajuna dai oshō yū Ryūju, yū Ryūshō, yū Ryūmō* 第十四那伽闍剌樹那大和尚 又龍樹、又龍勝、又龍猛): Dōgen gives a transliteration of the name of this famous figure and then provides three interpretations by Chinese translators of the etymology of the Sanskrit *nāgārjuna* (meaning roughly “dragon tree,” “dragon victory,” and “dragon ferocity,” respectively). The *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:204c22) uses the more common Longshu 龍樹.

13 (Sindh in the West 28) **The Most Reverend Bodhidharma** (*Saiten dai nijūhachi bodai daruma* 西天第二十八菩提達磨): The parenthetical “Sindh in the West” [i.e., India] here signals the end of the list of the Indian ancestors.

[52:4] {2:67}

慧可大和尚 僧璨大和尚

道信大和尚 弘忍大和尚

慧能大和尚 行思大和尚

希遷大和尚 惟儼大和尚

曇晟大和尚 良价大和尚

道膺大和尚 道丕大和尚

觀志大和尚 緣觀大和尚

警玄大和尚 義青大和尚

道楷大和尚 子淳大和尚

清了大和尚 宗珏大和尚

智鑑大和尚 如淨大和尚 東地二十三代

*The Most Reverend Huike*<sup>14</sup>

*The Most Reverend Sengcan*<sup>15</sup>

*The Most Reverend Daoxin*<sup>16</sup>

*The Most Reverend Hongren*<sup>17</sup>

*The Most Reverend Huineng*<sup>18</sup>

*The Most Reverend Xingsi*<sup>19</sup>

*The Most Reverend Xiqian*<sup>20</sup>

*The Most Reverend Weiyan*<sup>21</sup>

*The Most Reverend Tansheng*<sup>22</sup>

*The Most Reverend Liangjie*<sup>23</sup>

14 **The Most Reverend Huike** (*Eka dai oshō* 慧可大和尚): The Second Ancestor, Shenguang Huike 神光慧可.

15 **The Most Reverend Sengcan** (*Sōsan dai oshō* 僧璨大和尚): The Third Ancestor, Jianzhi Sengcan 鑑智僧璨 (d. 606).

16 **The Most Reverend Daoxin** (*Dōshin dai oshō* 道信大和尚): The Fourth Ancestor, Dayi Daoxin 大醫道信 (580-651).

17 **The Most Reverend Hongren** (*Kōnin dai oshō* 弘忍大和尚): The Fifth Ancestor, Huangmei Hongren 黃梅弘忍 (688-761).

18 **The Most Reverend Huineng** (*Enō dai oshō* 慧能大和尚): The Sixth Ancestor, Dajian Huineng 大鑑慧能.

19 **The Most Reverend Xingsi** (*Gyōshi dai oshō* 行思大和尚): Qingyuan Xingsi 青原行思 (d. 740).

20 **The Most Reverend Xiqian** (*Kisen dai oshō* 希遷大和尚): Shitou Xiqian 石頭希遷 (700-790).

21 **The Most Reverend Weiyan** (*Igen dai oshō* 惟儼大和尚): Yaoshan Weiyan 藥山惟儼 (751-834).

22 **The Most Reverend Tansheng** (*Donjō dai oshō* 曇晟大和尚): Yunyan Tansheng 雲巖曇晟 (782-841).

23 **The Most Reverend Liangjie** (*Ryōkai dai oshō* 良价大和尚): Dongshan Liangjie 洞山良价 (807-869).

*The Most Reverend Daoying*<sup>24</sup>

*The Most Reverend Daopi*<sup>25</sup>

*The Most Reverend Guanzhi*<sup>26</sup>

*The Most Reverend Yuanguan*<sup>27</sup>

*The Most Reverend Jingxuan*<sup>28</sup>

*The Most Reverend Yiqing*<sup>29</sup>

*The Most Reverend Daokai*<sup>30</sup>

*The Most Reverend Zichun*<sup>31</sup>

*The Most Reverend Qingliao*<sup>32</sup>

*The Most Reverend Zongjue*<sup>33</sup>

*The Most Reverend Zhijian*<sup>34</sup>

*The Most Reverend Rujing (Land of the East 23 generations)*<sup>35</sup>

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24 **The Most Reverend Daoying** (*Dōyō dai oshō* 道膺大和尚): Yunju Daoying 雲居道膺 (d. 902).

25 **The Most Reverend Daopi** (*Dōhi dai oshō* 道丕大和尚): Tongan Daopi 同安道丕 (dates unknown).

26 **The Most Reverend Guanzhi** (*Kanshi dai oshō* 觀志大和尚): Tongan Guanzhi 同安觀志 (dates unknown).

27 **The Most Reverend Yuanguan** (*Enkan dai oshō* 緣觀大和尚): Liangshan Yuanguan 梁山緣觀 (dates unknown).

28 **The Most Reverend Jingxuan** (*Kyōgen dai oshō* 警玄大和尚): Dayang Jingxuan 大陽警玄 (941-1027).

29 **The Most Reverend Yiqing** (*Gisei dai oshō* 義青大和尚): Touzi Yiqing 投子義青 (1032-1083).

30 **The Most Reverend Daokai** (*Dōkai dai oshō* 道楷大和尚): Furong Daokai 芙蓉道楷 (1043-1118).

31 **The Most Reverend Zichun** (*Shijun dai oshō* 子淳大和尚): Danxia Zichun 丹霞子淳 (1064-1117).

32 **The Most Reverend Qingliao** (*Seiryō dai oshō* 清了大和尚): Zhenxie Qingliao 真歇清了 (1089-1151).

33 **The Most Reverend Zongjue** (*Sōkaku dai oshō* 宗珏大和尚): Tiantong Zongjue 天童宗珏 (1091-1162).

34 **The Most Reverend Zhijian** (*Chikan dai oshō* 智鑑大和尚): Xuedou Zhijian 雪竇智鑑 (1105-1192).

35 **The Most Reverend Rujing (Land of the East 23 generations)** (*Nyōjō dai oshō Tōchi nijūsan dai* 如淨大和尚東地二十三代): Tiantong Rujing 天童如淨 (1162-1227). The parenthetical “Land of the East 23 generations” signals the end of the list of Dōgen’s Chinese ancestors; the number 23 presumably includes the First Ancestor, Bodhidharma, listed above as the last of the Indian ancestors.

[52:5] {2:68}

道元、大宋國寶慶元年乙酉夏安居時、先師天童古佛大和尚に參侍して、この佛祖を禮拜頂戴することを究盡せり。唯佛與佛なり。

*In the summer retreat of the junior wood year of the rooster, the first year of Baoqing, in the Land of the Great Song, attending my former master, the Most Reverend Old Buddha of Tiantong, I, Dōgen, exhaustively investigated the act of doing obeisance and paying respect to this buddha and ancestor.<sup>36</sup> It was “only a buddha with a buddha.”<sup>37</sup>*

正法眼藏佛祖第五十二  
Treasury of the True Dharma Eye  
Buddhas and Ancestors  
Number 52

[Ryūmonji MS:]

爾時仁治二年辛丑正月三日、書于日本國雍州宇治縣觀音導利興聖寶林寺而  
示衆

*Written and presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery, Uji District, Yōshū, in the Land of Japan; third day, first month of the junior metal year of the ox, the second year of Ninji [15 February 1241]<sup>38</sup>*

[*Himitsu* MS:]

日本寛元二年甲辰五月十四日、在越州吉峰寺侍司書寫之。懷契  
*Copied this at the acolyte's office, Kippō Monastery, Esshū; fourteenth day, fifth month of the senior wood year of the dragon, the second year of Kangen in Japan [20 June 1244]. Ejō*

36 **summer retreat of the junior wood year of the rooster, the first year of Baoqing** (*Hōkyō gannen otsuyū ge angō* 寶慶元年乙酉夏安居): The first year of the Baoqing era was 1225. Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth month through the fifteenth of the seventh month. In “Shōbōgenzō menju” 正法眼藏面授, Dōgen dates his first meeting with Rujing to the first day of the fifth month — 8 June 1225.

**exhaustively investigated** (*gūjin seri* 究盡せり): A verb that plays on the line in the *Lotus Sūtra* evoked by Dōgen's subsequent phrase here, “only a buddha with a buddha.”

37 **“only a buddha with a buddha”** (*yui butsu yo butsu* 唯佛與佛): From a line in Kumārajīva's translation of the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

38 The *Himitsu* 秘密 MS shares an identical colophon.





TREASURY OF THE TRUE DHARMA EYE  
NUMBER 53

Plum Blossoms

*Baika*

梅華

# Plum Blossoms

## *Baika*

### INTRODUCTION

This chapter represents number 53 of the seventy-five-chapter *Shōbōgenzō* and number 59 of the Honzan edition; it does not occur in the sixty-chapter compilation. The text bears a colophon stating that it was composed in December of 1243, some months after its author had moved from the capital to mountainous Echizen province. Outside his quarters, he notes in the colophon, the snow was already three feet deep.

In the dead of winter, Dōgen writes of the Chinese plum, one of the first trees to bloom in the early spring, often while snow is still on its branches. But the “Baika” chapter is not a celebration of spring flowers; it is a study, rather, of verses on the plum found in the recorded sayings of Dōgen’s Chinese master, Tiantong Rujing 天童如淨, a work he had received from China in the preceding year. Our text here comments on no less than eight such verses, emphasizing the image of the plum as the eye of the Buddha handed down in the lineage of the ancestors, and reading Rujing’s verses in conversation with the images of flowers used in the Chan literature on transmission.

## 正法眼藏第五十三

Treasury of the True Dharma Eye  
Number 53

梅華

## Plum Blossoms

[53:1] {2:69}

先師天童古佛は、大宋慶元府、大白名山、天童景德寺、第三十代、堂上大和尚なり。

My former master, the Old Buddha of Tiantong, was the most reverend chief of hall, in the thirtieth generation, of the Jingde Monastery at Tiantong, renowned Mount Taibai, in the Qingyuan Prefecture of the Great Song.<sup>1</sup>

[53:2]

上堂示衆云、天童仲冬第一句、槎槎牙牙老梅樹、忽開華一華兩華、三四五華無數華、清不可誇、香不可誇、散作春容吹草木、衲僧箇箇頂門禿。驀剗變怪狂風暴雨、乃至交袞大地雪漫漫、老梅樹太無端、寒凍摩挲鼻孔酸。

*In a convocation, he addressed the assembly, saying,<sup>2</sup>*

*Tiantong's first words of mid-winter:*

*Ragged jagged old plum*

*Suddenly blooms a blossom or two;*

*Three, four, five blossoms, countless blossoms.<sup>3</sup>*

*Their purity is nothing to boast of; their fragrance, nothing to boast of.*

*Scattering, they make a spring scene, blowing about the grass and trees.*

*Patch-robed monks, each pate bald.*

*Swift strange transformations of wild winds and rough rain,*

1 **My former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): i.e., Tiantong Rujing 天童如淨 (1162-1227). Tiantong is the mountain name of the Jingdesi 景德寺, located in the modern Yinzhou 鄞州 of Ningbo, Zhejiang Province. "Chief of hall" (*dōjō* 堂上) refers to the abbot.

2 **In a convocation** (*jōdō* 上堂): From the *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:128a26-b1.

3 **Tiantong's first words of mid-winter** (*Tendō chūtō dai ikku* 天童仲冬第一句): Perhaps meaning something like, "my word for the month." "Mid-winter" (*chūtō* 仲冬) refers to the second month of winter, corresponding to the eleventh month of the lunar calendar.

*Till the whole earth is everywhere spread with snow.<sup>4</sup>  
 The old plum, for no reason at all,  
 Rubs its nose in the freezing cold, and it stings.*

[53:3]

いま開演ある老梅樹、それ太無端なり、忽開華す、自結菓す。あるいは春をなし、あるいは冬をなす。あるいは狂風をなし、あるいは暴雨をなす。あるいは衲僧の頂門なり、あるいは古佛の眼睛なり。あるいは草木となれり、あるいは清香となれり。驀割なる神變神怪、きはむべからず。乃至大地・高天、明日・清月、これ老梅樹の樹功より樹功せり、葛藤の葛藤を結纏するなり。老梅樹の忽開華のとき、華開世界起なり。華開世界起の時節、すなはち春到なり。この時節に、開五葉の一華あり。この一華時、よく三華・四華・五華あり、百華・千華・萬華・億華あり、乃至無數華あり。これらの華開、みな老梅樹の一枝・兩枝・無數枝の不可誇なり。優曇華・優鉢羅華等、おなじく老梅樹華の一指・兩指なり。おほよそ一切の華開は、老梅樹の恩給なり。人中・天上の老梅樹あり、老梅樹中に人間・天堂を樹功せり。百千華を人天華と稱す、萬億華は佛祖華なり。恁麼の時節を、諸佛出現於世と喚作するなり、祖師本來茲土と喚作するなり。

The old plum tree expounded here is “for no reason at all”: it “suddenly blooms”; it spontaneously bears fruit. Or it “makes the spring”; or it makes the winter. Or it makes the “wild winds”; or it makes the “rough rain.” Or it is the “pate” of the “patch-robed monks”; or it is the eye of the Old Buddha.<sup>5</sup> Or it has become the “grass and trees”; or it has become the “purity” and “fragrance.” Its “swift” miraculous “strange transformations” cannot be comprehended. “Till the whole earth,” the high heavens, the bright sun, and clear moon — their “tree virtue” is established from the tree virtue of the old plum tree; it is tangled vines entwining tangled vines.<sup>6</sup> When the old plum “suddenly blooms,” it is “a

4 **Till the whole earth is everywhere spread with snow** (*naishi kōkon daichi setsu manman* 乃至交袞大地雪漫漫): Taking *kōkon* 交袞 as equivalent to *konkon* 袞袞, in the sense “continuous,” “uninterrupted.”

5 **eye of the Old Buddha** (*kobutsu no ganzei* 古佛の眼睛): The translation takes this as a reference to “the Old Buddha of Tiantong” (*Tendō kobutsu* 天童古佛), but it could well be read as “eye of the old buddhas.” See Supplementary Notes, s.v. “Eye.”

6 **their “tree virtue” is established from the tree virtue of the old plum tree** (*kore rō baiju no jukō yori jukō seri* これ老梅樹の樹功より樹功せり): Probably meaning something like, “they are what they are by virtue of the properties of the old plum tree.” The awkward English struggles to preserve a pun on the term *jukō* 樹功 (“tree virtue”), which also has the sense “establish,” “accomplish,” etc. The pun is repeated later in this section in the phrase, “the human realm and heavenly mansions have been established” (*ningen tendō o jukō seri* 人間天堂を樹功せり).

**tangled vines entwining tangled vines** (*kattō no kattō o ketten suru nari* 葛藤の葛藤を結纏するなり): Or “entanglements entwining entanglements”; probably meaning that the old plum tree, on the one hand, and the earth, heaven, sun, and moon, on the other, are completely intertwined with each other. The phrasing recalls Rujing’s saying, quoted in “Shōbōgenzō kattō” 正法眼藏葛藤:

*flower opens, and the world arises.*”<sup>7</sup> The moment when “*a flower opens, and the world arises*” is precisely the arrival of spring. In this moment, there is the “one flower” that “opens five petals.”<sup>8</sup>

At the time of this “one blossom,” there are “three” blossoms, “four” blossoms, “five” blossoms; there are a hundred blossoms, a thousand blossoms, ten thousand blossoms, a hundred thousand blossoms; until there are “countless blossoms.” All their bloomings are “nothing to boast of” on one branch, two branches, or countless branches. The *udumbara* flower, the *utpala* flower, and the like, are all one finger or two fingers of the old plum blossoms.<sup>9</sup> In sum, all bloomings are gifts bestowed by the old plum tree. There is an old plum tree among humans and in the heavens above; and within the old plum tree, the human realm and heavenly mansions have been established. Hundreds of thousands of blossoms are called “human and deva blossoms”; myriads of *koṭis* of blossoms are “buddha and ancestor blossoms.” Such a moment is called “the buddhas appear in this world”; it is called the Ancestral Master “originally came to this land.”<sup>10</sup>

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葫蘆藤種纏葫蘆。

The bottle gourd vine entwines the bottle gourd.

See Supplementary Notes, s.v. “‘Tangled vines,” and “The bottle gourd vine entwines the bottle gourd.”

7 “**a flower opens, and the world arises**” (*ke kai sekai ki* 華開世界起): The final line of the dharma transmission verse attributed to Bodhidharma’s master, Prajñātāra. See Supplementary Notes.

8 “**one flower**” that “**opens five petals**” (*kai goyō no ikke* 開五葉の一華): Allusion to a line in the transmission verse attributed to Bodhidharma that Dōgen will quote below, section 12 (see *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219c17-18):

吾本來茲土、傳法救迷情、一華開五葉、結果自然成。

I originally came to this land

To transmit the dharma and save deluded sentient beings.

A single flower opens five petals;

The fruit forms, ripening naturally of itself.

See Supplementary Notes, s.v. “A single flower opens five petals.”

9 ***udumbara* flower** (*udonge* 優曇華); ***utpala* flower** (*upparage* 優鉢羅華; also read *ubarage*): The former is a plant said to blossom only once every three thousand years; hence, used in Buddhism as a symbol of what is rare and precious. The latter is a flower most often taken as a blue lotus.

**one finger or two fingers of the old plum blossoms** (*rō baijuka no isshi ryōshi* 老梅樹華の一指・兩指): The sense of “finger” here is uncertain; perhaps an allusion to Zhuangzi’s saying, “heaven and earth are one finger” (*tiandi yizhi ye* 天地一指也, KR5c0134.001.008b), typically used to suggest the equality of things. Some manuscript witnesses read the homophonous “branch” (*shi* 枝) here for “finger” (*shi* 指).

10 “**the buddhas appear in this world**” (*shobutsu shutsugen o se* 諸佛出現於世): A fixed phrase occurring often in the literature; here, perhaps, especially associated with

\* \* \* \* \*

[53:4] {2:70}

先師古佛、上堂示衆云、瞿曇打失眼睛時、雪裏梅華只一枝、而今到處成荊棘、却笑春風繚亂吹。

*My former master, the Old Buddha, in a convocation, addressed the assembly, saying,<sup>11</sup>*

*At the time that Gautama lost his eye,  
It was just one branch of plum blossoms in the snow.  
Now, it's a thicket wherever you go;  
Yet we laugh as the spring wind swirls them about.*

[53:5]

いまこの古佛の法輪を、盡界の最極に轉する、一切人天の得道の時節なり。乃至雲雨・風水、および草木・昆虫にいたるまでも、法益をかうぶらずといふことなし。天地・國土も、この法輪に轉ぜられて活鱖鱖地なり。未曾聞の道をきく、といふは、いまの道を聞著するをいふ。未曾有をうる、といふは、いまの法を得著するを稱するなり。おほよそおぼろげの福德にあらずば、見聞すべからざる法輪なり。

The turning here of this old buddha's dharma wheel at the extreme limits of all the worlds is the moment when all humans and devas gain the way. Even the clouds and rain, wind and water, as well as the grass, trees, and insects — there is nothing that does not receive the benefits of this dharma. Turned by this dharma wheel, even heaven and earth, countries and lands, are brisk and lively.<sup>12</sup> To hear words never heard before means to hear the present words; to get what has never been before is what getting the present dharma is called.<sup>13</sup> In short, it is a dharma wheel one could never experience without extraordinary good fortune.

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the doctrine of the *Lotus Sūtra* that the buddhas appear in the world to teach the one, buddha vehicle (see, e.g., *Miaofa lianhua jing* 妙法蓮華經, T.262.9:8a20). See Supplementary Notes, s.v. “Buddhas, the world-honored ones, appear in the world for the reason of one great matter alone.”

**the Ancestral Master “originally came to this land”** (*soshi hon rai shido* 祖師本來茲土): From the transmission verse of Bodhidharma alluded to above in the line “the one flower that opens five petals” and quoted below, section 12.

**11 My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): From the *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:122c29-123a1. Dōgen also quotes this verse in “Shōbōgenzō ganzei” 正法眼藏眼睛 and “Shōbōgenzō udonge” 正法眼藏優曇華。

**12 brisk and lively** (*kappatsupatsuchi* 活鱖鱖地): A loose translation of a Chinese idiom expressing the quick, powerful movements of a fish; see Supplementary Notes, s.v. “Brisk and lively.”

**13 never heard before** (*mizōmon* 未曾聞); **never been before** (*mizōu* 未曾有): Two expressions, common in Buddhist texts, for extraordinary revelations and miraculous events.

## [53:6] {2:71}

いま現在大宋國一百八十州の内外に、山寺あり、人里の寺あり、そのかず稱計すべからず。そのなかに雲水おほし。しかあれども、先師古佛をみざるはおほく、みたるはすくなからん。いはんや、ことばを見聞するは少分なるべし。いはんや、相見問訊のともがらおほからんや。いはんや、堂奥をゆるさるる、いくばくにあらず。いかにいはんや、先師の皮肉骨髓・眼睛面目を禮拜することを聽許せられんや。

Throughout the one hundred eighty or so provinces of the Land of the Great Song today, there are mountain monasteries and village temples, their numbers beyond calculation. Within them live many monks. Yet those that have never seen my former master, the Old Buddha, are many, while those that have seen him are few. Not to mention how few there must be that have experienced his words. Not to ask whether there could be many that have met and greeted him. Not to mention that those admitted to the interior of the hall are less than a few.<sup>14</sup> Not to mention those permitted to pay obeisance to my former master's skin, flesh, bones, and marrow, eyes and face.

## [53:7]

先師古佛、たやすく僧家の討掛搭をゆるさず。よのつねにいはく、無道心慣頭、我箇裏不可也、すなはちおいひだす。出たいはく、不一本分人、要作甚麼。かくのごときの狗子は騒人なり、掛搭不得といふ。まさしくこれをみ、まのあたりこれをきく。ひそかにおもふらくは、かれらいかなる罪根ありてか、このくにの人なりといへども、共住をゆるされざる。われなにのさいはひありてか、遠方外國の種子なりといへども、掛搭をゆるさるのみにあらず、ほしきままに堂奥に出入して、尊儀を禮拜し、法道をきく。愚暗なりといへども、むなしかるべからざる結良縁なり。先師の、宋朝を化せしとき、なほ參得人あり、參不得人ありき。先師古佛、すでに宋朝をさりぬ、暗夜よりもくらからん。ゆえはいかん。先師古佛より前後に、先師古佛のごとくなる古佛なきがゆえに、しかいふなり。

My former master, the Old Buddha, did not lightly permit monks to request registration. He would always say, “*Those inveterately lacking the mind of the way aren't permitted at my place,*” and immediately chase them out. After they were gone, he would say, “*Not a person of the original lot — what could he do?*”<sup>15</sup> He would say that dogs like that bother the others and cannot register.

Actually seeing this, personally hearing this, I thought to myself, “What evil roots do they have that, though natives of this land, they are not permitted to stay with us? What good fortune do I have that, though

14 **those admitted to the interior of the hall** (*dōō o yurusaruru* 堂奥をゆるさるる): i.e., those granted private interviews.

15 “**Not a person of the original lot**” (*fu itsu honbun nin* 不一本分人): i.e., an inauthentic type, not in accord with his true nature.



the seed of a distant foreign land, I am not only permitted to register but, going in and out of the interior of the hall at will, I pay obeisance to his revered figure and hear his words of dharma? Dimwitted though I am, I have formed a good karmic relation that is hardly in vain.”

Even when my former master was teaching in the Song, there were those able to practice and those unable to practice with him. Since my former master, the Old Buddha, has departed the Song, it is darker there than a dark night.<sup>16</sup> Why is this? I say this because, before and after my former master, the Old Buddha, there has not been an old buddha the likes of my former master, the Old Buddha.

[53:8] {2:72}

しかあれば、いまこれを見聞せんときの晩學おもふべし、自餘の諸方の人天も、いまのごとくの法輪を見聞すらん、參學すらん、とおもふことなかれ。雪裏の梅華は一現の曇華なり。ひごろはいくめぐりか我佛如來の正法眼睛を拜見しながら、いたづらに瞬目を蹉過して、破顔せざる。而今すでに雪裏の梅華まさしく如來眼睛なりと正傳し、承當す。これを拈じて頂門眼とし、眼中睛とす。さらに梅華裏に參到して梅華を究盡するに、さらに疑著すべき因縁いまだきたらず。これすでに天上天下、唯我獨尊の眼睛なり、法界中尊なり。

Thus, when later students now see and hear this, they should reflect on it; do not think that humans and devas in other quarters also see and hear or study a dharma wheel like the present one. The “plum blossoms in the snow” are the *udumbara* flower that appears but once.<sup>17</sup> How many times, day after day, while looking upon the eye of true dharma of our Buddha, the Tathāgata, have we futilely missed his blink and failed to smile?<sup>18</sup> Now, we receive and accede to the direct transmission that the plum blossom in the snow is truly the “eye” of the Tathāgata. We take it up as the eye on the forehead, as the pupil of the eye.<sup>19</sup> Further, when

16 **my former master, the Old Buddha, has departed the Song** (*senshi kobutsu, sude ni Sōchō o sarinu* 先師古佛、すでに宋朝をさりぬ): Rujiing had died some 16 years before these words were being written.

17 **udumbara flower that appears but once** (*ichigen no donge* 一現の曇華): From the belief that the *udumbara* blooms only once every three thousand years. Here as elsewhere, Dōgen associates the *udumbara* with the flower that Buddha Śākyamuni held up on Vulture Peak when he transmitted the treasury of the true dharma eye to Mahākāśyapa. See Supplementary Notes, s.v. “Hold up a flower.”

18 **we futilely missed his blink and failed to smile** (*itazura ni shunmoku o shaka shite, hagan sezarū* いたづらに瞬目を蹉過して、破顔せざる): From the legend, in Dōgen’s telling, that, when Buddha Śākyamuni held up the flower on Vulture Peak, he blinked, and Mahākāśyapa broke into a smile. See Supplementary Notes, s.v. “Break into a smile.”

19 **eye on the forehead** (*chōmon gen* 頂門眼): Some readers take this as “the eye at the top of the head,” though it more likely refers to the “third eye” of wisdom, at the center of the forehead.

we study within the plum blossom and exhaustively investigate the plum blossom, no occasion for doubts emerges. This is surely the eye of “*In heaven and on earth, I alone am honored*”; it is *honored throughout the dharma realm*.<sup>20</sup>

[53:9]

しかあればすなはち、天上の天華・人間の天華・天雨曼陀羅華・摩訶曼陀羅華・曼殊沙華・摩訶曼殊沙華、および十方無盡國土の諸華は、みな雪裏梅華の眷屬なり。梅華の恩徳分をうけて華開せるがゆえに、百億華は梅華の眷屬なり、小梅華と稱すべし。乃至空華・地華・三昧華等、ともに梅華の多少の眷屬群華なり。華裏に百億國をなす、國土に開華せる、みなこの梅華の恩分なり。梅華の恩分のほかは、さらに一恩の雨露あらざるなり。命脈、みな梅華よりなれるなり。ひとへに嵩山少林の雪漫漫地と參學することなかれ、如來の眼睛なり。頭上をてらし、脚下をてらす。ただ雪山・雪宮のゆきと參學することなかれ、老瞿曇の正法眼睛なり。五眼の眼睛、このところに究盡せり。千眼の眼睛、この眼睛に圓成すべし。

Thus, the heavenly flowers of the heavens above and the heavenly flowers among humans, “*the mādārava flowers, the mahāmādārava flowers, the mañjūśaka flowers, the mahāmañjūśaka flowers that rain from the heavens,*” as well as the flowers of inexhaustible lands in the ten directions, are all the retinue of the “plum blossoms in the snow.”<sup>21</sup> Since they have bloomed by receiving the favor of the plum blossoms, ten million flowers are the retinue of the plum blossoms and could be called “little plum blossoms.” And so on, down to the sky flowers, earth flowers, samādhi flowers, and the like, are all larger or smaller clusters of flowers in the retinue of the plum blossoms.<sup>22</sup> They form ten million

20 “*In heaven and on earth, I alone am honored*” (*tenjō tenge, yui ga doku son* 天上天下、唯我獨尊): Words attributed to Buddha Śākyamuni as a newborn baby; see Supplementary Notes, s.v. “I alone am honored.”

21 **heavenly flowers** (*tenge* 天華): The flowers said to fall from the heavens onto those skilled in preaching the dharma.

“*the mādārava flowers, the mahāmādārava flowers, the mañjūśaka flowers, the mahāmañjūśaka flowers that rain from the heavens*” (*ten u mandara ge makaman-dara ge manjusha ge makamajusha ge* 天雨曼陀羅華・摩訶曼陀羅華・曼殊沙華・摩訶曼殊沙華): From the scene in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:2b10-11), in which these four magical flowers rain down on the buddha and his audience.

22 **sky flowers** (*kūge* 空華): “Flowers in the sky” (S. *khaṇḍapā*), used for spots appearing to the diseased eye; a standard metaphor in Buddhist texts for what is mere appearance without objective reality (though Dōgen gives the term a quite different sense in his *Shōbōgenzō kūge* 正法眼藏空華). See Supplementary Notes, s.v. “Clouded eyes and sky flowers.” The exact sense of “earth flowers” (*chige* 地華) here is uncertain; perhaps, “physical flowers,” introduced simply in contrast to “sky flowers.”

**samādhi flowers** (*zanmaige* 三昧華): A somewhat unusual expression, not occurring elsewhere in the *Shōbōgenzō*, the exact sense of which is uncertain; perhaps, “flowers

lands within the blossoms, and the blossoms blooming in these lands are all due to the favor of the plum blossoms. Apart from the favor of the plum blossoms, they have not the slightest benefit of rain or dew; their lifelines derive entirely from the plum blossoms.

Do not study only that Shaolin on Mount Song is the place “everywhere spread with snow”: it is the “eye” of the Tathāgata, illumining above the head, illumining beneath the feet.<sup>23</sup> Do not study it simply as the snow of the Snowy Mountains or the Snowy Palace: it is the true dharma eye of Old Gautama.<sup>24</sup> The eye of the five eyes is exhaustively investigated here; the eye of the thousand eyes is perfectly realized in this “eye.”<sup>25</sup>

[53:10] {2:73}

まことに、老瞿曇の身心光明は、究盡せざる諸法實相の一微塵あるべからず。人天の見、別ありとも、凡聖の情、隔すとも、雪漫漫は大地なり、大地は雪漫漫なり。雪漫漫にあらざれば、盡界に大地あらざるなり。この雪漫漫の表裏團圓、これ瞿曇老の眼睛なり。

Truly there cannot be a single infinitesimal dust mote of the real marks

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occurring to one in samādhi,” or “the flower that is samādhi.” The image is suggestive of a verse on the “markless samādhi” (*musō zanmai* 無相三昧; *S. animitta-samādhi*) attributed to Nanyue Huairang 南嶽懷讓 (677-744) (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:241a6-7):

心地含諸種、遇澤悉皆萌。三昧華無相、何壞復何成。

The mind ground contains the seeds;

When they meet the moisture, they all sprout.

The flowers of the samādhi are without signs;

What decomposes; what composes?

23 **Shaolin on Mount Song is the place “everywhere spread with snow”** (*Sūzan Shōrin no setsu manman chi* 嵩山少林の雪漫漫地): Allusion to the legend that the Second Ancestor, Huike 慧可, stood throughout a snowy night at Shaolin Monastery 少林寺 on Mount Song 嵩山 waiting for an interview with Bodhidharma; see Supplementary Notes, s.v. “Cut off an arm.” Mt. Song is in present-day Henan.

“eye” of the Tathāgata (*nyorai no ganzei* 如來の眼睛): Presumably, the eye lost by Gautama in Rujing’s verse. For the meanings of “eye” (*ganzei* 眼睛) in Zen texts, see Supplementary Notes, s.v. “Eye.”

24 **the Snowy Mountains or the Snowy Palace** (*Sessen Setsugū* 雪山・雪宮): If these are to be taken as proper nouns, the former is a reference to the Himalayas, while the latter may refer to the detached palace of the ancient state of Qi during the Warring States period.

25 **five eyes** (*gogen* 五眼): A standard set of five levels of vision, typically given as (1) the “physical eye” (*nikugen* 肉眼) of ordinary human sight, (2) the “deva eye” (*tengen* 天眼) of paranormal sight, (3) the “wisdom eye” (*egen* 慧眼) that sees emptiness, (4) the “dharma eye” (*hōgen* 法眼) of the advanced bodhisattva, and (5) the omniscient “buddha eye” (*butsugen* 佛眼).

**thousand eyes** (*sengen* 千眼): The eyes in the palms of each hand of the thousand-armed Bodhisattva Avalokiteśvara.

of the dharmas that is not exhaustively investigated by the body and mind and the radiance of old Gautama. Though the perceptions of humans and devas differ, and the sentience of common people and sages are separated, “everywhere spread with snow” is “the whole earth”; “the whole earth” is “everywhere spread with snow.” Were it not “everywhere spread with snow,” there would be no “whole earth” anywhere in all the worlds. The roundness of the surface and interior of this “everywhere spread with snow” — this is the “eye” of old man Gautama.

[53:11]

しるべし、華地悉無生なり、華無生なり。華無生なるゆえに、地無生なり。華地悉無生のゆえに、眼睛無生なり。無生といふは、無上菩提をいふ。正當恁麼時の見取は、梅華只一枝なり。正當恁麼時の道取は、雪裏梅華只一枝なり。地華生生なり。

We should realize that *blossoms and earth are both unarisen*.<sup>26</sup> The blossoms are unarisen; because the blossoms are unarisen, the earth is unarisen. Because *the blossoms and the earth are both unarisen*, the eye is unarisen. “Unarisen” means unsurpassed bodhi. What is seen at this very moment is “*just one branch of plum blossoms*.” What is said at this very moment is “*just one branch of plum blossoms in the snow*.” It is “*earth and flowers arising and arising*.”<sup>27</sup>

[53:12]

これをさらに雪漫漫といふは、全表裏雪漫漫なり。盡界は心地なり、盡界華情なり。盡界華情なるゆえに、盡界は梅華なり。盡界梅華なるがゆえに、盡界は瞿曇の眼睛なり。而今の到處は、山河大地なり。到事到時、みな吾本來茲土、傳法救迷情、一華開五葉、結果自然成の到處現成なり。西來・東漸ありといへども、梅華、而今の到處なり。

Further to call this “everywhere spread with snow” means *the entire surface and interior are everywhere spread with snow*. All the worlds are

26 **blossoms and earth are both unarisen** (*ke chi shitsu mushō nari* 華地悉無生なり): Or “flowers and earth are both unborn.” The term *mushō* 無生 (“unborn,” “unarisen”) is regularly used to express the “emptiness” of phenomena — i.e., that they do not really occur.

27 **“earth and flowers arising and arising”** (*chi ke shōshō nari* 地華生生なり): The clumsy translation “arising and arising” strains to retain the play here with *shōshō* 生生 (“to sprout again and again,” “to increase,” etc.). Dōgen seems to be recalling in this section the transmission verse of the Fourth Ancestor, Daoxin 道信 (580-651) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:222b18-19):

華種有生性、因地華生生、大緣與信合、當生生不生。

Flowers and seeds have the nature to arise:

Dependent on the earth, flowers arise and arise.

When the great condition and faith accord,

Their very arising and arising does not arise.

the “mind ground”; *all the worlds are the “sentience of flowers.”*<sup>28</sup> Because *all the worlds are “the sentience of flowers,”* all the worlds are the “plum blossoms.” Because *all the worlds are the “plum blossoms,”* all the worlds are Gautama’s “eye.” The “wherever you go” of “now” is the mountains, rivers, and the whole earth.<sup>29</sup> Wherever the thing, wherever the time — they are all the expression of the “wherever you go” of:

*I originally came to this land*

*To transmit the dharma and save deluded sentient beings.*

*A single flower opens five petals;*

*The fruit forms, ripening naturally of itself.*<sup>30</sup>

While there may be coming from the west and spreading in the east, the plum blossoms are the “wherever you go” of “now.”<sup>31</sup>

[53:13]

而今の現成かくのごとくなる、成荊棘といふ。大枝に舊枝・新枝の而今あり、小條に舊條・新條の到處あり。處は、到に參學すべし、到は、今に參學すべし。三四五六華裏は、無數華裏なり。華に裏功德の深廣なる具足せり、表功德の高大なるを開闡せり。この表裏は、一華の華發なり。只一枝なるがゆえに、異枝あらず、異種あらず。一枝の到處を而今と稱する、瞿曇老漢なり。只一枝のゆえに、附囑嫡嫡なり。

28 **All the worlds are the “mind ground”; all the worlds are the “sentience of flowers”** (*jinkai wa shinchi nari, jinkai kajō nari* 盡界は心地なり、盡界華情なり): Dōgen here alludes to a verse by the Sixth Ancestor, Huineng 慧能 (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:236b14-15):

心地含諸種、普雨悉皆生、頓悟華情已、菩提果自成。

The mind ground contains the seeds;

In the universal rain, they all sprout.

Once you suddenly awaken to the sentience of flowers,

The fruit of bodhi forms of itself.

29 **The “wherever you go” of “now”** (*nikon no tōsho* 而今の到處): Or, more naturally, “the present ‘wherever you go,’” a phrase that could mean both “everywhere now” and “the term ‘everywhere’ used here.” Here and below, the infelicitous English struggles to preserve Dōgen’s play with Rujing’s phrase, “Now, it’s a thicket wherever you go” (*nikon tōsho jō keikyoku* 而今到處成荊棘).

**mountains, rivers, and the whole earth** (*senga daichi* 山河大地): A common expression for “the whole world”; equivalent to Rujing’s “the whole earth” (*daichi* 大地).

30 **Wherever the thing, wherever the time** (*tōji tōji* 到事到時): Presumably meaning “every thing and every time”; here, again, the translation tries to preserve Dōgen’s variations on Rujing’s “wherever you go” (*tōsho* 到處).

**I originally came to this land** (*go hon rai shi do* 吾本來茲土): Bodhidharma’s transmission verse; see above, Note 8.

31 **coming from the west and spreading in the east** (*seirai tōzen* 西來・東漸): Fixed expressions for Bodhidharma’s arrival from India and his teachings’ subsequent popularity in East Asia; see Supplementary Notes, s.v. “Coming from the west.”

That the manifestation of “now” is like this, he describes as “it’s a thicket.” On the big branches, there is the “now” of old branches and new branches; on the little twigs, there is the “wherever you go” of old twigs and new twigs. We should study “wherever” in “you go”; we should study “you go” in “now.”<sup>32</sup> The interior of “three, four, five” or six “blossoms” is the interior of “countless blossoms.” The blossoms are endowed with an interior virtue that is deep and broad; they reveal a surface virtue that is tall and great. This “interior” and “surface” are the blooming of “a single flower.” Because it is “just one branch,” there is no different branch, there is no different seed.<sup>33</sup> The one calling the “wherever you go” of the “one branch” “now” is old man Gautama.<sup>34</sup> Because it is “just one branch,” it is bequeathed to successor after successor.

[53:14] {2:74}

このゆえに、吾有の正法眼藏附嘱摩訶迦葉なり、汝得は吾髓なり。かくのごとく、到處の現成、ところとしても太尊貴生にあらずといふことなきがゆえに、開五葉なり、五葉は梅華なり。このゆえに、七佛祖あり、西天二十八祖・東土六祖、および十九祖あり。みな只一枝の開五葉なり、五葉の只一枝なり。一枝を參究し、五葉を參究しきたれば、雪裏梅華、の正傳附嘱相見なり。只一枝、の語脈裏に轉身轉心しきたるに、雲月是同なり、溪山各別なり。

For this reason, it is “the treasury of the true dharma eye” that “I have,” “I bequeath to Mahākāśyapa”; it is what “you’ve gotten” is “my marrow.”<sup>35</sup> In this way, because the manifestation of “wherever you go” never fails to be greatly honored everywhere, it is “opening five petals.” The “five petals” are the “plum blossom.” For this reason, there are the seven

32 We should study “wherever” in “you go”; we should study “you go” in “now” (*sho wa, tō ni sangaku su beshi, tō wa, kon ni sangaku su beshi* 處は、到に參學すべし、到は、今に參學すべし): Presumably, meaning something like, “we should understand that the place [of the branches] is everywhere and everywhere is the present.” Again, the awkward translation tries to preserve the language of Rujing’s verse with which Dōgen is playing.

33 different seed (*ishu* 異種): Play with a term that normally means “different type.”

34 The one calling the “wherever you go” of the “one branch” “now” is old man Gautama (*isshi no tōsho o nikon to shō suru, Kudon rōkan nari* 一枝の到處を而今と稱する、瞿曇老漢なり): Presumably, meaning that Rujing and Gautama are the same “one branch.”

35 it is “the treasury of the true dharma eye” that “I have,” “I bequeath to Mahākāśyapa”; it is what “you’ve gotten” is “my marrow” (*go u no Shōbōgenzō fuzoku Makakashō nari, nyo toku wa go zui nari* 吾有の正法眼藏附嘱摩訶迦葉なり、汝得は吾髓なり): Play with the syntax of the two most famous statements of transmission from master to disciple: Buddha Śākyamuni’s statement, “I have a treasury of the true dharma eye; I bequeath it to Mahākāśyapa”; and Bodhidharma’s saying to Huīke 慧可, “You’ve gotten my marrow.” See Supplementary Notes, s.v. “Treasury of the True Dharma Eye,” “Skin, flesh, bones, and marrow.”

buddhas and ancestors, there are the twenty-eight ancestors of Sindh in the West and the six ancestors, as well as the nineteen ancestors, of the Land of the East.<sup>36</sup> They are all the “opening five petals” of “just one branch,” the “just one branch” of the “five petals.” When we have investigated the “one branch,” have investigated the “five petals,” it is an encounter with the bequest of the direct transmission of the “plum blossoms in the snow.” When we have turned our bodies and turned our minds in the flow of the words “just one branch,” it is “*clouds and moon are the same*,” it is “*valleys and mountains are different*.”<sup>37</sup>

[53:15]

しかあるを、かつて參學眼なきともがらいはく、五葉といふは、東地五代と初祖とを一華として、五世をならべて、古今前後にあらざるがゆえに五葉といふ、と。この言は、擧して勘破するにたらざるなり。これらは參佛參祖の皮袋にあらず、あはれむべきなり。五葉一華の道、いかでか五代のみならん。六祖よりのちは道取せざるか。小兒子の説話におよばざるなり、ゆめゆめ見聞すべからず。

Nevertheless, those who have never had the eye of study say, “The ‘five petals’ means that the five generations of the Land of the East and the First Ancestor make ‘a single flower’; because the five generations are lined up side-by-side, not past or present, earlier or later, they are called ‘five petals.’”<sup>38</sup> These words are not worth taking up and seeing

36 **there are the seven buddhas and ancestors, there are the twenty-eight ancestors of Sindh in the West and the six ancestors, as well as the nineteen ancestors, of the Land of the East** (*shichi busso ari, Saiten nijūhachi so Tōdo roku so, oyobi jūkyū so ari* 七佛祖あり、西天二十八祖・東土六祖、および十九祖あり): The term *busso* 佛祖 (“buddhas and ancestors”) might better be rendered here “buddha ancestors.” Dōgen’s lineage, from the seven buddhas of the past ending with Śākyamuni, through the twenty-eight Indian ancestors ending with Bodhidharma, and the six generations in China from Bodhidharma through the Sixth Ancestor, Huineng 慧能, to the generations following Huineng. Since there are only seventeen generations separating Dōgen from the Sixth Ancestor, he must be reckoning Huineng and himself among the “nineteen ancestors” here. See Supplementary Notes, s.v. “Seven buddhas,” “Buddhas and ancestors.”

37 **When we have turned our bodies and turned our minds in the flow of the words** (*gomyaku ri ni tenshin tenjin shikitaru ni* 語脈裏に轉身轉心しきたるに): Variation on a common Zen idiom, meaning to be transformed by the words.

**it is “clouds and moon are the same,” it is “valleys and mountains are different”** (*ungetsu ze dō nari, keizan kakubetsu nari* 雲月は同なり、溪山各別なり): From a saying of Jiashan Shanhui 夾山善會 (805-881) (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:331a12). Perhaps meaning here, “branch” and “petals” are in one sense the same and yet remain distinct.

38 **“The ‘five petals’ means that the five generations of the Land of the East and the First Ancestor make ‘a single flower’”** (*goyō to iu wa, Tōchi godai to shoso to o ikke toshite* 五葉といふは、東地五代と初祖とを一華として): A common interpretation, though the “five petals” of Bodhidharma’s verse are also sometimes understood as

through. These are not skin bags who have studied the buddhas or studied the ancestors; they are pitiful.<sup>39</sup> How could the words “one flower of five petals” refer only to the five generations? Do they say nothing of those after the Sixth Ancestor? This is worth less than the talk of little children; we should never listen to it.

\* \* \* \* \*

[53:16]

先師古佛、歳旦上堂曰、元正啓祚、萬物咸新、伏惟大衆、梅開早春。

*My former master, the Old Buddha, in a convocation on New Year's Day, said,*<sup>40</sup>

*Felicitations on New Year's Day;*

*The myriad things are all new.*

*I submit to the great assembly*

*That the plum opens early spring.*<sup>41</sup>

[53:17] {2:75}

しづかにおもひみれば、過・現・當來の老古錐、たとひ盡十方に脱體なりとも、いまだ梅開早春の道あらずは、たれかなんちを道盡箇といはん。ひとり先師古佛のみ、古佛中の古佛なり。

When we quietly reflect on this, while the venerable old awls of past, present, and future may cast off the body throughout the ten directions, if they lack the words, “*the plum opens early spring*,” who would call them one who has said it all?<sup>42</sup> My former master, the Old Buddha, alone is the old buddha among the old buddhas.

[53:18]

その宗旨は、梅開に帶せられて萬春はやし。萬春は梅裏一兩の功德なり。一春、なほよく萬物を咸新ならしむ、萬法を元正ならしむ。啓祚は眼睛正なり。萬物といふは、過・現・來のみにあらず、威音王以前、乃至未來なり。無量無盡の過・現・來、ことごとく新なり、といふがゆえに、この新

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predicting the development of Bodhidharma's descendants into the five houses (*goke* 五家) in the generations after the time of the Sixth Ancestor.

39 **skin bags who have studied the buddhas or studied the ancestors** (*san butsu san so no hitai* 參佛參祖の皮袋): Or “skin bags who have studied with the buddhas or studied with the ancestors.” “Skin bag” (*hitai* 皮袋) is a common term in Zen literature for “person” or “human being”; see Supplementary Notes, s.v. “Bag of skin.”

40 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): Quoting the *Rujing heshang yulu* 如淨和尚語錄 at T.2002A.48:123c3-4.

41 **the plum opens early spring** (*bai kai sō shun* 梅開早春): A line that plays with the verb *kai* 開, which can be read both as transitive (“to open”) and as intransitive (“to bloom”).

42 **venerable old awls** (*rō kosui* 老古錐): A common term for Zen masters.



は新を脱落せり。このゆえに、伏惟大衆なり、伏惟大衆は、慙慙なるがゆえに。

His point is that, borne by “the plum opening,” myriad springs are early.<sup>43</sup> The myriad springs are one or two virtues within the plum. Even a single spring causes “the myriad things” to be “new,” causes the myriad dharmas to be “New Year’s Day.” “Felicitations” means the eye is true. “The myriad things” means, not only past, present, and future, but “before King Majestic Voice” until the future.<sup>44</sup> Because he says that the incalculable, inexhaustible past, present, and future are all “new,” the newness has sloughed off newness. Therefore, it is “*I submit to the great assembly*”; for “*submitting to the great assembly*” is like this.

\* \* \* \* \*

[53:19]

先師天童古佛、上堂示衆云、一言相契、萬古不移、柳眼發新條、梅華滿舊枝。

*My former master, the Old Buddha of Tiantong, in a convocation, addressed the assembly, saying,*<sup>45</sup>

*A single word accords,*

*Unmoved for myriad ages.*

*Willow eyes sprout on new twigs;*

*Plum blossoms fill the old branches.*<sup>46</sup>

43 His point is that, borne by “the plum opening,” myriad springs are early (*sono shūshi wa, baikai ni tai serarete banshun hayashi* その宗旨は、梅開に帶せられて萬春はやし): i.e., the plum’s opening causes the springs to be early.

44 “before King Majestic Voice” (*Ion’ō izen* 威音王以前): A common expression, occurring often in Dōgen’s writing and other Zen texts, used to suggest the primordial past or a state prior to any differentiation; see Supplementary Notes, s.v. “Before King Majestic Voice.”

45 **My former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:123c27-28); a verse celebrating the installment of a new steward of the monastery. The opening line recalls words attributed to Wuxie Lingmo 五洩靈默 (747-818) upon visiting Shitou Xiqian 石頭希遷 (700-791) (There are several variants; see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:254b8-9):

若一言相契、我即住。不然便去。

If a single word accords, I stay; if not, I go away.

46 **Willow eyes sprout on new twigs** (*ryūgen hotsu shinjō* 柳眼發新條): “Willow eyes” (*ryūgen* 柳眼) are the buds of the willow tree. Dōgen will play on these “eyes” in his comment.

[53:20]

いはく、百大劫の辨道は、終始ともに一言相契なり。一念頃の功夫は、前後おなじく萬古不移なり。新條を繁茂ならしめて眼睛を發明する、新條なりといへども眼睛なり。眼睛の他にあらざる道理なりといへども、これを新條と參究す。新は、萬物咸新に參學すべし。梅華満舊枝といふは、梅華全舊枝なり、通舊枝なり、舊枝是梅華なり。たとへば、華枝同條參、華枝同條生、華枝同條満なり。華枝同條満のゆえに、吾有正法、附囑迦葉なり。面面満拈華、華華満破顔なり。

He says, pursuit of the way for a hundred great kalpas is, from start to finish, “a single word accords”; concentrated effort for a single moment is, before or after, “unmoved for myriad ages.” Causing the “new twigs” to grow in rank profusion, they open the eye; though they are “new twigs,” they are the eye.<sup>47</sup> Although it is true that they are not other than the eye, we investigate them as “new twigs.” “New,” we should study in “the myriad things are all new.” “Plum blossoms fill the old branches” means the plum blossoms are the entire old branches, means the old branches throughout, means the old branches are the plum blossoms. For instance, it is blossoms and branches study the same twig together; blossoms and branches grow the same twig together; blossoms and branches fill the same twig together.<sup>48</sup> Because blossoms and branches fill the same twig together, it is “I have the true dharma; I bequeath it to Kāśyapa”; it is face after face fills the flower held up; flower after flower fills the face that smiled.<sup>49</sup>

\* \* \* \* \*

47 **Causing the “new twigs” to grow in rank profusion, they open the eye** (*shinjō o hanmo narashimete ganzei o hatsumyō suru* 新條を繁茂ならしめて眼睛を發明する): A tentative translation, assuming the unexpressed grammatical subject should be taken as “pursuit of the way” and “concentrated effort.” It is also possible to read this clause as itself the subject of the following clause: i.e., “What causes the new twigs to grow in rank profusion and opens the eye is the new twigs, is the eye.”

48 **blossoms and branches study the same twig together** (*ke shi dō jō san* 華枝同條參): Here and in the following two clauses, Dōgen plays with the common expressions “study together” (*dōsan* 同參) and “born together” (*dōshō* 同生); the predicates could be read, “have the same ‘twig study’; have the same ‘twig birth’; have the same ‘twig fill.’”

49 **face after face fills the flower held up; flower after flower fills the face that smiled** (*menmen man nenge, keke man hagan* 面面満拈華、華華満破顔): Perhaps, meaning that each person [in the lineage of the plum blossoms] fulfills the role of the flower held up by the Buddha on Vulture Peak; each blossom fulfills the role of Mahākāśyapa breaking into a smile upon seeing the flower.

[53:21] {2:76}

先師古佛、上堂、示大衆云、楊柳粧腰帶、梅華絡臂鞬。

*My former master, the Old Buddha, in a convocation, addressed the great assembly, saying,*

*The willows adorn themselves with sashes,*

*The plum blossoms tie on armguards.<sup>50</sup>*

[53:22]

かの臂鞬は、蜀錦・和璧にあらず、梅華開なり。梅華開は、髓吾得汝なり。

Those “armguards” are not the brocade of Shu or the jade disk of He; they are the blooming of the plum.<sup>51</sup> The blooming of the plum is “marrow my gotten you’ve.”<sup>52</sup>

\* \* \* \* \*

[53:23]

波斯匿王、請賓頭盧尊者齋次、王問、承聞尊者親見佛來、是不。尊者以手策起眉毛示之。先師古佛頌云、策起眉毛答問端、親曾見佛不相瞞、至今應供四天下、春在梅梢帶雪寒。

*Once, when King Prasenajit invited Venerable Piṇḍola for a meal, the king asked, “I’ve heard that the Venerable One has personally seen the Buddha. Is this true?”<sup>53</sup>*

*The Venerable brushed up his eyebrows with his hand to show it.*

*My former master, the Old Buddha, said in a verse:*

50 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): Lines from a verse found at *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:126c1. Dōgen quotes the same verse in his “Shōbōgenzō kenbutsu” 正法眼藏見佛。

51 **brocade of Shu or the jade disk of He** (*shokukin kaheki* 蜀錦・和璧): I.e., rare objects: the famous brocade of the ancient state of Shu (modern Sichuan); and the jade annulus, discovered by a certain Bian He 卞和, of the ancient kingdom of Chu 楚, and presented to King Wen of Zhou 周文王。

52 **“marrow my gotten you’ve”** (*zui go toku nyo* 髓吾得汝): A reversal of the glyphs in Bodhidharma’s saying, “You’ve gotten my marrow.” There have been various attempts to parse this as a sentence — e.g., “I as the marrow got you,” — as well as suggestions that it is meant simply to identify “the blooming of the plum” with each of the words in Bodhidharma’s saying. A similar play with the saying is found in “Shōbōgenzō kattō” 正法眼藏葛藤。

53 **King Prasenajit** (*Hashinoku ō* 波斯匿王): From the *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:130c7-11. Prasenajit was king of Kośala and a devout patron of the Buddha. The same exchange is also told with King Aśoka as the interlocutor. Piṇḍola (*Binzuru* 賓頭盧) was a prominent arhat among the Buddha’s followers, often depicted as having long, drooping eyebrows. Dōgen cites the exchange and Rujing’s verse on it elsewhere in the *Shōbōgenzō*.

*He brushed up his eyebrows and answered the matter;  
He'd personally once seen the Buddha, and they did not deceive each other.  
Worthy of offerings even now, throughout the four continents.  
Spring is on the twigs of the plum, cold in their girdle of snow.*

[53:24]

この因縁は、波斯匿王、ちなみに尊者の見佛・未見佛を問取するなり。見佛、といふは作佛なり、作佛、といふは策起眉毛なり。尊者、もしただ阿羅漢果を證すとも、眞阿羅漢にあらずば、見佛すべからず。見佛にあらずば、作佛すべからず。作佛にあらずば、策起眉毛佛不得ならん。

This episode concerns King Prasenajit once asking the Venerable whether he had seen the Buddha or not seen the Buddha. To “see the Buddha” means to become a buddha; to “become a buddha” means to “brush up the eyebrows.” Even though the Venerable had realized only the fruit of the arhat, had he not been a true arhat, he could not have seen the Buddha. If he had not seen the Buddha, he could not have become a buddha. If he had not become a buddha, *he could not have been a buddha who “brushed up his eyebrows.”*

[53:25]

しかあればしるべし、釋迦牟尼佛の面授の弟子として、すでに四果を證して後佛の出世をまつ尊者、いかでか釋迦牟尼佛をみざらん。この見釋迦牟尼佛は、見佛にあらず、釋迦牟尼佛のごとく見釋迦牟尼佛なるを、見佛と參學しきたれり。波斯匿王、この參學眼を得開せるところに、策起眉毛の好手にあふなり。親曾見佛の道旨、しづかに參佛眼あるべし。この春は、人間にあらず、佛國にかぎらず、梅梢にあり。なにとしてかしがあるとしる、雪寒の眉毛策なり。

Thus, we should recognize that, as a disciple who had the face-to-face conferral from Buddha Śākyamuni, and who had already verified the fourth fruit and was awaiting the appearance in the world of the subsequent buddha, how could the Venerable have failed to see Buddha Śākyamuni?<sup>54</sup> This seeing Buddha Śākyamuni is not “seeing the Buddha”: seeing Buddha Śākyamuni as does Buddha Śākyamuni has been studied as “seeing the Buddha.”<sup>55</sup> King Prasenajit, having opened the

54 **verified the fourth fruit** (*shika o shōshite* 四果を證して): I.e., achieved the state of arhat, the culmination of the four stages on the path to nirvāṇa: stream entrant, once-returner, nonreturner, and arhat.

**awaiting the appearance in the world of the subsequent buddha** (*gobutsu no shusse o matsu* 後佛の出世をまつ): Reference to the tradition that Piṇḍola was asked by Buddha Śākyamuni not to enter nirvāṇa but to remain in saṃsāra until the coming of the future Buddha Maitreya.

55 **seeing Buddha Śākyamuni as does Buddha Śākyamuni has been studied as “seeing the Buddha”** (*Shakamuni butsu no gotoku ken Shakamuni butsu naru o, ken-butsu to sangaku shikitareri* 釋迦牟尼佛のごとく見釋迦牟尼佛なるを、見佛と參學し

eye of this study, met a skilled hand who “brushed up his eyebrows.” For the meaning of the words, “*he’d personally once seen the Buddha*,” we should have the buddha eye that quietly studies it.<sup>56</sup> The “spring” here is not that of humans, is not limited to the buddha lands; it is “on the twigs of the plum.” How do we know this? The coldness of the snow is the eyebrows brushed up.

\* \* \* \* \*

[53:26] {2:77}

先師古佛云、本來面目無生死、春在梅華入畫圖。

My former master, the Old Buddha, said,

*The original face has no birth or death;*

*Spring in the plum blossoms enters the picture.*<sup>57</sup>

[53:27]

春を畫圖するに、楊・梅・桃・李を畫すべからず、まさに春を畫すべし。楊・梅・桃・李を畫するは、楊・梅・桃・李を畫するなり、いまだ春を畫せるにあらず。春は畫せざるべきにあらず、しかあれども先師古佛のほかは、西天東地のあひだ、春を畫せる人いまだあらず。ひとり先師古佛のみ、春を畫する尖筆頭なり。いはゆるいまの春は、畫圖の春なり、入畫圖のゆえに。これ餘外の力量をとぶらず、ただ梅華をして春をつかはしむるゆえに、畫にいれ、木にいるなり、善巧方便なり。

When picturing spring, we should not depict willows, apricots, peaches, or plums; we should depict spring.<sup>58</sup> To depict willows, apricots, peaches, and plums is to depict willows, apricots, peaches, and plums; it is not yet to have depicted spring. It is not that spring cannot be depicted; yet apart from my former master, the Old Buddha, there has never

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きたれり): i.e., Piṇḍola’s seeing the Buddha has been understood here as seeing Śākya-muni as Śākyamuni sees himself.

56 **we should have the buddha eye that quietly studies it** (*shizuka ni sanbutsugen aru beshi* しづかに參佛眼あるべし): The expression *sanbutsugen* 參佛眼, here rendered “the buddha eye that studies,” could also be parsed “the eye that studies (or studies with) the buddha.” The translation takes the sense to be that we should calmly study [the meaning of Piṇḍola’s having seen the Buddha] with the omniscient eye of a buddha (*butsugen* 佛眼). A similar usage is found in the “Shōbōgenzō kenbutsu” 正法眼藏見佛:

この見佛眼、すでに參開なる現成を見佛とす。見佛眼の活路、これ參佛眼なり。

The realization in which this eye of seeing buddha has been opened is called “seeing buddha.” The life-saving path of the eye of seeing buddha — this is the buddha eye of study.

57 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:131c21-22, from a verse at a cremation.

58 **willows, apricots, peaches, or plums** (*yō bai tō ri* 楊・梅・桃・李): i.e., trees that represent springtime. Here, the translation uses “apricot” for *bai* 梅 (*ume*; *Prunus mume*, “Japanese apricot”) and “plum” for *ri* 李 (*sumomo*; *Prunus salicina*, “Japanese plum”).

been anyone throughout Sindh in the West and the Land of the East who has depicted it. My former master, the Old Buddha, alone is a sharp brush tip that depicts spring. What is called “spring” here is the spring of the picture; for it “enters the picture.”<sup>59</sup> Because, without seeking after any power beyond this, he just has the plum blossoms make use of the spring, it enters the picture and enters the trees. It is a skillful device.<sup>60</sup>

[53:28]

先師古佛、正法眼藏あきらかなるによりて、この正法眼藏を、過去・現在・未來の十方に聚會する佛祖に正傳す。このゆえに、眼睛を究徹し、梅華を開明せり。

Because he was clear about the treasury of the true dharma eye, my former master, the Old Buddha, correctly transmitted this treasury of the true dharma eye from the buddhas and ancestors assembled in the ten directions in past, present, and future. Therefore, he has completely mastered the eye and clarified the plum blossom.

正法眼藏梅華第五十三  
Treasury of the True Dharma Eye  
Plum Blossoms  
Number 53

[Ryūmonji MS:]

爾時日本國寛元元年癸卯十一月六日、在越州吉田縣吉嶺寺。深雪三尺、  
大地漫漫

*At Kippō Monastery, Yoshida District, Esshū; sixth day, eleventh month of the junior water year of the rabbit, the first year of Kangen in the Land of Japan [18 December 1243]<sup>61</sup>*

*Deep snow, of three feet; the whole earth everywhere spread with it.<sup>62</sup>*

59 **for it “enters the picture”** (*nyū gazu no yue ni* 入畫圖のゆえに): Following Kawamura’s punctuation; it is also possible to read this as an introductory clause with the following sentence: “Since it ‘enters the picture’ . . .”

60 **Because, without seeking after any power beyond this, he just has the plum blossoms make use of the spring, it enters the picture and enters the trees** (*kore yogai no rikiryō o toburawazu, tada baika o shite haru o tsukawashimuru yue ni, ga ni ire, ki ni iruru nari* これ餘外の力量をとぶらず、ただ梅華をして春をつかはしむるゆえに、畫にいれ、木にいるるなり): Perhaps meaning something like, “because, without using any other technique, the line evokes the spring by the plum blossoms, the spring is in the picture and in the plum trees.”

61 **Kippō Monastery** 吉嶺寺: Variant orthography for Kippōji 吉峰寺, also read Yoshiminedera.

62 **Deep snow, of three feet; the whole earth everywhere spread with it** (*shinsetsu sanshaku, daichi manman* 深雪三尺、大地漫漫): Echoing the line in Rujing’s verse from section 2, above:

## [53:29] {2:78}

もしおのづから自魔きたりて、梅華は瞿曇の眼睛ならずとおぼえ、思量すべし、このほかに何法の、梅華よりも眼睛なりぬべきを舉しきたらんにか、眼睛とみん。そのときも、これよりほかに眼睛をもとめば、いづれのときも對面不相識なるべし、相逢未拈出なるべきがゆえに。今日はわたくしの今日にあらず、大家の今日なり。直に梅華眼睛を開明なるべし、さらにもとむることやみね。

If some personal demon happens to appear, and we think that the plum blossom is not the eye of Gautama, we should think: what could we take as the eye among the things that may have been proposed as more likely than the plum blossom to be the eye?<sup>63</sup> At this point, if we search for the eye elsewhere, we will always be “face-to-face without recognizing each other”; for we will be “meeting without bringing it out.”<sup>64</sup> Today is not our own today; it is everyone’s today.<sup>65</sup> The eye of the plum blossom should be immediately clear; do not go on searching for it.

\* \* \* \* \*

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乃至交袞大地雪漫漫。

Till the whole earth is everywhere spread with snow.

63 **personal demon** (*jima* 自魔): Or, perhaps, “demon of the self”; an unusual term, not appearing elsewhere in the *Shōbōgenzō*, it does occur in an eccentric list of four types of demon given in the Chinese *Dafan tianwang wen fo jueyi jing* 大梵天王問佛決疑經 (ZZ.87:663a15-17): heavenly demons (*tenma* 天魔), external demons (*gema* 外魔), other demons (*tama* 他魔), self demons (*jima* 自魔).

64 **“face-to-face without recognizing each other”** (*taimen fusōshiki* 對面不相識); **“meeting without bringing it out”** (*sōhō mi nenshutsu* 相逢未拈出): Two fixed expressions from Zen literature. The former is best known from a saying of the early figure Yang Dajian 楊大年 (dates unknown) (e.g., at *Chanlin sengbao juan* 禪林僧寶傳, ZZ.137:522b2-3):

對面不相識、千里却同風。

Face-to-face without recognizing each other.

For a thousand miles, the same wind.

The latter expression is a variant of a saying attributed to Danxia Tianran 丹霞天然 (739-824) (e.g., at *Zongjing lu* 宗鏡錄, T.2016.48:419b14-15):

相逢不拈出、舉意便知有。

In meeting, they don’t bring it out;

But, if one thinks about it, one knows it’s there.

65 **it is everyone’s today** (*taike no konnichi nari* 大家の今日なり): The term *taike* 大家 (also read *daika*) can mean (a) “great one,” “maestro,” etc.; (b) “great house” or “great family”; or (c) “everyone.” It is sometimes taken here, by extension from (c), to mean “everything.”

[53:30]

先師古佛云、明明歴歴、梅華影裏休相覓、爲雨爲雲自古今、古今寥寥有何極。

*My former master, the Old Buddha, said,<sup>66</sup>*

*So clear, so obvious:*

*Stop searching in the shapes of the plum blossoms.*

*Raining down and forming clouds, themselves past and present;*

*Past and present, vast and vacant — where is there any limit?*

[53:31]

しかあればすなはち、くもをなし、あめをなすは、梅華の云爲なり。行雲・行雨は、梅華の千曲萬重色なり、千功萬徳なり。自古今は梅華なり、梅華を古今と稱するなり。

Thus, forming clouds and making rain are the words and deeds of the plum blossom. The drifting clouds and falling rain are the shapes of the plum blossom's thousand folds and myriad layers, its thousand virtues and myriad merits. "Themselves past and present" is "the plum blossoms": the plum blossoms are called "past and present."

\* \* \* \* \*

[53:32]

古來、法演禪師いはく、朔風和雪振溪林、萬物潛藏恨不深、唯有嶺梅多意氣、臘前吐出歲寒心。

*Long ago, Chan Master Fayen said,<sup>67</sup>*

*A north wind mixed with snow shakes the valley groves;*

*The myriad things are buried, without deep regret.*

*But there's a plum tree on the ridge whose spirits are high;*

*Even before the year's end, it vomits up all wintry thoughts.*

66 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): From the *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:132b19-21. Dōgen's version breaks off Rujing's seven-glyph first line, which reads *quxi quxi ming lili* 去兮去兮明歴歴 ("Gone, gone, clear and obvious").

67 **Chan Master Fayen** (*Hōen zenji* 法演禪師): i.e., Wuzu Fayen 五祖法演 (d. 1104), at *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄, ZZ.136:405a11-12.



## [53:33] {2:79}

しかあれば、梅華の銷息を通せざるほかは、歳寒心をしりがたし。梅華小許の功德を、朔風に和合して雪となせり。はかりしりぬ、風をひき雪をなし、歳を序あらしめ、および溪林・萬物をあらしむる、みな梅華力なり。

Thus, without being familiar with the circumstances of the plum blossom, it is hard to understand its “wintry thoughts.” A few of the virtues of the plum blossom, mixed with the “north wind,” have become the “snow.” It is clear that what summons the wind and makes the snow, orders the year, and gives existence to the “valley groves” and the “myriad things,” is entirely the power of the plum blossom.

## [53:34]

太原孚上座、頌悟道云、憶昔當初未悟時、一聲畫角一聲悲、如今枕上無閑夢、一任梅華大少吹。

*Senior Seat Fu of Taiyuan said in a verse celebrating his awakening to the way,*

*I recall in the old days, before I understood,*

*The sound of the painted horn was the sound of sorrow.<sup>68</sup>*

*Now, on my pillow, no more idle dreams;*

*Let the plum blossoms blow it as they will.*

## [53:35]

孚上座は、もと講者なり、夾山の典座に開發せられて、大悟せり。これ、梅華の春風を大小吹せしむるなり。

The Senior Seat Fu was originally a lecturer; developed by the cook of Mount Jia, he had a great awakening.<sup>69</sup> It was the plum blossoms letting the spring winds blow as they will.

68 **Senior Seat Fu of Taiyuan** (*Taigen Fu jōza* 太原孚上座): Dates unknown; a disciple of Xuefeng Yicun 雪峰義存 (822-908). Dōgen's source is unknown. A (slightly variant) version of this verse is attributed to Senior Seat Fu 孚上座 in the late fourteenth-century anthology *Chanzong zaduhai* 禪宗雜毒海 (ZZ.114:131a4-5).

**painted horn** (*gakaku* 畫角): An ancient sonorous decorated wind instrument, used in the military to rouse the troops and in imperial processions to warn of their passing; here, likely, reveille (*kukaku* 鼓角), upon hearing which, it is said, Fu had his awakening.

69 **developed by the cook of Mount Jia** (*Kassan no tenzo ni kaihotsu serarete* 夾山の典座に開發せられて): The name of the cook is unknown; the story of his guiding Fu is told in several sources (see, e.g., case 99 of the *Biyān lu* 碧巖錄, T.2003.48:222b26-c13). The cook laughed during Fu's lecture on the *Nirvāṇa Sūtra*'s teaching on the dharma body and, when subsequently questioned about it, advised Fu to sit in meditation in order to understand the sūtra; Fu sat all night and, at the sound of the drum marking the fifth watch, suddenly had an understanding.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 54

Washing and Purifying

*Senjō*

洗淨

# Washing and Purifying

## *Senjō*

### INTRODUCTION

According to its colophon, this chapter is one of the earliest texts of the *Shōbōgenzō*, composed in the autumn of 1239 at Dōgen's newly established Kōshōji. It represents number 54 in the seventy-five-chapter *Shōbōgenzō* and number 7 in the Honzan edition; it is not found in the sixty-chapter compilation.

Like the “Senmen” 洗面 (“Washing the Face”) chapter, “Senjō” is a work on monastic hygiene. The title term, “washing and purifying,” was a euphemism in Song-dynasty Buddhist monasteries for the procedures to be followed when using the toilet. The procedures discussed here were not original to Dōgen: as his quotations suggest, they are drawn from the *Chanyuan qinggui* 禪苑清規 (*Rules of Purity for the Chan Park*, compiled in 1103), and other works on monastic rules and regulations. Unlike such works, however, Dōgen adds commentary on the spiritual significance of the procedures as the embodied practice of the buddhas and ancestors.

# 正法眼藏第五十四

## Treasury of the True Dharma Eye Number 54

洗淨

### Washing and Purifying

[54:1] {2:80}

佛祖の護持しきたれる修證あり、いはゆる不染汚なり。

There is a practice and verification upheld by the buddhas and ancestors:  
it is “not defiling.”

[54:2]

南嶽山觀音院大慧禪師、因六祖問、還假修證不。大慧云、修證不無、染汚即不得。六祖云、只是不染汚、諸佛之所護念、汝亦如是、吾亦如是、乃至西天祖師亦如是、云云。

*Chan Master Dahui of Guanyin Cloister on Mount Nanyue was asked by the Sixth Ancestor, “Does it nevertheless depend on practice and verification?”<sup>1</sup>*

*Dahui said, “It’s not that it lacks practice and verification, but it can’t be defiled by them.”*

*The Sixth Ancestor said, “Just this ‘not defiled’ is what the buddhas bear in mind. You’re also like this, I’m also like this, down to all the ancestral masters of Sindh in the West are also like this.”*

(End quote.)<sup>2</sup>

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1 **Chan Master Dahui of Guanyin Cloister on Mount Nanyue** (*Nangakusan Kannonin Daie zenji* 南嶽山觀音院大慧禪師): I.e., Nanyue Huairang 南嶽懷讓 (677-744). The passage quoted here is found in a well-known conversation between Nanyue and his master, the Sixth Ancestor, Huineng 慧能, versions of which are found in several Chinese sources, as well as Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ5:178, case 101), and introduced often in the *Shōbōgenzō*. See Supplementary Notes, s.v. “What thing is it that comes like this?”

“Does it nevertheless depend on practice and verification?” (*kan ka shushō fu* 還假修證不): The question is preceded by the following exchange. When Nanyue went to visit Huineng, the Ancestor asked him where he was coming from. Nanyue said that he was coming from the National Teacher An on Mount Song. Huineng asked, “What thing is it that comes like this?” (*ze jūmo butsu inmo rai* 是什麼物恁麼來). Nanyue answered, “To say it’s like any thing wouldn’t hit it.” The thing that “comes like this” (*inmo rai* 恁麼來) is a play on *nyorai* 如來 (S. *tathāgata*; “thus-come one”), an epithet of the buddhas.

2 **End quote** (*unnun* 云云): Parenthetical indication in the original.

[54:3]

大比丘三千威儀經云、淨身者、洗大小便、剪十指爪。

*In the Sūtra of the Three Thousand Rules of Deportment for Great Bhikṣus, it is said, “To ‘purify the body’ is to wash upon urinating and defecating, and to clip the nails of one’s ten fingers.”*<sup>3</sup>

[54:4]

しかあれば、身心これ不染汚なれども、淨身の法あり、心法あり。ただ身心をきよむるのみにあらず、國土・樹下をもきよむるなり。國土いまだかつて塵穢あらざれども、きよむるは諸佛之所護念なり。佛果にいたりてなほ退せず、廢せざるなり。その宗旨、はかりつくすべきことかたし。作法、これ宗旨なり、得道、これ作法なり。

Thus, even though body and mind are “not defiled,” there is a procedure for purifying the body; there is a procedure for the mind.<sup>4</sup> It not only purifies body and mind; it purifies the land and the bases of trees as well.<sup>5</sup> Even though the land has never had any dust and pollution, to purify it is “*what the buddhas bear in mind*.” Having reached the fruit of buddhahood, they still do not regress, do not abandon it. The essential point of this is not something that can ever be fully calculated. Observance — this is the essential point; gaining the way — this is observance.<sup>6</sup>

3 *Sūtra of the Three Thousand Rules of Deportment for Great Bhikṣus* (Dai biku sanzen iigi kyō 大比丘三千威儀): *Da biqiu sanqian weiyi* 大比丘三千威儀, T.1470.24:914a16.

4 **there is a procedure for purifying the body; there is a procedure for the mind** (*jōshin no hō ari, shinbō ari* 淨身の法あり、心法あり): The term *shinbō* 心法 may evoke “the mind dharma” transmitted in the Zen lineage but should probably here be taken in parallel with the preceding clause.

5 **the land and the bases of trees** (*kokudo juge* 國土・樹下): An unusual combination. The term *kokudo* 國土 (“land”) is multivalent and can refer to the nation, the earth, or a world, such as the “pure land” (*jōdo* 淨土) of Buddha Śākyamuni. The term *juge* 樹下 (“beneath, or at the bases of, trees”) translates the Sankrit *vrkṣa-mūla* (“tree root”), used in reference to the location of spiritual practice at the foot of trees — as in Siddhārtha’s practice under the bodhi tree. Possibly, reflecting the vision of buddhas seated under jeweled trees in countless buddha lands described in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:33b15-17).

6 **Observance — this is the essential point; gaining the way — this is observance** (*sahō, kore shūshi nari, tokudō, kore sahō nari* 作法、これ宗旨なり、得道、これ作法なり): “Observance” (*sahō* 作法) refers to the rites and procedures of monastic practice; “gaining the way” (*tokudō* 得道) may refer either to the ritual entrance into the monastic order or, as more likely here, to the attainment of spiritual awakening. This line is likely the *locus classicus* for the phrase “observance is the essential point” in the later Sōtō dictum, “deportment is the buddha dharma; observance is the essential point” (*iigi soku buppō, sahō kore shūshi* 威儀即佛法、作法是宗旨).

[54:5] {2:81}

華嚴經淨行品云、左右便利、當願衆生、蠲除穢汚、無姪怒癡。已而就水、當願衆生、向無上道得出世法。以水滌穢、當願衆生、具足淨忍、畢竟無垢。

*In the “Pure Practice” chapter of the Flower Garland Sūtra, it is said,<sup>7</sup>*  
*Doing what is needed to relieve myself,*  
*I pray all living beings*  
*May be rid of filth and pollution*  
*And free from lust, anger, and delusion.*  
*Having finished, going for water,*  
*I pray all living beings*  
*May approach the unsurpassed way*  
*And attain the supramundane dharma.*  
*Using the water to wash away filth,*  
*I pray all living beings*  
*May be endowed with pure patience*  
*And be in the end without impurities.*

[54:6]

水、かならずしも本淨にあらず、本不淨にあらず。身、かならずしも本淨にあらず、本不淨にあらず。諸法、またかくのごとし。水、いまだ情・非情にあらず、身、いまだ情・非情にあらず、諸法、またかくのごとし。佛世尊説、それかくのごとし。しかあれども、水をもて身をきよむるにあらず、佛法によりて佛法を保任するに、この儀あり、これを洗淨と稱す。佛祖の一身心を、したしくして正傳するなり、佛祖の一句子を、ちかく見聞するなり、佛祖の一光明を、あきらかに住持するなり。おほよそ、無量無邊の功德を現成せしむるなり。身心に修行を威儀せしむる正當恁麼時、すなはち久遠の本行を具足圓成せり。このゆえに、修行の身心、本現するなり。

Water is not necessarily intrinsically pure, nor is it intrinsically impure. The body is not necessarily intrinsically pure, nor is it intrinsically impure. All dharmas are also like this. Water is neither sentient nor insentient; the body is neither sentient nor insentient. All dharmas are also like this. The teachings of the Buddha, the World-Honored One, are also like this. However, it is not that we use water to purify the body; rather, in maintaining the buddha dharma by means of the buddha dharma, there is this rite, which is called “washing and purifying.” It is to be intimate with and directly transmit the one body and mind of the buddhas and ancestors; it is to see and hear firsthand the one line of the buddhas and ancestors; it is clearly to sustain the one radiance of the buddhas and ancestors. In sum, it is to make manifest their incalculable, limitless

7 “Pure Practice” chapter of the *Flower Garland Sūtra* (*Kegonkyō jōgyōbon* 華嚴經淨行品): From the *Huayan jing* 華嚴經, at T.278.9:431a27-b2.

virtues. At the very moment that we make the practice our deportment in body and mind, we are fully endowed with and perfectly attain his original practice long ago.<sup>8</sup> Therefore, the body and mind of practice and verification appear in their original form.

[54:7] {2:82}

十指の爪をきるべし。十指といふは、左右の両手の指のつめなり。足指の爪、おなじくきるべし。

One should cut the nails of one's ten fingers. "Ten fingers" means the nails on the fingers of both hands, left and right. Toenails should also be cut.

[54:8]

經にいはく、つめのながさ、もし一麥ばかりになれば、罪をうるなり。

In a sūtra, it is said, "If the length of the nails exceeds one grain of barley, that is an offense."<sup>9</sup>

[54:9]

しかあれば、爪をながくすべからず、爪のながきは、おのづから外道の先蹤なり、ことさらつめをきるべし。しかあるに、いま大宋國の僧家のなかに、參學眼そなはらざるともがら、おほく爪をながからしむ。あるひは一寸・兩寸、および三・四寸にながきもあり。これ、非法なり、佛法の身心にあらず。佛家の稽古あらざるによりて、かくのごとし。有道の尊宿は、しかあらざるなり。

Thus, the nails should not be long. To have long nails is itself a precedent of other paths; so it is especially important to cut the nails. Nevertheless, at present, in the monastic order of the Land of the Great Song, the types not endowed with the eye of study frequently grow their nails long. Some are one inch or two inches, or even three or four inches long. This is improper; it is not the body and mind of the buddha dharma. They

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**8 we are fully endowed with and perfectly attain his original practice long ago** (*kuon no hongyō o gusoku enjō seri* 久遠の本行を具足圓成せり): Allusion to the career of Buddha Śākyamuni, as told in the *Lotus Sūtra*. The expression "original practice" (*hongyō* 本行), which occurs several times in the *Shōbōgenzō*, recalls a famous passage (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c22-23):

諸善男子、我本行菩薩道所成壽命、今猶未盡、復倍上數。

Good sons, the lifespan attained by my original practice of the bodhisattva path is even now still not exhausted; it is twice the above number.

Similarly, the terms "long ago" (*kuon* 久遠) and "perfectly attain" (*enjō* 圓成) suggest the stock phrase "actually attained long ago" (*kuon jitsujō* 久遠實成), regularly used to describe Śākyamuni's ancient attainment of buddhahood (at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:42b12).

**9 In a sūtra, it is said** (*kyō ni iwaku* 經にいはく): Dōgen's source for this quotation, given in Japanese, is unknown.

are like this because they lack investigation of the ancients in the house of the buddhas. Venerables who possess the way are not like this.

[54:10]

あるひは長髪ならしむるともがらあり、これも非法なり。大國の僧家の所作なりとして、正法ならん、とあやまることなかれ。先師古佛、ふかくいましめのことばを、天下の僧家の長髪・長爪のともがらにたまふにいはく、

Again, there are those who grow their hair long, which is also improper. Do not mistakenly think that, because it is done by monastics of a great country, it is correct practice. My former master, the Old Buddha, had severe words of admonishment for monastics throughout the land who had long hair and long nails, saying,<sup>10</sup>

[54:11]

不會淨髮、不是俗人、不是僧家、便是畜生。古來佛祖、誰是不淨髮者。如今不會淨髮、箇真箇是畜生。

*Those who do not keep the tonsure are not laymen and are not monastics; they are beasts. From ancient times, who among the buddhas and ancestors did not keep the tonsure? Anyone at present who does not keep the tonsure truly is a beast.*

[54:12]

かくのごとく示衆するに、年來不剃頭のともがら、剃頭せるおほし。

When he instructed the assembly in this way, there were many of those who had not shaved their heads for years who shaved their heads.

[54:13]

あるいは上堂、あるいは普説のとき、彈指かまびすしくして責呵す、

Whether in convocations or in public sermons, he loudly snapped his fingers and rebuked them, [saying],<sup>11</sup>

10 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): I.e., Tiantong Rujing 天童如淨 (1162-1227). The source of Dōgen's report of Rujing's words, given here in Chinese, is not known, but a similar passage, including the phrase, "truly is a beast" (*shinko ze chikushō* 眞箇是畜生), occurs in Dōgen's record of his conversations with Rujing; see *Hōkyō ki* 寶慶記, DZZ.7:14, number 9.

11 **he loudly snapped his fingers and rebuked them** (*danshi kamabisushiku shite shakuka su* 彈指かまびすしくして責呵す): The snapping of the fingers can, among other uses, indicate a warning; see below, section 23. What follows in the next section is offered as a report, in Japanese, of Rujing's words — though, without independent textual evidence, it is unclear to what extent Dōgen is paraphrasing his master's teachings.



[54:14] {2:83}

いかなる道理としらず、胡亂に長髪・長爪なる。あはれむべし、南浮の身心をして非道におけること。近來二三百、祖師道、癈せるゆえに、しかのごとくのとものがらおほし。かくのごとくのやから、寺院の主人となり、師號に署して、爲衆の相をなす、人天の無福なり。いま天下の諸山に、道心箇渾無なり、得道箇久絶なり、祇管破落儻のみなり。

For whatever reason, they wantonly grow out their hair and grow out their nails. How pitiful that they would put a body and mind of Jambudvīpa on the wrong path.<sup>12</sup> Because the way of the ancestral masters has been abandoned over these past two or three hundred years, there are many such types. That a bunch like this has become the heads of monasteries, has been granted “master” titles, and has served as officials of the saṃgha — this is misfortune for humans and devas.<sup>13</sup> At the various mountains throughout the land at present, *those with the mind of the way are entirely absent, those who have gained the way are long extinct*, and all that remain are *just a gang of degenerates*.<sup>14</sup>

[54:15]

かくのごとく普説するに、諸方に長老の名をみだりにせるともがら、うらみず、陳説なし。しるべし、長髪は佛祖のいましむるところ、長爪は外道の所行なり。佛祖の兒孫、これらの非法をこのむべからず。身心をきよからしむべし、剪爪・剃髪すべきなり。

When he gave public sermons in this way, those from all quarters improperly named “elders” did not resent it and had nothing to say for themselves. We should know that growing out one’s hair is warned against by the buddhas and ancestors, and that growing out one’s nails is a practice of other paths. Descendants of the buddhas and ancestors should not be attracted to these improprieties. They should keep their bodies and minds pure and should cut their nails and shave their heads.

12 **put a body and mind of Jambudvīpa on the wrong path** (*Nanbu no shinjin o shite hidō ni okeru* 南浮の身心をして非道における): The term *Nanbu* 南浮 indicates “Jambudvīpa in the south”: i.e., the continent to the south of Mount Sumeru in Buddhist cosmology. Of the four continents, it is the one on which a buddha appears; see Supplementary Notes, s.v. “Four Continents.” “Wrong path” translates *hidō* 非道, which has a range of connotations, including “not the way of the buddhas (*butsudō* 佛道),” “not in accord with the principles (*dōri* 道理) of Buddhism,” “not consistent with the way (*dō* 道) of humans,” “characteristic of, or leading to, the ‘evil paths’ of animals, ghosts, and denizens of hell.” See Supplementary Notes, s.v. “Body and mind,” and “Six paths.”

13 **served as officials of the saṃgha** (*ishu no sō o nasu* 爲衆の相をなす): I.e., ministers or officials appointed by the imperial court to oversee the multitude (*shu* 衆) of monks and nuns.

14 **various mountains** (*shozan* 諸山): Also read *shosan*; a term for the major Buddhist monasteries.

[16]

洗大小便おこたらしむることなかれ。舍利弗、この法をもて、外道を降伏せしむることありき。外道の本期にあらず、身子が素懷にあらざれども、佛祖の威儀現成するところに、邪法おのづから伏するなり。

Do not neglect to wash when urinating and defecating. There was an instance when Śāriputra, by means of this procedure, converted the follower of an other path.<sup>15</sup> It was not the prior expectation of the follower of the other path, nor was it the original intention of Śāriputra; but where the deportment of the buddhas and ancestors is manifested, the false dharma submits of its own accord.<sup>16</sup>

[54:16] {2:84}

樹下・露地に修習するときは、起屋なし。便宜の溪谷・河水等によりて、分土洗淨するなり。これは灰なし、ただ二七丸の土をもちいる。二七丸をもちいる法は、まづ、法衣をぬぎてたたみおきてのち、くろからず黄色なる土をとりて、一丸のおほきさ、大なる大豆許に分して、いしのうへ、あるひは便宜のところに、七丸をひとならべにおきて、二七丸をふたへにならべおく。そののち、磨石にもちいるべき石をまうく。そののち廁す。廁後、使籌、あるいは使紙。そののち、水辺にいたりて洗淨する。まづ三丸の土をたづさへて洗淨す。一丸土を掌にとりて、水すこしばかりをいれて、水に合してときて、泥よりもうすく、漿ばかりになして、まづ小便を洗淨す。つぎに一丸の土をもてさきのごとくして大便處を洗淨す。つぎに一丸の土をさきのごとくして、略して觸手をあらふ。

When engaging in practice under trees and in the open, there are no buildings.<sup>17</sup> One engages in purification with handfuls of earth, using a convenient valley stream or river water. For this there are no ashes, just two sets of seven balls of earth.<sup>18</sup> The procedure for using the two sets of seven balls is: first, remove, fold, and set aside one's dharma robe; then, taking earth that is yellowish, not black, shape it into balls that are about the size of large beans, arrange them in a single row of seven balls on a rock or some other convenient spot, and lay out a second row parallel to the first one, so that there are two sets of seven balls.<sup>19</sup> Next,

15 **Śāriputra** (*Sharihotsu* 舍利弗): The story, which occurs in several sources, tells of a brahmin who was so impressed by the toilet practices of the Buddha's disciple, Śāriputra, that he joined the Buddhist order. See, e.g., Yijing's 義淨 translation of the *Mūla-sarvāstivāda-vinaya* (*Pinaiye zashi* 毘奈耶雜事, T.1451.24:0276c29-277b4).

16 **It was not the prior expectation of the follower of the other path** (*gedō no hon-go ni arazu* 外道の本期にあらず): At least in Yijing's version of the story, the brahmin seems in fact to have had a fixation on purity and had been visiting religious orders precisely to observe their toilet practices. The same passage also notes that Śāriputra was well aware that his actions were being observed.

17 **there are no buildings** (*kioku nashi* 起屋なし): I.e., fixed toilet facilities.

18 **ashes** (*hai* 灰): The use of ash as a detergent will be discussed in section 27, below.

19 **earth that is yellowish, not black** (*kurokarazu kiiri naru tsuchi* くろからず黄色

obtain a rock that is suitable for use as a scouring stone. After that, you relieve yourself. When finished relieving yourself, use a toilet stick or use paper.<sup>20</sup> After that, go by the water and wash and purify yourself. First, take three balls of earth and perform the washing and purifying.<sup>21</sup> Holding one ball of earth in the palm, pour in a little water, mix the earth and water together, make a thick fluid that is thinner than mud, and begin by washing and purifying the urine.<sup>22</sup> Next, take one ball of earth and, using the same procedure, wash and purify the place of defecation. Next, prepare one ball of earth as before and use it to wash the hand that has touched filth.

[54:17]

寺舎に居してよりこのかたは、その屋を起立せり、これを東司と稱す。あるときは圀といひ、廁といふときもありき。僧家の所住にかならずあるべき屋舎なり。

Ever since there has been dwelling in monastery buildings, a facility for this purpose has been built; it is called the “eastern office.”<sup>23</sup> At times it is called the “outhouse,” and there were times when it was called the

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なる土): I.e., light brown earth that is mostly sand or clay, with little organic soil mixed in.

20 **toilet stick** (*chū* 箒): A wood or bamboo instrument, shaped like a handled scoop or spatula, used to wipe oneself after defecating; discussed below, section 24.

21 **First, take three balls of earth and perform the washing and purifying** (*mazu sangan no tsuchi o tazusaete senjō su* まづ三丸の土をたづさへて洗淨す): It is strange that Dōgen, after explaining how to prepare “two sets of seven balls” (*ni shichi gan* 二七丸), concludes this section on relieving oneself outdoors by outlining a procedure that uses only three balls of earth: one for washing after urinating, a second for washing after defecating, and a third for washing “the hand that has touched filth” (*sokushu* 觸手). Also, he says nothing about the “scouring stone” (*maseki* 磨石) that he mentions four sentences earlier.

22 **begin by washing and purifying the urine** (*mazu shōben o senjō su* まづ小便を洗淨す). Because this sentence uses the euphemism “lesser ease” (*shōben* 小便) to refer to “urine” or “urinating,” and treats that noun as the object of the compound verb “to wash and purify” (*senjō* 洗淨), it is not clear what this action entails. We know from more explicit accounts of this procedure in Buddhist monastic rules that the mixture of dirt and water is used to wash the area around the urethral opening (in males, the tip of the penis). The muddy water would then be rinsed off with clean water, but the directions given by Dōgen do not make that explicit. The same ambiguity is found in Dōgen’s subsequent discussion of the washing and purifying of “the place of greater ease” (*daibensho* 大便處), or “defecation.”

23 **“eastern office”** (*tōsu* 東司): The name for this facility is clearly a euphemism, but its derivation is not known. In the Song monasteries that Dōgen visited, there was an eastern office (*tōsu* 東司, or “toilet,” as we shall call it here) for use by the great assembly of monks who resided in the saṃgha hall, but it was located on the western side of the monastery. Major monasteries had a number of smaller toilets located in other places, as well, such as in the administrative wing and the abbot’s quarters.

“toilet.” It is a room or building that must always exist wherever monastics reside.

[54:18]

東司にいたる法は、かならず手巾をもつ。その法は、手巾をふたへにおりて、ひだりのひちのうへにあたりて、衫袖のうへにかくるなり。すでに東司にいたりては、淨竿に手巾をかくべし。かくる法は、臂にかけたりつるがごとし。もし九條・七條等の袈裟を著してきたれば、手巾にならべてかくべし。おちざらんやうに打併すべし、倉卒になげかくることなかれ。よくよく記號すべし。記號といふは、淨竿に字をかけり。白紙にかきて、月輪のごとく圓にして、淨竿につけ列せり。しかあるを、いづれの字にわが直綴はおけりとわすれず、みだらざるを、記號といふなり。衆家おほくきたらんに、自他の竿位を亂すべからず。

The procedure for going to the toilet requires that one always carry a hand cloth. The method for that is to fold the hand cloth in two and drape it over the left arm below the crook of the elbow, on top of the robe sleeve. Having arrived at the toilet, one should hang the hand cloth over the pure pole.<sup>24</sup> The method for hanging it is like that when draping it over the arm. If one comes wearing a nine-panel or seven-panel *kāṣāya*, or the like, one should hang that alongside the hand cloth. One should align them so they do not fall; do not toss them on the pole in haste.<sup>25</sup> Be very careful to take note. “Taking note” refers to the fact that there are letters written on the pure pole, called “designations”; they are written on white paper, made into a circle like the disc of the moon, and attached at intervals to the pure pole. “Taking note” means to avoid mix-ups by not forgetting by which letter one’s own long robe has been left. When the community has many people in it, we should not confuse one’s own pole place with those of others.

[54:19]

このあひだ、衆家きたりてたちつらなれば、叉手して掛すべし。掛するに、かならずしもあひむかひ曲躬せず、ただ叉手をむねのまへにあてて氣色ある掛なり。東司にては、直綴を著せざるにも、衆家と掛し氣色するなり。もし両手ともにいまだ觸せず、両手ともにものをひさげざるには、両手を叉して掛すべし。もしすでに一手を觸せしめ、一手にものを提せらんときは、一手にて掛すべし。一手にて掛するには、手をあほげて、指頭すこしきかがめて、水を掬せんとするがごとくしてもちて、頭をいささか低頭せんとするがごとく掛するなり。他、かくのごとくせば、おのれ、かくのごとくすべし、おのれ、かくのごとくせば、他、またしかあるべし。

24 **pure pole** (*jōkan* 淨竿): A raised horizontal pole used for hanging clothes, etc.

25 **One should align them so they do not fall** (*ochizaran yō ni tahei su beshi* おちざらんやうに打併すべし). That is, one should make sure that the two ends of the cloth or robe that hang down on either side of the pole are lined up (*tahei* 打併) at the same height so the item is balanced and does not slip off.

During this time, if a member of the community comes and stands next to one, one should fold one's hands and then make a bow with hands clasped. In bowing with hands clasped, one does not necessarily face the other person and bend one's body: just fold one's hands, hold them up to one's chest, and give an indication of bowing with hands clasped. In the toilet, even if one is not wearing one's long robe, one gives an indication of bowing with hands clasped to a member of the community. If both of one's hands have yet to touch filth, and neither hand is holding anything, then one should fold the two hands and bow. If one hand has already touched filth, or if one hand is holding something, one should bow with a single hand. To bow with a single hand, turn the hand palm up, bend the fingers slightly, holding them as if scooping up a handful of water, and make a slight nod as if to lower one's head, thereby suggesting a bow with hands clasped. If the other person makes a particular sort of bow, we should reciprocate with that sort of bow; if we bow in a certain way, the other person should also bow in that way.

[54:20] {2:85}

褌衫および直裾を脱して、手巾のかたはらにかくる法は、直裾ぬぎとりて、ふたつのそでをうしろへあはせて、ふたつのわきのしたをとりあはせてひきあぐれば、ふたつのそでかさなれる。このときは、左手にては直裾のうなぢのうらのもとをとり、右手にてはわきをひきあぐれば、ふたつのたもとと左右の兩襟とかさなるなり。兩袖と兩襟とをかさねて、又たたぎまになかよりをりて、直裾のうなじを淨竿の那邊へなげこす。直裾の裙ならびに袖口等は、竿の遮辺にかかれり。たとへば、直裾の合腰、淨竿にかくるなり。つぎに、竿にかけたりつる手巾の遮・那兩端をひきちがへて、直裾よりひきこして、手巾のかからざりつるかたにて、又ちがへてむすびとどむ。兩三匝もちがへちがへしてむすびて、直裾を淨竿より落地せしめざらんとす。あるいは直裾にむかひて合掌す。

The procedure for removing both partial robes and long robes and hanging them next to the hand cloth is as follows.<sup>26</sup> Take off the long robe, fold the two sleeves to the rear and match them up; if one aligns the two armpits and lifts them up, the two sleeves will double up. At this point, if one grasps the inside of the nape of the long robe with the left hand and holds the waist with the right hand and lifts, the two sleeves and the lapels on the left and right will fold over each other. With the two sleeves and two lapels thus doubled up, again fold in half lengthwise and throw the collar of the long robe over the far side of the pole. The skirt of the long robe, together with the armholes of the sleeves, etc., hang on the near side of the pole. In other words, the joined waist of the

26 **partial robes and long robes** (*hensan oyobi jikitotsu* 褌衫および直裾): "Partial robe" (*hensan* 褌衫; also written 偏衫 and read *henzan*) refers to the upper garment of a two-part robe, worn with a skirt (*kunsu* 裙子); "long robe" (*jikitotsu* 直裾) refers to a single-piece robe, in which the upper and lower parts have been sewn together.

long robe is what hangs on the pure pole. Next, take the two ends of the hand cloth that are hanging over the near and far sides of the pole, cross them, wrap them around the long robe, cross them again and tie them in a knot on the side where the hand cloth is not attached to the pole. By wrapping it two or three times around and tying it, the long robe is kept from falling on the ground from the pure pole. One may also face the long robe and bow with hands together.

[54:21]

つぎに絆子をとりて兩臂にかく。つぎに、淨架にいたりて、淨桶に水を盛りて、右手に提して淨廁にのぼる。淨桶に水をいるる法は、十分にみつることなかれ、九分を度とす。廁門のまへにして、換鞋すべし。蒲鞋をはきて、自鞋を廁門の前に脱するなり、これを換鞋といふ。

Next, take a binding cord and tie up [the sleeves of] both arms.<sup>27</sup> Next, go to the washstand, fill a cleaning bucket with water, carry it in the left hand and climb up to the toilet stall. The procedure for putting water into the cleaning bucket is not to fill it all the way, but to stop when it is nine-tenths full. When in front of the toilet stall door, one should change footwear. To put on the reed slippers and leave one's own footwear in front of the lavatory door is called "changing footwear."

[54:22] {2:86}

禪苑清規云、欲上東司、應須預往、勿致臨時内逼倉卒。乃疊袈裟、安寮中案上、或淨竿上。

*In the Rules of Purity for the Chan Park, it is said,*

*When one wishes to go to the toilet, one should set out in advance; do not let the onset of internal pressure compel you to rush.<sup>28</sup> Then, fold the kāśāya, leaving it on the bench in one's quarters or on the pure pole.*

27 **binding cord** (*bansu* 絆子): A cord to tie back the sleeves. It is tied in such a way that it forms a horizontal figure eight: the two ends of the "8" are looped over both shoulders, and the cross is in the center of the back. This effectively ties up the rectangular sleeves of a robe or undergarment, keeping them out of the way and clean when one is using the toilet or working with one's hands (preparing food, cleaning, etc.). Dōgen does not say here what garment is to be tied up, but it cannot be the "partial robe" (*hensan* 褊衫) or long robe (*jikitotsu* 直裰), because those have already been removed; it must be a sleeved undershirt, worn next to the skin.

28 **Rules of Purity for the Chan Park** (*Zennen shingi* 禪苑清規): *Chanyuan qinggui* 禪苑清規, ZZ.111:912a4-5, from the opening lines of a section entitled "Defecating and Urinating" (*daxiao bianli* 大小便利), on which Dōgen is relying in the following account of toilet practice.

[54:23]

廁内にいたりて、左手にて門扇を掩す。つぎに、淨桶の水をすこしばかり槽裏に瀉す。つぎに淨桶を當面の淨桶位に安ず。つぎに、たちながら槽にむかひて彈指三下すべし。彈指のとき、左手は拳にして左腰につけてもつなり。つぎに袴口・衣角ををさめて、門にむかひて兩足に槽脣の兩辺をふみて、蹲居し廁す。兩辺をけがすことなかれ、前後にそましむることなかれ。このあひだ默照なるべし。隔壁と語笑し、聲をあけて吟詠することなかれ。涕唾狼藉なることなかれ、努氣卒暴なることなかれ。壁面に字をかくべからず、廁籌をもて地面を画くことなかれ。

Once inside the toilet stall, use the left hand to close the door panels. Next, pour just a little water from the cleaning bucket inside the toilet bowl.<sup>29</sup> Next, set the cleaning bucket down at the cleaning bucket place in front of you. Next, while still standing, face the toilet bowl and snap your fingers three times.<sup>30</sup> When snapping the fingers, make the left hand into a fist and hold it against the left side of the waist. Next, one gathers up the hem of one's underpants and the corners of one's robe, faces the door, straddles the toilet bowl with one foot on each of the opposite edges, squats, and relieves oneself. Do not dirty the area on either side, and do not contaminate the area in front or behind. During this time one should be in silent illumination.<sup>31</sup> Do not speak or titter with people on the other side of the partition wall, or raise one's voice and sing songs. Do not get “*snot and spit scattered about*”; do not *grunt with exertion or act in haste*.<sup>32</sup> We should not write words on the partition wall. Do not

29 **toilet bowl** (*sō* 槽): A pot, typically made of clay, that was set into (flush with) the floor inside each lavatory stall and served as the receptacle for human waste. Since it had to be cleaned out by hand periodically, the purpose of sprinkling water in it before use may have been to prevent feces from sticking to it.

30 **snap your fingers three times** (*danji sange* 彈指三下): According to the “Defecating and Urinating” section of the *Rules of Purity for the Chan Park*, which Dōgen is using as a reference here, the purpose of snapping the fingers is to warn away the excrement-eating ghosts (*tanfun shi ki* 噉糞之鬼) that haunt the toilet (*Chanyuan qinggui* 禪苑清規, ZZ.111:912a9-10).

31 **During this time one should be in silent illumination** (*kono aida mokushō naru beshi* このあひだ默照なるべし). “Silent illumination” (*mokushō* 默照) was a type of meditation promoted by Hongzhi Zhengjue 宏智正覺 (1091–1157), Zhenxie Qingliao 眞歇清了 (1088–1151), and other leaders of the Caodong 曹洞 lineage in Song China. The translation follows Kawamura's edition; but other textual witnesses have here, “one should maintain silence” (*mokunen* 默然), which in the context would seem the better reading. The *Rules of Purity for the Chan Park*, on which Dōgen is relying, says nothing of silent illumination in the toilet.

32 **“snot and spit scattered about”** (*tei da rōzeki* 涕唾狼藉): A set phrase, quoted from *Chanyuan qinggui* 禪苑清規, ZZ.111:912a10.

**grunt with exertion or act in haste** (*doki sotsubō* 努氣卒暴): The text may have been corrupted here. The compound expression “act in haste” (*sotsubō* 卒暴) seems out of context, and in fact the *Rules of Purity for the Chan Park* has at this point the more likely,

use the toilet stick to draw on the earthen floor.

[54:24]

廁屎退後、すべからく使籌すべし。又、かみをもちいる法あり、故紙をもちいるべからず、字をかきたらん紙、もちいるべからず。淨籌・觸籌わきまふべし。籌は、ながさ八寸につくりて三角なり、ふとさは手母指大なり。漆にてぬれるもあり、未漆なるもあり。觸は、籌斗になげをき、淨は、もとより籌架にあり。籌架は、槽のまへの板頭のほとりにおけり。

After relieving oneself of feces and stepping back, one should use the toilet stick. Also, there are rules for using paper: one must not use waste paper, and one must not use paper that has words written on it. Be sure to keep clean toilet sticks separate from soiled toilet sticks. A toilet stick is made eight inches long and is triangular. Its thickness is that of a thumb. There are some that are coated with lacquer, and some that are not lacquered. Soiled ones are to be thrown into the toilet stick receptacle. Clean ones are normally on the toilet stick stand. The toilet stick stand is placed near the plank that is in front of the toilet bowl.

[54:25] {2:87}

使籌・使紙ののち、洗淨する法は、右手に淨桶をもちて、左手をよくよくぬらしてのち、左手を掬につくりて水をうけて、まづ少便を洗淨す、三度。つぎに、大便をあらふ。洗淨、如法にして淨潔ならしむべし。このあひだ、あらく淨桶をかたぶけて、水をして手のほかにあましおとし、あぶしちらして、水をはやくうしなふことなかれ。

The procedure for washing and purifying after using toilet sticks or using paper is as follows. Carry the cleaning bucket with the left hand. After thoroughly wetting the left hand, make a cup with the left hand and scoop out some water. Begin by washing and purifying the urine three times.<sup>33</sup> Next, wash and purify the [place of] defecation. In washing and purifying, one must maintain propriety and keep one's thoughts pure. During this time, be careful not to run out of water too soon by roughly tipping the cleaning bucket, spilling excess water out of one's hand, or splashing it about.

“make sounds by grunting with exertion” (*nuqi zuosheng* 努氣作聲). (*Chanyuan qinggui* 禪苑清規, ZZ.111:912a10.)

33 **Begin by washing and purifying the urine** (*mazu shōben o senjō su* まづ小便を洗淨す): As above, section 16, the term *shōben* here is no doubt synonymous with “the place of urination” (*shōbensho* 小便處) — i.e., the genitals or the urethral opening.



[54:26]

洗淨しをはりて、淨桶を安桶のところにおきて、つぎに籌をとりてのごひかはかす。あるいは紙をもちいるべし。大小兩處、よくよくのごひかはかすべし。つぎに、右手にて袴口・衣角をひきつくろひて、右手に淨桶を提して廁門をいづるちなみに、蒲鞋をぬぎて自鞋をはく。つぎに淨架にかへりて、淨桶を本所に安ず。

When finished washing and purifying, one puts the cleaning bucket back in the place for resting buckets, then takes a toilet stick and wipes oneself dry. Or, one should use paper. Thoroughly wipe and dry the places of urination and defecation.<sup>34</sup> Next, using the right hand, one straightens up one's underpants and robes and, carrying the cleaning bucket in the right hand, goes out the toilet stall door. At that point, one takes off the reed slippers and puts on one's own footwear. Next, one returns to the washstand and sets down the cleaning bucket in its original place.

[54:27]

つぎに、洗手すべし。右手に灰匙をとりて、まづすくひて、瓦石のおもてにおきて、右手をもて滴水を點じて觸手をあらふ、瓦石にあててとぎあらふなり。たとへば、さびあるかたなを、とにあててとぐがごとし。かくのごとく、灰にて三度あらふべし。つぎに、土をおきて、水を點じてあらふこと三度すべし。つぎに、右手に皂莢をとりて、小桶の水にさしひたして、兩手あはせてもみあらふ。腕にいたらんとするまでも、よくよくあらふなり。誠心に住して、慇懃にあらふべし。灰三、土三、皂莢一なり。あはせて一七度を度とせり。つぎに、大桶にてあらふ。このときは、面藥・土灰等をもちいず、ただ水にても、ゆにてもあらふなり。一番あらひて、その水を小桶にうつして、さらにあたらしき水をいれて兩手をあらふ。

Next, we should wash our hands. One takes the ash spoon in the right hand, scoops out an initial portion [of ash], places it on the surface of the tile stone, adds an appropriate amount of water with the right hand, and washes the hand that has touched filth, rubbing it clean on the tile stone. It is, for example, like grinding a rusty sword on a whetstone. One should wash in this manner three times with ash. Next, one should place some earth, add water to it, and wash three times. Next, take some black pod in the right hand, mix it into the water in a small bucket, and wash both hands by rubbing them together.<sup>35</sup> Wash thoroughly, even up to the wrists. One should devote oneself to this with sincerity and wash assiduously: three times with ashes, three times with earth, and once with black pod. Altogether, one set of seven times is the rule. Next, one washes with the large bucket. At this time, one does not use a medicinal

34 **places of urination and defecation** (*daishō ryōsho* 大小兩處): I.e., the genitals and anus.

35 **black pod** (*saikyō* 皂莢): I.e., the powdered beans from the pods of the acacia tree (*Gleditschia sinensis*), used as a soap.

face scrub, ashes, earth, or the like, but washes only with cold water or hot water. Wash a first time, then pour that water into the small bucket, fill [the large bucket] again with fresh water, and wash both hands.

[54:28] {2:88}

華嚴經云、以水盥掌、當願衆生、得上妙手、受持佛法。

*In the Flower Garland Sūtra, it is said,*<sup>36</sup>

*Using water to wash my palms,*

*I pray that all living beings*

*May find a most excellent hand*

*And receive and keep the buddha dharma.*<sup>37</sup>

[54:29]

水杓をとらんことは、かならず右手にてすべし。このあひだ、桶杓、おとをなし、かまびすしくすることなかれ。水をちらし、皂莢をちらし、水架の辺をぬらし、おほよそ倉卒なることなかれ、狼藉なることなかれ。つぎに、公界の手巾に手をのごふ、あるいはみづからが手巾にのごふ。手をのごひをはりて、淨竿のした、直綴のまへにいたりて、絆子を脱して竿にかく。つぎに、合掌してのち、手巾をとき、直綴をとりて著す。つぎに、手巾を左臂にかけて塗香す。公界に塗香あり、香木を寶瓶形につくれり。その大は拇指大なり。ながさ、四指量につくれり。絨索の尺餘なるをもちて、香の兩端に穿貫せり。これを淨竿にかけおけり。これを兩掌をあはせてもみあはすれば、その香氣おのづから兩手に薫ず。絆を竿にかくるとき、おなじうへにかけかさねて、絆と絆とみだらしめ、亂纏せしむることなかれ。かくのごとくする、みなこれ淨佛國土なり、莊嚴佛國なり。審細にすべし、倉卒にすべからず。いそぎをはりてかへりなばやと、おもひいとなむことなかれ。ひそかに東司上不説佛法の道理を思量すべし。

When going to pick up the water ladle, one must always use the right hand. During this time, do not make noise with the bucket or ladle or otherwise raise a clamor. Do not spill water, spill black pod, let the area around the water stand get wet, or hurry in whatever one is doing, and do not leave things scattered about. Next, one wipes one's hands on a communal hand cloth, or wipes them on one's own hand cloth. When finished wiping the hands, go before the long robe at the pure pole, remove the sleeve-binding cord and hang it on the pole. Next, after bowing with palms together, untie the hand cloth, take the long robe, and put it on. Next, hang the hand cloth over the crook of the left arm and rub on incense. In the common area, there is incense for rubbing; it is incense wood, shaped like a treasure bottle.<sup>38</sup> Its thickness is the size of a thumb.

36 *Flower Garland Sūtra* (*Kegon kyō* 華嚴經): A continuation of the quotation above, section 5 (*Huayan jing* 華嚴經, T.278.09:431b2-3).

37 **most excellent hand** (*jōmyōshu* 上妙手): Likely meaning a skilled teacher.

38 **incense wood, shaped like a treasure bottle** (*kōboku o hōbyōgyō ni tsukureri* 香木を寶瓶形につくれり): A treasure bottle (*hōbyō* 寶瓶) is a Buddhist ritual implement

In length, it measures four fingers. A string more than a foot long is threaded through holes in both ends of the incense, and it is hung over the pure pole. When one rubs it between one's two palms, its fragrant aroma perfumes both hands. When hanging the [sleeve-binding] cord on the pole, loop it over the same place at the top; do not let it touch other cords, resulting in tangled lines. Everything done in this way is *purifying a buddha land, adorning a buddha land*; one should do them with the utmost care, never precipitately. Do not entertain the thought, "If only I can finish and get back quickly." One should think to oneself about the principle of "*not teaching the buddha dharma in the toilet*."<sup>39</sup>

[54:30] {2:89}

衆家の、きたり・いる面を、しきりにまぼることなかれ。廁中の洗淨には、冷水をよろしとす、熱湯は腸風をひきおこすといふ。洗手には温湯をもちいる、さまたげなし。釜壺隻をおくことは、焼湯洗手のためなり。

When a member of the community has come in [to the toilet], do not fix your gaze in his direction. For washing and purifying within a toilet stall, cold water is good; hot water is said to bring on hemorrhoids.<sup>40</sup> For washing hands, use hot water; there is no impediment to that. The provision of a cauldron is for the purpose of washing the hands with heated water.

[54:31]

清規云、晩後焼湯上油。常令湯水相續、無使大衆動念。

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used (among other functions) by monks in Song China to carry perfumed water for washing the hands. The piece of fragrant wood that Dōgen describes must have been a cylindrical spindle that had a slight narrowing at both ends, a shape that would suggest the neck and narrow area above the base of a water bottle.

39 "**not teaching the buddha dharma in the toilet**" (*tōsu jō fusetsu buppō* 東司上不説佛法). From the words of Zhaozhou Congshen 趙州從諗 (778-897) to the novice Wen Yuan (*shami Wen Yuan* 沙彌文遠, a disciple and frequent interlocutor of Zhaozhou in records of that master's sayings) (*Zhaozhou Zhenji chanshi yulu* 趙州真際禪師語錄, *Guzunsu yulu* 古尊宿語錄, ZZ.118.330b10-11):

因上東司、召文遠。文遠應諾。師云、東司上不可與爾説佛法也。

Once, in the toilet, [Zhaozhou] called to Wen Yuan.

Wen Yuan said, "Yes?"

The Master said, "I can't teach you the buddha dharma in the toilet."

The toilet, together with the saṃgha hall (*sōdō* 僧堂) and bathhouse (*yokushitsu* 浴室), was one of the "three silent halls" (*san mokudō* 三默堂) in a monastery — i.e., places where talking was forbidden.

40 **cold water is good; hot water is said to bring on hemorrhoids** (*reisui o yoroshi to su, nettō wa chōfū o hikiokosu to iu* 冷水をよろしとす、熱湯は腸風をひきおこすといふ): Paraphrasing *Chanyuan qinggui* 禪苑清規, ZZ.111:912a12.

*In the Rules of Purity, it is said,*<sup>41</sup>

*After the evening [convocation], [the toilet manager] heats water and tops up the oil.<sup>42</sup> He always insures that hot water is in continuous supply so as not to cause the monks of the great assembly to be concerned.*

[54:32]

しかあればしりぬ、湯・水ともにもちいるなり。もし廁中の、觸せることあらば、門扇を掩して觸牌をかくべし。もしあやまりて落桶あらば、門扇を掩して落桶牌をかくべし。これらの牌、かかれらん局には、のぼることなかれ。もしさきより廁上にのぼれらん、ほかに人ありて彈指せば、しばらくいづべし。

Thus, we know that hot water and cold water are both used. If there is anything soiled within a toilet stall, one should shut the door panels and hang up a “soiled” placard. If one has accidentally spilled a bucket, one should shut the door panels and hang up a “spilled bucket” placard. In the event that one of these placards has been hung up, do not enter [that toilet stall]. When one has already entered a toilet stall and there is a person outside who snaps his fingers, one should withdraw in due course.

[54:33]

清規云、若不洗淨、不得坐僧床、及禮三寶。亦不得受人禮拜。

*In the Rules of Purity, it is said,*<sup>43</sup>

*If one does not do washing and purifying, one may not sit on the saṃgha platforms or make obeisance to the three treasures. Nor may one receive obeisance from others.*

[54:34]

三千威儀經云、若不洗大小便、得突吉羅罪。亦不得僧淨坐具上坐、及禮三寶。設禮無福德。

*In the Sūtra of the Three Thousand Rules of Deportment, it is said,*<sup>44</sup>

*If one does not wash after defecating or urinating, one is guilty of a duṣkṛta offense and may not sit on the pure sitting cloth of a monk or make obeisance to the three treasures.<sup>45</sup> Even if one were to make obeisance, there would be no blessings or merit in it.*

41 *Rules of Purity* (Shingi 清規): Chanyuan qinggui 禪苑清規, ZZ.111:898a18.

42 **tops up the oil** (jōyū 上油). I.e., adds oil to the lamps (tō 燈) that provide light in the toilet before dawn and after dusk.

43 *Rules of Purity* (Shingi 清規): Chanyuan qinggui 禪苑清規, ZZ.111:912a16-17.

44 *Sūtra of the Three Thousand Rules of Deportment* (Sanzen iigi kyō 三千威儀經): Da biqiu sanqian weiyi 大比丘三千威儀, T.1470.24:914a17-19.

45 **duṣkṛta offense** (tokira zai 突吉羅罪). A “misdeed,” the least serious of five grades of offence (gohin 五篇) explained in the Vinaya; expiation requires confession before one other monk, or repentance by oneself.

## [54:35] {2:90}

しかあればすなはち、辨道功夫の道場、この儀をさきにすべし。あに三寶を禮せざらんや、あに人の禮拜をうけざらんや、あに人を禮せざらんや。佛祖の道場、かならずこの威儀あり。佛祖道場中人、かならずこの威儀具足あり。これ自己の強爲にあらず、威儀の云爲なり、諸佛の常儀なり、諸祖の家常なり。ただ此界の諸佛のみにあらず、十方の佛儀なり、淨土・穢土の佛儀なり。小聞のともがらおもはくは、諸佛には廁屋の威儀あらず、娑婆世界の諸佛の威儀は、淨土の諸佛のごとくにあらず、とおもふ。これは學佛道にあらず。しるべし、淨穢は離人の滴血なり、あるときはあたたかなり、あるときはすさまじ。諸佛に廁屋あり、としるべし。

We see from this that in practice places where there is concentrated effort in pursuit of the way, these observances should be of primary concern. How could one not pay obeisance to the three treasures? How could one not receive obeisance from other people? How could one not make obeisance to other people? In a practice place of the buddhas and ancestors, there is always this deportment. The people in a practice place of the buddhas and ancestors are always fully endowed with this deportment. This is not something one forces oneself to do; it is the word and deed of deportment; it is the usual practice of the buddhas; it is the everyday routine of the ancestors. These are buddha observances of the buddhas not only of this world but of the ten directions; they are the buddha observances of the pure lands and impure lands. What those of limited experience think is that buddhas have no deportment for the toilet room. They think that the deportment of the buddhas of this *sahā* world is not like that of the buddhas of the pure lands. This is not studying the way of the buddhas. We should know that pure and impure are a drop of blood from a person's body: at one point, it was warm; at the next, it is cold.<sup>46</sup> The buddhas have toilet rooms: we should know this.

## [54:36]

十誦律第十四云、羅睺羅沙彌、宿佛廁。佛覺了、佛以右手摩羅睺羅頂、說是偈言、汝不爲貧窮、亦不失富貴、但爲求道故、出家應忍苦。

*In fascicle 14 of the Ten Chapter Vinaya, it is said,*<sup>47</sup>

46 **pure and impure are a drop of blood from a person's body: at one point, it was warm; at the next, it is cold** (*jō e wa rinin no tekiketsu nari, aru toki wa atataka nari, aru toki wa susamaji* 淨穢は離人の滴血なり、あるときはあたたかなり、あるときはすさまじ): The term *susamaji* すさまじ (“cold”) can also mean “weird,” “horrible,” etc. Dōgen's point here may simply be that “pure” and “impure” are not absolute categories; but it is worth remembering that, in Dōgen's cultural context, blood leaving the body (whether from menstruation or wounds) was considered a defilement (*kegaré* 穢).

47 *Ten Chapter Vinaya* (*Jūju ritsu* 十誦律): From a story found at *Shisong lü* 十誦律, T.1435.23:105b19-c9. The novice Rahula, unable to find proper lodging, lies down to sleep in the Buddha's toilet room, using the toilet foot rest as his pillow. The Buddha, concerned that Rahula might be bitten by a snake that inhabited the toilet room, brings

*The Śrāmaṇera Rahula lodged in the Buddha's toilet. When the Buddha became aware of it, the Buddha rubbed Rahula's head with his right hand and spoke this gāthā:*

*Not because you are poor and destitute,  
Nor because you neglected your wealth and honor,  
But only for the sake of seeking the way,  
You have left home and had to endure hardships.*

[54:37]

しかあればすなはち、佛道場に廁屋あり。佛廁屋裏の威儀は洗淨なり、祖祖相傳しきたれり。佛儀のなほのこれる、慕古の慶快なり、あひがたきにあへるなり。いはんや如來かたじけなく廁屋裏にして、羅睺羅のために説法します。廁屋は佛轉法輪の一會なり。この道場の進止、これ佛祖正傳せり。

We see from this that a buddha's practice place has a toilet room. The deportment inside a buddha's toilet room is washing and purifying, and that has been passed down by ancestor after ancestor. That observances of the Buddha still exist is a blessing and comfort that derives from appreciation for the ancients; it is being able to encounter that which is difficult to encounter. Not to mention that the Tathāgata was so gracious as to preach the dharma for Rahula inside the toilet room. The toilet room is one assembly where buddhas turn the wheel of dharma. What to do and what not to do in this practice place has been directly transmitted by the buddhas and ancestors.

[54:38] {2:91}

摩訶僧祇律第三十四云、廁屋不得在東在北。應在南在西。小行亦如是。

*In fascicle 34 of the Mahāsāṃghika Vinaya, it is said,<sup>48</sup>*

*The toilet room should not be in the east or in the north; it should be in the south or in the west. The same applies to urination.<sup>49</sup>*

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him to his own quarters. The Buddha's rubbing Rahula's head, which had touched the toilet foot board, with his right (i.e., pure) hand is a significant detail.

48 *Mahāsāṃghika Vinaya* (*Makasōgi ritsu* 摩訶僧祇律): *Mohesengqi lü* 摩訶僧祇律, T.1425.22:504a16-18.

49 **The same applies to urination** (*shōgyō yaku nyoze* 小行亦如是): A sentence, likely referring to the placement of urinals, that does not in fact occur in the Taishō edition of the *Vinaya* text and the source of which is uncertain.

[54:39]

この方宜によるべし。これ西天竺國の諸精舎の圖なり、如來現在の建立なり。しるべし、一佛の佛儀のみにあらず、七佛の道場なり、精舎なり、諸佛の道場なり、精舎なり。はじめたるにあらず、諸佛の威儀なり。これらをあきらめざらんよりさきは、寺院を草創し、佛法を修行せん、あやまりはおほく、佛威儀そなはず、佛菩提いまだ現前せざらん。もし道場を建立し、寺院を草創せんには、佛祖正傳の法儀によるべし。これ正嫡正傳なるがゆえに、その功德、あつめかさなれり。佛祖正傳の嫡嗣にあらざれば、佛法の身心、いまだしらず、佛法の身心しらざれば、佛家の佛業あきらめざるなり。いま、大師釋迦牟尼佛の佛法、あまねく十方につたはれるといふは、佛身心の現成なり。佛身心現成の正當恁麼時、かくのごとし。

This standard should be followed. This was the ground plan of the vihāras in the Land of Sindhu in the West, the constructions when the Tathāgata was manifest in this world. We should recognize that it is not the buddha observance of only one buddha: it is [true of] the practice places, the vihāras, of the seven buddhas; it is the practice places, the vihāras, of all the buddhas.<sup>50</sup> It is not something newly started; it is the deportment of the buddhas.<sup>51</sup>

As long as we are not clear on these matters, when we go to found a monastery and practice the buddha dharma, we will make many mistakes, will not be endowed with the deportment of a buddha, and the bodhi of a buddha will not have appeared. If we wish to construct a practice place or found a monastery, we should follow the dharma regulations directly transmitted by the buddhas and ancestors. Because this is a direct transmission by direct descendants, its merit has accumulated and piled up. If one is not a legitimate heir to the direct transmission of the buddhas and ancestors, one still does not know the body and mind of the buddha dharma; if one does not know the body and mind of the buddha dharma, one is not clear about the buddha work of the house of the

50 **it is not the buddha observance of only one buddha: it is [true of] the practice places, the vihāras, of the seven buddhas** (*ichibutsu no butsugi nomi ni arazu, shichi butsu no dōjō nari, shōja nari* 一佛の佛儀のみにあらず、七佛の道場なり、精舎なり): The “seven buddhas” (*shichi butsu* 七佛), indicating Śākyamuni and six buddhas said to have preceded him, are the first figures in the Zen lineage of buddhas and ancestors as that was understood in Dōgen’s day; see Supplementary Notes, s.v. “Seven buddhas.” The subject of this sentence is unstated and ambiguous. The obvious candidate would be the rule for locating the toilet just mentioned, but one could understand it as all the observances for “washing and purifying” that Dōgen has described up to this point in the chapter. It is also unclear whether by describing “it” as “the practice places of the seven buddhas” Dōgen means simply that it is true of such practice places or is itself such practice places.

51 **It is not something newly started** (*hajimetaru ni arazu* はじめたるにあらず): Presumably, meaning that the procedure for toilets was not invented or first implemented by Buddha Śākyamuni.

buddhas. The fact that the buddha dharma of the Great Master, Buddha Śākyamuni, has now been transmitted widely in the ten directions means that the buddha body and mind are manifest. At the very time the buddha body and mind are manifest, this is what it is like.

正法眼藏洗淨第五十四  
Treasury of the True Dharma Eye  
Washing and Purifying  
Number 54

[Ryūmonji MS:]

爾時延應元年己亥冬十月二十三日、在雍州宇治縣觀音導利興聖寶林寺示衆  
*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery, Uji District, Yōshū; twenty-third day, tenth month, in the winter of the junior earth year of the pig, the first year of En'ō [20 November 1239]*

*Addenda*<sup>52</sup>

[54:40]

三千威儀經云、若不洗大小便、得突吉羅罪、亦不得僧淨坐具上坐、及禮三寶、設禮無福德。

*In the Sūtra of the Three Thousand Rules of Deportment, it is said,<sup>53</sup>  
If one does not wash after defecating or urinating, one is guilty of a *duṣkṛta* offense and may not sit on the pure sitting cloth of a monk or make obeisance to the three treasures. Even if one were to make obeisance, there would be no blessings or merit in it.*

52 In the Ryūmonji 龍門寺 and other MSS of the seventy-five chapter compilation, the colophon is followed by three quotations; they are not included in the Honzan edition and are consigned to the endnotes in Kawamura's edition. We have added them here as addenda.

53 *Sūtra of the Three Thousand Rules of Deportment* (*Sanzen iigi kyō* 三千威儀經): *Da biqiu sanqian weiyi* 大比丘三千威儀, T.1470.24:914a17-19. A repetition of the quotation given in section 34 above.



[54:41]

僧祇律第四十云、佛住舍衛城、爾時大愛道往至佛所、頭面禮足、卻住一面、時大愛道白佛言、世尊女人形臭、得聽洗不。佛言、得洗、時比丘尼洗外、內猶故臭、以是因緣、往日世尊乃至當得洗內不。佛言得洗。洗法者、齊一指節、不得令過、若過洗以歇欲心者、偷闌遮、是各說法。

*In fascicle 40 of the Mahāsāṃghika Vinaya, it is said,*<sup>54</sup>

*The Buddha was staying at Śrāvastī. At that time, Mahāprajāpatī went to the Buddha, touched her head to his feet, and stood to one side. Then, Mahāprajāpatī addressed the Buddha, saying, “Lord, the female body stinks. Are we permitted to wash it or not?”*

*The Buddha said, “You may wash it.”*

*Then, the bhikṣuṇī washed the surface of her body, but the inside still stank. Therefore, she went and inquired of the World-Honored One whether it was permitted to wash the inside or not. The Buddha instructed: “You may wash it. The rule for the washing is one finger joint and may not go beyond that. If one washes beyond that and arouses feelings of lust, it is a *sthūlātyaya* offense. These are each the rules I preach.”*<sup>55</sup>

[54:42]

大論八十三、有微細魔事者、未得跋致誑定已得文。

*In fascicle 83 of the Great Treatise [it is said],*<sup>56</sup>

*One with subtle Māra karma, though not yet having attained *avaivartika*, falsely determines he has already attained it.*<sup>57</sup> (End quote.)

54 *Mahāsāṃghika Vinaya* (*Makasōgi ritsu* 摩訶僧祇律): *Mohesengqi lü* 摩訶僧祇律, T.1425.22:545c16-21.

55 “**These are each the rules I preach**” (*ze kyaku seppō* 是各說法): The quotation seems corrupt here. The source (at T.1425.22:545c21) reads “This is called the rule for washing” (*shi ming xi fa* 是名洗法).

56 *Great Treatise* (*Dairon* 大論): The passage here is in fact a slightly corrupted quotation from the *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (at T.1912.46:406b11-12), by Zhanran 湛然 (711-782), which reads:

大論八十云、有微細魔事者、未得跋致誑言已得。

In fascicle 80 of the *Great Treatise*, it is said, “One with subtle Māra karma, though not having attained *avaivartika*, falsely claims he has already attained it.”

Zhanran seems here to be paraphrasing a line in fascicle 61 of the *Dazhidu lun* 大智度論 (T.1509.25:598a7-8).

57 *avaivartika* (*bachi* 跋致): I.e., the stage of non-regression (*fu taiten* 不退轉) from advancement to buddhahood, often located at the seventh stage (S. *bhūmi*) of the bodhi-sattva path.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 55

The Ten Directions

*Jippō*

十方

# The Ten Directions

*Jippō*

## INTRODUCTION

This chapter was composed at Kippōji in the last days of 1243, a very productive period for Dōgen's work on the *Shōbōgenzō*. It appears as number 55 in the seventy-five-chapter compilation, number 45 in the sixty-chapter compilation, and number 60 in the ninety-five-chapter Honzan edition.

As its title indicates, the text focuses on several passages using the expression “the ten directions” (i.e., the four cardinal and four ordinal points, plus the zenith and nadir), a standard Buddhist locution for “all directions,” “everywhere.” The discussion opens with comments on a reference, by Buddha Śākyamuni, to “buddha lands of the ten directions.” Dogen warns us not to think of the buddhas, their lands, and the ten directions as separate, much less to judge among the various buddhas — no doubt a criticism of those among his contemporaries who favored the Western Pure Land of Buddha Śākyamuni over our defiled *Sahā* realm of Buddha Śākyamuni. He goes on to identify the ten directions with the “one direction,” or location, in which each thing occurs, and concludes, “the buddhas and buddha lands are not two . . . they are just the ten directions.”

The text then takes up a series of sayings, by the ninth-century Chan Master Changsha Jingcen 長沙景岑, that identify “all the worlds in the ten directions” with the eye, speech, and body of the *śramaṇa*, and with the “radiance of the self.” After commenting on two more Chan sayings, the work ends with the remark, “In sum, we just study that the living nose is the ten directions.”

# 正法眼藏第五十五

## Treasury of the True Dharma Eye Number 55

### 十方

### The Ten Directions

[55:1] {2:92}

拳頭一隻、只箇十方なり。赤心一片、玲瓏十方なり。敲出骨裏髓了也。

*A single fist is just the ten directions; a single bare mind is the ten directions crystal clear.<sup>1</sup> The marrow has been beaten from the bones.<sup>2</sup>*

[55:2]

釋迦牟尼佛、告大衆言、十方佛土中、唯一乘法。

*Buddha Śākyamuni addressed the great assembly, saying, “In the buddha lands of the ten directions, there is only the dharma of the one vehicle.”<sup>3</sup>*

[55:3]

いはゆる十方は、佛土を把來してこれをなせり。このゆえに、佛土を拈來せざれば、十方いまだあらざるなり。佛土なるゆえに、以佛爲主なり。この娑婆國土は、釋迦牟尼佛土なるがごとし。この娑婆世界を舉拈して、八兩半斤をあきらかに記して、十方佛土の七尺八尺なることを參學すべし。

These “ten directions” have been formed by grasping “the buddha lands.” Therefore, if we did not take up “the buddha lands,” there would be no “ten directions.” Since they are “buddha lands,” a buddha is their

1 **A single fist** (*kentō isseki* 拳頭一隻): The “fist” appears often in Zen texts, and in Dōgen’s writings, as a synecdoche for the true self or a true master; see Supplementary Notes, s.v. “Fist.”

**a single bare mind** (*sekishin ippen* 赤心一片): More literally, “a single piece of bare mind.” A “bare (or ‘red’) mind” (*chixin* 赤心) is a common Chinese idiom for a sincere, or straightforward, mind (or heart). Zen texts often speak of “a bare mind in pieces” (*sekishin henpen* 赤心片片); see Supplementary Notes, s.v. “Bare mind in pieces.”

2 **The marrow has been beaten from the bones** (*kōshutsu kotsuri zui ryō ya* 敲出骨裏髓了也): A sentence in Chinese, expressing a fairly common metaphor for divulging the truth.

3 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From the *Lotus Sūtra* (*Miao-fa lianhua jing* 妙法蓮華經, T.262.9:8a17). The “one vehicle” (*ichijō* 一乘) is the form of Buddhism leading to (or in some interpretations, expressing) the complete awakening of a buddha; a central teaching of the *Lotus Sūtra*.

ruler, as this Sahā world is the buddha land of Buddha Śākyamuni. Holding up this Sahā world and noting clearly eight tael and half a catty, we should study that the buddha lands of the ten directions are seven feet or eight feet.<sup>4</sup>

[55:4]

この十方は、一方にいり、一佛にいる。このゆえに、現十方せり。十方・一方、是方・自方・今方なるがゆえに、眼睛方なり、拳頭方なり、露柱方なり、燈籠方なり。かくのごとくの十方佛土の十方佛、いまだ大小あらず、淨穢あらず。このゆえに、十方の唯佛與佛、あひ稱揚讚歎するなり。さらにあひ誹謗してその長短・好惡をとくを、轉法輪とし説法とせず。諸佛および佛子として、助發問訊するなり。

These ten directions enter one direction, enter one buddha. Therefore, they have manifested the ten directions.<sup>5</sup> Because the ten directions are one direction, this direction, one's own direction, the present direction, they are the direction of the eye, the direction of the fist, the direction of the pillar, the direction of the lantern.<sup>6</sup> The buddhas of the ten directions of such "buddha lands in the ten directions" are not large or small, are not pure or dirty.<sup>7</sup> Therefore, "only buddhas with buddhas" in the ten

**4 eight tael and half a catty** (*hachi ryō han kin* 八兩半斤): A tael (*ryō* 兩) is a Chinese unit of weight (varying throughout history) equal to 1/16 catty (*kin* 斤); hence the expression "eight tael, half a catty" (*hachi ryō han kin* 八兩半斤) is akin to English "six of one, a half dozen of the other." The implication here seems to be that the one buddha land of Śākyamuni is equivalent to the buddha lands of the ten directions.

**seven feet or eight feet** (*shichi shaku hachi shaku* 七尺八尺): Dōgen may have in mind here a conversation between Chan Masters Xuansha Shibei 玄沙師備 (835-908) and Xuefeng Yicun 雪峰義存 (822-908), which he includes in his *shinji Shōbōgenzō* 正法眼藏三白則 (DZZ.5:158, case 60) and on which he comments in "Shōbōgenzō juki" 正法眼藏授記; see Supplementary Notes, s.v. "Seven feet or eight feet."

**5 they have manifested the ten directions** (*gen jippō seri* 現十方せり): Or "they have appeared as (or in) the ten directions."

**6 Because the ten directions are one direction, this direction, one's own direction, the present direction** (*jippō ippō, zehō jihō konpō naru ga yue ni* 十方・一方、是方・自方・今方なるがゆえに): It is unclear just how to parse this passage, which offers no clues to the grammatical relationships among the five "directions" given. Taken together, the implication seems to be that "the ten directions" are this one direction where one is now.

**the direction of the eye, the direction of the fist, the direction of the pillar, the direction of the lantern** (*ganzei hō nari, kentō hō nari, rochū hō nari, tōrō hō nari* 眼睛方なり、拳頭方なり、露柱方なり、燈籠方なり): In this context, the former pair of "directions" may suggest the self (or Zen practitioner); the latter pair, the objective world (or the monastery). Alternatively, the former pair may suggest the Zen master; the latter pair the assembly of monks under his tutelage. See Supplementary Notes, s.v. "Eye," "Fist," "Pillars and lanterns."

**7 are not large or small, are not pure or dirty** (*daishō arazu, jōe arazu* 大小あらず、淨穢あらず): Probably indicating attributes of the buddha lands, rather than of the

directions *praise and admire* each other.<sup>8</sup> They do not take condemning each other, talking of their strengths and weaknesses, likes and dislikes, as turning the dharma wheel and preaching the dharma.<sup>9</sup> As buddhas and buddhas' children, they *assist and greet* [each other].<sup>10</sup>

[55:5] {2:93}

佛祖の法を稟受するには、かくのごとく參學するなり。外道・魔黨のごとく是非毀辱することあらざるなり。いま眞丹國につたはれる佛經を披閱して、一化の始終を觀見するに、釋迦牟尼佛、いまだかつて、他方の諸佛それ劣なり、ととかず、他方の諸佛それ勝なり、ととかず、また、他方の諸佛は諸佛にあらず、ととかず。おほよそ一代の説教にすべてみえざるところは、諸佛のあひ是非する佛語なり。他方の諸佛また、釋迦牟尼佛を是非したてまつる佛語つたはれず。

In receiving the dharma of the buddhas and ancestors, one studies in this way. One does not slander and insult over rights and wrongs like followers of other paths or the minions of Māra.<sup>11</sup> When we peruse the scriptures of the Buddha transmitted to the Land of Cīnasthāna and look at the entirety of his ministry, Buddha Śākyamuni never preached that the buddhas of other directions are inferior, or preached that the buddhas of other directions are superior; nor did he preach that the buddhas of

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buddhas themselves. The land of Buddha Amitābha is known as the “pure land” (*jōdo* 淨土) in contrast to this “defiled” *Sahā* (*shaba* 娑婆) world of Buddha Śākyamuni.

8 **“only buddhas with buddhas”** (*yui butsu yo butsu* 唯佛與佛): Probably, to be understood simply as “the buddhas.” Dōgen uses here a phrase from the *Lotus Sūtra* often invoked in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

**praise and admire** (*shōyō santan* 稱揚讚歎): A common fixed expression in Buddhist literature; not found elsewhere in the *Shōbōgenzō*.

9 **talking of their strengths and weaknesses, likes and dislikes** (*sono chōtan kōaku o toku* その長短・好惡をとく): Probably reflecting a line in the *Lotus Sūtra* (*Miaofa lianhua jing*, T.262.9:38a3):

不説他人好惡長短。

[Those who wish to preach this sūtra] do not talk of the likes and dislikes, strengths and weaknesses of others.

10 **assist and greet** (*johotsu monjin* 助發問訊): It may be recalled that a buddha is expected to have studied under many buddhas in his career as a bodhisattva. The somewhat troubling term *johotsu* 助發, appearing several times in the *Shōbōgenzō*, seems to carry the sense “helps to develop, or promote”; in Zen usage, *monjin* 問訊 (“to inquire,” “to question”) typically denotes the act of bowing with palms together (*gasshō* 合掌) when greeting someone.

11 **followers of other paths or the minions of Māra** (*gedō matō* 外道 魔黨): Common pejoratives in Dōgen’s writing. The former expression, the “other paths,” refers to members of non-Buddhist religious traditions (*S. tīrthika*); the latter expression indicates the followers of Māra, the Evil One (*S. papīyān*), lord of the sixth heaven of the realm of desire (*S. kāma-loka*), who seeks to obstruct Buddhist awakening.

other directions are not buddhas.<sup>12</sup> In sum, what one does not see in all the teachings of his entire life is a word of the Buddha judging other buddhas; nor has there been transmitted any word of a buddha in which the buddhas of the other directions judge Buddha Śākyamuni.

[55:6]

このゆえに、釋迦牟尼佛、告大衆言、唯我知是相、十方佛亦然。

Therefore, *Buddha Śākyamuni addressed the great assembly saying, “I alone know its marks, as do the buddhas in the ten directions.”*<sup>13</sup>

[55:7]

しるべし、唯我知是相の相は、打圓相なり。圓相は、遮竿得恁麼長、那竿得恁麼短なり。十方佛道は、唯我知是相、釋迦牟尼佛亦然の説著なり。唯我證是相、自方佛亦然なり。我相・知相・是相・一切相・十方相・娑婆國土相・釋迦牟尼佛相なり。

We should know that the “mark” in “*I alone know its marks*” is “*making a circular mark*.”<sup>14</sup> The circular mark is “*this bamboo is this long; that bamboo is that short*.”<sup>15</sup> In the words of the buddhas in the ten direc-

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12 **Land of Cīnasthāna** (*Shintan koku* 眞丹國): A common Chinese transliteration, *Zhendan* 眞丹, of a Sanskrit term for China.

**buddhas of other directions are not buddhas** (*tahō no shobutsu wa shobutsu ni arazu* 他方の諸佛は諸佛にあらず): Supplying *wa shobutsu* は諸佛, missing in the Kawamura text — which, if unamended, would yield, “nor did he preach that [they] are not buddhas of other directions.”

13 **Buddha Śākyamuni addressed the great assembly** (*Shakamuni butsu koku daishu* 釋迦牟尼佛告大衆): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:6a18-20):

又告舍利弗、無漏不思議、甚深微妙法、我今已具得。唯我知是相、十方佛亦然。

Again I declare, Śāriputra,  
The undefiled, inconceivable,  
Extremely profound and subtle dharma,  
I have now fully acquired.  
I alone know its marks,  
As do the buddhas in the ten directions.

14 **“making a circular mark”** (*da ensō* 打圓相): Or “making a full circle.” The translation strains to retain Dōgen’s play with the graph *sō* 相, rendered here as “mark,” from the *Lotus Sūtra* passage. Zen texts regularly depict a monk’s making or drawing a circle (*ichi ensō* 一圓相) with his hand or some object to express the perfect suchness of things.

15 **“this bamboo is this long; that bamboo is that short”** (*sha kan toku inmo chō, na kan toku inmo tan* 遮竿得恁麼長、那竿得恁麼短): From a saying of Cuiwei Wuxue 翠微無學 (dates unknown) included in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:162, case 71), and treated elsewhere in his writings. Here is the version from the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:318c4-7):

問、如何是西來的意。翠微曰、待無人即向汝說。師良久曰。無人也請師說。翠

tions, they say, “*I alone know its marks, as does Buddha Śākyamuni.*”<sup>16</sup> “*I alone verify its marks, as does the buddha of one’s own direction.*”<sup>17</sup> They are the mark of “*I,*” the mark of “*know,*” the mark of “*its,*” the mark of “*all,*” the mark of “*the ten directions,*” the mark of “*the Land of Sahā,*” the mark of “*Buddha Śākyamuni.*”<sup>18</sup>

[55:8]

この宗旨は、これ佛經なり。諸佛ならびに佛土は、兩頭にあらず、有情にあらず・無情にあらず、迷・悟にあらず、善・惡・無記等にあらず、淨にあらず・穢にあらず、成にあらず・住にあらず・壞にあらず・空にあらず・常にあらず・無常にあらず・有にあらず・無にあらず、自にあらず。離四句なり、絶百非なり。ただこれ十方なるのみなり、佛土なるのみなり。しかあれば、十方は有頭無尾漢なるのみなり。

This essential point — this is the sūtras of the buddhas.<sup>19</sup> The buddhas and the lands of the buddhas are not two; they are not sentient or insentient; not deluded or awakened; not good, bad, or neutral; not pure, not dirty; not formation, not continuation, not destruction, not emptiness; not permanent, not impermanent; not existent, not nonexistent; not themselves.<sup>20</sup> They are free from the four propositions; they have cut off

微下禪床引師入竹園。師又曰、無人也請和尚說。翠微指竹曰、遮竿得恁麼長、那竿得恁麼短。

[Yunmen Wenyan 雲門文偃 (864-949)] asked, “What is the clear intention of [Bodhidharma’s] coming from the west?”

Cuiwei said, “Once no one’s around, I’ll tell you.”

The Master [i.e., Yunmen] waited a while and said, “No one’s around; I ask the Master to tell me.”

Cuiwei got down from his meditation seat and led the Master into the bamboo garden.

The Master said again, “No one’s around; I ask the Reverend to tell me.”

Cuiwei pointed at the bamboo and said, “This bamboo is this long; that bamboo is that short.”

16 In the words of the buddhas in the ten directions (*jippō butsu dō* 十方佛道): Dōgen is here imagining the perspective of these buddhas.

17 “I alone verify its marks” (*yui ga shō ze sō* 唯我證是相): The translation assumes that this sentence represents a continuation of the imagined words of the buddhas in the ten directions; it is unclear whether the following list of “marks” is also to be treated as such.

18 the mark of “I,” the mark of “know,” the mark of “its” (*gasō chisō zesō* 我相・知相・是相): Playing with the *Lotus Sūtra* line, “I alone know its marks” (*yui ga chi ze sō* 唯我知是相).

19 This essential point — this is the sūtras of the buddhas (*kono shūshi wa, kore bukyō nari* この宗旨は、これ佛經なり): The antecedent of “this” (*kono* この) is unclear. Perhaps, the meaning is simply, “such is the teaching [on the ten directions] of the sūtras.”

20 not formation, not continuation, not destruction, not emptiness (*jō ni arazu jū ni arazu e ni arazu kū ni arazu* 成にあらず・住にあらず・壞にあらず・空にあらず):



the hundred negations.<sup>21</sup> They are just the ten directions; they are just the buddha lands. Hence, the ten directions are just a fellow with a head and without a tail.<sup>22</sup>

\* \* \* \* \*

[55:9] {2:94}

長沙景岑禪師、告大衆言、盡十方界、是沙門耄隻眼。

*Chan Master Changsha Jingcen addressed the great assembly saying, "All the worlds in the ten directions are the single eye of the śramaṇa."*<sup>23</sup>

[55:10]

いまいふところは、瞿曇沙門眼の耄隻なり。瞿曇沙門眼は、吾有正法眼藏なり。阿誰に付属すれども、瞿曇沙門眼なり。盡十方界の角角尖尖、瞿曇の眼處なり。この盡十方界は、沙門眼のなかの耄隻なり。これより向上に如許多眼あり。

What is referred to here is one of the eyes of the Śramaṇa Gautama.<sup>24</sup> The eye of the Śramaṇa Gautama is "*I have the treasury of the true dharma eye.*"<sup>25</sup> No matter to whom it is transmitted, it is the eye of the Śra-

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Dōgen gives here a standard list of the four phases in the life of a world system, from its appearance to its disappearance in emptiness.

**not themselves** (*ji ni arazu* 自にあらず): Or "not the self." The Honzan 本山 edition of the text follows this with the phrase "not another" (*ta ni arazu* 他にあらず).

**21 They are free from the four propositions; they have cut off the hundred negations** (*ri shiku nari, zetsu hyappi nari* 離四句なり、絶百非なり): From the common Zen expression, "free from the four propositions and cutting off the hundred negations" (*ri shiku zetsu hyappi* 離四句絶百非). The "four propositions" (*S. catuṣkoṭi*) refers to the classical technique in Buddhist rhetoric that discusses a topic from four perspectives: true, not true, both true and not true, neither true nor not true. "The hundred negations" refers to the refutation of all an opponent's claims. Together, the two terms suggest the practice of reasoning and argumentation.

**22 a fellow with a head and without a tail** (*u tō mu bi kan* 有頭無尾漢): This expression, appearing with some frequency in Zen texts, is generally interpreted to indicate a person beyond distinctions.

**23 Chan Master Changsha Jingcen** (*Chōsha Keishin zenji* 長沙景岑禪師): Dates unknown; a disciple of Nanquan Puyuan 南泉普願 (748-835). For his saying, see Supplementary Notes, s.v. "All the worlds in the ten directions are the single eye of the śramaṇa." The saying and the variations that Dōgen will discuss below here appear together in his "Shōbōgenzō kōmyō" 正法眼藏光明.

**24 the Śramaṇa Gautama** (*Kudon shamon* 瞿曇沙門): A common reference to Buddha Śākyamuni. It is unclear whether Changsha had Gautama in mind in his use of *śramaṇa* ("ascetic"), and the translation will thus treat the term as a generic reference to the Buddhist monk.

**25 "I have the treasury of the true dharma eye"** (*go u shōbōgenzō* 吾有正法眼藏): The famous statement of the Buddha in the founding legend of the Zen tradition

maṇa Gautama. Each horn and each point of all the worlds in the ten directions is the eye of Gautama.<sup>26</sup> “All the worlds in the ten directions” here is one among the eyes of the Śramaṇa. Beyond this, he has so many eyes.<sup>27</sup>

[55:11]

盡十方界、是沙門家常語。

“All the worlds in the ten directions are the everyday words of the śramaṇa.”<sup>28</sup>

[55:12]

家常は尋常なり。日本國の俗のことばには、よのつね、といふ。しかあるに、沙門家のよのつねの言語は、これ盡十方界なり、言端語端なり。家常語は盡十方界なるがゆえに、盡十方界は家常語なる道理、あきらかに參學すべし。この十方、無盡なるゆえに、盡十方なり。家常にこの語をもちいるなり。かの索馬・索鹽・索水・索器のごとし、奉水・奉器・奉鹽・奉馬のごとし。たれかしらん、没量大人、この語脈裏に轉身轉腦することを。語脈裏に轉語するなり、海口山舌、言端語直の家常なり。しかあれば、掩口し掩耳する、十方の眞箇是なり。

The “everyday” is the ordinary; in the vernacular idiom of the Land of Japan, we say “the common.”<sup>29</sup> Thus, the common speech in the house

of transmission from master to disciple; see Supplementary Notes, s.v. “Treasury of the true dharma eye.”

26 **Each horn and each point** (*kakukaku sensen* 角角尖尖): Usually taken to mean “each and every thing.” Possibly, reflecting the Chan saying, “each leaf of the lotus is round, round, round like a mirror; each horn of the water caltrop is pointed, pointed, pointed like an awl” (*he ye tuantuan tuan si jing, ling jiao jianjian jian si zhui* 荷葉團團團似鏡、菱角尖尖尖似鉤).

27 **so many eyes** (*nyo kota gen* 如許多眼): Possibly, reflecting the question, posed by Yunyan Tansheng 雲巖曇晟 (782-841), about the thousand-armed, thousand-eyed Bodhisattva Avalokiteśvara, which Dōgen discusses in his “Shōbōgenzō Kannon”:

大悲菩薩、用許多手眼作麼。

How does the Bodhisattva of Great Compassion use so many hands and eyes?

28 **“everyday words of the śramaṇa”** (*shamon kajō go* 沙門家常語): This sentence also appears in Dōgen’s quotation of Changsha’s saying in “Shōbōgenzō kōmyō” 正法眼藏光明, but extant Chinese sources of the saying do not seem to include it. The expression “everyday words” may reflect a remark of Furong Daokai 芙蓉道楷 (1043-1118) included in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:202, case 143) and often quoted by Dōgen; see Supplementary Notes, s.v. “Everyday tea and rice.”

29 **The “everyday” is the ordinary** (*kajō wa jinjō nari* 家常は尋常なり): Dōgen is here simply explaining the Chinese idiom *jiachang* 家常 to his Japanese audience. The English “everyday” is a loose translation of a colloquial expression, meaning more literally something like “usual at home,” most often associated with the daily fare of the household (what we might call “home-style” cooking); see Supplementary Notes, s.v. “Everyday tea and rice.”

of the *śramaṇa* is “all the worlds in the ten directions.”<sup>30</sup> It is, “*The speech is straightforward; the words are straightforward.*”<sup>31</sup> Because the everyday words are “all the worlds in the ten directions,” we should clearly study the principle that “all the worlds in the ten directions” are “everyday words.”<sup>32</sup> Because these “ten directions” are inexhaustible, they exhaust the ten directions.<sup>33</sup> We use these words in the everyday.<sup>34</sup> They are like that *requesting a horse, requesting salt, requesting water, and requesting a bowl; like offering water, offering a bowl, offering salt, and offering a horse.*<sup>35</sup> Who knows how the immeasurably great person

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“the common” (*yonotsune* よのつね): Often written 世の常; “the way of the world,” “what is commonly or usually done.”

30 **the common speech in the house of the *śramaṇa*** (*shamon ke no yonotsune no gongo* 沙門家のよのつねの言語): Dōgen seems here to be playing with the term *kajō* 家常, taking the first glyph in its primary sense of “house.”

31 **“The speech is straightforward; the words are straightforward”** (*gontan gotan* 言端語端): Also read *gentan gotan*. An expression perhaps best known from its use in the *Biyān lu* 碧巖錄 (T.2003.48:142a5):

至道無難、言端語端。

The supreme way isn’t hard. The speech is straightforward; the words are straightforward.

32 **Because the everyday words are “all the worlds in the ten directions”** (*kajō go wa jin jippō kai naru ga yue ni* 家常語は盡十方界なるがゆえに): The translation follows the punctuation in Kawamura. This passage might also be parsed, “The speech is straightforward; the words are straightforward, because the everyday words are all the worlds in the ten directions. We should clearly study the principle that all the worlds in the ten directions are everyday words.”

33 **Because these “ten directions” are inexhaustible, they exhaust the ten directions** (*kono jippō, mujin naru ga yue ni, jin jippō nari* この十方、無盡なるゆえに、盡十方なり): The translation of the expression *jin jippō kai* 盡十方界 as “all the worlds in the ten directions” has obscured the play here with the initial glyph *jin* 盡, “to exhaust,” “exhaustive.” Dōgen is here reading the expression as if *jin* governed “the ten directions,” rather than “the worlds” — i.e., “the worlds in all the ten directions.”

34 **We use these words in the everyday** (*kajō ni kono go o mochiiru nari* 家常にこの語をもちいるなり): The grammatical antecedent of “these” here is unclear; a likely sense might be, “we use words in everyday speech that are ‘inexhaustible,’ or ‘exhaust the ten directions.’”

35 **requesting a horse, requesting salt, requesting water, and requesting a bowl** (*saku ba saku en saku sui saku ki* 索馬・索鹽・索水・索器): Allusion to a classic simile of the multivalent referents that must be discerned in the Buddha’s “secret” or “cryptic words” (*mitsugo* 密語), on which Dōgen comments in his “Shōbōgenzō ō saku sendaba” 正法眼藏王索仙陀婆, from the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:421a29-b8):

如來密語甚深難解。譬如大王告諸群臣先陀婆來。先陀婆者一名四實。一者鹽、二者器、三者水、四者馬。如是四法皆同此名。有智之臣善知此名。若王洗時索先陀婆即便奉水。若王食時索先陀婆即便奉鹽。若王食已將欲飲漿索先陀婆即便奉器。若王欲遊索先陀婆即便奉馬。如是智臣善解大王四種密語。是大乘經亦復如是。有四無常。大乘智臣應當善知。

turns his body and turns his brain within this flow of words?<sup>36</sup> He turns the words within the flow of words. *The mouth of the ocean and the tongue of the mountain* — these are the “everyday” of “speech straightforward and words direct.”<sup>37</sup> Therefore, covering the mouth and covering the ears are what the ten directions truly are.<sup>38</sup>

[55:13]

盡十方界、沙門全身。

“*All the worlds in the ten directions are the entire body of the śramaṇa.*”<sup>39</sup>

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The cryptic words of the Tathāgata are extremely profound and difficult to interpret. They are, for example, like the case of the great king who calls for his ministers to bring him *saindhava* [“Sindhu-born”]. *Saindhava* is a single term with four referents: salt, a bowl, water, and a horse. These four things all have the same term. The wise minister well understands [how to interpret] this term. If the king requests *saindhava* when he is bathing, [the minister] offers him water; if the king requests *saindhava* when he is eating, he offers him salt; if the king requests *saindhava* when he will drink the broth after the food is brought, he offers him a bowl; if the king requests *saindhava* when he will travel, he offers him a horse. In this way, the wise minister well interprets the fourfold cryptic words of the great king. The scriptures of the great vehicle similarly have four [senses of] “impermanence.” The wise ministers of the great vehicle should well understand them.

**36 the immeasurably great person turns his body and turns his brain within this flow of words** (*motsuryō dainin, kono gomyaku ri ni tenshin* [or *tenjin*] *tennō suru* 没量大人、この語脈裏に轉身轉腦する): Perhaps after the saying (e.g., in the *Biyan lu* 碧巖錄, T.2003.48:169a19):

没量大人語脈裏轉却。

The immeasurably great person turns round [or is turned round] within the flow of words.

**37 the mouth of the ocean and the tongue of the mountain** (*kaiku sanzetsu* 海口山舌): I.e., the “speech” of the natural world.

**38 covering the mouth and covering the ears** (*en ku shi en ni suru* 掩口し掩耳する): I.e., stopping talk. Zen masters are often depicted covering their ears (*yan er* 掩耳) in response to a student; Master Shitou 石頭 famously covered the mouth (*yan kou* 掩口) of the Layman Pang 龐居士 (740?-808) when the latter inquired about “the one who doesn’t keep company with the myriad dharmas” (*bu yu wanfa wei lü zhe* 不與萬法爲侶者) (see, e.g., *Zongmen tongyao ji* 宗門統要集, ZTS.1:70a6-7).

**what the ten directions truly are** (*jippō no shinko ze* 十方の眞箇是): An unusual construction, presumably derived from the common pattern “X ‘truly is’ (*shinko ze* 眞箇是) Y.”

**39 “the entire body of the śramaṇa”** (*shamon zenshin* 沙門全身): Continuing the quotation of Changsha’s saying, begun in section 9; see above, Note 23.

[55:14] {2:95}

一手指天是天、一手指地是地。雖然如是、天上天下、唯我獨尊。これ沙門全身なる十方盡界なり。頂顙・眼睛・鼻孔・皮肉・骨髓の箇箇、みな透脱盡十方の沙門身なり。盡十方を動著せず、かくのごとくなり、擬議量をまたず。盡十方界沙門身を拈來して、見盡十方界沙門身するなり。

“One hand pointing to the heavens” is heaven; “one hand pointing to the earth” is the earth.<sup>40</sup> Although they are such, “in the heavens above and beneath the heavens, I alone am honored” — this is all the worlds in the ten directions as “the entire body of the *śramaṇa*.”<sup>41</sup> The crown of the head, the eye, the nose, the skin, flesh, bones, and marrow — each is the body of the *śramaṇa* that transcends all the ten directions.<sup>42</sup> It is like this without moving all the ten directions; it does not depend on considering and thinking.<sup>43</sup> Taking up the body of “the *śramaṇa* of all the worlds in the ten directions,” we see the body of the *śramaṇa* of all the worlds in the ten directions.<sup>44</sup>

40 “One hand pointing to the heavens” is heaven (*isshu shi ten ze ten* 一手指天是天): This passage, ending “I alone am honored,” is given in Chinese, as if quoting a text; in fact, it is a combination of quotation and Dōgen’s interpolation. The quotation comes from the legend, popular in Zen texts, of the remarkable behavior of the Buddha at the time of his birth; see Supplementary Notes, s.v. “I alone am honored.”

41 Although they are such (*sui nen nyo ze* 雖然如是): The subject is unexpressed; hence the antecedent of the interpolated “they” is ambiguous (most likely, “heaven and earth”). “Such” (*nyo ze* 如是) may be taken either simply as “like this” or as the more technical Buddhist term “suchness.” The translation masks what seems to be play here with the *ze* 是, introduced in the last line of the preceding section, “what the ten directions truly are (*ze* 是),” and recurring in the lines “one hand pointing to the heavens is (*ze* 是) heaven” and “one hand pointing to the earth is (*ze* 是) the earth.” Presumably, the repetition is intended to reinforce the identification of the buddha with heaven and earth.

42 The crown of the head, the eye, the nose, the skin, flesh, bones and marrow (*chōnei ganzei bikū hi niku kotsu zui* 頂顙・眼睛・鼻孔・皮肉・骨髓): All these body parts figure frequently in Zen texts as synecdoches for the (true) person. See Supplementary Notes, s.v. “Crown of the head,” “Nose,” “Skin, flesh, bones, and marrow.”

43 considering and thinking (*gigi ryō* 擬議量): Taking *ryō* 量 here as *shiryō* 思量; a somewhat unusual combination with *gigi* 擬議, a common term with the sense “to consider saying [something],” “to be on the verge of speaking.” Alternatively, the three glyphs could be parsed, “the measure (i.e., “extent”) of considering.”

44 Taking up the body of “the *śramaṇa* of all the worlds in the ten directions” (*jin jippō kai shamō shin o nenrai shite* 盡十方界沙門身を拈來して): The grammatical subject being unexpressed, the agent here is ambiguous. The translation follows the punctuation in Kawamura’s text, but the passage could be parsed differently: “It is like this without moving all the ten directions. Without depending on considering and thinking, taking up the body of the *śramaṇa* of all the worlds in the ten directions, we see the body of the *śramaṇa* of all the worlds in the ten directions.” The expression “taking up” (*nenrai shite* 拈來して), typically meaning “to take up for consideration,” harks back to the line near the beginning of our text, “if we did not take up (*nenrai sezureba* 拈來せざれば) the buddha lands, there would be no ten directions.”

[55:15]

盡十方界、是自己光明。

*“All the worlds in the ten directions are the radiance of the self.”*<sup>45</sup>

[55:16]

自己とは、父母未生以前の鼻孔なり。鼻孔あやまりて自己の手裏にあるを、盡十方界といふ。しかあるに、自己現成して現成公案なり、開殿見佛なり。しかあれども、眼睛被別人換却木楔子了也。しかあれども、劈面來、大家相見することをうべし。さらに、呼則易、遣則難なりといへども、喚得廻頭、自廻頭堪作何用、便著者漢廻頭なり。飯待喫人、衣待著人のとき、摸索不著なるがごとくなりとも、可惜許、曾與爾三十棒。

*“The self” means the nose “before your father and mother were born.”*<sup>46</sup> The nose inadvertently in the hand of the self is called *“all the ten directions.”*<sup>47</sup> Still, the self is realized and is the *“kōan realized,”* is *“opening the hall and seeing the buddha.”*<sup>48</sup> Nevertheless, *the eye has been switched by another for a soapberry seed.*<sup>49</sup> Nevertheless, *it’s right in*

45 **“the radiance of the self”** (*jiko kōmyō* 自己光明): Continuing the quotation of Changsha’s saying (see above, Note 23). A somewhat unusual expression, likely derived from the more common “radiance of the buddha” (*butsu kōmyō* 佛光明), used for the nimbus surrounding a buddha’s body and, by metaphorical extension, his wisdom.

46 **the nose “before your father and mother were born”** (*bumo* [also read *fubo*] *mishō izen no bikū* 父母未生以前の鼻孔): Variation on the more common Zen expression “your original face (*honrai menmoku* 本來面目) before your father and mother were born” (some would read this, “before your father and mother gave birth”). The “nose” (or “nostril”), in a similar sense, has already appeared just above, section 14. See Supplementary Notes, s.v. “Nose,” “Before your father and mother were born.”

47 **The nose inadvertently in the hand of the self** (*bikū ayamarite jiko no shuri ni aru* 鼻孔あやまりて自己の手裏にある): A decidedly odd expression, presumably meaning something like “the person being by nature (or finding itself) in the self.” Perhaps playing with combinations of sayings in Zen texts such as “the nose is in another person’s hand” (*bikū zai tanin shuri* 鼻孔在他人手裏) (*Congrong lu* 從容錄, T.2004.48:262b14), or “all the whole earth is at once in my hand” (*jin daichi ichiji zai ga shuri* 盡大地一時在我手裏) (*Biyan lu* 碧巖錄, T.2003.48:145b12). For more on the metaphorical uses of the word “nose,” see Supplementary Notes, s.v. “Nose.”

48 **Still, the self is realized** (*shika aru ni, jiko genjō shite* しかあるに、自己現成して): The adverbial “still” here reads *shika aru ni* しかあるに in an adversative sense; it might also be taken to mean “thus.”

**“opening the hall and seeing the buddha”** (*kaiden kenbutsu* 開殿見佛): Likely from the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:121c10). A similar expression appears in the “Henzan” 遍參 chapter: “Opening the hall and seeing the buddhas and ancestors” (*shobutsu shoso o kaiden sanken suru* 諸佛諸祖を開殿參見する).

49 **the eye has been switched by another for a soapberry seed** (*ganzei hi betsunin kankyaku mokukansu ryō ya* 眼睛被別人換却木楔子了也): Generally taken to mean that one has come to see with authentically Buddhist eyes. The soapberry seed (*mokukansu* 木楔子) is used for Buddhist prayer beads (*juzu* 珠數). Dōgen has a similar line in his “Shōbōgenzō butsu kōjō ji” 正法眼藏佛向上事, probably after a saying of Chan Master

your face; everyone should be able to see it.<sup>50</sup> Furthermore, while it may be that “summoning him is easy but sending him off is hard,” “when called, he turns his head; what’s the use” of turning the head ourselves? Make this fellow turn his head.<sup>51</sup> When the food waits for the person to eat it, and the clothes wait for the person to wear them, though we seem to be groping for it without touching it, how sad that I’ve already given you the thirty blows.<sup>52</sup>

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Yunmen Wenyan 雲門文偃 (*Yunmen yulu* 雲門語錄, T.1988.47:544a11-12):

若說佛說祖、佛意祖意大似將木楔子換却爾眼睛相似。

If we talk of the buddhas and talk of the ancestors, the intention of the buddhas and the intention of the ancestors resembles switching soapberry seeds for your eyes.

50 **Nevertheless, it’s right in your face; everyone should be able to see it** (*hek-imen* [also read *hitsumen*] *rai, daike shōken suru koto o u beshi* 劈面來、大家相見することをうべし): A passage largely in Chinese syntax, for which no source has been identified. “Right in your face” renders the Chinese colloquialism *pimian lai* 劈面來, meaning something like “to come head on.” The compound *pimian* has a literal sense “to split the face,” and some interpreters, beginning with the *Shōbōgenzō shō* 正法眼藏抄 (CKZS.7:313) suggest that Dōgen has this sense in mind here.

51 **while it may be that “summoning him is easy but sending him off is hard,” “when called, he turns his head; what’s the use” of turning the head ourselves? Make this fellow turn his head** (*ko soku i, ken soku nan nari to iedomo, kan toku kai tō, ji kai tō kan sa ka yō, ben chaku sha kan kai tō nari* 呼則易、遣則難なりといへども、喚得廻頭、自廻頭堪作何用、便著者漢廻頭なり): A tentative translation of a passage, almost entirely in Chinese syntax, that is variously interpreted. Apart from the last sentence, the wording directly reflects the comments on case 56 of the *Biyān lu* 碧巖錄 (T.2003:48.190a18), in which the master Qinshan 欽山 calls a monk to him. The comment:

呼則易遣則難。喚得回頭。堪作什麼。

Summoning him is easy; sending him off is hard. Having been called, he turns his head. What good is that?

52 **the food waits for the person to eat it, and the clothes wait for the person to wear them** (*han tai kitsu nin, e tai jaku nin* 飯待喫人、衣待著人): Seemingly a proverb (though the source is unidentified), in Chinese syntax, meaning something like “it is the eater that makes the food and the wearer that makes the clothes.” The translation masks what may be play with the predicate *chaku* 著, translated as “wears” here, as “make” in the phrase “make this fellow turn the head” in the preceding sentence, and as “touching” in the phrase just following.

**groping for it without touching it** (*mo saku fu jaku* 摸索不著): I.e., “being unable to find it”; a fairly common idiom in Zen texts, used as we might say one “doesn’t get it.” The presumed antecedent for the interpolated “it” here is “the person” who eats the food and wears the clothes.

**how sad that I’ve already given you the thirty blows** (*kashakuko, zō yo ni sanjū bō* 可惜許、曾與爾三十棒): Again, in Chinese syntax. The Chinese *kexi xu* 可惜許 (“how sad”) is a common lament in Chan texts; “the thirty blows” (*sanshi bang* 三十棒) is a standard figure of speech used by the Chan master to indicate the “guilt” of the student.

[55:17] {2:96}

盡十方界、在自己光明裏。

*“All the worlds in the ten directions are within the radiance of the self.”*<sup>53</sup>

[55:18]

眼皮一枚、これを自己光明とす。忽然として打綻するを在裏とす。見由在眼を盡十方界といふ。しかもかくのごとくなりといへども、同牀眠知被穿。

The eyelid is “the radiance of the self.” Suddenly to open it is “are within.” The dependence of seeing on what is in the eye is called “all the worlds in the ten directions.”<sup>54</sup> Nevertheless, though this is the case, *when you sleep on the same bench, you know the holes in the quilt.*<sup>55</sup>

[55:19]

盡十方界、無一人不自己。

*“In all the worlds in the ten directions, there is no one that is not the self.”*<sup>56</sup>

[55:20]

しかあればすなはち、箇箇の作家、箇箇の拳頭、ひとりの十方としても自己にあらざるなし。自己なるがゆえに、自自己己みなこれ十方なり。自自己己の十方、したしく十方を罣礙するなり。自自己己の命脈、ともに自己の手裏にあるがゆえに、還他本分草料なり。いまなにしてか達磨眼睛・瞿曇鼻孔、あらたに露柱の胎裏にある。いはく、出入也十方十面一任なり。

Therefore, of every “maestro,” every “fist,” there is no one of the ten directions that is not the self.<sup>57</sup> Because they are the self, each and every

53 **“are within the radiance of the self”** (*zai jiko kōmyō ri* 在自己光明裏): Continuing the quotation of Changsha’s saying (see above, Note 23).

54 **The dependence of seeing on what is in the eye** (*ken yu zai gen* 見由在眼): Perhaps reflecting the common Chan saying, “what’s in the eye is called ‘seeing’; what’s in the ear is called ‘hearing’” (*zai yan yue jian, zai er yue wen* 在眼曰見、在耳曰聞).

55 **when you sleep on the same bench, you know the holes in the quilt** (*dō shō min chi hi sen* 同牀眠知被穿): Generally taken to mean that one knows the reality of the self and the worlds when they are one. The same metaphor can be found in the *Biyan lu* 碧巖錄 (T.2003.48:178b21):

若不同床睡、焉知被底穿。

If they’re not sleeping on the same bench,

How would he know the holes in the quilt?

56 **“there is no one that is not the self”** (*mu ichinin fu jiko* 無一人不自己): Continuing the quotation of Changsha’s saying (see above, Note 23).

57 **every “maestro,” every “fist”** (*ko ko no soka, ko ko no kentō* 箇箇の作家、箇箇の拳頭): “Maestro” attempts to render the Chinese *zuojia* 作家, regularly used of an author or poet and, in Zen usage, of an accomplished master; we had the “fist” used in reference to such a master in section 1, above.



self is the ten directions; the ten directions of each and every self themselves obstruct the ten directions.<sup>58</sup> Because the vital artery of each and every self is in the hand of the self, it is *return his original lot of feed*.<sup>59</sup> Why would Dharma's eye and Gautama's nose now be freshly in the womb of the pillar?<sup>60</sup> It is because going *in and out* are left entirely to the ten directions, the ten sides.<sup>61</sup>

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[55:21]

玄沙院宗一大師云、盡十方界、是一顆明珠。

Great Master Zongyi of Xuansha Cloister said, “All the worlds in the ten directions are one bright pearl.”<sup>62</sup>

[55:22]

あきらかにしりぬ、一顆明珠は、これ盡十方界なり。神頭鬼面、これを窟宅とせり、佛祖兒孫、これを眼睛とせり。人家男女、これを頂顙・拳頭と

58 **each and every self** (*ji ji ko ko* 自自己己): Loose translation of a playful expression that doubles each of the two elements in the compound term *jiko* 自己 (“self”); as if one were to say something like, “itself, itself, myself, myself.”

**themselves obstruct the ten directions** (*shitashiku jippō o keige suru* したしく十方を罣礙する): The use of *keige su* 罣礙す (“to obstruct,” “to hinder”) here follows a familiar pattern in Dōgen's writings, in which the term seems to mean “to define,” “to identify as.”

59 **return his original lot of feed** (*gen ta honbun sōryō* 還他本分草料): Reflecting a fairly common expression in Zen texts, which treats the person as a domestic animal to be fed; see, e.g., the comment in the *Biyan lu* 碧巖錄 (T.2003.48:157c24):

何不與他本分草料。

Why doesn't he give him his original lot of feed?

60 **in the womb of the pillar** (*rōchū no tai ri* 露柱の胎裏): The question here would seem to be, in what sense is the self in the world? “Pillars pregnant” (*rochū kaitai* 露柱懷胎), commonly found in Zen texts, suggests vitality within an apparently lifeless object; see Supplementary Notes, s.v. “Pillars and lanterns.”

61 **going in and out are left entirely to the ten directions, the ten sides** (*shutsu nyū ya jippō jūmen ichinin* 出入也十方十面一任): The “ten sides” are synonymous with the “ten directions.” Perhaps somewhat as one might say in English, “let the four winds blow,” Zen texts often speak of “leaving things to” (*yiren* 一任) the directions — as in such locutions as, “leave it entirely to the four directions and eight sides” (*yiren sifang bamian* 一任四方八面); “leave it entirely to east and west” (*yiren tongxi* 一任東西); or simply “leave it entirely to the directions” (*yiren zhufang* 一任諸方).

62 **Great Master Zongyi of Xuansha Cloister** (*Gensha in Shūitsu daishi* 玄沙院宗一大師): I.e., Chan Master Xuansha Shibei 玄沙師備. His saying, “all the worlds in the ten directions are one bright pearl,” appears in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:132, case 15) and is treated in “Shōbōgenzō ikka myōjū” 正法眼藏一顆明珠. For sources of the saying, see Supplementary Notes, s.v. “One bright pearl.”

せり、初心晩學、これを著衣喫飯とせり。先師、これを泥彈子として兄弟を打著す。しかもこれ單提の一著子なりといへども、祖宗の眼睛を抉出きたれり。抉出するとき、祖宗ともに壺隻手をいだす。さらに眼睛裏放光するのみなり。

Clearly, we know that “one bright pearl” is all the worlds in the ten directions. Spirits and demons take it as their cave; the descendants of the buddhas and ancestors take it as the eye; the men and women of families take it as a head or a fist; beginners and latecomers take it as wearing clothes and having meals.<sup>63</sup> My former master took it as a ball of mud and hit the brothers with it.<sup>64</sup> Moreover, though we may say this is “one move directly presented,” he has gouged out the eye of the ancestor.<sup>65</sup> When he gouges it out, the ancestors “each put out a hand.”<sup>66</sup> Going further, it is just “*from within their eyes shines a light.*”<sup>67</sup>

\* \* \* \* \*

63 **Spirits and demons** (*jinzū kimen* 神頭鬼面): More literally, perhaps, “spirit heads and demon faces”; a fixed phrase appearing in a number of Dōgen’s texts.

**beginners and latecomers** (*shoshin bangaku* 初心晩學): A casual translation of an expression quite common in Dōgen’s writings for the inexperienced practitioner; see Supplementary Notes, s.v. “Beginner’s mind.”

64 **My former master** (*senshi* 先師): I.e., Dōgen’s late teacher, Tiantong Rujing 天童如淨 (1162-1227). For the remark to which Dōgen alludes here, see Supplementary Notes, s.v. “Gouge out Bodhidharma’s eye.”

65 **“one move directly presented”** (*tantei no ichi jakusu* 單提の一著子): “One move” (*ichi jakusu*) is used in reference to moving a piece in a board game; in Zen texts, often a “move” in a dialogue. “Directly presented” (*tantei* 單提) renders a term referring to a Zen master’s direct teaching style. For the Chinese equivalent of this phrase, *danti yizhuo* 單提一著, see, e.g., *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:123c16.

66 **“each put out a hand”** (*tomo ni isseki shu o idasu* ともに壺隻手をいだす): Perhaps reflecting a phrase from a story recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:175-176, case 97: A monk asked Luoshan Daoxian 羅山道閑 how much he should pay to have a stūpa built. Luoshan said,

若將三文錢與匠人、和尚此生決定不得塔。若將兩文錢與匠人、和尚與匠人共出一隻手。若將一文錢與匠人、帶累匠人眉鬚墮落。

If you offer the artisan three cash, the Reverend will definitely not get a stūpa in this lifetime. If you offer the artisan two cash, the Reverend and the artisan will each put out one hand. If you offer the artisan one cash, you’ll so perplex him that the artisan’s eyebrows and beard will fall off.

67 **“from within their eyes shines a light”** (*ganzei ri hōkō suru* 眼睛裏放光する): Probably again from the words of Rujing 如淨 (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:123b17):

眼睛裡放光、鼻孔裡出氣。

From within the eyes shines a light;  
From within the nose issues a breath.

[55:23] {2:97}

乾峰和尚、因僧問、十方薄伽梵、一路涅槃門。未審、路頭在什麼處。乾峰以拄杖畫一畫云、在遮裏。

Reverend Qianfeng was once asked by a monk, “The bhagavats in the ten directions are on one road to the gate of nirvāṇa. I don’t understand, where are they on that road?”<sup>68</sup>

Qianfeng drew a mark with his staff and said, “They’re here.”

[55:24]

いはゆる在遮裏は十方なり、薄伽梵とは拄杖なり、拄杖とは在遮裏なり、一路は十方なり。しかあれども、瞿曇の鼻孔裏に、拄杖をかくすことなかれ、拄杖の鼻孔に、拄杖を撞著することなかれ。しかもかくのごとくなりとも、乾峰老漢、すでに十方薄伽梵・一路涅槃門を料理すると認ずることなかれ。ただ在遮裏と道著するのみなり。在遮裏はなきにあらず、乾峰老漢、はじめより拄杖に瞞ぜられざらん、よし。おほよそ、活鼻孔を十方と參學するのみなり。

This “they’re here” is the “ten directions”; the “bhagavats” are the “staff”; the “staff” is “they’re here”; the “one road” is the “ten directions.” Nevertheless, do not hide the staff in the nose of Gautama; do not ram the staff in the nose of the staff. Nevertheless, though this is the case, do not think that old man Qianfeng has managed “the bhagavats in the ten directions” or “the road to the gate of nirvāṇa”: he just says, “they’re here.”<sup>69</sup> It is not that “they’re here” is not the case, and it is fine so long as old man Qianfeng is not from the start deceived by his staff. In sum, we just study the living nose as the ten directions.

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68 Reverend Qianfeng (*Kenpō oshō* 乾峰和尚): Dates unknown; a follower of Dongshan Liangjie 洞山良价 (807-869). This incident appears in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:136, case 37; see also *Zongmen tongyao ji* 宗門統要集, ZTS.I:175b7-8.

*bhagavats* (*bagyabon* 薄伽梵): “Revered Ones”; a common epithet of the buddhas. Rendered here in the Chinese transliteration, *bojiāfan*, it is typically translated as *shizun* 世尊 (“World-Honored One”).

69 old man Qianfeng has managed “the bhagavats in the ten directions” or “the road to the gate of nirvāṇa” (*Kenpō rōkan, sude ni jippō bagyabon ichiro nehan mon o ryōri suru* 乾峰老漢、すでに十方薄伽梵・一路涅槃門を料理する): The translation follows Kawamura’s punctuation in taking “the bhagavats in the ten directions” and “the road to the gate of nirvāṇa” as two topics; the passage could also be read, “old man Qianfeng has managed the bhagavats in the ten directions on the road to the gate of nirvāṇa.” “To manage” here translates the verb *ryōri su* 料理す, “to organize,” “to arrange.”

[Ryūmonji MS:]

爾時寬元元年癸卯十一月十三日、在日本國越州吉峰精舍示衆

*Presented to the assembly at Kippō Vihāra, Etchū, in the Land of Japan; twenty-third day, eleventh month of the junior water year of the rabbit, the first year of Kangen [25 December 1243]<sup>70</sup>*

[Tōunji MS:]

寬元三年乙巳窮冬廿四日、在越州大佛寺侍司書寫。懷奘

*Copied at the acolyte's office, Daibutsu Monastery, Etchū; twenty-fourth day of winter's end, the junior wood year of the snake, the third year of Kangen [12 January 1246]. Ejō<sup>71</sup>*

于時文明十二庚子春王正月朔日、於于越州吉田郡志比吉祥山永平寺承陽庵。比丘光周

*In the Jōyō Hermitage, Eihei Monastery, Mount Kichijō, Shihi, Yoshida District, Esshū; on the first day of the first month, the King of Spring, senior metal year of the rat, the twelfth year of Bunmei [11 February 1480]. Bhikṣu Kōshū<sup>72</sup>*

70 The Tōunji 洞雲寺 MS shares an identical colophon.

71 **winter's end** (*kyūtō* 窮冬): The last lunar month of the year.

72 **Jōyō Hermitage** (*Jōyōan* 承陽庵): Dōgen's memorial shrine at Eiheiiji 永平寺, from his posthumous title Great Master Jōyō (*Jōyō daishi* 承陽大師).

**King of Spring** (*shun'ō* 春王): The first lunar month.

**Bhikṣu Kōshū** (*biku Kōshū* 比丘光周): Fifteenth abbot of Eiheiiji (1434–1492?).



TREASURY OF THE TRUE DHARMA EYE

NUMBER 56

Seeing Buddha

*Kenbutsu*

見佛

# Seeing Buddha

## *Kenbutsu*

### INTRODUCTION

This work was composed at the site known as Yamashibu 禪師峰 (or Zenji Peak) in the winter of 1243, Dōgen's first in the snow country of Echizen. It occurs as number 56 in the seventy-five-chapter compilation of the *Shōbōgenzō*, number 47 in the sixty-chapter compilation, and number 61 in the Honzan edition.

As its title indicates, the essay is devoted to the question of what it means to see a buddha. It opens with a passage from the *Diamond Sūtra*, in which the Buddha teaches that one truly sees him when one understands that all his identifying characteristics are empty of ultimate reality. While affirming this famous teaching, Dōgen proceeds in his essay to explore a richer understanding of seeing buddha that identifies it with all the acts of Buddhist piety and practice — an understanding he develops largely through a series of comments on relevant passages from his favorite scripture, the *Lotus Sūtra*. Finally, the essay closes with remarks on the famous story of the Arhat Piṇḍola's re-enactment of his seeing Buddha Śākyamuni.

# 正法眼藏第五十六

## Treasury of the True Dharma Eye Number 56

### 見佛

### Seeing Buddha

[56:1] {2:98}

釋迦牟尼佛、告大衆言、若見諸相非相、即見如來。

*Buddha Śākyamuni addressed the great assembly saying, “If one sees that the marks are no-marks, that is seeing the Tathāgata.”<sup>1</sup>*

[56:2]

いまの見諸相と見非相と、透脱せる體達なり、ゆえに見如來なり。この見佛眼、すでに參開なる現成を見佛とす。見佛眼の活路、これ參佛眼なり。自佛を他方にみ、佛外に自佛をみるとき、條條の蔓枝なりといへども、見佛を參學せると、見佛を辦肯すると、見佛を脱落すると、見佛を得活すると、見佛を使得ると、日面佛見なり、月面佛見なり。恁麼の見佛、ともに無盡面・無盡身・無盡心・無盡手眼の見佛なり。而今脚尖に行履する發心發足よりこのかた、辦道功夫、および證契究徹、みな見佛裏に走入する活眼睛なり、活骨髓なり。

The “seeing marks” and seeing “no-marks” here are liberated personal realizations; hence, they are “seeing the Tathāgata.”<sup>2</sup> The manifestation

1 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): A well-known passage from the *Diamond Sūtra* (*Jingang bore boluomi jing* 金剛般若波羅蜜經, T.235.8:749a24-25), widely cited in Zen and other Buddhist texts. The sūtra is playing here on the technical term “mark” (*sō* 相; S. *lakṣana*), which is used in reference to both (a) the attribute by which a thing is identified as being what it is, and (b) a member of the list of thirty-two distinctive features of the body of a buddha. Here is the original context in Kumārajīva’s translation of the sūtra (T.235.8:749a21-25):

須菩提、於意云何。可以身相見如來不。不也世尊。不可以身相得見如來。何以故。如來所說身相即非身相。佛告須菩提。凡所有相皆是虛妄。若見諸相非相則見如來。

“Subhūti, what do you think? Can one see the Tathāgata by his bodily marks?”

“No, World-Honored One, one cannot see the Tathāgata by his bodily marks. Why? What are called the bodily marks of the Tathāgata are no-bodily-marks.”

The Buddha addressed Subhūti, “Whatever marks there are, they are all deceptive. If one sees that marks are no-marks, one sees the Tathāgata.”

2 **The “seeing marks” and seeing “no-marks” here** (*ima no ken shosō to ken hisō to* いまの見諸相と見非相と): As he himself makes clear in section 3, below, Dōgen departs here from the standard understanding of the *Diamond Sūtra* line, by taking “marks”



of this eye of seeing buddha as truly studied and opened is called “seeing buddha.”<sup>3</sup> The life-saving path of the eye of seeing buddha — this is the buddha eye of study.<sup>4</sup> When we see our own buddha elsewhere, or see our own buddha apart from buddha, this may be various vines and branches; but to have studied seeing buddha, to confirm seeing buddha, to slough off seeing buddha, to revive seeing buddha, and to employ seeing buddha — these are the seeing of the Sun-faced Buddha and the seeing of the Moon-faced Buddha.<sup>5</sup> This kind of seeing buddha is, at the same time, seeing buddha of inexhaustible faces, inexhaustible bodies,

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(*shosō* 諸相) and “no-marks” (*hisō* 非相) as two distinct objects of the verb “to see” (*ken* 見), a reading crucial to his subsequent argument.

**3 The manifestation of this eye of seeing buddha as truly studied and opened** (*kono kenbutsu gen, sude ni sankai naru genjō* この見佛眼、すでに参開なる現成): The expression *kenbutsu gen* 見佛眼 is more naturally rendered “the eye that sees the buddha”; the translation “eye of seeing buddha” seeks to preserve the possibility that “buddha” is both the agent and the object of “seeing.” The unusual *sankai* 参開 (“study and open”) occurs several times in the *Shōbōgenzō*, always in connection with the opening of the eye; the translation takes *san* 参 here as *sangaku* 参學.

**4 The life-saving path of the eye of seeing buddha — this is the buddha eye of study** (*kenbutsugen no katsuro, kore sanbutsugen nari* 見佛眼の活路、これ参佛眼なり): The expression *sanbutsugen* 参佛眼 could also be parsed “the eye that studies the buddha.” The translation here takes the sense to be that the spiritual practice of seeing buddha is the awakened buddha eye with which we practice. A similar usage is found in the “*Shōbōgenzō baika*” 正法眼藏梅華:

親曾見佛の道旨、しづかに参佛眼あるべし。

For the meaning of the words, “[Pinḍola had] personally once seen the Buddha,” we should have the buddha eye that quietly studies it.

The term *katsuro* 活路 (“life-saving path”), appearing frequently in Dōgen’s writing, is often taken as “vital path,” though its colloquial meaning is a “path to life” — i.e., an escape route from a deadly situation.

**5 When we see our own buddha elsewhere, or see our own buddha apart from buddha** (*jibutsu o tahō ni mi, butsugai ni jibutsu o miru toki* 自佛を他方にみ、佛外に自佛をみるとき): The exact implications are unclear; perhaps “when we see the buddha as other than ourselves, or see ourselves as other than a buddha.”

**vines and branches** (*manshi* 蔓枝): An unusual expression, repeated below (section 10), but not found elsewhere in the *Shōbōgenzō*; suggests a dense tangle. Here, perhaps, expressing the myriad ways we may see buddha.

**to have studied seeing buddha** (*kenbutsu o sangaku seru* 見佛を参學せる): The series beginning with this phrase appears to represent stages on the “life-saving path” of “seeing buddha”: study, understanding, transcendence, return, and application.

**to revive seeing buddha** (*kenbutsu o tokkatsu suru* 見佛を得活する): The expression *tokkatsu* 得活 (“to revive”) here suggests the words of Dongshan Liangjie 洞山良价 (807-869), “In death, he lives” (*shichū tokkatsu* 死中得活), said in answer to the question of who it is that “talks of the mind and talks of the nature” (*sesshin sesshō* 説心説性; treated by Dōgen in the *Shōbōgenzō* chapter of that name).

inexhaustible minds, inexhaustible hands and eyes.<sup>6</sup> Now, ever since bringing forth the mind [of bodhi] and setting out to engage in the conduct on tiptoe, our concentrated effort in pursuit of the way, as well as our complete mastery of verification and accord, are all the living eye, the living bones and marrow, that run into seeing buddha.<sup>7</sup>

[56:3]

しかあれば、自盡界・他盡方、遮箇頭・那箇頭、おなじく見佛功夫なり。如來道の若見諸相非相を拈來するに、參學眼なきともがらおもはくは、諸相を相にあらざとみる、すなはち見如來、といふ。そのおもむきは、諸相は相にはあらざ、如來なりとみる、といふとおもふ。まことに少量の一邊は、しかのごとくも參學すべしといへども、佛意の道成は、しかにはあらざるなり。しるべし、諸相を見取し、非相を見取する、即見如來なり。如來あり、非如來あり。

Thus, *all the worlds of self and all the directions of other, over here and over there*, are equally the concentrated effort of seeing buddha.<sup>8</sup> In taking up the Tathāgata's words, "*If one sees that the marks are no-marks*," those without the eye of study think that he is saying, "to see marks as

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**to employ seeing buddha** (*kenbutsu o shitoku suru* 見佛を使得する): Possibly recalling the well-known Zen expression "employ the twelve times" (*shitoku jūni ji* 使得十二時) attributed to Zhaozhou 趙州; see Supplementary Notes.

**seeing of the Sun-faced Buddha** (*Nichimen butsu ken* 日面佛見); **seeing of the Moon-faced Buddha** (*Gachimēn butsu ken* 月面佛見): From the names of two buddhas given in the *Fōming jing* 佛名經; see Supplementary Notes, s.v. "Sun face, moon face." Dōgen's phrasing, like its translation here, can be read with these two buddhas as either the objects or the agents of the "seeing" (or both).

**6 seeing buddha of inexhaustible faces, inexhaustible bodies, inexhaustible minds, inexhaustible hands and eyes** (*mujin men mujin shin mujin shin mujin shugen no kenbutsu* 無盡面・無盡身・無盡心・無盡手眼の見佛): Playing off the "Sun-faced" and "Moon-faced" buddhas just above; probably to be taken as seeing all the faces, bodies, minds, hands, and eyes of the buddhas. "Inexhaustible hands and eyes" (*mujin shugen* 無盡手眼) may reflect the hands, each with an eye in the palm, of the thousand-armed Bodhisattva Avalokiteśvara (*Senju Kannon bosatsu* 千手觀音菩薩), who appears several times in the *Shōbōgenzō*.

**7 Now, ever since bringing forth the mind [of bodhi] and setting out to engage in the conduct on tiptoe** (*nikon kyakusen ni anri suru hosshin hossoku yori kono kata* 而今脚尖に行履する發心發足よりこのかた): I.e., ever since we undertook Buddhist practice; see Supplementary Notes, s.v. "Bring forth the mind." A somewhat awkward locution that plays with terms related to the foot: "tip of the foot" (*kyakusen* 脚尖), "to tread" (*anri* 行履), "to step forth" (*hossoku* 發足); to be followed by the curious image of the eye, bones, and marrow "running into" (*sōnyū* 走入) seeing buddha.

**8 all the worlds of self and all the directions of other, over here and over there** (*jijinkai tajinhō, shakotō nakotō* 自盡界・他盡方、遮箇頭・那箇頭): Unusual expressions; perhaps meaning something like, "our world and other realms, both subject and object." Taken literally, the claim seems to be that everything is engaged in the practice of "seeing buddha."

not being marks is seeing the Tathāgata.”<sup>9</sup> They think the point is to see that the marks are not marks but the Tathāgata. To be sure, a small one-sided [view] might well understand it like this, but the expression of the Buddha’s intention is not like this.<sup>10</sup> We should recognize that to see the marks and to see the no-marks — this is “seeing the Tathāgata.” There is a Tathāgata and there is a No-Tathāgata.<sup>11</sup>

\* \* \* \* \*

[56:4] {2:99}

清涼院大法眼禪師云、若見諸相非相、即不見如來。

*Chan Master Da Fayan of Qingliang Cloister said, “If one sees that the marks are no-marks, that is not seeing the Tathāgata.”*<sup>12</sup>

[56:5]

いまこの大法眼道は、見佛道なり。これに法眼道あり、見佛道ありて、通語するに、競頭來なり、共出手なり。法眼道は、耳處に聞著すべし、見佛道は、眼處聞聲すべし。

Here, these words of Da Fayan are the words of seeing buddha.<sup>13</sup> We have in this the words of Fayan, and we have the words of seeing bud-

9 “If one sees that the marks are no-marks” (*nyaku ken shosō hisō* 若見諸相非相): Given in the original Chinese of the sūtra passage; rendered here as “those without the eye of study” would read it. According to Dōgen’s preferred reading, this should be read, “If one sees the marks and the no-marks.” Such a reading likely reflects the common claim that a buddha can discern all phenomena (dharmas) while at the same time seeing that they are empty of independent reality.

10 **small one-sided [view]** (*shōryō no ippen* 小量の一邊): Literally, “one side of little measure”; presumably, one shallow, partial viewpoint.

**expression of the Buddha’s intention** (*butsui no dōjō* 佛意の道成): Taking *dōjō* 道成 as the more familiar *dō genjō* 道現成.

11 **There is a Tathāgata and there is a No-Tathāgata** (*nyorai ari, hi nyorai ari* 如來あり、非如來あり): Perhaps meaning, “there is seeing the Buddha in the marks and seeing the Buddha in the no-marks.”

12 **Chan Master Da Fayan of Qingliang Cloister** (*Seiryōin Dai Hōgen zenji* 清涼院大法眼禪師): I.e., Fayan Wenyi 法眼文益 (885-958). Qingliang Cloister 清涼院 was located in the Jiangning 江寧 district of Jiangsu. This saying appears in several Chan sources; see, e.g., *Hongzhi chanshi guanglu* 宏智禪師廣錄 (T.2001.48:28c26-28; 55a10-13). The translation follows the standard (rather than Dōgen’s) reading of the first clause, likely as Fayan would have parsed it.

13 **Here, these words of Da Fayan are the words of seeing buddha** (*ima kono Dai Hōgen dō wa, kenbutsu dō nari* いまこの大法眼道は、見佛道なり): The expression “words of seeing buddha” (*kenbutsu dō* 見佛道) is open to various interpretations. The most likely here is probably that, when Fayan speaks of “not seeing the Tathāgata,” he is speaking of “seeing buddha.” Hence, in the following sentence, the two ways of speaking contend with each other even as they both offer us something.

dha; and, put in common terms, they are competing head to head, they are mutually extending a hand.<sup>14</sup> The words of Fayān, we should hear with the ear; the words of seeing buddha, we should hear with the eye.<sup>15</sup>

[56:6]

しかあるを、この宗旨を參學する從來のおもはくは、諸相は如來相なり、一相の、如來相にあらず、まじはれることなし。この相を、かりにも非相とすべからず。もしこれを非相とするは、捨父逃逝なり。この相すなはち如來相なるがゆえに、諸相は諸相なるべしと道取するなり、といひきたれり。まことにこれ大乘の極談なり、諸方の所證なり。しかのごとく決定一定して、信受參受すべし、さらに隨風東西の輕毛なることなかれ。諸相は如來相なり、非相にあらず、と參究見佛し、決定證信して、受持すべし、諷誦通利すべし。かくのごとくして、自己の耳目に見聞ひまなからしむべし、自己の身心骨髓に脱落ならしむべし、自己の山河盡界に透脱ならしむべし、これ參學佛祖行履なり。自己の云爲にあれば、自己の眼睛を發明せしむべからず、とおもふことなかれ。自己の一轉語に轉ぜられて、自己の一轉佛祖を見脱落するなり。これ佛祖の家常なり。

Be that as it may, what has been thought by those who study the essential point of this is that the marks are marks of the Tathāgata, and there is not mixed in with them a single mark that is not the mark of the Tathāgata.<sup>16</sup> These marks should not, even provisionally, be considered no-marks; to consider them no-marks is “*forsaking one’s father and running away*.”<sup>17</sup> They have said that, since these marks are marks of

14 **We have in this the words of Fayān, and we have the words of seeing buddha** (*kore ni Hōgen dō ari, kenbutsu dō arite* これに法眼道あり、見佛道ありて): I.e., here, we have Fayān’s statement on “not seeing the Tathāgata” and the Buddha’s statement on “seeing the Tathāgata.”

**put in common terms** (*tsūgo suru ni* 通語するに): A tentative translation, based on the usual sense of *tsūgo* 通語 as “common parlance,” “ordinary speech”; but here the phrase is often interpreted to mean something like, “in what the two kinds of words share.”

15 **we should hear with the eye** (*gensho monshō su beshi* 眼處聞聲すべし): Perhaps, recalling the verse of Dongshan Liangjie 洞山良价, recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:204, case 148) and discussed in “Shōbōgenzō mujō seppō” 正法眼藏無情說法:

也太奇、也太奇、無情說法不思議、若將耳聽終難會、眼處聞聲方得知。

How strange! How strange!

The insentient preaching the dharma is inconceivable.

If we use the ear to hear it, it’s hard in the end to understand;

Only when the eye hears the voices do we know it.

16 **what has been thought by those who study the essential point of this** (*kono shūshi o sangaku suru jūrai no omowaku wa* この宗旨を參學する從來のおもはくは): Presumably, a reference to the opinions of those who have commented on Fayān’s saying, but neither the antecedent of “this” nor the authorities Dōgen alludes to here is clear.

17 **“forsaking one’s father and running away”** (*shafu tōzei* 捨父逃逝): A phrase from the parable of the prodigal son (*gūji* 窮子) that appears in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:16b26, 17c14): the son of a wealthy landowner wanders

the Tathāgata, he is saying that the marks must be marks. Truly, this is the ultimate discourse of the Great Vehicle, verified in all quarters. Determining once and for all that it is like this, we should believe and accept it, study and accept it; do not, whatever you do, be a wisp of down following the wind east and west.<sup>18</sup> Investigating it and seeing buddha, determining it and verifying our faith, we should receive and keep, recite and become well versed in [the truth that] the marks are the marks of the Tathāgata, not no-marks. In this way, we should not rest from seeing and hearing it with our own ears and eyes; we should cause it to be sloughed off from our own body and mind, bones and marrow; we should cause it to be liberated from our own mountains and rivers, and all the worlds. This is the conduct of studying the buddhas and ancestors. Do not think that, since it is our own word and deed, it should not open and illuminate our own eyes: turned by our own turning word, we see and slough off our own turning buddhas and ancestors.<sup>19</sup> This is the everyday life of the buddhas and ancestors.

[56:7] {2:100}

このゆえに、参取する隻條道あり。いはゆる諸相すでに非相にあらず、非相すなはち諸相なり。非相これ諸相なるゆえに、非相まことに非相なり。喚作非相の相、ならびに喚作諸相の相、ともに如來相なりと参學すべし。参學の屋裏に兩部の典釋あり、いはゆる参見典と参不見典となり。これ活眼睛の所参學なり。もしいまだこれらの典籍を著眼看の参徹せざれば、参徹眼にあらず。参徹眼にあざれば、見佛にあらず。見佛に諸相處見・非相處見あり、吾不會佛法なり。不見佛に諸相處不見・非相處不見あり、會佛法人得なり。法眼道の八九成、それかくのごとし。

There is, therefore, a single path of inquiry: it is that the marks are definitely not no-marks, and no-marks are precisely marks. Since no-marks are marks, no-marks are truly no-marks. We should recognize that the marks we call no-marks, as well as the marks we call marks, are both

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abroad for many years forgetting his father and his patrimony. Dōgen's reassertion of the Tathāgata's marks here may well reflect a common preference of his Japanese Buddhist contemporaries for a higher affirmation of the phenomenal world beyond insight into its emptiness.

**18 a wisp of down following the wind east and west** (*zuifū tōzai no keimō* 隨風東西の輕毛): A fixed expression, here in mixed Japanese and Chinese, for instability, "fickleness," "following fashion," etc.

**19 turned by our own turning word, we see and slough off our own turning buddhas and ancestors** (*jiko no ittengo ni ten zerarete, jiko no itten busso o ken datsuraku suru nari* 自己の一轉語に轉ぜられて、自己の一轉佛祖を見脱落するなり): I.e., we can act as our own buddha and ancestor in providing ourselves with a master's "turning word" (*ittengo* 一轉語) that will cause us to "turn around" and see things from a different perspective. For the use of "slough off" (*datsuraku* 脱落), see Supplementary Notes, s.v. "Slough off."

marks of the Tathāgata. Within the house of study are two modes of textual exegesis: texts that investigate “seeing” and texts that investigate “not seeing.”<sup>20</sup> This is what is studied by the living eye. If we have not yet thoroughly investigated looking at these texts, it is not the eye of thorough investigation; if it is not the eye of thorough investigation, it is not seeing buddha. In seeing buddha, there is seeing marks and seeing no-marks; this is “*I don’t understand the buddha dharma*”; in not seeing buddha, there is not seeing marks and not seeing no-marks; this is “*people who understand the buddha dharma have got it*.”<sup>21</sup> The eight or nine tenths of Fayān’s words are like this.<sup>22</sup>

[56:8]

しかありといへども、この一大事因縁、さらにいふべし、若見諸相實相、即見如來。かくのごとくの道取、みなこれ釋迦牟尼佛之所加被力也、異面目の皮肉骨髓にあらず。

While this may be so, of the “cause of this one great matter,” it should be further said, “*If one sees the real marks of the marks, that is see-*

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20 **two modes of textual exegesis** (*ryōbu no tenjaku* 兩部の典釋): Following Kawamura’s edition; some MS witnesses read here *ryōbu no tenseki* 兩部の典籍 (“two kinds of texts”).

**texts that investigate “seeing” and texts that investigate “not seeing”** (*san ken ten to san fuken ten* 參見典と參不見典): Or, perhaps, “investigating texts of seeing and investigating texts of not seeing”; presumably, texts that speak of “seeing the Tathāgata” and of “not seeing the Tathāgata” respectively.

21 **“I don’t understand the buddha dharma”** (*go fue buppō* 吾不會佛法); **“people who understand the buddha dharma have got it”** (*e buppō nin toku* 會佛法人得): The words of the Sixth Ancestor, Huineng 慧能, in a well-known dialogue recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:158, case 59):

曹溪山大鑑禪師〈嗣大滿〉因僧問、黃梅意旨何人得。師曰、會佛法人得。僧曰、和尚還得否。師曰、我不得。僧曰、和尚爲甚不得。師曰、我不會佛法。

Chan Master Dajian of Mount Caoxi (succeeded Daman) was asked by a monk: “What people have got the meaning of Huangmei [the Fifth Ancestor, Hongren]?”

The Master said, “People who understand the buddha dharma have got it.”

The monk said, “Has the Reverend got it or not?”

The Master said, “I haven’t got it.”

The monk said, “Why has the Reverend not got it?”

The Master said, “I don’t understand the buddha dharma.”

According to Dōgen here, Śākyamuni’s “seeing the Tathāgata” corresponds to Huineng’s “not understanding the buddha dharma,” while Fayān’s “not seeing the Tathāgata” is equivalent to people “understanding the buddha dharma.”

22 **The eight or nine tenths of Fayān’s words are like this** (*Hōgen dō no hakku jō, sore kaku no gotoshi* 法眼道の八九成、それかくのごとし): The term *hakku jō* 八九成 (“eight or nine tenths”) is a common expression in Zen commentary used to evaluate a saying as “not bad,” “almost there,” sometimes as ironic high praise; see Supplementary Notes, s.v. “Eight or nine tenths complete.”

ing the *Tathāgata*.”<sup>23</sup> Sayings such as this are all empowered by Buddha Śākyamuni; they are not the skin, flesh, bones, and marrow of a different face.<sup>24</sup>

\* \* \* \* \*

[56:9]

爾時釋迦牟尼佛、在靈鷲山。因藥王菩薩告大衆言、若親近法師、即得菩薩道。隨順是師學、得見恒沙佛。

*At that time, when Buddha Śākyamuni was on Vulture Peak, through Bodhisattva Bhaiṣajyarāja, he addressed the great assembly, saying,*<sup>25</sup>

*If one becomes close to the dharma master,*

*One attains at once the bodhisattva path.*

*If one studies in accordance with this master,*

*One will be able to see buddhas numerous as the sands of the Ganges.*

23 “cause of this one great matter” (*kono ichidaiji innen* この一大事因縁): A famous phrase from the *Lotus Sūtra*, in which Buddha Śākyamuni reveals that the buddhas come into this world only to lead beings to buddhahood; see Supplementary Notes, s.v. “Buddhas, the world-honored ones, appear in the world for the reason of one great matter alone.”

“If one sees the real marks of the marks” (*nyaku ken shosō jissō* 若見諸相實相): A play, in Chinese, on the famous expression “the real marks of the dharmas” (*shohō jissō* 諸法實相), known especially from the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

24 empowered by Buddha Śākyamuni (*Shakamuni butsu shi sho kabi riki* 釋迦牟尼佛之所加被力): Variant of a fixed expression for the power granted one by a sacred being, as, for example, when one is granted a vision.

they are not the skin, flesh, bones, and marrow of a different face (*i menmoku no hi niku kotsu zui ni arazu* 異面目の皮肉骨髓にあらず): I.e., such sayings are not the teachings of anyone but Buddha Śākyamuni. The expression “skin, flesh, bones, and marrow” (*hi niku kotsu zui* 皮肉骨髓) occurs very often throughout the *Shōbōgenzō*, indicating the essence or truth or entirety of something or someone. From the famous story, recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:230, case 201), of Bodhidharma’s testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had gotten his skin, flesh, bones, and marrow. See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

25 At that time (*ni ji* 爾時): Quoting (with slight variation) a verse from the “Dharma Master” chapter (*Hosshi bon* 法師品) of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:32b14-15). The introduction to the verse here represents Dōgen’s rewriting of the opening line of the chapter (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:30b29):

爾時世尊、因藥王菩薩、告八萬大士。

At that time, the World-Honored One, through the Bodhisattva Bhaiṣajyarāja, addressed the eighty thousand great persons.

## [56:10] {2:101}

いはゆる親近法師といふは、二祖の八載事師のごとし。しかうしてのち、全臂得髓なり。南嶽の十五年の辨道のごとし。師の髓をうるを、親近といふ。菩薩道といふは、吾亦如是、汝亦如是なり。如許多の蔓枝行履を即得するなり。即得は、古來より現ぜるを引得するにあらず、未生を發得するにあらず、現在の漫漫を策把するにあらず、親近得を脱落するを、即得といふ。このゆえに、一切の得は即得なり。

What is called here “*becoming close to the dharma master*” is like the Second Ancestor’s eight years of serving his master; thereafter, his whole arm got the marrow.<sup>26</sup> It is like Nanyue’s fifteen years of pursuing the way.<sup>27</sup> Getting the master’s marrow is called “becoming close.” “The bodhisattva path” is “*I’m also like this, and you’re also like this.*”<sup>28</sup> It is “attaining at once” so many observances, like vines and branch-

26 **the Second Ancestor’s eight years of serving his master** (*niso no hassai jishi* 二祖の八載事師): Traditional biographies of the Second Ancestor, Huike 慧可 (487–593), do not typically record that he spent eight years serving his master, Bodhidharma. The influential *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:220c4-5) says rather that, before he met Bodhidharma, Huike had taken the precepts under Chan Master Baojing 寶靜 of Mount Xiang 香山 in Longmen and subsequently spent eight years there, sitting in meditation all day long. In his “*Shōbōgenzō gyōji*” 正法眼藏行持 (part 2, section 21), Dōgen again speaks of Huike’s “eight years of attendance” (*shūji hachinen* 執侍八年), seemingly on Bodhidharma (though this is not entirely clear). He uses the same phrase elsewhere (e.g., in his *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 101) in reference to the study of Nanyue Huairang 南嶽懷讓 (677-744) under the Sixth Ancestor, Huineng 慧能; and it may be that the legends of these two masters, mentioned together here, have somehow been conflated.

**his whole arm got the marrow** (*zenpi tokuzui* 全臂得髓): A tentative translation of an unusual phrase, which might otherwise be parsed, “his arm was made whole, and he got the marrow.” Reference to the legends that Huike cut off his arm and presented it to Bodhidharma, and that Bodhidharma subsequently recognized Huike as having “gotten the marrow” of his teachings; see Supplementary Notes, s.v. “Cut off an arm” and “Skin, flesh, bones, and marrow.” The problematic expression *zenpi* 全臂 (“whole arm”) has been variously interpreted: as “the whole arm of the dharma” (*hō no zenpi* 法の全臂); as “the indestructible whole body” (*fue zenshin* 不壞全身), not scarred by the severed arm. The suggestion that Huike’s arm might have been restored in some sense suggests the story, in the “*Bhaiṣajyarāja*” chapter of the *Lotus Sūtra*, of the Bodhisattva Priyadarśana, who sacrificed his arms to the dharma, only to have them restored.

27 **Nanyue’s fifteen years of pursuing the way** (*Nangaku no jūgo nen no bendō* 南嶽の十五年の辨道): Reference to the tradition, recorded, e.g., in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:240c17), that Nanyue Huairang 南嶽懷讓 spent fifteen years serving under the Sixth Ancestor, Huineng 慧能.

28 “**I’m also like this, and you’re also like this**” (*go yaku nyoze, nyo yaku nyoze* 吾亦如是、汝亦如是): Words of Huineng to Nanyue, said in response to Nanyue’s saying that he is “not defiled” by practice and verification; from the famous dialogue recorded at *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and cited often throughout the *Shōbōgenzō*. See Supplementary Notes, s.v. “You’re also like this, I’m also like this.”



es.<sup>29</sup> “Attaining at once” is not attaining by pulling in what has been apparent since ancient times; it is not attaining by producing what is not yet arisen; it is not rounding up what is presently scattered about: rather, sloughing off attaining by “becoming close” is called “attaining at once.”<sup>30</sup> Therefore, all attainment is “attaining at once.”

[56:11]

隨順是師學は、猶是侍者の古蹤なり、參究すべし。この正當恁麼行李時、すなはち得見の承當あり。そのところ、見恒沙佛なり。恒沙佛は、頭頭活鱗鱗響なり。あながちに見恒沙佛をわしり、へつらふことなかれ。まづすべからく隨師學をはげむべし、隨師學得佛見なり。

“*Studying in accordance with this master*” is the old example of “*still just his acolyte*”; we should investigate it.<sup>31</sup> In this very *moment of engaging in conduct*, there is accession to being “able to see.” That juncture is “*seeing buddhas numerous as the sands of the Ganges*.” “Buddhas numerous as the sands of the Ganges” is *each one brisk liveliness itself*.<sup>32</sup> Definitely, do not go rushing to ingratiate yourself to “seeing buddhas numerous as the Ganges.” First, we should exert ourselves in study fol-

29 It is “attaining at once” so many observances, like vines and branches (*nyokota no manshi anri o sokutoku suru nari* 如許多の蔓枝行履を即得するなり): From the line in the *Lotus Sūtra* verse, “One attains at once the bodhisattva path.”

30 sloughing off attaining by “becoming close” is called “attaining at once” (*shin-gon toku o, datsuraku suru o sokutoku to iu* 親近得を、脱落するを即得といふ): Presumably meaning that “attaining at once the bodhisattva path” means to transcend what one has got from “becoming close to the dharma master.” For the use of “slough off” (*datsuraku* 脱落), see Supplementary Notes, s.v. “Slough off.”

31 old example of “still just his acolyte” (*yūze jisha no koshō* 猶是侍者の古蹤): Possibly reflecting a saying found in the biography of Taiyang Ming'an 太陽明安 (or Taiyang Jingxuan 太陽警玄 or Jingyan 警延, 942-1027) in the *Zongmen liandeng huiyao* 宗門聯燈會要 (ZZ.136:899a7-9):

師問僧、甚處來。云洪山。師云、先師在麼。云在。師云、在即不無。請渠出來。我要相見。僧云響。師云、這箇猶是侍者。僧無對。師云、喫茶去。

The Master asked a monk, “Where have you come from?”

He said, “Mount Hong.”

The Master said, “Is your former master there?”

He said, “He’s there.”

The Master said, “If he’s there, he’s not non-existent. Bring him out, I want to meet him.”

The monk said, “Well?”

The Master said, “This is still just his acolyte.”

The monk had no response.

The Master said, “Have some tea.”

32 each one brisk liveliness itself (*zuzu kappatsupatsu nii* 頭頭活鱗鱗響): Given in Chinese as if a quotation, but no source is known. See Supplementary Notes, s.v. “Brisk and lively.”

lowing a master; study following a master is attaining the seeing of buddha.<sup>33</sup>

\* \* \* \* \*

[56:12]

釋迦牟尼佛、告一切證菩提衆言、深入禪定、見十方佛。

*Buddha Śākyamuni addressed the assembly of all who verified bodhi, saying,*<sup>34</sup>

*Entered deeply into meditative concentration,  
Seeing the buddhas of the ten directions.*

[56:13]

盡界は深なり、十方佛土中なるがゆえに。これ廣にあらず、大にあらず、小にあらず、窄にあらず。擧すれば隨他擧す、これを全収と道す。これ七尺にあらず、八尺にあらず、一丈にあらず。全収無外にして入之一字なり。この深入は禪定なり、深入禪定は見十方佛なり。深入裏許無人接渠にして得在なるがゆえに、見十方佛なり。設使將來、他亦不受のゆえに、佛十方在なり。深入は、長長出不得なり、見十方佛は、只見臥如來なり、禪定は、入來出頭不得なり。眞龍をあやしみ恐怖せずは、見佛の而今、さらに疑著を抛捨すべからず。見佛より見佛するゆえに、禪定より禪定に深入す。この禪定・見佛・深入等の道理、さきより閑功夫漢ありて造作しおきて、いまの漢に傳受するにあらず。而今の新條にあられども、恁麼の道理必然なり。一切の傳道受業、かくのごとし、修因得果、かくのごとし。

All the worlds are “deep”; for they are “within the buddha lands of the ten directions.”<sup>35</sup> It is not wide, not big, not small, not narrow.<sup>36</sup> When

33 **study following a master is attaining the seeing of buddha** (*zuishi gaku toku bukken nari* 隨師學得佛見なり): Dōgen plays here in Chinese syntax with the last two lines of the *Lotus Sūtra* verse. “The seeing of buddha” (*bukken* 佛見) is ambiguous: “buddha” may be read either as the object or the agent of “seeing.”

34 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): A quotation (with an introduction in Chinese supplied by Dōgen) of two lines from a verse in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:39c5):

又見自身、在山林中、修習善法、證諸實相、深入禪定、見十方佛。

[Devout believers] will also see themselves,

In mountain forests,

Practicing good dharmas,

Verifying the real marks,

Entered deeply into meditative concentration,

Seeing the buddhas of the ten directions.

35 **“within the buddha lands of the ten directions”** (*jippō butsudo chū* 十方佛土中): From a verse in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:8a17):

十方佛土中、唯有一乘法。

Within the buddha lands of the ten directions,

There is only the dharma of the one vehicle.

36 **It is not wide** (*kore kō ni arazu* これ廣にあらず): Presumably, the antecedent of

we take it up, we take up “what goes along with it”; this is called completely included.<sup>37</sup> It is not seven feet; it is not eight feet; it is not ten feet: *completely included with nothing beyond*, it is “the one word ‘enter.’”<sup>38</sup> This “entered deeply” is “meditative concentration”; “*entered deeply into meditative concentration*” is “*seeing the buddhas of the ten directions.*” Since it is “fine,” “entered deeply” in there, with “no one who engages him,” it is “*seeing the buddhas of the ten directions.*”<sup>39</sup> Since “*whatever he came up with, he wouldn’t have accepted it,*” the buddhas are in the ten directions.<sup>40</sup> “Entered deeply” is “you can’t get it out for

*kore* これ (“it”) is “deep”; perhaps meaning that this “deep” is not the “deep” of terms like “wide,” etc.

37 **When we take it up, we take up “what goes along with it”** (*ko sureba zui ta ko su* 舉すれば隨他舉す): Perhaps meaning something like, “when we discuss the term ‘deep,’ we are also discussing all it entails.” The term *zui ta ko* 隨他舉 (translated here “take up what goes along with it”) is likely a play on the homophonous *zui ta ko* 隨他去 (“goes along with it”), from a saying of Dasui Fazhen 大隋法真 (834-919), recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:138, case 24), that “this” (*shako* 這箇) “goes along with it” when the chiliocosm is destroyed at the end of the kalpa; see Supplementary Notes.

**completely included** (*zenshū* 全収): I.e., [“deep” is] all inclusive. Likely reflecting a common phrase in Zen literature, “the whole earth is completely included” (*daichi zenshū* 大地全収), associated especially with Yunmen Wenyan 雲門文偃 (864-949) (see, e.g., *Yunmen Kuangzheng chanshi guanglu* 雲門匡真禪師廣錄, T.1988.47:547a23-24):

一塵纔起、大地全收。

When a single mote barely arises, the whole earth is completely included.

38 **It is not seven feet; it is not eight feet; it is not ten feet** (*kore shichi shaku ni arazu, hachi shaku ni arazu, ichi jō ni arazu* これ七尺にあらず、八尺にあらず、一丈にあらず): Perhaps recalling two stories recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏, involving Chan masters Xuansha Shibeī 玄沙師備 (835-908) and Xuefeng Yicun 雪峰義存 (822-908). In the first (DZZ.5:158, case 60), when Xuefeng described the height of a proposed monument stone by merely looking up and down, Xuansha preferred to measure it at “seven feet or eight feet” (*shichi shaku hachi shaku* 七尺八尺); see Supplementary Notes, s.v. “Seven or eight feet.” In the second (DZZ.5:184, case 109), Xuefeng said, “If the breadth of the world is ten feet (*ichi jō* 一丈), the breadth of the old mirror is ten feet”; see Supplementary Notes, s.v. “Bare mind in pieces.”

**“the one word ‘enter.’”** (*nyū shi ichiji* 入之一字): Perhaps alluding to a conversation between Yangshan Huiji 仰山慧寂 (803-887) and the magistrate Lu Xisheng 陸希聲 (d. 895) appearing as case 139 in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:200); see Supplementary Notes, s.v. “The one word ‘enter.’”

39 **Since it is “fine,” “entered deeply” in there, with “no one who engages him”** (*jinnnyū riko mu nin sekko ni shite tokuzai naru ga yue ni* 深入裏許無人接渠にして得在なるがゆえに): Drawing on the language of a dialogue recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:216, case 179); see Supplementary Notes, s.v. “Eight or nine tenths complete.”

40 **“whatever he came up with, he wouldn’t have accepted it”** (*shesshi shōrai, ta yaku fujū* 設使將來、他亦不受): A phrase from a dialogue between Chan Master Dongshan Liangjie 洞山良价 and an unnamed monk regarding a line in the famous poem

a long, long time”; “seeing the buddhas of the ten directions” is “I only saw a recumbent *tathāgata*”; “meditative contemplation” is you can’t come in or out.<sup>41</sup> In the present time of seeing buddha, those who do not doubt or fear the real dragon need not cast off further doubts.<sup>42</sup> Since

contest between Shenxiu 神秀 (d. 706) and Huineng 慧能 to succeed the Fifth Ancestor, Hongren 弘忍 (602-675) (found, e.g., at *Hongzhi chanshi guanglu* 宏智禪師廣錄, T.2001.48:34c6-14):

舉僧問洞山、時時勤拂拭、莫使惹塵埃。爲什麼不得他衣鉢。山云、直饒道本來無一物、也未合得他衣鉢。且道、什麼人合得。僧下九十六轉語、不契。末後云、設使將來他亦不受。山深肯之。

Raised: A monk asked Dongshan, “‘Always strive to polish it, and do not let the dust collect.’ Why did this [line in Shenxiu’s verse] not get his [Hongren’s] robe and bowl?”

Shan said, “Even if he had said [the line in Huineng’s verse], ‘From the beginning, not one thing,’ he still would not have qualified to get his robe and bowl.” He added, “Who’s qualified to get them?”

The monk gave ninety-six turning words, but none fit. Finally, he said, “Whatever he came up with, he wouldn’t have accepted it.”

Shan deeply approved it.

For Shenxiu’s full verse and the context of this story, see Supplementary Notes, s.v. “Bright mirror.”

41 “you can’t get it out for a long, long time” (*chōchō shutsu futoku* 長長出不得): The words of Changsha Jingcen 長沙景岑 (dates unknown), in answer to the question, “What is the eye of the *śramaṇa*?” See Supplementary Notes, s.v. “All the worlds in the ten directions are the single eye of the *śramaṇa*.” Also alluded to in “Shōbōgenzō genjō kōan” 正法眼藏現成公案.

“I only saw a recumbent *tathāgata*” (*shi ken ga nyorai* 只見臥如來): The words of Zhaozhou Congshen 趙州從諗 (778-897) in coming upon Nanquan Puyuan 南泉普願 (748-835) while the latter was taking a nap (*Jingde chuandeng lu* 景德傳燈, T.2076.51:6c9-11):

而問曰、近離什麼處。師曰、近離瑞像院。曰還見瑞像麼。師曰、不見瑞像只見臥如來。

[Nanquan] asked, “Where are you coming from?”

The Master [Zhaozhou] said, “I’ve just come from Ruixiang Cloister [‘Cloister of the Auspicious Image’].”

He said, “And did you see the auspicious image?”

The Master said, “I didn’t see the auspicious image; I only saw a recumbent *tathāgata*.”

you can’t come in or out (*nyūrai shuttō futoku* 入來出頭不得): A tentative translation; some would read, “once in, you can’t get out.” Though given in Chinese as if quoting a text, this six-word phrase does not seem to be a fixed expression; rather, it probably combines the expressions, “admission is not possible” (*nyūrai futoku* 入來不得) and “egress (or ‘appearance’ or ‘attendance’) is not possible” (*shuttō futoku* 出頭不得).

42 In the present time of seeing buddha, those who do not doubt or fear the real dragon need not cast off further doubts (*shinryū o ayashimi kufu sezu wa, kenbutsu no nikon, sara ni gijaku o hōsha su bekarazu* 眞龍をあやしみ恐怖せずは、見佛の而今、さらに疑著を抛捨すべからず): A tentative translation taken to mean that, if one can accept the real thing, one will not doubt the experience of seeing buddha. “The real

one sees buddha from “seeing buddha,” one enters deeply into meditative concentration from “meditative concentration.”<sup>43</sup> The principles of “meditative concentration,” “seeing buddha,” “entering deeply,” and the like, are not something constructed in the past by someone idly pondering them and then passed down to people now. Though they are not something new in the present, such principles are necessary. All transmission of the way and acceptance of the work is like this; practicing the cause and getting the effect are like this.

\* \* \* \* \*

[56:14] {2:102}

釋迦牟尼佛、告普賢菩薩言、若有受持讀誦正憶念修習書寫是法華經者、當知、是人則見釋迦牟尼佛、如從佛口聞此經典。

*Buddha Śākyamuni addressed Bodhisattva Samanthabhadra, saying,<sup>44</sup>*  
*If there is anyone who receives and keeps, reads and recites, and correctly memorizes, practices, or copies this Lotus Sūtra, you should know this person thereby sees Buddha Śākyamuni and hears this scripture as if coming from the mouth of the Buddha.”*

[56:15]

おほよそ一切諸佛は、見釋迦牟尼佛、成釋迦牟尼佛するを、成道作佛といふなり。かくのごとくの佛儀、もとよりこの七種の行處の條條よりうるなり。七種行人は、當知是人なり、如是當人なり。これすなはち見釋迦牟尼佛處なるがゆえに、したしくこれ如從佛口、聞此經典なり。釋迦牟尼佛は、見釋迦牟尼佛よりこのかた釋迦牟尼佛なり。これによりて、舌相あまねく三千を覆す、いづれの山海か、佛經にあらざらん。このゆえに、書寫の當人ひとり、見釋迦牟尼佛なり。佛口はよのつねに萬古に開す、いづれの時節か經典にあらざらん。このゆえに、受持の行者のみ見釋迦牟尼佛なり。乃至眼・耳・鼻等の功德も、またかくのごとくなるべきなり。および前後・左右・取捨・造次、かくのごとくなり。いまの此經典にむまれあふ、見釋迦牟尼佛をよろこばざらんや。生値釋迦牟尼佛なり。身心をはげまして受持・讀誦・正憶念・修習・書寫、是法華經者、則見釋迦牟尼佛なるべし。如從佛口、聞此經典、たれかこれをきほひきかざらん。いそがずつとめざるは、貧窮無福慧の衆生なり。修習するは、當知是人、則見釋迦牟尼佛なり。

dragon” (*shinryū* 眞龍) alludes to the well-known story of the Duke of She (*Sekkō* 葉公), who loved dragon carvings but was terrified of real dragons; a trope occurring several times in Dōgen’s writing.

43 **one sees buddha from “seeing buddha”** (*kenbutsu yori kenbutsu suru* 見佛より見佛する): Perhaps meaning that the experience of seeing buddha follows (either temporally or logically) from the state (or understanding?) of “seeing buddha”; similarly, *mutatis mutandis*, the experience of meditative concentration.

44 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From the *Lotus Sūtra* (*Miao-fa lianhua jing* 妙法蓮華經, T.262.9:61c22-24), with an introductory clause by Dōgen.

In sum, for all the buddhas, their “seeing Buddha Śākyamuni,” their becoming Buddha Śākyamuni, is called “*attaining the way and becoming a buddha*.”<sup>45</sup> Such observances of the buddhas are from the beginning gained from each of these seven types of practice.<sup>46</sup> The practitioner of the seven types is “*you should know this person*,” is *the very person like this*.<sup>47</sup> Since this is precisely where one “sees Buddha Śākyamuni,” it is intimately to “*hear this scripture as if coming from the mouth of the Buddha*.” Buddha Śākyamuni has been Buddha Śākyamuni ever since “seeing Buddha Śākyamuni.”

Consequently, “his tongue covers everywhere in the trichiliocosm”; what mountain or ocean is not a sūtra of the buddhas?<sup>48</sup> Therefore, the very person who copies it “sees Buddha Śākyamuni.” The mouth of the Buddha has always been open for ten thousand ages; what moment is not a scripture? Therefore, only the practitioner who “receives and keeps” it is “seeing Buddha Śākyamuni.” Down to, the merit of eye, ear, nose, and so on, will also be like this.<sup>49</sup> And forward and back, left and right,

45 **for all the buddhas** (*issai shobutsu* 一切諸佛): The claim here that all the buddhas see and become Buddha Śākyamuni no doubt reflects Śākyamuni’s revelation in the *Lotus Sūtra* that the buddhas of the ten directions are all his emanations (*bunshin* 分身; S. ātma-bhāva-vigraha).

46 **these seven types of practice** (*kono shichishu no gyōsho* この七種の行處): I.e., the seven practices mentioned in the quoted passage of the *Lotus Sūtra*.

47 **“you should know this person”** (*tō chi ze nin* 當知是人); **the very person like this** (*nyoze tōnin* 如是當人): Dōgen here plays with the *Lotus Sūtra* passage, “you should know this person thereby sees Buddha Śākyamuni” (*tō chi ze nin soku ken Shakamuni butsu* 當知是人則見釋迦牟尼佛). His second phrase rearranges the first, shifting the sense of the term *tō* 當 from the modal verb “should” to the adjective “the very,” and replaces the two glyphs *chi ze* 知是 (“know this”) with *nyoze* 如是 (“like this”), a term used for the metaphysical concept “such” or “suchness.” Cf. Supplementary Notes, s.v. “Such a person.”

48 **“his tongue covers everywhere in the trichiliocosm”** (*zessō amaneku sanzen ofuku su* 舌相あまねく三千を覆す): I.e., his teachings are everywhere. A Japanese reflection of a common image found throughout the Mahāyāna literature; see, e.g., the *Mahā-prajñā-pāramitā-sūtra* (*Da bore boluomiduo jing* 大般若波羅蜜多經, T.220.5:53b26-28):

爾時、世尊現廣長舌相、遍覆三千大千世界。復從舌相出無量無數種種色光、普照十方殑伽沙等諸佛世界。

At that time, the World-Honored One showed his long, broad tongue, which covered everywhere in the trichiliocosm; and, from that tongue emerged immeasurable, innumerable variably colored lights, universally illumining buddha fields in the ten directions equal to the sands of Ganges.

49 **Down to, the merit of eye, ear, nose, and so on, will also be like this** (*naishi gen ni bi tō no kudoku mo, mata kaku no gotoku naru beki nari* 乃至眼・耳・鼻等の功德も、またかくのごとくなるべきなり): Presumably, the antecedent of “like this” is “seeing Buddha Śākyamuni.” The sense here of the adverbial *naishi* 乃至 (“down to”), which normally marks an elision, is unclear. Dōgen may be recalling a line in the *Lotus Sūtra*

choosing and discarding, and hasty acts are like this.<sup>50</sup>

Having been born with “this scripture” here, how could one not be delighted to “see Buddha Śākyamuni”?<sup>51</sup> It is *born to meet Buddha Śākyamuni*.<sup>52</sup> Those who, exerting body and mind, “receive and keep, read and recite, and correctly memorize, practice, or copy this *Lotus Sūtra*” will “thereby see Buddha Śākyamuni.” “Hearing this scripture as if coming from the mouth of the Buddha,” who would not vie to hear it? Those who do not make haste and make effort are “living beings,” “impoverished and without merit or wisdom.”<sup>53</sup> Those who practice, “you should know this person thereby sees Buddha Śākyamuni.”

\* \* \* \* \*

(*Miaofa lianhua jing* 妙法蓮華經, T.262.9:50b24-28):

爾時、佛告得大勢菩薩摩訶薩、汝今當知、若比丘比丘尼優婆塞優婆夷持法華經者、若有惡口罵詈誹謗、獲大罪報、如前所說。其所得功德、如向所說、眼耳鼻舌身意清淨。

At that time, the Buddha addressed the Mahāsattva-Bodhisattva Mahāsthāmaprāpta, “You should know that, if there are bhikṣus, *bhikṣuṇīs*, *upāsakas*, *upāsikās* who keep the *Lotus Sūtra*, those who insult, revile, and slander them will reap great evil retribution, as I have previously explained; while the merit that they get, as I have explained, will be the purification of eye, ear, nose, tongue, body, and mind.”

50 **And forward and back, left and right, choosing and discarding, and hasty acts are like this** (*oyobi zengo sayū shusha zōji, kaku no gotoku nari* および前後・左右・取捨・造次、かくのごとくなり): A rather odd list, the exact sense of which is uncertain; if we take “forward and back, left and right” as physical movements, perhaps the point is that, all our acts, like our six senses, are cases of “seeing Buddha Śākyamuni.” The term *zōji* 造次 (translated here “hasty acts”) is sometimes taken as referring to an instant of time, rather than flurried activity — hence, here perhaps, “our fleeting moments.”

51 **Having been born with “this scripture” here** (*ima no shi kyōten ni mumareau* いまの此經典にむまれあふ): I.e., born with the scripture mentioned here in the *sūtra* line, “hears this scripture as if coming from the mouth of the Buddha.”

52 **born to meet Buddha Śākyamuni** (*shō chi Shakamuni butsu nari* 生値釋迦牟尼佛なり): Perhaps reflecting a line in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:60b1):

而我等宿福深厚、生値佛法。

Because the merits of our past lives are deep, we are born to meet the buddha dharma.

53 **“living beings,” “impoverished and without merit or wisdom”** (*bingū mu fukue no shujō* 貧窮無福慧の衆生): From a verse in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:9b25-26):

舍利弗當知、我以佛眼觀、見六道衆生、貧窮無福慧。

Śāriputra, you should know

That, with the buddha eye, I see

Living beings of the six paths,

Impoverished and without merit or wisdom.

See Supplementary Notes, s.v. “Six paths.”

[56:16]

釋迦牟尼佛、告大衆言、若善男子善女人、聞我說壽命長遠、深心信解、則爲見佛常在耆闍崛山、其大菩薩・諸聲聞衆圍遶說法。又見此娑婆世界、其地瑠璃、坦然平正。

*Buddha Śākyamuni addressed the great assembly, saying,*<sup>54</sup>

*If good sons and good daughters, upon hearing me explain that my lifespan is so long, believe it with deep mind, they will thereby see the Buddha always residing on Mount Gr̥dhrakūṭa, surrounded by an assembly of great bodhisattvas and śrāvakas, preaching the dharma. And they will see this Sahā world, its ground of vaiḍūrya, smooth and level.*<sup>55</sup>

[56:17] {2:103}

この深心といふは、娑婆世界なり。信解といふは、無廻避處なり。誠諦の佛語、たれか信解せざらん。この經典にあひたてまつれるは、信解すべき機縁なり。深心信解是法華、深心信解壽命長遠のために、願生此娑婆國土しきたれり。如來の神力・慈悲力・壽命長遠力、よく心を拈じて信解せしめ、身を拈じて信解せしめ、盡界を拈じて信解せしめ、佛祖を拈じて信解せしめ、諸法を拈じて信解せしめ、實相を拈じて信解せしめ、皮肉骨髓を拈じて信解せしめ、生死去來を拈じて信解せしむるなり。これらの信解、これ見佛なり。

This “deep mind” is the “Sahā world”; “believe” is *there’s nowhere to escape*.<sup>56</sup> The truthful words of the Buddha, who would not “believe” them?<sup>57</sup> That we have been granted an encounter with this scripture is an opportunity in which we should “believe.” Due to “*believing with deep mind*” *this Dharma Blossom*, and “*believing with deep mind*” that

54 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From the *Lotus Sūtra* (*Miao-fa lianhua jing* 妙法蓮華經, T.262.9:45b16-20), with an introductory clause by Dōgen. At this point in the sūtra, Śākyamuni has revealed that, though he appears to have a human lifespan, in fact he became a buddha incalculable ages ago and will continue to exist for twice that long before entering parinirvāṇa.

55 **And they will see this Sahā world, its ground of vaiḍūrya, smooth and level** (*yū ken shi shaba sekai, ki chi ruri, tannen byōshō* 又見此娑婆世界、其地瑠璃、坦然平正): I.e., they will see our world as a pure buddha land, in which the ground is level and consists of jewels. The Sanskrit *vaiḍūrya* (*ruri* 瑠璃; also written *ruri* 琉璃) is used for beryl, crystal, and other minerals; one of the seven precious substances.

56 **there’s nowhere to escape** (*mu kaihi sho* 無廻避處): Or, perhaps, “a place of no escape”; also written 無廻避處. A fixed expression occurring in several Chan records, especially in works associated with Hongzhi Zhengjue 宏智正覺 (1091-1157).

57 **truthful words of the Buddha** (*jōtai no butsugo* 誠諦の佛語): Likely, variation on a line in the *Lotus Sūtra* (*Miao-fa lianhua jing* 妙法蓮華經, T.262.9:42b1-2):

爾時佛告諸菩薩及一切大衆、諸善男子汝等當信解如來誠諦之語。

At that time, the Buddha declared to the bodhisattvas and the entire great assembly, “Good sons, you should trust and understand the truthful words of the Tathāgata.”



“my lifespan is so long,” they have been vowing to be born in this Sahā world.<sup>58</sup> The spiritual power, the power of compassion, the power of his “lifespan so long” — these cause us to take up mind and believe, cause us to take up body and believe, cause us to take up all the worlds and believe, cause us to take up the buddhas and ancestors and believe, cause us to take up the dharmas and believe, cause us to take up the real marks and believe, cause us to take up the skin, flesh, bones, and marrow and believe, cause us to take up birth and death, coming and going and believe.<sup>59</sup> Believing in these — this is “seeing buddha.”<sup>60</sup>

[56:18] {2:104}

しかあればしりぬ、心頭眼ありて見佛す、信解眼をえて見佛す。ただ見佛のみにあらず、常在耆闍崛山をみるといふは、耆闍崛山の常在は、如來壽命と一齊なるべし。しかあれば、見佛常在耆闍崛山は、前頭來も、如來および耆闍崛山、ともに常在なり。後頭來も、如來および耆闍崛山、ともに常在なり。菩薩・聲聞もおなじく常在なるべし、說法もまた常在なるべし。娑婆世界、其地瑠璃、坦然平正、をみる。娑婆世界をみることを、動著すべからず、高處高平、低處低平なり。この地は、これ瑠璃地なり。これを、坦然平正なるとみる目をいやすくすることなかれ。瑠璃爲地の地は、かくのごとし。この地を瑠璃にあらざとせば、耆闍崛山は耆闍崛山にあらず、釋迦牟尼佛は釋迦牟尼佛にあざらん。其地瑠璃を信解する、すなはち深信解相なり、これ見佛なり。

Thus, we know that it is by having the eye of the mind that they see buddha; it is by attaining the eye of belief that they see buddha. To say that they not only see buddha but see him “always residing on Mount *Gr̥dhrakūṭa*” means that his “always residing” on Mount *Gr̥dhrakūṭa*

58 **this Dharma Blossom** (*ze Hokke* 是法華): I.e., “this scripture, *The Lotus Blossom of the True Dharma*.”

**they have been vowing to be born in this Sahā world** (*gan shō shi Shaba kokudo shi-kitareru* 願生此娑婆國土しきたれり): Or, perhaps, “we have vowed . . .” The grammatical subject is unstated; the translation assumes it is the “good sons and good daughters” who “believe and understand with deep mind,” and who will thereby “see this Sahā world” of Buddha Śākyamuni. Though it is given in Chinese, as if quoting a scripture, there does not seem to be a clear source for this phrase; it may recall the bodhisattvas in the *Lotus Sūtra* who vow to teach the sūtra in the Sahā world after the nirvāṇa of the Buddha.

59 **cause us to take up the dharmas and believe, cause us to take up the real marks and believe** (*shohō o nenjite shinge seshime, jissō o nenjite shinge seshime* 諸法を拈じて信解せしめ、實相を拈じて信解せしめ): Based on the common fixed expression “the real marks of the dharmas” (*shohō jissō* 諸法實相), used in reference to the ultimate reality of things.

**birth and death, coming and going** (*shōji korai* 生死去來): I.e., rebirth in saṃsāra; a fixed expression, associated especially with a saying of Yuanwu Keqin 圓悟克勤 (1063–1135) to the effect that these are “the true human body” (*shinjitsu nintai* 眞實人體); see Supplementary Notes, s.v. “True human body.”

60 **Believing in these** (*korera no shinge* これらの信解): Or “these [instances of] believing.”

must be equivalent to the “lifespan” of the Tathāgata. This being so, “seeing the Buddha always residing on Mount Gr̥dhrakūṭa” is the “constant residing,” before, of both the Tathāgata and Mount Gr̥dhrakūṭa; it is the “constant residing,” after, of both the Tathāgata and Mount Gr̥dhrakūṭa. Similarly, the “bodhisattvas and *śrāvakas*” must also be “constantly residing”; “preaching the dharma” must also be “constantly residing.” They see the “*Sahā world, its ground of vaiḍūrya, smooth and level.*” We should not be moved by [such] seeing of the Sahā world: it is “*high places are high and level; low places are low and level.*”<sup>61</sup> This earth — this is a *vaiḍūrya* earth.<sup>62</sup> Do not scorn the eye that sees this as “smooth and level”: the earth that has *vaiḍūrya* as ground is like this. If one were to maintain that this earth is not *vaiḍūrya*, Mount Gr̥dhrakūṭa would not be Mount Gr̥dhrakūṭa, and Buddha Śākyamuni would not be Buddha Śākyamuni. To believe in “its ground of *vaiḍūrya*” is in itself a “mark of deep belief”; it is seeing buddha.<sup>63</sup>

\* \* \* \* \*

[56:19]

釋迦牟尼佛、告大衆言、一心欲見佛、不自惜身命、時我及衆僧、俱出靈鷲山。

*Buddha Śākyamuni addressed the great assembly saying,*<sup>64</sup>

*If they, with single-mind, desire to see the buddha,*

*Without caring for their own bodies and lives,*

*At that time, will I and my assembly of monks,*

*Appear together on Vulture Peak.*

61 “high places are high and level; low places are low and level” (*kōsho kōhei, teisho teihei* 高處高平、低處低平): From the response of Weishan Lingyou 潯山靈祐 (771-853) to the suggestion that an uneven rice paddy should be leveled; the anecdote is found in a number of Chan sources, as well as in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:138, case 23); see Supplementary Notes.

62 This earth — this is a *vaiḍūrya* earth (*kono chi wa, kore ruri chi nari* この地は、これ瑠璃地なり): Dōgen plays here with the term *chi* 地, which can have the senses “earth,” “land,” “ground,” “soil,” etc.

63 “mark of deep belief” (*jinshinge sō* 深信解相): A phrase from the *Lotus Sūtra* concluding the section on which Dōgen is commenting here (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:45b21-22):

若有能如是觀者、當知是爲深信解相。

If there are those who can see like this, you should know that this is a mark of their deep belief.

64 *Buddha Śākyamuni* (*Shakamuni butsu* 釋迦牟尼佛): From a verse in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:43b23-24), with an introductory clause by Dōgen.

## [56:20] {2:105}

いふところの一心は、凡夫・二乗等のいふ一心にあらず、見佛の一心なり。見佛の一心といふは、靈鷲山なり、及衆僧なり。而今の箇箇、ひそかに欲見佛をもよほすは、靈鷲山心をこらして欲見佛するなり。しかあれば、一心、すでに靈鷲山なり、一身、それ心に俱出せざらんや、俱一身心ならざらんや。身心すでにかくのごとし、壽者命者、またかくのごとし。かるがゆえに、自惜を靈鷲山の但惜無上道に一任す。このゆえに、我及衆僧、靈鷲山俱出なるを見佛の一心と道取す。

The “single mind” spoken of here is not the “single mind” spoken of by common people, those of the two vehicles, and the like: it is the “single mind” of seeing buddha. “The single mind of seeing buddha” is “Vulture Peak,” is “*and my assembly of monks*.” Each present individual privately having the “desire to see buddha” is desiring to see buddha by concentrating the mind of Vulture Peak. Thus, the “single mind” is in itself “Vulture Peak”; and the single body, how could it not “appear together” with the mind? How could they not be a single body and mind together? Since body and mind are like this, their “lifespan and lives” are also like this.<sup>65</sup> Therefore, they entirely give over “caring for their own” to “caring only for the unsurpassed way” of Vulture Peak.<sup>66</sup> Therefore, he speaks of [the fact that] “*I and my assembly of monks*” are an “*appearance together*” on “Vulture Peak” as the “single mind” of “seeing buddha.”<sup>67</sup>

\* \* \* \* \*

65 **their “lifespan and lives” are also like this** (*jusha myōsha, mata kaku no gotoshi* 壽者命者、またかくのごとし): i.e., are also themselves “Vulture Peak.” A tentative translation, taking *jusha myōsha* 壽者命者 as equivalent to *jumyōsha* 壽命者 (“lifespan”); the two terms may also be read as “those with lifespans, those with lives” (i.e., “living beings”: *S. jīva*, etc.). Dōgen seems to be playing here on the sūtra line, “without caring for their own bodies and lives” (*fu jishaku shinmyō* 不自惜身命).

66 **“caring only for the unsurpassed way”** (*tan shaku mujō dō* 但惜無上道): From a line of verse by bodhisattvas in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:36c18):

我不愛身命、但惜無上道。

We shall not love our bodies or lives,

But care only for the unsurpassed way.

67 **“I and my assembly of monks” are an “appearance together” on “Vulture Peak”** (*ga kyū shusō, Ryōjusen ku shutsu naru* 我及衆僧、靈鷲山俱出なる): A tentative translation; the phrase could also be [more interestingly] parsed, “[the fact that] ‘I and my assembly of monks’ and ‘Vulture Peak’ are an ‘appearance together.’”

[56:21]

釋迦牟尼佛、告大衆言、若説此經、則爲見我、多寶如來、及諸化佛。

*Buddha Śākyamuni addressed the great assembly, saying,*<sup>68</sup>

*If they preach this sūtra,*

*They will thereby see me,*

*Tathāgata Prabhūtaratna,*

*And the transformation buddhas.*<sup>69</sup>

[56:22]

説此經は、我常住於此、以諸神通力、令顛倒衆生、雖近而不見なり。この表裏の神力如來に、則爲見我等の功德そなはる。

To “preach this sūtra” is,

*While always residing here,*

*By means of my spiritual powers,*

*I prevent the perverse living beings*

*From seeing me, though I am near.*<sup>70</sup>

The Tathāgata with these spiritual powers of surface and interior is endowed with the virtue of “*they will thereby see me*” and the others.<sup>71</sup>

\* \* \* \* \*

68 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From a verse in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:34a14-15), with an introductory clause by Dōgen.

69 **Tathāgata Prabhūtaratna** (*Tahō nyorai* 多寶如來): The buddha who appears within his great stūpa at the scene of the preaching of the *Lotus Sūtra*; Buddha Śākyamuni joins him within the stūpa.

**transformation buddhas** (*kebutsu* 化佛): Buddhas appearing in human form; here, no doubt, to be taken as the “emanations of [Śākyamuni’s] body” (*bunshin* 分身) mentioned below, section 23.

70 **While always residing here** (*ga jō jū o shi* 我常住於此): Quoting a verse from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:43b18-19), in which the Buddha explains his apparent disappearance into parinirvāṇa.

71 **The Tathāgata with these spiritual powers of surface and interior** (*kono hyōri no jinriki nyorai* この表裏の神力如來): Likely meaning the Buddha, with his paranormal powers to appear or remain invisible.

[56:23]

釋迦牟尼佛、告大衆言、能持是經者、則爲已見我、亦見多寶佛、及諸分身者。

*Buddha Śākyamuni addressed the great assembly, saying,*<sup>72</sup>

*Those who can keep this sūtra*

*Have thereby already seen me;*

*And they see Prabhūtaratna*

*As well as the emanations of my body.*

[56:24] {2:106}

この經を持することかたきゆえに、如來、よのつねにこれをすすむ。もしおのづから持是經者あるは、すなはち見佛なり。はかりしりぬ、見佛すれば持經す。持經のもの、見佛のものなり。しかあればすなはち、乃至聞一偈一句受持するは、得見釋迦牟尼佛なり、亦見多寶佛なり、見諸分身佛なり、傳佛法藏なり、得佛正眼なり、得見佛命なり、得佛向上眼なり、得佛頂額眼なり、得佛鼻孔なり。

Because it is difficult to keep this sūtra, the Tathāgata regularly encourages it. If perchance there are “those who can keep this sūtra,” that itself is seeing buddha. It is clear that, when one sees the buddha, one keeps the sūtra. The one who keeps the sūtra is the one who sees the buddha. Thus, “to receive and keep” it, “hearing even so much as a single gāthā or a single line,” is being “able to see” Buddha Śākyamuni.<sup>73</sup> It is “and they see Buddha Prabhūtaratna”; it is seeing the buddhas that are “emanations of my body”; it is transmitting the treasury of the buddha dharma; it is getting the true eye of the buddha; it is being able to see the lifespan of the Buddha; it is getting the eye beyond the buddha; it is getting the eye of the buddha’s crown; it is getting the buddha’s nose.<sup>74</sup>

72 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Quoting a verse from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:52b12-13), with an introductory clause by Dōgen.

73 “to receive and keep” it, “hearing even so much as a single gāthā or a single line” (*naishi mon ichige ikku juji suru* 乃至聞一偈一句受持する): Combining two phrases from a passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:50a18-21):

若善男子善女人、如來滅後受持是經、若讀若誦若解說若書寫、得千二百意功德。以是清淨意根、乃至聞一偈一句、通達無量無邊之義。

If, after the extinction of the Tathāgata, a good son or good daughter receives and keeps this sūtra, reads or recites it, explains or copies it, they will attain twelve hundred mental virtues. With this purified mental faculty, hearing even so much as a single gāthā or a single line, they will penetrate incalculable, limitless meanings.

74 **eye beyond the buddha** (*butsu kōjō gen* 佛向上眼): “Beyond the buddha” (*butsu kōjō* 佛向上) is a common expression in Zen texts and Dōgen’s writings; see Supplementary Notes, s.v. “Beyond the buddha.”

**eye of the buddha’s crown** (*butsu chōnei gen* 佛頂額眼): Or, perhaps, “buddha’s crown

\* \* \* \* \*

[56:25]

雲雷音宿王華智佛、告妙莊嚴王言、大王當知、善知識者、是大因緣。所謂化導、令得見佛發阿耨多羅三藐三菩提心。

*Buddha Jaladhara-garjita-ghoṣa-susvara-nakṣatra-rāja-saṃkusumitābhijñā addressed King Śubhavyūha, saying, “Great king, you should know that the wise friend is the great cause and condition, the guide who enables one to see buddha and bring forth the thought of anuttara-samyak-saṃbodhi.”*<sup>75</sup>

[56:26]

いまこの大會は、いまだむしろをまかず。過去・現在・未來の諸佛と稱すといへども、凡夫の三世に准的すべからず。いはゆる過去は心頭なり、現在は拳頭なり、未來は腦後なり。しかあれば、雲雷音宿王華智佛は、心頭現成の見佛なり。見佛の通語、いまのごとし。化導は見佛なり、見佛は發阿耨多羅三藐三菩提心なり。發菩提心は、見佛の頭正尾正なり。

At present, in this great assembly, the sitting mats are still not rolled up.<sup>76</sup> Although we call them the buddhas of past, present, and future, we should not subscribe to the three times of common people: the past is the mind; the present is the fist; the future is the back of the head. Thus, Buddha Jaladhara-garjita-ghoṣa-susvara-nakṣatra-rāja-saṃkusumitābhijñā is seeing buddha manifested by mind. The common term, “seeing buddha,” is like this.<sup>77</sup> “The guide” is seeing buddha; seeing buddha is “giving rise to the thought of anuttara-samyak-saṃbodhi.” Giving rise to the thought of *bodhi* is the truth from head to tail of seeing buddha.

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and eye.” Dōgen regularly uses the term *chōnei* 頂額 (“crown of the head”), like “eye” (*ganzei* 眼睛) and “nose” (*bikū* 鼻孔), as (a) synecdoche for the person, and (b) the “pinnacle” or best of someone (or something). In some contexts, as possibly here, *chōnei* 頂額 may suggest a buddha’s *uṣṇīṣa*, the protuberance on the top of his head that is one of his thirty-two marks, sometimes taken as symbolic of his wisdom. See Supplementary Notes, s.v. “Eye,” “Crown of the head.”

**75 Buddha Jaladhara-garjita-ghoṣa-susvara-nakṣatra-rāja-saṃkusumitābhijñā** (*Unraion shukuō kechi butsu* 雲雷音宿王華智佛): From a passage of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:60c5-10). This buddha’s unwieldy name might be rendered something like “Buddha Florid Wisdom of the Roar of Cloud Thunder, King of Constellations.”

**76 At present, in this great assembly, the sitting mats are still not rolled up** (*ima kono daie wa, imada mushiro o makazu* いまこの大會は、いまだむしろをまかず): Presumably, meaning that the assembly in which the *Lotus Sūtra* was being taught has not ended even today.

**77 The common term, “seeing buddha,” is like this** (*kenbutsu no tsūgo, ima no gotoshi* 見佛の通語、いまのごとし): Perhaps, meaning something like, “this is true in general of the term ‘seeing buddha’” — i.e., that it refers to “seeing a buddha manifested by mind.”

\* \* \* \* \*

[56:27]

釋迦牟尼佛言、諸有修功德、柔和質直者、則皆見我身、在此而說法。

*Buddha Śākyamuni said,*<sup>78</sup>

*Those who practice all the virtues*

*And are gentle and honest*

*Will all thereby see my body*

*Residing here and preaching the dharma.*

[56:28] {2:107}

あらゆる功德と稱するは、拖泥帶水なり、隨波逐浪なり。これを修するを、吾亦如是、汝亦如是の柔和質直者といふ。これを泥裏に見佛しきたり、波心に見佛しきたる、在此而說法にあづかる。

What is called “all the virtues” is *dragged through the mud and drenched with water, is chasing the waves and following the billows.*<sup>79</sup> Those who practice them are called, “those who . . . are gentle and honest,” who are “*I’m also like this, and you’re also like this.*”<sup>80</sup> Having seen the buddha in the midst of the mud, having seen the buddha in the heart of the waves, they participate in his “*residing here and preaching the dharma.*”<sup>81</sup>

[56:29]

しかあるに、近來大宋國に、禪師、と稱するともがらおほし。佛法の縦横をしらず、見聞いとすくなし。わづかに臨濟・雲門の兩三語を諳誦して、佛法の全道とおもへり。佛法もし臨濟・雲門の兩三語に道盡せられば、佛法、今日にいたるべからず。臨濟・雲門を、佛法の爲尊と稱しがたし。いかにいはんやいまのともがら、臨濟・雲門におよばず、不足言のやからなり。かれら、おのれが愚鈍にして、佛經のこころあきらめがたきをもて、

78 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Quoting a verse from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:43c16-17), on his continued presence post-nirvāṇa.

79 **dragged through the mud and drenched with water** (*tadei taisui* 拖泥帶水): Also read *dadei taisui* and written 拖泥滯水. A fixed expression, used in Zen especially in ironic reference to getting “sullied” by the compromises involved in teaching; see Supplementary Notes, s.v. “Dragged through the mud and drenched with water.”

**chasing the waves and following the billows** (*zuiha chikuro* 隨波逐浪): An idiom akin to English “going with the flow” (i.e., adapting to circumstance), known in Zen literature especially as one of “the three phrases” (*sanku* 三句) of Yunmen Wenyan 雲門文偃; see Supplementary Notes, s.v. “Yunmen’s three phrases.”

80 “**I’m also like this, and you’re also like this**” (*go yaku nyoze, nyo yaku nyoze* 吾亦如是、汝亦如是): See above, section 10.

81 **in the heart of the waves** (*hashin* 波心): Or “in the mind of the waves”; taking *hashin* 波心 in the sense “the center of the sea,” in parallel with the preceding “in the midst of the mud.”

みだりに佛經を謗ず、さしおきて修習せず、外道の流類といひぬべし。佛祖の兒孫にあらず、いはんや見佛の境界におよばんや。孔子・老子の宗旨に、なほいたらざるともがらなり。佛祖の屋裏兒、かの禪師と稱するやからにあひあふことなかれ、ただ見佛眼の眼睛を參究體達すべし。

Be that as it may, in the Land of the Great Song these days, there are many who are called “Chan masters.”<sup>82</sup> They do not know the length and breadth of the buddha dharma, and they have little experience. Reciting from memory just two or three sayings of Linji or Yunmen, they think that is the entire way of the buddha dharma.<sup>83</sup> If the buddha dharma were exhaustively conveyed by two or three sayings of Linji or Yunmen, the buddha dharma would not have reached us today. It is hard to call Linji or Yunmen the epitome of the buddha dharma. How much less so the present types, a bunch not worth mentioning, who do not come up to Linji or Yunmen. Being themselves dull-witted and finding it difficult to clarify the heart of the Buddha’s sūtras, they arbitrarily disparage the sūtras of the buddhas, disregarding them without putting them into practice; we should call them followers of other paths. They are not descendants of the buddhas and ancestors; still less do they reach the realm of seeing buddha. They are a bunch that does not even get as far as the tenets of Confucius or Laozi. Children of the house of the buddhas and ancestors, do not associate with the bunch called “Chan masters.” We should just investigate and personally realize the eye of “the eye of seeing buddha.”

\* \* \* \* \*

82 **there are many who are called “Chan masters”** (*zenji*, to *shō suru tomogara ooshi* 禪師、と稱するともがらおほし): Or “who call themselves ‘Chan masters.’” Dōgen appears here to be dismissive of those called “Chan masters.” Elsewhere (e.g., in the “Shōbōgenzō butsudō” 正法眼藏佛道), he sharply criticizes the appellation “Chan school” (*zenshū* 禪宗) for the lineage of the buddhas and ancestors; but the term “Chan master” (*zenji* 禪師) has a history outside the Chan school in reference to practitioners of meditation, and of course Dōgen himself regularly uses the term in reference to members of his lineage.

83 **Linji or Yunmen** (*Rinzai Unmon* 臨濟・雲門): I.e., Linji Yixuan 臨濟義玄 (d. 866) and Yunmen Wenyan 雲門文偃. A preference for the sayings of these two famous masters over the sūtras is also criticized in “Shōbōgenzō bukkō” 正法眼藏佛經.



[56:30]

先師天童古佛、擧、波斯匿王問賓頭盧尊者、承聞尊者親見佛來、是否。尊者以手策起眉毛示之。先師頌云、策起眉毛答問端、親曾見佛不相瞞、至今應供四天下、春在梅梢帶雪寒。

*My former master, the Old Buddha of Tiantong took up [the following]:<sup>84</sup>*

*King Prasenajit asked Venerable Piṇḍola, “I’ve heard that the Venerable One has personally seen the Buddha.<sup>85</sup> Is this right?”*

*The Venerable brushed up his eyebrows with his hand to show it.*

*My former master said in a verse,*

*Brushing up his eyebrows, he answered the matter.*

*He once personally saw the Buddha; he doesn’t deceive.*

*Worthy of offerings even now, throughout the four continents.<sup>86</sup>*

*Spring is on the twigs of the plum, cold in their girdle of snow.*

[56:31] {2:108}

いはゆる見佛は、見自佛にあらず、見他佛にあらず、見佛なり。一枝梅は見一枝梅のゆえに、開華明明なり。

“Seeing buddha” is not seeing one’s own buddha, nor is it seeing another’s buddha: it is seeing buddha. Because a single branch of plum is seeing a single branch of plum, *its blossoming is perfectly clear.*<sup>87</sup>

84 **My former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): After a record in the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:130c7-11); also treated in “Shōbōgenzō baika” 正法眼藏梅華.

85 **Piṇḍola** (*Binzuru* 賓頭盧): A prominent arhat among the Buddha’s followers, often depicted as having long, drooping eyebrows. Prasenajit (*Hashinoku ō* 波斯匿王) was king of Kośala and a devout patron of the Buddha. The more common version of this story (as seen below, section 33) gives King Aśoka as Piṇḍola’s interlocutor. Though the Zen story is quite different, it is ultimately derived from an account of Aśoka’s interview with Piṇḍola in the *Ayuwang jing* 阿育王經 (T.2043.50:139c14-140a22).

“**personally seen the Buddha**” (*shin ken butsu rai* 親見佛來): Correcting Kawamura’s *shin butsu ken rai* 親佛見來.

86 **Worthy of offerings** (*ōgu* 應供): A translation of Sanskrit *arhat* (*rakan* 羅漢). Piṇḍola was famous as the eldest of the arhats.

**four continents** (*shitenge* 四天下): I.e., the four great continents said to surround Mount Sumeru in Buddhist cosmology; see Supplementary Notes, s.v. “Four Continents.” Humans inhabit the southern continent, Jambudvīpa.

87 **Because a single branch of plum is seeing a single branch of plum** (*isshi bai wa ken isshi bai no yue ni* 一枝梅は見一枝梅のゆえに): Probably to be understood, “a plum branch is the seeing of a plum branch.”

[56:32]

いま波斯匿王の問取する宗旨は、尊者すでに見佛なりや、作佛なりや、と問取するなり。尊者、あきらかに眉毛を策起せり、見佛の證驗なり、相瞞すべからず。至今していまだ休罷せず、應供あらはれてかくることなし、親曾の見佛たどるべからず。かの三億家の見佛といふは、この見佛なり、見三十二相にはあらず。見三十二相は、たれか境界をへだてん。この見佛の道理をしらざる人天・聲聞・緣覺の類、おほかるべし。たとへば、拂子を豎起するおほしといへども、拂子の豎起するはおほきにあらず、といふがごとし。見佛は被佛見成なり、たとひ自己は覆藏せんことをおもふとも、見佛さきだちて漏泄せしむるなり、これ見佛の道理なり。如恒河沙數量の身心を功夫して、審細にこの策起眉毛の面目を參究すべし。たとひ百千萬劫の晝夜、つねに釋迦牟尼佛に共住せりとも、いまだ策起眉毛の力量なくば、見佛にあらず。たとひ二千餘載よりこのかた、十萬餘里の遠方にありとも、策起眉毛の力量したしく見成せば、空王以前より見釋迦牟尼佛なり。見一枝梅なり、見梅梢春なり。しかあれば、親曾見佛は、禮三拜なり、合掌問訊なり、破顔微笑なり、拳頭飛霹靂なり、跏趺坐蒲團なり。

The essential point of King Prasenajit's question was to ask whether the Venerable had seen buddha or had become buddha. The Venerable clearly brushed up his eyebrows, proof that he had seen buddha; he could not deceive. To the present day, he has never desisted; his "worthiness of offerings" has been on display and never hidden; we need not trace the seeing of buddha that he "once personally" [experienced].<sup>88</sup> The "seeing buddha" of those three *koṭis* of households was this seeing buddha; it was not seeing his thirty-two marks.<sup>89</sup> Were it seeing the thirty-two marks, who would have been blocked from the object?<sup>90</sup> There must be many among the classes of humans and devas, *śrāvakas*, and *pratyeka-buddhas* who do not know the principle of this seeing buddha.

88 we need not trace the seeing of buddha that he "once personally" [experienced] (*shinzō no kenbutsu tadoru bekarazu* 親曾の見佛たどるべからず): Here, as elsewhere in his writing Dōgen plays with Rujing's adverbial expression "once personally" (*shinzō* 親曾).

89 The "seeing buddha" of those three *koṭis* of households (*kano san oku ke no kenbutsu* かの三億家の見佛): Reference to the tradition that only one-third of the (impossibly large) population of Śrāvastī actually saw the Buddha during his residence there; see the *Dazhidu lun* 大智度論 (T.1509.25:125c5-7):

舍衛城中九億家。三億家眼見佛。三億家耳聞有佛而眼不見。三億家不聞不見。

In the city of Śrāvastī, there were nine *koṭis* [90,000,000] of households. Three *koṭis* of households saw the Buddha; three *koṭis* of households heard that there was a buddha but did not see him; three *koṭis* of households neither heard of nor saw him.

90 Were it seeing the thirty-two marks, who would have been blocked from the object (*ken sanjūni sō wa, tare ka kyōgai o hedaten* 見三十二相は、たれか境界をへだてん): I.e., who could not have seen the thirty-two physical marks on the body of the Buddha? In fact, Buddhists have disagreed on the question of whether these marks adorn the human body visible to anyone or the "reward" body" (*hōshin* 報身; S. *sambhogakāya*) seen only by advanced adepts.

It is like saying, for example, that, while those who stand up a whisk may be many, there are not many who stand up a whisk.<sup>91</sup> Seeing buddha is made manifest by buddha; even if we ourselves think to conceal it, seeing buddha is there first and leaks it out.<sup>92</sup> This is the principle of seeing buddha.

Exerting bodies and minds *numerous as the sands of the Ganges*, we should investigate in detail the face of this “*brushing up his eyebrows*.”<sup>93</sup> Even were we constantly to dwell together with Buddha Śākyamuni, day and night, for hundreds of thousands of myriads of kalpas, if we still lack the strength to “brush up our eyebrows,” it would not be “seeing buddha.” Even though, over two thousand years later, we are in a distant quarter over a hundred thousand miles away, if we personally realize the strength to “brush up our eyebrows,” it is seeing Buddha Śākyamuni from before King of Emptiness.<sup>94</sup> It is *seeing a single branch of plum*; it is *seeing the “spring” of “the twigs of the plum.”* Thus, “*having once personally seen the Buddha*” is *paying respects with three prostrations*; it is *joining the palms and making inquiries*; it is *breaking into a smile*; it

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91 **while those who stand up a whisk may be many, there are not many who stand up a whisk** (*hossu o juki suru ooshi to iedomo, hossu no juki suru wa ooki ni arazu* 拂子を豎起するおほしといへども、拂子の豎起するはおほきにあらず): I.e., teachers of Zen may be common enough, but authentic teachers are not. The whisk was a ritual implement held by an abbot when he ascended the high seat in a dharma hall for a formal teaching; raising this whisk as a visual display was a common gesture. See Supplementary Notes, s.v. “Whisk.”

92 **Seeing buddha is made manifest by buddha** (*kenbutsu wa hi butsu genjō nari* 見佛は被佛見成なり): Taking *genjō* 見成 as equivalent to *genjō* 現成 (“realized,” “obvious,” “immediately available,” etc.). Dōgen is playing here with the glyph *ken* 見 (“to see”), tempting us to read the phrase something like, “seeing buddha is seen (and realized?) by the buddha.” Presumably, this and the immediately following clause represent an explanation of Rujing’s line, “He once personally saw the Buddha; he doesn’t deceive.”

93 **bodies and minds numerous as the sands of the Ganges** (*nyo Goga sha sūryō no shinjin* 如恒河沙數量の身心): Presumably, referring to innumerable lifetimes.

94 **over two thousand years later** (*nisen yo sai yori kono kata* 二千餘載よりこのかた); **in a distant quarter over a hundred thousand miles away** (*jūman yo ri no enpō* 十萬餘里の遠方): I.e., far removed in time and space from Buddha Śākyamuni. The time span reflects the traditional East Asian Buddhist reckoning of the date of the parinirvāṇa of the Buddha as 949 BCE. The number of Chinese “miles” (*ri* 里) from the Buddha’s homeland to Dōgen’s Japan represents a standard expression (often given as “one hundred eight thousand miles” [*jūman hassen ri* 十萬八千里]) for a great distance. At roughly three *ri* to an English mile, the actual distance in *ri* from the Buddha’s homeland to Dōgen’s Japan would be closer to ten thousand.

**before King of Emptiness** (*Kūō izen* 空王以前): An unusual expression, likely based on the the common Zen saying “before King Majestic Voice” (*Ion ō izen* 威音王已前), used in reference to what precedes all differentiation; see Supplementary Notes, s.v. “Before King of Emptiness.”

is “a fist and flying thunder bolts”; it is the rush cushion for cross-legged sitting.<sup>95</sup>

\* \* \* \* \*

[56:33] {2:109}

賓頭盧尊者、赴阿育王官大會齋。行幸次、王作禮問尊者曰、承聞尊者親見佛來、是否。尊者以手撥開眉毛曰、會麼。王曰、不會。尊者曰、阿那婆達多龍王、請佛齋時、貧道亦預其數。

*Venerable Piṇḍola attended a great maigre feast held by King Aśoka.<sup>96</sup> In the course of the imperial event, the king paid his respects to the Venerable and said, “I’ve heard that the Venerable One has personally seen the Buddha. Is this right?”*

*The Venerable parted his eyebrows with his hand and said, “Do you understand?”*

*The king said, “I don’t understand.”*

*The Venerable said, “When the Nāga King Anavatapta invited the Buddha to a maigre feast, this humble wayfarer was also included in that number.”<sup>97</sup>*

[56:34]

いはゆる阿育王問の宗旨に、尊者親見佛來是否の言、これ、尊者すでに尊者なりや、と問著するなり。ときに尊者、すみやかに眉毛を撥開す。これ見佛を出現於世せしむるなり、作佛を親見せしむるなり。

The essential point of King Aśoka’s question is that the words, “*The Venerable One has personally seen the Buddha. Is this right?*” are asking, “Is the Venerable One already a venerable one?” At the time, the Venerable One immediately parted his eyebrows. This causes “seeing

95 **joining the palms and making inquiries** (*gasshō monjin* 合掌問訊): A fixed expression for a polite greeting, with palms pressed together and head slightly lowered.

**breaking into a smile** (*hagan mishō* 破顔微笑): Reference to the famous story of the first transmission of the “treasury of the true dharma eye” (*shōbōgenzō* 正法眼藏) from Śākyamuni to Mahākāśyapa at an assembly on Vulture Peak; see Supplementary Notes, s.v. “Break into a smile.”

**“a fist and flying thunder bolts”** (*kentō hi byakuryaku* 拳頭飛霹靂): Line from a verse by Dōgen’s teacher, Rujing 如淨 (1162–1227); see Supplementary Notes, s.v. “Fist.”

96 **Venerable Piṇḍola** (*Binzuru sonja* 賓頭盧尊者): Variant of the story raised by Rujing (above, section 30), found in several Chan texts; see, e.g., *Chanzong songgu lianzhu tongji* 禪宗頌古聯珠通集, ZZ.115:31a8-11. The famous King Aśoka is thought to have reigned c. 268-232 BCE.

97 **Nāga King Anavatapta** (*Anabadatta ryūō* 阿那婆達多龍王): The dragon king of Lake Anavatapta; see Dōgen’s explanation below, section 36.

buddha” to *appear in the world*; it causes becoming a buddha to be “personally seen.”<sup>98</sup>

[56:35]

阿那婆達多龍王請佛齋時、貧道亦預其數、といふ。しるべし、請佛の會には、唯佛與佛、稻麻竹葦すべし、四果支佛のあづかるべきにあらず。たとひ四果支佛きたれりとも、かれを擧して請佛のかずにあづかるべからず。尊者すでに自稱す、請佛齋時、貧道またそのかずなりき、と。無端にきたれる自道取なり、見佛なる道理あきらかなり。請佛といふは、請釋迦牟尼佛のみにあらず、請無量無盡三世十方一切諸佛なり。請諸佛の數にあづかる、無諱不諱の親曾見佛なり。見佛・見師・見自・見汝の指示、それかくのごとくなるべし。

He says, “When the Nāga King Anavatapta invited the Buddha to a *maigre* feast, this humble wayfarer was also included in that number.” We should recognize that, in an assembly of “invited buddhas,” “only buddhas with buddhas” will be as “rice, hemp, bamboo, and reeds.”<sup>99</sup> Those of the fourth fruit and *pratyeka-buddhas* would not participate.<sup>100</sup> Even if those of the fourth fruit and *pratyeka-buddhas* were to come, they would not be held up as numbering among the “invited buddhas.” The Venerable has clearly claimed of himself, “when [King Anavatapta] invited the Buddha to a *maigre* feast, this humble wayfarer was in that

98 This causes “seeing buddha” to appear in the world (*kore kenbutsu o shutsugen o se seshimuru nari* これ見佛を出現於世せしむるなり): Perhaps meaning something like, “Piṇḍola’s act of parting his eyebrows reveals what it means to see the buddha.” The predicate “to appear in the world” (*shutsugen o se* 出現於世) is a fixed expression for the advent of a buddha; best known, perhaps, from the *Lotus Sūtra* sentence (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a21-22) quoted above, Note 23.

it causes becoming a buddha to be “personally seen” (*sabutsu o shin ken seshimuru nari* 作佛を親見せしむるなり): Further play with the phrase from Rujing’s verse, “He once personally saw the Buddha” (*shin zō ken butsu* 親曾見佛); perhaps meaning something like, “Piṇḍola’s act of parting his eyebrows reveals that becoming a buddha is a matter of personally seeing.” The clause might also be read, “it causes [us? King Aśoka?] to see ‘becoming a buddha.’”

99 in an assembly of “invited buddhas,” “only buddhas with buddhas” will be as “rice, hemp, bamboo, and reeds” (*shōbutsu no e ni wa, yui butsu yo butsu, tōmachikui su beshi* 請佛の會には、唯佛與佛、稻麻竹葦すべし): The introductory phrase could also be rendered, “in the assembly to which the Buddha was invited”; but Dōgen plays in this section with the expression *shō butsu* 請佛 (“invited the Buddha”), treating it as an adjective-noun construction, to make the point that the Arhat Piṇḍola was invited to a feast reserved for buddhas. “Only buddhas with buddhas” (*yui butsu yo butsu* 唯佛與佛) is a phrase from the *Lotus Sūtra*, see above, Note 23. “Rice, hemp, bamboo, and reeds” (*tōmachikui* 稻麻竹葦), a simile for great crowds, also comes from the *Lotus Sūtra*, where it is used to describe a great crowd of bodhisattvas (see Supplementary Notes); Dōgen playfully treats it as a verb here.

100 Those of the fourth fruit (*shika* 四果): I.e., arhats, the last of the four stages of the śrāvaka path leading to nirvāṇa. Piṇḍola, of course, was an arhat.

number.” It is a statement about himself that came from nowhere; the truth of his seeing buddha is clear.<sup>101</sup> To say that [the king] “invited the Buddha” does not refer to inviting only Buddha Śākyamuni; it is inviting all the incalculable, inexhaustible buddhas of the three times and ten directions. It is the nameless, unnamed “*buddhas once personally seen*” who number among the invited buddhas.<sup>102</sup> Instructions about seeing buddha, seeing a teacher, seeing oneself, or seeing you should be like this.

[56:36] {2:110}

阿那婆達多龍王といふは、阿耨達池龍王なり。阿耨達池、ここには無熱惱池といふ。

“The Nāga King Anavatapta” is the nāga king of Lake Anavatapta.<sup>103</sup> “Lake Anavatapta” is called here “Lake without the Affliction of Heat.”<sup>104</sup>

[56:37]

保寧仁勇禪師頌曰、我佛親見賓頭盧、眉長髮短雙眉麤。阿育王猶狐疑、唵摩尼悉哩蘇嚧。

*The verse commentary of Chan Master Renyong of Baoning says,  
Our Buddha personally saw Piṇḍola,  
His eyebrows long, his hair short, his eyebrows rough.<sup>105</sup>  
King Aśoka remained in doubt;  
An moni xili sulu.<sup>106</sup>*

101 **It is a statement about himself that came from nowhere** (*mutan ni kitareru ji dōshu nari* 無端にきたれる自道取なり): I.e., he had no reason to make this claim [other than to make clear his “seeing buddha” made him an “invited buddha”].

102 **nameless, unnamed “buddhas once personally seen”** (*mui fui no shinzō kenbutsu* 無諱不諱の親曾見佛): Further play with Rujing’s line, “he once personally saw the Buddha” (*shinzō kenbutsu* 親曾見佛). The sense might be “all those unidentified buddhas ever personally seen” or, perhaps, “the buddhas personally seen, who are without name.”

103 **Lake Anavatapta** (*Anokudatchi* 阿耨達池): Dōgen shifts here to a more common transliteration of the Sanskrit *anavatapta* (“unheated”). A lake, imagined to be north of the Himalayas (sometimes identified with Lake Manasarovar, in western Tibet), the name of which is said to derive from the fact that the dragons residing here are not subject to the hot sands and winds that represent one of their afflictions.

104 **is called here “Lake without the Affliction of Heat”** (*koko ni wa Munetsunō chi to iu* ここには無熱惱池といふ): I.e., the Chinese translation of the lake name, which could also be taken as “Lake without Torment.”

105 **Chan Master Renyong of Baoning** (*Honei Jin’yū zenji* 保寧仁勇禪師): After the version at *Chanzong songgu lianzhu tongji* 禪宗頌古聯珠通集, ZZ.115:31a16-17.

**his eyebrows rough** (*sōbi so* 雙眉麤): The reading seems dubious here; the version at *Baoning Renyong chanshi yulu* 保寧仁勇禪師語錄 (ZZ.120:371a9-11) gives the more likely “his eyes rough” (*sōmoku so* 雙目麤), perhaps in the sense, “his visage fierce.”

106 **An moni xili sulu** (*on mani shiri soro* 唵摩尼悉哩蘇嚧): A *dharāṇī*, of unknown origin, the orthography of which varies slightly according to the text.

[56:38]

この頌は、十成の道にあらざれども、趣向の參學なるがゆえに、拈來するなり。

This verse, while it is not a saying of a hundred percent, is something to study that moves in the right direction; so, I bring it up.

\* \* \* \* \*

[56:39]

趙州眞際大師、因僧問、承聞和尚親見南泉、是否。師曰、鎮州出大蘿蔔頭。

*Great Master Zhenji of Zhaozhou was asked by a monk, “I’ve heard that Your Reverence once personally saw Nanquan.<sup>107</sup> Is this right?”*

*The Master said, “Zhenzhou produces big radishes.”*

[56:40]

いまの道現成は、親見南泉の證驗なり。有語にあらず、無語にあらず、下語にあらず、通語にあらず。策起眉毛にあらず、撥開眉毛にあらず、親見眉毛なり。たとひ軼才の獨歩なりとも、親見にあらずよりは、かくのごとくなるべからず。この鎮州出大蘿蔔頭の語は、眞際大師の、鎮州寶家園眞際院に住持なりしときの道なり。のちに眞際大師、の號をたてまつる。

The statement here is proof that he “personally saw Nanquan.” It is not having words; it is not lacking words; it is not a comment [on another’s words]; it is not a common expression. It is not “brushing up his eyebrows”; it is not “parting his eyebrows”; it is “personally seeing” the eyebrows. Even if it was the solitary step of an exceptional talent, had it not been based on “personally seeing,” it would not have been as it was.<sup>108</sup> These words, “Zhenzhou produces big radishes,” were said when Great Master Zhenji was abbot of Zhenji Cloister, in Doujiayuan, Zhenzhou. Later, the posthumous title Great Master Zhenji was bestowed on him.

107 **Great Master Zhenji of Zhaozhou** (*Jōshū Shinsai daishi* 趙州眞際大師): I.e., Zhaozhou Congshen 趙州從諗, dharma heir of the Nanquan Puyan 南泉普願 mentioned here. This dialogue appears in several Chan texts; see, e.g., *Zongmen liandeng huiyao* 宗門聯燈會要 (ZZ.136:533b17-18). The Tang district of Zhenzhou 鎮州 was in present-day Hebei, Zhaozhou’s home area.

108 **the solitary step of an exceptional talent** (*issai no doppo* 軼才の獨歩): I.e., the unique expression of a genius like Zhaozhou.

[56:41]

かくのごとくなるがゆえに、見佛眼を參開するよりこのかた、佛祖正法眼藏を正傳せり。正法眼藏の正傳あるとき、佛見雍容の威儀現成し、見佛、ここに巍巍堂堂なり。

Because he was like this, ever after he opened the eye that sees buddha, he directly transmitted the treasury of the true dharma eye of the buddhas and ancestors. When there is a direct transmission of the treasury of the true dharma eye, the graceful deportment of the buddha's seeing is manifest, and seeing buddha is here solemn and imposing.

正法眼藏見佛第五十六  
Treasury of the True Dharma Eye  
Seeing Buddha  
Number 56

[Ryūmonji MS:]

爾時寛元元年癸卯冬十一月十九日、在禪師峰山示衆  
*Presented to the assembly at Mount Yamashibu; nineteenth day, eleventh month, winter of the junior water year of the rabbit, the first year of Kangen [31 December 1243]*<sup>109</sup>

[Tōunji MS:]

寛元二年甲辰冬十月朔十六日、在越州吉田縣大佛寺侍者寮書寫之。懷奘  
*Copied in the acolyte's quarters, Daibutsu Monastery, Yoshida District, Esshū; sixteenth day, tenth month, winter of the senior wood year of the dragon, the second year of Kangen [17 November 1244]. Ejō*

于時文明十二庚子年正月十日、於于越州吉祥山永平寺承陽庵。  
比丘光周

*In the Jōyō Hermitage, Eihei Monastery, Mount Kichijō, Esshū; on the tenth day, first month, senior metal year of the rat, the twelfth year of Bunmei [20 February 1480]. Bhikṣu Kōshū*<sup>110</sup>

109 The Tōunji 洞雲寺 MS shares an identical colophon.

**Yamashibu** 禪師峰: Also read *Zenjibu*, the site in Echizen given in a number of colophons from this period.

110 **Jōyō Hermitage** (*Jōyōan* 承陽庵): Dōgen's memorial shrine at Eihei-ji 永平寺, from his posthumous title Great Master Jōyō (*Jōyō daishi* 承陽大師).

**Bhikṣu Kōshū** (*biku Kōshū* 比丘光周): Fifteenth abbot of Eihei-ji (1434–1492?).





TREASURY OF THE TRUE DHARMA EYE

NUMBER 57

Extensive Study

*Henzan*

遍參

## Extensive Study

### *Henzan*

#### INTRODUCTION

This chapter is extant in two versions: one, the version translated here, representing number 57 of the seventy-five-chapter compilation of the *Shōbōgenzō* and number 62 in the ninety-five-chapter Honzan edition; the other, similar but somewhat shorter, occurring as number 37 in the sixty-chapter *Shōbōgenzō* compilation (and translated below, in Volume 7). Both texts bear colophons indicating that the work was produced in the winter of 1243-44, at Yamashibu 禪師峰 (or Zenji Peak), the temple in Echizen (modern Fukui prefecture), where Dōgen delivered several *Shōbōgenzō* texts following his arrival from the capital in the summer of the same year; but it is thought that our text here represents an edited version of the draft found in the sixty-chapter compilation.

The title theme of the essay, *henzan* 遍參 (or *hensan*; also written 徧參) is the traditional Zen practice of traveling widely to study with various masters. The essay opens with a conversation between two famous Tang-dynasty monks, Xuansha Shibeī 玄沙師備 and his teacher, Xuefeng Yicun 雪峰義存. Xuefeng suggests that his student undertake a trip of extensive study, but Xuansha remarks that the first Chan ancestor in China, Bodhidharma, never came to China from India and the second ancestor, Huīke 慧可, never went to India from China.

In his comments on this conversation, which occupy the first half of the essay, Dōgen makes it clear that “extensive study” is not a matter of consulting widely but of penetrating the essential meaning of the buddha dharma — what he describes at one point as jumping into Bodhidharma’s eye and plucking it out. Extensive study is not about traveling from place to place but about understanding that, in the words of Xuansha, “all the worlds in the ten directions are the true human body.”

In the second half of the essay, Dōgen turns to an example of extensive study: the odd claim by Xuansha that he and Buddha Śākyamuni studied together under “the Xie’s third boy in a fishing boat” — i.e., under Xuansha himself when he was boy who loved fishing. Here Dō-

gen's comments focus on the notion that extensive study means studying together with another. He quotes a verse by his own master, Tiantong Rujing 天童如淨, celebrating an assembly of wise friends with whom Rujing had trained, and goes on to cite the examples of famous Chinese monks who spent years of study with their teachers.

Finally, Dōgen concludes the text by invoking a favorite theme of his writing and a famous centerpiece of Sōtō Zen teaching: "Extensive study," he says, "is just sitting and sloughing off body and mind."

## 正法眼藏第五十七

Treasury of the True Dharma Eye  
Number 57

遍參

## Extensive Study

[57:1] {2:112}

佛祖の大道は、究竟參徹なり、足下無絲去なり、足下雲生なり。しかもかくのごとくなりといへども、華開世界起なり、吾常於此切なり。このゆえに、甜瓜徹蒂甜なり、苦瓠連根苦なり、甜甜徹蒂甜なり。かくのごとく參學しきたれり。

The great way of the buddhas and ancestors is study and penetration of the ultimate; it is to “go without a string at your feet”; it is “clouds arose underfoot.”<sup>1</sup> Nevertheless, though this is so, it is “a flower opens, and the world arises”; it is “I’m always close to this.”<sup>2</sup> Therefore, it is *the sweet*

1 **Extensive Study** (*hensan* 遍參): Also read *hensan* and written 遍參. A term used in Zen literature for the monk’s practice of traveling widely to study with various masters; it conveys the sense of something like “universal, or wide-ranging, consultation.” The glyph *san* 參, here suggesting an audience with the teacher, occurs in such common compound expressions for Zen “study” or “investigation” as *sangaku* 參學, *sankyū* 參究, and *santetsu* 參徹 — all of which occur below in this text.

**study and penetration of the ultimate** (*kukyō santetsu* 究竟參徹): The “ultimate” is a common Buddhist expression, used for both the ultimate goal and the extreme efforts to reach it.

“go without a string at your feet” (*sokuka mu shi ko* 足下無絲去; also read *sokka mu shi ko*; also written 足下無糸去): Typically interpreted to mean untrammelled freedom; perhaps reflecting the simile that training the mind to concentrate is like training a bird to sit on your shoulder by tying a string to its foot. From a saying, also invoked in the “Shōbōgenzō zazen shin” 正法眼藏坐禪箴, attributed to the Tang-dynasty master Dongshan Liangjie 洞山良价 (807-869); see Supplementary Notes, s.v. “Dongshan’s three roads.”

“clouds arose underfoot” (*sokuka unshō* 足下雲生): An allusion to the power of flight, one of the standard spiritual powers of the Buddhist adept; an expression best known from an incident, told in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:218b2-6) and elsewhere, in which one of Bodhidharma’s Indian followers flies on a cloud to rescue a fellow disciple.

2 “a flower opens, and the world arises” (*ke kai sekai ki* 華開世界起): The final line of the dharma transmission verse attributed to Bodhidharma’s master, Prajñātāra. See Supplementary Notes, s.v. “A flower opens, and the world arises.”

“I’m always close to this” (*go jō o shi setsu* 吾常於此切): A phrase also cited in

*melon is sweet through to its stem; it is the bitter gourd is bitter to its root; it is the sweet sweetness is sweet through to the stem.*<sup>3</sup> This is how it has been studied.

\* \* \* \* \*

[57:2]

玄沙山宗一大師、因雪峰召師云、備頭陀、何不遍參去。師云、達磨不來東土、二祖不往西天。雪峰深然之。

*Great Master Zongyi of Mount Xuansha was once addressed by Xuefeng, who said, “Bei Dhūta, why don’t you go off on an extensive study?”*<sup>4</sup>

“Shōbōgenzō jinzū” 正法眼藏神通 and (in the variant *go jō o ze setsu* 吾常於是切) in “Shōbōgenzō gabyō” 正法眼藏画餅. The sense of the glyph *setsu* 切 here is subject to interpretation: the translation takes it as *sekkin* 切近 (“to be familiar with,” “to be intimate with”), but it could also be, and has been, understood as *shinsetsu* 深切 (“to be ardent,” “to care deeply,” etc.). From a remark attributed to Dongshan Liangjie 洞山良价, in answer to a question about the three bodies of a buddha. The *Dongshan yulu* 洞山語錄 (T.1986A.47:510b24-25) gives the question as:

問、三身之中、阿那身不墮衆數。

[A monk] asked, “Among the three bodies [of the buddha], which body doesn’t fall among the numbered?”

Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:152, case 55) has a variant version:

洞山因僧問、三身中那身說法。師曰、吾常於此切。僧後問曹山、洞山道吾常於此切、意旨云何。山云、要頭斫將去。僧又問雪峰。峯以拄杖劈口打曰、我也曾到洞山來。

Dongshan was asked by a monk, “Among the three bodies, which preaches the dharma?”

The Master said, “I’m always close to this.”

The monk later asked Caoshan [i.e., Caoshan Benzhi 曹山本寂, 840-901], “Dongshan said, ‘I’m always close to this.’ What does that mean?”

Shan said, “If you want my head, cut it off and take it.”

The monk again asked Xuefeng [i.e., Xuefeng Yicun 雪峰義存 (822-908)]. Feng struck him in the mouth with his staff and said, “I’ve been to Dongshan.”

3 **the sweet melon is sweet through to its stem** (*ten ka tettai ten* 甜瓜徹蒂甜); **the bitter gourd is bitter to its root** (*ku ka ren kon ku* 苦瓠連根苦): A saying, more often in reverse order, occurring with some frequency in Chan texts; see, e.g., its use by Yunfeng Wen Yue 雲峰文悅 (998-1061), *Guzunsu yulu* 故尊宿語錄, ZZ.118:688b7. The third clause here is Dōgen’s variation.

4 **Great Master Zongyi of Mount Xuansha** (*Genshasan Shūitsu daishi* 玄沙山宗一大師): i.e., the Tang-dynasty Chan master Xuansha Shibei 玄沙師備 (835-905). “Xuefeng” (*Seppō* 雪峰) refers to Shibei’s master, Xuefeng Yicun 雪峰義存. “Bei Dhūta” (*Bizuda* 備頭陀; “Bei the Ascetic”) is said to have been Shibei’s nickname, deriving from his austere practice. Their conversation here occurs at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:344a6-7.

*The Master said, “Dharma didn’t come to the Land of the East; the Second Ancestor didn’t go to Sindh in the West.”<sup>5</sup>*

*Xuefeng deeply approved this.*

[57:3]

いわく、遍參底の道理は、翻巾斗參なり、聖諦亦不爲なり、何階級之有なり。

The principle of extensive studying is *the study of a flip*; it is “*don’t do even the sacred truths*”; it is “*what stages are there?*”<sup>6</sup>

\* \* \* \* \*

[57:4]

南嶽大慧禪師、はじめて曹溪古佛に參ずるに、古佛いはく、是甚麼物恁麼來。この泥彈子を遍參すること、始終八年なり。末上に遍參する一著子を古佛に白してまうさく、懷讓會得當初來時、和尚接懷讓、是甚麼物恁麼來。ちなみに曹溪古佛道、爾作麼生會。ときに大慧まうさく、説似一物即不中。これ遍參現成なり、八年現成なり。曹溪古佛とふ、還假修證否。大慧まうさく、修證不無、染汚即不得。すなはち曹溪いはく、吾亦如是、汝亦如是、乃至西天諸佛諸祖亦如是。これより、さらに八載遍參す。頭正尾正、かぞふるに、十五白の遍參なり。

When Chan Master Dahui of Nanyue first visited the Old Buddha of Caoxi, the Old Buddha said, “What thing is it that comes like this?”<sup>7</sup>

5 “Dharma didn’t come to the Land of the East; the Second Ancestor didn’t go to Sindh in the West” (*Daruma furai Tōdo, niso fuō Saiten* 達磨不來東土、二祖不往西天): “Dharma” here refers to the First Ancestor, Bodhidharma, said to have brought the Zen lineage to China; “the Second Ancestor” is Bodhidharma’s disciple Huike 慧可.

6 **study of a flip** (*honkinto san* 翻巾斗參): Or “a flip study.” The “flip,” or “somersault,” is a common expression for Zen action.

“don’t do even the sacred truths” (*shōtai yaku fui* 聖諦亦不爲); “what stages are there?” (*ka kaikyū shi u* 何階級之有): From a conversation between Nanyue Huairang 南嶽懷讓 (677-744) and his master, the Sixth Ancestor, Huineng 六祖慧能 (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:240a19-21):

後聞曹溪法席乃往參禮。問曰。當何所務即不落階級。祖曰。汝曾作什麼。師曰。聖諦亦不爲。祖曰。落何階級。曰聖諦尚不爲。何階級之有。祖深器之。

Later, upon hearing of the dharma seat at Caoxi, he [i.e., Huairang] went and paid his respects. He asked, “What business would avoid falling down the stages [of the bodhisattva path]?”

The Ancestor said, “How do you understand it?”

The Master said, “Don’t do even the sacred truths.”

The Ancestor said, “What stage will you fall to?”

He said, “If you don’t do even the sacred truths, what stages are there?” The Ancestor deeply respected him.

7 **Chan Master Dahui of Nanyue** (*Nangaku Daie zenji* 南嶽大慧禪師): Dōgen here relates a famous dialogue between Nanyue Huairang 南嶽懷讓 and the Sixth Ancestor,

His extensive study of this ball of mud was eight years from start to finish.<sup>8</sup> In the end, he announced to the Old Buddha the one move of his extensive study, saying, “*Huairang has understood what the Reverend put to me when I first came: ‘What is it that comes like this?’*”

Thereupon, the Old Buddha of Caoxi said, “*How do you understand it?*”

At this point, Dahui said, “*To say it’s like any thing wouldn’t hit it.*”

This is the realization of extensive study, the realization of eight years.<sup>10</sup>

The Old Buddha of Caoxi said, “*Then does it depend on practice and verification?*”

Dahui said, “*It’s not that it lacks practice and verification, but it can’t be defiled by them.*”

Caoxi said, “*You’re also like this, I’m also like this, and all the ancestors of Sindh in the West are also like this.*”

Thereafter, he spent eight years more in extensive study.<sup>11</sup> True from head to tail, all told it was fifteen autumns of extensive study.

[57:5] {2:113}

恁麼來は、遍參なり。説似一物即不中、諸佛諸祖を開殿參見する、すなはち亦如是遍參なり。入畫看よりこのかた、六十五百千萬億の轉身遍參す、等閑の入一叢林、出一叢林を遍參とするにあらず、全眼睛の參見を遍參とす、打得徹を遍參とす。面皮厚多少を見徹する、すなはち遍參なり。

“Coming like this” is extensive study. “To say it’s like anything wouldn’t hit it”: to “open the hall and see the buddhas and ancestors”

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Huineng 六祖慧能, that appears regularly throughout the *Shōbōgenzō*; for the version of the story given in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏, see Supplementary Notes, s.v. “What thing is it that comes like this?” The text here mixes Chinese quotation with Japanese translation, paraphrase, and comment.

**8 His extensive study of this ball of mud was eight years from start to finish** (*kono deidansu o henzan suru koto, shiju hachinen nari* この泥彈子を遍參すること、始終八年なり): Like the *shinji Shōbōgenzō* text, some versions of the story do say that it took Nanyue eight years to come up with his answer; but the characterization of those years as “extensive study of this ball of mud” is Dōgen’s comment, perhaps influenced by a saying of Tiantong Rujing 天童如淨 (1162-1227) that appears several times in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Gouge out Bodhidharma’s eye.”

**9 one move** (*ichi jakusu* 一著子): Used in reference to moving a piece in a board game; in Zen texts, often a “move” in a dialogue.

**10 This is the realization of extensive study, the realization of eight years** (*kore henzan genjō nari, hachinen genjō nari* これ遍參現成なり、八年現成なり): This sentence represents Dōgen’s comment.

**11 Thereafter** (*kore yori* これより): The final two sentences of this section represent Dōgen’s comment.



is the extensive study of “also like this.”<sup>12</sup> Ever since he “entered the picture and looked,” he has extensively studied transforming the body “sixty-five hundreds of thousands of myriads of *kojis*” of times.<sup>13</sup> He does not take the casual *entering a grove and leaving a grove* as extensive study; he takes seeing with the entire eye as extensive study, being able to penetrate it as extensive study.<sup>14</sup> Seeing through the thickness of the skin of the face — this is extensive study.<sup>15</sup>

[57:6]

雪峰道の遍參の宗旨、もとより出嶺をすすむるにあらず、北往南來をすすむるにあらず、玄沙道の、達磨不來東土、二祖不往西天、の遍參を助發するなり。玄沙道の達磨不來東土は、來而不來の亂道にあらず、大地無寸土の道理なり。いはゆる達磨は、命脈一尖なり。たとひ東土の全土、たちまちに極涌して、參侍すとも、轉身にあらず、さらに語脈の翻身にあらず。不來東土なるゆえに、東土に見面するなり。東土たとひ佛面祖面相見すとも、來東土にあらず、拈得佛祖失却鼻孔なり。

The essential point of the “extensive study” spoken of by Xuefeng, of course, does not recommend his leaving the peak, does not recommend his going north or coming south: it assists him in the extensive study of “*Dharma didn’t come to the Land of the East; the Second Ancestor*

12 “open the hall and see the buddhas and ancestors” (*shobutsu shoso o kaiden sanken suru* 諸佛諸祖を開殿參見する): Likely reflecting the words of Dōgen’s teacher, Tiantong Rujing 天童如淨 (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:121c10). A similar expression, “opening the hall and seeing the buddha” (*kaiden kenbutsu* 開殿見佛), occurs in the “*Shōbōgenzō jippō*” 正法眼藏十方。

13 “entered the picture and looked” (*nyū ga kan* 入畫看): Again, likely reflecting Rujing (at *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:128a13); here, no doubt equivalent to the preceding “open the hall and see” (*kaiden sanken* 開殿參見). Both expressions suggest seeing from the perspective of Buddhist teachings.

“sixty-five hundreds of thousands of myriads of *kojis*” (*rokujūgo hyaku sen man oku* 六十五百千萬億): An unusual number perhaps inspired by the twenty-seventh chapter of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:60c12), in which a buddha says of the two pious princes, Vimalagarbha and Vimalanetra:

此二子已曾供養六十五百千萬億那由多恒河沙諸佛。

These two boys have already made offerings to sixty-five hundreds of thousands of myriads of *kojis* of *nayutas* of buddhas.

14 *entering a grove and leaving a grove* (*nyū ichi sōrin, shutsu ichi sōrin* 入一叢林、出一叢林): I.e., going from one monastery to the next.

*the entire eye* (*zenganzei* 全眼睛); *being able to penetrate it* (*tatokutetsu* 打得徹): Two expressions not occurring elsewhere in the *Shōbōgenzō*. The former seems to be Dōgen’s invention; the latter, a fairly common phrase.

15 *thickness of the skin of the face* (*menpi kō tashō* 面皮厚多少): A fairly common expression in Zen texts, often seeming to suggest what we might call “thick skinned,” but here sometimes interpreted as the “original face” (*honrai menmoku* 本來面目).

*didn't go to Sindh in the West*" that Xuansha speaks of.<sup>16</sup> The "*Dharma didn't come to the Land of the East*" that Xuansha speaks of is not some confused words about coming or not coming: it is the principle that "*the whole earth lacks an inch of ground.*"<sup>17</sup> "Dharma" here is the tip of the vital artery.<sup>18</sup> Even if the entire land of the Land of the East were suddenly completely to gush up and attend upon him, this would not be transforming the body, nor would it be flipping the body in the stream of words.<sup>19</sup> Since he "*didn't come to the Land of the East,*" he meets the Land of the East face-to-face. Though the Land of the East encounters buddha faces and ancestor faces, this is not "coming to the Land of the East": it is *getting hold of the buddhas and ancestors and losing the nose.*<sup>20</sup>

16 **it assists him** (*johotsu suru nari* 助發するなり): The sixty-chapter *Shōbōgenzō* version of "Henzan" adds after this clause the sentence:

たとへばなんぞ遍參にあらざらんといはんがごとし。

It is, for instance, as if he were to say, "How could this not be extensive study?"

17 **"the whole earth lacks an inch of ground"** (*daichi mu sun do* 大地無寸土): A saying appearing in several Chan texts (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:464a26), usually attributed to Changling Shouzhou 長靈守卓 (1065-1123). The sixty-chapter *Shōbōgenzō* text has here simply:

遍參の道理を通達するなり。

It penetrates the principle of extensive study.

18 **tip of the vital artery** (*meimyaku no issen* 命脈一尖): An unusual image, perhaps suggesting that Bodhidharma here represents the ultimate meaning of the ancestral lineage.

19 **flipping the body in the stream of words** (*gomyaku no honshin* 語脈の翻身): A version of an expression appearing elsewhere in the *Shōbōgenzō* as "turning the body in the stream of words" (*gomyaku ri tenshin* [or *tenjin*] 語脈裏轉身); doubtless reflecting a fairly common Zen usage, as, e.g., in case 29 of the *Biyan lu* 碧巖錄 (T.2003.48:169a19):

没量大人語脈裏轉却。

The immeasurably great person turns round [or is turned round] within the stream of words.

The parallel passage in the sixty-chapter *Shōbōgenzō* gives:

たとひ、東土の全土、たちまちに極涌して達磨に参侍轉身する遍參ありとも、屋裏の兒孫としては、かへりてこれ遍參を参ずべし。この道は、遍參して雪峰と同参、見取せしむるなり。

Even if there were the extensive study in which the entire land of the Land of the East were suddenly to gush up, attending on Dharma and transforming the body, as the offspring within the house, [we] should still study this [as] extensive study. These words let [us] see [him] extensively studying, and studying together with Xuefeng.

20 **getting hold of the buddhas and ancestors and losing the nose** (*nentoku buso shitsukyaku bikū* 拈得佛祖失却鼻孔): Perhaps, meaning something like, "losing his identity in the lineage." "To lose the nose" (*shitsukyaku bikū* 失却鼻孔) is a fixed expression occurring with some frequency in Zen texts, in the sense to lose face or reputation; but, here, Dōgen seems to be playing with a saying found in several Chan sources (see, e.g., *Hongzhi chanshi yulu* 宏智禪師廣錄, T.2001.48:16c9):

## [57:7] {2:114}

おほよそ、土は、東西にあらず、東西は土にかかはれず。二祖不往西天は、西天を遍参するには不往西天なり。二祖もし西天にゆかば、一臂落了也。しばらく二祖なにとしてか西天にゆかざる。いはゆる碧眼の眼睛裏に跳入するゆえに、不往西天なり。もし碧眼裏に跳入せずば、必定して西天にゆくべし。袂出達磨眼睛を遍参とす。西天にゆき東土にきたる、遍参にあらず。天台・南嶽にいたり、五臺・上天にゆくをもて、遍参とするにあらず。四海五湖、もし透脱せざらんは、遍参にあらず。四海五湖に往來するは、四海五湖をして遍参せしめず、路頭を滑ならしむ、脚下を滑ならしむ、ゆえに遍参を打失せしむ。

In sum, the “land” is not east or west; east and west have nothing to do with the “land.” “*The Second Ancestor didn’t go to Sindh in the West*” is, in extensively studying Sindh in the West, he “*didn’t go to Sindh in the West.*” If the Second Ancestor had gone to Sindh in the West, *one arm would have fallen off.*<sup>21</sup> Now, why did the Second Ancestor not go to Sindh in the West? Because he jumped into the eye of Blue Eyes, he “*didn’t go to Sindh in the West.*”<sup>22</sup> If he had not jumped into Blue Eyes, he would definitely have gone to Sindh in the West. He made “*gouging out Dharma’s eye*” his extensive study.<sup>23</sup> Going to Sindh in the West or coming to the Land of the East is not extensive study; going to Tiantai or Nanyue is not extensive study; we do not take going to Wutai or the heavens as extensive study.<sup>24</sup> If we have not transcended the four seas

拈得鼻孔失却口。

To get hold of the nose and lose the mouth.

See Supplementary Notes, s.v. “Nose.”

21 **one arm would have fallen off** (*ippi rakuryō ya* 一臂落了也): No doubt playful allusion to the famous legend that Huike cut off his arm as an offering to Bodhidharma; see Supplementary Notes, s.v. “Cut off an arm.” The sixty-chapter *Shōbōgenzō* text here is rather different:

二祖、もし西天にゆかば、佛法、いま東土にいたるべからず。達磨、もし東土にきたらば、佛法、いま東土に正傳すべからず。不來親曾不來なり、不往無外不往なり。これを動著せば、なにをか遍参とせん。

If the Second Ancestor had gone to Sindh in the West, the buddha dharma would not now have reached the Land of the East. If Dharma had come to the Land of the East, the buddha dharma would not now have been correctly transmitted to the Land of the East. “Not coming” is the not coming that is “personally once”; “not going” is the not going that is “without outside.” If you move these, what do we take as extensive study?

22 **Blue Eyes** (*heigan* 碧眼): A common reference to Bodhidharma.

23 “**gouging out Dharma’s eye**” (*kesshutsu Daruma ganzei* 袂出達磨眼睛): No doubt recalling the remark by Rujing cited above, Note 8.

24 **Tiantai** (*Tendai* 天台); **Nanyue** (*Nangaku* 南嶽); **Wutai** (*godai* 五臺); **the heavens** (*jōten* 上天): The first three represent famous mountains of China associated with Buddhism; the referent of “the heavens” (*jōten* 上天) is somewhat ambiguous here: ordinarily, it would indicate the various heavens of Buddhist cosmology; but, given the context,

and five lakes, it is not extensive study.<sup>25</sup> Coming and going to the four seas and five lakes does not make the four seas and five lakes study extensively: it makes the road slippery; it makes the footing slippery; hence, it makes one lose extensive study.<sup>26</sup>

[57:8]

おほよそ、盡十方界、是箇眞實人體、の參徹を遍參とするゆえに、達磨不來東土、二祖不往西天、の參究あるなり。遍參は、石頭大底大、石頭小底小なり。石頭を動著せしめず、大參・小參ならしむるなり。百千萬箇を百千萬頭に參見するは、いまだ遍參にあらず、半語脈裏に百千萬轉身なるを遍參とす。たとへば、打地唯打地は遍參なり。一番打地、一番打空、一番打四方八面來は遍參にあらず。俱胝參天龍得一指頭は、遍參なり、俱胝唯豎一指は、遍參なり。

In sum, because he makes mastery of “*all the worlds in the ten directions are the true human body*” his extensive study, he has the investigation of “*Dharma didn’t come to the Land of the East; the Second Ancestor didn’t go to Sindh in the West.*”<sup>27</sup> Extensive study is “*the bigness of the stones is big, the smallness of the stones is small*”; it is, without moving the stones, to make them a big study, a small study.<sup>28</sup> To see

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it may simply mean the “Western Heavens” (*Saiten* 西天; i.e., India).

25 **four seas and five lakes** (*shikai goko* 四海五湖): I.e., the entire realm of China; a fixed expression, sometimes in reverse order. The four seas are the oceans in the four directions; the five lakes are variously listed.

26 **it makes the road slippery** (*rotō o katsu narashimu* 路頭を滑ならしむ): Perhaps recalling the words of the Tang-dynasty Chan master Mazu Daoyi 馬祖道一 (709-788) warning of the dangers of going to study with the Chan master Shitou Xiqian 石頭希遷 (700-790): “The Shitou road is slippery” (*Shitou lu hua* 石頭路滑) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:246b9).

27 **he makes mastery of “all the worlds in the ten directions are the true human body” his extensive study** (*jin jippō kai, ze ko shinjitsu nintai, no santetsu o henzan to suru* 盡十方界、是箇眞實人體、の參徹を遍參とする): Reference to words attributed to Xuansha Shibei 玄沙師備, recorded in the *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:196, case 131; see Supplementary Notes, s.v. “True human body.”

28 **“the bigness of the stones is big, the smallness of the stones is small”** (*sekitō daitei dai, sekitō shōtei shō* 石頭大底大、石頭小底小): A saying attributed to Guizong Daoquan 歸宗道詮 (930-985) (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:403b10-12):

問、九峯山中還有佛法也無。師曰、有。曰、如何是九峯山中佛法。師曰、山中石頭大底大小底小。

[A monk] asked, “Does the buddha dharma exist on Mount Jiufeng?”

The Master [Daoquan] said, “It does.”

He asked, “What is the buddha dharma on Mount Jiufeng?”

The Master said, “On the mountain, the bigness of the stones is big, the smallness is small.”

**make them a big study, a small study** (*daisan shōsan narashimuru nari* 大參・小參ならしむるなり): Or, perhaps, “to have them study the big, study the small.” The terms

the hundreds of thousands of myriads in the hundreds of thousands of myriads is not yet extensive study; the turning of the body hundreds of thousands of myriad times within the flow of half a word is extensive study.<sup>29</sup> For example, “*Dadi just struck the ground*” is extensive study.<sup>30</sup> *Once striking the ground, once striking the sky, once striking the four quarters and eight sides* is not extensive study.<sup>31</sup> *Juzhi’s studying with Tianlong and getting one finger* is extensive study; *Juzhi’s just holding up one finger* is extensive study.<sup>32</sup>

*daisan* 大參 and *shōsan* 小參 can also refer to greater and lesser convocations for study in a Chan monastery.

29 **the turning of the body hundreds of thousands of myriad times within the flow of half a word** (*hangomyaku ri ni hyaku sen man tenshin* 半語脈裏に百千萬轉身): Dōgen is here playing with the Zen saying, “to be turned within the flow of words”; see above, Note 19.

30 **“Dadi just struck the ground”** (*Tachi yui ta chi* 打地唯打地): From the account of the monk called “Reverend Strike the Ground” (*Dadi heshang* 打地和尚), who just struck the ground with his staff whenever he was asked a question. (See *Jingde chuangdeng lu* 景德傳燈錄, T.2076.51:261c2-3). The juxtaposition here of this expression with the following evocation of Juzhi’s 俱胝 “one finger” (*ichi shi* 一指) suggests that Dōgen may be recalling the line praising the compassionate teaching techniques of the Chan masters, “like Juzhi’s one finger and Dadi’s just striking the ground” (*ru Juzhi yi zhi, Dadi wei da di* 如俱胝一指、打地唯打地), found in the *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (T.1997.47:784b13).

31 **striking the four quarters and eight sides** (*ta shihō hachimen rai* 打四方八面來): Seemingly recalling a well-known passage in the *Linji yulu* 臨濟語錄 (T.1985.47:503b20-22), in which Linji Yixuan’s 臨濟義玄 (d. 866) eccentric follower Puhua 普化 (dates unknown), says,

明頭來、明頭打、暗頭來、暗頭打。四方八面來、旋風打、虛空來、連架打。

When the bright comes, the bright does it. When the dark comes, the dark does it.  
When the four quarters and eight sides come, the whirlwind does it. When empty space comes, the flail does it.

This translation treats the verb *ta* 打 simply as a generic predicate marker (“to do,” “to deal with,” etc.); but it is often taken in its primary sense, “to hit,” “to strike,” as in Dōgen’s reading here, which seems to break the Chinese passage so that the verb at the end of the second clause gets attached to the head of the third clause.

32 **Juzhi’s studying with Tianlong and getting one finger** (*Gutei san Tenryū toku ichi shitō* 俱胝參天龍得一指頭): Reference to the well-known story of the Tang-dynasty Chan master Juzhi of Mount Jinhua 金華山俱胝 (dates unknown), who was said to have attained awakening when his teacher Tianlong 天龍 (dates unknown) held up one finger. Thereafter, Juzhi himself always held up one finger to teach his own students. (See, e.g., *Jingde chuangdeng lu* 景德傳燈錄, T.2076.51:288a23-11.) The sixty-chapter *Shōbōgenzō* has here:

俱胝唯豎一指を、遍參なりとす、更豎拳頭せば、遍參にあざらん。爲人もかくのごとくなるべし、爲自もかくのごとくなるべし。

We take “Juzhi’s just holding up one finger” as extensive study; if he then held up his fist, this would not be extensive study. “For the sake of the other” should be like this; for the sake of oneself should be like this.

\* \* \* \* \*

[57:9] {2:115}

玄沙示衆云、與我釋迦老子同參。時有僧出問、未審、參見甚麼人。師云、釣魚船上謝三郎。

*Xuansha addressed the assembly, saying, “Old Master Śākya and I studied together.”<sup>33</sup>*

*At that time, a monk came forward and asked, “I don’t understand. With whom did you study?”*

*The Master said, “The Xie’s third boy on a fishing boat.”<sup>34</sup>*

[57:10]

釋迦老子參底の頭正尾正、おのづから釋迦老子と同參なり。玄沙老漢參底の頭正尾正、おのづから玄沙老漢と同參なるゆえに、釋迦老子と玄沙老漢と同參なり。釋迦老子と玄沙老漢と、參足・參不足を究竟するを、遍參の道理とす。釋迦老子は玄沙老漢と同參するゆえに古佛なり、玄沙老漢は釋迦老子と同參なるゆえに兒孫なり。この道理、審細に遍參すべし。

The studying of Old Master Śākya that is right from head to tail is himself studying together with Old Master Śākya. The studying of Old Man Xuansha that is right from head to tail is himself studying together with Old Man Xuansha; hence, it is Old Master Śākya and Old Man Xuansha studying together. Old Master Śākya and Old Man Xuansha ultimately determining whether their study is sufficient or insufficient is the principle of extensive study. Because Old Master Śākya studies together with Old Man Xuansha, he is an old buddha; because Old Man Xuansha studies together with Old Master Śākya, he is a descendant. This principle, we should give detailed extensive study.

[57:11]

釣魚船上謝三郎、この宗旨、あきらめ參學すべし。いはゆる釋迦老子と玄沙老漢と、同時同參の時節を遍參功夫するなり。釣魚船上謝三郎を參見する玄沙老漢ありて同參す、玄沙山上禿頭漢を參見する謝三郎ありて同參す。同參・不同參、みづから功夫せしめ、他づから功夫ならしむべし。玄沙老漢と釋迦老子と同參す、遍參す。謝三郎と與我と參見甚麼人の道理を、遍參すべし、同參すべし。いまだ遍參の道理現在せざれば、參自不得なり、參自不足なり、參他不得なり、參他不足なり、參人不得なり、參我不得なり、參拳頭不得なり、參眼睛不得なり、自釣自上不得なり、未釣先上不得なり。

33 **Xuansha addressed the assembly** (*Gensha jishu* 玄沙示衆): i.e., Xuansha Shibei 玄沙師備; an anecdote found, e.g., in the *Liandeng huiyao* 聯燈會要, ZZ.136:823a14-15.

34 **“The Xie’s third boy on a fishing boat”** (*chōgyō senjō Sha sanrō* 釣魚船上謝三郎): A self reference. Xuansha’s biography reports that his family name was Xie 謝, and that he loved fishing as a boy. (See *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:343c24-25.)

“*The Xie’s third boy on a fishing boat*”: the essential point of this, we should clarify and study. This is the concentrated effort at extensive study of the moment when Old Master Śākya and Old Man Xuansha study together at the same time. They study together, as Old Man Xuansha is there studying with “*the Xie’s third boy on a fishing boat*”; they study together, as the Xie’s third boy is there studying with *the bald-headed fellow on Mount Xuansha*.<sup>35</sup> We should have ourselves concentrate, have the other concentrate, on studying together and not studying together.<sup>36</sup>

Old Man Xuansha and Old Master Śākya study together, study extensively. We should study extensively, study together, the principle of “with whom” the Xie’s third boy and “I” studied. So long as the principle of extensive study is not immediately present to us, *study of ourselves is not possible, study of ourselves is insufficient; study of the other is not possible, study of the other is insufficient; study of the person is not possible, study of the self is not possible; study of the fist is not possible, study of the eye is not possible; fishing for oneself and rising by oneself are not possible, rising before being caught is not possible*.<sup>37</sup>

[57:12] {2:116}

すでに遍参究盡なるには、脱落遍参なり。海枯不見底なり、人死不留心なり。海枯といふは、全海全枯なり。しかあれども、海もし枯竭しぬれば、不見底なり。不留全留、ともに人心なり。人死のとき、心不留なり。死を拈來せるがゆえに、心不留なり。このゆえに、全人は心なり、全心は人なりとしりぬべし。かくのごとくの一の方の表裏を参究するなり。

When extensive study has been exhaustively investigated, it is extensive study sloughed off. It is, “*when the ocean dries up, we cannot see the bottom*”; it is, “*when a person dies, he does not leave his mind be-*

35 **baldheaded fellow on Mount Xuansha** (*Genshasan jō tokutō kan* 玄沙山上秃頭漢): I.e., Xuansha as a monk; “baldhead” (*tokutō* 秃頭) is a common term for the tonsured cleric.

36 **We should have ourselves concentrate, have the other concentrate** (*mizukara kufū seshime, tazukara kufū narashimu beshi* みづから功夫せしめ、他づから功夫ならしむべし): Or perhaps, “we should have ourselves concentrate and make it the other’s concentration.” The “other” (*ta* 他) here is presumably the one with whom one studies together. The subject is unstated, and the sentence could still be referring to Xuansha and Śākyamuni.

37 **rising before being caught** (*michō sen jō* 未釣先上): Reminiscent of Dōgen’s reference, in a passage on Xuansha’s fishing in the “Shōbōgenzō ikka myōju” 正法眼藏一顆明珠, to “the golden-scaled one that rises of itself without being caught” (*fuchō jijō no kinrin* 不釣自上の金鱗). May reflect the words of Tiantong Rujing 天童如淨 (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:127a17):

盡大地人不釣自上。

The person of all the whole earth rises of themselves without being caught.

*hind.*<sup>38</sup> “When the ocean dries up” means the entire ocean is entirely dried up. Nevertheless, when the ocean is entirely dried up, “we cannot see the bottom.” “Not leaving” and entirely leaving are both the person’s mind. “When a person dies,” the mind is not left behind. Since he has taken up death, the mind is not left behind. Therefore, we know that the entire person is mind, the entire mind is the person. This is the study of the surface and interior of such a single side.<sup>39</sup>

\* \* \* \* \*

[57:13]

先師天童古佛、あるとき、諸方の長老の道舊なる、いたりあつまりて上堂を請するに、上堂云、大道無門、諸方頂顛上跳出、虚空絶路、清凉鼻孔裏入來。恁麼相見、瞿曇賊種、臨濟禍胎。咦。大家顛倒舞春風、驚落杏華飛亂紅。

My former master, the Old Buddha of Tiantong, on one occasion when old associates among the elders from all quarters assembled and requested a convocation, *said in his convocation address*,<sup>40</sup>

38 “when the ocean dries up, we cannot see the bottom” (*kai ko fukē tei* 海枯不見底); “when a person dies, he does not leave his mind behind” (*nin shi furyū shin* 人死不留心): The expression *ryūshin* 留心, translated here “leave his mind behind,” normally has the sense “to pay attention,” “to take heed”; hence, the second clause might also be understood, “when a person dies, he no longer cares.” Variation on a saying, drawn from a verse by the poet Du Xunhe 杜荀鶴 (846-907), that occurs often in Zen literature (See, e.g., *Zongjing lu* 宗鏡錄, T.2016.48:564b12):

海枯終見底、人死不知心。

When the ocean dries up, we finally see the bottom;

When a person dies, we do not know his mind.

Dōgen’s version here reflects a saying he attributes to Tiantong Rujing 天童如淨 in the *Eihei kōroku* 永平廣錄 (DZZ.4:86, no. 503). Elsewhere, he plays with other variants of the saying. In “Shōbōgenzō kokyō” 正法眼藏古鏡, he has, “Though the ocean dries up, it does not reveal the bottom” (*kai ko futō ro tei* 海枯不到露底); in “Shōbōgenzō hotu bodai shin” 正法眼藏發菩提心, he has “When the ocean dries up, the bottom remains; though a person dies, the mind will remain” (*kai karete nao soko nokori, hito wa shi sutomo shin nokoru beki* 海かれてなほ底のこり、人は死すとも心のこるべき).

39 **surface and interior of such a single side** (*kaku no gotoku no ippō no hyōri* かくのごとくの一方の表裏): A tentative translation; perhaps, *ippō* 一方, rendered here as “a single side,” refers to the unity of the person and the mind.

40 **My former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): Introducing a quotation of the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:122a16-19).

**old associates** (*dōkyū* 道舊): Literally, “to talk of the old”; by extension, “old friends.”



*The great way has no gate;  
 It springs from the crowns in all quarters.<sup>41</sup>  
 Empty space ends the road;  
 It enters the nostrils of Qingliang.<sup>42</sup>  
 Meeting like this,  
 Gautama's traitorous seed,  
 Linji's disastrous embryo.<sup>43</sup>  
 Ii!<sup>44</sup>  
 Everyone toppled over, dancing in the spring wind,<sup>45</sup>  
 Startled, the falling apricot blossoms fly in crimson chaos.*

[57:14]

而今の上堂は、先師古佛、ときに建康府の清涼寺に住持のとき、諸方の長老きたれり。これらの道舊とは、あるときは賓主とありき、あるひは隣單なりき。諸方にしてかくのごとくの舊友なり、おほからざらめやは。あつまりて上堂を請するときなり。渾無箇話の長老は交友ならず、請する、ものかずにあらず。大尊貴なるをかしづき請するなり。

This convocation address is from the time when my former master, the Old Buddha, was abbot of Qingliang Monastery, in the Prefecture of Jiankang, to which the elders from all quarters had come.<sup>46</sup> That these were “old associates” means they had once been guest and host or been

41 **It springs from the crowns in all quarters** (*shohō chōnei jō chōshutsu* 諸方頂額上跳出): Probably to be understood to mean, “[the great way] springs from the crown of the heads of [the assembled] masters from monasteries everywhere.” See Supplementary Notes, s.v. “Crown of the head.”

42 **the nostrils of Qingliang** (*Seiryō bikū ri* 清涼鼻孔裏): I.e., Rujing's nostril. As Dōgen notes below, Rujing was at the time the abbot of the Qingliangsi 清涼寺. See Supplementary Notes, s.v. “Nose.”

43 **Gautama's traitorous seed, Linji's disastrous embryo** (*Kudon zokushu, Rinzai katai* 瞿曇賊種、臨濟禍胎): Teasing reference to the assembled inheritors of the legacy of Buddha Śākyamuni and Chan master Linji Yixuan 臨濟義玄. The latter expression may reflect an exchange in the *Linji lu* 臨濟錄 (T.1985.47:497a2-3):

僧問、如何是劍刃上事。師云、禍事禍事。

A monk asked, “What is it at the edge of the sword?”

The Master [Linji] said, “Disaster, disaster.”

44 **Ii!** (*ii* 咦): An interjection (pronounced *yi* in Mandarin), typically indicating a laugh or expression of surprise or delight.

45 **Everyone toppled over** (*taike tendō* 大家顛倒): The term *taike*, translated here as “everyone,” can refer to a “great figure” or “great house”; or, as probably here, to the assembled audience. The term *tendō* 顛倒, translated as “toppled over,” is regularly used for mistaken views that are “upside down” (S. *viparyasta*). Hence, the image of everyone overturned can be read as Rujing's teasing of the entire assembly as misguided.

46 **Qingliang Monastery** (*Seiryōji* 清涼寺): In modern Jiangsu Province. Rujing became abbot there in 1210.

neighboring seats.<sup>47</sup> While from all quarters, they were thus his old friends; how could they not have been many? It was a time when they had assembled and requested a convocation. Elders completely lacking this talk were not his friends, were not numbered among those who requested [the lecture].<sup>48</sup> Though themselves great worthies, they attended him and requested [the lecture].

[57:15]

おほよそ先師の遍參は、諸方のきはむるところにあらず。大宋國二三百年来は、先師のごとくなる古佛あらざるなり。

In general, the extensive study of my former master was not something fulfilled by those from all quarters. In the last two or three hundred years in the Land of the Great Song, there have been no old buddhas like my former master.

[57:16] {2:117}

大道無門は、四五千條華柳巷、二三萬座管絃樓なり。しかあるを、渾身跳出するに餘外をもちいず、頂顙上に跳出するなり、鼻孔裏に入來するなり、ともにこれ參學なり。頂顙上の跳脱、いまだあらず、鼻孔裏の轉身、いまだあざるは、參學人ならず、遍參漢にあらず。遍參の宗旨、ただ玄沙に參學すべし。

“The great way has no gate” is “four or five thousand lanes of flowers and willows, twenty or thirty thousand pavilions of flutes and zithers.”<sup>49</sup>

47 **guest and host** (*hinju* 賓主); **neighboring seats** (*rintan* 隣單): The former term indicates the relationship between a visiting monk and an abbot respectively; the latter refers to assigned positions in the saṃgha hall.

48 **completely lacking this talk** (*kon mu ko wa* 渾無箇話): An unusual expression, not occurring elsewhere in Dōgen’s writings; presumably, those with nothing significant to say.

49 “four or five thousand lanes of flowers and willows, twenty or thirty thousand pavilions of flutes and zithers” (*shigosen jō keryū kō, nisanman za kan genrō* 四五千條華柳巷、二三萬座管絃樓): “Flower and willow” (*keryū* 華柳) evoke the pleasure quarters, and the two phrases together suggest an endless entertainment district. Dōgen is here quoting (with minor variation) the verse comment by Chan master Yuantong Xian 圓通僊 on a saying of Zhaozhou Congshen 趙州從諗 (778-897) recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:150, case 46):

趙州因僧問、如何是趙州。師曰、東門南門西門北門。僧曰、不問這箇。師曰、爾問趙州。響。

Zhaozhou was once asked by a monk, “What is Zhaozhou.”

The Master said, “East Gate, South Gate, West Gate, North Gate.”

The monk said, “I didn’t ask about that.”

The Master said, “You asked about Zhaozhou, right?”

Yuantong’s comment (at *Chanzong songgu lianzhu tongji* 禪宗頌古聯珠通集, ZZ.115:245a18-b1):

四門開豁往來遊。脚下分明到地頭。四五百條花柳巷。二三千處管絃樓。

Still, when the whole body springs forth, without using anything else, it springs forth from “the crowns,” it enters into “the nostril”; and both of these are study. One who has not sprung forth from “the crowns,” has not turned the body in “the nostril,” is not a person of study, is not a fellow of extensive study. We should just study with Xuansha the essential point of extensive study.

\* \* \* \* \*

[57:17]

四祖かつて三祖に參學すること九載せし、すなはち遍參なり。南泉願禪師、そのかみ池陽に一住してやや三十年、やまをいでざる遍參なり。雲巖・道吾等、在藥山四十年のあひだ功夫參學する、これ遍參なり。二祖、そのかみ嵩山に參學すること八載なり、皮肉骨髓を遍參しつくす。

The Fourth Ancestor's spending nine years in study with the Third Ancestor is extensive study.<sup>50</sup> Chan Master Yuan of Nanquan's staying at Chiyang for some thirty years without ever leaving the mountain is extensive study.<sup>51</sup> Yunyan, Daowu, and others, making concentrated effort and studying during forty years at Yaoshan is extensive study.<sup>52</sup> The study of the Second Ancestor at Songshan was eight years; he exhausted the extensive study of skin, flesh, bones, and marrow.<sup>53</sup>

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The four gates are open wide, to come and go to play;

Underfoot is clear and distinct, right to the place.

Four or five thousand lanes of flowers and willows;

Twenty or thirty thousand pavilions of flutes and zithers.

**50 The Fourth Ancestor's spending nine years in study with the Third Ancestor** (*shiso katsute sanso ni sangaku suru koto kusai seshi* 四祖かつて三祖に參學すること九載せし): i.e., the fourth Chinese ancestor, Daoxin 道信 (580-651), who is said to have studied with the Third Ancestor, Sengcan 僧璨 (d. 606), for nine years after his awakening at the age of fourteen (see *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:221c18-21). This section is lacking in the sixty-chapter *Shōbōgenzō* text.

**51 Chan Master Yuan of Nanquan's staying at Chiyang** (*Nansen Gan zenji, sono kami chiyō ni ichijū shite* 南泉願禪師、そのかみ池陽に一住して): i.e., Nanquan Puyuan 南泉普願 (748-834), who is said to have entered Mount Nanquan, in Chiyang 池陽 (modern Anhui), in 795 and remained there for over thirty years (see *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:257b25-26).

**52 Yunyan, Daowu, and others, making concentrated effort and studying during forty years at Yaoshan** (*Ungan Dōgo tō, zai Yakusan shijū nen no aida kufū sangaku suru* 雲巖・道吾等、在藥山四十年のあひだ功夫參學する): Reference to Yunyan Tancheng 雲巖曇晟 (782-841) and Daowu Yuanzhi 道吾圓智 (769-835), who studied with Yaoshan Weiyuan 藥山惟儼 (751-834).

**53 The study of the Second Ancestor at Songshan was eight years** (*niso, sono kami Sūzan ni sangaku suru koto hassai nari* 二祖、そのかみ嵩山に參學すること八載なり): The second Chinese ancestor of Chan, Huike 慧可, who is held to have studied with Bodhidharma at Shaolin 少林 on Mount Song 嵩山 (in modern Henan).

**he exhausted the extensive study of skin, flesh, bones, and marrow** (*hi niku kotsu zui*

[57:18]

遍參は、ただ祇管打坐、身心脱落なり。而今の去那邊去、來遮裏來、その間隙あらざるがごとくなる、渾體遍參なり。大道の渾體なり。毘盧頂上行は、無情三昧なり。決得恁麼は、毘盧行なり。跳出の遍參を參徹する、これ葫蘆の葫蘆を跳出する、葫蘆頂上を選佛道場とせることひさし。命如糸なり、葫蘆遍參葫蘆なり。一莖草を建立するを、遍參とせるのみなり。

Extensive study is simply “just sitting” with “body and mind sloughed off.”<sup>54</sup> The present “going over there and coming over here,” as if there were no gap between them, is extensive study with the whole body, is the whole body of the great way.<sup>55</sup> “Walking atop the head of Vairocana” is “the insentient samādhi”; *definitely* “getting such” is the walking of Vairocana.<sup>56</sup>

*o henzan shitsukusu* 皮肉骨髓を遍參しつくす): Reference to the tradition that, at the time he was to choose a successor among his four disciples, Bodhidharma said of each in turn that he (or, in one case, she) had gotten his “skin,” “flesh,” “bones,” and, to Huike, “marrow.” Dōgen regularly uses the four-character phrase to refer to the essence of Zen tradition. See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

54 “just sitting” with “body and mind sloughed off” (*shikan taza, shinjin datsuraku* 祇管打坐、身心脱落): Combining two famous lines that Dōgen attributes to Tiantong Rujing 天童如淨; see Supplementary Notes, s.v. “Just sit,” and “Body and mind sloughed off.” This sentence is lacking in the sixty-chapter *Shōbōgenzō* text, which has at this point simply:

いままでも見一知識の風流聞一頭話の工夫みなこれよりするなり。

Even up till now, the tradition of seeing a wise friend, the concentrated effort of hearing a saying, have all derived from this.

55 “going over there and coming over here,” as if there were no gap between them (*ko nahan ko rai shari rai, sono kenkyaku arazaru ga gotoku naru* 去那邊去來遮裏來、その間隙あらざるがごとくなる): Likely reflecting the words of Tiantong Rujing 天童如淨, in a lecture commemorating the construction of a bridge (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:128a10-11):

去那邊去來者裡來。中間絕壑斷崖。

Going over there and coming over here; in between, a precipitous gorge, a sheer cliff.

56 “Walking atop the head of Vairocana” is “the insentient samādhi” (*Biru chō jō gyō wa, mujō zanmai nari* 毘盧頂上行は、無情三昧なり): The Buddha Vairocana often symbolizes the dharma, or “cosmic,” body of the buddha. The translation “insentient samādhi” follows Kawamura’s text, which has the unusual *mujō* 無情 (“insentient”), where other texts, including the sixty-chapter *Shōbōgenzō* version, have the more familiar *mujō* 無諍 (“unconflicted”; S. *araṇa*). The likely source for this phrase is a conversation between the Tang Emperor Suzong 肅宗 and Chan master Nanyang Huizhong 南陽慧忠 (d. 775) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:244c15-17):

又曰、如何は無諍三昧。師曰、檀越踏毘盧頂上行。曰、此意如何。師曰、莫認自己清淨法身。

[Suzong] said again, “What is the samādhi without conflict?”

The Master said, “The *Dānapati* [‘patron’; i.e., Suzong] treading atop the head of Vairocana.”

[Suzong] said, “What does this mean?”

Thoroughly to study the extensive study that “springs forth” — this is the bottle gourd springing forth from the bottle gourd; for long, “atop the head” of the bottle gourd has been made the practice place where the buddha is selected.<sup>57</sup> It is, “*his life is like a thread*”; it is *the bottle gourd extensively studying the bottle gourd*.<sup>58</sup> We have merely set up “one blade of grass” and taken it as extensive study.<sup>59</sup>

正法眼藏徧參第五十七

Treasury of the True Dharma Eye  
Extensive Study  
Number 57

[Ryūmonji MS:]

爾時寬元元年癸卯十一月二十七日、在越宇禪師峰下茅庵示衆

*Presented to the assembly at a thatched hermitage below Yamashibu, Etsuu; twenty-seventh day, eleventh month of the junior water year of the rabbit, the first year of Kangen [8 January 1244]<sup>60</sup>*

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The Master said, “Don’t acknowledge your own pure dharma body.”

**definitely “getting such” is the walking of Vairocana** (*ketsu toku inmo wa, Biru gyō nari* 決得恁麼は、毘盧行なり): The expression *Biru gyō* 毘盧行 (“walking of Vairocana”) leaves unclear whether Vairocana is walking or someone is walking on Vairocana. The sixty-chapter *Shōbōgenzō* text reads here “since you have got such” (*ki toku inmo* 既得恁麼), a phrase that suggests Dōgen may have had in mind the famous saying attributed to Yunju Daoying 雲居道膺 (d. 902); see Supplementary Notes, s.v. “Such a person.”

**57 the bottle gourd springing forth from the bottle gourd** (*koro no koro o chōshutsu suru* 葫蘆の葫蘆を跳出する): Likely an allusion to the saying by Tiantong Rujing 天童如淨 much appreciated by Dōgen; see Supplementary Notes, s.v. “The bottle gourd vine entwines the bottle gourd.”

**practice place where the buddha is selected** (*senbutsu dōjō* 選佛道場): An unusual expression, likely equivalent to the more common *senbutsu jō* 選佛場 (“site where a buddha is selected”), as given in the sixty-chapter *Shōbōgenzō* text.

**58 “life is like a thread”** (*myō nyo shi* 命如糸): Perhaps an indirect reference to the condition of having been selected as a buddha; likely an allusion to the warning of the Fifth Ancestor, Hongren 弘忍, to Huineng 慧能, upon the latter’s accession to the position of sixth ancestor, that he should go into hiding to avoid conflict (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:223a22-23):

所謂授衣之人命如懸絲也。

The person to whom the robe [of Bodhidharma] is said to have been transmitted — his life is as if hanging by a thread.

**59 “one blade of grass”** (*ikkyō sō* 一莖草): Likely reflecting a well-known Zen trope, invoked elsewhere in the *Shōbōgenzō*; that equates a single blade of grass with the sixteen-foot tall body of the buddha; see Supplementary Notes, s.v. “One blade of grass.” This sentence does not occur in the sixty-chapter *Shōbōgenzō* text.

**60** The Tōunji 洞雲寺 MS shares an identical colophon.

[Tōunji MS:]

同癸卯臘月廿七日書寫之、在同庵之侍者寮。懷奘

*Copied at the acolyte's quarters of the same hermitage; twenty-seventh day, month of offerings, the same junior water year of the rabbit [7 February 1244]. Ejō<sup>61</sup>*

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61 **month of offerings** (*rōgetsu* 臘月): The twelfth lunar month.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 58

The Eye

*Ganzei*

眼睛



# The Eye

## *Ganzei*

### INTRODUCTION

This work bears a colophon, identical with that of the “Kajō” 家常 chapter, stating that it was produced in the winter of 1243-44, at Yamashibu 禪師峰 (or Zenji Peak), in Echizen. It represents number 58 in the seventy-five-chapter *Shōbōgenzō*, number 44 in the sixty-chapter compilation, and number 63 in the Honzan edition.

The essay proceeds by way of comments on nine sayings in the Chinese Chan literature involving the term *ganzei* 眼睛 (“eye” or “eyeball”), a word commonly used as metaphor for wisdom, as well as synecdoche for one possessed of wisdom. In his comments, Dōgen emphasizes an expanded sense of the term that includes “the mountains, rivers, and whole earth,” as well as the spiritual practices of those who “beg the eye” of the teacher.

Though Chan literature is littered with talk of “the eye,” in his choice of sayings on which to comment here, it is clear that Dōgen had in the mind the eye of his own teacher, Tiantong Rujing 天童如淨, whose sayings dominate the text. Thus, like the “Baika” 梅華 chapter from the previous month, this work strongly suggests the degree to which Dōgen was focused on Rujing’s recorded sayings during this period.

# 正法眼藏第五十八

## Treasury of the True Dharma Eye Number 58

### 眼睛

### The Eye

[58:1] {2:118}

億千萬劫の參學を拈來して、團圓せしむるは、八萬四千の眼睛なり。

When we take up the study of *kojis* of thousands of myriads of kalpas and roll it up into a ball, it makes eighty-four thousand eyes.<sup>1</sup>

\* \* \* \* \*

[58:2]

先師天童古佛、住瑞巖時、上堂示衆云、秋風清秋月明、大地山河露眼睛、瑞巖點睛重相見、棒喝交馳驗衲僧。

*My former master, the Old Buddha of Tiantong, when residing at the Ruiyan Monastery, in a convocation, addressed the assembly, saying,<sup>2</sup>*

*The autumn breeze is pure; the autumn moon is bright;*

*The mountains, rivers, and the whole earth, exposed to the eye.*

*Ruiyan is blinded; we meet again.<sup>3</sup>*

1 **study of *kojis* of thousands of myriads of kalpas** (*oku senman gō no sangaku* 億千萬劫の參學): I.e., the study [of Buddhism] over virtually innumerable æons; the time span here is a fixed expression for an enormous number.

**eighty-four thousand eyes** (*hachiman shisen no ganzei* 八萬四千の眼睛): The figure 84,000 is regularly used for the number of Buddhist teachings; hence, the implication here, “eyes that can perceive all the teachings.”

2 **My former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): I.e., Tiantong Rujing 天童如淨 (1162-1227); served as abbot of the Ruiyansi 瑞巖寺 (in present-day Zhejiang province) before becoming abbot of Tiantongshan 天童山 (also in Zhejiang). His verse here is found at *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:126a3-4.

3 **Ruiyan is blinded; we meet again** (*Zuigan tenkatsu jō shōken* 瑞巖點睛重相見): A tentative translation. Rujing here refers to himself as head of the monastery. “Blinded” renders the unusual *tenkatsu* 點睛, which is variously interpreted (some, e.g., taking it to mean “to peer with one eye closed”) but generally understood to indicate transcendence of normal vision; see Supplementary Notes, s.v. “Eye.” The translation “we meet again” for *jūshōken* 重相見 assumes (with Dōgen’s commentary, below) that the verb is reciprocal (“we see each other again”); some would take it simply as “I see anew.”

*Stick and shout one after another, testing the patch-robed monks.*<sup>4</sup>

[58:3]

いま、衲僧を驗す、といふは、古佛なりや、と驗するなり。その要機は、棒喝の、交馳せしむるなり、これを點瞎とす。恁麼の見成活計は、眼睛なり。山河大地、これ眼睛露の朕兆不打なり。秋風清なり、一老なり。秋月明なり、一不老なり。秋風清なる、四大海も比すべきにあらず。秋月明なる、千日月よりもあきらかなり。清明は、眼睛なる山河大地なり。衲僧は、佛祖なり。大悟をえらばず、不悟をえらばず、朕兆前悟をえらばず、眼睛なるは、佛祖なり。驗は、眼睛露なり、瞎現成なり、活眼睛なり。相見は、相逢なり。相逢相見は、眼頭尖なり、眼睛霹靂なり。おほよそ、渾身はおほきに、渾眼はちひさかるべし、とおもふことなかれ。往往に老老大大なりとおもふも、渾身大なり、渾眼小なり、と解會せり。これ未具眼睛のゆえなり。

“*Testing the patch-robed monk*” here means to test whether he is an old buddha. Its essential function is the “stick and shout” coming “one after another” — this, he takes as “blinded.” A way of life like that expressed here is “the eye.” “The mountains, rivers, and the whole earth” — these are the non-occurrence of any portent of “exposed to the eye.”<sup>5</sup> “The autumn breeze is pure,” “one old”; “the autumn moon is bright,” “one not old.”<sup>6</sup> “The purity of the autumn breeze” cannot be compared even to the four great oceans; “the brightness of the autumn moon” is brighter than a thousand suns and moons.<sup>7</sup> Their “purity” and “brightness” are the “mountains and rivers” and “the whole earth” that are “the eye.” “The patch-robed monks” are the buddhas and ancestors. “The eye” that

4 **Stick and shout** (*bōkatsu* 棒喝): The Zen master’s classic pedagogic methods of beating and shouting at the student. See Supplementary Notes, s.v. “Staff.”

5 **non-occurrence of any portent of “exposed to the eye”** (*ganzei ro no chinchō futa* 眼睛露の朕兆不打): An awkward attempt to capture the phrasing of this difficult sentence; perhaps meaning something like, “[what exists] before the eye appears (or before what appears to the eye).” The unusual expression *chinchō futa* 朕兆不打 (“portent not happening”) is generally taken as equivalent to the common *chinchō mibō* 朕兆未萌 (“portent not yet germinated”).

6 **“one old”** (*ich irō* 一老); **“one not old”** (*ichi furō* 一不老): From the fixed phrase “one old, one not old” (*ichirō ichi furō* 一老一不老), used to express agelessness. Here, likely reflecting a verse by Dongshan Liangjie 洞山良价 (807-869) (*Dongshan Wuben chanshi yulu* 洞山悟本禪師語錄, T.1986A.47:510a19-20), quoted by Dōgen in his *Eihei kōroku* 永平廣錄 (DZZ.3:226, no. 351):

道無心合人、人無心合道。欲識箇中意、一老一不老。

When the way is without mind, it matches the person;

When the person is without mind, they match the way.

If you want to know the point in this,

It’s one old, one not old.

7 **four great oceans** (*shi daikai* 四大海): Probably, the oceans on the four sides of Mount Sumeru in Buddhist cosmology.

does not choose great awakening, that does not choose non-awakening, that does not choose awakening prior to any portent — this is a buddha and ancestor. “Testing” is the “exposure” of “the eye,” is the occurrence of “blinded,” is the living “eye.” “Meeting” is encountering each other; encountering and meeting are the eye sharp, the eye thundering.<sup>8</sup> Do not think that, in general, the whole body is large, while the whole eye should be small. Even those thought to be of great age often understand the whole body to be great and the whole eye to be small.<sup>9</sup> This is because they are not yet endowed with the eye.

\* \* \* \* \*

[58:4] {2:119}

洞山悟本大師、在雲巖會時、遇雲巖作鞋次、師白雲巖曰、就和尚乞眼睛。雲巖曰、汝底與阿誰去也。師曰、某甲無。雲巖曰、有汝向什麼處著。師、無語。雲巖曰、乞眼睛底是眼睛否。師曰、非眼睛。雲巖咄之。

*When Great Master Wuben of Dongshan was in the assembly of Yunyan, he came upon Yunyan making sandals.<sup>10</sup> The Master said to Yunyan, “I approached your Reverence to beg the eye.”*

*Yunyan said, “To whom did you give yours?”*

*The Master said, “I don’t have it.”*

*Yunyan said, “You have it, but where did you put it?”*

*The Master did not speak. Yunyan said, “Begging the eye is the eye, isn’t it?”*

*The Master said, “It isn’t the eye.”*

*Yunyan shouted at him.*

[58:5]

しかあればすなはち、全彰の參學は、乞眼睛なり。雲堂の辨道する法堂に上參し、寢堂に入室する、乞眼睛なり。おほよそ随衆參去、随衆參來、おのれづからの乞眼睛なり。眼睛は、自己にあらず、他己にあらざる道理、あきらかなり。

Thus, fully manifest study is “begging the eye.” To pursue the way in

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8 **the eye sharp** (*gantō sen* 眼頭尖): Here, probably not the common meaning “tip (corner) of the eye.”

9 **Even those thought to be of great age** (*rōrō daidai nari to omou mo* 老老大大なりとおもふも): The expression *rōrō daidai* 老老大大 occurs often in Zen texts, in the sense “old enough to know better.”

10 **Great Master Wuben of Dongshan** (*Tōzan Gohon daishi* 洞山悟本大師): I.e., Dongshan Liangjie 洞山良价, disciple of Yunyan Tansheng 雲巖曇晟 (782-841). A slightly variant version of this conversation can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:315b3-6.

the cloud hall, to attend lectures in the dharma hall and enter the room in the bed chambers, are “begging the eye.”<sup>11</sup> More generally, going along with the assembly to practice and coming along with the assembly to practice are in themselves “begging the eye.” The principle is clear that “the eye” is not one’s own and not another’s.

[58:6]

いはく、洞山すでに、就師乞眼睛、の請益あり。はかりしりぬ、自己ならんは、人に乞請せらるべからず、他己ならんは、人に乞請すべからず。汝底與誰去也、と指示す。汝底、の時節あり、與誰、の處分あり。某甲無、これ眼睛の自道取なり。かくのごとくの道現成、しづかに究理參學すべし。雲巖いはく、有向什麼處著。この道眼睛は、某甲無の無は、有向什麼處著なり、向什麼處著は、有なり、その慙麼道なり、と參究すべし。洞山無語、これ茫然にあらず、業識獨豎の標的なり。雲巖爲示するにいはく、乞眼睛底是眼睛否。これ點瞎眼睛の節目なり、活碎眼睛なり。いはゆる雲巖道の宗旨は、眼睛乞眼睛なり。水引水なり、山連山なり、異類中行なり、同類中生なり。洞山いはく、非眼睛。これ眼睛の自舉唱なり。非眼睛の身心・慮知・形段あらんところをば、自舉の活眼睛なりと相見すべきなり。三世諸佛は、眼睛の轉大法輪・說大法輪を立地聽しきたれり。畢竟じて參究する堂奥には、眼睛裏に跳入して、發心・修行・證大菩提するなり。この眼睛、もとよりこのかた、自己にあらず、他己にあらず。もろもろの罣礙なきがゆえに、かくのごとくの大事も罣礙あらざるなり。

It says that Dongshan has sought the benefit of approaching the teacher and begging the eye. Obviously, if it were one’s own, one would not be asked for it by someone else; and if it were another’s, one would not ask someone else for it. He is instructed, “*To whom did you give yours?*” There is a time that is “yours”; there is a way of dealing with it that is “*to whom did you give it?*”<sup>12</sup> “*I don’t have it*”: this is the eye itself speaking. We should quietly study and investigate the principle behind such a statement. Yunyan says, “*You have it, but where did you put it?*” The “eye” of these words, we should investigate as a saying such that the “don’t have” of “*I don’t have it*” is “*you have it, where did you put it?*” and the “*where did you put it?*” is “*you have it.*”<sup>13</sup> Dongshan “did not

11 **pursue the way in the cloud hall** (*undō no bendō suru* 雲堂の辨道する): I.e., practice meditation in the saṃgha hall. The translation follows the Tōunji 洞雲寺 and other MSS, which read here *undo ni bendō shi* 雲堂に辨道し.

**enter the room in the bed chambers** (*shindō ni nisshitsu suru* 寢堂に入室する): I.e., seek instruction at the abbot’s private quarters, in the “parlor” where the abbot receives close friends and disciples.

12 **there is a way of dealing with it that is “to whom did you give it?”** (*yo sui no shobun ari* 與誰の處分あり): Or “there is a way of dealing with it that gives it to someone”; the translation tries to preserve Dōgen’s use of the original phrasing of Yunyan’s question.

13 **The “eye” of these words, we should investigate as a saying such that the “don’t have” of “I don’t have it” is “you have it, where did you put it?” and the**

speak”: this is not because he was at a loss; it is a marker independently set up by his karmic consciousness.<sup>14</sup>

Yunyan instructed him, saying, “*Begging the eye is the eye, isn’t it?*” This is the juncture of “*blinding*” the eye; it is *giving life to and smashing the eye*. The essential point of what Yunyan says here is *the eye “begging the eye”*; it is *water drawing water*; it is *mountains ranging across mountains*; it is “*moving among different types*”; it is *born among the same types*.<sup>15</sup> Dongshan said, “*It isn’t the eye.*” This is the eye itself presenting its own song.<sup>16</sup> Where there are the body and mind, thought and shape of what “*isn’t the eye,*” we should see it as the living eye “*presenting itself.*” The buddhas of the three times have been standing and listening to the eye turning the great dharma wheel, preaching the great dharma wheel.<sup>17</sup> Ultimately, in the interior of the hall of our investigation, we spring into the eye and there bring forth the mind [of bodhi],

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“**where did you put it?**” is “**you have it**” (*kono dō ganzei wa, bōkō mu no mu wa, u kō jūmo sho chaku nari, kō jūmo sho chaku wa, u nari, sono inmo dō nari, to sankyū su beshi* この道眼睛は、某甲無の無は、有向什麼處著なり、向什麼處著は、有なり、その恁麼道なり、と參究すべし): The translation struggles to reflect Dōgen’s retention of the Chinese phrases of his quotation; one possible paraphrase might be, “the eye Dongshan does not have is the very eye he put somewhere.”

14 **a marker independently set up by his karmic consciousness** (*gosshiki dokuju no hyōteki* 業識獨豎の標的): A tentative translation of an unusual phrase not occurring elsewhere; perhaps meaning something like, “an expression of the working of his mind” (i.e., an intentional gesture). For the term *gosshiki* 業識 (“karmic consciousness”), see Supplementary Notes, s.v. “Karmic consciousness.”

15 **“moving among different types”** (*irui chū gyō* 異類中行): An expression, occurring often in Dōgen’s writings, generally taken to indicate the salvific activities of the buddhas and bodhisattvas among the various forms of living beings; especially associated with a saying of Nanchuan Puyuan 南泉普願 (748-834) found in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:154, case 57); see Supplementary Notes, s.v., “Move among different types.” “Born among the same types” (*dōrui chū shō* 同類中生) is Dōgen’s variant.

16 **the eye itself presenting its own song** (*ji ko shō* 自舉唱): Or “the eye itself singing its own praises.”

17 **The buddhas of the three times have been standing and listening to the eye turning the great dharma wheel, preaching the great dharma wheel** (*sanze shobutsu wa, ganzei no ten dai hōrin setsu dai hōrin o ritchi chō shikitareri* 三世諸佛は、眼睛の轉大法輪・說大法輪を立地聴きたれり): “To stand and listen” refers to the practice of the audience standing during a formal dharma talk. The sentence evokes a saying of Xuansha Shibei 玄沙師備 (835-905), on which Dōgen comments in his “Shōbōgenzō gyōbutsu iigi” 正法眼藏行佛威儀 (see *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:802b27-28; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:270, case 287):

火焰爲三世諸佛說法、三世諸佛立地聽。

The flames preach the dharma to the buddhas of the three times, and the buddhas of the three times stand and listen.

practice, and verify the great bodhi.<sup>18</sup> This eye is, from the beginning, not one's own, not another's. Since it is without any obstacles, a great matter such as this is also without obstacles.<sup>19</sup>

\* \* \* \* \*

[58:7] {2:120}

このゆえに、古先いはく、奇哉十方佛、元是眼中華。

Therefore, an old forebear has said,<sup>20</sup>

*How wonderful, the buddhas of the ten directions!*

*From the beginning, they are flowers in the eye.*

[58:8]

いはゆる十方佛は、眼睛なり。眼中華は、十方佛なり。いまの進歩・退歩する、打坐・打睡する、しかしながら眼睛、をのづからのちからを承嗣して恁麼なり、眼睛裏の把定・放行なり。

“The buddhas of the ten directions” he speaks of are “the eye”; “flowers in the eye” are “the buddhas of the ten directions.” Our present stepping forward and stepping back, sitting and sleeping, drawing on the eye's own power, are all like this, are all holding fast and letting go.<sup>21</sup>

\* \* \* \* \*

[58:9] {2:121}

先師古佛いわく、抉出達磨眼睛、作泥彈子打人。高聲曰、著。海枯徹底過、波浪拍天高。

**18 in the interior of the hall of our investigation** (*sankyū suru dōō ni wa* 参究する堂奥には): I.e., “at the deepest level of study.” The term *dōō* 堂奥 refers to the interior of the abbot's quarters, used metaphorically for the innermost recesses of the tradition; very common in Dōgen's writings.

**19 a great matter such as this** (*kaku no gotoku no daiji* かくのごとくの大事): Presumably, a reference to the great matter of “bringing forth the aspiration [for bodhi], practicing, and verifying the great bodhi.”

**20 an old forebear** (*kosen* 古先): I.e., Langya Huijue 瑯琊慧覺 (dates unknown). His verse, cited in full in “Shōbōgenzō kūge” 正法眼藏空華, can be found at *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄, ZZ.136:79a2-5.

**21 like this** (*inmo* 恁麼): The antecedent of “this” is not clear; presumably, “flowers in the eye.”

**holding fast and letting go** (*hajō hōgyō* 把定・放行): An expression, often used by Dōgen, sometimes in reverse order, alluding to the teaching methods of the Zen master; perhaps reflecting a line by Tiantong Rujing 天童如淨 (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:122c18):

放行把住遑風流。

Letting go and holding on, full of style.

My former master, the Old Buddha said, “I gouge out Dharma’s eye, make a ball of mud, and hit people.”<sup>22</sup> Raising his voice, he said, “Look! The ocean, dried up right through to the bottom; the waves, so high they pound the heavens.”<sup>23</sup>

[58:10]

これは清涼寺の方丈にして、海衆に爲示するなり。しかあれば、打人といふは、作人といはんがごとし。打のゆえに、人人は箇の面目あり。たとへば、達磨の眼睛にて、人人をつくれりといふなり、つくれるなり。その打人の道理、かくのごとし。眼睛にて打生せる人人なるがゆえに、いま雲堂打人の拳頭、法堂打人の拄杖、方丈打人の竹篴拂子、すなはち達磨眼睛なり。達磨眼睛を抉出しきたりて泥彈子につくりて打人するは、いまの人、これを參請請益・朝上朝參・打坐功夫とらいふなり。打著什麼人、いわく、海枯徹底、浪高拍天なり。

This was instruction for the oceanic assembly, given in the abbot’s quarters at the Qingliang Monastery.<sup>24</sup> Thus, “to hit people” is like saying “to make people.” Because he hits them, each of the people has his or her own face. For instance, he is saying that he has made each of the people with Dharma’s eye; they have been made. Such is the principle of his “hitting people.” Because they are people born by the eye, the fist that now hits people in the cloud hall, the staff that hits people in the dharma hall, the bamboo staff and the whisk that hit people in the abbot’s quarters — these are “Dharma’s eye.”<sup>25</sup> Having gouged out Dharma’s eye, to make it into a ball of mud and hit people is what people today call “making inquiries and seeking benefit,” “attending morning convocations,” “sitting and making concentrated effort.”<sup>26</sup> Whom does

22 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): I.e., Dōgen’s teacher, Tiantong Rujing 天童如淨. Variant of remarks found in the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:121c12-13); see Supplementary Notes, s.v. “Gouge out Bodhidharma’s eye.”

23 **“Look!”** (*chaku* 著): The translation takes this verb in the sense *chakugan* 著眼 (“to look,” “to set one’s eye on”), a reading suggested by the *Yulu* 語錄 text (at T.2002A.48:121c13), which has *kan* 看 (“to look at,” “to regard”); others interpret *chaku* 著 in the sense “to hit”; hence, here, “a hit!”

24 **oceanic assembly** (*kaishu* 海衆): Dōgen introduces here a common term for the *saṃgha*, seen as a pure ocean, that plays on Rujing’s “ocean.”

**Qingliang Monastery** (*Seiryōji* 清涼寺): The monastery in modern Jiangsu province, where Rujing became abbot in 1210.

25 **people born by the eye** (*ganzei nite tashō seru ninnin* 眼睛にて打生せる人人): The translation loses Dōgen’s play with the element *ta* 打 (“to hit”), used as a verbal marker in *tashō* 打生 (“born”). Some texts read *taza* 打坐 (“to sit”) here; a version that would yield “people who have sat by means of the eye.”

26 **“attending morning consultations”** (*chōjō chōsan* 朝上朝參): An unusual expression; the meaning of *chōjō* 朝上 here is uncertain: some take it simply as “early morning”; others, as a reference to a formal convocation (*jōdō* 上堂) in the morning. By itself,



he hit? It is, “the ocean, dried up to the bottom; the waves, so high they pound the heavens.”

\* \* \* \* \*

[58:11]

先師古佛上堂、讚歎如來成道云、六年落草野狐精、跳出渾身是葛藤、打失眼睛無處覓、誑人剛道悟明星。

*My former master, the Old Buddha, in a convocation, praised the Tathāgata's attainment of the way, saying,*<sup>27</sup>

*For six years, a fox spirit, lurking in the grass;*

*The whole body that sprang out was tangled vines.*<sup>28</sup>

*When he lost his eye and had nothing to seek,*

*He fooled people by saying he awakened to the dawn star.*<sup>29</sup>

[58:12]

その明星にさとり、といふは、打失眼睛の正當恁麼時の傍觀人話なり。これ渾身の葛藤なり、ゆえに容易跳出なり。覓處覓は現成をも無處覓す、未現成にも無處覓なり。

“Awakened to the dawn star” is something said by a bystander at the very moment when “he lost the eye.” It is the “tangled vines” of “the whole body”; therefore, they easily “sprang out.” His seeking what he sought makes even its realization “nothing to seek”; and, even when not yet realized, he had “nothing to seek.”<sup>30</sup>

\* \* \* \* \*

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the term *chōsan* 朝參 typically refers to the morning greeting in the abbot's quarters.

27 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): From the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:122b14-15).

28 **six years** (*rokunen* 六年): A reference to Prince Siddhārtha's six years of asceticism prior to his attainment of buddhahood.

**tangled vines** (*kattō* 葛藤): More literally, “arrowroot and wisteria,” commonly used figuratively for “complexities,” “difficulties,” etc.; see Supplementary Notes, s.v. “Tangled vines.”

29 **awakened to the dawn star** (*go myōjō* 悟明星): From the tradition that the Buddha was awakened upon seeing Venus in the morning sky.

30 **His seeking what he sought makes even its realization “nothing to seek”; and, even when not yet realized, had “nothing to seek”** (*myaku shomyaku wa genjō o mo mu shomyaku su, migenjō ni mo mu shomyaku nari* 覓處覓は現成をも無處覓す、未現成にも無處覓なり): A tentative translation of a sentence variously interpreted; here, taken to mean that what the Buddha sought (i.e., awakening) is such that neither its occurrence nor its non-occurrence was anything to be sought.

[58:13] {2:122}

先師古佛上堂曰、瞿曇打失眼睛時、雪裏梅華只一枝、而今到處成荊棘、却笑春風繚亂吹。

*My former master, the Old Buddha, in a convocation, said,<sup>31</sup>*

*At the time that Gautama lost his eye,*

*It was just one branch of plum blossoms in the snow.*

*Now, it's a thicket wherever you go;*

*Yet we laugh as the spring wind swirls them about.*

[58:14]

且道すらくは、瞿曇眼睛は、ただ一二三のみにあらず。いま打失するは、いづれの眼睛なりとかせん。打失眼睛、と稱する眼睛のあるならん。さらにかくのごとくなるなかに、雪裏梅華只一枝、なる眼睛あり。はるにさきだちて、はるのこころを漏泄するなり。

Briefly put, Gautama's "eye" was not just one, two, or three. Which is the eye he lost here? Perhaps he had an eye called "lost his eye." Going further, given such a context, he had an eye that was "just one branch of plum blossoms in the snow." It precedes the spring and reveals the mind of spring.<sup>32</sup>

\* \* \* \* \*

[58:15]

先師古佛上堂云、霖霖大雨、豁達大晴。蝦蟇啼、蚯蚓鳴、古佛不曾過去、發揮金剛眼睛。咄、葛藤葛藤。

*In a convocation, my former master, the Old Buddha, said,<sup>33</sup>*

*Heavy rain for days on end,*

*Opening up to great clear skies.*

*Frogs croak,*

*And worms sing.<sup>34</sup>*

*The old buddhas are never past;*

*They show their diamond eyes.<sup>35</sup>*

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31 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): From the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:122c29-123a1). Dōgen also quotes this verse in his "Shōbōgenzō baika" 正法眼藏梅華 and "Udonge" 優曇華.

32 **reveals the mind of spring** (*haru no kokoro o rōei suru* はるのこころを漏泄する): From the Chinese literary convention that the blossoming of the plum "divulges" (*rōei* 漏泄) the coming of spring.

33 **my former master, the Old Buddha** (*senshi kobutsu* 先師古佛): From the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:124a5-6).

34 **worms sing** (*kyūin mei* 蚯蚓鳴): Or "worms murmur"? Readers may supply for the verb *mei* 鳴 whatever type of sound they would like the worms to make.

35 **diamond eyes** (*kongō ganzai* 金剛眼睛): Or "vajra eyes"; a common Zen metaphor

*Drat!*

*Tangled vines, tangled vines.*

[58:16]

いはくの金剛眼睛は、霖霖大雨なり、豁達大晴なり、蝦蟇啼なり、蚯蚓鳴なり。不曾過去なるゆえに、古佛なり。古佛たとひ過去すとも、不古佛の過去に一齊なるべからず。

The “diamond eyes” are “heavy rain for days on end,” are “opening up to great clear skies,” are “frogs croaking,” are “worms singing.” Because they are “never past,” they are “the old buddhas.”<sup>36</sup> Even if the old buddhas were past, it would not be the same as the past of those who are not old buddhas.

\* \* \* \* \*

[58:17]

先師古佛上堂云、日南長至、眼睛裏放光、鼻孔裏出氣。

*In a convocation, my former master, the Old Buddha, said,<sup>37</sup>*

*The sun has reached its southern extreme.*

*From within the eyes shines a light;*

*From within the nose issues a breath.*

[58:18] {2:123}

而今綿綿なる一陽三陽、日月長至、連底脱落なり。これ眼睛裏放光なり、日裏看山なり。このうちの消息威儀、かくのごとし。

In the present continuous one yang and three yang, the solstice is thoroughly sloughed off.<sup>38</sup> This is “from within the eyes shines a light”; it is

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for Buddhist wisdom.

36 **Because they are “never past,” they are “the old buddhas”** (*fuzō kako naru yue ni, kobutsu nari* 不曾過去なるゆえに、古佛なり): Cf. the discussion of old buddhas “never past” in “Shōbōgenzō kobutsushin” 正法眼藏古佛心.

37 **my former master, the Old Buddha** (*senshi kobutsu* 先師古佛): From the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:123b16-17), from a lecture given on the winter solstice.

38 **In the present continuous one yang and three yang, the solstice is thoroughly sloughed off** (*nikon menmen naru ichiyō sanyō, nichigetsu chōshi, rentei datsuraku nari* 而今綿綿なる一陽三陽、日月長至、連底脱落なり): A tentative translation of a sentence difficult to parse. “One yang and three yang” (*ichiyō sanyō* 一陽三陽) refer to the three months of winter, from the winter solstice, in the eleventh lunar month, to the start of spring, in the first month. “The solstice” loosely renders *nichigetsu chōshi* 日月長至 (“sun and moon reach their extreme”); “thoroughly” translates *rentei* 連底, which some would read here as “connectedness.” For the use of “slough off” (*datsuraku* 脱落), see Supplementary Notes, s.v. “Slough off.”

“seeing the mountain in the daylight.”<sup>39</sup> Such are the circumstances and the deportment in this.<sup>40</sup>

\* \* \* \* \*

[58:19]

先師古佛、ちなみに臨安府淨慈寺にして上堂するにいはく、今朝二月初一、拂子眼睛凸出、明似鏡、黒如漆。驀然踣跳、吞却乾坤一色。衲僧門下、猶是撞牆撞壁。畢竟如何。盡情拈却笑呵呵、一任春風沒奈何。

My former master, the Old Buddha, once said in a convocation at the Jingci Monastery in Lin'an Prefecture,<sup>41</sup>

*This morning is the first of the second month.*

*The eye of the whisk bulges out,*

*Bright as a mirror, black as lacquer.*

*Suddenly, it leaps forth,*

*Swallowing the whole of heaven and earth.*

*My community of patch-robed monks*

*Still bumping into fences and bumping into walls.*

*In the end, what is it?*

*With all my might, I take it away, laughing, “Ha, ha,”*

*I leave it to the spring wind — what else can I do?<sup>42</sup>*

[58:20]

いまいふ撞牆撞壁は、渾牆撞なり、渾壁撞なり、この眼睛あり。今朝、および二月、ならびに初一、ともに條條の眼睛なり、いはゆる拂子眼睛なり。驀然として踣跳するゆえに、今朝なり、吞却乾坤いく千萬箇するゆえに、二月なり、盡情拈却のとき、初一なり。眼睛の見成活計、かくのごとし。

39 “seeing the mountain in the daylight” (*nichiri kanzan* 日裏看山): Perhaps meaning “as clear as seeing a mountain in broad daylight.” Likely reflecting the words of Yunmen Wenyan 雲門文偃 (864-949); see Supplementary Notes.

40 Such are the circumstances and the deportment in this (*kono uchi no shōsoku igi, kaku no gotoshi* このうちの消息威儀、かくのごとし): The antecedent of “in this” (*kono uchi* このうち) is unclear; perhaps, “the mountain” (“the circumstances”) and “seeing” (“the deportment”). See Supplementary Notes, s.v. “Deportment.”

41 My former master, the Old Buddha (*senshi kobutsu* 先師古佛): From the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:124a1-4). The Jingcisi 淨慈寺, where Rujing served as abbot before his move to Tiantong, was a major monastery in Hangzhou 杭州, in present-day Zhejiang province.

42 With all my might, I take it away (*jinjō nenkyaku* 盡情拈却): Taking *jinjō* 盡情 in the common idiomatic sense, “whole-heartedly,” “completely,” etc.; traditionally read here more literally, as “having exhausted feelings.” The object of “take away” (*nenkyaku* 拈却) here is unclear; perhaps the whisk (or the subject of the whisk).

The “*bumping into fences and bumping into walls*” here is the whole fence bumping, the whole wall bumping; they have this “eye.”<sup>43</sup> “This morning” and “the second month,” as well as “the first,” are each individual instances of the “eye” — that is, are “the eye of the whisk.” Because it suddenly “leaps forth,” it is “this morning”; because it “*swallows up heaven and earth*” a thousand myriad times, it is “the second month; when he “*takes it away with all his might*” it is “the first.” Such is the life realized by the eye.

正法眼藏眼睛第五十八  
Treasury of the True Dharma Eye  
The Eye  
Number 58

[Ryūmonji MS:]

爾時寬元元年癸卯十二月十七日、在越州禪師峰下示衆  
*Presented to the assembly beneath Yamashibu, in Esshū; seventeenth day, twelfth month of the junior water year of the rabbit, the first year of Kangen [28 January 1244]*<sup>44</sup>

[Tōunji MS:]

同廿八日書寫之、在同峰下侍者寮。懷契  
*Copied this in the acolyte's quarters beneath the same peak; on the same twenty-eighth day [8 February 1244]. Ejō*

于時文明十一己亥年十二月十七日、於于越州吉田郡志比庄吉祥山永平  
寺承陽庵書寫之。守塔比丘光周

*Copied this in the Jōyō Hermitage, Eihei Monastery, Mount Kichijō, Shihi Estate, Yoshida District, Esshū; seventeenth day, twelfth month, junior earth year of the pig, the eleventh year of Bunmei [28 January 1480]. Guardian of the Stūpa, Bhikṣu Kōshū*<sup>45</sup>

43 **the whole fence bumping, the whole wall bumping** (*konshō tō nari, konheki tō nari* 渾牆撞なり、渾壁撞なり): Can be read either as “bumping into the whole fence, bumping into the whole wall” or as “the whole fence itself bumping, the whole wall itself bumping.” For the use of “fences” and “walls,” see Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.”

**they have this “eye”** (*kono ganzei ari* この眼睛あり): Or simply “there is this eye” [i.e., such a way of seeing the passage]. In the former reading, the antecedent of “they” might be “the patch-robed monks” or, perhaps, the “fences” and “walls.”

44 The Tōunji 洞雲寺 MS shares an identical colophon.

45 **Guardian of the Stūpa, Bhikṣu Kōshū** (*shutō biku Kōshū* 守塔比丘光周): Fifteenth abbot of Eihei-ji (1434–1492?); “the stūpa” refers to Dōgen’s memorial at Eihei-ji.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 59

Everyday Matters

*Kajō*

家常

# Everyday Matters

## *Kajō*

### INTRODUCTION

This work bears a colophon, identical with that of the “Ganzei” chapter, stating that it was produced in January of 1244, at Yamashibu 禪師峰 (or Zenji Peak), in Echizen. It represents number 59 in the seventy-five-chapter *Shōbōgenzō*, number 43 in the sixty-chapter compilation, and number 64 in the Honzan edition.

The title of the essay, *kajō* 家常, rendered here “everyday matters,” is more literally something like “usual at home” — i.e., the quotidian life of the household. It is often, as here, applied to the daily fare of domestic cooking, as in the common expression “everyday tea and rice” (*kajō sahan* 家常茶飯). This use is well known in Zen texts from the saying, cited several times in the *Shōbōgenzō*, of the Song-dynasty master Furong Daokai 芙蓉道楷: “The intentions and the words of the buddhas and ancestors are like everyday tea and rice.” Beginning with this saying, Dōgen here takes up talk of “tea and rice” in the teachings of the Chan masters, including four examples from his own teacher, Tiantong Rujiing 天童如淨. In the end, he concludes, “the everyday matters of the buddhas and ancestors are only drinking tea and eating rice.”

## 正法眼藏第五十九

Treasury of the True Dharma Eye  
Number 59

## 家常

## Everyday Matters

[59:1] [2:124]

おほよそ佛祖の屋裏には、茶飯これ家常なり。この茶飯の義、ひさしくつたはれて、而今の現成なり。このゆえに、佛祖茶飯の活計きたれるなり。

Within the house of the buddhas and ancestors, tea and rice are everyday matters.<sup>1</sup> The meaning of this tea and rice has long been passed on and is realized even now.<sup>2</sup> Therefore, the way of life of the tea and rice of the buddhas and ancestors has come down to us.

\* \* \* \* \*

[59:2]

大陽山楷和尚、問投子云、佛祖意句、如家常茶飯。離此之餘、還有爲人言句也無。投子曰、汝道、寰中天子敕、還假禹湯堯舜也無。大陽擬開口。投子拈拂子掩師口曰、汝發意來時、早有三十棒分也。大陽於此開悟、禮拜便行。投子曰、且來闍梨。大陽竟不回頭。投子曰、子、到不疑之地耶。大陽以手掩耳而去。

*Reverend Kai of Mount Dayang asked Touzi, “The intention and the words of the buddhas and ancestors are like everyday tea and rice. Apart from this, are there any other words to help people or not?”<sup>3</sup>*

1 **tea and rice are everyday matters** (*sahan kore kajō nari* 茶飯これ家常なり): From the common expression “everyday tea and rice” (*kajō sahan* 家常茶飯), used for the “daily fare” of the home, what we might call “homestyle” cooking; see Supplementary Notes, s.v. “Everyday tea and rice.”

2 **The meaning of this tea and rice** (*kono sahan no gi* この茶飯の義): The *Honzan* edition has here the homophonous *gi* 儀 (“ritual,” “behavior,” etc.) — hence, “the practice of [taking] this tea and rice.”

3 **Reverend Kai of Mount Dayang** (*Taiyōzan Kai oshō* 大陽山楷和尚): I.e., Fulong Daokai 芙蓉道楷 (1043-1118); Mount Dayang 大陽山 is located in Yingzhou 郢州 in present-day Hubei province. His exchange with Touzi Yiqing 投子義青 (1032-1083) can be found in the *Liandeng huiyao* 聯燈會要, ZZ.136:917a6-11; and Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:202, case 143). Some versions of the saying read “The words (*gonku* 言句) of the buddhas and ancestors.”



Touzi said, “Tell me, when the Son of Heaven, within his realm, issues a decree, does he rely on Yu, Tang, Yao, and Shun or not?”<sup>4</sup>

As Dayang was about to open his mouth, Touzi took up his whisk, covered the Master’s mouth, and said, “When you got the idea and came to me, you already deserved thirty blows.”

With this, Dayang had an awakening and, paying obeisance, went to leave.

Touzi said, “Ācārya, come back!”

Dayang did not look back.

Touzi said, “Has the young master reached a stage without doubts?”

Dayang covered his ears with his hands and left.

[59:3] {2:125}

しかあれば、あきらかに保任すべし、佛祖意句は、佛祖家常の茶飯なり。家常の麤茶淡飯は、佛祖意句なり。佛祖は、茶飯をつくる、茶飯、佛祖を保任せしむ。しかあれども、このほかの茶飯力をからず、このうちの佛祖力をつひやさざるのみなり。還假堯舜禹湯也無、の見示を功夫參學すべきなり。離此之餘、還有爲人言句也無、この問頭の頂額を參跳すべし。跳得也、跳不得也、と試參看すべし。

Thus, we should clearly maintain this: that “the intention and words of the buddhas and ancestors” are the everyday tea and rice of the buddhas and ancestors. The everyday fare of coarse tea and plain rice is “the intention and words of the buddhas and ancestors.” The buddhas and ancestors make tea and rice; tea and rice maintain the buddhas and ancestors. Nevertheless, it is not that they draw on the power of some other tea and rice, but they do not use up the power of the buddhas and ancestors within.<sup>5</sup> “Does he rely on Yu, Tang, Yao, and Shun or not?” We should make concentrated effort and study what this tells us. “Apart from this, are there any other words to help people or not?” We should

4 **Yu, Tang, Yao, and Shun** (*U Tō Gyō Shun* 禹湯堯舜): Four legendary emperors of early China. Yu and Tang were founders of the Xia and Shang dynasties, respectively; Yao and Shun were the last of the five emperors said to precede the Xia.

5 Nevertheless, it is not that they draw on the power of some other tea and rice, but they do not use up the power of the buddhas and ancestors within (*shika are-domo, kono hoka no sahan riki o karazu, kono uchi no busso riki o tsuiyasazaru nomi nari* しかあれども、このほかの茶飯力をからず、このうちの佛祖力をつひやさざるのみなり): A tentative translation of a sentence variously interpreted; taking the first clause to mean that, while “tea and rice maintain the buddhas and ancestors,” this does not mean that the tea and rice are other than the buddhas and ancestors; and taking the second clause to mean that, while “the buddhas and ancestors make tea and rice,” this does not require any special effort on their part.

study and spring forth from the head of this question.<sup>6</sup> We should try studying whether we can spring forth or not spring forth from it.

\* \* \* \* \*

[59:4]

南嶽山石頭庵無際大師いはく、吾結草庵無寶貝、飯了從容圖睡快。

Great Master Wuji of the Shitou Hermitage on Mount Nanyue said,<sup>7</sup>

*I built this thatched hut that has nothing of worth;*

*Finished my rice, I relaxed, figuring on a quick nap.*

[59:5]

道來道去、道來去する飯了は、參飯佛祖意句なり。未飯なるは未飽參なり。しかあるに、この飯了從容の道理は、飯先にも現成す、飯中にも現成す、飯後にも現成す。飯了の屋裏に喫飯ありと錯認する、四五升の參學なり。

The words “finished my rice” that he says as he comes, says as he goes, says as he comes and goes, are “*the intention and the words of a buddha and ancestor*” who studies rice.<sup>8</sup> One who has not yet had his rice has not yet studied his fill. Nevertheless, the principle of this “*finished my rice, I take it easy*” is present before he has the rice, while he has the rice, and after he has the rice. Mistakenly to think that there is any having rice in the house where he has “finished his rice” is a study of four or five quarts.<sup>9</sup>

6 **study and spring forth** (*sanchō* 參跳): An unusual expression not encountered elsewhere in Dōgen’s writings; probably a combination of *sangaku* 參學 (“to study”) and *chōshutsu* 跳出 (“to spring forth”).

7 **Great Master Wuji of the Shitou Hermitage on Mount Nanyue** (*Nangakusan Sekitōan Musai daishi* 南嶽山石頭庵無際大師): I.e., Shitou Xiqian 石頭希遷 (700-790). Mount Nanyue is located in present-day Hunan province. The quoted lines appear in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:461c9), as the opening lines of the *Shitou heshang caoan ge* 石頭和尚草庵歌, a verse quoted elsewhere in the *Shōbōgenzō*.

8 **“intention and words of a buddha and ancestor” who studies meals** (*sanpan busso iku* 參飯佛祖意句): Some texts read here “the intention and words of a buddha and ancestor who has studied his fill” (*sanpō busso iku* 參飽佛祖意句), a version that uses a common expression for being fully trained in Buddhism in a play on “filling oneself” with rice, as seen again in the next sentence. For the sake of lexical continuity with “tea and rice,” the translation uses “rice” for the glyph 飯 throughout this chapter, though the word also carries the larger senses of “food” and “meal.”

9 **Mistakenly to think that there is any having rice in the house where he has “finished his rice” is a study of four or five quarts** (*hanryō no okuri ni kippan ari to shakunin suru, shigo shō no sangaku nari* 飯了の屋裏に喫飯ありと錯認する、四五升の參學なり): Probably meaning something like, “to think that the state of ‘having finished my rice’ concerns eating is a shallow understanding of Shitou’s words here.”

\* \* \* \* \*

[59:6]

先師古佛示衆曰、記得僧問百丈、如何是奇特事。百丈云、獨坐大雄峰。大衆不得動著、且教坐殺者漢。今日忽有人問淨上座如何是奇特事、只向他道、有甚奇特事。畢竟如何。淨慈鉢盂。移過天童喫飯。

*My former master, the Old Buddha, addressed the assembly, saying,<sup>10</sup> We may recall that a monk asked Baizhang, “What is the extraordinary matter?”<sup>11</sup>*

*Baizhang said, “Sitting alone on Daxiong Peak.”<sup>12</sup>*

*Members of the great assembly, don’t be moved; just let the fellow sit there. If today someone were suddenly to ask Senior Seat Jing, “What is the extraordinary matter?” I would just say to him, “What extraordinary matter is there?”<sup>13</sup> In the end, what is it?<sup>14</sup> The Jinci pātra bowl: it has moved to Tiantong to have rice.<sup>15</sup>*

[59:7] {2:126}

佛祖の家裏に、かならず奇特事あり、いはゆる獨坐大雄峰なり。いま坐殺者漢せしむるにあふとも、なほこれ奇特事なり。さらにかれよりも奇特なるあり、いはゆる淨慈鉢盂、移過天童喫飯なり。奇特事は、條條面みな喫飯なり。しかあれば、獨坐大雄峰すなはちこれ喫飯なり。鉢盂は喫飯用なり、喫飯用は鉢盂なり。このゆえに、淨慈鉢盂なり、天童喫飯なり。飽了知飯あり、喫飯了飽あり、知了飽飯あり、飽了更喫飯あり。しばらく作麼生ならんかこれ鉢盂。おもはくは、祇是木頭にあらず、黒如漆にあらず、頑石ならんや、鐵漢ならんや。無底なり、無鼻孔なり。一口吞虚空、虚空合掌受なり。

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“Quart” translates *shō* 升, a dry measure (of rice, etc.) equal to one-tenth peck (*to* 斗).

10 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): I.e., Dōgen’s teacher, Tiantong Rujing 天童如淨 (1162-1227); from the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:127b1-5). The same passage is quoted in “Shōbōgenzō hou” 正法眼藏鉢盂.

11 **Baizhang** (*Hyakujō* 百丈): I.e., Baizhang Huaihai 百丈懷海 (749-814); his conversation occurs in several sources (see, e.g., *Biyan lu* 碧巖錄, T.2003.48:166c26-27).

12 **“Daxiong Peak”** (*Daiyū hō* 大雄峰): Another name for Mount Baizhang 百丈山, in present-day Jiangxi province.

13 **Senior Seat Jing** (*Jō jōza* 淨上座): A self-reference as abbot.

14 **In the end, what is it?** (*hikkyō ikan* 畢竟如何): Though this and the following sentence are treated here as Rujing’s final comment on the subject, they could as well be read as part of his answer to the question.

15 **The Jinci pātra bowl: it has moved to Tiantong to have rice** (*Jinzu hou. Ika Tendō kippan* 淨慈鉢盂。移過天童喫飯): A reference to Rujing’s relocation from his former post at Jingcisi 淨慈寺 to Tiantongshan 天童山, where his talk is taking place. “Pātra bowl” (*hou* 鉢盂) refers to the Buddhist alms bowl.

In the house of the buddhas and ancestors, there is always “the extraordinary matter”: it is “*sitting alone on Daxiong Peak*.” Even to encounter here “*let this fellow sit there*” — this is also “the extraordinary matter.” Going further, there is something even more extraordinary than that: it is “*The Jinci pātra bowl has moved to Tiantong to have rice*.” Each and every instance of “the extraordinary matter” is “having rice.” Thus, “sitting alone on Daxiong Peak” — this is “having rice.” The *pātra* bowl is used for having rice; what is used for having rice is the *pātra* bowl. Therefore, it is “*the Jinci pātra bowl*”; it is “*to Tiantong to have rice*.” There is *knowing rice after being full*; there is *being full after having rice*; there is *being full of rice after knowing it*; there is *having rice after being full*. Now, consider for the moment, what is the *pātra* bowl? I think it is not just wood; it is not black as lacquer. Is it dumb stone? Is it a man of iron?<sup>16</sup> It has no bottom; it has no nose. It swallows empty space in a single gulp, and empty space receives it with palms joined.

\* \* \* \* \*

[59:8]

先師古佛、ちなみに台州瑞巖淨土禪院の方丈にして示衆するにいはく、飢來喫飯、困來打眠、爐鞴互天。

My former master, the Old Buddha, once in the abbot's quarters of the Ruiyan Jingtu Chan Cloister, in Taizhou, addressed the assembly, saying, “‘When I get hungry, I have rice; when I get tired, I sleep.’<sup>17</sup> The

16 **Is it dumb stone? Is it a man of iron?** (*ganseki naran ya, tekkan naran ya* 頑石ならんや、鐵漢ならんや): “Dumb stone” (*ganseki* 頑石) recalls the common expression “the dumb stones nodded” (*ganseki tentō* 頑石點頭), from the legend that, when the monk Daosheng 道生 lectured on the *Nirvāṇa Sūtra*, the stones nodded in assent. “Man of iron” (*tekkan* 鐵漢) is a common Zen term, occurring frequently in Dōgen's writings, for the solid practitioner; see Supplementary Notes, s.v. “Man of iron.” Presumably, Dōgen is here simply playing with expressions including traditional materials from which the alms bowl was made: wood, lacquerware, stone, and iron.

17 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): From the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:123b4). Rujing is here borrowing well-known lines from the *Nanyue Lanzan hoshang ge* 南嶽懶瓚和尚歌 (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:461b21):

饑來喫飯、困來即眠。愚人笑我、智乃知焉。

When I get hungry, I have rice;

When I get tired, I sleep.

Fools may laugh at me,

But the wise understand.

**Ruiyan Jingtu Chan Cloister, in Taizhou** (*Taishū Zuigan Jōdo zen'in* 台州瑞巖淨土禪院): Monastery in Huangyan District 黃巖縣, Taizhou 台州, in present-day Zhejiang province.

*bellows spans the heavens.*"<sup>18</sup>

[59:9]

いはゆる飢來は、喫飯來人の活計なり。未曾喫飯人は、飢不得なり。しかあればしるべし、飢一家常ならんわれは、飯了人なりと決定すべし。困來は、困中又困なるべし、困の頂額上より全跳しきたれり。このゆえに、渾身の活計に都撥轉渾身せらるる而今なり。打眠は、佛眼・法眼・慧眼・祖眼・露柱燈籠眼を假借して、打眠するなり。

"When I get hungry" is the way of life of one who has "had rice"; one who has not "had rice" cannot be hungry. Thus, we should recognize that we for whom hunger is an everyday matter are definitely people who have "finished our rice." "When I get tired" is tiredness within tiredness; it has completely sprung forth from the crown of the head of tiredness. Therefore, it is the present in which the entire body is turned completely around by the way of life of the entire body. "I sleep" is to sleep by borrowing the buddha eye, the dharma eye, the wisdom eye, the ancestor eye, the pillar and lantern eye.<sup>19</sup>

\* \* \* \* \*

[59:10] {2:127}

先師古佛、ちなみに台州瑞巖寺より臨安府淨慈寺の請におもむきて、上堂にいはいく、半年喫飯坐鞞峰、坐斷煙雲千萬重、忽地一聲轟霹靂、帝鄉春色杏華紅。

My former master, the Old Buddha, having been invited to move from the Ruiyan Monastery in Taizhou to the Jingci Monastery in the Lin'an Prefecture, said in a convocation,<sup>20</sup>

18 "The bellows" (*rohai* 爐鞴): Used as a metaphor for what "fans the flames" of spiritual practice.

19 **sleep by borrowing the buddha eye, the dharma eye, the wisdom eye, the ancestor eye, the pillar and lantern eye** (*butsugen hōgen egen sōgen rochū tōrō gen o keshaku shite, tamin suru* 佛眼・法眼・慧眼・祖眼・露柱燈籠眼を假借して、打眠する): The first three eyes here belong to a standard hierarchy of "five eyes" in Buddhist literature: the physical eye of human vision, the deva eye of paranormal vision, the wisdom eye of the adept who recognizes emptiness, the dharma eye of the advanced bodhi-sattva, and the buddha eye of unsurpassed bodhi. See Supplementary Notes, s.v. "Eye." "Pillars and lanterns" (*rochū tōrō* 露柱燈籠), referring to the free-standing columns and the lanterns of monastic buildings, is an expression regularly used in Zen texts for the immediate surroundings of the phenomenal world (or of the monks' environment); see Supplementary Notes, s.v. "Pillars and lanterns."

20 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): A verse found in the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:123c6-8), from an address to community on the occasion of Rujing's departure for Jingcisi.

*For half a year, I had rice and sat at Man Peak;  
 All clouds cut off — a thousand myriad layers.<sup>21</sup>  
 Suddenly, a single sound, the clap of thunder;  
 Spring colors of the capital — apricot blossoms of crimson.*

[59:11]

佛代化儀の佛祖、その化、みなこれ坐鞞峰喫飯なり。續佛慧命の參究、これ喫飯の活計見成なり。坐鞞峰の半年、これを喫飯いふ。坐斷する煙雲いくかさなりといふことをしらず。一聲の霹靂たとひ忽地なりとも、杏華の春色くれなゐなるのみなり。帝郷、といふは、いまの赤赤條條なり。これらの恁麼は、喫飯なり。鞞峰は、瑞巖寺の峰の名なり。

The buddhas and ancestors who engage in teaching in place of the Buddha — their teachings are all “*sitting at Man Peak having rice*.”<sup>22</sup> The investigation that continues the Buddha’s life of wisdom — this is the manifestation of the way of life of “having rice.” The “half year” of “sitting at Man Peak” — this, he calls “having rice.” There is no knowing how many layers of “clouds” are “cut off.” The “single sound” of “thunder” may be “sudden,” but the “spring colors” of “apricot blossoms” are just “crimson.” “The capital” means this present nakedness.<sup>23</sup> Such as these is “having rice.”<sup>24</sup> “Man Peak” is the name of the peak at Ruiyan Monastery.

\* \* \* \* \*

21 **Man Peak** (*Banpō* 鞞峰): I.e., Ruiyansi, as Dōgen himself notes in his comment.

22 **The buddhas and ancestors who engage in teaching in place of the Buddha** (*butsu dai kegi no busso* 佛代化儀の佛祖): An odd phrase. The translation takes *dai* 代 here in the sense “to take the place of,” “to substitute for”; some take it in the sense “generation,” “age,” and read here “at the time of the Buddha.” “Engage in teaching” is a loose rendering of *kegi* 化儀, a technical term for the “manner of converting” a Buddhist audience.

23 **this present nakedness** (*ima no shakushaku jōjō* いまの赤赤條條): Variation on the colloquial *seki jōjō* 赤條條 (“stark naked”), perhaps to be interpreted here as each instance (*jōjō* 條條) of our present raw reality (*shakushaku* 赤赤).

24 **Such as these is “having rice”** (*korera no inmo wa, kippan nari* これらの恁麼は、喫飯なり): The antecedent of “these” (*korera* これら) here is not clear; it may be understood as the immediately preceding instances of “nakedness” or as the sentences of the paragraph as a whole.

[59:12]

先師古佛、ちなみに明州慶元府の瑞巖寺の佛殿にして示衆するにいはく、黄金妙相、著衣喫飯、因我禮彌。早眠晏起。咦。談玄說妙太無端、切忌拈華自熱瞞。

My former master, the Old Buddha, in the buddha hall of the Ruiyan Monastery in Qingyuan Prefecture in Mingzhou once addressed the assembly, saying,<sup>25</sup>

*The wondrous mark of gold —  
Getting dressed and having rice.*<sup>26</sup>

*My obeisance to you —  
Sleeping early and waking late.*

*Li!*

*Discussing the dark and talking of the wondrous, for no reason at all;  
It's strictly forbidden to deceive oneself by taking up the flower.*<sup>27</sup>

[59:13]

たちまちに透擔來すべし。黄金妙相、といふは、著衣喫飯なり、著衣喫飯は、黄金妙相なり。さらにたれ人の、著衣喫飯すると摸索せざれ、たれ人の、黄金妙相なるといふことなかれ。かくのごとくすれば、これ道著なり、因我禮彌の、しかあるなり。我既喫飯、揖喫飯なり。切忌拈華のゆえに、しかあるなり。

We should slip our burden right now.<sup>28</sup> “The wondrous mark of gold” means “getting dressed and having rice”; “getting dressed and having rice” is “the wondrous mark of gold.” Beyond this, do not grope for who is “getting dressed and having rice”; do not ask who is “the wondrous mark of gold.” When we act like this, this is a statement.<sup>29</sup> “My

25 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): From the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:125c11-12).

26 **The wondrous mark of gold** (*ōgon myōsō* 黄金妙相): Synecdoche for a buddha body, one of whose thirty-two physical marks is a golden-hued body.

**Getting dressed and having rice** (*jakue kippan* 著衣喫飯): Or (as rendered elsewhere in these translations) “wearing clothes and having meals,” a fixed expression for everyday life.

27 **It's strictly forbidden to deceive oneself by taking up the flower** (*sekki nenge ji netsuman* 切忌拈華自熱瞞): A sentence somewhat difficult to interpret; it can be understood to mean, “do not deceive yourself with regard to the legend that Buddha Śākyamuni held up a flower on Vulture Peak and silently transmitted the dharma to Mahākāśyapa.” See Supplementary Notes, s.v. “Hold up a Flower.”

28 **We should slip our burden** (*tōtanrai su beshi* 透擔來すべし): An unusual expression not occurring elsewhere in Dōgen's writings; usually interpreted as “transcending the burden of our [limited] Buddhist commitments.”

29 **When we act like this, this is a statement** (*kaku no gotoku sureba, kore dōjaku nari* かくのごとくすれば、これ道著なり): The sense is uncertain; perhaps, “when we

obeisance to you” is like this. It is, *I have already had my rice; bow and have your rice*. Because it is “*strictly forbidden to take up the flower*,” it is like this.

\* \* \* \* \*

[59:14] {2:128}

福州長慶院圓智禪師大安和尚、上堂示衆云、大安在瀉山三十來年、喫瀉山飯、屙瀉山屎、不學瀉山禪、只看一頭水牯牛。若落路入草便牽出、若犯人苗稼即鞭撻、調伏既久、可憐生、受人言語。如今變作箇露地白牛、常在面前、終日露回回地、趁亦不去也。

Reverend Daan, Chan Master Yuanzhi of Changqing Monastery in Fuzhou, in a convocation, addressed the assembly, saying,<sup>30</sup>

*Daan stayed at Weishan for some thirty years, eating Weishan's rice and shitting Weishan's shit. I didn't study Weishan's Chan; I just watched over a single water buffalo.<sup>31</sup> If it strayed from the road into the grass, I would drag it out; if it damaged someone's crops, I would whip it. The discipline went on for a long time; how sad for it, having to take orders from someone. Now, it's changed into this white ox on open ground, always in front of me, everywhere exposed all day long; I can chase it off, and it still won't leave.<sup>32</sup>*

[59:15]

あきらかにこの示衆を受持すべし。佛祖の會下に功夫なる三十來年は、喫飯なり、さらに雑用心あらず。喫飯の活計現成すれば、おのづから、看一頭水牯牛、の標格なり。

Clearly, we should receive and keep this address to the assembly. “Some thirty years” of concentrated effort in a community of the bud-

get dressed and have rice” (or pay “my obeisance to you,” or “do not ask”), we are saying something (or expressing Rujing's words?).

30 **Reverend Daan, Chan Master Yuanzhi of Changqing Monastery in Fuzhou** (*Fukushū Chōkeiin Enchi zenji Daian oshō* 福州長慶院圓智禪師大安和尚): I.e., Changqing Daan 長慶大安 (793-883). His words are found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:267c6-10).

31 **Daan stayed at Weishan** (*Daian zai Isan* 大安在瀉山): Daan speaks of himself in the third person. Weishan is Mount Dawei, in present-day Hunan, where Daan succeeded Weishan Lingyou 瀉山靈祐 (771-853).

32 **white ox on open ground** (*roji byakugo* 露地白牛): No doubt an allusion to the scene in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:12c13-23), in which a father, having enticed his children from their burning house (of saṃsāra) and seeing them now safely seated “in the open” (*roji* 露地) presents them with carts (the buddha vehicle) pulled by great “white oxen (*byakugo* 白牛).” See Supplementary Notes, s.v. “Burning house.”



dhas and ancestors was “having rice,” without any extraneous concerns. When the way of life of “having rice” is realized, naturally, “*watching over a water buffalo*” is its model.

\* \* \* \* \*

[59:16]

趙州眞際大師、問新到僧曰、曾到此間否。僧云、曾到。師曰、喫茶去。又問一僧、曾到此間否。僧曰、不曾到。師曰、喫茶去。院主問師、爲甚曾到此間也喫茶去、不曾到此間也喫茶去。師召院主。主應諾。師曰、喫茶去。

*Great Master Zhenji of Zhaozhou asked a newly arrived monk, “Have you ever been to this place?”*<sup>33</sup>

*The monk said, “I have.”*

*The Master said, “Go have some tea.”*

*Again, he asked another monk, “Have you ever been to this place?”*

*The monk said, “I haven’t.”*

*The Master said, “Go have some tea.”*

*The head of cloister asked the Master, “Why was it ‘go have some tea’ for the one who had been to this place, and ‘go have some tea’ for the one who hadn’t been to this place?”*<sup>34</sup>

*The Master called to the head of cloister. The head answered. The Master said, “Go have some tea.”*

[59:17] {2:129}

いはゆる此間は、頂顙にあらず、鼻孔にあらず、趙州にあらず。此間を跳脱するゆえに、曾到此間なり、不曾到此間なり。遮裏是甚麼處在、祇管道曾到不曾到なり。このゆえに、先師いはく、誰在畫樓沽酒處、相邀來喫趙州茶。

“This place” is not the crown of the head; it is not the nose; it is not Zhaozhou.<sup>35</sup> Because it leaps free from “this place,” it is “*ever been to this place*,” it is “*never been to this place*.” It is *Where are we here, that we’re just talking of “ever been” and “never been”*?<sup>36</sup> Therefore, my for-

33 **Great Master Zhenji of Zhaozhou** (*Jōshū Shinsai daishi* 趙州眞際大師): I.e., Zhaozhou Congshen 趙州從諗 (778-897). This anecdote, occurring also in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:248, case 233), can be found in the *Liandeng huiyao* 聯燈會要 (ZZ.136:531a1-4).

34 **head of cloister** (*inju* 院主): The chief administrator of the monastery.

35 **it is not Zhaozhou** (*Jōshū ni arazu* 趙州にあらず): Perhaps, more likely here a reference to the place, in present-day Hebei province, than to the person, Zhaozhou Congshen.

36 **Where are we here, that we’re just talking of “ever been” and “never been”?** (*shari ze jinmo sho zai, shikan dō zō tō fuzō tō* 遮裏是甚麼處在、祇管道曾到不曾到): A sentence in Chinese, modeled on a fixed rhetorical question, variants of which occur

mer master said, “Who, while sitting in a wine shop in a decorated tower, would invite someone to come and drink Zhaozhou’s tea?”<sup>37</sup>

[59:18]

しかあれば、佛祖の家常は喫茶喫飯のみなり。

Thus, the everyday matters of the buddhas and ancestors are only having tea and having rice.

正法眼藏家常第五十九  
Treasury of the True Dharma Eye  
Everyday Matters  
Number 59

[Ryūmonji MS:]

爾時寬元元年癸卯十二月十七日、在越宇禪師峰下示衆  
*Presented to the assembly beneath Yamashibu, Etsuu; seventeenth day,  
twelfth month of the junior water year of the rabbit, the first year of  
Kangen [28 January 1244]<sup>38</sup>*

[Tōunji MS:]

同二年壬辰正月一日書寫之、在峰下侍者寮。懷契  
*Copied this in the acolyte’s quarters, beneath the peak; first day, first  
month of the senior water year of the dragon, the second year of the  
same [era] [10 February 1244]. Ejō*

于時文明十一己亥年十二月十六日、於永平寺承陽庵書寫之。比丘光周  
*Copied this in the Jōyō Hermitage, Eihei Monastery; the sixteenth day,  
twelfth month, junior earth year of the pig, the eleventh year of Bunmei  
[27 January 1480]. Bhikṣu Kōshū<sup>39</sup>*

several times in the *Shōbōgenzō*. The force of the question is usually something like, “Where do you think we are, that we’re talking about such trivial dualities?” Perhaps best known from the retort of the monk Puhua 普化 (dates unknown), when charged with being rough by Linji Yixuan 臨濟義玄 (d. 866) (*Linji lu* 臨濟錄, T.1985.47:b5-6; recorded also at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:174, case 96):

這裏是什麼所在、說麤說細。

Where are we here, that we’re talking of rough and talking of fine?

37 **my former master** (*senshi* 先師): From the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:123b 20-21; 129c20-21). Rujing is quoting words attributed to Fachang Yiyu 法昌倚遇 (1005-1081) (e.g., at *Xu gu cunxiu yuyao* 續古尊宿語要, ZZ.118:886b11).

38 The Tōunji 洞雲寺 MS shares an identical colophon.

39 **Jōyō Hermitage** (*Jōyōan* 承陽庵): Dōgen’s memorial shrine at Eiheiiji 永平寺, from his posthumous title Great Master Jōyō (*Jōyō daishi* 承陽大師).

**Bhikṣu Kōshū** (*biku Kōshū* 比丘光周): Fifteenth abbot of Eiheiiji (1434–1492?).



TREASURY OF THE TRUE DHARMA EYE

NUMBER 60

The Thirty-seven Factors of Bodhi

*Sanjūshichi hon bodai bunpō*

三十七品菩提分法

# The Thirty-seven Factors of Bodhi

## *Sanjūshichi hon bodai bunpō*

### INTRODUCTION

This work, one of the longer texts of the *Shōbōgenzō*, was composed in the spring of 1244, at Kippōji in Echizen. It represents number 60 in the seventy-five-chapter compilation and number 72 in the Honzan edition (or 73 in the Iwanami and Shūmichō versions). It is not included in the sixty-chapter compilation but is found in the twenty-eight text *Himitsu* collection, where it is listed as number 11 of fascicle 1.

The essay is noteworthy on at least two grounds. The first is its title theme. The thirty-seven factors of awakening (*bodhi-pāṣika-dharma*) is a venerable set of (sometimes overlapping) lists of spiritual desiderata found throughout Buddhist literature. As such, it represents precisely the sort of conservative Buddhist teaching often dismissed by the Zen masters; and, indeed, one does not normally find the list treated in the discourse of these masters. Here, however, Dōgen takes up the individual members of the list and treats them as if they were Zen teachings, providing each factor with comments in the language of the masters.

A second noteworthy feature of the essay is its strong dismissal of lay life as a vehicle for Buddhist awakening. In his treatment of the topic of right action, Dōgen departs from his practice of providing brief Zen comments on each factor and launches into an extended argument, covering over one-third of the text, for the superiority of the renunciant life. He is adamant in his denial that any lay person — even such famous laymen as Bodhisattva Vimalakīrti or Layman Pang Yun 龐蘊居士 — ever achieved an awakening; and he is scathing in his criticism of Zen masters who deny the spiritual difference between the householder and the monastic, calling them “evil dogs” that seek only to gain favor with the laity. In this section, and in this essay as a whole, we see a fascinating combination of radical and conservative elements in Dōgen’s Buddhism.

# 正法眼藏第六十

## Treasury of the True Dharma Eye Number 60

### 三十七品菩提分法

## The Thirty-seven Factors of Bodhi

[60:1] {2:130}

古佛の公案あり、いはゆる三十七品菩提分法の教・行・證なり。昇降階級の葛藤する、さらに葛藤公案なり。喚作諸佛なり、喚作諸祖なり。

There is a kōan of the old buddhas: the teaching, practice, and verification of the thirty-seven factors of bodhi.<sup>1</sup> The entangling of the ascent and descent of their stages is a further kōan of entanglement.<sup>2</sup> They are called “the buddhas”; they are called “the ancestors.”

\* \* \* \* \*

[60:2]

四念住、四念處とも稱す。

The four abodes of mindfulness (also called the four bases of mindfulness):<sup>3</sup>

1 **kōan of the old buddhas** (*kobutsu no kōan* 古佛の公案): Or “a kōan of the old Buddha” (i.e., Śākyamuni); the plural can refer to the seven buddhas of the past or, in Dōgen’s usage, to any of those in the lineage of the buddhas and ancestors. See Supplementary Notes, s.v. “Old buddha.”

2 **thirty-seven factors of bodhi** (*sanjūshichi hon bodai bunpō* 三十七品菩提分法): *S. saptatrimśad-bodhi-pakṣikā-dharmāḥ*; a venerable listing, found throughout the Buddhist canon, of seven (sometimes overlapping) sets of spiritual desiderata: (1) the four abodes of mindfulness (*shinenjū* 四念住; *S. smṛty-upasthāna*), (2) the four right abandonments (*shishōdan* 四正斷; *S. samyak-prahāṇa*), (3) the four bases of spiritual power (*shijinsoku* 四神足; *S. rddhi-pāda*), (4) the five faculties (*gokon* 五根; *S. indriya*), (5) the five powers (*goriki* 五力; *S. bala*), (6) the seven limbs of awakening (*shichikakushi* 七覺支; *S. bodhyāṅga*), and (7) the eightfold path (*hasshōdō* 八正道; *S. mārga*).

**The entangling of the ascent and descent of their stages** (*shōkō kaikyū no kattō suru* 昇降階級の葛藤する): “Entangling” here renders the verbal form of the term *kattō* 葛藤, for which, see Supplementary Notes, s.v. “Tangled vines.” The “steps,” or “stages” (*kaikyū* 階級), may refer to the members of the list of factors or to the stages of teaching, practice, and verification.

3 **four abodes of mindfulness** (*shi nenjū* 四念住): The first set of the thirty-seven factors of bodhi. The “four bases of mindfulness” (*shi nenjo* 四念處) represents an earlier translation of the Sanskrit *smṛty-upasthāna*. (The parenthetical remark is in the original.)

[60:3]

一者、觀身不淨。二者、觀受是苦。三者、觀心無常。四者、觀法無我。

1. Observing the body as impure; 2. observing sensation as suffering; 3. observing the mind as impermanent; and 4. observing the dharmas as without self.<sup>4</sup>

[60:4]

觀身不淨といふは、いまの觀身の一袋皮は、盡十方界なり。これ眞實體なるがゆえに、活路に跳跳する、觀身不淨なり。不跳ならんは、觀不得ならん、若無身ならん、行取不得ならん、説取不得ならん、觀取不得ならん。すでに觀得の現成あり、しるべし、跳跳得なり。いはゆる觀得は、毎日の行履、掃地・掃床なり。第幾月を舉して掃地し、正是第二月を舉して掃地・掃床するゆえに、盡大地の恁麼なり。

“Observing the body as impure”: the bag of skin of the body observed here is “all the worlds in the ten directions.”<sup>5</sup> Because it is “the true body,” its skipping along the life-saving path is “observing the body as impure.”<sup>6</sup> Were it not skipping, it could not be observed; it would be as if there were no body: it could not be practiced; it could not be talked of; it could not be observed.<sup>7</sup> That it can be observed definitely occurs; so we know that it can skip along. The words “can be observed” refer to everyday conduct — sweeping the ground, sweeping the platforms. We

4 **1. Observing the body as impure** (*issha, kan shin fujō* 一者、觀身不淨): Dōgen gives here the standard list of four objects of mindfulness, central to some systems of *vipāśyanā* practice: body (*shin* 身; S. *kāya*), sensation (*ju* 受; S. *vedanā*), mind (*shin* 心; S. *citta*), and dharma (*hō* 法); said to overcome, respectively, the four “inverted” (*tendō* 顛倒; S. *viparyasta*) views: purity (*jō* 淨; S. *śubha*), pleasure (*raku* 樂; S. *sukha*), permanence (*jō* 常; S. *nitya*), and self (*ga* 我; S. *ātman*).

5 **“all the worlds in the ten directions”** (*jīn jippō kai* 盡十方界): Given the expression “the true body” (*shinjitsu tai* 眞實體) in the following sentence, Dōgen is likely recalling here the words of Xuansha Shibei 玄沙師備 (835-908) recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:196, case 131) and quoted elsewhere in the *Shōbōgenzō*; see Supplementary Notes, s.v. “True human body.”

6 **its skipping along the life-saving path is “observing the body as impure”** (*katsuro ni chōchō suru, kan shin fujō nari* 活路に跳跳する、觀身不淨なり): Following Kawamura’s punctuation after *suru*. The phrase could also be parsed, “it is an ‘observing the body as impure’ that skips along the life-saving path.” The verb *chōchō* 跳跳 (“to skip”), found in several Zen texts, does not occur elsewhere in the *Shōbōgenzō*. The expression *katsuro* 活路 (“life-saving path” — i.e., “escape route”) occurs quite often in Dōgen’s writing; often taken as “vital path.”

7 **it could not be practiced; it could not be talked of** (*gyōshu futoku naran, sesshu futoku naran* 行取不得ならん、説取不得ならん): Perhaps reflecting the words, quoted elsewhere in the *Shōbōgenzō*, of Dongshan Liangjie 洞山良价 (807-869) (see, e.g., *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:164, case 77):

説取行不得底、行取説不得底。

I talk of what can’t be practiced and practice what can’t be talked of.

take up “*what number moon*” and sweep the ground; we take up “*truly, this is the second moon*” and sweep the ground, sweep the platforms.<sup>8</sup> Therefore, all the whole earth is like this.<sup>9</sup>

[60:5]

観身は身観なり、身観にて餘物観にあらず、正當観は卓卓來なり。身観の現成するとき、心観すべて摸未著なり、不現成なり。しかあるゆえに、金剛定なり、首楞嚴定なり、ともに観身不淨なり。

“Observing the body” is the body observing; it is the body that observes, not something else observing. Precisely such observation stands out: when observation by the body occurs, observation by the mind is nowhere to be found, does not occur.<sup>10</sup> Therefore, it is the diamond concentration, it is the *śūraṃgama* concentration; both are “*observing the body as impure*.”<sup>11</sup>

8 “*what number moon*” (*daiiku getsu* 第幾月); “*truly, this is the second moon*” (*shō ze daini getsu* 正是第二月): Reflecting a conversation between Yunyan Tansheng 雲巖曇晟 (782-841) and fellow student Daowu Yuanzhi 道吾圓智 (769-835) that is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:166, case 83):

潭州雲巖山曇晟禪師〈嗣藥山〉一日掃地次、道吾曰、太區區生。師云、有不區區者。吾曰、恁麼則有第二月也。師豎起掃帚云、這箇是第幾月。吾休去。

Chan Master Tansheng of Mount Yunyan in Tanzhou (succeeded Yaoshan) was sweeping one day, when Daowu said, “How attentive!”

The Master said, “There’s one who’s not attentive.”

Wu said, “If so, there’s a second moon.”

The Master stood up his broom and said, “What number moon is this?”

Wu desisted.

The phrase “truly, this is the second moon” (*shō ze daini getsu* 正是第二月) comes from a comment on this conversation by Xuansha Shibei 玄沙師備 (see *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:315b1).

9 **all the whole earth is like this** (*jin daichi no inmo nari* 盡大地の恁麼なり): The antecedent of “like this” (*inmo* 恁麼) is unclear; and it is possible to read the phrase, “it [i.e., the ‘sweeping’] is the whole earth just as it is.”

10 **nowhere to be found** (*mo mijaku* 摸未著): A loose rendering of the idiom “to grope for but not touch.”

11 **diamond concentration** (*kongō jō* 金剛定); **śūraṃgama concentration** (*shuryōgon jō* 首楞嚴定): Two widely celebrated states of samādhi, neither of which is ordinarily associated with the four abodes of mindfulness. The former, the *vajra-samādhi* (or *vajropama-samādhi*) is identified in some literature as the trance from which one enters directly into nirvāṇa (or buddhahood); the latter, “the samādhi of the heroic march,” the subject of the *Śūraṃgama-samādhi sūtra*, is said to lead all beings to buddhahood.



## [60:6] {2:131}

おほよそ、夜半見明星の道理を觀身不淨といふなり、淨穢の比論にあらず。有身是不淨なり、現身便不淨なり。かくのごとくの參學は、魔作佛のときは、魔を拈じて降魔し作佛す、佛作佛のときは、佛を拈じて圖佛し作佛す、人作佛のときは、人を拈じて調人し作佛するなり。まさに拈處に通路ある道理を參究すべし。

In sum, the principle of *seeing the dawn star in the middle of the night* is called “*observing the body as impure*.”<sup>12</sup> It is not an issue of comparing purity and impurity. *Having a body is impure; manifesting a body is impure*.<sup>13</sup> In such study, when a demon becomes a buddha, in taking up the demonic, it subjugates the demonic and becomes a buddha; when a buddha becomes a buddha, taking up buddhahood, it figures on buddhahood and makes a buddha; when a human becomes a buddha, in taking up humanity, it tames its humanity and becomes a buddha.<sup>14</sup> We should investigate the principle that there is a passage in what is taken up.<sup>15</sup>

## [60:7]

たとへば、浣衣の法のごとし。水は衣に染汚せられ、衣は水に浸却せらる。この水を用著して浣洗し、この水を換却して浣洗すといへども、なほこれ水をもちいる、なほこれ衣をあらふなり。一番洗・兩番洗に見淨ならざれば、休歇に滯累することなかれ。水盡更用水なり、衣淨更浣衣なり。水は、諸類の水、ともにもちいる、洗衣によろし。水濁知有魚の道理を參究するなり。衣は、諸類の衣、ともに浣洗あり。慙麼功夫して、浣衣公案現成なり。しかあれども、淨潔を見取るなり。この宗旨、かならずしも衣を水に浸却するを本期とせず、水の、ころもに染却するを本期とせず。染汚水をもちみて衣を浣洗するに、浣衣の本期あり。さらに、火・風・土・水・空を用著して衣をあらひ、物をあらふ法あり、地・水・火・風・空をもちて、地・水・火・風・空をあらひきよむる法あり。

12 *seeing the dawn star in the middle of the night* (*yahan ken myōjō* 夜半見明星): Despite the temporal incongruity, a common expression for the moment in which Sid-dhārtha, upon seeing Venus in the dawn sky, became a buddha.

13 *Having a body is impure; manifesting a body is impure* (*u shin ze fujō nari, gen shin ben fujō nari* 有身是不淨なり、現身便不淨なり): I.e., “impurity” is being embodied. For some reason, Dōgen has put these phrases in Chinese, though they do not appear to be quotations.

14 *In such study* (*kaku no gotoku no sangaku wa* かくのごとくの參學は): I.e., when we understand “impurity” in this way (as the state of being embodied).

*it figures on buddhahood and makes a buddha* (*zubutsu shi sabutsu su* 圖佛し作佛す): Allusion to the words of Mazu Daoyi 馬祖道一 (709-788), “I’m figuring to make a buddha” (*zu sabutsu* 圖作佛), which Dōgen will evoke again below, section 24.

15 *there is a passage in what is taken up* (*nensho ni tsūro aru* 拈處に通路ある): I.e. (as in the three preceding examples), it is by taking up what one is that one becomes a buddha.

For instance, it is like the way we wash our robes. The water is dirtied by the robe, and the robe is soaked by the water. We may use this water to wash it and change this water to wash it, but we are still using the water and still washing the robe. If it does not look clean after the first or second washing, do not stop and put it off. It is, *when the water is used up, we use more water*; it is, *when the robe is clean, we still wash the robe*.<sup>16</sup> As for water, we use the water of various types, all of which are good for washing robes.<sup>17</sup> It is the investigation of the principle that, *when the water is muddied, you know there are fish*.<sup>18</sup> As for the robes, the robes of various types all get washed. With concentrated effort like this, *the kōan of washing the robe is manifest*. Yet, we see cleanliness.<sup>19</sup> The essential point of this is that soaking the robe in water is not necessarily what we want, and dirtying the water with the robe is not what we want; what we want in washing the robe is to wash the robe using the dirty water. Going further, there is a way of washing the robe, of washing things, using fire, wind, earth, water, and space; there is a way of washing and purifying earth, water, fire, wind, and space with earth, water, fire, wind, and space.<sup>20</sup>

[60:8] {2:132}

いまの観身不淨の宗旨、またかくのごとし。これによりて蓋身・蓋観・蓋不淨、すなはち嬢生袈裟なり。袈裟、もし嬢生袈裟にあらざれば、佛祖いまだもちいざるなり、ひとり商那和修のみならんや。この道理、よくよくこころをとめて參學究盡すべし。

The essential point of “*observing the body as impure*” here is also like this. According to this, *the entire body, the entire observation, and the*

16 **It is, when the water is used up, we use more water; it is, when the robe is clean, we still wash the robe** (*sui jin kō yō sui nari, e jō kō kan e nari* 水盡更用水なり、衣淨更浣衣なり): Phrases put in Chinese, though probably not a quotation.

17 **water of various types** (*shorui no mizu* 諸類の水): Perhaps reflecting the common Buddhist trope of “one water and four views” (*issui shiken* 一水四見): devas see water as jewels (or jeweled ground), humans as water, pretas (“hungry ghosts”) as pus and blood, fish as a dwelling.

18 **when the water is muddied, you know there are fish** (*sui joku chi u gyo* 水濁知有魚): Another phrase in Chinese, likely reflecting the fixed saying, “when the fish moves, the water is muddied” (*yu xing shui zhao* 魚行水濁).

19 **Yet, we see cleanliness** (*shika aredomo, jōketsu o kenshu suru nari* しかあれども、淨潔を見取するなり): The thrust of the adversative “yet” (*shika aredomo* しかあれども) here is unclear; perhaps, “despite the variety of water and robe mentioned here, we can apprehend the meaning of ‘cleanliness’ in the kōan of washing the robe.”

20 **fire, wind, earth, water, and space** (*chi sui ka fū kū* 地・水・火・風・空): The five primary elements (*godai* 五大) of Buddhist physics; see Supplementary Notes, s.v. “Four elements and five aggregates.”

entire impurity are the *kāṣāya* born of mother.<sup>21</sup> If the *kāṣāya* were not the *kāṣāya* born of mother, the buddhas and ancestors would not use it. Could Śaṇavāsa be the only one? This principle, we should fix our minds on, study, and exhaustively investigate.

[60:9]

觀受是苦といふは、苦これ受なり。自受にあらず、他受にあらず、有受にあらず、無受にあらず。生身受なり、生身苦なり。甜熟苳を苦葫蘆に換却するをいふ、これ皮肉骨髓ににがきなり、有心・無心等ににがきなり、これ一上の神通修證なり、徹蒂より跳出し、連根より跳出する神通なり。このゆえに、將謂衆生苦、更有苦衆生なり。衆生は自にあらず、衆生は他にあらず。更有苦衆生、つひに瞞他不得なり。甜苳徹蒂甜、苦匏連根苦なりといへども、苦、これをたやすく摸索著すべきにあらず。自己に問著すべし、作麼生是苦。

“*Observing sensation as suffering*” means that suffering is sensation. It is not one’s own sensation, not another’s sensation; it is not having sensation, not lacking sensation.<sup>22</sup> It is the sensation of a birth body; it is the suffering of a birth body.<sup>23</sup> It means the sweet, ripe melon is replaced by the bitter gourd: it is bitter to skin, flesh, bones, and marrow; it is bitter equally in states with mind and without mind; it is the practice and verification of “a higher spiritual power.”<sup>24</sup> It is the spiritual power that

21 *kāṣāya* born of mother (*jō shō kesa* 孃生袈裟): Allusion to the legend, recorded in Xuanzang’s 玄奘 *Datang xiyu ji* 大唐西域記 (T.2087.51:873b28-c5), that the Third Ancestor, Śaṇavāsa, was born wearing a miraculous robe, which enlarged as he grew, became a monk’s habit when he left home, and a nine-panel *saṃghātī* robe when he took the full precepts.

22 **not having sensation, not lacking sensation** (*uju ni arazu, muju ni arazu* 有受にあらず、無受にあらず): Or, perhaps, “not an existent sensation, not a non-existent sensation.”

23 **birth body** (*shōshin* 生身): i.e., the body into which one is born.

24 **the sweet, ripe melon is replaced by the bitter gourd** (*tenjuku ka o ku koro ni kankyaku suru* 甜熟苳を苦葫蘆に換却する): The translation loses the play on the word *ku* 苦, used for both “suffering” and “bitter.” Dōgen alludes here to the saying he will quote just below:

甜苳徹蒂甜、苦匏連根苦。

The sweet melon is sweet through to its stem; the bitter gourd is bitter all the way to its root.

The saying, more often in reverse order, occurs with some frequency in Zen texts; it is perhaps especially associated with Yuanwu Keqin 圓悟克勤 (1063–1135) (see, e.g., *Yuanwu Foguo chanshi yu lu* 圓悟佛果禪師語錄, T.1997.47:720b23–24).

**bitter equally in states with mind and without mind** (*ushin mushin tō ni nigaki nari* 有心・無心等ににがきなり): Taking *tō* 等 here as *hitoshiku* (“equally”), rather than *nado* (“etc.”). The contrasting pair *ushin* 有心 and *mushin* 無心 can indicate respectively (a) “conscious” and “unconscious,” (b) “discriminating consciousness” and “nondiscriminating consciousness,” or (c) “intentional” and “unintentional.”

springs forth from “through to the stem,” that springs forth from “all the way to its root.”<sup>25</sup>

Therefore, it is, “I thought that living beings suffer; and now there are suffering living beings.”<sup>26</sup> “Living beings” are not self; “living beings” are not other. “Now there are suffering living beings” is, in the end, “it can’t deceive anyone.”<sup>27</sup> Although it may be that “the sweet melon is sweet through to its stem, and the bitter gourd is bitter all the way to its root,” the bitterness is not easily to be found. We should ask ourselves, “What is bitterness?”<sup>28</sup>

[60:10]

観心無常は、曹溪古佛いはく、無常者即佛性也。しかあれば、諸類の所解する無常、ともに佛性なり。

“Observing the mind as impermanent.” The Old Buddha of Caoxi said, “Impermanence is the buddha nature.”<sup>29</sup> Thus, the impermanence understood by various types is equally buddha nature.

[60:11]

永嘉眞覺大師曰、諸行無常一切空、即是如來大圓覺。

*Great Master Zhenjue of Yongjia said,*

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**practice and verification of “a higher spiritual power”** (*ichijō no jinzū shushō* 一上の神通修證): Likely recalling the saying of Weishan Lingyu 潯山靈祐 (771-853) that his disciple Yangshan Huiji 仰山慧寂 (803-887) had performed “a higher spiritual power” (*yishang shentong* 一上神通) by bringing him a wash basin and towel. (See, e.g., *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:158, case 61; discussed in “Shōbōgenzō jinzū” 正法眼藏神通.)

25 “through to the stem” (*tettai* 徹蒂); “all the way to its root” (*renkon* 連根): Again, from the saying, introduced just below, on the melon and gourd.

26 “I thought that living beings suffer; and now there are suffering living beings” (*shōi shujō ku, kō u ku shujō* 將謂衆生苦、更有苦衆生): An expression coined by Jingqing Daofu 鏡清道忞 (864-937) (see, e.g., *Biyan lu* 碧巖錄, T.2003.48:182c3); generally taken to mean that suffering and living beings are equivalent.

27 “it can’t deceive anyone” (*man ta futoku* 瞞他不得): Perhaps meaning “it is what it is” or “it is true to itself”; likely an allusion to the saying of Nanyue Huairang 南嶽懷讓 (677-744) about a bronze mirror recast as an image (e.g., at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:188-190, case 116):

雖不鑑照、瞞他一點也不得。

“Even though it doesn’t reflect, it can’t deceive anyone even one jot.”

28 “What is bitterness?” (*somosan ze ku* 作麼生是苦): Or “what is suffering?”

29 “The Old Buddha of Caoxi” (*Sōkei kobutsu* 曹溪古佛): I.e., the Sixth Ancestor, Huineng 慧能. His saying occurs at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:239a2.

*Compounded things are impermanent; all are empty.*<sup>30</sup>  
*This is the great perfect awakening of the Tathāgata.*

[60:12]

いまの観心無常、すなはち如來大圓覺なり、大圓覺如來なり。心、もし不観ならんとするにも隨他去するがゆえに、心、もしあれば観もあるなり。おほよそ無上菩提にいたり、無上正等覺の現成、すなはち無常なり、観心なり。心かならずしも常にあらず、離四句、絶百非なるがゆえに、牆壁瓦礫・石頭大小、これ心なり、これ無常なり、すなはち観なり。

“*Observing the mind as impermanent*” here is “the great perfect awakening of the Tathāgata,” is the Tathāgata of great perfect awakening. Even if we say the mind is not observing, since it “*goes along with it*,” when there is mind, there is also observing.<sup>31</sup> In sum, reaching unsurpassed bodhi, the realization of unsurpassed, perfect awakening, is “impermanence,” is “observing the mind.” “The mind” is not necessarily permanent: because it is “*free from the four propositions and cuts off the hundred negations*,” “*fences, walls, tiles, and pebbles*,” stones big and small — these are “the mind,” these are “impermanent,” are “observing.”<sup>32</sup>

30 **Great Master Zhenjue of Yongjia** (*Yōka Shinkaku daishi* 永嘉眞覺大師): I.e., Yongjia Xuanjue 永嘉玄覺 (665–713). His words come from the *Zhengdao ge* 證道歌, traditionally attributed to him (T.2014.48:495c19-20).

31 “*goes along with it*” (*zui ta ko* 隨他去): Likely reflecting the recommendation of Dasui Fazhen 大隋法眞 (834-919) to go along with “this” (*shako* 這箇) when it is destroyed with the chiliocosm at the end of a kalpa. (See below, section 84.)

32 “*free from the four propositions and cuts off the hundred negations*” (*ri shiku, zetsu hyappi* 離四句、絶百非): A common Zen expression. The “four propositions” (*S. catuskoṭi*) refers to the classical technique in Buddhist rhetoric that discusses a topic from four perspectives: true, not true, both true and not true, neither true nor not true. “The hundred negations” refers to the refutation of all of an opponent’s claims. Together, the two terms suggest the practice of reasoning and argumentation.

“*fences, walls, tiles, and pebbles*” (*shō heki ga ryaku* 牆壁瓦礫): An expression, appearing often in Dōgen’s writing, attributed to Nanyang Huizhong 南陽慧忠 (d. 775), as a definition of “the buddha mind.” See Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.”

stones big and small (*sekitō dai shō* 石頭大小): Likely reflecting a saying attributed to Guizong Daoquan 歸宗道詮 (930-985) (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:403b10-12):

問、九峯山中還有佛法也無。師曰、有。曰、如何是九峯山中佛法。師曰、山中石頭大底大小底小。

[A monk] asked, “Does the buddha dharma exist on Mount Jiufeng?”

The Master [Daoquan] said, “It does.”

He asked, “What is the buddha dharma on Mount Jiufeng?”

The Master said, “The bigness of the stones on the mountain is big, the smallness is small.”

[60:13] {2:133}

観法無我は、長者長法身、短者短法身なり。現成活計なるがゆえに無我なり。狗子佛性無なり、狗子佛性有なり、一切衆生無佛性なり、一切佛性無衆生なり、一切諸佛無衆生なり、一切諸佛無諸佛なり、一切佛性無佛性なり、一切衆生無衆生なり。かくのごとくなるがゆえに、一切法無一切法を、観法無我と參學するなり。しるべし、跳出渾身自葛藤なり。

“Observing the dharmas as having no self” is the long one is a long dharma body; the short one is a short dharma body.<sup>33</sup> It is “no self” because it is the way of life actually realized.<sup>34</sup> It is the “no” of the dog’s buddha nature; it is the “yes” of the dog’s buddha nature.<sup>35</sup> It is “all living beings have no buddha nature”; it is all buddha nature has no living beings; it is all the buddhas have no living beings; it is all the buddhas have no buddhas; it is all buddha nature has no buddha nature; it is all living beings have no living beings.<sup>36</sup> Since it is like this, we study all dharmas have no dharmas as “observing the dharmas as having no self.” We should recognize that it is “the whole body that springs forth is itself tangled vines.”<sup>37</sup>

33 **the long one is a long dharma body; the short one is a short dharma body** (*chōsha chō hosshin, tansha tan hosshin* 長者長法身、短者短法身): I.e., whether long or short, it is the dharma body of the buddha; a fixed phrase, found in a number of Zen texts, to which Dōgen also refers elsewhere in the *Shōbōgenzō*.

34 **the way of life actually realized** (*genjō kakkei* 現成活計): Or, perhaps, “the realized way of life”; an unusual expression, the reverse of which — *kakkei genjō* 活計現成 (“realization of a way of life”) does occur elsewhere in the *Shōbōgenzō*.

35 **It is the “no” of the dog’s buddha nature; it is the “yes” of the dog’s buddha nature** (*kushi busshō mu nari, kushi busshō u nari* 狗子佛性無なり、狗子佛性有なり): The translation assumes that the unexpressed subject here and in the following is “no self” (*muga* 無我); hence, the *mu* 無 (“no”) in that expression is equivalent to Zhaozhou’s 趙州 famously answering both “no” (*mu* 無) and “yes” (*u* 有) to the question of whether the dog has the buddha nature — sayings discussed at length in “Shōbōgenzō busshō” 正法眼藏佛性.

36 **“all living beings have no buddha nature”** (*issai shujō mu busshō* 一切衆生無佛性): A saying attributed to Weishan Lingyu 滙山靈祐; see, e.g., *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:188, case 115). The variations on the saying here are Dōgen’s invention.

37 **“the whole body that springs forth is itself tangled vines”** (*chōshutsu konjin ji kattō* 跳出渾身自葛藤): Variant of a verse, quoted in “Shōbōgenzō ganzei” 正法眼藏眼晴, by Dōgen’s teacher, Tiantong Rujing 天童如淨 (1162-1227), in reference to Buddha Śākyamuni (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:122b14-15):

六年落草野狐精、跳出渾身是葛藤。

For six years, a fox spirit, lurking in the grass;

The whole body that sprang forth was tangled vines.

See Supplementary Notes, s.v. “Tangled vines,” and “Eye.”

[60:14]

釋迦牟尼佛言、一切諸佛菩薩、長安此法、爲聖胎也。

*Buddha Śākyamuni said, “All the buddhas and bodhisattvas regard long repose in this teaching as the womb of the sages.”*<sup>38</sup>

[60:15]

しかあれば、諸佛菩薩、ともにこの四念住を聖胎とせり。しるべし、等覺の聖胎あり、妙覺の聖胎あり。すでに一切諸佛菩薩とあり、妙覺にあらざらん諸佛も、これを聖胎とせり。等覺よりさき、妙覺よりほかに超出せる菩薩、またこの四念住を聖胎とするなり。まことに諸佛諸祖の皮肉骨髓、ただ四念住のみなり。

Thus, the buddhas and bodhisattvas have all taken the four abodes of mindfulness as “the womb of the sages.” We should recognize that there is a womb of virtual awakening, and there is a womb of wondrous awakening.<sup>39</sup> Since he said “all the buddhas and bodhisattvas,” the buddhas who are not wondrously awakened also take them as “the womb of the sages”; and bodhisattvas who have surpassed [the path] prior to virtual awakening or outside wondrous awakening likewise take these four abodes of mindfulness as “the womb of the sages.”<sup>40</sup> Truly, the skin, flesh, bones, and marrow of the buddhas and the ancestors is nothing but the four abodes of mindfulness.

\* \* \* \* \*

38 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Source unknown, although possibly reflecting a passage in the *Renwang jing* 仁王經 (T.245.8:826b29-30):

一切諸佛菩薩長養十心爲聖胎也。

All the buddhas and bodhisattvas nurture the ten minds as the womb of the sages.

“The sages” (*shō* 聖; S. ārya) refers to those advanced on the Buddhist path.

39 **there is a womb of virtual awakening, and there is a womb of wondrous awakening** (*tōgaku no shōtai ari, myōgaku no shōtai ari* 等覺の聖胎あり、妙覺の聖胎あり): I.e., wombs of the two highest stages of the sages: the former is the penultimate stage of the bodhisattva path; the latter (also read *myōkaku*) is the stage of buddhahood. Some texts read *nari* なり for *ari* あり in both cases here; hence, “they (i.e., the four abodes) are the womb of virtual awakening; they are the womb of wondrous awakening.”

40 **buddhas who are not wondrously awakened** (*myōgaku ni arazaran shobutsu* 妙覺にあらざらん諸佛); **bodhisattvas who have surpassed [the path] prior to virtual awakening or outside wondrous awakening** (*tōgaku yori saki, myōgaku yori hoka ni chōshutsu seru bosatsu* 等覺よりさき、妙覺よりほかに超出せる菩薩): Dōgen here introduces the unorthodox claims of Zen masters that they are beyond the traditional definitions of the path: that they are buddhas even without the unsurpassed, perfect bodhi of wondrous awakening; that they go “beyond the buddha” (*butsu kōjō* 佛向上). For the latter expression, see Supplementary Notes, s.v. “Beyond the buddha.”

[60:16]

四正斷、あるひは四正勤と稱す。

The four correct abandonments (also called the four correct efforts):<sup>41</sup>

[60:17]

一者、未生惡令不生。二者、已生惡令滅。三者、未生善令生。四者、已生善令增長。

1. *Causing unarisen evil not to arise*; 2. *Causing arisen evil to cease*; 3. *Causing unarisen good to arise*; 4. *Causing arisen good to increase*.

[60:18] {2:134}

未生惡令不生といふは、惡の稱、かならずしもさだまれる形段なし。ただ、地にしたがひ、界によりて立稱しきたれり。しかあれども、未生して不生ならしむるを佛法と稱し、正傳しきたれり。外道の解には、これ未萌我を根本とせり、といふ。佛法には、かくのごとくなるべからず。しばらく問取すべし、惡未生のとき、いづれのところにかある。もし未來にありといはば、ながくこれ斷滅見の外道なり。もし未來きたりて現在となるといはば、佛法の談にあらず、三世、混亂しぬべし。三世、混亂せば、諸法、混亂すべし。諸法、混亂せば、實相、混亂すべし。實相、混亂せば、唯佛與佛、混亂すべし。かるがゆえに、未來はのちに現在となる、といはざるなり。さらに問取すべし、未生惡とは、なにを稱すべきぞ。たれかこれを知取・見取せる。もし知取・見取することあらば、未生時あり、非未生時あらん。もししかあらば、未生法と稱すべからず、已滅の法と稱しつべし。外道および小乘聲聞等に學せずして、未生惡令不生の參學すべきなり。彌天の積惡、これを未生惡と稱す、不生惡なり。不生といふは、昨日説定法、今日説不定法なり。

“*Causing unarisen evil not to arise*.” What is designated “evil” does not necessarily have a fixed shape: the designation has been established according to the place and according to the realm. However, making the “unarisen” be [something that] “does not arise” is called the buddha dharma and has been directly transmitted.<sup>42</sup> In the opinion of other paths, it is said to have an unmanifest self as its basis; in the buddha dharma, this cannot be the case.<sup>43</sup> We should ask for a bit, when evil is “unarisen,”

41 **four correct abandonments** (*shishōdan* 四正斷): The second set of the thirty-seven factors of bodhi. “The four correct efforts” (*shishōgon* 四正勤) represents an alternative translation of *samyak-prahāṇa*. (The parenthetical remark is in the original.)

42 **making the “unarisen” be [something that] “does not arise”** (*mishō shite fushō narashimuru* 未生して不生ならしむる): An awkward attempt to capture Dōgen’s diction. Judging from the sentence immediately following, his point would seem to be that orthodox Buddhist doctrine denies that what occurs comes out of a pre-existent potential.

43 **In the opinion of other paths, it is said to have an unmanifest self as its basis** (*gedō no ge ni wa, kore mihō ga o konpon to seri, to iu* 外道の解には、これ未萌我を根本とせり、といふ): “Unmanifest self” renders *mihō ga* 未萌我, an unusual expression that could mean either (a) “a self that has not yet sprouted (i.e., occurred)” or “a self before it (i.e., evil) has sprouted.” The exact opinion is thus uncertain but perhaps a



where is it? If we say it is in the future, this will be forever the other path of annihilationism.<sup>44</sup> If we say that the future becomes the present, this is not the talk of the buddha dharma; the three times have been confused.<sup>45</sup> When the three times are confused, the dharmas will be confused; when the dharmas are confused, their “real mark” will be confused; when their real mark is confused, “*only buddhas with buddhas*” will be confused.<sup>46</sup>

Therefore, we do not say that the future will later become the present. Further, we should ask, what is it that we are calling “un arisen evil? Who has known it or seen it? If it has been known or seen, there would be a time when it is un arisen and a time when it is not un arisen.<sup>47</sup> If so, it should not be called a dharma not yet arisen; it should be called a dharma already disappeared. We should study “*causing un arisen evil not to arise*” without learning from the other paths or the *śrāvakas* of the Small Vehicle. The accumulated evil filling the heavens — this is what is called “un arisen evil”; it is non-arising evil. “Non-arising” means “*yesterday, I preached a determinate dharma; today, I’m preaching an indeterminate dharma.*”<sup>48</sup>

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reference to the *satkāryavāda* position of the Sāṃkhya school of Hindu thought, which held that the effect is present in the cause (as the pot is latent in the clay from which it is fashioned).

44 **this will be forever the other path of annihilationism** (*nagaku kore danmetsuken no gedō nari* なかくこれ斷滅見の外道なり): Presumably, meaning that, if we hold that what has not yet happened is in the future, then it could never actually happen in the present — hence, the error of annihilationism (*danken* 斷見; S. *uccheda-dṛṣṭi*), which denies future rebirths in which the consequences of karma are experienced.

45 **the three times have been confused** (*sanze, konran shinu beshi* 三世、混亂しぬべし): I.e., if the future somehow turns into the present, the distinctions among past, present, and future would break down. A common argument in support of a Buddhist critique of the intelligibility of the occurrence of real dharmas.

46 **the dharmas** (*shohō* 諸法); “**real mark**” (*jissō* 實相); “**only buddhas with buddhas**” (*yui butsu yo butsu* 唯佛與佛): Playing on a line in Kumārajīva’s translation of the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

47 **there would be a time when it is un arisen and a time when it is not un arisen** (*mishō ji ari, hi mishō ji aran* 未生時あり、非未生時あらん): I.e. for someone to take it as an object of perception, it must have occurred at some point.

48 “**yesterday, I preached a determinate dharma; today, I’m preaching an indeterminate dharma**” (*sakujitsu setsu jōhō, konnichi setsu fujōhō* 昨日説定法、今日説不定法): After words (also cited in “Shōbōgenzō ikka myōju” 正法眼藏一顆明珠) attributed to Buddha Śākyamuni in the *Liandeng huiyao* 聯燈會要 (ZZ.136:443b9-11):

世尊因外道問、昨日説何法。云説定法。外道云、今日説何法、云説不定法。外道云、昨日説定法。今日何故説不定法。云昨日定。今日不定。

The World-Honored One was once asked by a non-Buddhist, “What dharma did you preach yesterday?”

He said, “I preached a determinate dharma.”

[60:19]

已生惡令滅といふは、已生は盡生なり、盡生なりとは、半生なり、半生なりとは、此生なり。此生は被生礙なり、跳出生之頂顛なり。これをして滅ならしむ、といふは、調達生身入地獄なり、調達生身得授記なり、生身入驢胎なり、生身作佛なり。かくのごとくの道理を拈來して、令滅の宗旨を、參學すべきなり。滅は、滅を跳出透脱するを滅とす。

“*Causing arisen evil to cease*” means “arisen” is fully arising; “it is fully arising” means it is half arising; “it is half arising” means it is this arising.<sup>49</sup> “This arising” is obstructed by “arising”; *it springs forth from the crown of the head of “arising.”*<sup>50</sup> Causing this to cease is “*Devadatta, in his birth body, enters hell*”; it is “*Devadatta, in his birth body, receives the prediction.*”<sup>51</sup> It is *the birth body enters the womb of a donkey*; it is “*the birth body becomes a buddha.*”<sup>52</sup> It is by taking up such principles

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The non-Buddhist said, “What dharma do you preach today?”

He said, “I’m preaching an indeterminate dharma.”

The non-Buddhist said, “Yesterday, you preached a determinate dharma. Why are you preaching an indeterminate dharma today?”

He said, “Yesterday was determinate. Today is indeterminate.”

49 **“arisen” is fully arising** (*ishō wa jinshō nari* 已生は盡生なり): The translation masks the play throughout this section with the glyph *shō* 生, which has the sense “to arise” but also “to live,” “to be born,” “life,” “birth,” etc. Hence, the first three sentences here could also be rendered, “‘Arisen’ is an entire life. ‘An entire life’ is half a life; ‘half a life’ is this life. ‘This life’ is obstructed by ‘life’; it springs forth from the crown of the head of ‘life.’”

50 **“This arising” is obstructed by “arising”** (*shishō wa hi shō ge nari* 此生は被生礙なり): I.e., this arising is defined by, is nothing but, arising; an idiosyncratic use of the verb *ge* 礙 (“to obstruct”), quite common in Dōgen’s writing.

51 **“Devadatta, in his birth body, enters hell”** (*Chōdatsu shōshin nyū jigoku* 調達生身入地獄); **“Devadatta, in his birth body, receives the prediction”** (*Chōdatsu shōshin toku juki* 調達生身得授記): References to the legends of Buddha Śākyamuni’s cousin Devadatta, who is widely held to have fallen directly into the *avīci* hell for his evil deeds, but whose eventual attainment of buddhahood is predicted by Śākyamuni in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:35a1-3):

告諸四衆、提婆達多却後過無量劫、當得成佛、號曰天王如來。

I declare to the fourfold assembly that, after innumerable kalpas, Devadatta will become a buddha named Tathāgata Devarāja.

52 **the birth body enters the womb of a donkey** (*shōshin nyū rotai* 生身入驢胎); **“the birth body becomes a buddha”** (*shōshin sabutsu* 生身作佛): Likely a reference to the story, related in “*Shōbōgenzō kie buppōsōbō*” 正法眼藏歸依佛法僧寶, in which the god Śakra, just as he was taking refuge in Buddhism, suddenly died and was reborn in the womb of a donkey. Because of his having taken refuge, he was released from the womb, returned to his former body, and attained the stage of stream entry (*yoru* 預流; S. *srotāpanna*). In his comments in that chapter, Dōgen remarks that the god went on to attain the unsurpassed bodhi of a buddha. Some commentators suggest that the second clause is an allusion to the story in the *Lotus Sūtra* of the dragon girl who became a buddha.

that we should study the essential point of “causing to cease.” “Ceasing” means to spring forth and transcend ceasing.

[60:20] {2:135}

未生善令生といふは、父母未生前、面目參飽なり、朕兆已前、明舉なり、威音以前の會取なり。

“*Causing unarisen good to arise*” means *studying one’s fill of your face before your father and mother were born, means clearly taking up what is prior to any portent, means understanding what is before Majestic Voice*.<sup>53</sup>

[60:21]

已生善令増長は、しるべし、已生善令生といはず、令増長するなり。自見明星訖、更教他見明星なり、眼睛作明星なり。胡亂後三十年、不曾闕鹽醋なり。たとへば、増長するゆえに已生するなり。このゆえに、溪深杓柄長なり、只爲有所以來なり。

“*Causing arisen good to increase*”: we should notice that it does not say, “*causing arisen good to arise*,” but “*causing it to increase*.” It is, *having seen the dawn star oneself, then letting others see the dawn star*; it is *the eye becoming the dawn star*.<sup>54</sup> It is “*after confusion, for thirty years never lacking salt and vinegar*.”<sup>55</sup> For instance, it is, because it “increases,” it has “arisen.” Therefore, it is “*the stream is deep, the ladle handle long*”; it is “*he came only because it had it*.”<sup>56</sup>

53 **your face before your father and mother were born** (*bumo mishō zen, menmoku* 父母未生前、面目); **prior to any portent** (*chinchō izen* 朕兆已前); **before Majestic Voice** (*ion izen* 威音以前): Three common fixed expressions, appearing often in the *Shōbōgenzō*, for that which precedes existence; presumably, to be understood here as examples of “unarisen good” (*mishō zen* 未生善). See Supplementary Notes, s.v. “Before your father and mother were born” and “Before King Majestic Voice.”

54 **having seen the dawn star oneself, then letting others see the dawn star** (*ji ken myōjō kitsu, kō kyō ta ken myōjō* 自見明星訖、更教他見明星): A passage, in Chinese but without known source, referring to the awakening of Buddha Śākyamuni upon seeing Venus in the dawn sky and his subsequent teaching career.

55 “**after confusion, for thirty years never lacking salt and vinegar**” (*uron go san-jū nen, fuzō ketsu enso* 胡亂後三十年、不曾闕鹽醋): A version of the words of Mazu Daoyi 馬祖道一 (See, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:241a23-24).

56 “**the stream is deep, the ladle handle long**” (*kei shin shakuhei chō* 溪深杓柄長): Response of an anonymous hermit to the question, “What was the intention of the Ancestral Master’s coming from the west?” A version of this story, cited elsewhere in the *Shōbōgenzō*, is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:218, case 183), most likely taken from Dahui’s 大慧 *Zhengfayanzang* 正法眼藏 (ZZ.118:7b12-17).

“**he came only because it had it**” (*shi i u shoi rai* 只爲有所以來): The words of Yaoshan Weiyuan 藥山惟儼 (751-834) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:312b3-5):

僧問、祖師未到此土、此土還有祖師意否。師曰、有。僧曰、既有祖師意、又來作什麼。師曰、只爲有所以來。

\* \* \* \* \*

[60:22]

四神足

The four bases of spiritual power:<sup>57</sup>

[60:23]

一者、欲神足。二者、心神足。三者、進神足。四者、思惟神足。

(1) *The aspiration base of spiritual power*, (2) *the mind base of spiritual power*, (3) *the effort base of spiritual power*, and (4) *the thought base of spiritual power*.<sup>58</sup>

[60:24]

欲神足は、圖作佛の身心なり、圖睡快なり、因我禮懺なり。おほよそ欲神足、さらに身心の因縁にあらざるなり。莫涯空の鳥飛なり、徹底水の魚行なり。

“*The aspiration base of spiritual power*” is the body and mind of “figuring to make a buddha,” is “figuring on a quick nap,” is “my obeisance to you.”<sup>59</sup> In sum, “*the aspiration base of spiritual power*” is not at all a

A monk asked, “Before the Ancestral Master [Bodhidharma] had come to this land, did this land have ‘the intention of the Ancestral Master’?”

The Master [Weiyang] said, “It did.”

The monk said, “Since it already had ‘the intention of the Ancestral Master,’ why did he come?”

The Master said, “He came only because it had it.”

57 **four bases of spiritual power** (*shijinsoku* 四神足): The third set of the thirty-seven factors of bodhi; literally, “spiritual feet,” a rendering of Sanskrit *rddhi-pāda* (as Dōgen will note below, section 28, often rendered *shinyoisoku* 四如意足). Four practices conducive to achieving spiritual powers, not to be confused with the magical powers (of flight, etc.), also called *rddhi-pāda*, that are the first of the five (or six) “higher knowledges” (S. *abhijñā*) of the contemplative adept.

58 **The aspiration base of spiritual power** (*yoku jinsoku* 欲神足): Dōgen’s version of this list is a bit unusual and reverses the more common order of numbers 2 and 3. The four are typically seen as a progression, from (1) the “wish” (S. *chanda*) to acquire the powers, through (2) the “endeavor” (S. *vīrya*) to acquire them, and (3) the “mental focus” (S. *citta*) on them, to (4) the “meditation” (S. *mīmāṃsa*) on them.

59 “**figuring to make a buddha**” (*zu sabutsu* 圖作佛): From the famous episode, much treasured by Dōgen, involving Mazu Daoyi 馬祖道一 and his teacher, Nanyue Huairang 南嶽懷讓 (*Jingde chuandeng lu*, T.2076.51:240c20):

大德坐禪圖什麼。一曰、圖作佛。

[Nanyue asked,] “Most Virtuous One, what are you figuring to do, sitting there in meditation?”

Daoyi said, “I’m figuring to make a buddha.”

See Supplementary Notes, s.v. “Nanyue polishes a tile.”

“**figuring on a quick nap**” (*to suikai* 圖睡快): From the opening lines of the *Caoan*

cause and condition of body and mind: it is a bird flying in a horizonless sky; it is a fish going to the bottom of the water.<sup>60</sup>

[60:25]

心神足は、牆壁瓦礫なり、山河大地なり、條條の三界なり、赤赤の椅子・竹木なり。盡使得なるがゆえに、佛祖心あり、凡聖心あり、草木心あり、變化心あり。盡心は心神足なり。

“The mind base of spiritual power” is “fences, walls, tiles, and pebbles”; it is “mountains, rivers, and the whole earth”; it is the three realms in each instance; it is “chairs, bamboo, and wood” in their nakedness.<sup>61</sup> Since they are all usable, there is the mind of the buddhas and ancestors;

ge 草庵歌, by Shitou Xiqian 石頭希遷 (700-790) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:461c9):

吾結草庵無寶貝、飯了從容圖睡快。

I built this thatched hut that has nothing of worth;

Finished my rice, I relaxed, figuring on a quick nap.

“my obeisance to you” (*in ga rai ni* 因我禮爾): From a verse by Tiantong Rujing 天童如淨, in reference to Buddha Śākyamuni (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:125c11-12):

因我禮爾、早眠晏起。

My obeisance to you —

Sleeping early and waking late.

60 **cause and condition of body and mind** (*shinjin no innen* 身心の因縁): The exact sense is uncertain; perhaps, “something caused by the individual.”

**it is a bird flying in a horizonless sky; it is a fish going to the bottom of the water** (*makugai kū no chō hi nari, tettei sui no gyō kō nari* 莫涯空の鳥飛なり、徹底水の魚行なり): After the final lines of the *Zuochan zhen* 坐禪箴, by Hongzhi Zhengjue 宏智正覺 (1091-1157) (on which Dōgen comments in his “Shōbōgenzō zazen shin” 正法眼藏坐禪箴; for the source, see *Hongzhi chanshi guanglu* 宏智禪師廣錄, T.2001.48:98a29-b5):

水清徹底兮、魚行遲遲。空闊莫涯兮、鳥飛杳杳。

The water is clear right through to the bottom;

A fish goes lazily along.

The sky is vast without horizon;

A bird flies far far away.

61 **“fences, walls, tiles, and pebbles”** (*shō heki ga ryaku* 牆壁瓦礫): The first of four sayings on “mind” (*shin* 心) that Dōgen lists here; this one, from the words, quoted often in Dōgen’s writing, attributed to Nanyang Huizhong 南陽慧忠. See Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.”

**“mountains, rivers, and the whole earth”** (*senga daichi* 山河大地): A common expression for the natural world; here probably reflecting a saying of Yangshan Huiji 仰山慧寂 included in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:212, case 168); see Supplementary Notes, s.v. “Sun, moon, and stars.”

**the three realms in each instance** (*jōjō no sangai* 條條の三界): Likely reflecting the common expression, “the three realms are only mind” (*sangai yui shin* 三界唯心); see Supplementary Notes, s.v. “The three realms are only mind.” “In each instance” renders *jōjō* 條條, which should probably be taken together with the parallel *shakushaku* 赤赤

there is the mind of the common person and the sage; there is the mind of grass and trees; there is the mind of transformation.<sup>62</sup> The entire mind is “*the mind base of spiritual power*.”<sup>63</sup>

[60:26]

進神足は、百尺竿頭驀直歩なり。いづれのところかこれ百尺竿頭。いはゆる不驀直不得なり、驀直一步は、なきにあらず。這裏是甚麼處在、説進説退。正當進神足時、盡十方界、隨神足到也、隨神足至也。

*The effort base of spiritual power* is “stepping straight off the tip of a hundred-foot pole.”<sup>64</sup> Where is “the tip of a hundred-foot pole”? It is, it can’t be not “straight off.” It is not that it is not one step “straight off”; but “where are we here,” that we’re talking about going forward or back?<sup>65</sup> Precisely when there is “the effort base of spiritual power,”

(“nakedness”), as a play with the colloquial *seki jōjō* 赤條條 (“stark naked”), seen also in “Shōbōgenzō kajō” 正法眼藏家常。

**“chairs, bamboo, and wood” in their nakedness** (*shakushaku no isu chikuboku* 赤赤の椅子竹木): From a discussion between Luohan Guichen 羅漢桂琛 (867-928) and Xuansha Shibei 玄沙師備 (835-908), recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:186, case 112), about whether to understand “the three realms are only one mind” (*sangai yui isshin* 三界唯一心) as a “chair” or as “bamboo and wood.” See Supplementary Notes, s.v. “Chairs, bamboo, and wood.”

**62 mind of the common person and the sage** (*bonshō shin* 凡聖心): I.e., the minds of ordinary humans and those advanced on the Buddhist spiritual path.

**mind of grass and trees** (*sōmoku shin* 草木心): The sense here is uncertain. The expression can mean “the heart, or core, of plants” (used to explain one sense of Sanskrit *hṛdaya* [“heart”]); in “Shōbōgenzō hotsu bodai shin” 正法眼藏發菩提心, Dōgen uses it in reference to spiritual practice associated with trees.

**mind of transformation** (*henge shin* 變化心): An expression that could refer to (a) the mind that produces magical effects, (b) the mind of an apparitional being, or (c) the mind that undergoes change.

**63 The entire mind** (*jinshin* 盡心): Could also be rendered, “all minds” or, in the colloquial sense, “with all one’s heart.”

**64 The effort base of spiritual power** (*shin jinsoku* 進神足): Dōgen’s treatment of this topic here will play on the glyph *shin* 進 (“to advance,” “to proceed,” etc.), used for “effort” (*shōjin* 精進; S. *vīrya*).

**“stepping straight off the top of a hundred-foot pole”** (*hyakushaku kantō maku jiki ho* 百尺竿頭驀直歩): An expression variations on which occur often in Zen literature; Dōgen’s source here is likely a verse by Changsha Jingcen 長沙景岑 (dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:274b6-8):

百丈竿頭不動人、雖然得入未爲眞。百丈竿頭須進步、十方世界是全身。

The person unmoving atop a thousand-foot pole —

Even though they’ve entered, it’s not yet the real thing.

They should step off the top of the thousand-foot pole;

The worlds in the ten directions are their entire body.

**65 It is not that it is not one step “straight off”; but “where are we here,” that**

*all the realms in the ten directions arrive with the spiritual power, go off with the spiritual power.*

[60:27] {2:136}

思惟神足は、一切佛祖、業識茫茫、無本可據なり。身思惟あり、心思惟あり、識思惟あり、草鞋思惟あり、空劫已前自己思惟あり。

*The thought base of spiritual power is, in all the buddhas and ancestors, “the karmic consciousness is vague and confused, without a basis to rely on.”*<sup>66</sup> There is the thinking of the body; there is the thinking of the mind; there is the thinking of consciousness; there is the thinking of straw sandals; there is the thinking of the self before the kalpa of emptiness.<sup>67</sup>

[60:28]

これをまた四如意足といふ、無躊躇なり。

These are also called “the four wish-fulfilling bases”: they are without delay.<sup>68</sup>

[60:29]

釋迦牟尼佛言、未運而到、名如意足。

*Buddha Śākyamuni said, “To arrive before you have moved is called the ‘wish-fulfilling bases.’”*<sup>69</sup>

**we are talking about going forward or back?** (*makujiki ippo wa, naki ni arazu. shari ze jinmo sho zai, sesshin settai* 葛直一步は、なきにあらず。這裏是甚麼處在、說進說退): The expression, “where are we here?” (*shari ze jinmo sho zai* 這裏是甚麼處在), used elsewhere in the *Shōbōgenzō*, is a fixed form appearing several times in Zen literature, in the sense, “how could we be talking about x here?” From this point to the end of the section, the text is in Chinese.

**66 in all the buddhas and ancestors, “the karmic consciousness is vague and confused, without a basis to rely on”** (*issai busso, gosshiki bōbō, mu hon ka kyo* 一切佛祖、業識茫茫、無本可據): Variation on the words of Yangshan Huiji 仰山慧寂, from a conversation with his teacher Weishan Lingyou 潁山靈祐 that is found in several Chinese sources. Dōgen records one version in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:196, case 130); see Supplementary Notes, s.v. “Karmic consciousness.”

**67 straw sandals** (*sōai* 草鞋): a common metonym for Buddhist study, from their use as footwear in the monk’s pilgrimage.

**before the kalpa of emptiness** (*kūgō izen* 空劫已前): An expression occurring regularly in Zen texts in reference to a state before even the kalpa before the emergence of the world; see Supplementary Notes, s.v. “Before the kalpa of emptiness.”

**68 “the four wish-fulfilling bases”** (*shi nyoi soku* 四如意足): An alternative rendering of Sanskrit *ṛddhi-pāda*; “feet [that move] just as one wishes.” The sense here is that one can arrive “without delay” (*mu chuchō* 無躊躇) wherever one wishes to go.

**69 Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): No source has been identified.

[60:30]

しかあればすなはち、ときこと、きりのくちのごとし。方あること、のみのはのごとし。

Thus, their sharpness is like the point of the awl; their squareness, like the blade of the chisel.<sup>70</sup>

\* \* \* \* \*

[60:31]

五根

The five faculties:<sup>71</sup>

[60:32]

一者、信根。二者、精進根。三者、念根。四者、定根。五者、慧根。

(1) *The faculty of faith*, (2) *the faculty of effort*, (3) *the faculty of mindfulness*, (4) *the faculty of concentration*, and (5) *the faculty of wisdom*.

[60:33]

信根は、しるべし、自己にあらず、他己にあらず、自己の強爲にあらず、自己の結構にあらず、他の牽挽にあらず、自立の規矩にあらざるゆえに、東西密相附なり、渾身似信を信と稱するなり。かならず佛果位と隨他去し、隨自去す。佛果位にあざれば信現成あらず。このゆえにいはく、佛法大海信爲能入なり。おほよそ信現成のところは、佛祖現成のところなり。

“The faculty of faith”: we should understand that it is not our own; it is not another’s; it is not something we ourselves force; it is not something we ourselves construct; it is not something induced by another; it is not a norm set up independently. Hence, it is “intimately bequeathed

70 **their sharpness is like the point of the awl; their squareness, like the blade of the chisel** (*toki koto, kiri no kuchi no gotoshi. hō aru koto, nomi no ha no gotoshi* ときこと、きりのくちのごとし。方あること、のみのはのごとし): An obscure remark in Japanese, likely reflecting a popular saying found in many Zen texts (see, e.g., *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄, T.1998A.47:913b3-4):

俗諺所謂、只見錐頭利、不見鑿頭方。

As is said in the secular proverb, “To see only that the awl is sharp and not see that the chisel is square.”

If the Chinese saying is taken to mean, “seeing one kind of sharpness but not another,” Dōgen’s remark might imply that both the terms “spiritual power” and “wish-fulfilling” are accurate.

71 **The five faculties** (*gokon* 五根): The fourth set of the thirty-seven factors; spiritual faculties, or “strengths” (S. *indriya*), not to be confused with the five sense faculties, or organs (also *gokon* 五根; S. *indriya*).



in east and west.”<sup>72</sup> It is called faith when the whole body shows faith. As the stage of buddhahood, it always “goes along with it,” goes along with itself.<sup>73</sup> If it is not the stage of buddhahood, there is no realization of faith. Therefore, it is said, “In the great ocean of the buddha dharma, faith makes it possible to enter.”<sup>74</sup> In sum, where faith appears, there the buddhas and ancestors appear.

[60:34] {2:137}

精進根は、省來祇管打坐なり、休也休不得なり、休得更休得なり、大區區生なり、不區區者なり、大區不區、一月二月なり。

“The faculty of effort” is, *just sitting in reflection*.<sup>75</sup> It is *stopping but unable to stop*; it is *stopping and then stopping again*.<sup>76</sup> It is “How attentive!”; it is “one who’s not attentive.”<sup>77</sup> It is *how attentive and not attentive, a first moon and a second moon*.

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72 “intimately bequeathed in east and west” (*tōzai mitsu sōfu* 東西密相附): From the opening lines of the *Cantong qi* 參同契, of Shitou Xiqian 石頭希遷 (*Jingde chuan-deng lu* 景德傳燈錄, T.2076.51:459b8):

竺土大仙心、東西密相付。

The mind of the great sage of Sindhu,  
Intimately bequeathed in east and west.

73 As the stage of buddhahood, it always “goes along with it,” goes along with itself (*kanarazu bukka i to zui ta ko shi, zui ji ko su* かならず佛果位と隨他去し、隨自去す): Play with the saying of Suishan Fazhen (seen above, section 12) on “going along” with “this” at the end of the kalpa. See below, section 84, for the text.

74 “In the great ocean of the buddha dharma, faith makes it possible to enter” (*buppō daikai shin i nō nyū* 佛法大海信爲能入): From the *Dazhidu lun* 大智度論 (T.1509.25:63a1-2):

佛法大海、信爲能入、智爲能度。

In the great ocean of the buddha dharma, faith makes it possible to enter, and wisdom makes it possible to cross.

75 *just sitting in reflection* (*shōrai shikan taza* 省來祇管打坐): Recalling the saying Dōgen famously attributes to Tiantong Rujing 天童如淨 that studying Zen is “just sitting” (*shikan taza* 祇管打坐); possibly a variant of the line “sitting straight in reflection, totally drunk” (*shōrai tanza sui kunkun* 省來端坐醉醺醺) (*Guren shiershi ge* 古人十二時歌, *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:774a1).

76 *stopping but unable to stop* (*kyū ya kyū futoku* 休也休不得): Apparently a fixed phrase, appearing, for example, in the *Xutang heshang yulu* 虛堂和尚語錄 (T.2000.47:990b15); Dōgen’s source is unknown.

77 “How attentive!” (*tai kuku sei* 大區區生): More commonly written 太區區生. This expression and the following sentence reflect the conversation on sweeping to which Dōgen alluded above, section 4.

[60:35]

釋迦牟尼佛言、我常勤精進。是故我已得成阿耨多羅三藐三菩提。

*Buddha Śākyamuni said, “I was always diligent in effort. It is for this reason, that I have already attained anuttara-samyak-saṃbodhi.”*<sup>78</sup>

[60:36]

いはゆる常勤は、盡過現當來、頭正尾正なり。我常勤精進を、我已得成菩提とせり。我已得成阿耨菩提のゆえに、我常勤精進なり。しかあらずば、いかでか常勤ならん、しかあらずば、いかでか我已得ならん。論師・經師、この宗旨を見聞すべからず、いはんや參學せるあらんや。

“Always diligent” is right from head to tail through past, present, and future. He has taken “I was always diligent in effort” as “I have already attained bodhi”: because “I have already attained anuttara-samyak-saṃbodhi,” “I was always diligent in effort.” If this were not the case, how could he have been “always diligent”? If this were not the case, how could it be “I have already attained”? The treatise masters and sūtra masters cannot see or hear this essential point, much less could they have studied it.

[60:37]

念根は、枯木の赤肉團なり、赤肉團を枯木といふ、枯木は念根なり。摸索當の自己、これ念なり。有身のときの念あり、無心のときも念あり、有心の念あり、無身の念あり。盡大地人の命根、これを念根とせり、盡十方佛の命根、これは念根なり。一念に多人あり、一人に多念あり。しかあれども、有念人あり、無念人あり。人にかならずしも念あるにあらず、念かならずしも人にかかれるにあらず。しかありといへども、この念根、よく持して究盡の功德あり。

“The faculty of mindfulness” is the lump of red meat of the dried-up tree.<sup>79</sup> The lump of red meat is called “a dried-up tree.” A dried-up tree is “the faculty of mindfulness.” The self we find through our groping — this is “mindfulness.” There is the mindfulness when there is a body; there is the mindfulness when we have no mind. There is mindfulness with mind; there is mindfulness without body. The life faculty of the people of all the whole earth — this is taken as “the faculty of mindfulness”; the life faculty of the buddhas in all the ten directions — this is “the faculty of mindfulness.”<sup>80</sup> In a single moment of mindfulness, there are many people; in a single person, there are many moments of mind-

78 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:30a-5).

79 **lump of red meat of the dried-up tree** (*koboku no shaku nikudan* 枯木の赤肉團): Two common metaphors, mixed here to suggest the physical body in the seemingly lifeless state of meditation; see Supplementary Notes, s.v. “Dried-up tree.”

80 **life faculty** (*myōkon* 命根): Dōgen plays on the glyph *kon* 根 (“faculty”) here in a term used for one’s allotted lifespan.

fulness.<sup>81</sup> Nevertheless, there are people with mindfulness, and there are people without mindfulness: people do not necessarily have mindfulness, and mindfulness does not necessarily have to do with people. Although this is the case, in maintaining this faculty of mindfulness, there are exhaustive virtues.

[60:38]

定根は、惜取眉毛なり、策起眉毛なり。このゆえに、不昧因果なり、不落因果なり。ここをもて、入驢胎、入馬胎なり。いしの、玉をつつめるがごとし、全石全玉なりといふべからず。地の、山をいただけるがごとし、盡地盡山といふべからず。しかあれども、頂顛より跳出し跳入す。

“The faculty of meditation” is *caring for his eyebrows*, is *brushing up his eyebrows*.<sup>82</sup> Therefore, it is, “*he isn’t in the dark about cause and effect*”; it is, “*he doesn’t fall into cause and effect*.”<sup>83</sup> With this, it is *entering the womb of a donkey, entering the womb of a horse*.<sup>84</sup> It is like “the stone containing the gem”: we cannot say it is all stone or all gem; it is like “the earth bearing the mountain”: we cannot say it is all the earth or all the mountain.<sup>85</sup> Nevertheless, it springs forth from and springs into the crown of the head.

81 **In a single moment of mindfulness** (*ichi nen ni* 一念に): The translation of the term *nen* 念 as “mindfulness” masks the fact that it is also used for “moment” and for “thought”; hence, this expression could also be rendered, “in a single moment” or “in a single thought.” Similarly, the sentences following could be read, “There are people with thought, and there are people with no thought: people do not necessarily have thought, and thought does not necessarily have to do with people.”

82 **caring for his eyebrows** (*shakushu bimō* 惜取眉毛); **brushing up his eyebrows** (*sakuki bimō* 策起眉毛): The former phrase is a fixed expression meaning to refrain from teaching Buddhism, lest one’s eyebrows fall off; the latter phrase is from the story that the arhat Piṇḍola brushed up his long, drooping eyebrows to indicate that he had personally seen the Buddha. Dōgen quotes this story from the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:130c7-11) in “Shōbōgenzō baika” 正法眼藏梅華.

83 “**he isn’t in the dark about cause and effect**” (*fumai inga* 不昧因果); “**he doesn’t fall into cause and effect**” (*furaku inga* 不落因果): From the famous tale of Baizhang Huaihai 百丈懷海 (749-814) and the teacher who was reborn as a fox for saying that the person of great practice “doesn’t fall into cause and effect” (*furaku inga* 不落因果). The teacher is liberated from his fox body when Baizhang tells him that such a person “isn’t in the dark about cause effect” (*fumai inga* 不昧因果). The story, occurring widely in Zen sources, is recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178-80, case 102) and discussed in “Shōbōgenzō daishugyō” 正法眼藏大修行 and “Jinshin inga” 深信因果.

84 **entering the womb of a donkey, entering the womb of a horse** (*nyū rotai, nyū batai* 入驢胎、入馬胎): Variation on the more common “the womb of a donkey or the belly of a horse” (*nyū rotai bafuku* 入驢胎馬腹), a fixed expression for rebirth as an animal.

85 “**the stone containing the gem**” (*ishi no, tama o tsutsumeru* いしの、玉をつつめる); “**the earth bearing the mountain**” (*chi no, yama o itadakeru* 地の、山をいただける): A Japanese rephrasing of a Chinese saying attributed to the eighth-century figure Panshan Baoji 盤山寶積 (dates unknown) (*Jingde chuandeng lu* 景德傳燈錄,

[60:39] {2:138}

慧根は、三世諸佛不知有なり、狸奴白牯却知有なり。爲甚如此といふべからず、いはれざるなり。鼻孔有消息なり、拳頭有指尖なり。驢は驢を保任す、井は井に相見す。おほよそ根嗣根なり。

“The faculty of wisdom” is “*the buddhas of the three times, I don’t know they exist*”; it is “cats and white oxen, on the other hand, I know they exist”<sup>86</sup> We should not ask, “*Why is it like this?*”; it cannot be said.<sup>87</sup> Nostrils have their breathing; fists have their fingertips. The donkey maintains the donkey; the well meets the well.<sup>88</sup> In sum, the faculties succeed the faculties.

\* \* \* \* \*

[60:40]

五力

The five powers:<sup>89</sup>

[60:41]

一者、信力。二者、精進力。三者、念力。四者、定力。五者、慧力。

(1) *The power of faith, (2) the power of effort, (3) the power of mindfulness, (4) the power of meditation, and (5) the power of wisdom.*<sup>90</sup>

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T.2076.51:253b20-21):

似地擎山不知山之孤峻。如石含玉不知玉之無瑕。

It is like the earth that bears the mountain does not know the mountain is steep; it is like the stone that contains the gem does not know the gem is flawless.

86 “*the buddhas of the three times, I don’t know they exist*” (*sanze shobutsu fuchi u* 三世諸佛不知有); “*cats and white oxen, on the other hand, I know they exist*” (*rine byakuko kyaku chi u* 狸奴白牯却知有): From a saying of Nanquan Puyuan 南泉普願 (748-835), quoted in *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:272, case 293) and “*Shōbōgenzō gyōbutsu iigi*” 正法眼藏威儀. See Supplementary Notes, s.v. “Buddhas of the three times, I don’t know they exist; cats and white oxen, on the other hand, I know they exist.”

87 “*Why is it like this?*” (*i jin nyo shi* 爲甚如此): An idiomatic phrase often encountered in Zen talk. Presumably, the sense of the sentence is, “we can’t say why the faculty of wisdom recognizes cats and cows but not the buddhas.”

88 **The donkey maintains the donkey; the well meets the well** (*ro wa ro o hōnin su, i wa i ni shōken su* 驢は驢を保任す、井は井に相見す): From a dialogue, featuring Caoshan Benzhi 曹山本寂 (840-901) and Senior Seat De 德上座 (dates unknown), recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:194, case 125); see Supplementary Notes, s.v. “Like the well looking at the donkey.”

89 **The five powers** (*goriki* 五力): The fifth set of the thirty-seven factors; spiritual powers (S. *bala*) derived from the cultivation of the five faculties.

90 (1) **The power of faith** (*issha, shinriki* 一者、信力): Like the five faculties, of which they are said to be the development, the five powers are regularly described as antidotes to the five hindrances (*gogai* 五蓋; S. *nīvaraṇa*) to dhyāna: faith (*shin* 信; S. *śrad-*

[60:42]

信力は、被自瞞無迴避處なり、被他喚必廻頭なり、從生至老、只是這箇なり、七顛也放行なり、八倒也拈來なり。このゆえに、信如水精珠なり。傳法・傳衣を信とす、傳佛・傳祖なり。

“The power of faith” is being deceived by yourself with no place of escape.<sup>91</sup> It is being called by another and invariably turning your head; it is “from birth to old age, it’s just this.”<sup>92</sup> It is falling over seven times and letting it go; it is falling down eight times and taking it up.<sup>93</sup> Therefore, it is “faith is like the water-purifying gem.”<sup>94</sup> Transmitting the dharma and

dhā) overcomes aversion (*shin'i* 瞋恚; S. *vyāpāda*); effort (*shōjin* 精進; S. *vīrya*) overcomes torpor (*konjin* 昏沈; S. *sthāna-middha*); mindfulness (*nen* 念; S. *smṛti*) overcomes desire (*tonyoku* 食欲; S. *kāma-cchanda*); concentration (*jō* 定; S. *samādhi*) overcomes agitation (*joke* 掉悔; S. *auddhatya-kaukrtya*); and wisdom (*e* 慧; S. *prajñā*) overcomes doubt (*gi* 疑; S. *vicikitsā*).

91 **being deceived by yourself with no place of escape** (*hi ji man mu kaihi sho* 被自瞞無迴避處): Dōgen has put this phrase in Chinese, as if quoting a text, but no source is known.

92 **being called by another and invariably turning your head** (*hi ta kan hitsu kaitō* 被他喚必廻頭); “**from birth to old age, it’s just this**” (*jū shō shi rō, shi ze shako* 從生至老、只是這箇): Perhaps, an allusion to an anecdote involving Shitou Xiqian 石頭希遷 and Wuxie Lingmo 五洩靈默 (747-818) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:254b10-11): Having failed to understand Shitou’s teaching, Wuxie was leaving.

石頭呼之云、闍梨。師迴顧。石頭云、從生至老只是遮箇。漢更莫別求。

Shitou called to him, “Ācārya.”

The Master [Wuxie] turned and looked back. Shitou said, “From birth to old age, it’s just this. A man shouldn’t look for anything else.”

In his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:126, case 4) and in the “Shōbōgenzō kokū,” Dōgen records a similar anecdote, involving Mazu Daoyi 馬祖道一 and his student Prelate Liang 亮座主:

師拂袖而去。祖召曰、座主。師回首。祖曰、從生至老、只是這箇。

The Master [i.e., Liang] shook out his sleeves and withdrew. Mazu called to him, “Prelate!”

The Master turned. Mazu said, “From birth to old age, it’s just this.”

See Supplementary Notes, s.v. “Prelate Liang.”

93 **falling over seven times and letting it go** (*shichiten ya hōgyō* 七顛也放行); **falling down eight times and taking it up** (*hattō ya nenrai* 八倒也拈來): From the idiom “fall over seven times and fall down eight times” (*shichiten hattō* 七顛八倒; also read *shitten battō*), meaning “to be utterly confused,” “to make one mistake after another.” The combination of “let it go” (*hōgyō* 放行) with “take it up” (*nenrai* 拈來) is unusual; the latter is typically used in reference to an object or a topic, while the former is often paired with “hold fast” (*hajō* 把定), in reference to a master’s restraining and releasing a student.

94 **“faith is like the water-purifying gem”** (*shin nyo suishō ju* 信如水精珠): The expression *suishō ju* 水精珠 here is often taken as “crystal” (*suishō* 水晶); the translation reflects the occurrence of Dōgen’s phrase in reference to the simile, in the *Cheng weishi lun* 成唯識論 (T.1585.31:29c4-6), of the gem that clarifies muddy water (*suishō ju* 水清珠; S. *udaka-prabhāsa-maṇi*).

transmitting the robe constitute faith; it is transmitting the buddhas and transmitting the ancestors.

[60:43]

精進力は、説取行不得底なり、行取説不得底なり。しかあればすなはち、説得一寸、不如説得一寸なり、行得一句、不如行得一句なり、力裏得力、これ精進力なり。

“The power of effort” is “*talking of what can’t be practiced*”; it is “*practicing what can’t be talked of*.”<sup>95</sup> Thus, it is *talking of one inch is not like talking of one inch; it is practicing one line is not like practicing one line. To get power within power* — this is “the power of effort.”

[60:44]

念力は、拽人鼻孔大殺人なり。このゆえに、鼻孔拽人なり、抛玉引玉なり、抛磚引磚なり。さらに未抛也三十棒なり、天下人用著未磷なり。

“The power of mindfulness” is a *brute pulling a person’s nose*.<sup>96</sup> Therefore, it is *the nose pulling the person*; it is *tossing out a jade to take in a jade*; it is *tossing out a tile to take in a tile*.<sup>97</sup> Further, it is, *even if you have not tossed it out, thirty blows*; it is, *even if everyone in the world uses it, it won’t wear down*.<sup>98</sup>

95 “**talking of what can’t be practiced**” (*sesshu gyō futokutei* 説取行不得底); “**practicing what can’t be talked of**” (*gyōshu setsu futokutei* 行取説不得底): From a comment of Dongshan Liangjie 洞山良价 (e.g., at *Liandeng huiyao* 聯燈會要, ZZ.136:549b14; see also *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:164, case 77):

杭州大慈山性空大師〈嗣百丈、諱襄中〉示衆云、説得一丈、不如行取一尺、説得一尺、不如行取一寸。洞山曰、説取行不得底、行取説不得底。

Great Master Xinggong of Mount Daci in Hangzhou (named Huangzhong) addressed the assembly saying, “To talk about ten feet is not like practicing one foot; to talk about one foot is not like practicing one inch.”

Dongshan said, “He talks about what can’t be practiced; he practices what can’t be talked about.”

96 **a brute pulling a person’s nose** (*ei nin bikū taisatsunin* 拽人鼻孔大殺人): Reference to the story (recorded at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:256, case 248) in which Shigong Huizang 石鞏慧藏 (dates unknown) demonstrated how to grasp space by pulling the nose of Xitang Zhizang 西堂智藏 (735-814); see Supplementary Notes, s.v. “Nose.”

97 **tossing out a jade to take in a jade** (*hōgyoku ingyoku* 抛玉引玉): Play on the idiom “tossing out a tile and taking in a jade”; in Chinese literary usage, a polite way to ask another for a capping verse for one’s poem; used in Zen for the give and take of Zen repartee (as, e.g., by Zhaozhou 趙州, at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:277a29-b2). See Supplementary Notes.

98 **even if you have not tossed it out, thirty blows** (*mihō ya sanjū bō* 未抛也三十棒); **even if everyone in the world uses it, it won’t wear down** (*tenka nin yōjaku mirin* 天下人用著未磷): Two phrases put in Chinese as if quotations but without known sources. The diction of the former phrase is reminiscent of the common expression, “If you can

## [60:45]

定力は、或者如子得其母なり、或者如母得其子なり。或者如子得其子なり、或者如母得其母なり。しかあれども、以頭換面にあらず、以金買金にあらず、唱而彌高なるのみなり。

“The power of concentration” is “*like the child gaining its mother*”; or it is *like the mother gaining the child*; or it is *like the child gaining the child*; or it is *like the mother gaining the mother*.<sup>99</sup> Nevertheless, it is not using the head to change the face; it is not using gold to buy gold: it is just the song getting higher.<sup>100</sup>

## [60:46] {2:139}

慧力は、年代深遠なり、如船遇度なり。かるがゆえに、ふるくはいはく、如度得船。いふところは、度必是船なり、度の度を罣礙せざるを船といふ、春氷自消氷なり。

“The power of wisdom”: it is “*years deep and long*”; it is “*like the boat meeting the ferry passenger*.”<sup>101</sup> Therefore, of old it was said, “*like the ferry passenger getting a boat*.” That is, the “*ferrying*” is invariably

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say it, thirty blows; if you can't say it, thirty blows” (*dōtoku ya sanjū bō, dōfutoku ya sanjū bō* 道得也三十棒、道不得也三十棒).

99 “*like the child gaining its mother*” (*nyo shi toku go mo* 如子得其母): Suggesting a line in the *Cantong qi* 參同契 (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:459b12-13):

四大性自復、如子得其母。

The four elements revert to their nature,

Like the child gaining its mother.

Judging from his use, immediately below, of the simile of the ferry boat, Dōgen must also have had in mind here the passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:54b15-16) in which the sūtra is said to satisfy all needs:

如子得母。如渡得船。

Like the child gaining its mother; like the ferry passenger getting a boat.

100 **using the head to change the face** (*i tō kan men* 以頭換面): An unusual variant of the multivalent idiom “renewing the head and changing the face” (*kai tō kan men* 改頭換面), or “turning the head and changing the face” (*kai tō kan men* 回頭換面); here, perhaps, used to indicate a merely superficial change. See Supplementary Notes, s.v. “Turning the head and changing the face.” The following “using gold to buy gold” (*i kin mai kin* 以金買金) has a similar sense. The implication here is uncertain; perhaps, that the four similes of mother and child are not merely restatements of the same relationship.

**the song getting higher** (*shō ni mi kō* 唱而彌高): Likely a (syntactically garbled) allusion to the idiom, “the higher the song, the fewer who can match it” (*shō mi kō ni wa mi ka* 唱彌高而和彌寡).

101 “**years deep and long**” (*nendai jin'on* 年代深遠): A phrase used in reference to Linji Yixuan 臨濟義玄 (d. 866) (see *Linji lu* 臨濟錄, T.1985.47:505a11, 506a1).

**like the boat meeting the ferry passenger** (*nyo sen gū to* 如船遇度): Play on the *Lotus Sūtra* phrase, “like the ferry passenger getting a boat” (*nyo to toku sen* 如度得船) (see above, Note 99).

“the boat”; that the ferrying does not obstruct the ferrying is called “the boat.”<sup>102</sup> It is *spring ice melts of its own accord*.<sup>103</sup>

\* \* \* \* \*

[60:47]

七等覺支

The seven limbs of perfect awakening:<sup>104</sup>

[60:48]

一者、擇法覺支。二者、精進覺支。三者、喜覺支。四者、除覺支。五者、捨覺支。六者、定覺支。七者、念覺支。

(1) *The dharma analysis limb of awakening*, (2) *the vigor limb of awakening*, (3) *the joy limb of awakening*, (4) *the removal limb of awakening*, (5) *the equanimity limb of awakening*, (6) *the concentration limb of awakening*, (7) *the mindfulness limb of awakening*.

[60:49]

擇法覺支は、毫釐有差、天地懸隔なり。このゆえに、至道不難易、唯要自揀擇のみなり。

“The dharma analysis limb of awakening” is “*where there’s a hair’s breadth of distinction the gap is like that between heaven and earth*.”<sup>105</sup>

102 “ferrying” is invariably “the boat” (*to hitsu ze sen* 度必是船): A phrase in Chinese that could also be read, “the ferry passenger is invariably the boat.” Perhaps more likely would be to read the term *to* 度 (translated here “ferrying”) in its common Buddhist sense of spiritual “deliverance.”

103 *spring ice melts of its own accord* (*shunpyō ji shōhyō* 春氷自消氷): Variant of a fixed phrase; here, likely reflecting a comment on the line of the *Cantong qi* 參同契 just following that cited above, Note 99 (see *Rentian yenmu* 人天眼目, T.2006.48:327a23-24):

四大性自復(隨所依)、如子得其母(可知也)。

火熱風動搖(春氷自消)、水濕地堅固(從旦至暮)。

The four elements revert to their nature (according to their bases),

Like the child gaining its mother (obvious).

Fire heats; wind blows (spring ice melts of itself);

Water is wet; earth, solid (from dawn to dusk).

104 **seven limbs of perfect awakening** (*shichitōkakushi* 七等覺支): The sixth set of the thirty-seven factors; S. *bodhyaṅga* (also rendered *shichikakubun* 七覺分). Dōgen regularly uses the term *tōkaku* (or *tōgaku*) 等覺 in the sense “virtual awakening,” for the penultimate stage of the bodhisattva path; but here, it renders Sanskrit *sambodhi*. The terminology and order of the seven members differs slightly according to the source; Dōgen’s list here corresponds to that found in the *Fahua cidi chumen* 法界次第初門 by Zhiyi 智顗 (538-597) (T.1925.46:682b18-c10).

105 “**dharma analysis limb of awakening**” (*jakuho kakushi* 擇法覺支): Analytic investigation of the teachings (S. *dharma-pravicaya*).



Therefore, it is only “*the supreme way isn’t hard*” or easy; you just need to make the choice yourself.<sup>106</sup>

[60:50]

精進覺支は、不曾攙奪行市なり。自買自賣ともに定價あり、知貴あり。屈己推人に相似なりといへども、通身撲不碎なり。一轉語を自賣することいまだやまざるに、一轉心を自買する商客に相逢す。驢事未了、馬事到來なり。

“The vigor limb of awakening” is *never having dominated the market*.<sup>107</sup> Whether buying it oneself or selling it oneself, there is a fixed price, and there is knowing its value.<sup>108</sup> Although it may “*look like humbling yourself and promoting another*,” it is “*thoroughly beaten but un-*

“*where there’s a hair’s breadth of distinction*” (*kōri u sha* 毫釐有差): From the opening lines of the *Xinxin ming* 信心銘 (T.2010.48:376b20-21), on which Dōgen will play in the next sentence:

至道無難、唯嫌揀擇。但莫憎愛、洞然明白。毫釐有差、天地懸隔。

The supreme way isn’t hard:

Just dislike picking and choosing.

If we simply do not hate or love,

All will be open and clear.

Where there’s a hair’s breadth of distinction

The gap is like that between heaven and earth.

106 “*the supreme way isn’t hard*” or easy; you just need to make the choice yourself (*shiidō bunan’i, yui yōji kenjaku* 至道不難易、唯要自揀擇): Playing with the first two lines of the *Xinxin ming* 信心銘 (as in the preceding note).

107 “*vigor limb of awakening*” (*shōjin kakushi* 精進覺支): Diligent effort (S. *vīrya*) in spiritual training.

*never having dominated the market* (*fuzō zandatsu kōshi* 不曾攙奪行市): The idiom *zandatsu kōshi* 攙奪行市 (“to dominate the market”) appears several times in the *Shōbōgenzō*, probably reflecting a saying of Xuansha Shibei 玄沙師備 recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:146, case 38); see Supplementary Notes, s.v. “Dominate the market.”

108 *Whether buying it oneself or selling it oneself, there is a fixed price, there is knowing its value* (*ji mai ji mai tomo ni teika ari, chi ki ari* 自買自賣ともに定價あり、知貴あり): Possibly reflecting the words of Wuzu Fayan 五祖法演 (d. 1104) on his awakening (*Liandeng huiyao* 聯燈會要, ZZ.136:684a14):

幾度賣來還自買。爲憐松竹引清風。

Having sold it so many times, I bought it myself;

For pity’s sake, the pine and bamboo take in the fresh breeze.

“*There is a fixed price*” (*teika ari* 定價あり) may reflect a verse by Tiantong Rujing quoted in “*Shōbōgenzō shohō jissō*” 正法眼藏諸法實相:

要買那堪無定價、一聲杜宇孤雲上。

If you want to buy it, how could it lack a fixed price?

The cry of a cuckoo above a single cloud.

“*Knowing its value*” (*chi ki* 知貴) may reflect the common Zen saying, “the god of the sea knows its value but doesn’t know its price” (*kaishin chi ki fuchi ka* 海神知貴不知價).

broken.”<sup>109</sup> Even while still selling a turning word oneself, one meets a merchant who buys a turning mind himself.<sup>110</sup> It is “*before the donkey business is over, the horse business arrives.*”<sup>111</sup>

[60:51]

喜覺支は、老婆心切血滴滴なり。大悲千手眼、遮莫太多端、臘雪梅華先漏泄、來春消息大家寒なり。しかもかくのごとくなりといへども、活鱖鱖、笑呵呵なり。

“The joy limb of awakening” is “*grandma’s mind is kind; the blood drips.*”<sup>112</sup> *The thousand hands and eyes of the Great Compassionate One;*

109 “**look like humbling oneself and promoting the other**” (*kukko suinin ni sōji nari* 屈己推人に相似なり): After a saying of Touzi Datong 投子大同 (819-914) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:320a21-22):

問、七佛是文殊弟子。文殊還有師也無。師曰、適來恁麼道也、大似屈己推人。

[Someone] asked, “The seven buddhas are the disciples of Mañjuśrī. Does Mañjuśrī have a master?”

The Master said, “To talk the way you just did looks like humbling yourself and promoting another.”

“**thoroughly beaten but unbroken**” (*tsūshin boku fusai* 通身撲不碎): From another saying of Touzi Datong 投子大同 (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:320a15-17):

問、和尚未見先師時如何。師曰、通身不奈何。曰見先師後如何。師曰、通身撲不碎。

[Someone] asked, “Before the Reverend had met his former master, what were you like?”

The Master said, “Thoroughly hopeless.”

He asked, “After you met your former master, what were you like?”

The Master said, “Thoroughly beaten but unbroken.”

110 **selling a turning word oneself** (*ittengo o jimai suru* 一轉語を自賣する); **a merchant who buys a turning mind himself** (*ittenshin o jimai suru shōkyaku* 一轉心を自買する商客): Amending Kawamura, which reads “a merchant who sells a turning mind himself” (*ittenshin o jimai suru shōkyaku* 一轉心を自賣する商客). “A turning word” (*ittengo* 一轉語) is a teaching that “turns the mind” to understanding; “a turning mind” (*ittenshin* 一轉心) is Dōgen’s variation. In the context here, it would seem that the seller of the turning word is himself the merchant who buys the turning mind.

111 “**before the donkey business is over, the horse business arrives**” (*roji miryō, baji tōrai* 驢事未了、馬事到來): Generally taken to mean something like, “It’s just one damned thing after another.” A saying first attributed to Lingyun Zhiqin 靈雲志勤 (dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:285b12-13):

僧問、如何是佛法大意。師曰、驢事未去馬事到來。

A monk asked, “What is the great meaning of the buddha dharma?”

The Master said, “Before the donkey business is over, the horse business arrives.”

112 “**joy limb of awakening**” (*ki kakushi* 喜覺支): Taking delight (S. *prīti*) in the dharma.

“**grandma’s mind is kind; the blood drips**” (*rōbashin setsu ketsu tekiteki* 老婆心切血滴滴): Line from a verse by Dōgen’s teacher, Rujing 如淨 (1162–1227); see Supplementary Notes, s.v. “Fist,” and “Karmic consciousness.”

so busy even so.<sup>113</sup> It is

Plum blossoms in the year-end snow first divulge it;

Signs of the coming spring; everyone is cold.<sup>114</sup>

Still, be that as it may, they are *brisk and lively, laughing* “ha ha.”<sup>115</sup>

[60:52] {2:140}

除覺支は、もしみづからがなかにありては、みづからと群せず、他のなかにありては、他と群せず。我得爾不得なり。灼然道著、異類中行なり。

“The removal limb of awakening” is, while being within oneself, uninvolved with oneself; while being with others, uninvolved with others.<sup>116</sup> It is “*I can do it; you can’t*.”<sup>117</sup> It is, “*clearly, if you speak,*” “*you move among different types*.”<sup>118</sup>

113 **The thousand hands and eyes of the Great Compassionate One** (*Daihi senjūgen* 大悲千手眼): Reference to the thousand-armed Bodhisattva Avalokiteśvara (*Senju Kannon* 千手觀音), who has an eye in the palm of each hand.

114 **Plum blossoms in the year-end snow** (*rōsetsu baika* 臘雪梅華): Two lines of Chinese verse, apparently of Dōgen’s creation. The final phrase may reflect the saying, “When it’s cold, everyone is cold” (*kanji taika kan* 寒時大家寒).

115 **they are brisk and lively, laughing “ha ha”** (*kappatsupatsu, shō kaka* 活鱖鱖、笑呵呵): Taking “everyone” as the grammatical subject, though this might also be read as a description of “joy.” See Supplementary Notes, s.v. “Brisk and lively.”

116 **“removal limb of awakening”** (*jo kakushi* 除覺支): Also rendered as *kyōan kakushi* 輕安覺支 (“tranquility limb of awakening”; S. *praśrabdhi*); the sense of ease from removal of mental obstacles.

117 **“I can do it; you can’t”** (*ga toku ni futoku* 我得爾不得): The words of Xuansha Shibei 玄沙師備 (*Liandeng huiyao* 聯燈會要, ZZ.136:824a5-8):

師見鼓山來。作圓相、示之。山云、人人出這箇不得。師云、情知爾向驢胎馬腹裏、作活計。山云、和尚又作麼生。師云、人人出這箇不得。山云、和尚與麼道卻得。某甲爲甚麼不得。師云、我得、汝不得。

The Master [Xuansha] saw Gushan coming; he made a circle to instruct him. Gushan said, “People can’t get out of it.”

The Master said, “It’s obvious to me that you’re headed for a life in the donkey’s womb or the horse’s belly.”

Gushan said, “How about the Reverend?”

The Master said, “People can’t get out of it.”

Gushan said, “If the Reverend can say this, why can’t I?”

The Master said, “I can do it; you can’t.”

118 **“clearly, if you speak,” “you move among different types”** (*shakunen dōjaku, irui chū gyō* 灼然道著、異類中行): Variation on the words of Nanquan Puyuan 南泉普願 (748-834) recorded in *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:154, case 57): “Clearly, if you speak, horns will grow on your head”; see Supplementary Notes, s.v. “Move among different types.”

[60:53]

捨覺支は、設使將來、他亦不受なり。唐人赤脚學唐歩、南海波斯求象牙なり。

“The equanimity limb of awakening” is “*whatever he came up with, he wouldn’t have accepted it.*”<sup>119</sup> It is a *person of Tang, barefoot, studying the walk of Tang; a Persian of the Southern Sea seeking the elephant tusk.*<sup>120</sup>

[60:54]

定覺支は、機先保護機先眼なり、自家鼻孔自家穿なり、自家把索自家牽なり。しかもかくのごとくなりといへども、さらに牧得一頭水牯牛なり。

“The concentration limb of awakening” is “*what is before the function preserves the eye before the function*”; it is “*drilling one’s own nostrils oneself*”; it is “*pulling oneself with one’s own rope.*”<sup>121</sup> Nevertheless,

119 “**equanimity limb of awakening**” (*sha kakushi* 捨覺支): Sansrit *upekṣā*; often listed as the last of the seven limbs.

“**whatever he came up with, he wouldn’t have accepted it**” (*shesshi shōrai, ta yaku fuju* 設使將來、他亦不受): A sentence from a dialogue between Chan Master Dongshan Liangjie 洞山良价 and an unnamed monk regarding a line in the famous poem contest between Shenxiu 神秀 and Huineng 慧能 to determine the successor of the Fifth Ancestor, Hongren 弘忍 (found, e.g., at *Hongzhi chanshi guanglu* 宏智禪師廣錄, T.2001.48:34c6-14):

舉僧問洞山、時時勤拂拭、莫使惹塵埃。爲什麼不得他衣鉢。山云、直饒道本來無一物、也未合得他衣鉢。且道、什麼人合得。僧下九十六轉語、不契。末後云、設使將來他亦不受。山深肯之。

Raised: A monk asked Dongshan, “‘Always strive to polish it, and do not let the dust collect.’ Why did this [line in Shenxiu’s verse] not get his [Hongren’s] robe and bowl?”

Shan said, “Even if he had said [the line in Huineng’s verse], ‘From the beginning, not one thing,’ he still would not have qualified to get his robe and bowl.” He added, “Who’s qualified to get them?”

The monk gave ninety-six turning words, but none fit. Finally, he said, “Whatever he came up with, he wouldn’t have accepted it.”

Shan deeply approved it.

120 a **person of Tang, barefoot, studying the walk of Tang; a Persian of the Southern Sea seeking the elephant tusk** (*Tōjin shakukyaku gaku Tō ho, Nanka Hashi gu zōge* 唐人赤脚學唐歩、南海波斯求象牙): Two phrases in Chinese. The second is a variant of a line of verse at *Tiansheng guangdeng lu* 天聖廣燈錄 (ZZ.135:762a10); the first phrase seems to have no precedent but may represent a play on the expression “the barefoot Persian enters the Great Tang” (*shakukyaku Hashi nyū Daitō* 赤脚波斯入大唐) (see, e.g., *Jitai pudeng lu* 嘉泰普燈錄, ZZ.137:288a6).

121 “**concentration limb of awakening**” (*jō kakushi* 定覺支): Sanskrit *samādhi*.

“**what is before the function preserves the eye before the function**” (*kisen hōgo kisen gen* 機先保護機先眼): Variation on a line of verse by Tiantong Rujing 天童如淨 (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:131a22-23). “What is before the function” translates *kisen* 機先, a term occurring several times in the *Shōbōgenzō*, sometimes used

be that as it may, going further, it is “*managing to herd a single water buffalo*.”<sup>122</sup>

[60:55]

念覺支は、露柱歩空行なり。このゆえに、口似椎眼如眉なり、といふとも、なほこれ梅檀林裏熱梅檀、師子窟中師子吼なり。

“The mindfulness limb of awakening” is a *pillar walking across the sky*.<sup>123</sup> Therefore, while it may be “a *mouth resembling a mallet and an eye like an eyebrow*,” it is “*burning sandalwood in a sandalwood grove, a lion roaring in a cave of lions*.”<sup>124</sup>

\* \* \* \* \*

[60:56]

八正道支、また八聖道とも稱す。

The eight-limbed correct path, also called the eightfold noble path.

[60:57]

一者、正見道支。二者、正思惟道支。三者、正語道支。四者、正業道支。五者、正命道支。六者、正精進道支。七者、正念道支。八者、正定道支。

(1) *The correct view limb of the path*; (2) *the correct thought limb of the path*; (3) *the correct speech limb of the path*; (4) *the correct action*

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in the sense of the original state of things before they have become active; the unusual term “eye before the function” (*kisen gen* 機先眼), then, suggests a vision of matters before they occur.

“drilling one’s own nostrils oneself” (*jike bikū jike sen* 自家鼻孔自家穿); “pulling oneself with one’s own rope” (*jike ha saku jike ken* 自家把索自家牽): Two lines from a verse by Tiantong Rujing 天童如淨 (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:132b9). See Supplementary Notes, s.v. “Nose.”

122 “*managing to herd a single water buffalo*” (*bokutoku ittō suikogyū* 牧得一頭水牯牛): From a saying, quoted elsewhere in the *Shōbōgenzō* (“Gyōji jō” 行持上), of Changqing Da’an 長慶大安 (793-883); see Supplementary Notes, s.v. “Water buffalo.”

123 “*mindfulness limb of awakening*” (*nen kakushi* 念覺支): Sanskrit *smṛti*; sometimes listed as the first of the seven limbs.

a *pillar walking across the sky* (*rochū ho kū gyō* 露柱歩空行): A phrase in Chinese but with no known source. The free-standing columns of temple buildings (*rochū* 露柱) are regularly treated as sentient in Zen texts; see Supplementary Notes, s.v. “Pillars and lanterns.”

124 “a *mouth resembling a mallet and an eye like an eyebrow*” (*kū ni sui gen nyo bi* 口似椎眼如眉): After a line at *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:802c18-19.

“*burning sandalwood in a sandalwood grove, a lion roaring in a cave of lions*” (*sendan rin ri zetsu sendan, shishi kutchū shishi ku* 梅檀林裏熱梅檀、師子窟中師子吼): Again, after lines in *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:802c11.

*limb of the path; (5) the correct livelihood limb of the path; (6) the correct effort limb of the path; (7) the correct mindfulness limb of the path; and (8) the correct concentration limb of the path.*

[60:58]

正見道支は、眼睛裏藏身なり。しかあれども、身先須具身先眼なり。向前の堂堂成見なりといへども、公案見成なり、親曾見なり。おほよそ眼裏藏身せざれば、佛祖にあらざるなり。

“The correct view limb of the path” is *hiding the body inside the eye*.<sup>125</sup> However, it is *before the body*, we must possess an eye before the body.<sup>126</sup> While it may be “imposing and manifest” from the past, it is “the kōan is realized”; it is “he once personally saw.”<sup>127</sup> In sum, those who do not “hide the body inside the eye” are not buddhas or ancestors.

125 **hiding the body inside the eye** (*ganzei ri zō shin* 眼睛裏藏身): Also written, as below here, *gan ri zō shin* 眼裏藏身. Dōgen uses the same expression in “Shōbōgenzō butsu kōjō ji” 正法眼藏佛向上事. “The eye” does not seem to occur often as a hiding place for the body in Zen texts; more commonly, the body is hidden in “the big dipper” (*hokuto* 北斗), in “flames” (*kaen* 火燄), etc.

126 **before the body, we must possess an eye before the body** (*shinsen shu gu shinsen* 身先須具身先眼): A sentence given in Chinese, for which there seems no precedent. Dōgen regularly uses the term *shinsen* 身先 (which can mean “one’s future”) in reference to what lies “before one has a body.”

127 **“imposing and manifest” from the past** (*kyōzen no dōdō jōken* 向前的堂堂成見): The phrase *dōdō jōken* 堂堂成見 might also be taken as “an imposing fixed view”; it likely reflects a line in the *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:799a6:

堂堂成見密密難見。

Imposing and manifest; intimate and imperceptible.

Though lost in the translation, Dōgen is playing here and below in this sentence with meanings of the glyph *ken* 見 (“to see”), used in the sense “view” (S. *dr̥ṣṭi*) in the phrase “correct view limb of the path.”

**“the kōan is realized”** (*kōan genjō* 公案見成): From the famous expression *genjō kōan* 現成公案 (also written 見成公案), often rendered “the realized kōan” and regularly used in Dōgen’s writing for what is manifestly so; see Supplementary Notes, s.v. “Realized kōan.” Here, the term *genjō* 見成 (“realized”) plays on the preceding *jōken* 成見 (“manifest”) by reversing the order of its two elements.

**“he once personally saw”** (*shinzō ken* 親曾見): From a line of verse by Rujing alluded to several times in the *Shōbōgenzō*:

親曾見佛不相瞞。

He once personally saw the Buddha; he doesn’t deceive.

In Rujing’s verse (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:130c7-11), the reference is to the arhat Piṇḍola and his claim to have seen Buddha Śākyamuni.

## [60:59] {2:141}

正思惟道支は、作是思惟時、十方佛皆現なり。しかあれば、十方現・諸佛現、これ作是思惟時なり。作是思惟時は、自己にあらず、他己をこえたりといへども、而今も思惟是事已、即趣波羅奈なり。思惟の處在は波羅奈なり。古佛いはく、思量箇不思量底、不思量底如何思量、非思量。これ正思量・正思惟なり。破蒲團、これ正思惟なり。

“The correct thought limb of the path” is “*When I had this thought, the buddhas of the ten directions all appeared.*”<sup>128</sup> Thus, *the appearance of the ten directions, the appearance of the buddhas* — this is “*When I had this thought.*” “*When I had this thought*” was not about himself and went beyond others; yet, even now, “*After thinking this, I immediately proceeded to Vārāṇasī.*”<sup>129</sup> The location of thinking is Vārāṇasī. An old buddha has said, “*I’m thinking of not thinking.*”<sup>130</sup> “*How do you think of not thinking?*” “*Nonthinking.*” This is correct thinking, “correct thought.” Breaking down the rush cushion — this is “correct thought.”<sup>131</sup>

## [60:60]

正語道支は、啞子自己不啞子なり。諸人中の啞子は未道得なり、啞子界の諸人は、啞子にあらず。不慕諸聖なり、不重己靈なり。口是掛壁の參究なり、一切口掛一切壁なり。

“The correct speech limb of the path” is *the self of a mute is not a mute.*<sup>132</sup> It is the mute among people has not said anything; people in the

128 “**When I had this thought, the buddhas of the ten directions all appeared**” (*sa ze shiyui ji, jippō butsu kai gen* 作是思惟時、十方佛皆現): From a verse in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:9c19) on the Buddha’s decision to teach the three vehicles; see Supplementary Notes, s.v. “Three vehicles.”

129 “**After thinking this, I immediately proceeded to Vārāṇasī**” (*shiyui ze ji i, soku shu Harana* 思惟是事已、即趣波羅奈): From a later line (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:10a3) in the *Lotus Sūtra* verse just quoted, on the Buddha’s decision to go to the Deer Park at Vārāṇasī to give his first sermon.

130 **An old buddha** (*kobutsu* 古佛): Quoting Yaoshan Weiyan 藥山惟儼, in a dialogue included in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:196, case 129) and cited often in Dōgen’s writing; see Supplementary Notes, s.v. “Yaoshan’s not thinking.”

131 **Breaking down the rush cushion** (*ha futon* 破蒲團): I.e., long sitting on the meditation cushion.

132 **the self of a mute is not a mute** (*ashi jiko fu ashi* 啞子自己不啞子): Perhaps reflecting a saying of Zhaozhou Congshen 趙州從諗 (778-897) cited elsewhere in the *Shōbōgenzō*:

示衆云、爾若一生不離叢林、不語十年五載、無人喚爾作啞漢、已後佛也不奈爾何。

[Zhaozhou] addressed the assembly, saying, “If for a lifetime you don’t leave the grove and don’t talk for ten years or five years, no one will call you a mute; after that, even the buddha won’t know what to make of you.”

For sources of the saying, see Supplementary Notes, s.v. “For a lifetime not leaving the grove.”

realm of the mute are not mutes. It is “not admiring the sages”; it is “not valuing one’s own spirit.”<sup>133</sup> It is exhaustive investigation of *the mouth hanging on the wall*; it is *all mouths hanging on all walls*.<sup>134</sup>

[60:61]

正業道支は、出家修道なり、入山取證なり。

“The correct action limb of the path” is *leaving home and practicing the way, is entering the mountains and getting verification*.

[60:62]

釋迦牟尼佛言、三十七品是僧業。僧業は、大乘にあらず、小乗にあらず。僧は、佛僧・菩薩僧・聲聞僧等あり。いまだ出家せざるものの、佛法の正業を嗣續せることあらず、佛法の大道を正傳せることあらず。在家、わづかに近事男女の學道といへども、達道の先蹤なし。達道のとき、かならず出家するなり。出家に不堪ならんともがら、いかでか佛位を嗣續せん。

*Buddha Śākyamuni said, “The thirty-seven factors are the action of the monk.”*<sup>135</sup> “The action of the monk” is not about the Great Vehicle or the Small Vehicle: among monks, there are buddha monks, bodhisattva monks, *śrāvaka* monks, and so on. Those who have not left home have never yet succeeded to the correct action of the buddha dharma, have never yet correctly transmitted the great way of the buddha dharma. While there may have been householders who studied the way somewhat as male and female lay followers, there is no precedent of their having mastered the way. When they master the way, they invariably

133 It is “not admiring the sages”; it is “not valuing one’s own spirit” (*fubo shoshō nari, fujū korei nari* 不慕諸聖なり、不重己靈なり): From a question of Shitou Xiqian 石頭希遷 to his teacher Qingyuan Xingsi 青原行思 (d. 740) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:240b21):

不慕諸聖不重己靈時如何。

How about when one doesn’t admire the sages nor value one’s own spirit?

The two clauses could also read, “They [i.e., ‘people in the realm of the mute’] ‘do not admire the sages; they do not value their own spirit.’”

134 *the mouth hanging on the wall* (*ku ze ka heki* 口是掛壁): Variant of an idiomatic Zen expression, most often *kō ka heki jō* 口挂壁上, for keeping silent.

135 *Buddha Śākyamuni* (*Shakamuni butsu* 釋迦牟尼佛): Quoting the *Mohe zhiguan* 摩訶止觀 of Tiantai Zhiyi 天台智顗 (T.1911.46:10a4-7):

一比丘白佛、何等比丘能受供養。佛言、若在比丘數、修僧業、得僧利者、是人能受供養。四果四向是僧數、三十七品是僧業、四果是僧利。

A bhikṣu addressed the Buddha, asking, “Which bhikṣu may receive offerings?”

The Buddha said, “If they are counted as bhikṣu, practice the actions of the monk, and attain the benefits of the monk, these may receive donations. Those at the four fruits and four accesses are counted as monks; the thirty-seven factors are the actions of the monk; the four fruits are the benefits of the monk.”



leave home. How could those who cannot bear to leave home succeed to the rank of a buddha?

[60:63]

しかあるに、二三百年来のあひだ、大宋國に禪宗僧と稱するともがら、おほくはいく、在家の學道と出家の學道と、これ一等なり、といふ。これ、ただ在家人の屎尿を飲食とせんがために狗子となれる類族なり。あるひは國王・大臣にむかひていはく、萬機の心はすなはち祖佛心なり、さらに別心あらず、といふ。王・臣いまだ正説・正法をわきまへず、大悦して師號等をたまふ。かくのごとくの道ある諸僧は、調達なり。啼唾をくらはんがために、かくのごとくの小兒の狂話あり、啼哭といふべし。七佛の眷属にあらず、魔儻・畜生なり。いまだ身心學道をしらず、參學せず、身心出家をしらず。王・臣の、法政にくらく、佛祖の大道をゆめにもみざるによりてかくのごとし。

Nevertheless, for the last two or three hundred years, in the Land of the Great Song, many calling themselves monks of the Chan school have said that the study of the way of householders and the study of the way of renunciants are equivalent. They are a gang that has become dogs only in order to eat the shit and drink the piss of the householders. Sometimes, they tell the king and his ministers that the mind of the myriad affairs of state is the mind of the ancestors and the buddhas, apart from which there is no other mind. The king and his ministers, not having distinguished the true teaching and true dharma, are delighted and confer on them titles of master and the like. Monks with words like this are Devadattas.<sup>136</sup> In order to lick up snot and spittle, they have this sort of crazy talk of little children. How lamentable. They are not followers of the seven buddhas, they are the minions of Māra and beasts. They have never known studying the way with body and mind; they have not investigated, have never known, leaving home with body and mind. Things are like this because the kings and ministers are ignorant of law and governance and have never seen the great way of the buddhas and ancestors even in their dreams.<sup>137</sup>

[60:64] {2:142}

維摩居士の佛出世時にあふし、道未盡の法おほし、學未到すくなくらず。龐蘊居士が祖席に參歴せし、藥山の、堂奥をゆるされず、江西におよばず。ただわづかに參學の名をぬすめりといへども、參學の實あらざるなり。自餘の李駙馬・楊文公等、おのおの參飽とおもふといへども、乳餅い

136 **Devadattas** (*Chōdatsu* 調達): i.e., like the evil monk who plotted against his cousin, Buddha Śākyamuni.

137 **the kings and ministers are ignorant of law and governance** (*ōshin no hōsei ni kuraku* 王臣の法政にくらく): Following Kawamura's punctuation; the sentence could also be read, "They [i.e., the self-styled monks of the Chan school] are like this because they are ignorant of the law and governance of the kings and ministers and have never seen the great way of the buddhas and ancestors even in their dreams."

まだ喫せず、いはんや晝餅を喫せんや、いはんや喫佛祖粥飯せんや、未有鉢盂なり。あはれむべし、一生の皮袋いたづらなることを。

The layman Vimalakīrti lived at the time that the Buddha appeared in the world; there are many teachings on which his words are not yet exhaustive, and not a few places to which his studies do not yet reach.<sup>138</sup> The layman Pang Yun studied widely at the patriarchal seats; he was not admitted to the interior of the hall of Yaoshan and did not reach Jiangxi.<sup>139</sup> He may have appropriated something of a name for study but lacked the reality of study. Others, like the Escort Li or the Duke of Wen Yang, may each have felt they had their fill of study, but they never tasted dairy cakes, let alone tasted the “painted cake,” not to mention *tasted the gruel and rice of the buddhas and ancestors; they never had a pātra bowl*.<sup>140</sup> What a pity that these skin bags’ whole lives were wasted.

[60:65]

普勸すらくは、盡十方の天衆生・人衆生・龍衆生・諸衆生、はるかに如來の法を慕古して、いそぎて出家修道し、佛位祖位を嗣續すべし。禪師等が未達の道をきくことなかれ。身をしらず、心をしらざるがゆえに、しかのごとくいふなり。あるひは亦、すべて衆生をあはれむころなく、佛法を

138 **The layman Vimalakīrti** (*Yuima koji* 維摩居士): Protagonist of the popular *Vimalakīrti-nirdeśa-sūtra* (*Yuima kyō* 維摩經), in which he appears as a wealthy lay follower of the Buddha. Dōgen’s claim that Vimalakīrti was unable to express many teachings seems to be a sarcastic reference to his famous silence when asked to explain the teaching of nonduality. This is not the only place in the *Shōbōgenzō* where this celebrated bodhisattva comes in for criticism.

139 **The layman Pang Yun** (*Hō Un koji* 龐蘊居士): Renowned lay Chan figure (740?-808), said to have studied under the famed masters Mazu Daoyi 馬祖道一 and Shitou Xiqian 石頭希遷.

**he was not admitted to the interior of the hall of Yaoshan and did not reach Jiangxi** (*Yakusan no, dōō o yurusarezu, Kōzei ni oyobazu* 藥山の、堂奥をゆるされず、江西におよばず): I.e., he did not receive the personal instruction of Yaoshan Weiyān 藥山惟儼, successor to Shitou 石頭, nor did he reach the level of his teacher Mazu of Jiangxi 江西馬祖.

140 **the Escort Li or the Duke of Wen Yang** (*Li fuba Yō bunkō* 李駙馬・楊文公): I.e., Li Zunxu 李遵勗 (988-1038), high-ranking military officer, student of Chan master Guyin Yuncong 谷隱蘊聰 (965-1032) and compiler of the important collection of Chan biographies *Tiansheng guangdeng lu* 天聖廣燈錄; and Yang Yi 楊億 (974-1020), famed literary scholar, student of Shoushan Xingnian 首山省念 (926-993) and an editor of the *Jingde chuandeng lu* 景德傳燈錄, for which he wrote a preface.

**“painted cake”** (*gabyō* 晝餅): Best known from the saying that “a painted cake can’t satisfy hunger” (*gabyō fujū ki* 晝餅不充飢); see Supplementary Notes, s.v. “A painted cake can’t satisfy hunger.” Here, likely reflecting Dōgen’s opinion, as expressed in the “*Shōbōgenzō gabyō*” 正法眼藏晝餅, that our hunger is itself painted and can only be satisfied by a painted cake. This entire sentence is a play on the food metaphor of “studying one’s fill” (*sanpō* 參飽).

**pātra bowl** (*hou* 鉢盂): I.e., the Buddhist monk’s alms bowl.

まぼるおもひなく、ただひとすぢに在家の人の屎糞をくらはんとして、悪狗となれる人面狗・人皮狗、かくのごとくいふなり。同坐すべからず、同語すべからず、同依止すべからず。かれらはすでに生身墮畜生なり。出家人もし屎糞ゆたかならば、出家人すぐれたりといはまし。出家人の屎糞、この畜生におよぼさざるゆえに、かくのごとく道取するなり。在家心と出家心と一等なり、といふこと、證據といひ、道理といひ、五千餘軸の文にみえず、二千餘年のあとなし。五十代四十餘世の佛祖、いまだその道取なし。たとひ破戒・無戒の比丘となりて、無法・無慧なりといふとも、在家の有智・持戒にはすぐるべきなり。僧業これ智なり、悟なり、道なり、法なるがゆえに。在家たとひ隨分の善根功德あれども、身心の善根功德おろそかなり。一代の化儀、すべて在家得道せるものなし。これ、在家いまだ學佛道の道場ならざるゆえなり、遮障おほきゆえなり。萬機心と祖師心と一等なり、と道取するともがらの身心をさぐるに、いまだ佛法の身心にあらず、佛祖の皮肉骨髓つたはれざらん。あはれむべし、佛正法にあひながら、畜生となれることを。

We widely recommend that deva beings, human beings, dragon beings, and all the beings throughout the ten directions, longing for the distant dharma of the Tathāgata, hasten to leave home, practice the way, and succeed to the rank of a buddha and the rank of an ancestor. Do not listen to the imperfect words of the Chan masters. It is because they do not know the body and do not know the mind that they talk as they do. Or, again, lacking all feeling of compassion for living beings or thought of preserving the buddha dharma, solely to feed on the excrement of householders, they have become evil dogs, dogs with human faces, dogs with human skin, who talk as they do. We should not sit with them; we should not talk with them; we should not rely on them. They have already fallen into the state of beasts while still in this body. If renunciants had more plentiful excrement, they would say that the renunciants are superior; it is because the excrement of renunciants is not enough for these beasts that they talk like this.

The claim that the mind of the householder and the mind of the renunciant are equivalent, whether in the form of evidence or of reasoning, is not to be seen in the texts of the five thousand and more scrolls and has left no trace in the two thousand and more years.<sup>141</sup> The buddhas and ancestors of fifty generations or of forty and more generations have never had this saying.<sup>142</sup> Even becoming a bhikṣu who breaks the precepts or is without the precepts, who is without dharma and without wisdom, is

141 **texts of the five thousand and more scrolls** (*gosen yo jiku no mon* 五千餘軸の文); **two thousand and more years** (*nisen yo nen* 二千餘年): i.e., the entire Buddhist canon and the whole of Buddhist history since Śākyamuni.

142 **The buddhas and ancestors of fifty generations or of forty and more generations** (*gojū dai shijūyo se no busso* 五十代四十餘世の佛祖): The former figure likely reckons the lineage from Buddha Śākyamuni to Dōgen's master, Tiantong Rujing 天童如淨; the latter, from the seven buddhas to the Sixth Ancestor, Huineng 慧能.

superior to the householder having wisdom and keeping the precepts; for the action of the monk itself is wisdom, is awakening, is the way, is the dharma. Although householders have the good roots and merit appropriate to their lot, they are poor in the good roots and merit of body and mind.<sup>143</sup> Over a lifetime of proselytizing, there was not a single instance of a householder gaining the way.<sup>144</sup> This is because the householder life is not a practice place for studying the way of the buddhas, and because it presents many obstacles. If we seek out the body and mind of those who say that the mind of the myriad affairs of state and the mind of the ancestral masters are equivalent, we will find that they are not yet the body and mind of the buddha dharma, that they have not yet received transmission of the skin, flesh, bones, and marrow of the buddhas and ancestors. What a pity that, while encountering the true dharma of the buddhas, they have become beasts.

[60:66] {2:143}

かくのごとくなるによりて、曹溪古佛、たちまちに辭親尋師す、これ正業なり。金剛經をききて發心せざりしときは、樵夫として家にあり。金剛經をききて佛法の薰力あるときは、重担を放下して出家す。しるべし、身心もし佛法あるときは、在家にとどまることあたはずといふことを。諸佛祖みなかくのごとし。出家すべからず、といふともがらは、造逆よりもおもき罪條なり、調達よりも猛惡なりといふべし。六群比丘・六群尼・十八群比丘等よりもおもしろしりて、共語すべからず。一生の壽命いくばくならず、かくのごとくの魔子・畜生等と共語すべき光陰なし。いはんやこの人身心は、先世に佛法を見聞せし種子よりうけたり、公界の調度なるがごとし。魔族となすべきにあらず、魔族とともならしむべきにあらず。佛祖の深恩をわすれず、法乳の徳を保護して、惡狗の叫吹をきくことなかれ、惡狗と同坐・同食することなかれ。

This being the case, the Old Buddha of Caoxi suddenly leaving his parent and seeking a master — this is “correct action.”<sup>145</sup> When he first heard the *Diamond Sūtra* before he had brought forth the mind [of bodhi], he was living at home as a woodcutter; when he heard the *Diamond Sūtra* suffused by the power of the buddha dharma, he cast off his heavy burden and left home. We should realize that, when body and mind have the buddha dharma, one cannot remain as a householder. All the bud-

143 **good roots and merit appropriate to their lot** (*zuibun no zenkon kudoku* 隨分の善根功德): I.e., the karma of their status in society (as opposed here to the karma developed in spiritual practice).

144 **Over a lifetime of proselytizing** (*ichidai no kegi* 一代の化儀): I.e., the entire teaching career of Buddha Śākyamuni.

145 **Old Buddha of Caoxi** (*Sōkei kobutsu* 曹溪古佛): I.e., the Sixth Ancestor, Huineng 慧能. Dōgen here recalls the famous account of his having been inspired to abandon his mother and go off to study with the Fifth Ancestor upon hearing a monk reciting the *Diamond Sūtra*.

dhas and ancestors are like this. We should say that those who claim we should not leave home are guilty of an offense graver than committing the heinous deeds, are more fiendishly evil than Devadatta.<sup>146</sup> Recognizing that [their transgressions] are graver than those of the bhikṣus of the gang of six, the *bhikṣuṇīs* of the gang of six, or the bhikṣus of the gang of eighteen, we should not talk with them.<sup>147</sup> The span of a lifetime is not much; there are not years and months to spend talking with such sons of Māra and beasts. Moreover, our human bodies and minds, received due to the seeds from our experience of the buddha dharma in a previous age, are like implements in the public realm.<sup>148</sup> They are not to form a gang of demons; they are not to associate with a gang of demons. Without forgetting the profound benevolence of the buddhas and ancestors, preserving and protecting the virtue of the milk of dharma, do not listen to the barking of evil dogs; do not sit with or eat with evil dogs.

[60:67] {2:144}

嵩山高祖古佛、はるかに西天の佛國をはなれて、邊邦の神丹に西來するとき、佛祖の正法、まのあたりつたはれしなり。これ出家得道にあらずば、かくのごとくなるべからず。祖師西來已前は、東地の衆生・人天、いまだかつて正法を見聞せず。しかあればしるべし、正法正傳、ただこれ出家の功德なり。

When the Old Buddha, the Eminent Ancestor of Mount Song, left the buddha land of Sindh in the West far behind and came from the west to the marginal country of Cīnasthāna, the true dharma of the buddhas and ancestors was directly transmitted.<sup>149</sup> Had he not left home and gained

146 **committing the heinous deeds** (*zōgyaku* 造逆): Reference to the five heinous crimes (*gogyaku* 五逆), the commission of which leads to rebirth in the *avīci* hell: patricide, matricide, killing an arhat, injuring a buddha, and damaging the saṃgha.

147 **the bhikṣus of the gang of six, the *bhikṣuṇīs* of the gang of six, or the bhikṣus of the gang of eighteen** (*rokugun biku rokugun ni jūhachigun biku* 六群比丘・六群尼・十八群比丘): A gang of six evil bhikṣus at the time of the Buddha appears frequently in Buddhist literature, with somewhat varied names; a set of (unidentified) transgressive *bhikṣuṇīs* also appears frequently, often in conjunction with the six bhikṣus. A set of eighteen evil monks is not common in the literature (though we do find mention of a gang of seventeen [or sixteen]), and it is not clear where Dōgen got this number.

148 **implements in the public realm** (*kugai no chōdo* 公界の調度): Presumably, meaning something like “our bodies and minds are not our own but belong to the dharma.” The term “public realm” (*kugai* 公界), while also used in reference to society at large, refers in a monastic setting to the common facilities in use by the saṃgha as a whole; see Supplementary Notes, s.v. “Public realm.”

149 **the Old Buddha, the Eminent Ancestor of Mount Song** (*Sūzan kōso kobutsu* 嵩山高祖古佛) i.e., the First Ancestor, Bodhidharma, who resided on Mount Song 嵩山.

**buddha land of Sindh in the West** (*Saiten no bukkoku* 西天の佛國): i.e., India, the homeland of the Buddha.

the way, this could not have happened. Before the Ancestral Master came from the west, beings of the Land of the East, human and deva, had never experienced the true dharma. Thus, we should recognize the direct transmission of the true dharma is due to the merit of leaving home.

[60:68]

大師釋尊、かたじけなく父王のくらい[位]をすてて嗣續せざること  
は、王位の、貴ならざるにあらず、佛位の、最貴なるを嗣續せんがた  
めなり。佛位は、これ出家位なり、三界の天衆生・人衆生、ともに頂  
戴恭敬するくらいなり。梵王・釋王の、同坐するところにあらず、い  
はんや下界の諸人王・諸龍王の、同坐するくらみならんや、無上正  
等覺位なり。くらみ、よく説法度生し、放光現瑞す。この出家位の諸  
業、これ正業なり、諸佛七佛の懷業なり。唯佛與佛にあらざれば、究  
盡せざるところなり。いまだ出家せざらんとともがらは、すでに出家せ  
るに奉觀給仕し、頭頂敬禮し、身命を抛捨して供養すべし。

The great master, Śākya, the Honored One, humbly declined to succeed to the rank of his father the king, not because the rank of king was not exalted, but in order to succeed to the highest rank of buddha. The rank of buddha is the rank of a renunciant, a rank respectfully honored by deva beings and human beings of the three realms. It is not one in which King Brahmā or King Śakra share the seat, much less is it a rank in which the human kings and dragon kings of lower realms share the seat; it is the rank of unsurpassed, perfect awakening.<sup>150</sup> This rank preaches the dharma and delivers living beings, radiates light and manifests auspicious signs. The action of this rank of renunciant — this is “correct action,” the action cherished by the buddhas, by the seven buddhas. It is something not “exhaustively investigated” by those who are not “*only buddhas with buddhas*.”<sup>151</sup> Those who have not left home should attend and serve those who have left home, should prostrate and pay obeisance to them, should cast aside their very lives in offering.

150 **King Brahmā or King Śakra** (*Bonnō Shakuō* 梵王・釋王): King of the devas of the brahmā heaven in the first dhyāna heaven of the form realm, and king of the heaven of the thirty-three devas (*S. Trāyastriṃśa*) in the desire realm, respectively.

151 **It is something not “exhaustively investigated” by those who are not “only buddhas with buddhas”** (*yui butsu yo butsu ni arazareba, gūjin sezarū tokoro nari* 唯佛與佛にあらざれば、究盡せざるところなり): From the *Lotus Sūtra* line; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

[60:69] {2:145}

釋迦牟尼佛言、出家受戒、是佛種子也、已得度人。

*Buddha Śākyamuni said, “To leave home and receive the precepts is the seed of buddhahood. One has already attained deliverance.”*<sup>152</sup>

[60:70]

しかあればすなはちしるべし、得度といふは、出家なり。未出家は沈淪にあり、かなしむべし。おほよそ一代の佛説のなかに、出家の功德を讃歎せること、稱計すべからず。釋尊誠説し、諸佛證明す。出家人の破戒不修なるは、得道す、在家人の得道、いまだあらず。帝者の、僧尼を禮拜するとき、僧尼、答拜せず。諸天の、出家人を拜するに、比丘・比丘尼、まったく答拜せず。これ、出家の功德すぐれたるゆえなり。もし出家の比丘・比丘尼に拜せられれば、諸天の宮殿・光明・果報等、たちまちに破壊墜墮すべきがゆえに、かくのごとし。

Thus, we should recognize that “attaining deliverance” is “leaving home”; those who have not yet left home are sunk and are to be pitied. In general, in the Buddha’s preaching over a lifetime, the number of times he praised the merits of leaving home cannot be reckoned. Śākya, the Honored One, preached it with sincerity, and the buddhas attested it. Renunciants who broke the precepts and did not practice have gained the way, while there has never been a householder who gained the way. When the emperor pays obeisance to the monk or nun, the monk or nun does not bow in return. When the devas pay obeisance to the renunciant, the *bhikṣu* or *bhikṣuṇī* never bows in return; for the merit of the renunciant is superior. This is so because, were they to receive the bows of the *bhikṣu* or *bhikṣuṇī*, their palaces, radiance, karmic rewards, and the like, would immediately disintegrate and collapse.

[60:71]

おほよそ佛法東漸よりこのかた、出家人の得道は、稻麻竹葦のごとし。在家ながら得道せるもの、一人もいまだあらず。すでに佛法その眼耳におよぶときは、いそぎて出家をいとなむ。はかりしりぬ、在家は佛法の在處にあらず。しかあるに、萬機の身心すなはち佛祖の身心なり、といふやからは、いまだかつて佛法を見聞せざるなり、黒闇獄の罪人なり、おのれが言語、なほ見聞せざる愚人なり、國賊なり。萬機の心をもて佛祖の心に同ずるを詮とするは、佛法のすぐれたるによりて、しかいふを帝者よろこぶ。しるべし、佛法すぐれたりといふこと。萬機の心は、假令おのづから佛祖の心に同ずとも、佛祖の身心おのづから萬機の身心とならんとき、萬機の身心なるべからず。萬機心と佛祖心と一等なり、といふ禪師等、すべて心法のゆきかた、様子をしらざるなり。いはんや、佛祖心をゆめにもみることあらんや。

In general, ever since the buddha dharma’s spread to the east, the renunciants who gained the way are like “rice, hemp, bamboo, and reeds,”

152 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Source unknown.

while there has not been a single person who gained the way as a householder.<sup>153</sup> As soon as the buddha dharma reaches their eyes and ears, they hasten to leave home. We should realize that the householder life is no place for the buddha dharma. Those who nevertheless claim that the body and mind of the myriad affairs of state are the body and mind of the buddhas and ancestors have never seen or heard the buddha dharma; they are evil people in a dark hell; they are ignoramuses who do not see and hear even their own words; they are traitors to the country. They assert that the mind of the myriad affairs of state is the same as the mind of the buddhas and ancestors since the emperors are delighted to hear this said, precisely because the buddha dharma is superior. We should realize that the buddha dharma is superior. Even if the mind of the myriad affairs of state happened to be the same as the mind of the buddhas and ancestors, when the body and mind of the buddhas and ancestors happens to become the body and mind of the myriad affairs of state, it will not be the body and mind of the myriad affairs of state.<sup>154</sup> The Chan masters who claim that the mind of the myriad affairs of state and the mind of the buddhas and ancestors are equivalent know nothing of how the mind works or what it is like; how much less have they seen the mind of the buddhas and ancestors even in their dreams.

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おほよそ梵王・釋王・人王・龍王・鬼神王等、おのおの三界の果報に著することなかれ。はやく出家受戒して、諸佛諸祖の道を修習すべし、曠大劫の佛因ならん。みずや、維摩老、もし出家せましかば、維摩よりもすぐれたる維摩比丘をみん。今日はわづかに空生・舍利子・文殊・彌勒等をみる、いまだ半維摩をみず。いはんや三四五の維摩をみんや。もし三四五の維摩をみず、しらざれば、一維摩いまだみず、しらず、保任せざるなり。一維摩いまだ保任せざれば、維摩佛をみず。維摩佛をみざれば、維摩文殊・維摩彌勒・維摩善現・維摩舍利子等、いまだあらざるなり。いはんや維摩山河大地、維摩草木瓦礫・風雨水火・過去現在未來等あらんや。維摩、いまだこれらの光明功德みえざることは、不出家のゆえなり。維摩、もし出家せば、これらの功德あるべきなり。當時、唐朝・宋朝の禪師等、これらの宗旨に達せず、みだりに維摩を擧して作得是とおもひ、道得是といふ。これらのともがら、あはれむべし、言教をしらず、佛法にくらし。

153 “rice, hemp, bamboo, and reeds” (*tō ma chiku i* 稻麻竹葦): i.e., they are dense and profuse; a simile from Kumārajīva’s translation of the *Lotus Sūtra*; see Supplementary Notes.

154 Even if the mind of the myriad affairs of state happened to be the same as the mind of the buddhas and ancestors (*banki no shin wa, keryō onozukara busso no shin ni dōzu tomo* 萬機の心は、假令おのづから佛祖の心に同ずとも): This sentence might be understood to be saying that, even were emperors occasionally to think like Buddhist adepts, when Buddhist adepts occasionally concern themselves with affairs of state, they never think like emperors.



In sum, [we urge] King Brahmā, King Śakra, human kings, dragon kings, demon kings, and the like: do not be attached to your particular karmic consequences in the three realms. You should quickly leave home, receive the precepts, and study the way of the buddhas and ancestors, the cause of buddhahood for vast kalpas. Do you not see that, had old Vimalakīrti left home, we would see a bhikṣu Vimalakīrti superior to Vimalakīrti? Today, we see merely Subhūti, Śāriputra, Mañjuśrī, Maitreya, and the rest; we do not see even half a Vimalakīrti, let alone see three, four or five Vimalakīrtis.<sup>155</sup> If we do not see, do not know, three, four or five Vimalakīrtis, then we have not seen, known or maintained, a single Vimalakīrti. If we have not maintained a single Vimalakīrti, we do not see Buddha Vimalakīrti. If we do not see Buddha Vimalakīrti, then Mañjuśrī Vimalakīrti, Maitreya Vimalakīrti, Subhūti Vimalakīrti, Śāriputra Vimalakīrti, and the rest, do not yet exist. How much less could there be Vimalakīrti of mountains, rivers, and the whole earth; Vimalakīrti of grass, trees, tiles, and pebbles, of wind, rain, water, and fire, of past, present, and future, and so on? That such radiance and virtues are not seen in Vimalakīrti is because he did not leave home; had he left home, he should have these virtues. Now, the Chan masters of the Tang dynasty and Song dynasty, having failed to master these essential points, rashly hold up Vimalakīrti, thinking that what he did was right, and saying that what he said was right. These types are to be pitied: they do not know the spoken teachings and are ignorant of the buddha dharma.

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あるいは亦あまりさへは、維摩と釋尊と、その道ひとしとおもひいへるおほし。これらまた、いまだ佛法をしらず、祖道をしらず、維摩をもしらず、はからざるなり。かれらはいく、維摩、默然無言して諸菩薩にしめす、これ如來の無言爲人にひとし、といふ。これ、おほきに佛法をしらず、學道の力量なし、といふべし。如來の有言、すでに自餘とことなり、無言もまた諸類とひとしかるべからず。しかあれば、如來の一黙と維摩の一黙と、相似の比論にすらおよぶべからず。言説はことなりとも、默然はひとしかるべし、と憶想せるともがらの力量をさぐるには、佛邊人とするにもおよばざるなり。かなしむべし、かれらいまだ聲色の見聞なし、いはんや跳聲色の光明あらんや。いはんや默の默を學すべしとだにもしらず、ありとだにもきかず。おほよそ諸類と諸類と、その動靜なほことなり、いかでか釋尊と諸類とおなじといひ、おなじからずと比論せん。これ佛祖の堂奥に參學せざるともがら、かくのごとくいふなり。

155 Today, we see merely Subhūti, Śāriputra, Mañjuśrī, Maitreya, and the rest (*konnichi wa wazuka ni Kūshō Sharishi Monju Miroku tō o miru* 今日わづかに空生・舍利子・文殊・彌勒等をみる): Likely meaning that one finds regular mention of these famous monks in the Buddhist sūtras but not of Vimalakīrti (who, of course, is a literary creation of the *Vimalakīrti Sūtra*).

Then, on top of that, there are many who think and who say that the words of Vimalakīrti and Śākya, the Honored One, are equivalent. These also have never known the buddha dharma, never known the way of the ancestors, never known or evaluated Vimalakīrti. They say that Vimalakīrti's instructing the bodhisattvas in silence, without a word, is equivalent to the Tathāgata's being without a word for the sake of the other. This has to be called knowing nothing of the buddha dharma and having no ability to study the way. Since the words of the Tathāgata are different from those of others, his wordlessness must also not be the equivalent of other types. Thus, the silence of the Tathāgata and the silence of Vimalakīrti do not even warrant a comparison of their similarities. When we seek out the abilities of those who imagine that, while their speech is different, their silence must be equivalent, they do not amount even to those we might take to be in the vicinity of the Buddha. How sad! They have yet to see and hear the sights and sounds, let alone have the radiance springing forth from sights and sounds. Not to mention that they do not even know that we should study the silence of silence, have not even heard that it exists.<sup>156</sup> In general, the various types differ in their behaviors; how could we compare Śākya, the Honored One, and the various types, saying they are the same or not the same? It is those who do not study in the interior of the hall of the buddhas and ancestors who talk like this.

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あるいは邪人おほくおもはく、言説動容はこれ假法なり、寂默凝然はこれ眞實なり。かくのごとくいふ、また佛法にあらず。梵天・自在天等の經教を傳聞せるともがらの所計なり。佛法いかでか動靜にかかはらん。佛道に動靜ありや、動靜なしや、動靜を接すや、動靜に接せらるや、と審細に參學すべし。而今の晩學、たゆむことなかれ。

Or, again, there are many misguided people who think that speech and behavior are provisional dharmas, whereas silence and stillness are true reality. Talk like this is also not the buddha dharma; it is the thinking of those who have heard the scriptures of the deva Brahmā or the deva Īśvara, and the like.<sup>157</sup> How could the buddha dharma be concerned with movement and stillness? In the way of the buddhas, is there motion and stillness or is there not motion and stillness? Does it engage with motion and stillness? Is it engaged by motion and stillness? We should study this in detail. Late students of the present, do not be lax.

156 **we should study the silence of silence** (*moku no moku o gaksu beshi* 黙の黙を學すべし): This phrase might also be parsed, "silence should study silence."

157 **the scriptures of the deva Brahmā or the deva Īśvara, and the like** (*Bonten Jizaiten tō no kyōgyō* 梵天・自在天等の經教): i.e., the texts of Hinduism.

[60:75]

現在大宋國をみるに、佛祖の大道を參學せるともがら、斷絶せるがごとし、兩三箇あるにあらず。維摩は是にして一黙あり、いまは一黙せざるは維摩よりも劣なり、とおもへるともがらのみあり、さらに佛法の活路なし。あるいは亦、維摩の一黙はすなはち世尊の一黙なり、とおもふともがらのみあり、さらに分別の光明あらざるなり。かくのごとくおもひ、いふともがら、すべて、いまだかつて佛法見聞の參學なし、といふべし。大宋國人にあればとて、佛法なるらん、とおもふことなかれ。その道理、あきらめやすかるべし。

When we look at the Land of the Great Song at present, it is as if those who study the great way of the buddhas and ancestors are extinct, with not even two or three remaining. There are only those who think that Vimalakīrti was right in his silence, while now those who are not silent are inferior to Vimalakīrti; they are completely without the life-saving path of the buddha dharma. Or, again, there are only those who think that the silence of Vimalakīrti is the silence of the World-Honored One; they are completely without the light of discrimination.<sup>158</sup> It must be said that those who think and talk like this have no study of the experience of the buddha dharma. Do not think that, because they are people of the Land of the Great Song, [what they say] is the buddha dharma. The truth of this should be easy to understand.

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いはゆる、正業は僧業なり、論師・經師のしるところにあらず。僧業といふは、雲堂裏の功夫なり、佛殿裏の禮拜なり、後架裏の洗面なり。乃至、合掌・問訊・焼香・焼湯する、これ正業なり。以頭換尾するのみにあらず、以頭換頭なり、以心換心なり、以佛換佛なり、以道換道なり、これすなはち正業道支なり。あやまりて佛法の商量すれば、眉鬚墮落し、面目破顔するなり。

“Correct action” is the action of the monk, not what is known by the treatise master or sūtra master.<sup>159</sup> The action of the monk is concentrated effort in the cloud hall; it is paying obeisance in the buddha hall; it is washing the face at the rear stand; and so on, to joining the palms and making inquiries, burning incense and boiling water — these are “correct action.”<sup>160</sup> They are not only *exchanging head for tail*; they are

158 **silence of the World-Honored One** (*seson no ichimoku* 世尊の一黙): Presumably, reference to the fourteen “indeterminate” (*muki* 無記; *S. avyākṛta*) questions on which the Buddha abstained from comment.

159 **“Correct action” is the action of the monk** (*iwayuru, shōgō wa sōgō nari* いはゆる、正業は僧業なり): This sentence could be read with the last sentence of the preceding section: “The truth of this should be easy to understand: that is, “correct action” is the action of the monk, not what is known by the treatise master or sūtra master.

160 **concentrated effort in the cloud hall** (*undō ri no kufū* 雲堂裏の功夫): i.e., meditation in the saṃgha hall.

exchanging head for head; they are exchanging mind for mind; they are exchanging buddha for buddha; they are exchanging the way for the way.<sup>161</sup> This is “the correct action limb of the path.” When we mistakenly deliberate about the buddha dharma, our eyebrows and beard will fall off and our face will break up.<sup>162</sup>

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正命道支とは、早朝粥・午時飯なり、在叢林弄精魂なり、曲木座上直指なり。老趙州の不滿二十衆、これ正命の現成なり。藥山の不滿十衆、これ正命の命脈なり。汾陽の七八衆、これ正命のかかれるところなり。もろもろの邪命をはなれたるがゆえに。

The “the correct livelihood limb of the path” is *gruel in the morning and rice at noon*; it is *staying in the grove, toying with the spirit*; it is *pointing directly from the curved wood chair*.<sup>163</sup> Old Zhaozhou’s assembly of less than twenty; this is the realization of correct livelihood.<sup>164</sup> Yaoshan’s assembly of less than ten; this is the vital artery of correct livelihood.<sup>165</sup> Fenyang’s assembly of seven or eight; this is where correct livelihood rests.<sup>166</sup> For they are free from all wrong livelihood.<sup>167</sup>

**washing the face at the rear stand** (*goka ri no senmen* 後架裏の洗面): I.e., ablutions at the sink at the rear of the saṃgha hall.

**joining the palms and making inquiries** (*gasshō monjin* 合掌問訊): I.e., greeting one another with a bow.

161 **exchanging head for tail** (*i tō kan bi* 以頭換尾): A Chinese colloquialism meaning “to get something backwards.” The subsequent phrases are Dōgen’s variations.

162 **our eyebrows and beard will fall off and our face will break up** (*bishu daraku shi, menmoku hagan suru* 眉鬚墮落し、面目破顔する): The former phrase occurs often in Zen texts as the consequence of a mistake; the latter phrase is unusual, and the likely sense of *hagan* 破顔 (normally, “break into a smile”) here does not seem to occur elsewhere in the literature.

163 **gruel in the morning and rice at noon** (*sōchō shuku goji han* 早朝粥午時飯); **staying in the grove, playing with the spirit** (*zai sōrin rō zeikon* 在叢林弄精魂); **pointing directly from the curved wood chair** (*kyokumoku zājō jikishi* 曲木座上直指): Three six-character Chinese phrases on the monastic life. The “grove” (*sōrin* 叢林) is a standard expression for the monastery; “playing with the spirit” (*rō zeikon* 弄精魂) is a common sarcastic reference to meditation. The “curved wood chair” (*shukumoku za* 曲木座) is the seat from which the master teaches.

164 **Old Zhaozhou’s assembly of less than twenty** (*rō Jōshū no fuman nijū shu* 老趙州の不滿二十衆): Reference to the community of Zhaozhou Congshen 趙州從諗, the small size of which is also noted in “Shōbōgenzō hakujushi” 正法眼藏柏樹子.

165 **Yaoshan’s assembly of less than ten** (*Yakusan no fuman jū shu* 藥山の不滿十衆): The community of Yaoshan Weiyan 藥山惟嚴.

166 **Fenyang’s assembly of seven or eight** (*Funyō no shichi hachi shu* 汾陽の七八衆): The community of Fenyang Shanzhao 汾陽善昭 (947-1024).

167 **wrong livelihood** (*jamyō* 邪命): A term traditionally referring to improper ways of making a living for a bhikṣu or *bhikṣuṇī*.

[60:78]

釋迦牟尼佛言、諸聲聞人、未得正命。

*Buddha Śākyamuni said, “Śrāvakas have not yet attained correct livelihood.”*<sup>168</sup>

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しかあればすなはち、聲聞の教・行・證、いまだ正命にあらざるなり。しかあるを、近日庸流いはく、聲聞・菩薩を分別すべからず、その威儀・戒律、ともにもちいるべし、といひて、小乗聲聞の法をもて、大乘菩薩法の威儀・進止を判ず。

Thus, the teaching, practice, and verification of the *śrāvaka* are not yet “correct livelihood.” Nevertheless, mediocrities in recent days, declaring that we should not distinguish between *śrāvaka* and bodhisattva, but should follow the deportment and precepts of both, use the dharma of the *śrāvaka* of the Small Vehicle to judge the deportment and behavior of the bodhisattva of the Great Vehicle.

[60:80]

釋迦牟尼佛言、聲聞持戒、菩薩破戒。

*Buddha Śākyamuni said, “The śrāvaka keeps the precepts; the bodhisattva breaks the precepts.”*<sup>169</sup>

[60:81]

しかあれば、聲聞の持戒とおもへる、もし菩薩戒に比望するがごときは、聲聞戒みな破戒なり。自餘の定慧も、またかくのごとし。たとひ不殺生等の相、おのづから聲聞と菩薩あひにたりとも、かならず別なるべきなり、天地懸隔の論におよぶべからざるなり。いはんや佛佛祖祖正傳の宗旨と諸聲聞と、ひとしからんや。正命のみにあらず、清淨命あり。しかあればすなはち、佛祖に參學するのみ、正命なるべし。論師等の見解、もちいるべからず、未得正命なるがゆえに、本分命にあらず。

Thus, were we to compare what is thought of as the *śrāvaka*'s keeping the precepts with the bodhisattva precepts, the *śrāvaka* precepts are

168 **Buddha Śākyamuni** (Śākyamuni butsu 釋迦牟尼佛): Source unknown.

169 **Buddha Śākyamuni** (Śākyamuni butsu 釋迦牟尼佛): Perhaps based (very loosely) on a passage in the *Ratnakūṭa-sūtra* (*Da baoji jing* 大寶積經, T.310:11.516c19-22):

爾時世尊告優波離、汝今當知、聲聞菩薩學清淨戒、所發心所修行異。優波離、有聲聞乘持清淨戒、於菩薩乘名大破戒。有菩薩乘持清淨戒、於聲聞乘名大破戒。

At that time, the World-Honored One addressed Upāli, saying, “Now you should know that, while the *śrāvaka* and the bodhisattva study the pure precepts, what they aspire to and what they practice are different. Upāli, keeping the pure precepts in the *śrāvaka* vehicle is called seriously breaking the precepts in the bodhisattva vehicle; and keeping the pure precepts in the bodhisattva vehicle is called seriously breaking the precepts in the *śrāvaka* vehicle.

all “breaking the precepts.” The others, concentration and wisdom, are also like this.<sup>170</sup> Even though the forms of not taking life and the rest happen to resemble each other for the *śrāvaka* and the bodhisattva, they are necessarily different; we cannot even discuss it in terms of the gap between heaven and earth.<sup>171</sup> How much less could the instruction directly transmitted by buddha after buddha and ancestor after ancestor be equivalent to that of the *śrāvakas*. It is not only correct livelihood; there is pure livelihood.<sup>172</sup> Thus, only studying with the buddhas and ancestors is correct livelihood. Do not use the interpretation of the treatise masters and the like; since they have not attained correct livelihood, it is not the livelihood of the original lot.<sup>173</sup>

[60:82]

正精進道支とは、袂出通身の行李なり、袂出通身打人面なり。倒騎佛殿打一匝、兩匝三四五匝なるがゆえに、九九算來八十二なり、重報君の千萬條なり、換頭也十字縱横なり、換面也縱横十字なり、入室來・上堂來なり、望州亭相見了なり、烏石嶺相見了なり。僧堂前相見了なり、佛殿裏相見了なり。兩鏡相對して三枚影あるをいふ。

“The correct effort limb of the path” means the observance of gouging out the body throughout; it means *gouging out the body throughout and hitting the person’s face*.<sup>174</sup> Since it means *riding backwards in the buddha hall, circling it once, circling it twice, circling it three, four or five times*, it is *nine nines adding up to eighty-two*.<sup>175</sup> It means “repeatedly

170 **The others, concentration and wisdom** (*jiyo no jō e* 自餘の定慧): I.e., the other two members of the threefold discipline of precepts (*kai* 戒), meditation (*jō* 定), and wisdom (*e* 慧).

171 **the forms of not taking life and the rest** (*fusesshō tō no sō* 不殺生等の相): I.e., the form in which the precept against killing and the other precepts are given.

172 **It is not only correct livelihood; there is pure livelihood** (*shōmyō nomi ni arazu, shōjōmyō ari* 正命のみにあらず、清淨命あり): The sense is not certain; perhaps the claim is that livelihood in the tradition of the buddhas and ancestors has a purity that goes beyond the merely correct livelihood of the precepts.

173 **livelihood of the original lot** (*honbun myō* 本分命): An unusual expression, perhaps meaning something like “authentic livelihood.” The term *honbun* 本分 (“original lot”) is used in reference to one’s fundamental nature, what one truly is.

174 **gouging out the body throughout and hitting the person’s face** (*kesshutsu tsūshin ta ninmen* 袂出通身打人面): Variation on the words of Tiantong Rujing 天童如淨; see Supplementary Notes, s.v. “Gouge out Bodhidharma’s eye.” In his discussion of this saying in “Shōbōgenzō ganzei” 正法眼藏眼睛, Dōgen glosses the predicate *tanin* 打人 (“hit people”) here as “to make people”; hence, our passage might be rendered, “gouging out the entire body and making a person’s face of it.” For the expression *tsūshin* 通身 (“body throughout”), see Supplementary Notes, s.v. “His body throughout is hands and eyes.”

175 **riding backwards in the buddha hall** (*tōki butsuden* 倒騎佛殿): A common image in Zen literature for the untrammelled action of the adept; see, e.g., *Biyan lu* 碧巖錄, T.2003.48:211c17:

repaying the lord” a thousand myriad times; it means *changing the head is crisscross, vertical and horizontal*; *changing the face is “vertical and horizontal, crisscross.”*<sup>176</sup> It is *entering the room and ascending to the hall*.<sup>177</sup> It is “*having met at Wangzhou pavilion*”; it is “*having met at Wushi ridge*”; it is “*having met in front of the monks’ hall*”; it is *having met inside the buddha hall*.<sup>178</sup> It means two mirrors facing each other and three reflections.<sup>179</sup>

倒騎牛兮入佛殿

Riding backwards on an ox, entering the buddha hall.

**nine nines adding up to eighty-two** (*kyū kyū sanrai hachijūni* 九九算來八十二): Play on a saying of Yunmen Wenyan 雲門文偃 (864-949) (*Yunmen Kuangzhen chanshi guanglu* 雲門匡真禪師廣錄, T.1988.47:545c4):

問、如何是向上一路。師云、九九八十一。

[Someone] asked, “What is the one road beyond?”

The Master said, “Nine nines are eighty-one.”

176 “**repeatedly repaying the lord**” (*jū hō kun* 重報君); **changing the head is crisscross, vertical and horizontal** (*kantō ya jūji jūō* 換頭也十字縱橫); “**changing the face is vertical and horizontal, crisscross**” (*kanmen ya jūō jūji* 換面也縱橫十字): Dōgen seems here to be reflecting capping phrases by Xuedou Zhongxian 雪竇重顯 (980-1052) on the *Cantong qi* 參同契 of Shitou Xiqian 石頭希遷 (*Mingjue chanshi yu lu* 明覺禪師語錄, T.1996.47:697b6):

然於一一法(重報君)。

Thus, for each and every dharma (repeatedly repaying the lord).

And T.1996.47:697b10):

當言用及處(縱橫十字)。

Expressed according to function and place (vertical and horizontal, crisscross).

For the expressions “changing the head” (*kantō* 換頭) and “changing the face” (*kanmen* 換面), see Supplementary Notes, s.v. “Turning the head and changing the face.”

177 **entering the room and ascending to the hall** (*nisshitsu rai jōdō rai* 入室來・上堂來): I.e., the student entering the abbot’s quarters for personal instruction, and the master delivering a formal convocation address in the dharma hall.

178 “**having met at Wangzhou pavilion**” (*Bōshū tei shōken ryō* 望州亭相見了): This and the following clauses of this sentence reflect the words of Xuefeng Yicun 雪峰義存 (822-908), e.g., at *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:272, case 290):

雪峰示衆云、望州亭與諸人相見了也、烏石嶺與諸人相見了也、僧堂前與諸人相見了也。

Xuefeng addressed the assembly, saying, “I met everyone in front of the saṃgha hall. I met everyone at Wangzhou Pavilion. I met everyone at Wushi Ridge.”

**Wangzhou Pavilion** (*Bōshū tei* 望州亭) and **Wushi Ridge** (*Useki rei* 烏石嶺) are spots renowned for their beauty — the former at Xuefeng 雪峰; the latter, probably the mountain of that name in Fujian.

179 **two mirrors facing each other and three reflections** (*ryōkyō sōtai shite sanmai yō aru* 兩鏡相對して三枚影ある): “Two mirrors facing each other” is a common image in Buddhist texts, though the “three reflections” here is unusual.

## [60:83]

正念道支は、被自瞞の八九成なり。念よりさらに發智すると學するは、捨父逃逝なり、念中發智と學するは、纏縛之甚なり。無念はこれ正念、といふは、外道なり。また、地水火風の精靈を念とすべからず、心意識の顛倒を念と稱せず。まさに汝得吾皮肉骨髓、すなはち正念道支なり。

“The correct mindfulness limb of the path” is eight- or nine-tenths deceived by yourself. To study that wisdom is generated after mindfulness is “*abandoning the father and running away*”; to study that wisdom is generated in the midst of mindfulness is *bondage in the extreme*.<sup>180</sup> To say that no thought is correct mindfulness is an other path.<sup>181</sup> Again, we should not take the spirits of earth, water, fire, and wind as mindfulness; we do not designate as mindfulness the inverted views of mind, mentation, and consciousness.<sup>182</sup> Truly, you’ve gotten my skin, flesh, bones, and marrow is “the correct mindfulness limb of the path.”<sup>183</sup>

## [60:84] {2:150}

正定道支とは、脱落佛祖なり、脱落正定なり、他是能舉なり、剖來頂顛作鼻孔なり。正法眼藏裏拈優曇華なり。優曇華裏有百千枚迦葉破顔微笑なり、活計ひさしくもちいきたりて、木杓破なり。このゆえに、落草六年、華開一夜なり、劫火洞然、大千俱壞、隨他去なり。

“The correct concentration limb of the path” means sloughing off the buddhas and ancestors; it means sloughing off correct concentration; it means *he can take it up*; it means *splitting the crown of the head to make*

180 “*abandoning the father and running away*” (*shafu tōzei* 捨父逃逝): From the famous parable of the prodigal son in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:16b26).

181 To say that no thought is correct mindfulness is an other path (*munen wa kore shōnen, to iu wa, gedō nari* 無念はこれ正念、といふは、外道なり): “Other path” renders *gedō* 外道, used in reference to non-Buddhist religions (*S. tīrthika*). The celebration of “no thought” (*munen* 無念) was a common feature of some early Chan texts, especially of the Southern School, though it is not clear whether Dōgen had a particular example in mind here. The translation masks the play here with the term *nen* 念: the passage could as well be read “no thought is correct thought” or “no mindfulness is correct mindfulness.”

182 inverted views of mind, mentation, and consciousness (*shin i shiki no tendō* 心意識の顛倒): i.e., our ordinary deluded states of mind. “Inverted” renders *tendō* 顛倒 (*S. viparyasta*), used for views that are “upside down,” or, as we might say, “just backwards.”

183 you’ve gotten my skin, flesh, bones, and marrow (*nyo toku go hi niku kotsu zui* 汝得吾皮肉骨髓): From the famous story, known as *Daruma hi niku kotsu zui* 達摩皮肉骨髓, of Bodhidharma’s testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had gotten his skin, flesh, bones, and marrow. See *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:230, case 201; and Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”



a nostril.<sup>184</sup> It is holding up an *udumbara* flower within the treasury of the true dharma eye; it is a hundred thousand Kāśyapas breaking into a smile within the *udumbara* flower.<sup>185</sup> Long used in this way of life, the wooden ladle is broken.<sup>186</sup> Therefore, it is lurking in the grass for six years; the flower opening in a single night.<sup>187</sup> It is “when the conflagration at the end of the kalpa rages, and the chiliocosm is all destroyed,” “go along with it.”<sup>188</sup>

\* \* \* \* \*

184 **he can take it up** (*ta ze nō ko* 他是能舉): Perhaps reflecting another of Xuedou's 雪竇 capping phrases on the *Cantong qi* 參同契 (see above, Note 176) (*Mingjue chanshi yu lu* 明覺禪師語錄, T.1996.47:697a27):

竺土大仙心(誰是能舉)

The mind of the great sage of Sindhu (who can take this up?).

**splitting the crown of the head to make nostrils** (*bōrai chōnei sa bikū* 剖來頂額作鼻孔): This and the following two phrases are given in Chinese, as if quoting a text, but no source is known. See Supplementary Notes, s.v. “Crown of the head,” “Nose.”

185 **holding up an *udumbara* flower within the treasury of the true dharma eye** (*Shōbōgenzō ri nen udonge* 正法眼藏裏拈優曇華): This and the next phrase play on the famous legend of the first transmission of Zen on Vulture Peak, in which Śākyamuni held up a flower (in Dōgen's version, identified as an *udumbara* blossom) and his disciple Mahākāśyapa smiled. See Supplementary Notes, s.v. “Hold up a flower.”

186 **the wooden ladle is broken** (*mokushaku ha* 木杓破): The “broken wooden ladle” (*ha mokushaku* 破木杓) is regularly used in Zen texts for something worthless (often in an ironic positive sense).

187 **lurking in the grass for six years; the flower opening in a single night** (*raku sō rokunen, ke kai ichiya* 落草六年、華開一夜): Reference to the six years Prince Siddhārtha spent in spiritual practice and the night of his awakening under the bodhi tree. The expression “lurking in the grass for six years” (*raku sō rokunen* 落草六年) likely reflects a line of verse by Tiantong Rujing 天童如淨 (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:122b14) quoted elsewhere in the *Shōbōgenzō*:

六年落草野狐精

For six years, a fox spirit, lurking in the grass.

“The flower opening in a single night” is also reminiscent of the verse by Xuedou Zhijian 雪竇智鑑 (1105-1192) (at *Jiatai pudeng lu* 嘉泰普燈錄, ZZ.137:258a2-3) that Dōgen quotes in his “Shōbōgenzō mitsugo 密語”:

The World-Honored One has secret words;

For Kāśyapa, they are not concealed.

Throughout the night, a rain of falling blossoms;

In the whole city, the streams are fragrant.

188 **“when the conflagration at the end of kalpa rages, and the chiliocosm is all destroyed,” “go along with it”** (*kōka tōnen, daisen ku e, zui ta ko* 劫火洞然、大千俱壞、隨他去): From a conversation involving Dasui Fazhen 大隋法真 (834-919) cited in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:138, case 24); see Supplementary Notes, s.v. “Goes along with it.”

[60:85]

この三十七品菩提分法、すなはち佛祖の眼睛鼻孔・皮肉骨髓・手足面目なり。佛祖一枚、これを三十七品菩提分法と參學しきたれり。しかあれども、一千三百六十九品の公案現成なり、菩提分法なり。坐斷すべし、脱落すべし。

These thirty-seven factors of bodhi are the eye and nose, the skin, flesh, bones, and marrow, the hands, feet, and face of the buddhas and ancestors. The whole of the buddhas and ancestors — this is what we have been studying as the thirty-seven factors of bodhi. Nevertheless, they are one thousand three hundred sixty-nine kōans realized; they are the factors of bodhi.<sup>189</sup> We should cut them off; we should slough them off.<sup>190</sup>

正法眼藏三十七品菩提分法第六十  
Treasury of the True Dharma Eye  
The Thirty-seven Factors of Bodhi  
Number 60<sup>191</sup>

[Ryūmonji MS:]

爾時寛元二年甲辰二月二十四日、在越宇吉峰精舍示衆  
*Presented to the assembly at the Yoshimine Vihāra, Etsuu; twenty-fourth day, second month of the senior wood year of the dragon, the second year of Kangen [3 April 1244]*<sup>192</sup>

189 one thousand three hundred sixty-nine kōans realized (*issen sanbyaku roku-jūkyū bon no kōan genjō* 一千三百六十九品の公案現成): The thirty-seven factors squared, expressed as spiritual cases. See Supplementary Notes, s.v. “Realized kōan.”

190 We should cut them off; we should slough them off (*zadan subeshi, datsuraku subeshi* 坐斷すべし、脱落すべし): The term *zadan* 坐斷, in ordinary parlance meaning “to occupy [a territory]”, is used in Zen texts in the sense “to break completely,” “to reject totally” (where *za* 坐 is taken as *za* 挫); it is often interpreted in Sōtō literature as “sitting completely” or “sitting and cutting off.” Here, its juxtaposition with *datsuraku* 脱落 is reminiscent of the admonition Dōgen attributes to Rujing that we should “just sit” (*shikan taza* 只管打坐) and “slough off body and mind” (*shinjin datsuraku* 身心脱落). See Supplementary Notes, s.v. “Just sit” and “Body and mind sloughed off.”

191 The Ryūmonji 龍門寺 and some other early MSS follow this end title with two citations, reproduced in the end notes of Kawamura’s edition:

大集經云、三十七品是菩薩寶炬陀羅尼。

In the *Daji jing*, it is said, “The thirty-seven factors are the treasure torch *dhāraṇī*.” (Quoting the *Mohe zhiguan* 摩訶止觀 at T.1911.46:88a8, in reference to a verse in the *Mahāsaṃnipāta-sūtra* [*Daji jing* 大集經, T397.13:25a9-26b12].)

瑜伽師地論第十八曰、修習三十七種菩提分法。

In fascicle 18 of the *Yūqie shidi lun*, it is said, “Practice the thirty-seven factors of bodhi.” (Quoting the *Yogācārabhūmi-śāstra* [*Yūqie shidi lun* 瑜伽師地論, T.1579.30:375a13-14, 375a20-21].)

192 The *Himitsu* 秘密 MS shares an identical colophon.

[*Himitsu* MS:]

同三月九日、在同峰下侍司書寫之。懷奘

*Copied this, in the acolyte's office, beneath the same peak; ninth day,  
third month of the same year [17 April 1244]. Ejō*

TREASURY OF THE TRUE DHARMA EYE

NUMBER 61

Song of the Dragon

*Ryūgin*

龍吟

# Song of the Dragon

*Ryūgin*

## INTRODUCTION

This chapter was composed in the winter of 1243, at Yamashibu 禪師峰 (or Zenji Peak), in Echizen. It occurs as number 61 in the seventy-five-chapter compilation of the *Shōbōgenzō*, number 51 in the sixty-chapter compilation, and number 65 in the Honzan edition.

The text, one of the shortest in the *Shōbōgenzō*, represents a commentary on two sayings on the phrase, “the song of the dragon in the dried-up tree” — a common Zen metaphor for vitality within repose (or the spiritual functions of a Zen master), reflected in similar expressions in our text: “the roar of the lion in the skull,” “the eyeball in the skull,” “the pregnant column.” Dōgen begins his comments by distinguishing the “dried-up tree” in these sayings from the common phrase “dried-up tree and dead ashes,” often used to represent a state of mental quiescence. Unlike such a state, Dōgen says, the “dried-up tree” of the buddhas and ancestors can “meet the spring” and “sprout.” This “sprouting” is “the song of the dragon,” and it is precisely the state of being “dried” that enables one to sing it. He concludes his brief remarks by identifying the Zen masters’ talk about “the song of the dragon” with the countless tunes sung by the dragon.

# 正法眼藏第六十一

## Treasury of the True Dharma Eye Number 61

龍吟

### Song of the Dragon

[61:1] {2:151}

舒州投子山慈濟大師、因僧問、枯木裏還有龍吟也無。師曰、我道、髑髏裏有師子吼。

*Great Master Ciji of Mount Touzi from Shuzhou was asked by a monk, “Within the dried-up tree, is there the song of the dragon or not?”<sup>1</sup>*

*The Master said, “I say, within the skull, there’s the roar of the lion.”<sup>2</sup>*

[61:2]

枯木死灰の談は、もとより外道の所教なり。しかあれども、外道のいふところの枯木と、佛祖のいふところの枯木と、はるかにことなるべし。外道は枯木を談すといへども、枯木をしらず、いはんや龍吟をきかんや。外道は、枯木は朽木ならん、とおもへり、不可逢春と學せり。

**1 Great Master Ciji of Mount Touzi from Shuzhou** (*Joshū Tōsuzan Jisai daishi* 舒州投子山慈濟大師): i.e., Touzi Datong 投子大同 (819-914), a disciple of Cuiwei Wuxue 翠微無學, in the lineage of Qingyuan Xingsi 青原行思. “Great Master Ciji” 慈濟大師 is a posthumous title. Shuzhou 舒州 is in the vicinity of present-day Anqing 安慶 in Anhui. This conversation can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:319a29-b1.

“**dried-up tree**” (*koboku* 枯木): Or “dead tree,” “withered tree,” etc.; the somewhat infelicitous translation “dried-up” seeks to preserve lexical continuity with Dōgen’s other uses of *ko* 枯 (“to dry out,” “to be dried out”) in this text. The term is regularly used in Zen literature for an immobile state of meditation; see below, Note 3. The phrase “dragon’s song in the dried-up tree” (*koboku ryūgin* 枯木龍吟) evokes the sound of the wind in bare branches; often used in Zen to suggest action within repose, or the power of life within the seemingly inanimate.

“**song of the dragon**” (*ryūgin* 龍吟): The word *gin* (translated here as “song”) is used in reference to a range of sounds, both human and animal, from singing, chanting, and reciting, to crying, moaning, sighing, humming, etc. The term *ryūgin* (“dragon song”) is used in traditional music to refer both to a type of flute (*ryūteki* 龍笛), and to a melody in court music (*ryūgin chō* 龍吟調).

**2 “skull”** (*dokuro* 髑髏): i.e., of a skeleton; often used in Zen texts in a sense similar to “dried-up tree.”

“**Roar of the lion**” (*shishi ku* 師子吼): *S. simha-nāda*; regularly used in Buddhist literature for the preaching of a buddha.

Talk of “dried-up trees and dead ashes” is originally a teaching of an other path.<sup>3</sup> Nevertheless, there should be a big difference between the “dried-up tree” spoken of by other paths and the “dried-up tree” spoken of by the buddhas and ancestors. While the other paths talk of “dried-up trees,” they do not know “dried-up trees,” much less do they hear “the song of the dragon.” The other paths think that the “dried-up tree” is a rotted tree; they study that it *cannot* “meet the spring.”<sup>4</sup>

[61:3]

佛祖道の枯木は、海枯の參學なり。海枯は木枯なり、木枯は逢春なり。木の不動著は枯なり。いまの山木・海木・空木等、これ枯木なり。萌芽も枯木龍吟なり、百千萬圍とあるも、枯木の兒孫なり。枯の相・性・體・力は、佛祖道の枯椿なり、非枯椿なり。山谷木あり、田里木あり。山谷木、よのなかに松栢と稱す。田里木、よのなかに人天と稱す。依根葉分布、これを佛祖と稱す。本末須歸宗、すなはち參學なり。かくのごとくなる、枯木の長法身なり、枯木の短法身なり。もし枯木にあらざれば、いまだ龍吟せず、いまだ枯木にあらざれば、龍吟を打失せず。幾度逢春不變心は、渾枯の龍吟なり。宮・商・角・徵・羽に不群なりといへども、宮・商・角・徵・羽は、龍吟の前後二三子なり。

The “dried-up trees” that the buddhas and ancestors speak of is the study of “the ocean drying up.”<sup>5</sup> The ocean drying up is the tree drying out; the tree drying out is “meeting the spring.” The tree’s not moving is “dried.” The present mountain trees, ocean trees, sky trees, and

3 “**dried-up trees and dead ashes**” (*koboku shikai* 枯木死灰): Or, as we might say, “dead wood and cold ashes”; a common expression in Zen texts, often used in a pejorative sense, for the mind in trance. A term regularly used in Zen literature for an immobile state of meditation. In his “Shōbōgenzō butsudō” 正法眼藏佛道, Dōgen quotes the passage in the *Linjian lu* 林間錄, by Juefan Huihong 覺範慧洪 (1071-1128), that criticizes those who would treat Bodhidharma as a practitioner of dhyāna, thus locating him among the partisans of “dried-up trees and dead ashes.” See Supplementary Notes, s.v. “Dried-up tree” and “Practitioner of dhyāna.”

**teaching of an other path** (*gedō no shokyō* 外道の所教): I.e., something taught in non-Buddhist religious traditions. While the term *gedō* (S. *tīrthika*) is usually used in reference to Hinduism and other Indian religions, Dōgen is no doubt thinking here of Daoist texts like the *Zhuangzi* 莊子. The second book (Qiwu lun 齊物論, KR.5c0126.02.1a) of this work opens with Jiqi of Nanguo 南郭子綦 leaning on his armrest and gazing at the heavens. His companion Yancheng Ziyou 顏成子遊 exclaims,

何居乎、形固可使如槁木、而心固可使如死灰乎。

“What’s this? Can you actually make the body like a dried-up tree and the mind like dead ashes?”

4 “**meet the spring**” (*hō shun* 逢春): Dōgen here introduces a term from the verse by Damei Fachang 大梅法常 (752-839) that he will quote in the next section. The sense here is likely “revive after the dead of winter.”

5 “**the ocean drying up**” (*kaiko* 海枯): Allusion to a saying, drawn from a verse by the poet Du Xunhe 杜荀鶴 (846-907), that occurs often in Zen literature (See, e.g., *Zongjing lu* 宗鏡錄, T.2016.48:564b12):

the rest — these are the “dried-up tree.” The “germination of a sprout” is the “song of the dragon in the dried-up tree”; though it may have a circumference measured in hundreds of thousands of myriads, it is the descendant of the dried-up tree.<sup>6</sup> The mark, nature, substance, and power of “dried” is “a dried post” and “not a dried post,” spoken of by the buddhas and ancestors.<sup>7</sup>

There are trees of mountains and valleys; there are trees of paddies and villages. The trees of mountains and valleys are known in the world as pines and cypress; the trees of paddies and villages are known in the world as humans and devas. “*The leaves spread based on the root*”: this is known as the buddhas and ancestors; “*root and branch return to the source*”: this is their study.<sup>8</sup> Being like this is the dried-up tree’s long

海枯終見底、人死不知心。

When the ocean dries up, we finally see the bottom;

When a person dies, we do not know his mind.

Dōgen plays with variations on this saying elsewhere in the *Shōbōgenzō* and will return to it in section 7, below.

6 **“germination of a sprout”** (*hōga* 萌芽): Presumably the “sprout” that appears when the dried-up tree “meets the spring.” While seemingly not a term of art in Zen literature and not used elsewhere in Dōgen’s writings, this expression is somewhat reminiscent of the common “before the germination of any portent” (*chinchō mibō* 朕兆未萌), used to represent the “unborn” (*mushō* 無生).

7 **The mark, nature, substance, and power of “dried”** (*ko no sō shō tai riki* 枯の相・性・體・力): Probably here indicating something like “the ultimate meaning of ‘dried.’” The phrase draws on a famous line in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5c11-13) to which Dōgen often refers; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

**“a dried post”** (*koshō* 枯椿); **“not a dried post”** (*hi koshō* 非枯椿): Or, we might say, “a rotted stake.” Likely a reference to a saying by Shushan Guangren 疏山光仁 (or Kuangren 匡仁, 837-909) included in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:270, case 285):

疏山示衆云、病僧咸通年已前、會法身邊事。咸通年已後、會法身向上事。雲門出問云、如何是法身邊事。師曰、枯椿。曰、如何是法身向上事。師曰、非枯椿。

Shushan addressed the assembly, saying, “Before the Xiantong years [860-873], I understood things in the vicinity of the dharma body; after the Xiantong years, I understood things beyond the dharma body.”

Yunmen asked, “What are things in the vicinity of the dharma body?”

The Master said, “A dried post.”

[Yunmen] asked, “What are things beyond the dharma body?”

The Master said, “Not a dried post.”

8 **“The leaves spread based on the root”** (*e kon yō bunpu* 依根葉分布); **“root and branch return to the source”** (*honmatsu shu ki shū* 本末須歸宗): From the famous poem *Cantong qi* 參同契, by Shitou Xiqian 石頭希遷 (700-790) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:459b15).



dharma body, the dried-up tree's short dharma body.<sup>9</sup> One who is not a dried-up tree does not yet sing the dragon song; one who is not a dried-up tree does not lose the dragon song.<sup>10</sup> “*How many springs has it met without changing its mind?*” — this is the song of the dragon entirely dried.<sup>11</sup> It does not belong with *kyū shō kaku chi u*; but *kyū shō kaku chi u* are the second or third sons of the song of the dragon.<sup>12</sup>

[61:4] {2:152}

しかあるに、這僧道の枯木裏還有龍吟也無は、無量劫のなかにはじめて問頭に現成せり、話頭の現成なり。投子道の我道髑髏裏有師子吼は、有甚麼掩處なり、屈己推人也未休なり、髑髏遍野なり。

Nevertheless, this monk's saying, “*In the dried-up tree, is there the song of the dragon or not?*” is realized in a question for the first time in innumerable kalpas; it is the realization of a statement.<sup>13</sup> Touzi's saying, “*I say there's the roar of the lion in the skull,*” is, “*is there something*

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9 **long dharma body** (*chō hosshin* 長法身); **short dharma body** (*tan hosshin* 短法身): From the popular Zen saying, “the long one is a long dharma body; the short one is a short dharma body” (*chōsha chō hosshin tansha tan hosshin* 長者長法身短者短法身); i.e., whether long or short, it is the dharma body of the buddha.

10 **does not lose the dragon song** (*ryūgin o tashitsu sezu* 龍吟を打失せず): Perhaps reflecting the use of *tashitsu* 打失 (“to lose”) in the sense “to slough off,” “to leave behind” — as in the expression (quoted several times in the *Shōbōgenzō*) “to lose the eyes” (*tashitsu ganzei* 打失眼睛) in reference to awakening.

11 “**How many springs has it met without changing its mind?**” (*kido hō shun fu hen shin* 幾度逢春不變心): Or “without changing its core.” From a verse by Damei Fachang 大梅法常 (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:254c12-13):

摧殘枯木倚寒林、幾度逢春不變心。

Broken dried-up tree keeping to the cold forest.

How many times has it met the spring without changing its mind?

See Supplementary Notes, s.v. “Dried-up tree.”

12 **It does not belong with *kyū shō kaku chi u*** (*kyū shō kaku chi u ni fugun nari* 宮・商・角・徵・羽に不群なり): i.e., it is not music as understood through the five notes of the traditional scale of Chinese music: *gong* 宮, *shang* 商, *jue* 角, *zheng* 徵, *yu* 羽. Dōgen is here playing on the common uses of *ryūgin* in reference to music (see above, Note 1) — a play he will continue below.

**the second or third sons of the song of the dragon** (*ryūgin no zengo nisan shi* 龍吟の前後二三子): Or, perhaps, “two or three former or later sons of the song of the dragon.” Taking *shi* 子 here as “child” (as read at *Shōbōgenzō monge* 正法眼藏聞解, SCZ:7:563). The point would seem to be that the musical scale is derivative of the dragon's song.

13 **the realization of a statement** (*watō no genjō* 話頭の現成): i.e., not merely a question but a significant utterance.

concealed?”<sup>14</sup> It is, “his humbling himself and promoting others never ceases”; it is, “skulls fill the fields.”<sup>15</sup>

\* \* \* \* \*

[61:5]

香嚴寺襲燈大師、因僧問、如何是道。師云、枯木裏龍吟。僧曰、不會。師云、髑髏裏眼睛。後有僧問石霜、如何是枯木裏龍吟。霜云、猶帶喜在。僧曰、如何是髑髏裏眼睛。霜云、猶帶識在。又有僧問曹山、如何是枯木裏龍吟。山曰、血脈不斷。僧曰、如何是髑髏裏眼睛。山云、乾不盡。僧曰、未審、還有得聞者麼。山云、盡大地未有一箇不聞。僧曰、未審、龍吟是何章句。山云、也不知是何章句。聞者皆喪。

*Great Master Xideng of Xiangyan Monastery was asked by a monk, “What is the way?”*<sup>16</sup>

*The Master said, “The dragon song in the dried-up tree.”*

*The monk said, “I don’t understand.”*

*The Master said, “The eyeball in the skull.”*

*Later, a monk asked Shishuang, “What is the dragon song in the dried-up tree?”*<sup>17</sup>

*Shuang said, “Still harboring joy.”*

14 “is there something concealed?” (*u jinmo en sho* 有甚麼掩處): i.e., it is everywhere obvious. Likely reflecting another saying of Touzi 投子 (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:319b25-26):

問、如何是火焰裏藏身。師曰、有什麼掩處。

[Someone] asked, “What is the body hidden within flames?”

The Master said, “Is there something concealed?”

15 “his humbling himself and promoting others never ceases” (*kukko suinin ya mikyū* 屈己推人也未休): The sense here may be simply that Touzi’s words are “never ceasing.” Likely reflecting another saying of Touzi 投子 (*Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:320a21-22):

問、七佛是文殊弟子。文殊還有師也無。師曰、適來恁麼道也、大似屈己推人。

[Someone] asked, “The seven buddhas are the disciples of Mañjuśrī. Does Mañjuśrī have a master?”

The Master said, “To talk the way you just did looks like humbling yourself and promoting another.”

“skulls fill the fields” (*dokuro hen ya* 髑髏遍野): Though this Zen expression might be read in a negative sense, presumably in its context here it is intended to suggest that the roaring skulls Touzi speaks of are ubiquitous. The expression can be found, e.g., attributed to Gushan 鼓山 at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:347c11).

16 **Great Master Xideng of Xiangyan Monastery** (*Kyōgenji Shūtō daishi* 香嚴寺襲燈大師): i.e., Xiangyan Zhixian 香嚴智閑 (d. 898). This discussion of the dragon song occurs in several collections, including Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:142, case 28).

17 **Shishuang** (*Sekisō* 石霜): i.e., Shishuang Qingzhu 石霜慶諸 (807-888).

The monk said, “What is the eyeball in the skull?”

Shuang said, “Still harboring consciousness.”

Again, a monk asked Caoshan, “What is the dragon song in the dried-up tree?”<sup>18</sup>

Shan said, “The blood vessel not severed.”<sup>19</sup>

The monk said, “What is the eyeball in the skull?”

Shan said, “Not entirely dry.”

The monk said, “Well, can anyone hear it?”

Shan said, “On all the whole earth, there isn’t one who can’t hear it.”

The monk said, “Well, what verse does the dragon sing?”

Shan said, “I don’t know what verse it is. Everyone who hears it loses his life.”<sup>20</sup>

[61:6] {2:153}

いま擬道する聞者・吟者は、吟龍吟者に不齊なり、この曲調は龍吟なり。枯木裏・髑髏裏、これ内外にあらず、自他にあらず、而今而古なり。猶帶喜在は、さらに頭角生なり。猶帶識在は、皮膚脱落盡なり。

The hearer and the singer of whom they are trying to speak here are not equal to the singer of the dragon’s song; this tune is the dragon’s singing.<sup>21</sup> “In the dried-up tree,” “in the skull” — these are not about inside

18 **Caoshan** (*Sōzan* 曹山): i.e., Caoshan Benzhi 曹山本寂 (840-901).

19 **“The blood vessel”** (*kechimyaku* 血脈): Or “bloodline”; a standard Zen expression for the lineage of the buddhas and ancestors.

20 **“Everyone who hears it loses his life”** (*monja kai sō* 聞者皆喪): Or “all who hear it are to be mourned”; taking *sō* here as in *sōshitsu* 喪失 (“loss”). See Supplementary Notes, s.v. “Forfeit one’s body and lose one’s life.”

21 **The hearer and the singer they are trying to speak of here are not equal to the singer of the dragon’s song** (*ima gidō suru monja ginja wa, gin ryūgin ja ni fusei nari* いま擬道する聞者・吟者は、吟龍吟者に不齊なり): A tentative translation of a passage subject to varied interpretation. The sentence might also be read, “the hearing and singing they are trying to speak of here are not equal to the singing of the singing dragon (*ginryū ginja*).” The commentary of the influential *Shōbōgenzō monge* 正法眼藏聞解 (SCZ.7:566-67) suggests that the point here is that the authentic “song of the dragon” is beyond the active and passive opposites of “singing” and “hearing”; it also offers an alternative opinion to the effect that what the monks are discussing is not the authentic “song of the dragon.”

**this tune is the dragon’s singing** (*kono kyokuchō wa ryūgin nari* この曲調は龍吟なり): The antecedent of “this” is unclear; it could refer either to the quoted passage or to Dōgen’s comment on it. “Tune” (*kyokuchō* 曲調 here), while playing on the music of the dragon’s song, might be taken as the exploration of the theme of the dragon’s song — i.e., the study of the dragon’s song is the singing of the dragon.

or outside, not about self or other; they are the present and the past.<sup>22</sup> “*Still harboring joy*” is further “*horns growing on your head*”; “*still harboring consciousness*” is “*skin entirely sloughed off*.”<sup>23</sup>

[61:7]

曹山道の血脈不斷は、道不諱なり、語脈裏轉身なり。乾不盡は、海枯不盡底なり。不盡是乾なるゆえに、乾上又乾なり。聞者ありや、と道著せるは、不得者ありや、といふがごとし。盡大地未有一箇不聞は、さらに聞著すべし、未有一箇不聞は、しばらくおく、未有盡大地時、龍吟在甚麼處、速道速道なり。未審龍吟は何章句は、爲問すべし、吟龍は、おのれづから泥裏の作聲擧拈なり、鼻孔裏の出氣なり。也不知は何章句は、章句裏有龍なり。聞者皆喪は、可惜許なり。

Caoshan’s saying, “the blood vessel not severed,” is speaking without avoidance; it is “*turning the body in the stream of words*.”<sup>24</sup> “Not entirely dry” is “*when the ocean dries up, it is not entirely to the bottom*.”<sup>25</sup> Since “*not entirely*” is “*dry*,” there is “*dry*” beyond “*dry*.” His saying, “can anyone hear it?” is like saying, “is there anyone who can’t?” About “*on all the whole earth, there isn’t one who can’t hear it*,” we should ask further: leaving aside “*there isn’t one who can’t hear it*,” when there isn’t any “*all the whole earth*,” where is the song of the dragon? *Speak! Speak! Well, what passage does the dragon sing?*” should be questioned. The singing dragon is itself raising its voice and bringing it up within the

22 **the present and the past** (*nikon niko* 而今而古): Probably to be taken in the sense “at once present and past” or, perhaps, “timeless.”

23 “**horns growing on your head**” (*zu kaku shō* 頭角生): Perhaps, recalling the saying of Nanquan Puyuan 南泉普願 (748-835), introduced elsewhere in the *Shōbōgenzō*; see Supplementary Note, s.v. “Move among different types.”

“**skin entirely sloughed off**” (*hifu datsuraku jin* 皮膚脱落盡): Likely expressing a positive state. Perhaps reflecting a conversation between Chan masters Mazu Daoyi 馬祖道一 and Yaoshan Weiyan 藥山惟儼 (751-834); see Supplementary Notes, s.v. “Slough off.”

24 **speaking without avoidance** (*dō fuki* 道不諱): Or, perhaps, “a saying that does not conceal.” A rather unusual expression, in Chinese syntax, not appearing elsewhere in Dōgen’s writings.

“**turning the body in the stream of words**” (*gomyaku ri tenshin* [or *tenjin*] 語脈裏轉身): The translation loses Dōgen’s play here with the graph *myaku* 脈 (“stream”), rendered as “vessel” in Caoshan’s saying. The expression, variations on which occur elsewhere in the *Shōbōgenzō*, reflects a common Zen usage — as, e.g., in the *Biyān lu* 碧巖錄 (T.2003.48:169a19, case 29):

没量大人語脈裏轉却。

The immeasurably great person turns round [or is turned round] within the stream of words.

25 “**when the ocean dries up, it is not entirely to the bottom**” (*kaiko fujin tei* 海枯不盡底): Variation on the saying, “When the ocean dries up, you finally see the bottom”; see above, Note 5.

mud, is breathing it out within its nostrils.<sup>26</sup> “*I don’t know what verse it is*” means *there is a dragon within the verse*. “*Everyone who hears it loses his life*”: what a pity!

[61:8] {2:154}

いま香巖・石霜・曹山等の龍吟來、くもをなし、水をなす。不道道、不道眼睛觸體。只是龍吟の千曲萬曲なり。猶帶喜在也蝦蟇啼、猶帶識在也蚯蚓鳴、これによりて血脈不斷なり、葫蘆嗣葫蘆なり。乾不盡のゆえに、露柱懷胎生なり、燈籠對燈籠なり。

The singing that this dragon of Xiangyan, Shishuang, and Caoshan has been doing forms clouds and forms water.<sup>27</sup> *It does not talk about the way; it does not talk about the eyeball or skull*: it is just a thousand tunes, ten thousand tunes of the song of the dragon.<sup>28</sup> “*Still harboring joy*” is “*the croaking of frogs*”; “*still harboring consciousness*” is “*the singing of worms*.”<sup>29</sup> By these, “*the blood vessel is not severed*,” “*the*

26 **raising its voice and bringing it up within the mud** (*dei ri no sashō konen* 泥裏の作聲擧拈): The translation supplies the object pronoun “it,” assuming the preceding “question” as antecedent. To “bring up” (*konen* 擧拈) is often used for a Zen master’s presentation of a topic for comment; the word “mud” (*ni* 泥), while here no doubt suggestive of the “bottom” of the ocean, is often used in Zen for the sphere of the master’s teaching activities.

27 **The singing that this dragon of Xiangyan, Shishuang, and Caoshan has been doing** (*ima Kyōgen Sekiso Sōzan tō no ryū gin rai* いま香巖・石霜・曹山等の龍吟來): An attempt to accommodate in English Dōgen’s surprising insertion here of the modal verb *rai* 來 (akin to the present perfect progressive), which would seem to require that *ryūgin* 龍吟 be taken as a subject-predicate construction.

**forms clouds and forms water** (*kumo o nashi, mizu o nasu* くもをなし、水をなす): Evoking the association of the Chinese dragon with clouds, rain, and bodies of water, no doubt here suggesting spiritual nourishment for those who study the dragon’s singing.

28 **It does not talk about the way; it does not talk about the eyeball or skull** (*fudō dō, fudō ganzei dokuro* 不道道、不道眼睛觸體): Dōgen here shifts into Chinese syntax. The translation takes “song of the dragon” as the unexpressed subject; “the way” (*dō*) here likely refers back to the opening question put by the monk to Xianyan in our quotation, “what is the way?”

29 **“the croaking of frogs”** (*gama tei* 蝦蟇啼); **“the singing of worms”** (*kyūin mei* 蚯蚓鳴): *Gama* (“frogs”) is more commonly written 蝦蟆; the reader may supply for the verb *mei* 鳴 whatever sound she would like worms to make. Frogs and worms appear regularly in Zen sayings. The reference here is likely drawn from a verse by Dōgen’s teacher, Tiantong Rujing 天童如淨 (1162-1227) (at *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:124a5-6), quoted in “Shōbōgenzō ganzei” 正法眼藏眼睛 (DZZ.2:122), composed one week before our text:

先師古佛上堂云、霖霖大雨、豁達大晴。蝦蟇啼、蚯蚓鳴。古佛不曾過去、発揮金剛眼睛。呬。葛藤葛藤。

In a convocation, my former master, the Old Buddha, said,  
Heavy rain for days on end,  
Opening up to great clear skies.

*bottle gourd succeeds the bottle gourd.*”<sup>30</sup> Since it is “not entirely dry,” it is *the pillars conceive and give birth; it is the lanterns face the lanterns.*<sup>31</sup>

正法眼藏龍吟第六十一  
Treasury of the True Dharma Eye  
Song of the Dragon  
Number 61

[Ryūmonji MS:]

爾時寬元元年癸卯十二月二十五日、在越宇禪師峰下示衆  
*Presented to the assembly beneath Yamashibu, Etsuu; twenty-fifth day, twelfth month of the junior water year of the rabbit, the first year of Kangen [5 February 1244]*<sup>32</sup>

[Tōunji MS:]

弘安二年三月五日、於永平寺書寫之  
*Copied this at Eihei Monastery; fifth day, third month of the second year of Kōan [17 April 1279]*<sup>33</sup>

于時文明十二庚子年二月初八日、於于越州吉祥山永平寺承陽庵書寫。  
比丘光周  
*In the Jōyō Hermitage, Eihei Monastery, Mount Kichijō, Esshū; eighth day, second month, senior metal year of the rat, the twelfth year of Bunmei [19 March 1480]. Bhikṣu Kōshū*<sup>34</sup>

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Frogs croak and worms sing.  
The old buddhas have never passed away;  
They show their diamond eyes.  
Drat!  
Entanglements, entanglements.

30 **“the bottle gourd succeeds the bottle gourd”** (*koro shi koro* 葫蘆嗣葫蘆): In Dōgen’s usage, the intertwined vines of the bottle gourd can stand for the relationship between master and disciple. Variation on another saying of Rujing 如淨 often cited in the *Shōbōgenzō*; see Supplementary Notes, s.v. “The bottle gourd vine entwines the bottle gourd.”

31 **the pillars conceive and give birth** (*rochū kaitai shō* 露柱懷胎生); **the lanterns face the lanterns** (*tōrō tai tōrō* 燈籠對燈籠): The lanterns and free-standing columns of the monastic halls are common topics in Zen conversation, seemingly used especially to represent the concrete reality of the immediate surroundings; “pillars pregnant” (*rochū kaitai* 露柱懷胎), also commonly found in Zen texts, seem to function rather like the “dragon song in the dried-up tree” to suggest vitality within an apparently lifeless object. See Supplementary Notes, s.v. “Pillars and lanterns.”

32 The Tōunji 洞雲寺 MS shares an identical colophon.

33 By Ejō 懷奘.

34 **Bhikṣu Kōshū** (*biku Kōshū* 比丘光周): Fifteenth abbot of Eiheiji (1434–1492?).



TREASURY OF THE TRUE DHARMA EYE

NUMBER 62

The Intention of the Ancestral Master's  
Coming from the West

*Soshi seirai i*

祖師西來意



# The Intention of the Ancestral Master's Coming from the West

*Soshi seirai i*

## INTRODUCTION

This chapter was composed early in 1244, probably at Kippōji, the monastery in the province of Echizen, where Dōgen was residing at the time. It occurs as number 62 of the seventy-five-chapter compilation of the *Shōbōgenzō* and number 52 in the sixty-fascicle compilation; in the Honzan edition, it represents number 67.

Like several of the *Shōbōgenzō* chapters from this period, the work is rather short. It focuses on a single episode in Zen literature: the famous problem, posed by the ninth-century Chan master Xiangyan Zhixian 香嚴智閑, of the person, hanging by his teeth from the branch of a tree over a thousand-foot precipice, who is asked Bodhidharma's intention in coming to China from India. Though this problem was very well known and often discussed by subsequent masters, Dōgen explicitly rejects the commentarial tradition as rarely having anything significant to say. At the end of his piece, he does, however, offer a remark on one comment, by the eleventh-century figure Xuedou Zhongxian 雪竇重顯.

Dōgen begins his own comments with the advice that the problem should be addressed by thinking of “not thinking” and thinking of “non-thinking” while “sitting fixedly” on the same meditation cushion as its author, Xiangyan — a reference to the famous statement, much admired by Dōgen, of Yaoshan Weiyān 藥山惟儼 (751-834) that his practice was “sitting fixedly,” “thinking of not thinking.” Dōgen then goes on to question the meaning here of the “person” and the “thousand-foot precipice”; to identify the person's mouth with the branch he bites, and the act of his questioner with biting the branch. In the end, Dōgen “solves” Xiangyan's problem by rejecting the distinction between the man's biting the branch and his opening his mouth to answer the question: both biting the branch and answering the question are Bodhidharma's intention in coming from the west.

# 正法眼藏第六十二

## Treasury of the True Dharma Eye Number 62

祖師西來意

### The Intention of the Ancestral Master's Coming from the West

[62:1] {2:155}

香巖寺襲燈大師<嗣大滙、諱智閑>示衆云、如人千尺懸崖上樹、口嚼樹枝、脚不踏樹、手不攀枝、樹下忽有人問、如何是祖師西來意。當恁麼時、若開口答他、即喪身失命、若不答他、又違他所問。當恁麼時、且道、作麼生即得。時有虎頭照上座、出衆云、上樹時即不問、未上樹時、請和尚道、如何。師乃呵呵大笑。

*Great Master Xideng of the Xiangyan Monastery (succeeded Dagui; known as Zhixian) addressed the assembly, saying, “A person is up a tree above a thousand-foot precipice.<sup>1</sup> His mouth bites the tree branch; his feet don’t stand on the tree; his hands don’t hang on a branch. Beneath the tree, all of a sudden, there is a person who asks him, ‘What is the intention of the Ancestral Master’s coming from the west?’<sup>2</sup> At that time, if he opens his mouth to answer him, he forfeits his body and loses his life; if he doesn’t answer him, he fails his question. Tell me, what should he do?”*

*At that time, the Senior Seat Hutou Zhao came forth from the assembly and said, “I’m not asking about when he’s up the tree; please tell us, Reverend, how about when he’s not yet up the tree?”<sup>3</sup>*

1 **Great Master Xideng of the Xiangyan Monastery** (*Kyōgenji Shōtō daishi* 香巖寺襲燈大師): i.e., Xiangyan Zhixian 香巖智閑 (d. 898); also written 香巖; disciple of Weishan Lingyou 滙山靈祐, known as Dawei 大滙 (771-853). This famous episode appears in several sources (see, e.g., *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:284b21-25), including Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:254, case 243). Parentheses in the quotation here are in the original text.

2 **“the intention of the Ancestral Master’s coming from the west”** (*soshi seirai i* 祖師西來意): A favorite topic in Zen literature, often the subject of lectures and discussions. The “Ancestral Master” here is of course the first ancestor of Chan in China, Bodhidharma, said to have come from India in the sixth century. See Supplementary Notes, s.v. “Intention of the Ancestral Master’s coming from the west.”

3 **Senior Seat Hutou Zhao** (*Kotō Shō jōza* 虎頭照上座): Biography unknown. In the *Jingde chuandeng lu* version of this story, his name is given as Hutou Zhao 虎頭招; in the *shinji Shōbōgenzō* 眞字正法眼藏 version, he is identified simply as “Senior Seat Hutou” (*kotō jōza* 虎頭上座).

*The Master gave a great laugh, “Ha ha.”*

[62:2] {2:156}

而今の因縁、おほく商量・拈古あれど、道得箇まれなり。おそらくはすべて茫然なるがごとし。しかありといへども、不思議を拈來し、非思量を拈來して思量せんに、おのづから香嚴老と一蒲團の功夫あらん。すでに香嚴老と一蒲團上に兀坐せば、さらに香嚴未開口已前に、この因縁を參詳すべし。香嚴老の眼睛をぬすみて覷見するのみにあらず、釋迦牟尼佛の正法眼藏を拈出して覷破すべし。

Although there have been many discussions and comments on the present episode, those that have said something are rare.<sup>4</sup> Generally speaking, they all seem to be at a loss. Nevertheless, when we take up “not thinking,” when we take up “non-thinking,” and think about it, we will naturally have concentrated effort on the same cushion as old Xiangyan.<sup>5</sup> Since we are “sitting fixedly” on the same cushion as old Xiangyan, we should go on to a detailed investigation of this episode *before Xiangyan has opened his mouth*.<sup>6</sup> Not only should we steal old Xiangyan’s eye and look at it; we should take out “the treasury of the true dharma eye” of Buddha Śākyamuni and look through it.

[62:3]

如人千尺懸崖上樹。この道、しづかに參究すべし。なにをか人といふ、露柱にあらずば、木樛といふべからず。佛面祖面の破顔なりとも、自己他己の相見あやまらざるべし。いま人上樹のところは、盡大地にあらず、百尺竿頭にあらず、これ千尺懸崖なり。たとひ脱落去すとも、千尺懸崖裏なり。落時あり、上時あり。如人千尺懸崖裏上樹といふ、しるべし、上時ありといふこと。しかあれば、向上也千尺なり、向下也千尺なり、左頭也千尺なり、右頭也千尺なり、遮裏也千尺なり、那裏也千尺なり、如人也千尺なり、上樹也千尺なり。向來の千尺は、恁麼なるべし。且問すらくは、千尺量多少。いはく、如古鏡量なり、如火爐量なり、如無縫塔量なり。

“A person is up a tree above a thousand-foot precipice”: we should quietly investigate these words. What is the “person”? If it is not a pillar,

4 those that have said something (*dōtoku ko* 道得箇): I.e. “those that are able to offer a meaningful remark.”

5 when we take up “not thinking,” when we take up “non-thinking,” and think about it (*fushiryō o nenrai shi, hishiryō o nenrai shite shiryō sen ni* 不思議を拈來し、非思量を拈來して思量せんに): Allusion to the words of Yaoshan Weiyan 藥山惟儼 (751-834), in a dialogue found in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:196, case 129) and much cited by Dōgen; see Supplementary Notes, s.v. “Yaoshan’s not thinking.”

the same cushion (*ichi futon* 一蒲團): I.e., the same meditation cushion; in Zen usage, *futon* typically refers to a round cushion stuffed with rushes or cattails (*kama* 蒲).

6 “sitting fixedly” (*gotsuza* 兀坐): From the conversation, alluded to just above, on “thinking of not thinking”; see Supplementary Notes, s.v. “Sit fixedly.”

we should not call it a stake.<sup>7</sup> Though it be the face of a buddha and the face of an ancestor breaking into a smile, we should not be mistaken about the meeting of self and other.<sup>8</sup> This place where the “person” is “up a tree” is not all the whole earth, not “the tip of a hundred-foot pole”; it is “a thousand-foot precipice.”<sup>9</sup> Even if he drops off, he is within “a thousand-foot precipice.”<sup>10</sup> There is a time of dropping, a time of climbing. Where he says, “A person is up a tree above a thousand-foot precipice,” we should realize that this is saying there is a time of climbing. Consequently, *ascent is a thousand feet, descent is a thousand feet; left is a thousand feet, right is a thousand feet; here is a thousand feet, there is a thousand feet.*<sup>11</sup> “A person” is a thousand feet; “up a tree” is a thousand

**7 If it is not a pillar, we should not call it a stake** (*rochū ni arazuba, bokuketsu to iu bekarazu* 露柱にあらずば、木櫪といふべからず): Likely, an allusion to a saying of Linji Yixuan 臨濟義玄 (d. 866) (see *Linji lu lu* 臨濟錄, T.1985.47:503c3-6; *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:687b17-688a2):

師因入軍營赴齋。門首見員僚。師指露柱問、是凡是聖。員僚無語。師打露柱云、直饒道得、也祇是箇木櫪。便入去。

The Master [Linji] once entered a military camp to attend a meal offering. At the entrance, he saw an officer. Pointing to a pillar, the Master asked, “Is this a commoner or a sage?”

The officer said nothing.

Hitting the pillar, the Master said, “Even if you had something to say, it’s still just a wooden stake.” Then, he went in.

See Supplementary Notes, s.v. “Pillars and lanterns,” “Wooden stake.”

**8 the face of a buddha and the face of an ancestor breaking into a smile** (*butsumen somen no hagan* 佛面祖面の破顔): Allusion to the famous story of the first transmission of the “treasury of the true dharma eye” (*shōbōgenzō* 正法眼藏) from Śākyamuni to Mahākāśyapa at an assembly on Vulture Peak. See Supplementary Notes, s.v. “Buddha faces, ancestor faces,” “Break into a smile,” and “Treasury of the true dharma eye.”

**we should not be mistaken about the meeting of self and other** (*jiko tako no shōken ayamazaru beshi* 自己他己の相見あやまらざるべし): The implication is unclear; perhaps simply that, even the accord between buddhas and ancestors, should be understood as a “person” meeting a “person.”

**9 “the tip of a hundred-foot pole”** (*hyakushaku kantō* 百尺竿頭): A common expression in Chan literature for the extreme limit of religious practice, as in the saying, “proceed one step beyond the tip of a hundred-foot pole” (*hyakushaku kantō shin ippō* 百尺竿頭進一步).

**10 Even if he drops off** (*tatoi datsuraku ko su tomo* たとひ脱落去すとも): Taking *datsuraku* as an intransitive verb. Dōgen here seems to be playing with this term, more commonly used as a transitive verb meaning to “drop,” or “slough off,” something — as in Dōgen’s well-known expression “body and mind sloughed off” (*shinjin datsuraku* 身心脱落); see Supplementary Notes, s.v. “Slough off,” and “Body and mind sloughed off.”

**11 ascent is a thousand feet, descent is a thousand feet** (*kōjō ya senjaku nari, kōge ya senjaku nari* 向上也千尺なり、向下也千尺なり): Dōgen switches into Chinese syntax for these and the following members of this list. The terms *kōjō* 向上 (“ascent”) and *kōge* 向下 (“descent”) can also be read as “above” and “below” — a sense suggested here by

feet. So far, a thousand feet should be like this. Now, what I ask is, “*what size is a thousand feet?*” It is the size of “the old mirror”; it is the size of “the brazier”; it is the size of “the seamless stūpa.”<sup>12</sup>

[62:4]

口嚼樹枝。いかにあらんかこれ口。たとひ口の全闊全口をしらずといへども、しばらく樹枝より尋枝摘葉しもてゆきて、口の所在しるべし。しばらく樹枝を把拈して、口をつくれるあり。このゆえに、全口是枝なり、全枝是口なり、通身口なり、通口是身なり。樹自踏樹、ゆえに脚不踏樹といふ、脚自踏脚のごとし。枝自攀枝、ゆえに手不攀枝といふ、手自攀手のごとし。しかあれども、脚跟、なほ進歩退歩あり、手頭、なほ作拳開拳あり。自他の人家、しばらくおもふ、掛虚空なり、と。しかあれども、掛虚空、それ嚼樹枝にしかむや。

“*His mouth bites the tree branch.*” What is the “mouth”? Even though we do not know the whole mouth, the whole vastness of the mouth, we will know the location of the mouth by starting from “the tree branch” and “searching the branches and plucking at the leaves” for a while.<sup>13</sup> There is making a mouth by grasping the branch for a while. Therefore, *the whole mouth is the branch; the whole branch is the mouth.* It is the mouth throughout the body; it is the mouth throughout is the body.<sup>14</sup>

their pairing with the following “left” (*satō* 左頭) and “right” (*utō* 右頭). The two terms are sometimes used to indicate the two phases of the bodhisattva path: “ascending” toward liberation, and “descending” into the world for the sake of sentient beings.

12 “the old mirror” (*kokyō* 古鏡); “the brazier” (*karo* 火爐): Allusion to a conversation between Xuefeng Yicun 雪峰義存 (822-908) and his disciple Xuansha Shibei 玄沙師備 (835-908); recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:184, case 109) and treated in his “Shōbōgenzō kokyō” 正法眼藏古鏡 (DZZ.1:234); see Supplementary Notes, s.v. “Old mirror.”

“the seamless stūpa” (*muhō tō* 無縫塔): i.e., a stone memorial for a deceased monk. Likely an allusion to another story of Xuefeng and Xuansha, found in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:158, case 60) and treated in “Shōbōgenzō juki” 正法眼藏授記; see Supplementary Notes, s.v. “Seven or eight feet.”

13 “searching the branches and plucking at the leaves” (*jinshi tekiyō* 尋枝摘葉): Probably indicating something like “examining the particulars.” Recalls lines from the famous poem *Zhengdao ge* 證道歌, attributed to the early Chan figure Yongjia Xuanjue 永嘉玄覺 (d. 723) (T.2014.48:395c21-22):

直截根源佛所印。摘葉尋枝我不能。

Just cutting off the root source — this is sealed by the Buddha;

Plucking at the leaves and searching the branches — this I can’t do.

14 It is the mouth throughout the body; it is the mouth throughout is the body (*tsūshin ku nari, tsūku ze shin nari* 通身口なり、通口是身なり): The first clause could also be read “throughout the body is the mouth.” Dōgen is likely recalling here the dialogue between Yunyan Tansheng 雲巖曇晟 (782-841) and fellow disciple Daowu Yuanzhi 道吾圓智 (769-835) regarding the thousand-armed, thousand-eyed Bodhisattva Avalokiteśvara (*senju sengen Kannon* 千手千眼觀音); quoted at *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:182, case 105) and discussed in “Shōbōgenzō Kannon” 正法眼藏觀

*The tree itself stands on the tree; therefore, it says, “his feet don’t stand on the tree,” as if his feet themselves stand on his feet. The branch itself hangs on the branch; therefore, it says, “his hands don’t hang on a branch,” as if his hands themselves hang on his hands. Nevertheless, his feet still step forward and step back; his hands still make a fist and open a fist. We and others think at first he is “hanging in empty space”; but, can “hanging in empty space” compare with “biting the tree branch”?<sup>15</sup>*

[62:5] {2:157}

樹下忽有人問、如何是祖師西來意。この樹下忽有人は、樹裏有人といふがごとし、人樹ならんがごとし。人下忽有人問、すなはちこれなり。しかあれば、樹問樹なり、人問人なり。舉樹舉問なり、舉西來意、問西來意なり。問著人、また口嚙樹枝して問來するなり。口嚙枝にあらざれば、問著することあたはず。満口の音聲なし、満言の口あらず。西來意を問著するときは、嚙西來意にて問著するなり。

*“Beneath the tree, all of a sudden, there is a person who asks him, ‘What is the intention of the Ancestral Master’s coming from the west?’” This “beneath the tree, all of a sudden, there is a person” is like saying “there is a person within the tree,” as if it were a person tree. “Beneath the person, all of a sudden, there is a person who asks him”— this is what this is. Therefore, it is the tree asks the tree; it is the person asks the person. It is, they raise the tree and raise the question; it is, they raise “the intention of coming from the west” and question “the intention of coming from the west.” The questioner also asks the question with “his mouth biting the tree branch.” If his mouth were not biting the branch, he could not be questioning: he would have no sound filling his mouth; he would have no mouth filled with words.<sup>16</sup> When he asks about “the intention of coming from the west,” he asks while biting “the intention of coming from the west.”*

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音. See Supplementary Notes, s.v. “His body throughout is hands and eyes.”

15 **“hanging in empty space”** (*ka kokū* 掛虚空): Perhaps reflecting a verse on the wind chime by Dōgen’s teacher, Tiantong Rujing 天童如淨 (1162-1227), cited in “Shōbō-genzō maka hannya haramitsu” 正法眼藏摩訶般若波羅蜜 and elsewhere in Dōgen’s writings:

渾身似口掛虚空、不問東西南北風、一等爲他談般若、滴丁東了滴丁東。

Its whole body, like a mouth, hanging in empty space,

Without asking if the winds are from north, south, east, or west.

Equally, for them, it talks of prajñā:

*Di dingdong liao di dingdong.*

16 **he would have no sound filling his mouth; he would have no mouth filled with words** (*manku no onjō nashi, mangon no ku arazu* 満口の音聲なし、満言の口あらず): Dōgen is here playing with the colloquial expression *manku* (“filling the mouth”), which carries the sense “to speak at length” or, as we might say, “to say a mouthful.” He will return to this term below.

## [62:6]

若開口答他、即喪身失命。いま若開口答他の道、したしくすべし。不開口答他もあるべし、ときこゆ。もししかあらんときは、不喪身失命なるべし。たとひ開口・不開口ありとも、口嚙樹枝をさまたぐべからず。開・閉、かならずしも全口にあらず、口に開・閉もあるなり。しかあれば、嚙枝は全口の家常なり、開閉口をさまたぐべからず。開口答他といふは、開樹枝答他するをいふか、開西來意答他するをいふか。もし開西來意答他にあらざば、答西來意にあらず。すでに答他あらず、これ全身保命なり、喪身失命といふべからず。さきより喪身失命せば、答他あるべからず。しかあれども、香嚴のころ、答他を辞せず、ただおそらくは喪身失命のみなり。しるべし、未答他時、護身保命なり。忽答他時、翻身活命なり。はかりしりぬ、人人満口は道なり。答他すべし、答自すべし、問他すべし、問自すべし。これ口嚙道なり、口嚙道を口嚙枝といふなり。若答他時、口上更開一隻口なり。若不答他、違他所問なりといへども、不違自所問なり。

*“If he opens his mouth to answer him, he forfeits his body and loses his life.”* We should get familiar with the words here, *“if he opens his mouth to answer him.”* It sounds as if there must also be *“not opening his mouth to answer him.”* If such is the case, he should not *“forfeit his body and lose his life.”* Whether there is opening the mouth or not opening the mouth, they should not prevent *“his mouth biting the tree branch.”* Opening and closing are not necessarily the whole mouth, though the mouth does have opening and closing. Therefore, biting the branch is the everyday routine of the whole mouth; it should not prevent opening and closing the mouth.<sup>17</sup> Does saying *“he opens his mouth to answer him”* mean he opens *“the tree branch”* to answer him? He opens *“the intention in coming from the west”* to answer him? If it is not opening *“the intention of coming from the west”* to answer him, it is not answering [the question of] *“the intention of coming from the west.”* And, since it is not answering him, this is *“his whole body protecting his life”*; we cannot say that *“he forfeits his body and loses his life.”* If he had already *“forfeited his body and lost his life,”* he would not answer him. Nevertheless, in Xiangyan’s mind, he does not avoid answering him; it seems he has simply *“forfeited his body and lost his life.”* We should realize that *before he has answered him, he is guarding his body and protecting his life; once he suddenly answers him, he is flipping his body and saving his life.*<sup>18</sup> Thus, we know that each person with a mouth full is the way:

17 **everyday routine** (*kajō* 家常): A loose translation of a colloquial expression, meaning more literally something like “usual at home,” most often associated with the daily fare of the household (what we might call “home-style” cooking) — as in the expression, often encountered in Zen texts, “everyday tea and rice” (*kajō sahan* 家常茶飯; see Supplementary Notes). Dōgen seems to be playing here with the notion that the branch is the everyday fare of the “whole mouth.”

18 **flipping his body and saving his life** (*honshin katsumyō* 翻身活命): To “flip one’s

he should answer him; he should answer himself; he should ask him; he should ask himself.<sup>19</sup> This is *the mouth biting the way; the mouth biting the way* is called “*his mouth bites the branch.*” If he answers him, he opens a mouth on top of his mouth; if he does not answer him, “he fails his question,” but he does not fail his own question.

[62:7] {2:158}

しかあればしるべし、答西來意する一切の佛祖は、みな上樹口嚙樹枝の時節にあひあたりて、答來するなり。問西來意する一切の佛祖は、みな上樹口嚙樹枝の時節にあひあたりて、答來せるなり。

Therefore, we should realize that all the buddhas and ancestors who answer [the question of] “the intention of coming from the west” answer it as they encounter the moment of “*up a tree, his mouth biting the tree branch*”; all the buddhas and ancestors who ask about “the intention of coming from the west” have been answering it as they encounter the moment of “*up a tree, his mouth biting the tree branch.*”<sup>20</sup>

[62:8]

雪寶明覺禪師重顯和尚云、樹上道即易、樹下道即難。老僧上樹也、致將一問來。

*Chan Master Mingjue of Xuedou, Reverend Zhongxian, said, “To say something up a tree is easy; to say something down a tree is hard.<sup>21</sup> This old monk is up a tree. Bring me a question.”*

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body” (*honshin* 翻身; also written 翻身) is a common Zen expression for spiritual transformation.

19 **each person with a mouth full is the way** (*ninnin manku ze dō* 人人滿口是道): A phrase in Chinese syntax that might also be rendered “each person with a mouth full is a saying.” Similarly, the phrase translated below as “the mouth biting the way” (*ku kan dō* 口嚙道) can be read “the mouth biting the saying.” Dōgen seems to be playing here with two common Zen expressions: (1) “X is the way” (as in, e.g., “the ordinary mind is the way” [*byōjō shin ze dō* 平常心是道]); and (2) “though his mouth is full, he can’t say it” (*manku dō futoku* 滿口道不得).

**he should answer him** (*tō ta su beshi* 答他すべし): The unexpressed subject of this and the following three imperatives could also be taken as “we.”

20 **have been answering it** (*tōrai seru* 答來せる): Following Kawamura’s edition here; some texts read *monrai seru* 問來せる (“have been asking it”).

21 **Chan Master Mingjue of Xuedou, Reverend Zhongxian** (*Setchō Myōkaku zenji Jūken oshō* 雪寶明覺禪師重顯和尚): i.e., Xuedou Zhongxian 雪寶重顯 (980-1052). The saying here appears as a comment (*nenko* 拈古) on Xiangyan’s case in the *Mingjue chanshi yulu* 明覺禪師語錄, T.1996.47:685c19-20.



[62:9]

いま致將一問來は、たとひ盡力來すとも、この問、きたることおそくして、うらむらくは、答よりものちに問來せることを。あまねく古今の老古錐にとふ、香嚴呵呵大笑する、これ、樹上道なりや、樹下道なりや、答西來意なりや、不答西來意なりや。試道看。

About this “*bring me a question,*” though we bring it with all our might, the question will arrive too late; regrettably, we will have brought the question after the answer [has been given]. I ask the venerable old awls everywhere in past and present: *Xiangyan's great laugh, “ha ha”* — is this “*saying something up a tree,*” or is it “*saying something down a tree*”?<sup>22</sup> Is it answering “*the intention of coming from the west,*” or is it not answering “*the intention of coming from the west*”? Try saying something.

正法眼藏祖師西來意第六十二

Treasury of the True Dharma Eye

The Intention of the Ancestral Master's Coming from the West

Number 62

[Ryūmonji MS:]

爾時寬元二年甲辰二月四日、在越宇深山裡示衆

*Presented to the assembly in the deep mountains of Etsuu; fourth day, second month of the senior wood year of the dragon, the second year of*

*Kangen [14 March 1244]<sup>23</sup>*

[Tōunji MS:]

弘安二年己卯六月二十二日、在吉祥山永平寺書寫之

*Copied this at Eihei Monastery, Mount Kichijō; twenty-second day, sixth month of the junior earth year of the rabbit, the second year of*

*Kōan [1 August 1279]<sup>24</sup>*

22 **venerable old awls** (*rō kosui* 老古錐): A common expression in Zen texts for a master. The term “old awl” may indicate a dull awl and, hence, represent ironic praise.

23 The Tōunji 洞雲寺 MS shares an identical colophon.

24 By Ejō 懷奘.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 63

Bringing Forth the Mind of Bodhi

*Hotsu bodai shin*

發菩提心

# Bringing Forth the Mind of Bodhi

## *Hotsu bodai shin*

### INTRODUCTION

This work was composed in the spring of 1244, at Kippōji, in the province of Echizen (present-day Fukui prefecture). It appears as number 63 in the seventy-five-chapter compilation of the *Shōbōgenzō*. The work is perhaps more often known as “Hotsu mujō shin” 發無上心 (“bringing forth the mind of the unsurpassed [bodhi]”), the title supplied in the sixty-chapter *Shōbōgenzō*, where it occurs as number 53, and used in the ninety-five chapter Honzan edition, where it represents number 69 (number 70 in the Iwanami and Shūmichō versions). This text is not to be confused with a second, undated essay bearing the title “Hotsu bodai shin” that is also found in the sixty-chapter compilation, as number 34, and reproduced as number 4 in the twelve-chapter *Shōbōgenzō*: despite the identical title, there is no overlap of its content with our text here.

The term *hotsu bodai shin* 發菩提心 refers to the aspiration of the bodhisattva to attain the supreme awakening of a buddha. In his treatment of this theme, Dōgen expands the sense of the term in two directions. On the one hand, from the very outset, he identifies the bodhisattva's aspiration with “trees and rocks,” with “the whole earth,” with the mind that is the reality of all things. On the other hand, he associates this aspiration with the concrete acts of Buddhist piety and practice — from offering alms, reciting a buddha's name, and sponsoring temple building, to entering the clerical order, practicing meditation, and preaching the dharma. Dōgen describes such acts as “unconditioned” and “unproduced,” and strongly criticizes those Buddhists who dismiss them as merely good deeds generating merit for the agent. Fashioning an icon or erecting a stūpa, he says, is itself “making a buddha and practicing buddhahood.”

The celebration here of the common acts of Buddhist ritual practice seems something of a departure from a teaching Dōgen elsewhere attributes to his master Tiantong Ruji 天童如淨: that offering incense, bowing, invoking the buddhas, practicing repentance, and reading scriptures are all unnecessary in the study of Zen. Some interpreters have

suggested that the message of the “Hotsu bodai shin” was intended especially for the lay supporters of Dōgen’s new temple, Daibutsuji, the ground-breaking ceremony for which took place only five days after the date of the text.

## 正法眼藏第六十三

Treasury of the True Dharma Eye  
Number 63

## 發菩提心

## Bringing Forth the Mind of Bodhi

[63:1] {2:160}

西國高祖曰、雪山喻大涅槃。

*The Eminent Ancestor of the Western Land said, “The Snowy Mountains are comparable to the great nirvāṇa.”*<sup>1</sup>

1 **Bringing Forth the Mind of Bodhi** (*hotsu bodai shin* 發菩提心): Or “producing the thought of bodhi”; S. *bodhi-cittotpāda*. A standard expression in the literature of the Mahāyāna for the aspiration of the bodhisattva to become a buddha; often abbreviated, as in our text, to the expression “bringing forth the mind (or thought)” (*hosshin* 發心). The translation of *shin* 心 (S. *citta*) as “mind” (rather than “thought”) here seeks to maintain lexical continuity with Dōgen’s other uses of this term and reflects the common theological practice of treating *bodhi-citta*, not only as an aspiration for awakening, but as an inherent quality of awakening in the mind that the bodhisattva seeks to activate, or manifest. See Supplementary Notes, s.v. “Bring forth the mind.”

**The Eminent Ancestor of the Western Land** (*Saigoku kōso* 西國高祖): A saying attributed to Baizhang Huaihai 百丈懷海 (749-814); see *Guzunsu yulu* 古尊宿語錄, ZZ.118:179b9; *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:682b5-6. “Eminent ancestor” here refers to Buddha Śākyamuni; the title is not a common epithet of the Buddha and is typically used rather for the founder of a lineage. “Western Land” is a standard term for India.

**“The Snowy Mountains are comparable to the great nirvāṇa”** (*Sessen yu dai nehan* 雪山喻大涅槃): Or, we might say, “the Snowy Mountains represent the great nirvāṇa.” The term *Sessen* 雪山 (“snowy mountains”) usually refers to the Himalayas; *dai nehan* 大涅槃 (“the great nirvāṇa”) here, though likely indicating the *mahā-parinirvāṇa* of the Buddha, could also be taken as a reference to the sūtra of the same name (*Da banniepan jing* 大般涅槃經).

This saying, though attributed by Baizhang to the Buddha, does not seem to occur in any Buddhist sūtra. The most likely source would seem to be a parable in the *Nirvāṇa Sūtra* (T.374.12:554a27ff) in which seven men enter the Ganges River. Six of them for various reasons fail to cross, but the seventh crosses to the other shore of the river, climbs a great mountain, and attains bliss without fear. The sūtra then relates the seven men to seven types of *icchantika* (those who have “cut off their good roots” [*dan zenkon* 斷善根]) who seek to cross “the great river of birth and death,” adding at the end (T.374.12:555a20-21),

善男子、彼岸山者喻於如來。受安樂者喻佛常住。大高山者喻大涅槃。

Sons of good family, the mountain of the other shore is comparable to the tathāgata;

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しるべし、たとふべきをたとふ。たとふべき、といふは、親曾なるなり、端的なるなり。いはゆる雪山を拈來するは、喩雪山なり。大涅槃を拈來する、大涅槃にたとふるなり。

We should realize that this compares what should be compared. To say that they should be compared is [to say] they are personally once, they are immediately obvious.<sup>2</sup> To take up “the Snowy Mountains” is “comparable to the Snowy Mountains”; to take up the great nirvāṇa is to compare it to the great nirvāṇa.<sup>3</sup>

[63:3]

震旦初祖曰、心心如木石。

*The First Ancestor of Cīnasthāna said, “Each mind is like trees and rocks.”*<sup>4</sup>

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attaining ease and joy is comparable to the buddha’s permanently abiding; the great high mountain is comparable to the great nirvāṇa.

2 **personally once** (*shinzō* 親曾): An adverbial expression that Dōgen likes to use as a noun expressing intimate relationship; probably derived from a verse by Dōgen’s teacher, Tiantong Rujing 天童如淨 (1162-1227), quoted more than once in the *Shōbōgenzō*.

3 **To take up “the Snowy Mountains” is “comparable to the Snowy Mountains”** (*iwayuru Sessen o nenrai suru wa, yu sessen nari* いはゆる雪山を拈來するは、喩雪山なり): This and the following odd sentence presumably represent the explanation of what Dōgen means here by “personally once” and “immediately obvious”: i.e., that the Snowy Mountains and the great nirvāṇa are comparable to each other because they are “comparable” to themselves — or, we might say, each is just what it is.

4 **The First Ancestor of Cīnasthāna** (*Shintan shoso* 晨旦初祖): A continuation of the quotation from Baizhang Huaihai 百丈懷海, *Guzunsu yulu* 古尊宿語錄, ZZ.118:179b10; *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:682b6; the Chinese texts have “the First Ancestor of this land” (*cidu chuzu* 此土初祖). The reference is to Bodhidharma, the first Chinese ancestor in the Chan lineage; the term *Shintan* 晨旦 represents a transliteration of a Sanskrit term for China, *Cīnasthāna* (“Land of the Qin”).

**“Each mind is like trees and rocks”** (*shinjin nyo bokuseki* 心心如木石): Or “each thought is like wood and stone”; though somewhat awkward, the translation “mind” here seeks to retain a consistent English rendering of *shin* 心 throughout. The expression “a mind like trees and rocks” (*shin nyo bokuseki* 心如木石) occurs often in Zen literature, including in the appended material to the *Erru sixing lun* 二入四行論 attributed to Bodhidharma. (Yanagida Seizan 柳田聖山, *Daruma no goroku: Ninyū shigyō ron* 達磨の語録: 二入四行論, *Zen no goroku* 禪の語録 1:98.) Baizhang himself uses it in a description of the Chan teaching of sudden awakening (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:250a17-21):

僧問、如何是大乘頓悟法門。師曰、汝等先歇諸緣休息萬事。善與不善世出世間、一切諸法莫記憶莫緣念。放捨身心令其自在。心如木石無所辯別。心無所行心地若空。慧日自現如雲開日出。

A monk asked, “What is the dharma gate of the sudden awakening of the great vehicle?” The Master answered, “First put to rest the various involvements and stop the myriad affairs. Do not recall, do not think about any dharmas, good or not good, mundane or

## [63:4]

いはゆる心は、心如なり、盡大地の心なり、このゆえに、自他の心なり。盡大地人、および盡十方界の佛祖、および天龍等の心心は、これ木石なり、このほかさらに心あらざるなり。この木石、おのれづから有・無・空・色等の境界に籠籬せられず。この木石心をもて、發心・修證するなり、心木・心石なるがゆえなり。この心木・心石のちからをもて、而今の思量箇不思量底は現成せり。心木・心石の風聲を見聞するより、はじめて外道の流類を超越するなり。それよりさきは、佛道にあらざるなり。

“Mind” here is “mind is like.”<sup>5</sup> It is the mind of all the whole earth. Therefore, it is the mind of self and other. Each mind of the humans of all the whole earth, as well as of the buddhas and ancestors, and of the devas and dragons of all the worlds in the ten directions — these are “trees and rocks”; there is no mind apart from them.<sup>6</sup> These “trees and rocks” are by their nature not cooped up in the realm of being and non-being, emptiness and form.<sup>7</sup>

With this mind of trees and rocks, we bring forth the mind [of bodhi], practice and verify; for they are trees of mind, rocks of mind.<sup>8</sup> Through

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transmundane. Cast aside body and mind, and set them free, so the mind is like trees and rocks, without disputation or distinction. When the mind is without activity, the ground of the mind is as the sky; the sun of wisdom appears of its own, like the sun emerging when the clouds part.”

Dōgen is likely alluding to Baizhang’s text elsewhere in the *Shōbōgenzō*, in remarks such as “[the spiritual powers (*jinzū* 神通)] are the same as the Snowy Mountains, are like trees and rocks” (*dō Sessen nari nyo bokuseki nari* 同雪山なり如木石なり) (“Shōbōgenzō jinjū” 正法眼藏神通, DZZ.1:392), or “the Snowy Mountains have great awakening because of the Snowy Mountains; trees and rocks have great awakening through trees and rocks” (*Sessen no Sessen no tame ni daigo suru ari bokuseki wa bokuseki o karite daigo su* 雪山の雪山のために大悟するあり木石は木石をかりて大悟す) (“Shōbōgenzō daigo” 正法眼藏大悟, DZZ.1:97). For the association between “Snowy Mountains” and “trees and rocks,” see Supplementary Notes, s.v. “Whether on trees or on rocks.”

5 **“mind is like”** (*shinnyo* 心如): Dōgen is here playfully creating a compound expression from the subject and predicate of Bodhidharma’s saying, the sense of which might be something like “mind as such,” “mind as it is.”

6 **as well as of the buddhas and ancestors, and of the devas and dragons of all the worlds in the ten directions** (*oyobi jin jippō kai no busso, oyobi ten ryū nado* および盡十方界の佛祖、および天龍等): The phrase might also be parsed, “as well as of the buddhas and ancestors of all the worlds in the ten directions, and of the devas and dragons.” The “ten directions” (the four cardinal and four ordinal points, plus the zenith and nadir) is standard Buddhist usage for “everywhere.”

7 **not cooped up** (*rōra serarezu* 籠籬せられず): A loose translation of a variant of the more common *rarō* 籠籠 (“nets and cages”), here put in a passive verbal form; see Supplementary Notes, s.v. “Nets and cages.”

8 **we bring forth the mind [of bodhi], practice and verify** (*hosshin shushō* 發心・修證): I.e., we develop the aspiration for bodhi, practice on the bodhisattva path, and realize buddhahood.

the power of these trees of mind and rocks of mind, the present “*thinking of not thinking*” is realized.<sup>9</sup> Upon hearing the “sound of the wind” in the trees of mind and rocks of mind, we first transcend the followers of other paths; before that, it is not the way of the buddhas.<sup>10</sup>

[63:5] {2:161}

大證國師曰、牆壁瓦礫、是古佛心。

*The National Teacher Dazheng said, “Fences, walls, tiles, and pebbles — these are the old buddha mind.”*<sup>11</sup>

[63:6]

いまの牆壁瓦礫、いづれのところにかある、と參詳看あるべし、是什麼物恁麼現成と問取すべし。古佛心、といふは、空王那畔にあらず、粥足飯足なり、草足水足なり。

We should try studying in detail: “where are these “fences, walls, tiles, and pebbles”; we should ask: “*what thing is it that appears like this?*”<sup>12</sup>

**for they are trees of mind, rocks of mind** (*shin boku shin seki naru ga yue nari* 心木・心石なるがゆえなり): Or “they are mind trees, mind rocks.” The grammatical subject is unexpressed here; presumably, the activities of “bringing forth the mind, practicing and verifying” (*hosshin shushō* 發心修證) in the previous sentence.

9 “**thinking of not thinking**” (*shiryō ko fushiryō tei* 思量箇不思量底): An expression for meditation practice appearing prominently in Dōgen’s writings; see Supplementary Notes, s.v. “Yaoshan’s not thinking.”

10 **the “sound of the wind” in the trees of mind and rocks of mind** (*shinboku shinseki no fūshō* 心木・心石の風聲): The translation seeks to preserve the concrete image of wind among the trees and rocks. The term *fūshō* 風聲, translated here as “sound of the wind,” while sometimes understood as the “ways (*fū* 風) and words (*shō* 聲)” of the masters, is perhaps more simply taken as the “good news” (of the mind trees and rock trees). The term does not appear elsewhere in the *Shōbōgenzō*.

**followers of the other paths** (*gedō no rurui* 外道の流類): I.e., those of non-Buddhist religious traditions (S. *tīrthika*), a common pejorative in Dōgen’s writings.

11 **National Teacher Dazheng** (*Daishō kokushi* 大證國師): I.e., Nanyang Huizhong 南陽慧忠 (d. 775), disciple of the Sixth Ancestor and the subject of a number of famous *kōans*. While a source of this exact phrasing has not been identified, the content reflects a well-known saying by Nanyang occurring in several Chan texts; see Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.”

**“the old buddha mind”** (*kobutsushin* 古佛心): A common expression in Zen texts, it plays on the ambiguity between “the mind of the ancient buddhas (leading to Śākyamuni)” and “the ancient (i.e., eternal) buddha mind.” See “*Shōbōgenzō kobutsushin*” 正法眼藏古佛心 for Dōgen’s treatment of the term.

12 **“what thing is it that appears like this?”** (*ze jūmo butsu inmo genjō* 是什麼物恁麼現成): A variation on the question, in one of Dōgen’s favorite stories, posed by the Sixth Ancestor, Huineng 慧能, upon the approach of his disciple Nanyue Huairang 南嶽懷讓 (677-744). Quoted at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 101; see Supplementary Notes, s.v. “What thing is it that comes like this?”



“The old buddha mind” is not on that side of King of Emptiness: it is “*the gruel is enough, the rice is enough*”; it is “*the grass is enough, the water is enough*.”<sup>13</sup>

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かくのごとくなるを拈來して、坐佛し作佛するを、發心と稱す。おほよそ發菩提心の因縁、ほかより拈來せず、菩提心を拈來して、發心するなり。菩提心を拈來する、といふは、一莖草を拈して造佛し、無根樹を拈じて造經するなり。いさごをもて供佛し、漿をもて供佛するなり。一搏の食を衆生にほどこし、五莖の華を如來にたてまつるなり。他のすすめによりて片善を修し、魔に嬈せられて禮佛する、また發菩提心なり。しかのみにあらず、知家非家捨家出家、入山・修道、信行・法行するなり、造佛・造塔するなり、讀經・念佛するなり、爲衆說法するなり、尋師訪道するなり、結跏坐するなり、一禮三寶するなり、一稱南無佛するなり。

Taking it up like this, “sitting as a buddha” and “making a buddha” are called “bringing forth the mind.”<sup>14</sup> Generally speaking, in the cases of [those] bringing forth the mind of bodhi, rather than taking it up from elsewhere, they bring forth the mind by taking up the mind of bodhi [itself]. To “take up the mind” means to take up “one blade of grass” and construct a buddha, to take up “a tree without roots” and construct

13 **that side of King of Emptiness** (*Kūō nahan* 空王那畔): An unusual expression, found only here and in the “Sansui kyō” 山水經 chapter; presumably derived from the common Zen saying, “that side of King Majestic Voice” (*Ion’ō nahan* 威音王那畔), used in reference to what precedes all differentiation; see Supplementary Notes, s.v. “Before King of Emptiness.”

“**the gruel is enough, the rice is enough**” (*shuku soku han soku* 粥足飯足); “**the grass is enough, the water is enough**” (*sōsoku suisoku* 草足水足): The first phrase is a fairly common Zen expression meaning that the monk’s meals are sufficient and suggesting, by metaphorical extension, that the monk’s practice is complete. The second, somewhat less common phrase extends the image to provisions for cattle; its source here may be a verse by Haihui Shouduan 海會守端 (1025-1072) (*Chanlin paoxun* 禪林寶訓, T.2022.48:1019b25-26):

牛來山中、水足草足。牛出山去、東觸西觸。

The ox enters the mountain;

The water is enough, the grass is enough.

The ox leaves the mountain;

Butting to the east, butting to the west.

Dōgen also uses these two phrases together in a lecture (*jōdō* 上堂) in his *Eihei kōroku* 永平廣錄 (DZZ.3:200, no. 305).

14 **Taking it up like this** (*kaku no gotoku naru o nenrai shite* かくのごとくなるを拈來して): The grammatical object here is unexpressed; presumably, “the old buddha mind” of the preceding passage.

“**sitting as a buddha**” and “**making a buddha**” (*zabutsu shi sabutsu su* 坐佛し作佛す): More literally, given the double predicates in each phrase, something like “do a sitting buddha and do a making buddha.” References to seated meditation, alluding to the story known as “Nanyue polishes a tile”; see Supplementary Notes.

a sūtra.<sup>15</sup> It is to offer sand to a buddha, to offer slop to a buddha.<sup>16</sup> It is to provide one ball of food to a living being, to offer five flowers to a tathāgata.<sup>17</sup> To practice a bit of good when encouraged by another, to bow to a buddha when charmed by a demon, are also to bring forth the mind of bodhi.<sup>18</sup> Not only this: [to bring forth the mind is] to recognize that one's home is not a home, abandon the home and leave the home, enter the mountains and practice the way, proceeding by faith and pro-

15 **“one blade of grass”** (*ikkyō sō* 一莖草): Likely reflecting a well-known Zen trope, invoked elsewhere in the *Shōbōgenzō*, that equates a single blade of grass with the sixteen-foot tall body of the buddha; see Supplementary Notes, s.v. “One blade of grass.”

**“a tree without roots”** (*mu kon ju* 無根樹): A popular expression in Zen texts. Here, probably reflecting its use as a metaphor for the *bodhi-citta* in the *Avatamsaka-sūtra* (*Huayen jing* 華嚴經, T.279.10:434a19-23):

非餘衆生善根處生。善男子、譬如有樹名曰無根。不從根生、而枝葉華果悉皆繁茂。菩薩摩訶薩菩提心樹、亦復如是無根可得。

[The *bodhi-citta*] is not born from the good roots (S. *kuśala-mūla*) of beings. Good men, it is like the tree called “without roots”: it is not born from roots, yet its branches, leaves, flowers, and fruit all flourish. Similarly, the tree of the mind of bodhi of the bodhisattva, the *mahāsattva*, is attained without roots.

16 **offer sand to a buddha** (*isago o mote kubutsu shi* いさごをもて供佛し): Likely an allusion to the story of a prior life of King Aśoka, when, as a boy, he offered sand to Buddha Śākyamuni; see, e.g., *Ayu wang jing* 阿育王經 (T.2043.50:131c9ff).

**offer slop to a buddha** (*shō o mote kubutsu su* 漿をもて供佛す): The term *shō* (“starch,” “paste,” “thick fluid”) here is generally thought to refer to the water left from washing rice. Perhaps an allusion to a story recorded in the *Dazhidu lun* 大智度論 (T.1509.25:115a14ff), in which an old servant woman offers Buddha Śākyamuni “foul slops” (*chou pan dian* 臭糞淀) from the kitchen.

17 **provide one ball of food to a living being** (*ittan no jiki o shujō ni hodokoshi* 一搏の食を衆生にほどこし): A common expression in Buddhist texts for a simple act of charity; see, e.g., the *Dasheng bensheng xindi guan jing* 大乘本生心地觀經 (T.159.3:306a6-7):

於末法中善男子、一搏之食施衆生、以是善根見彌勒、當得菩提究竟道。

During the final dharma, if a son of good family

Provides one ball of food to a living being,

By these good roots, he will see Maitreya

And attain the ultimate path of bodhi.

**offer five flowers to a tathāgata** (*gokyō no ke o nyorai ni tatematsuru* 五莖の華を如來にたてまつる): Perhaps alluding to the story of Buddha Śākyamuni in a previous life as the Bodhisattva Māṇava, who offered five flowers to Buddha Dīpaṃkara and received a prediction of his eventual buddhahood; see, e.g., *Taizi ruiying benqi jing* 太子瑞應本起經 (T.185.3:472c18-473a22-23).

18 **To practice a bit of good when encouraged by another, to bow to a buddha when charmed by a demon** (*ta no susume ni yorite henzen o shu shi, ma ni nyō serarete raibutsu suru* 他のすすめによりて片善を修し、魔に嬈せられて禮佛する): While some commentators have tried to identify scriptural sources for these remarks, none seems particularly apt; and it may well be that here, as is likely the case in the succeeding examples of bringing forth the mind in this section, Dōgen has no specific passages in mind.

ceeding by dharma.<sup>19</sup> It is to build buddhas and build stūpas; it is to recite sūtras and recollect the buddhas.<sup>20</sup> It is to preach the dharma for the multitude. It is to seek a master and inquire of the way. It is to sit with legs crossed.<sup>21</sup> It is to make one bow to the three treasures.<sup>22</sup> It is to make one call, “*namo buddhāya*.”<sup>23</sup>

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かくのごとく、八萬法蘊の因縁、かならず發心なり。あるいは夢中に發心するもの、得道せるあり、あるいは酔中に發心するもの、得道せるあり、あるいは飛華・落葉のなかより、發心・得道するあり、あるいは桃華・翠竹のなかより、發心・得道するあり、あるいは天上にして、發心・得道するあり、あるいは海中にして、發心・得道するあり。これみな發菩提心中にして、さらに發菩提心するなり、身心のなかにして、發菩提心するなり。諸佛の身心中にして、發菩提心するなり、佛祖の皮肉骨髓のなかにして、發菩提心するなり。

In this way, the cases in the eighty-thousandfold aggregate of dharmas

19 **recognize that one's home is not a home** (*chi ke hi ke* 知家非家): This and the following three clauses represent variation on a standard trope in Buddhist literature describing the process by which one “leaves home” (*shukke* 出家) to enter the order. This same four-character phrase appears elsewhere in Dōgen's writings, but the more common expression is “believing that one's home is not a home” (*shin ke hi ke* 信家非家).

**proceeding by faith and proceeding by dharma** (*shingyō hōgyō* 信行・法行): Or “engaging in the practices of faith and the practices of dharma.” The translation takes the two terms here as abbreviations of *zuishingyō* 隨信行 (S. *śraddhānusāra*) and *zuihōgyō* 隨法行 (S. *dharmānusāra*) respectively, a common distinction between two approaches to Buddhist spiritual development.

20 **build buddhas and build stūpas; recite sūtras and recollect the buddhas** (*zōbutsu zōtō suru nari, dokyō nenbutsu suru nari* 造佛・造塔するなり、讀經・念佛するなり): I.e., the standard practices of the pious Buddhist laity: to sponsor the making of icons and building of monuments, to read and recite scripture and invoke the name of a buddha. The last practice here, *nenbutsu*, may refer merely to recollection of a buddha but most often implies the vocal invocation of a buddha's name (*shōmyō* 稱名) mentioned just below.

21 **sit with legs crossed** (*kekka za* 結跏坐): I.e., in the traditional posture of meditation (S. *paryāṅka*), sometimes called the “lotus posture” (S. *padmāsana*); more commonly given as *kekkaфуza* 結跏趺坐.

22 **make one bow to the three treasures** (*ichirai sanbō* 一禮三寶): I.e., pay obeisance to the three treasures (or “jewels”; S. *triratna*) of buddha, dharma, and saṃgha.

23 **make one call, “*namo buddhāya*”** (*issō namu butsu* 一稱南無佛): I.e., an invocation of a buddha. The phrase here may reflect a passage in the *Lotus Sūtra* (T.262.9:9a24-25):

若人散亂心、入於塔廟中、一稱南無佛、皆已成佛道。

If any people, with distracted mind,

Enter a stūpa or shrine

And make one call, “*namo buddhāya*,”

They will all have attained the way of the buddhas.

are without exception bringing forth the mind.<sup>24</sup> There are those who gained the way having brought forth the mind in a dream; there are those who gained the way having brought forth the mind while drunk.<sup>25</sup> Or they bring forth the mind and gain the way amidst flying blossoms and falling leaves; or they bring forth the mind and gain the way amidst peach blossoms and jade bamboo.<sup>26</sup> Or they bring forth the mind and gain the way while being in the heavens; or they bring forth the mind

24 **the cases in the eighty-thousandfold aggregate of dharmas** (*hachiman hōun no innen* 八萬法蘊の因縁): I.e., the instances cited in Buddhist scripture. The term *hachiman* 八萬 is here likely an abbreviation for the more common *hachiman shisen* 八萬四千 (“eighty-four thousand”); *hōun* 法蘊 (S. *dharma-skandha*) is a standard expression for the collection of the Buddha’s teachings.

25 **brought forth the mind in a dream** (*muchū ni hosshin su* 夢中に發心す): See Supplementary Notes, s.v. “Bring forth the mind.” It is not clear that Dōgen had a particular case in mind here. If he did, one possibility might be a passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:39b20-c15), quoted in “Shōbōgenzō muchū setsumu” 正法眼藏夢中說夢, that offers the dream of a bodhisattva career as one of the benefits promised devotees of the scripture.

又夢作國王、捨宮殿眷屬、及上妙五欲。行詣於道場、在菩提樹下、而處師子座、求道過七日、得諸佛之智。

They also dream of becoming the king of a country,  
Who abandons his palace and his entourage,  
And the most marvelous pleasures of the five senses;  
And, going to the place of awakening,  
There, beneath the bodhi tree,  
Then sits upon the lion throne  
And, seeking the way for seven days,  
Attains the wisdom of the buddhas.

**brought forth the mind while drunk** (*suichū ni hosshin su* 醉中に發心す): Perhaps an allusion to a story, retold in “Shōbōgenzō shukke” 正法眼藏出家, found in the *Dazhidu lun* 大智度論 (T.1509.25:161b17-23); see Supplementary Notes, s.v. “Bring forth the mind.”

26 **amidst flying blossoms and falling leaves** (*hike rakuyō no naka yori* 飛華・落葉のなかより): The term *hike rakuyō* 飛華落葉 (more often read *hika rakuyō*) is a fixed expression in Japanese literature for the evidence of evanescence that prompts a turn to Buddhism. In Buddhist literature, it is especially associated with the “conditions” (*en* 緣; S. *pratyāya*) by which the *pratyeka-buddha* (*engaku* 緣覺) awakens.

**amidst peach blossoms and jade bamboo** (*tōke suichiku no naka yori* 桃華・翠竹のなかより): Likely allusion to two popular stories in the Chan corpus, which appear together in Dōgen’s “Shōbōgenzō keisei sanshoku” 正法眼藏溪聲山色. The first concerns the monk Lingyun Zhiqin 靈雲志勤 (dates unknown), a student of Dawei Lingyou 大滙靈祐 (771-853), who gained an understanding upon seeing peach trees in bloom; see Supplementary Notes, s.v. “Peach blossoms.” The reference to “jade (i.e., jade green) bamboo” recalls the famous story of the Chan monk Xiangyan Zhixian 香嚴智閑 (d. 898), who is said to have gained an understanding upon hearing the sound of a bit of debris strike a bamboo stalk; see Supplementary Notes, s.v. “A painted cake can’t satisfy hunger.”

and gain the way while being in the ocean.<sup>27</sup> All of these bring forth the mind of bodhi while being within bringing forth the mind of bodhi. They bring forth the mind of bodhi while being within body and mind; they bring forth the mind of bodhi while being within the body and mind of the buddhas; they bring forth the mind of bodhi while being within the skin, flesh, bones, and marrow of the buddhas and ancestors.<sup>28</sup>

[63:9]

しかあれば、而今の造塔・造佛等は、まさしくこれ發菩提心なり、直至成佛の發心なり、さらに中間に破廢すべからず。これを無爲の功德とす、これを無作の功德とす。これ眞如觀なり、これ法性觀なり、これ諸佛集三昧なり、これ得諸佛陀羅尼なり、これ阿耨多羅三藐三菩提心なり、これ阿羅漢果なり、これ佛現成なり。このほか、さらに無爲・無作等の法なきなり。

Thus, the present building stūpas, building buddhas, and the like, are surely bringing forth the mind of bodhi.<sup>29</sup> They are bringing forth the mind of “*directly attaining buddhahood*”; [they] should not be aban-

27 **while being in the heavens** (*tenjō ni shite* 天上にして): There are many accounts of Buddhism in the deva realms, and it seems impossible to say from this brief reference which, if any, particular story Dōgen may have been thinking of here. Elsewhere in the *Shōbōgenzō*, he mentions two unusual examples of teaching Buddhism in the deva realms. In the “Gyōbutsu iigi” 行佛威儀 (DZZ.1:65), he remarks:

祖宗いはく、釋迦牟尼佛、自從迦葉佛所傳正法往兜率天、化兜率陀天、于今有在。

The ancestors say, “The Buddha Śākyamuni, after receiving transmission of the true dharma from Buddha Kāśyapa, went to the Tuṣita Heaven and converted the devas of Tuṣita, where he remains even now.”

In the “Kobutsushin” 古佛心 (DZZ.1:89), he reports of Chan Master Nanyang Huizhong 南陽慧忠:

いはんやまた帝釋宮の請をえて、はるかに上天す。諸天衆のなかにして、帝釋のために説法す。

Moreover, receiving an invitation to Lord Śakra’s palace, he ascended to the distant heavens, where amidst the devas, he preached the dharma for Lord Śakra.

**while being in the ocean** (*kaichū ni shite* 海中にして): Undoubtedly the most famous case of aquatic awakening is that of the daughter of the dragon king Sāgara presented in Chapter 12 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:35b12-19).

28 **while being within the skin, flesh, bones, and marrow of the buddhas and ancestors** (*bussō no hi niku kotsu zui no naka ni shite* 佛祖の皮肉骨髓のなかにして): The expression “skin, flesh, bones, and marrow” (*hi niku kotsu zui* 皮肉骨髓) occurs repeatedly throughout Dōgen’s writings to indicate the essence or entirety of something or someone. The phrase derives from the famous story of Bodhidharma’s testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had gotten his skin, flesh, bones, and marrow. See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

29 **the present building stūpas, building buddhas** (*nikon no zōtō zōbutsu* 而今の造塔・造佛): The implication of *nikon* 而今 (“the present”) here is unclear: it may well mean simply “here, in the above”; but it is at least possible that it refers to such activities “nowadays,” or specifically to the activities involved in the founding of Dōgen’s Daibutsuji 大佛寺 at the time this text was composed.

doned halfway.<sup>30</sup> They represent unconditioned merit; they represent unproduced merit.<sup>31</sup> They are the contemplation of suchness; they are the contemplation of the dharma nature.<sup>32</sup> They are the samādhi of the assembly of the buddhas; they are acquiring the *dhāraṇī* of the buddhas.<sup>33</sup>

**30 bringing forth the mind of “directly attaining buddhahood”** (*jikishi jōbutsu no hosshin* 直至成佛の發心): An ambiguous expression that could be interpreted as “the aspiration directly to become a buddha,” “the aspiration that leads directly to becoming a buddha,” or “the aspiration that directly becomes a buddha.” The expression “directly attain buddhahood” (*jikishi jōbutsu* 直至成佛) is commonly used in Buddhist literature in reference to the bodhisattva who will proceed to buddhahood without further rebirths in undesirable states.

**should not be abandoned halfway** (*chūgen ni hahai su bekarazu* 中間に破廢すべからず): Or “will not be abandoned halfway.” Given the discussion that follows here, the translation takes *zōtō zōbutsu tō* 造塔造佛等 (“constructing of stūpas, constructing of buddhas, and the like”) as the unexpressed subject here, a reading that suggests that these devotional practices should be continued throughout one’s spiritual career. It is also possible to supply *hosshin* 發心 (“bringing forth the mind”) as the subject.

**31 unconditioned merit** (*mui no kudoku* 無爲の功德); **unproduced merit** (*musa no kudoku* 無作の功德): Or, perhaps, the “merit (or virtue) of not doing”; the “merit of not making.” Tentative translations of somewhat ambiguous phrases that can be understand either as “the merit (i.e., good karma; S. *punya*) that is without conditions (or production),” or as “the virtue (i.e., attribute; S. *guṇa*) of being without conditions (or production).”

**32 the contemplation of suchness** (*shinnyo kan* 眞如觀): I.e., the contemplation of things as they ultimately are. The term *shinnyo* 眞如 (“truly such”) can represent the Sanskrit *tathatā* (“thusness”), often associated with the “emptiness” (S. *sūnyatā*) of things. This contemplation is not commonly mentioned in Zen literature and does not appear elsewhere in Dōgen’s writings.

**the contemplation of the dharma nature** (*hosshō kan* 法性觀): I.e, the contemplation of *dharmatā*, the ultimate nature of things; roughly synonymous with the *shinnyo kan* 眞如觀, immediately above. As seen in our text, below, the terms *shinnyo* 眞如 and *hosshō* 法性 often occur together as a single concept, “the dharma nature of suchness.”

**33 samādhi of the assembly of the buddhas** (*shobutsu shū zanmai* 諸佛集三昧): Presumably a contemplative state in which the buddhas are assembled before one. Perhaps reflecting a line in Chapter 27 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:60b7-8):

其王夫人得諸佛集三昧、能知諸佛祕密之藏。

The queen attained the samādhi of the assembly of the buddhas and was able to know the treasury of the secrets of the buddhas.

**acquiring the *dhāraṇī* of the buddhas** (*toku shobutsu darani* 得諸佛陀羅尼): Presumably one or more *dhāraṇī* preached by the buddhas. Possibly recalling the *dhāraṇī* acquired by the daughter of the dragon king alluded to above (section 8). Such spells taught by the buddhas are described in Chapter 26 of the *Lotus Sūtra* — e.g., at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:58c4-5:

世尊、是陀羅尼神咒、六十二億恒河沙等諸佛所說。

World-Honored One, this *dhāraṇī* spell has been preached by buddhas [equal to] the sands of sixty-two *koṭis* of Ganges Rivers.

They are the mind of *anuttara-samyak-sambodhi*; they are the fruit of the arhat; they are the realization of the buddha.<sup>34</sup> Beyond these, there is no unconditioned or unproduced dharma.

[63:10]

しかるあるに、小乗愚人いはく、造像・起塔は有爲の功業なり、さしおきていとなむべからず、息慮凝心、これ無爲なり、無生・無作、これ眞實なり、法性・實相の觀行、これ無爲なり。かくのごとくいふを、西天東地の古今の習俗とせり。これによりて重罪・逆罪をつくるといへども、造像・起塔せず。塵勞稠林に染汚すといへども、念佛・讀經せず。これただ人天の種子を損壞するのみにあらず、如來の佛性を撥無するともがらなり。まことにかなしむべし、佛法僧の時節にあひながら、佛法僧の怨敵となりぬ。三寶の山にのぼりながら、空手にしてかへり、三寶の海にいりながら、空手にしてかへらんことは、たとひ千佛萬祖の出世にあふとも、得度の期なく、發心の方を失するなり。これ、經卷にしたがはず、知識にしたがはざるによりて、かくのごとし。おほく外道・邪師にしたがふによりて、かくのごとし。造塔等は發菩提にあらず、といふ見解、はやくなげすつべし。こころをあらひ、身をあらひ、みみをあらひ、めをあらうて、見聞すべからざるなり。まさに、佛經にしたがひ、知識にしたがひて、正法に歸し、佛法を修學すべし。

Nevertheless, stupid people of the Small Vehicle say that constructing images and erecting stūpas are conditioned meritorious deeds; one should leave off and not perform them.<sup>35</sup> “To stop thinking and congeal the mind” — this is the unconditioned; the unborn, the unproduced — this is the true reality; the contemplations of the dharma nature and the

34 **mind of *anuttara-samyak-sambodhi*** (*anokutara sanmyaku sanbodai shin* 阿耨多羅三藐三菩提心): “The mind of unsurpassed, perfect awakening” — I.e., the perfect wisdom attained by a buddha.

**fruit of the arhat** (*arakan ka* 阿羅漢果): I.e., the last of the “four fruits” (*shika* 四果) of the *śrāvaka* path to nirvāṇa.

**realization of the buddha** (*butsu genjō* 佛現成): Or “the appearance of a buddha”; an expression not occurring elsewhere in the *Shōbōgenzō*, it could be taken to mean either “the attainment of buddhahood” or “the manifestation of buddhahood (or of a buddha).” The last reading is suggested by the line in the text below, “making buddha after buddha appear” (*butsu butsu o genjō seshimete* 佛佛を現成せしめて).

35 **stupid people of the Small Vehicle** (*shōjō gunin* 小乘愚人): The reference here to the “Small Vehicle” does not necessarily reflect the standard divisions between the Mahāyāna and non-Mahāyāna literature: Dōgen regularly uses the term *shōjō* 小乘 (*S. hīnayāna*) in pejorative reference to those versions of Buddhism that do not accord with what he considers the ultimate teachings of the tradition. Indeed, while it is not clear just whom he may have had in mind here, views of the sort he attributes to the “stupid people” can be found in the literature of the Mahāyāna (including Chan).

**conditioned meritorious deeds** (*ui no kugō* 有爲の功業): Also read *ui no kugyō* (or *kōgyō*). I.e., acts bringing forth good karma.

real marks — this is the unconditioned.<sup>36</sup> They have made this kind of talk their custom throughout past and present in Sindh in the West and the Land of the East. Accordingly, though they commit grave offenses and heinous offenses, they do not construct images or erect stūpas; though they are defiled in the thicket of the afflictions, they do not recollect the buddhas or read the sūtras.<sup>37</sup> This is a bunch that not only damages the seeds of humans and devas but discards the buddha nature of the tathāgatas.<sup>38</sup> It is truly sad that, though they have encountered the time of buddha, dharma, and saṃgha, they have become enemies of buddha, dharma, and saṃgha. While climbing the mountain of the three treasures, they have returned empty handed; while entering the ocean of the

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36 **“To stop thinking and congeal the mind”** (*soku ryo gyō shin* 息慮凝心): Two terms implying a concentrated state of meditation, as in common expressions such as “stop thinking and forget objects” (*soku ryo bō en* 息慮忘緣) or “congeal the mind and enter samādhi” (*gyō shin nyū jō* 凝心入定). The terms occur as positive descriptions of meditation but are also used pejoratively in Zen texts to dismiss such practice. In his “Shōbōgenzō zazen shin” 正法眼藏坐禪箴, Dōgen strongly rejects what he calls there “the enterprise of stopping thinking and congealing in tranquility” (*soku ryo gyō jaku no keiei* 息慮凝寂の經營).

**the unborn, the unproduced** (*mushō musa* 無生・無作): “The unborn” (or “un arisen”) is an exceedingly common term in Buddhism and Zen for the ultimate, “empty” nature of things; a near synonym for “the unproduced” and “the unconditioned” with, perhaps, the added connotation of “that which exists before anything arises.”

**contemplations of the dharma nature and the real marks** (*hosshō jissō no kangyō* 法性・實相の觀行): Or “contemplation of the real marks of the dharma nature.” I.e., meditation on the ultimate reality of phenomena. The translation follows Kawamura’s punctuation, which suggests that *hosshō jissō* 法性實相 refers to two well-known meditations, *hosshō kan* 法性觀 and *jissō kan* 實相觀; alternatively, it could be read as a single expression, occurring often in Buddhist texts, for the ultimate truth.

37 **grave offenses and heinous offenses** (*jūzai gyakuzai* 重罪・逆罪): The former term is often associated with violations of the ten grave precepts of the Chinese *Fanwang jing* 梵網經: killing, stealing, adultery, lying, using immoral language, slandering, equivocating, coveting, anger, and false views. The latter term can refer most specifically to the five offenses (*gogyaku* 五逆; S. *pañcānantarya*) leading to the *avīci* hell: matricide, patricide, killing an arhat, injuring a buddha, and disrupting the saṃgha.

**the thicket of the afflictions** (*jinrō chūrin* 塵勞稠林): More literally, “the dense grove of dust and toil.” The term *jinrō* 塵勞 is regularly used for the *kleśa* (*bonnō* 煩惱), or “defilements,” that keep beings in saṃsāra. See Supplementary Notes, s.v. “Dust.”

**they do not recollect the buddhas or read the sūtras** (*nenbutsu dokyō sezu* 念佛・讀經せず): Dōgen’s dismissal here of those who do not engage in these practices seems in some tension with a remark by his teacher, Rujing 如淨, that Dōgen quotes with approval in several places; see Supplementary Notes, s.v. “Body and mind sloughed off.”

38 **the seeds of humans and devas** (*ninten no shūji* 人天の種子): I.e., the karmic potential (S. *bīja*) for birth in the favorable states of human and deva.



three treasures, they have returned empty handed.<sup>39</sup> Thus, though they encounter the appearance in the world of a thousand buddhas and ten thousand ancestors, they have no prospect of attaining deliverance and have lost the means to bring forth the mind.<sup>40</sup> They are like this because they do not follow the sūtra scrolls and do not follow wise friends; they are like this because many of them follow other paths and false teachers.<sup>41</sup> We should quickly discard the opinion that constructing stūpas and the like is not bringing forth bodhi. Washing our minds, washing our bodies, washing our ears, washing our eyes, we should not listen to it. Following the sūtras of the buddhas and following wise friends, we should return to the true dharma and study the buddha dharma.

[63:11] {2:163}

佛法の大道は、一塵のなかに大千の經卷あり、一塵のなかに無量の諸佛まします。一草一木、ともに身心なり。萬法不生なれば、一心も不生なり、諸法實相なれば、一塵實相なり。しかあれば、一心は諸法なり、諸法は一心なり、全身なり。造塔等、もし有爲ならんときは、佛果菩提・眞如佛性も、また有爲なるべし。眞如佛性、これ有爲にあらざるゆえに、造像・起塔、すなはち有爲にあらざる、無爲の發菩提心なり、無爲・無漏の功德なり。ただまさに、造像・起塔等は發菩提心なり、と決定信解すべきなり。億劫の行願、これより生長すべし、億億萬劫、くつべからざる發心なり。これを見佛聞法といふなり。

In the great way of the buddha dharma, there is a chiliocosm of sūtra scrolls within a single dust mote; there are incalculable buddhas within a single dust mote.<sup>42</sup> One blade of grass and one tree are both body and

39 **the three treasures** (*sanbō* 三寶): I.e., the “buddha, dharma, and saṃgha” mentioned in the preceding sentence of the text.

40 **attaining deliverance** (*tokudo* 得度): Taken here in its sense “be able to cross over (to the other shore of nirvāṇa),” rather than its common use in reference to taking the precepts.

41 **they do not follow the sūtra scrolls and do not follow wise friends** (*kyōkan ni shitagawazu, chishiki ni shitagawazaru* 經卷にしたがはず、知識にしたがはざる): I.e., they do not learn from either Buddhist texts or Buddhist teachers; reflecting the fixed expression, occurring often in Dōgen’s writings, “whether from a wise friend, whether from a sūtra scroll” (*waku jū chishiki waku jū kyōkan* 或從知識或從經卷). See Supplementary Notes, s.v. “Whether from a wise friend, whether from a sūtra scroll.”

**other paths and false teachers** (*gedō jashi* 外道・邪師): Following Kawamura’s punctuation, which treats the four glyphs as two separate terms; alternatively, they may be read as “false teachers of other paths” (*gedō jashi* 外道邪師): i.e., non-Buddhist teachers (S. *tīrthika*).

42 **a chiliocosm of sūtra scrolls** (*daisen no kyōkan* 大千の經卷): Or, as we might say, “a universe of scriptures.” The term *daisen* 大千 is generally used as an abbreviation for *sanzen daisen sekai* 三千大千世界 (S. *trisāhasra-mahāsāhasra-lokadhātu*), the “three-thousandfold great thousandfold” that constitutes the domain of a buddha. A great chiliocosm equals one billion worlds (1000<sup>3</sup>).

mind.<sup>43</sup> Where “the myriad dharmas do not arise,” the one mind also does not arise; where it is “the real marks of the dharmas,” it is the real marks of a single dust mote.<sup>44</sup> Therefore, the one mind is the dharmas; the dharmas are the one mind, are the entire body.<sup>45</sup> Were constructing stūpas and so on conditioned, the bodhi of the buddha fruit and the buddha nature of true suchness would also be conditioned.<sup>46</sup> Since suchness and buddha nature are unconditioned, constructing images, erecting stūpas and so on are not conditioned: they are the unconditioned bringing forth of the mind of bodhi; they are merit unconditioned and uncontaminated.<sup>47</sup> We should firmly believe that constructing images and erecting stūpas are bringing forth the mind of bodhi. From them will grow a vow [to last] *koṭis* of kalpas; they are bringing forth the mind that will not decay for

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**a single dust mote** (*ichijin* 一塵): i.e., the tiniest particle, a “grain,” an “atom” (S. *aṇu*). The term *jin* 塵 is also used to indicate a sense object (*kyō* 境; S. *viśaya*); hence, this expression could also be rendered “a single object [of perception].” See Supplementary Notes, s.v. “Dust.”

**43 One blade of grass and one tree are both body and mind** (*issō ichiboku tomo ni shinjin nari* 一草一木ともに身心なり): An odd claim that should probably be interpreted through the statement just below that “the dharmas are the one mind, are the entire body.” See Supplementary Notes, s.v. “Body and mind.”

**44 “the myriad dharmas do not arise”** (*manbō fushō* 萬法不生): Probably to be taken in the sense, all things are “empty” of real arising and ceasing; seen in a common saying in Zen texts, “When the mind is without concerns, the myriad dharmas do not arise” (*shin nyaku buji manbō fushō*). The translation here of *fushō* 不生 as “not arise” obscures its close semantic relationship with *mushō* 無生, rendered above (section 10) as “unborn.”

**the one mind also does not arise** (*isshin mo fushō* 一心も不生): Or “a single thought also does not arise.” A conclusion no doubt reflecting the common notion that the myriad dharmas all arise as the content of experience.

**“the real marks of the dharmas”** (*shohō jissō* 諸法實相): A popular phrase occurring widely throughout the Chinese Buddhist canon. The translation here takes it to mean simply “what the dharmas really are,” but there is a long tradition of reading the phrase as “the dharmas are the real mark”—i.e., the phenomena of our experience are the ultimate reality.

**45 the dharmas are the one mind, are the entire body** (*shohō wa isshin nari, zenshin nari* 諸法は一心なり、全身なり): Presumably, a rephrasing of the previous claim that each grass and tree is the body and mind.

**46 the bodhi of the buddha fruit and the buddha nature of true suchness** (*bukka bodai shinnyo busshō* 佛果菩提・眞如佛性): Two common expressions for ultimate wisdom and reality; alternatively, the four glyphs can be read separately as “buddhahood, bodhi, suchness, and buddha nature.”

**47 merit unconditioned and uncontaminated** (*mui muro no kudoku* 無爲・無漏の功德): The term *muro* 無漏 (S. *anāsrava*) refers to the undefiled states of the advanced adept (*sheng* 聖; S. *ārya*).

*koṭis of koṭis of myriads of kalpas. This is called “seeing the buddha and hearing the dharma.”*<sup>48</sup>

[63:12]

しるべし、木石をあつめ、泥土をかさね、金銀七寶をあつめて造佛・起塔する、すなはち一心をあつめて造塔・造像するなり。空空をあつめて作佛するなり、心心を拈じて造佛するなり、塔塔をかさねて造塔するなり、佛佛を現成せしめて造佛するなり。

We should realize that to construct a buddha or erect a stūpa by collecting wood and stone, piling up mud, or collecting gold, silver, and the seven treasures is to construct a stūpa or construct an image by collecting the one mind.<sup>49</sup> It is to make a buddha by collecting emptiness after emptiness; it is to construct a buddha by taking up mind after mind.<sup>50</sup> It is to construct a stūpa by piling up stūpa after stūpa; it is to construct a buddha by making buddha after buddha appear.

[63:13] {2:164}

かるがゆえに、經にいはく、作是思惟時、十方佛皆現。しるべし、一思惟の作佛なるときは、十方思惟佛皆現なり。一法の作佛なるときは、諸法作佛なり。

Hence, it is said in the sūtra, “*When I had this thought, the buddhas of the ten directions all appeared.*”<sup>51</sup> We should understand that, when one thought is making a buddha, the “*thought buddhas of the ten directions*” all appear. When one dharma is making a buddha, all the dharmas are making a buddha.

48 “*seeing the buddha and hearing the dharma*” (*kenbutsu monpō* 見佛聞法): A standard expression found throughout the Buddhist canon. The antecedent of *kore* これ (“this”) here is unclear; presumably, “constructing images and erecting stūpas.”

49 **gold, silver, and the seven treasures** (*kin gin shippō* 金銀七寶): A standard expression meaning “the seven treasures beginning with gold and silver.” Lists in Buddhist scriptures of the seven precious substances (*S. sapta-ratna*) vary somewhat; a popular version in East Asia is that given in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:21b20-21): gold, silver, beryl, moonstone, agate, pearl, and cornelian.

50 **emptiness after emptiness** (*kūkū* 空空): Here, and in the following three clauses, Dōgen simply duplicates the glyph. The implied syntactical relationships are unclear; hence, the expression could be interpreted as “various emptinesses” (“minds,” “stūpas,” “buddhas”), “each individual instance of emptiness (etc.),” “emptiness upon emptiness (etc.).”

51 “*When I had this thought, the buddhas of the ten directions all appeared*” (*sa ze shiyui ji, jippō butsu kai gen* 作是思惟時、十方佛皆現): The speaker here is Buddha Śākyamuni. Reference to a passage in Chapter 2 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:9c17-20), in which Śākyamuni explains why he decided to preach the three vehicles as an expedient device.

[63:14]

釋迦牟尼佛言、明星出現時、我與大地有情、同時成道。

*Buddha Śākyamuni said, “When the dawn star appeared, I, together with the whole earth and sentient beings, simultaneously attained the way.”*<sup>52</sup>

[63:15]

しかあれば、發心・修行・菩提・涅槃は、同時の發心・修行・菩提・涅槃なるべし。佛道の身心は、草木瓦礫なり、風雨水火なり。これをめぐらして佛道ならしむる、すなはち發心なり。虚空を撮得して造塔・造佛すべし、溪水を掬啗して造佛・造塔すべし、これ發阿耨多羅三藐三菩提なり。一發菩提心を、百千萬發するなり、修證もまたかくのごとし。

Thus, bringing forth the mind [of bodhi], practice, bodhi, and nirvāṇa must be a “simultaneous” bringing forth the mind, practice, bodhi, and nirvāṇa.<sup>53</sup> The body and mind on the way of the buddhas is grass and trees, tiles and pebbles, is wind and rain, water and fire. To turn these into the way of the buddhas — this is bringing forth the mind. We should grab hold of empty space and construct a stūpa, construct a buddha; we should swallow a handful of the valley stream and construct a buddha, construct a stūpa.<sup>54</sup> This is bringing forth *anuttara-samyak-saṃbodhi*. It

52 *Buddha Śākyamuni* (*Shakamuni butsu* 釋迦牟尼佛): A description of the Buddha’s awakening under the bodhi tree. This line is quoted in several chapters of the *Shōbōgenzō*, as well as in Dōgen’s *Eihei kōroku* 永平廣錄 (DZZ.3:28, no. 37). Although the passage does appear in Chan texts from this period (see, e.g., *Jianzhong Jingguo xudeng lu* 建中靖國續燈錄, ZZ.136:36b17-18), it has not been located in any extant sūtra, and Dōgen’s source for it is unknown.

“dawn star” (*myōjō* 明星): I.e., the planet Venus.

“the whole earth and sentient beings” (*daichi ujō* 大地有情): The translation follows a common interpretation of this phrase; it could also be parsed “sentient beings of the great earth.”

53 “simultaneous” bringing forth the mind, practice, bodhi, and nirvāṇa (*dōji no hosshin shugyō bodai nehan* 同時の發心・修行・菩提・涅槃): Dōgen is here borrowing the term *dōji* 同時 (“simultaneous”) from the passage just above and seems, in the process, to be shifting (or, perhaps, extending) its sense from the claim that all things achieve awakening with the Buddha to the view that all stages of the bodhisattva path occur at the same time.

54 grab hold of empty space (*kokū o sattoku shi* 虚空を撮得し): Perhaps reflecting the words of the Tang-dynasty monk Shigong Huizang 石鞏慧藏 (dates unknown), in a conversation recorded at *Shōbōgenzō* 眞字正法眼藏, DZZ.5:256, case 248, and discussed in the “*Shōbōgenzō koku*” 正法眼藏虚空; see Supplementary Notes, s.v. “Nose.”

swallow a handful of the valley stream (*keisui o kikutan shi* 溪水を掬啗し): Stream water figures in two sources much appreciated by Dōgen. One is the story, found in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:218, case 183) and discussed in “*Shōbōgenzō dōtoku*” 正法眼藏道得, of a hermit who drank from a stream. See Supplementary Notes, s.v. “Intention of the Ancestral Master’s coming from the west.” The notion of making

is a hundred thousand myriad instances of bringing forth one instance of bringing forth the mind of bodhi. Practice and verification are also like this.

[63:16]

しかあるに、發心は一發にしてさらに發心せず、修行は無量なり、證果は一證なり、とのみきくは、佛法をきくにあらず、佛法をしれるにあらず、佛法にあふにあらず。千億發の發心は、さだめて一發心の發なり、千億人の發心は、一發心の發なり、一發心は、千億の發心なり。修證・轉法もまたかくのごとし。草木等にあらずば、いかでか身心あらん、身心にあらずば、いかでか草木あらん、草木にあらずば、草木にあらざるがゆえに、かくのごとし。

Despite this, to hear only that bringing forth the mind is one bringing forth without further instances of bringing forth the mind, or that the practices are incalculable while the fruit of verification is one verification — this is not hearing the buddha dharma, is not knowing the buddha dharma, is not encountering the buddha dharma.<sup>55</sup> The bringing forth the mind of a thousand million instances of bringing forth is definitely bringing forth one instance of bringing forth the mind. A thousand million people's bringing forth the mind is bringing forth one bringing forth the mind; one bringing forth the mind is a thousand million instances of bringing forth the mind. Practice and verification and turning the dharma are also like this.<sup>56</sup> Were they not grass, trees, and the rest, how could there be body and mind?<sup>57</sup> Were they not body and mind, how could there be grass and trees? This is so because, were they not grass and trees, they would not be grass and trees.

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a buddha with mountain stream water is also reminiscent of a verse by the famed poet Su Shi 蘇軾 (Su Dongpo 蘇東坡, 1037-1101) that provides the title theme for Dōgen's "Shōbōgenzō keisei sanshoku" 正法眼藏溪聲山色 (DZZ.1:274):

溪聲便是廣長舌、山色無非清淨身、夜來八萬四千偈、他日如何舉似人。

The sound of the stream is his long, broad tongue;

The mountain form, his pristine body.

This evening's 84,000 gāthās —

How will I tell them tomorrow?

**55 one bringing forth without further instances of bringing forth the mind** (*ichi-hotsu ni shite sara ni hosshin sezu* 一發にしてさらに發心せず): The argument here is likely against the common use of "bringing forth the mind" in reference specifically to the initial aspiration of the bodhisattva.

**56 Practice and verification and turning the dharma** (*shushō tenbō* 修證轉法): I.e., the entire bodhisattva spiritual career, from practice, through awakening, to teaching as a buddha.

**57 Were they not grass, trees, and the rest** (*sōmoku tō ni arazuba* 草木等にあらずば): The subject here is unexpressed; presumably, "practice and verification" (as well, perhaps, as "bringing forth the mind"). The argument here points back to the statement in the preceding section, "the body and mind on the way of the buddhas is grass and trees," etc.

## [63:17] {1:165}

坐禪辦道、これ發菩提心なり。發心は一異にあらず、坐禪は一異にあらず、再三にあらず、處分にあらず、頭頭みな、かくのごとく參究すべし。草木・七寶をあつめて造塔・造佛する始終、それ有爲にして成道すべからずば、三十七品菩提分法も有爲なるべし。三界・人天の身心を拈じて修行せん、ともに有爲なるべし、究竟地あるべからず。草木瓦礫と四大五蘊と、おなじくこれ唯心なり、おなじくこれ實相なり。盡十方界・眞如佛性、おなじく法住法位なり。眞如佛性のなかに、いかでか草木等あらん、草木等、いかでか眞如佛性ならざらん。諸法は有爲にあらず、無爲にあらず、實相なり。實相は如是實相なり、如是は而今の身心なり。この身心をもて、發心すべし、水をふみ、石をふむを、きらふことなかれ。一茎草を拈じて丈六金身を造作し、一微塵を拈じて古佛塔廟を建立する、これ發菩提心なるべし。見佛なり、聞佛なり、見法なり、聞法なり。作佛なり、行佛なり。

Pursuing the way in seated meditation — this is bringing forth the mind of bodhi. Bringing forth the mind is neither one with nor different from it; seated meditation is neither one with nor different from it; they are not at two or three times; they are not arranged.<sup>58</sup> Each should be investigated in this way.<sup>59</sup> If collecting grass and trees and the seven treasures to construct stūpas and construct buddhas were conditioned throughout and were not attaining the way, the thirty-seven factors of bodhi would also be conditioned.<sup>60</sup> Humans and devas of the three realms taking up body and mind to practice would all be conditioned and would have no ultimate stage.<sup>61</sup> Grass and trees, tiles and pebbles, and the four elements

**58 Bringing forth the mind is neither one with nor different from it** (*zazen wa ichii ni arazu* 坐禪は一異にあらず): The translation supplies “it,” assuming the antecedent to be “pursuing the way in seated meditation” (and “bringing forth the mind” in the next clause); but this passage might also be translated in more abstract terms: “Bringing forth the mind is not [a matter of] oneness or difference. Sitting in meditation is not oneness or difference, is not two or three times, is not an arrangement. Each thing should be studied in this way.”

**not at two or three times; not arranged** (*saisan ni arazu, shobun ni arazu* 再三にあらず、處分にあらず): The sense here is likely “do not occur one after the other, are not distinguishable as separate categories.” The term *shobun* 處分, rendered here “arranged,” typically means to “deal with,” or “handle.”

**59 Each** (*tōtō* 頭頭): The antecedent is not clear; presumably “seated meditation” and “bringing forth the mind,” but it is also possible to take this as a more general reference: “each thing (or topic).”

**60 attaining the way** (*jōdō* 成道): A term typically referring to the attainment of bodhi, perhaps especially in the context of Śākyamuni’s attainment under the bodhi tree.

**the thirty-seven factors of bodhi** (*sanjūshichi hon bodai bunpō* 三十七品菩提分法): A Buddhist technical term for a common list of factors in the attainment of bodhi. Dōgen discusses the list in the *Shōbōgenzō* chapter of this name.

**61 Humans and devas of the three realms** (*sangai ninten* 三界・人天): Or, as Kawamura punctuates, “the three realms, humans and devas.”

and five aggregates, are equally only mind, are equally the real mark.<sup>62</sup> All the worlds in the ten directions, the buddha nature of true suchness, are all the “*dharma*s abiding in their *dharma* positions.”<sup>63</sup> How could grass and trees, and the like, be within the buddha nature of true suchness? How could grass and trees, and the like, not be the buddha nature of true suchness? The *dharma*s are not conditioned, not unconditioned; they are the real marks.<sup>64</sup> The real marks are the real marks of suchness; suchness is the present body and mind.<sup>65</sup> We should bring forth the mind with this body and mind. Do not dislike walking on water and walking on rocks.<sup>66</sup> Just taking up one blade of grass and constructing a sixteen-foot golden body, taking up a single infinitesimal dust mote

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would have no ultimate stage (*kukyō chi aru bekarazu* 究竟地あるべからず): I.e., would not culminate in buddhahood. “Ultimate stage” is a standard Buddhist term referring to the culmination (S. *niṣṭha*) of the bodhisattva path.

62 **four elements and five aggregates** (*shidai goun* 四大五蘊): I.e., the four primary forms of matter (S. *mahābhūta*), earth, water, fire, and wind, of which the physical world is composed; and the five “heaps” (S. *skandha*), form, sensation, perception, formations, and consciousness, into which the psychophysical organism can be analyzed. See Supplementary Notes, s.v. “Four elements and five aggregates.”

**only mind** (*yui shin* 唯心): A version of the common claim, found throughout Zen (and other Buddhist) texts, that “the three realms are only mind” (*sangai yui shin* 三界唯心) or “the three realms are only one mind” (*sangai yui isshin* 三界唯一心). See Supplementary Notes, s.v. “The three realms are only mind.”

63 **All the worlds in the ten directions, the buddha nature of true suchness** (*jin jippō kai shinnyo busshō* 盡十方界眞如佛性): The grammatical relationship between these two phrases is unclear. Perhaps the most likely choice is to read them with an implied conjunction; it is also possible to take them in apposition or to treat them as a single phrase (“the buddha nature of the true suchness of all the worlds in the ten directions”).

**“dharma**s abiding in their *dharma* positions” (*hō jū hō i* 法住法位): Invoking a line in the *Lotus Sūtra* often cited by Dōgen. See Supplementary Notes, s.v. “Dharmas abide in their *dharma* positions.”

64 **the real marks** (*jissō* 實相): I.e., are ultimately real. See above, Note 44.

65 **the real marks of suchness** (*nyoze jissō* 如是實相): Or “such real marks.” No doubt a variant of the common *nyoze sō* 如是相 (“such marks” or “such a mark”). Though seemingly not particularly popular in Chan, this expression is not uncommon in Tiantai texts. It likely reflects the famous passage in Kumārajīva’s translation of the *Lotus Sūtra*, from which Tiantai derives its characteristic teaching of the “ten suchnesses” (*jū nyoze* 十如是); see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the *dharma*s.”

66 **Do not dislike walking on water and walking on rocks** (*mizu o fumi, ishi o fumu o, kirau koto nakare* 水をふみ、石をふむを、きらふことなかれ): The suggestion would seem to be, “do not disdain action in the world of grass and trees, tiles and pebbles.” “Walking on water” (*risui* 履水) is commonly associated with the spiritual powers (*jin-soku* 神足; S. *ṛddhi-pāda*) of the contemplative adept, often occurring in the expression “walking on water as if it were earth; walking on earth as if it were water” (*risui nyo chi richi nyo sui* 履水如地履地如水).

and building a stūpa shrine for an old buddha — this is bringing forth the mind of bodhi.<sup>67</sup> It is seeing the buddha; it is seeing the dharma; it is hearing the dharma; it is making a buddha; it is practicing buddhahood.<sup>68</sup>

[63:18]

釋迦牟尼佛言、優婆塞・優婆夷・善男子・善女人、以妻子肉供養三寶、以自身肉、供養三寶。諸比丘既受信施、云何不修。

*Buddha Śākyamuni said,*<sup>69</sup>

*Upāsakas and upāsikās, good sons and good daughters, offer the flesh of wives and children to the three treasures, offer the flesh of their own bodies to the three treasures.*<sup>70</sup> How could *bhikṣus* who have received

67 **taking up one blade of grass and constructing a sixteen-foot golden body** (*ik-kyō sō o nenjite jōroku konjin o zōsa shi* 一茎草を拈じて丈六金身を造作し): “A sixteen-foot golden body” refers to the body of a buddha (or an image of the buddha). The phrase reflects a well-known Zen saying; see above, Note 15.

68 **it is making a buddha; it is practicing buddhahood** (*sabutsu nari, gyōbutsu nari* 作佛なり、行佛なり): The second phrase might also be rendered “it is a practicing buddha,” an expression appearing often in Dōgen’s writings and the title theme of his “Shōbōgenzō gyōbutsu iigi” 正法眼藏行佛威儀. The rendering here tries to retain the verb-object construction of the preceding statements.

69 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): The source of this quotation is unknown.

70 **Upāsakas and upāsikās, good sons and good daughters** (*ubasoku ubai zennan-shi zennyonin* 優婆塞・優婆夷・善男子・善女人): I.e., the Buddhist laity. The terms “*upāsakas*” and “*upāsikās*” refer to observant laymen and laywomen respectively; “good sons” (*S. kula-putra*) and “good daughters” (*S. kula-duhitṛ*) are standard forms of polite address to the laity in Buddhist texts. Note that, though the compound grammatical subject here is gender inclusive, the offering of wives assumes a male donor. The practice of offering wives and children, as well as one’s own body, for the sake of awakening is celebrated in various Buddhist texts. One example occurs in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:3a13-14), in a speech by the Bodhisattva Maitreya to which Dōgen will allude below (section 25):

復見菩薩、身肉手足、及妻子施、求無上道。

Again, I see bodhisattvas,

Donating the flesh of their bodies, their arms and legs,

As well as their wives and children,

In their quest for the unsurpassed way.

The most famous example of the offering of wives and children occurs in the story of Śākyamuni’s own previous life as the Bodhisattva Prince Sudāna (*Xudana taizi* 須達拏太子; better known in the Pali accounts as Vessantara), who practiced the virtue of charity by giving away his wife and children. (See, e.g., *Taizi xudana jing* 太子須大拏經, T.171.3:422a6ff.) The offering of one’s own flesh is reminiscent of the well-known story in the *Prajñā-pāramitā-sūtra* of the Bodhisattva Sadāprarudita (*Changti pusa* 常啼菩薩), who offered to sell his body parts to a brahman in the course of his quest for the perfection of wisdom. (See, e.g., *Mohe bore boluomi jing* 摩訶般若波羅蜜經, T.223.8:419a1-10.)



*these donations of the faithful not practice?*<sup>71</sup>

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しかあればしりぬ、飲食・衣服・臥具・医薬、僧房・田林等を三寶に供養するは、自身および妻子等の身肉皮骨髓を供養したてまつるなり。すでに三寶の功德海にいりぬ、すなはち一味なり。すでに一味なるがゆえに三寶なり。三寶の功德、すでに自身および妻子の皮肉骨髓に現成する、精勤の辨道功夫なり。いま世尊の性相を擧して、佛道の皮肉骨髓を參取すべきなり。いまこの信施は、發心なり、受者比丘、いかでか不修ならん、頭正尾正なるべきなり。

Therefore, we know that making offerings to the three treasures of food and robes, bedding and medicines, monastic lodgings, fields and woodlands, and the like, is making offerings of the flesh, skin, bones, and marrow of “one’s own body” and of the bodies of “one’s wife and children.”<sup>72</sup> Entered into the ocean of the merit of the three treasures, they are of one taste.<sup>73</sup> Since they are of one taste, they are the three treasures. The merit of the three treasures appearing in the skin, flesh, bones, and marrow of “one’s own body” and that of one’s “wife and children” is our exertion’s concentrated effort in pursuit of the way. Now, taking up the nature and marks of the World-Honored One, we should study the skin, flesh, bones, and marrow of the way of the buddhas.<sup>74</sup> These “donations of the faithful” are bringing forth the mind; how could the bhikṣus who receive them not practice? They must be correct from head to tail.

[63:20]

これによりて、一塵たちまちに發すれば、一心したがひて發するなり。一心はじめて發すれば、一空わづかに發するなり。おほよそ有覺・無覺の發心するとき、はじめて一佛性を種得するなり。四大五蘊をめぐらして誠心に修行すれば、得道す、草木牆壁をめぐらして誠心に修行せん、得道すべし。四大五蘊と草木牆壁と、同參なるがゆえなり、同性なるがゆえなり。同心同命なるがゆえなり、同身同機なるがゆえなり。

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**flesh of their own bodies** (*jishin niku* 自身肉): Or, “offer their own flesh.” Here and below, the glyphs *jishin* 自身 may be taken either as “one’s own” or as “own body.”

71 **donations of the faithful** (*shinse* 信施): Or “donations [given] in faith.”

72 **flesh, skin, bones, and marrow** (*niku hi kotsu zui* 肉皮骨髓): Here and below, Dōgen is playing on the expression *hi niku kotsu zui* associated with Bodhidharma; see above, Note 28.

73 **they are of one taste** (*ichi mi nari* 一味なり): From the common Buddhist metaphor that the Buddha’s teachings are all of a single purport, as the waters of the ocean all have the single taste (S. *eka-rasa*) of salt. The grammatical subject here is unexpressed; presumably, the “offerings” of the preceding sentence.

74 **nature and marks of the World-Honored One** (*seson no shōsō* 世尊の性相): I.e., the essential nature (S. *svabhāva*) and phenomenal characteristics (S. *lakṣana*) of the Buddha.

Hence, as soon as one dust mote is brought forth, one mind is brought forth in accordance with it; once one mind is first brought forth, one emptiness is just barely brought forth.<sup>75</sup> In sum, it is when the conscious and non-conscious bring forth the mind that they can first plant one buddha nature.<sup>76</sup> When, turning the four elements and five aggregates, they practice with a sincere mind, they will gain the way; when, turning the grass and trees, fences and walls, they practice with a sincere mind, they will gain the way; for the four elements and five aggregates and the grass and trees, fences and walls, have the same study, for they have the same nature, for they have the same mind, the same life, for they have the same body, the same function.<sup>77</sup>

**75 one mind** (*isshin* 一心): The term seems multivalent here : “a single thought [of the dust mote],” “one mind [of bodhi],” “the one mind,” “the whole mind,” etc. The rather awkward translation seeks to preserve the text’s play with the verb *hotsu* 發, as both “to produce” and “to occur,” and with the terms *jin* 塵, as both “particle” and “object,” and *shin* 心, as both “mind” and “thought.” For *jin* 塵, see above, Note 42.

**one emptiness** (*ikkū* 一空): Perhaps, one of the multiple emptinesses taken up to make a buddha in section 12; perhaps, the whole of empty space pinched to make a buddha or stūpa in section 15. The sense of *wazuka ni* わづかに (tentatively rendered “just barely”) here is uncertain.

**76 conscious and non-conscious** (*ukaku mukaku* 有覺・無覺): Read here as equivalent to “sentient and insentient” (*ujō mujō* 有情無情) (as, e.g., at *Zongjing lu* 宗鏡錄, T.2016.48:853a6-7) — perhaps in reference to the “mind” and “dust mote,” respectively. This pair of terms occurs several times in the *Shōbōgenzō*, usually in the sense “awakened and non-awakened.” Some manuscript witnesses read here *ugaku mugaku* 有學無學 (“student and non-student” — i.e., one in training on the Buddhist path and one who has completed training).

**can first plant one buddha nature** (*hajimete ichi busshō o shutoku su* はじめて一佛性を種得す): The figure of “planting” the buddha nature here likely serves to introduce the examples of horticultural practice in the following paragraph. The notion that the buddha nature is “planted” both before and after completion of training seems akin to Dōgen’s treatment of the concept elsewhere in the *Shōbōgenzō* — e.g., in “Hakujushi” 柏樹子 (DZZ.1:442):

佛性は成佛以後の莊嚴なり、さらに成佛と同生同參する佛性もあるべし。

The buddha nature is an adornment after one attains buddhahood; further, there must be a buddha nature that is born together and studies together with attaining buddhahood.

**77 the same study** (*dōsan* 同參): Or “study together”; a term usually referring to fellow students. The translation seeks to retain the parallel with the following nominal forms, “same nature” (*dōshō* 同性), etc.

**the same function** (*dōki* 同機): A tentative translation of an unusual expression, not occurring elsewhere in Dōgen’s writing. The glyph *ki* 機 may also refer to the “faculties” or “abilities” of students.

## [63:21]

これによりて、佛祖の會下、おほく拈草木心の辨道あり、これ發菩提心の様子なり。五祖は、一時の栽松道者なり、臨濟は、黃檗山の栽杉松の功夫あり、洞山には、劉氏翁あり、栽松す。かれこれ、松栢の操節を拈じて、佛祖の眼睛、抉出するなり。これ弄活眼睛のちから、開明眼睛なることを見成するなり。

Accordingly, in the communities of the buddhas and ancestors, there are many who pursued the way by taking up the mind of grass and trees; this is the form of bringing forth the mind of bodhi.<sup>78</sup> The Fifth Ancestor was once a practitioner who grew pines.<sup>79</sup> Linji worked at planting fir and pine on Mount Huangbo.<sup>80</sup> On Dongshan, there was old Mr. Liu, who planted pines.<sup>81</sup> In this, they take up the discipline of pine and cypress and gouge out the eye of the buddhas and ancestors; in this, they show that the power to play with the living eye is opening the clear eye.<sup>82</sup>

78 **this is the form of bringing forth the mind of bodhi** (*kore hotsu bodai shin no yōsu nari* これ發菩提心の様子なり): Or “this is a form of bringing forth the mind of bodhi.” The term *yōsu* 様子, occurring often in Dōgen’s writing, carries the sense both of the “shape” of something and a “model” of something.

79 **The Fifth Ancestor was once a practitioner who grew pines** (*goso wa, ichiji no saishō dōsha nari* 五祖は、一時の栽松道者なり): Reference to a story about the Fifth Ancestor of Chan in China, Daman Hongren 大滿弘忍 (602-675), recounted in “Shōbōgenzō busshō” 正法眼藏佛性. The term *dōsha* 道者 (“person of the way”) may refer to any Buddhist (or Daoist) practitioner or to a Buddhist acolyte.

80 **Linji worked at planting fir and pine on Mount Huangbo** (*Rinzai wa, Ōbakusan no sai sanshō no kufū ari* 臨濟は、黃檗山の栽杉松の功夫あり): Reference to a story about the famed Chan master Linji Yixuan 臨濟義玄 (d. 866), recounted in “Shōbōgenzō gyōji” 正法眼藏行持. The term *sanmatsu* 杉松 (“fir [or cedar] and pine”) may also be taken simply as a generic term for conifers.

81 **On Dongshan, there was old Mr. Liu, who planted pines** (*Tōzan ni wa, Ryū shi ō ari, saishō su* 洞山には、劉氏翁あり、栽松す): Old man Liu figures in the life of Chan master Dongshan Siqian 洞山師虔 (d. 904), as recorded in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:338b24-27):

師在洞山栽松。有劉翁者從師求偈。師作偈曰、長長三尺餘、薔薔覆荒草、不知何代人、得見此松老。

The Master [Dongshan Siqian] was on Mt. Dong planting pines. A certain old man Liu asked the Master for a gāthā. The Master composed a gāthā saying,

Tall, tall, more than three feet;

Dense, dense, covered with weeds.

Who knows what generation

Will see these pines grow old.

82 **discipline of pine and cypress** (*shō haku no sōsetsu* 松栢の操節): The term *sōsetsu* 操節 (“discipline”) does not occur elsewhere in Dōgen’s writings; likely synonymous with the more common *sōgyō* 操行 (“restrained conduct”). The notion of a discipline of cypress is reminiscent of Zhaozhou’s 趙州 famous “cypress at the front of the garden” (*teizen hakujushi* 庭前柏樹子), which Dōgen treats at length in his “Shōbōgenzō hakujushi” 正法眼藏柏樹子. See Supplementary Notes, s.v. “Cypress tree at the front of the garden.”

[63:22]

造塔・造佛等は、弄眼睛なり、喫發心なり、使發心なり。造塔等の眼睛をえざるがごときは、佛祖の成道あらざるなり。造佛の眼睛をえてのちに、作佛作祖するなり。造塔等はつひに塵土に化す、眞實の功德にあらず、無生の修練は堅牢なり、塵埃に染汚せられず、といふは、佛語にあらず。塔婆、もし塵土に化すといはば、無生もまた塵土に化するなり。無生、もし塵土に化せずば、塔婆また塵土に化すべからず。遮裡是甚麼處在、説有爲説無爲なり。

To construct stūpas, construct buddhas, and the like, is to play with the eye, is to taste bringing forth the mind, is to deploy bringing forth the mind.<sup>83</sup> Those who have not acquired the eye of constructing stūpas and the like have not attained the way of the buddhas and ancestors. It is after we acquire the eye of constructing buddhas that we make a buddha and make an ancestor. To say that constructing stūpas and the like will eventually turn to dust, that it is not the true merit; to say that training in the unborn is firm and stable, that it is not defiled by dust — these are not the words of a buddha.<sup>84</sup> If we say that stūpas turn to dust, then the unborn will also turn to dust. If the unborn does not turn to dust, the

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**gouge out the eye of the buddhas and ancestors** (*busso no ganzei kesshutsu su* 佛祖の眼睛抉出す): An idiomatic expression for getting the point of Zen, used interchangeably with the more common *tosshutsu ganzei* 突出眼睛 (“poke out the eye”); see Supplementary Notes, s.v. “Eye,” and “Gouge out Bodhidharma’s eye.”

**in this, they show that the power to play with the living eye is opening the clear eye** (*kore rō katsu ganzei no chikara, kai mei ganzei naru koto o genjō suru nari* これ弄活眼睛のちから、開明眼睛なることを見成するなり). This sentence might also be parsed, “This reveals the power to play with the living eye, the opening of the clear eye.” The expression “to open the eye” (*kaigen* 開眼) typically refers to the final act of consecrating a buddhist icon, though Chan masters regularly use it as a metaphor for spiritual awakening.

**83 taste bringing forth the mind** (*kitsu hosshin* 喫發心); **deploy bringing forth the mind** (*shi hosshin* 使發心): Tentative translations of two odd expressions. The verbs *kitsu* 喫 (“to eat” or “to drink”; “to endure”) and *shi* 使 (“to use,” “to employ,” “to send off,” etc.) might be taken as passive and causative markers respectively; hence “to suffer bringing forth the mind”; “to cause bringing forth the mind.”

**84 not defiled by dust** (*jin'ai ni zenna serarezu* 塵埃に染汚せられず): The image shifts here from the “dust” (*jindo* 塵土) that remains from the ruined stūpa to the “dust” (*jin'ai* 塵埃) that defiles the mind; possibly recalling the famous verse attributed to the Sixth Ancestor, Huineng 慧能; see, e.g., *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:645a6-7:

菩提本無樹、明鏡亦非臺。本來無一物、何處有塵埃。

Bodhi originally has no tree,

The bright mirror, no stand.

From the beginning, not one thing;

Where is there any dust?

See Supplementary Notes, s.v. “Bright mirror,” and “Dust.”

stūpas also will not turn to dust. *Where are we here, that we're talking about "conditioned" and talking about "unconditioned"?*<sup>85</sup>

[63:23] {2:167}

經曰、菩薩於生死、最初發心時、一向求菩提、堅固不可動。彼一念功德、深廣無涯際、如來分別說、窮劫不能盡。

*It is said in a sūtra,*<sup>86</sup>

*When the bodhisattva, in the midst of birth and death,  
First brings forth the mind,  
Solely seeking bodhi,  
Firmly and immovably,  
The merit of that one thought  
Is so deep, broad, and boundless that,  
Were the Tathāgata to explain its particulars,  
He could not exhaust them by the end of the kalpa.*

[63:24]

あきらかにしるべし、生死を拈來して發心する、これ一向求菩提なり。彼一念は、一草一木とおなじかるべし、一生一死なるがゆえに。しかあれども、その功德の深も無涯際なり、廣も無涯際なり。窮劫を言語として、如來、これを分別すとも、盡期あるべからず。海かれてなほ底のこり、人は死すとも心のこるべきがゆえに、不能盡なり。彼一念の深廣無涯際なるがごとく、一草一木・一石一瓦の深廣も、無涯際なり。一草一石、もし七尺八尺なれば、彼一念も七尺八尺なり、發心もまた七尺八尺なり。

We should clearly recognize that taking up birth and death and bringing forth the mind is “solely seeking bodhi.” “That one thought” must be the same as one blade of grass, one tree; for it is one “birth,” one “death.” Nevertheless, the “depth” of its “merit” is “boundless,” the “breadth” of its “merit” is “boundless.” Even if “the Tathāgata” were to “describe its particulars” in the language of the “end of the kalpa,” he could not expect to exhaust them.<sup>87</sup> He could not exhaust them because, “when the ocean dries up,” the bottom remains; “though a person dies,” the mind

85 *Where are we here, that we're talking about "conditioned" and talking about "unconditioned"?* (*shari ze jinmo shozai, setsu ui setsu mui nari* 遮裡是甚麼處在、說有爲說無爲なり): Dōgen here slips into Chinese to ask a common form of Chan rhetorical question.

86 *a sūtra* (*kyō* 經): From the *Avataṃsaka-sūtra* (*Huayan jing* 華嚴經, T.278.9:432c29-433a3).

87 *in the language of the "end of the kalpa"* (*gūgō o gongo toshite* 窮劫を言語として): A tentative translation of an odd play on the sūtra passage; literally, “taking ‘the end of the kalpa’ as his words.” Dōgen seems to want to parse the Chinese phrase *rulai fenbie shuo qiong jie bu neng jin* 如來分別說窮劫不能盡 (“Were the Tathāgata to explain its particulars, he could not exhaust them by the end of the kalpa”) as if *qiong jie* 窮劫 (“end of the kalpa”) were the object of the predicate *shuo* 說 (“to explain”). Possibly the sense is, “to speak from the ultimate position.”

remains.<sup>88</sup> Just as the depth and breadth of “that one thought” are boundless, so the depth and breadth of one blade of grass, one tree, one rock, one tile, are also boundless. When one blade of grass, one rock, is seven feet or eight feet, “that one thought” is also seven feet or eight feet, and bringing forth the mind is likewise seven feet or eight feet.<sup>89</sup>

[63:25] {2:168}

しかあればすなはち、入於深山、思惟佛道は、容易なるべし、造塔・造佛は、甚難なり。ともに精進無怠より成熟すといへども、心を拈來すると、心に拈來せらるると、はるかにことなるべし。かくのごとくの發菩提心、つもりて佛祖現成するなり。

Therefore, “entering the deep mountains and thinking on the way of the buddhas” is easy; building stūpas and building buddhas is extremely difficult.<sup>90</sup> Both may be developed from vigor and perseverance, but there is a great difference between taking up the mind and being taken up by the mind. As this kind of bringing forth the mind of bodhi builds up, the buddhas and ancestors appear.

88 “when the ocean dries up,” the bottom remains; “though a person dies,” the mind remains (*kai karete nao soko nokori, hito wa shisu tomo shin nokoru beki* 海かれてなほ底のこり、人は死すとも心のこるべき): Presumably, we are to understand “mind” here as “the mind of bodhi.” Dōgen is playing here, as he does elsewhere in the *Shōbōgenzō*, with a saying, drawn from a verse by the poet Du Xunhe 杜荀鶴 (846-907), that occurs often in Chan literature. See, e.g., *Zongjing lu* 宗鏡錄, T.2016.48:564b12:

海枯終見底、人死不知心。

When the ocean dries up, we finally see the bottom;

When a person dies, we do not know his mind.

89 **seven feet or eight feet** (*shichi shaku hachi shaku* 七尺八尺): The use of this measurement occurs regularly in the *Shōbōgenzō*, generally in ironic reference to something immeasurable. Given his identification of bringing forth the mind with constructing a stūpa, Dōgen may here be recalling in particular Chan Master Xuansha’s 玄沙 proposal, cited in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:158, case 60) for a seamless stūpa of seven or eight feet; see Supplementary Notes, s.v. “Seven feet or eight feet.”

90 “entering the deep mountains and thinking on the way of the buddhas” (*nyū o shinzan, shiyui butsudō* 入於深山、思惟佛道): I.e., the practices of the renunciant. From the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:3a20-22):

又見菩薩、勇猛精進、入於深山、思惟佛道。又見離欲、常處空閑、深修禪定、得五神通。

And I [Maitreya] see bodhisattvas,

Courageous and vigorous,

Entering the deep mountains

And thinking on the way of the buddhas.

And I see them, free from desire,

Dwelling always in the wild,

Deeply cultivating meditation

And attaining the five spiritual powers.

正法眼藏發菩提心第六十三  
Treasury of the True Dharma Eye  
Bringing Forth the Mind of Bodhi  
Number 63

[Ryūmonji MS:]

爾時寬元二年甲辰二月十四日、在越州吉峰精舍示衆

*Presented to the assembly at Kippō Vihāra, ESSHŪ; fourteenth day,  
second month of the senior wood year of the dragon, the second year of  
Kangen [24 March 1244]<sup>91</sup>*

[Tōunji MS:]

弘安二年己卯三月十日、在永平寺書寫之。懷奘

*Copied this at Eihei Monastery; tenth day, third month of the junior  
earth year of the rabbit, the second year of Kōan [22 April 1279]. Ejō*

于時文明十二庚子年三月初五日、於于越州永平寺承陽庵書寫之。比丘  
光周

*Copied this in the Jōyō Hermitage, Eihei Monastery, ESSHŪ; fifth day,  
third month, senior metal year of the rat, the twelfth year of Bunmei  
[14 April 1480]. Bhikṣu Kōshū<sup>92</sup>*

91 The Tōunji 洞雲寺 MS shares an almost identical colophon.

92 **Bhikṣu Kōshū** (*biku Kōshū* 比丘光周): Fifteenth abbot of Eihei (1434–1492?).

TREASURY OF THE TRUE DHARMA EYE

NUMBER 64

The Udumbara Flower

*Udonge*

優曇華



# The Udumbara Flower

## *Udonge*

### INTRODUCTION

This short text was composed in the early spring of 1244, at Kippōji, in Echizen province. Number 64 in the seventy-five-chapter *Shōbōgenzō*, it occurs as number 54 in the sixty-chapter compilation and number 68 in the Honzan edition.

The title theme is the rare *udumbara* flower said (in Dōgen's version of the story) to have been held up by Buddha Śākyamuni on Vulture Peak at the time he transmitted his treasury of the true dharma eye to his disciple Mahākāśyapa, the First Ancestor of the Zen lineage. Dōgen opens with the famous legend, and then proceeds to comment on the meaning of "holding up the flower" and other elements of the tale. In closing, he introduces two poems by his own teacher, Tiantong Rujing 天童如淨, on plum and peach blossoms.

# 正法眼藏第六十四

## Treasury of the True Dharma Eye Number 64

優曇華

### The Udumbara Flower

[64:1] {2:169}

靈山百萬衆前、世尊拈優曇華瞬目。于時摩訶迦葉、破顏微笑。世尊云、我有正法眼藏涅槃妙心、附囑摩訶迦葉。

*On Vulture Peak, before an assembly of a million, the World-Honored One held up an udumbara flower and blinked his eyes.<sup>1</sup> At that time, Mahākāśyapa broke into a smile. The World-Honored One said, “I have the treasury of the true dharma eye, the wondrous mind of nirvāṇa; I now bequeath it to Mahākāśyapa.*

[64:2]

七佛・諸佛は、おなじく拈華來なり。これを向上の拈華と修證現成せるなり、直下の拈華と裂破開明せり。

The seven buddhas, all the buddhas, have similarly been holding up a flower. They have practiced and verified it and realized it as a higher holding up a flower; they have broken it open and revealed it as the immediate holding up the flower.<sup>2</sup>

1 **Vulture Peak** (*Ryōzen* 靈山): I.e., Sacred Vulture Peak (*Ryōjusen* 靈鷲山; *S. Grdhrakūṭa-parvata*), the mountain near Rājagṛha in Magadha said to be the site of the legendary first transmission of Zen, described here, from Śākyamuni to Mahākāśyapa. The legend occurs often in Chan literature, but Dōgen’s version here (variations of which occur elsewhere in his writings), while given in Chinese as if quoting a source, does not seem to have any extant Chinese precedent.

**the World-Honored One held up an udumbara flower and blinked his eyes** (*Seson nen undonge shunmoku* 世尊拈優曇華瞬目): See Supplementary Notes, s.v. “Holding up a flower and blinking the eyes.” The *udumbara* flower (*udonge* 優曇華), often identified as the cluster fig (*ficus glomerata*), is said to bloom only rarely (by some accounts, only once every three thousand years) and, hence, used in Buddhist literature to represent a rare and precious event. While mention of the flower (and occasionally of the “blink,” or “wink”) occurs in other accounts of the first transmission, the identification of the flower as an *udumbara* blossom seems to lack extant precedent.

2 **a higher holding up a flower** (*kōjō no nenge* 向上の拈華); **the immediate holding up the flower** (*jikige no nenge* 直下の拈華): Perhaps meaning something like, “an act that is at once beyond the historical buddhas and yet immediately present in history.”

## [64:3]

しかあればすなはち、拈華裏の向上下、向自他、向表裏等、ともに渾華拈なり。華量・佛量・心量・身量なり。いく拈華も、面面の嫡嫡なり、附嘱有在なり。世尊拈華來、なほ放下著いまだし。拈華世尊來、ときに嗣世尊なり。拈華時すなはち盡時のゆえに、同參世尊なり、同拈華なり。

Thus, within holding up a flower, toward higher and lower, toward self and other, toward surface and interior, and so on, are all the holding up of the entire flower.<sup>3</sup> It is the measure of the flower, the measure of the buddha, the measure of the mind, the measure of the body.<sup>4</sup> However many [instances of] holding up a flower there may be, they are successor after successor, one after another; they are the continued existence of the bequest. The World-Honored One has been holding up a flower; he has never let it go. When the World-Honored One comes holding up a flower, that is succeeding the World-Honored One.<sup>5</sup> Because the time of holding up a flower is all time, it is studying together with the World-Honored One; it is holding up the flower together.

## [64:4] {2:170}

いはゆる拈華といふは、華拈華なり、梅華・春華・雪華・蓮華等なり。いはくの梅華の五華は、三百六十餘會なり、五千四十八卷なり、三乘十二分教なり、三賢十聖なり。これによりて、三賢十聖およぼざるなり。大藏あり、奇特あり、これを華開世界起といふ。一華開五葉、結果自然成とは、渾身是已掛渾身なり。桃華をみて眼睛を打失し、翠竹をきくに耳處を不現ならしむる、拈華の而今なり。腰雪斷臂、禮拜得髓する、華自開なり。石碓米白、夜半傳衣する、華已拈なり。これら世尊手裏の命根なり。

“Holding up a flower” means a flower holding up a flower; it means plum flowers, spring flowers, snow flowers, lotus flowers, and so on. What we speak of as the five petals of the plum blossom are the three hundred sixty-four plus assemblies; they are the five thousand forty-eight

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The English “higher” and “immediate” mask the directional parallelism of *kōjō* 向上 (“toward up”) and *jikige* 直下 (“straight down”) with which Dōgen will open his next sentence.

3 **the holding up of the entire flower** (*kon ge nen* 渾華拈): Or “the entire holding up of the flower.”

4 **It is the measure of the flower, the measure of the buddha, the measure of the mind, the measure of the body** (*keryō butsuryō shinryō shinryō nari* 華量・佛量・心量・身量なり): Presumably, meaning that the dimensions of the flower, buddha, mind, and body are all equivalent to “holding up a flower.” See Supplementary Notes, s.v. “Measure of the buddha.”

5 **The World-Honored One has been holding up a flower** (*Seson nenge rai* 世尊拈華來); **the World-Honored One comes holding up a flower** (*nenge Seson rai* 拈華世尊來): Dōgen plays here with the syntax of the Chinese phrase, in the process shifting the sense of the glyph *rai* 來 from a present perfect progressive marker to the verb “to come.”

scrolls; they are the three vehicles and twelvefold teachings; they are the three worthies and ten sages.<sup>6</sup> Accordingly, the three worthies and ten sages do not reach them.<sup>7</sup>

There is the great treasury; there is the extraordinary — these are called “a flower opens, and the world arises.”<sup>8</sup> “A single flower opens five pet-

**6 What we speak of as the five petals of the plum blossom** (*iwaku no baika no goke* いはくの梅華の五華): Reading *goyō* 五葉 (“five petals”) for Kawamura’s *goke* 五華 (“five blossoms”). The plum blossom is in fact composed of five petals, though here Dōgen is no doubt alluding to a line in the transmission verse attributed to Bodhidharma, in which the “five petals” are generally taken as a prediction of the five generations of ancestors after Bodhidharma (or, sometimes, of the five houses into which the lineage would develop after the Sixth Ancestor); see *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219c17-18:

吾本來茲土、傳法救迷情、一華開五葉、結果自然成。

I originally came to this land

To transmit the dharma and save deluded sentient beings.

A single flower opens five petals;

The fruit forms, ripening naturally of itself.

For more on this verse, see Supplementary Notes, s.v. “A single flower opens five petals.”

**the three hundred sixty-four plus assemblies** (*sanbyaku rokujū yo e* 三百六十餘會): The number of gatherings at which Buddha Śākyamuni is said to have preached during the course of his ministry (see, e.g., *Biyān lu* 碧巖錄, T.2003.48:146c3).

**five thousand forty-eight scrolls** (*gosen shijūhachi kan* 五千四十八卷): The number of fascicles in the imperially-sponsored catalog of Buddhist scriptures, the *Kaiyuan shijiao lu* 開元釋教錄 (T.2154), compiled in 730 by Zhisheng 智昇.

**the three vehicles and twelvefold teachings** (*sanjō jūnibun kyō* 三乘十二分教): I.e., the vehicles of *śrāvaka*, *pratyeka-buddha*, and *bodhisattva*; and the twelve genres into which the literature of the Buddhist canon is sometimes divided (discussed by Dōgen in “Shōbōgenzō bukkyō” 正法眼藏佛教); see Supplementary Notes, s.v. “Three vehicles and twelvefold teachings.”

**the three worthies and ten sages** (*sanken jissshō* 三賢十聖): A common reference to those on the *bodhisattva* path: the three levels of “worthies” (*ken* 賢; S. *bhadra*), and the ten higher stages, or “grounds” (*ji* 地; S. *bhūmi*) of the sage (*sheng* 聖; S. *ārya*).

**7 the three worthies and ten sages do not reach them** (*sanken jissshō oyobazaru nari* 三賢十聖およばざるなり): Presumably meaning that the petals of the plum blossom include but go beyond the *bodhisattva* path. That the tradition of the buddhas and ancestors transcends even the most advanced stages of the *bodhisattva* path is a common refrain in Dōgen’s writing.

**8 There is the great treasury; there is the extraordinary** (*daizō ari, kitoku ari* 大藏あり、奇特あり): Probably meaning that the petals of the plum blossom contain both the complete teachings of Buddhism (the “great treasury” of the Buddhist canon) and the practices of the Buddhist adepts (the extraordinary matter of Chan life). The expression “the extraordinary” (or “weird”; *kitoku* 奇特) here may recall the saying, quoted in “Shōbōgenzō kajō” 正法眼藏家常, of Baizhang Huaihai 百丈懷海 (749-814) that the “extraordinary matter” (*kitoku ji* 奇特事) was “sitting alone on Daxiong Peak.” (See, e.g. *Biyān lu* 碧巖錄, T.2003.48:166c26-27.)

als; the fruit forms, ripening naturally of itself” means “the whole body is the self hanging on the whole body.”<sup>9</sup> Seeing the peach blossoms and losing the eyes; making the ears disappear upon hearing the jade bamboo — these are the present of holding up a flower.<sup>10</sup> Hip-deep in snow and cutting off an arm; making a bow and getting the marrow — these are a flower opening of itself.<sup>11</sup> A stone pestle and whitened rice, transmitting the robe in the middle of the night — these are the flower already held up.<sup>12</sup> They are the root of life in the hand of the World-Honored One.

**“a flower opens, and the world arises”** (*ke kai sekai ki* 華開世界起): The final line of the dharma transmission verse attributed to Bodhidharma’s master, Prajñātāra. See Supplementary Notes, s.v. “A flower opens, and the world arises.”

**9 “A single flower opens five petals; the fruit forms, ripening naturally of itself”** (*ikke kai goyō, kekka jinen jō* 一華開五葉、結果自然成): Two lines of the transmission verse attributed to Bodhidharma (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:219c17-18); see above, Note 6.

**“the whole body is the self hanging on the whole body”** (*konjin ze ko ka konjin* 渾身是已掛渾身): Variation on a line from a verse on the wind chime by Tiantong Rujing 天童如淨 (1162-1227), quoted elsewhere in the *Shōbōgenzō* (from *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:132b15-16):

渾身似口掛虛空、不問東西南北風、一等爲他談般若、滴丁東了滴丁東。

The whole body, like a mouth, hanging in empty space,

Without asking if the winds are from east, west, south, or north,

Equally, for them, it talks of prajñā:

*Di dingdong liao di dingdong.*

**10 Seeing the peach blossoms and losing the eyes** (*tōka o mite ganzei o tashitsu shi* 桃華をみて眼睛を打失し): These two clauses seem to combine allusions to two different passages in Chan literature to which Dōgen will return below: the former, treated in sections 14 and 15, recalls the case of Lingyun Zhiqin 靈雲志勤 (dates unknown), who is said to have attained an awakening from seeing peach trees in bloom; the latter, quoted in section 12, suggests lines of a verse by Tiantong Rujing. See Supplementary Notes, s.v. “Peach blossoms,” “Eye.”

**making the ears disappear upon hearing the jade bamboo** (*suichiku o kiku ni nisho o fugen narashimuru* 翠竹をきくに耳處を不現ならしむる): Allusion to the famous story of Xiangyan Zhixian 香嚴智閑 (died 898) (cited in *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:134, case 17, and discussed in “Shōbōgenzō keisei sanshoku” 正法眼藏溪聲山色), who attained an understanding when he heard the sound of a bit debris striking a bamboo stalk.

**11 Hip-deep in snow and cutting off an arm; making a bow and getting the marrow** (*yōsetsu danpi, raihai tokuzui* 腰雪斷臂、禮拜得髓): Reference, in Chinese, to two famous incidents, appearing often in the *Shōbōgenzō*, in the hagiography of the Second Ancestor, Huike 慧可: the first recalls the legend that Huike stood all night in a snow-storm waiting to be recognized by Bodhidharma and finally cut off one of his arms as an offering to the Indian master (see Supplementary Notes, s.v. “Cut off an arm”); the second evokes the transmission of the ancestral lineage to Huike when Bodhidharma acknowledged his silent bow with the words, “You’ve gotten my marrow” (see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow”).

**12 A stone pestle and whitened rice, transmitting the robe in the middle of the**

## [64:5]

おほよそ拈華は、世尊成道より已前にあり、世尊成道と同時なり、世尊成道よりものちにあり。これによりて、華成道なり。拈華、はるかにこれらの時節を超越せり。諸佛諸祖の發心・發足・修證・保任、ともに拈華の春風を蝶舞するなり。しかあれば、いま瞿曇世尊、はなのなかに身をいれ、空のなかに身をかくせるによりて、鼻孔をとるべし、虚空をとれり、拈華と稱す。拈華は眼睛にて拈ず、心識にて拈ず、鼻孔にて拈ず、華拈にて拈ずるなり。

In sum, “holding up a flower” is before the World-Honored One attained the way, is at the same time that the World-Honored One attained the way, is after the World-Honored One attained the way. Consequently, it is the flower attaining the way. “Holding up the flower” has far transcended these times. The buddhas and ancestors’ bringing forth the mind, setting out, practicing and verifying, and maintaining [bodhi] are all the flowers they hold dancing like butterflies in the spring wind. Thus, since now Gautama, the World-Honored One, has put himself inside the flower, has hidden himself in the sky, that we should grab his nose, that we have grabbed empty space, is called “holding up a flower.”<sup>13</sup> “Holding up a flower” is holding it up with the eye, holding it up with the consciousness, holding it up with the nose, holding it up with holding up the flower.

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**night** (*sekitai bei haku, yahan den'e* 石碓米白、夜半傳衣): Reference to the famous story, mentioned often in the *Shōbōgenzō*, of the transmission of the ancestral lineage to the Sixth Ancestor, Huineng 慧能. The layman Huineng is working pounding rice at the monastery of the Fifth Ancestor, Hongren 弘忍 (602-675); when his verse is recognized, he is invited into the master’s quarters and given the ancestral robe of Bodhidharma during the night.

**13 now Gautama, the World-Honored One, has put himself inside the flower, has hidden himself in the sky** (*ima Kudon Seson, hana no naka ni mi o ire, kū no naka ni mi o kakuseru* いま瞿曇世尊、はなのなかに身をいれ、空のなかに身をかくせる): Or, perhaps, “has hidden himself in emptiness.” The translation assumes that Dōgen has in mind here the expression “sky flowers” (*kūge* 空華; S. *khapuspa*), the optical illusion of spots appearing to the diseased eye, used as metaphor for what is mere appearance without objective reality. See Supplementary Notes, s.v. “Clouded eyes and sky flowers.”

**that we should grab his nose, that we have grabbed empty space** (*bikū o toru beshi, kokū o toreri* 鼻孔をとるべし、虚空をとれり): Likely reflecting a story, included in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:256, case 248) and discussed in the “*Shōbōgenzō kokū*” 正法眼藏虚空, in which grabbing hold of a nose is taken as grabbing hold of space; see Supplementary Notes, s.v. “Nose.”

[64:6]

おほよそこの山河・大地・日月風雨・人畜草木のいろいろ、角角拈來せる、すなはちこれ拈優曇華なり。生死去來も、はなのいろいろなり、はなの光明なり。いまわれら、かくのごとく參學する、拈華來なり。

In sum, the holding up at every turn of this assortment of mountains, rivers, and the whole earth, sun, moon, wind, and rain, humans, beasts, grass, and trees — this is precisely “holding up the *udumbara* flower.” Birth and death, coming and going are an assortment of flowers, are the radiance of the flower. Our study like this here has been “holding up a flower.”

[64:7]

佛言、譬如優曇華、一切皆愛樂。

*Buddha said, “It is like the udumbara, in which everyone delights.”*<sup>14</sup>

[64:8] {2:171}

いはくの一切は、現身藏身の佛祖なり、草木昆蟲の自有光明在なり。皆愛樂とは、面面の皮肉骨髓、いまし活鱗鱗なり。

“Everyone” refers to the buddhas and ancestors who show themselves and hide themselves, to the radiance naturally possessed by the grass, trees, and insects.<sup>15</sup> “Everyone delights” means the skin, flesh, bones, and marrow of each one is brisk and lively right now.

[64:9]

しかあればすなはち、一切はみな優曇華なり。かるがゆえに、すなはちこれを、まれなり、といふ。瞬目とは、樹下に打坐して、明星に眼睛を換却せしときなり。このとき、摩訶迦葉、破顔微笑するなり。顔容、はやく破して、拈華顔に換却せり。如來、瞬目のときに、われらが眼睛、はやく打失きたれり。この如來瞬目、すなはち拈華なり。優曇華のころ、おのづからひらくなり。

Thus, “everyone” is the *udumbara* flower; precisely for this reason it is said to be rare. “Blinked his eyes” refers to the time that, sitting under the tree, he exchanged his eye for the dawn star.<sup>16</sup> At this time,

14 **The Buddha** (*butsu* 佛): From a verse in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:10a28); the antecedent of “it” here is the teaching of the sūtra.

15 **the radiance naturally possessed by the grass, trees, and insects** (*sōmoku konchū no ji u kōmyō zai* 草木昆蟲の自有光明在): Perhaps variation on words attributed to Yunmen Wenyan 雲門文偃 (864–949), recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:166, case 81), probably from the *Yuanwu yulu* 圓悟語錄 (T.1997.47:803a25–26):

人人盡有光明在。看時不見暗昏昏。

People all have a radiance,

But when they look for it, they can’t see it in the dark.

16 **sitting under the tree, he exchanged his eye for the dawn star** (*juge ni taza*

*Mahākāśyapa broke into a smile.* His countenance had long since broken and changed into the face holding up the flower.<sup>17</sup> When the Tathāgata blinked, our eyes were lost from the start. The Tathāgata's blinking is itself his holding up the flower. The heart of the *udumbara* flower opens of itself.

[64:10]

拈華の正當恁麼時は、一切の瞿曇、一切の迦葉、一切の衆生、一切のわれら、ともに一隻の手をのべて、おなじく拈華すること、只今までもいまだやまざるなり。さらに手裏藏身三昧あるがゆえに、四大五蘊といふなり。

At the very moment that he holds up the flower, all Gautamas, all Kāśyapas, all living beings, all of us together extend a hand and similarly hold up a flower, without interruption even to the present.<sup>18</sup> And further, because they have the *saṃādhi* of concealing oneself in the hand, they are called “the four elements and five aggregates.”<sup>19</sup>

[64:11]

我有は附嘱なり、附嘱は我有なり。附嘱は、かならず我有に罣礙せらるるなり。我有は、頂顙なり。その參學は、頂顙量を巴鼻して參學するなり。我有を拈じて附嘱に換却するとき、保任正法眼藏なり。祖師西來、これ拈華來なり。拈華を弄精魂といふ。弄精魂とは、祇管打坐、脱落身心なり。佛となり祖となるを、弄精魂といふ、著衣喫飯を、弄精魂といふなり。おほよそ佛祖極則の事、かならず弄精魂なり。佛殿に相見せられ、僧堂を相見する、はなに、いろ・いろ、いよいよそなはり、いろに、ひかりますま

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*shite, myōjō ni ganzei o kankyaku seshi* 樹下に打坐して、明星に眼睛を換却せし): Reference to the Buddha's awakening experience; seated at the foot of the bodhi tree, he achieved buddhahood upon seeing Venus rising in the dawn sky.

17 **His countenance had long since broken** (*gan'yō, hayaku hashite* 顔容、はやく破して): A play on the expression *hagan bishō* 破顔微笑 (literally, “his face broke into a slight smile”). See Supplementary Notes, s.v. “Break into a smile.”

18 **together extend a hand** (*tomo ni isseki no shu o nobete* ともに一隻の手をのべて): A fixed expression occurring elsewhere in the *Shōbōgenzō*; best known from a story recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:175-176, case 97): A monk asked Luoshan Daoxian 羅山道閑 how much he should pay to have a stūpa built. Luoshan said,

若將三文錢與匠人、和尚此生決定不得塔。若將兩文錢與匠人、和尚與匠人共出一隻手。若將一文錢與匠人、帶累匠人眉鬚墮落。

If you offer the artisan three cash, the Reverend will definitely not get a stūpa in this lifetime. If you offer the artisan two cash, the Reverend and the artisan will each put out one hand. If you offer the artisan one cash, you'll so perplex him that the artisan's eyebrows and beard will fall off.

19 **“four elements and five aggregates”** (*shidai goun* 四大五蘊): Likely reflecting a saying by Zhaozhou Congshen 趙州從諗 (778-897), which Dōgen quotes in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:270, case 88) and elsewhere; see Supplementary Notes, s.v. “Four elements and five aggregates.”



すかさなるなり。さらに僧堂、いま板をとりて雲中に拍し、佛殿、いま筭をふくむで水底にふく。

“I have” is to “bequeath it”; to “bequeath it” is “I have.” To “bequeath it” is invariably impeded by “I have.”<sup>20</sup> “I have” is the crown of the head; in studying it, we study with the dimensions of the crown of the head as our nose grip.<sup>21</sup> When we take up “I have” and change it to “bequeath it,” we maintain the treasury of the true dharma eye. “The Ancestral Master’s coming from the west” — this is to come holding up the flower.<sup>22</sup>

“Holding up the flower” is called “playing with the spirit.”<sup>23</sup> “Playing with the spirit” means “*just sitting, sloughing off body and mind*.”<sup>24</sup> Becoming a buddha, becoming an ancestor, is called “playing with the spirit”; wearing clothes and taking meals is called “playing with the spirit.” In general, the matter of the ultimate standard of the buddhas and ancestors is invariably “playing with the spirit.” In being met by the buddha hall, in meeting with the saṃgha hall, their flowers are endowed with ever more colors, their colors accumulate more and more brilliance.<sup>25</sup>

20 To “bequeath it” is invariably impeded by “I have” (*fuzoku wa, kanarazu ga u ni keige seraruru nari* 附嘱は、かならず我有に罣礙せらるるなり): The use of *keige* 罣礙 (“to obstruct,” “to hinder”) here follows a familiar pattern in Dōgen’s writings, in which the term is used to mean “to define,” “to identify.”

21 we study with the dimensions of the crown of the head as our nose grip (*sono sangaku wa, chōnei ryō o habi shite sangaku suru nari* その參學は、頂額量を巴鼻して參學するなり): Perhaps meaning something like, “to understand the meaning of ‘I have’ we need to grasp the dimensions of the true person.” “Nose grip” renders *habi* 巴鼻 (also written 把鼻), to have a “hold” or “handle” on something, from the nose rope or ring for leading livestock; see Supplementary Notes, s.v. “Crown of the head,” “Nose.”

22 “The Ancestral Master’s coming from the west” (*soshi seirai* 祖師西來): I.e., Bodhidharma’s advent in China; see Supplementary Notes, s.v. “Intention of the Ancestral Master’s coming from the west.”

23 “playing with the spirit” (*rō zeikon* 弄精魂): A fixed expression occurring often in Chan literature for a distracted, or “possessed,” state of mind; sometimes, as likely here, used in ironic reference to meditation.

24 “just sitting, sloughing off body and mind” (*shikan taza, datsuraku shinjin* 祇管打坐、脱落身心): Variation on an expression Dōgen famously attributes in several places to his teacher, Tiantong Rujing 天童如淨; see Supplementary Notes, s.v. “Just sit,” and “Body and mind sloughed off.”

25 In being met by the buddha hall, in meeting with the saṃgha hall (*butsuden ni shōken serare, sōdō o shōken suru* 佛殿に相見せられ、僧堂を相見する): Play likely inspired by the saying, cited elsewhere in the *Shōbōgenzō*, of Xuefeng Yicun 雪峰義存 (822-908), e.g., at *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:272, case 290):

雪峰示衆云、望州亭與諸人相見了也、烏石嶺與諸人相見了也、僧堂前與諸人相見了也。

Xuefeng addressed the assembly, saying, “I met everyone at Wangzhou Pavilion. I met everyone at Wushi Ridge. I met everyone in front of the saṃgha hall.”

Further, now the samgha hall “takes the board and strikes it amidst the clouds”; now the buddha hall “holds the panpipe and plays it at the bottom of the water.”<sup>26</sup>

[64:12] {2:172}

到恁麼のとき、あやまりて梅華引を吹起せり。いはゆる先師古佛いはく、  
瞿曇打失眼睛時、雪裏梅華只一枝、而今到處成荊棘、却笑春風繚亂吹。

When it comes to this, they have mistakenly started playing a plum blossom tune.<sup>27</sup> That is, my former master, the Old Buddha, said,<sup>28</sup>

*At the time that Gautama lost his eye,  
It was just one branch of plum blossoms in the snow.  
Now, it's a thicket wherever you go;  
Yet we laugh as the spring wind swirls them about.*

[64:13]

いま如來の眼睛、あやまりて梅華となれり、梅華、いま彌綸せる荊棘をなせり。如來は眼睛に藏身し、眼睛は梅華に藏身す、梅華は荊棘に藏身せり。いまかへりて春風をふく。

Now, “the eye” of the Tathāgata has mistakenly become “plum blossoms”; now, the “plum blossoms” form “a thicket” spreading everywhere. The Tathāgata has hidden himself in the eye; the eye has hidden itself in the plum blossoms; the plum blossoms have hidden themselves in the thicket. And, now, instead, they blow “the spring wind.”

26 “takes the board and strikes it amidst the clouds” (*han o torite unchū ni hakushi* 板をとりて雲中に拍し); “holds the panpipe and plays it at the bottom of the water” (*shō o fukumude suitei ni fuku* 笙をふくむで水底にふく): Dōgen plays here in Japanese with a couplet found (in slightly variant forms) in a number of Chan texts (e.g., at *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:122c13):

木人執板雲中拍、石女含笙水底吸。

The wooden man takes the board and strikes it amidst the clouds;

The stone woman holds the panpipe and plays it at the bottom of the water.

27 they have mistakenly started playing a plum blossom tune (*ayamarite baika in o suiki seri* あやまりて梅華引を吹起せり): Ironic reference to the verse by Rujing 如淨 that Dōgen is about to quote.

28 my former master, the Old Buddha (*senshi kobutsu* 先師古佛): From the *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:122c29-123a1. Dōgen also quotes this verse in his “Shōbōgenzō ganzei” 正法眼藏眼睛 and “Baika” 梅華 chapters.

[64:14]

しかもかくのごとくなりといへども、桃華樂を慶快す。先師天童古佛云、  
靈雲見處桃華開、天童見處桃華落。

Nevertheless, while this may be so, he enjoys the music of the peach blossom.<sup>29</sup> My former master, the Old Buddha of Tiantong said,<sup>30</sup>

*What Lingyun sees is the peach blossoms opening;*

*What Tiantong sees is the peach blossoms falling.*<sup>31</sup>

[64:15]

しるべし、桃華開は、靈雲の見處なり、直至如今更不疑なり。桃華落は、  
天童の見處なり。桃華のひらくるは、春のかぜにもよほされ、桃華のおつ  
るは、春のかぜににくまる。たとひ春風ふかく桃華をにくむとも、桃華お  
ちて身心脱落せん。

We should understand that “the peach blossoms opening” is “what Lingyun sees;” it is “*I’m like this now, without further doubts.*”<sup>32</sup> “The peach blossoms falling” is “what Tiantong sees.” The peach blossoms open at the urging of the spring wind; the peach blossoms fall hated by the spring wind. The spring wind may deeply hate the peach blossoms, but, as the peach blossoms fall, “body and mind are sloughed off.”

正法眼藏優曇華第六十四  
Treasury of the True Dharma Eye  
The Udumbara Flower  
Number 64

[Ryūmonji MS:]

爾時寛元二年甲辰二月十二日、越宇吉峰精藍示衆

*Presented to the assembly at Yoshimine Monastic Complex, Etsuu;  
twelfth day, second month of the senior wood year of the dragon, the  
second year of Kangen [22 March 1244]*

29 **he enjoys the music of the peach blossom** (*tōka gaku o keikai su* 桃華樂を慶快す): Presumably, a reference to Rujing’s composition of the verse that Dōgen is about to quote.

30 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): Quoting a couplet from a verse by Rujing 如淨 appearing at *Rujing heshang hoshang* 如淨和尚語錄, T.2002A.48:127b29.

31 **What Lingyun sees** (*Reiun kenjo* 靈雲見處): Reference to the story of Lingyun’s 靈雲 awakening upon seeing peach trees in bloom; see above, Note 10.

32 **“I’m like this now, without further doubts”** (*jikishi nyokon kō fugi* 直至如今更不疑): Final line of Lingyun’s verse expressing his awakening upon seeing peach blossoms; found at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:206, case 155; and see Supplementary Notes, s.v. “Peach blossoms.”

[Tōunji MS:]

正和三年甲寅二月六日、書寫之

*Copied this on the sixth day, second month of the senior wood year of the tiger, the third year of Shōwa [20 February 1314]<sup>33</sup>*

于時文明十二庚子年三月初六日、於于越之永平寺承陽庵書寫之。比丘  
光周

*Copied this in the Jōyō Hermitage, Eihei Monastery, Etsu; sixth day, third month, senior metal year of the rat, the twelfth year of Bunmei [15 April 1480],  
Bhikṣu Kōshū<sup>34</sup>*

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33 Copyist unknown.

34 **Bhikṣu Kōshū** (*biku Kōshū* 比丘光周): Fifteenth abbot of Eihei-ji (1434–1492?).



TREASURY OF THE TRUE DHARMA EYE

NUMBER 65

The Entire Body of the Tathāgata

*Nyorai zenshin*

如來全身

# The Entire Body of the Tathāgata

*Nyorai zenshin*

## INTRODUCTION

This work bears a colophon identical to that of the “Zanmai ō zanmai” 三昧王三昧 chapter, stating that it was presented to the assembly on 25 March 1244, at Kippōji in Echizen. Number 65 in the seventy-five-chapter *Shōbōgenzō*, it occurs as number 55 in the sixty-chapter compilation and number 70 in the Honzan edition (or 71 in the Iwanami and Shūmichō versions).

The text is a brief discussion of a passage from the *Lotus Sūtra*, in which the Buddha says that, “wherever the sūtra is preached, read, recited, or copied,” a stūpa should be built and worshiped as if it contained a *śarīra*, a sacred relic of the Buddha; for the sūtra represents “the entire body of the Tathāgata.” In his remarks, Dōgen identifies the sūtra with the “real marks of the dharmas” (i.e., the ultimate reality of all things), and the preaching, reading, reciting, and copying of the sūtra with “the entire body of the Tathāgata.”

# 正法眼藏第六十五

## Treasury of the True Dharma Eye Number 65

### 如來全身

## The Entire Body of the Tathāgata

[65:1] {2:173}

爾時、釋迦牟尼佛、住王舍城耆闍崛山。告藥王菩薩摩訶薩言、藥王、在處處、若說、若讀、若誦、若書、若經卷所住之處、皆應起七寶塔、極令高廣嚴飾。不須復安舍利、所以者何。此中已有如來全身。此塔應以一切華香・瓔珞・繒蓋・幢幡・妓樂・歌頌、供養・恭敬・尊重・讚歎。若有人得見此塔、禮拜供養、當知、是等皆近阿耨多羅三藐三菩提。

*At that time, Buddha Śākyamuni was staying on Mount Gṛdhra-kūṭa at Rājagṛha.<sup>1</sup> He addressed the Bodhisattva-mahāsattva Bhaiṣajyarāja, saying,*

*Bhaiṣajyarāja, wherever it is preached, read, recited, or copied, wherever a sūtra scroll resides, there should be erected a seven-jeweled stūpa, made exceedingly tall and wide, and richly adorned. There need not be a śarīra placed within it.<sup>2</sup> Why? Within it there is already the entire body of the Tathāgata. This stūpa should be given offerings, honored, venerated, and praised with all kinds of flowers and incense, jeweled necklaces, silk canopies, banners and pennants, music, song, and verse. If there are people able to see this stūpa, to pay obeisance and make offerings to it, you should know that they are all close to anuttara-samyak-saṃbodhi.*

[65:2] {2:174}

いはゆる經卷は、若說、これなり、若讀、これなり、若誦、これなり、若書、これなり。經卷は、實相、これなり。應起七寶塔は、實相を塔といふ。極令の高廣、その量、かならず實相量なり。此中已有如來全身は、經卷、これ全身なり。

“The sūtra scroll” spoken of here is the “preaching” itself, is the “reading” itself, is the “reciting” itself, is the “copying” itself. “The sūtra

1 At that time (*ni ji* 爾時): Dōgen here provides his own Chinese introduction to a passage from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:31b26-c3).

2 There need not be a *śarīra* placed within it (*fusu bu an shari* 不須復安舍利): Reflecting the typical practice of interring a physical relic of the Buddha’s body in stūpas.



scroll” is “the real mark” itself.<sup>3</sup> “*There should be erected a seven-jeweled stūpa*” is saying that “the real mark” is a “stūpa.” “Made exceedingly tall and wide”: its size will invariably be the size of “the real mark.” “*Within it there is already the entire body of the Tathāgata*”: “the sūtra scroll” — this is “the entire body.”

[65:3]

しかあれば若説・若讀・若誦・若書等、これ如來全身なり。一切の華香・瓔珞・繪蓋・幢幡・妓樂・歌頌をもて、供養、恭敬、尊重、讚歎すべし。あるいは天華・天香・天繪蓋等なり、みなこれ實相なり。あるいは人中上華・上香・名衣・名服なり、これらみな實相なり。供養・恭敬、これ實相なり。

Thus, “preaching, reading, reciting, and copying” — this is the “entire body of the Tathāgata.” [It] “should be given offerings, honored, venerated, and praised with all kinds of flowers and incense, jeweled necklaces, silk canopies, banners and pennants, music, song and verse.”<sup>4</sup> They may be heavenly flowers, heavenly incense, heavenly silk canopies, and the like; all of them are “the real mark.” Or they may be the best flowers and best incense, the finest robes and finest garments; they are all “the real mark.” “Giving offerings and venerating” — these are “the real mark.”

[65:4]

起塔すべし、不須復安舍利といふ。しりぬ、經卷はこれ如來舍利なり、如來全身なり、といふことを。まさしく佛口の金言、これを見聞するよりもすぎたる大功德あるべからず。いそぎて功をつみ、徳をかさぬべし。もし人ありて、この塔を禮拜供養するは、まさにしるべし、皆近阿耨多羅三藐三菩提なり。この塔をみんとき、この塔を、誠心に禮拜供養すべし。すなはち阿耨多羅三藐三菩提に皆近ならん。近は、さりて近なるにあらず、きたりて近なるにあらず、阿耨多羅三藐三菩提を、皆近といふなり。而今われら、受持・讀誦・解説・書寫をみる、得見此塔なり。よろこぶべし、皆近阿耨多羅三藐三菩提なり。

It says a stūpa should be erected, and “*there need not be a śarīra placed*” in it. We know from this, it is saying that “the sūtra scroll” is itself the *śarīra* of the Tathāgata, is “the entire body of the Tathāgata.” Truly, golden words from the mouth of the Buddha — there can be no

3 “The sūtra scroll” is “the real mark” itself (*kyōkan wa, jissō, kore nari* 經卷は、實相、これなり): i.e., the sūtra in question here is just the reality of all things. From a line in the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

4 [It] “should be given offerings, honored, venerated, and praised” (*kuyō, kugyō, sonjū, santan su beshi* 供養、恭敬、尊重、讚歎すべし): Dōgen here translates the sūtra sentence into Japanese. His omission of the original subject (“this stūpa”) makes it seem likely he wants us to read “the entire body of the Tathāgata” as the subject.

greater merit than seeing and hearing them. We should hurry to accumulate merit and pile up virtue. “If there are people who pay obeisance and make offerings to this stūpa, you should know that *they are all close* to anuttara-samyak-saṃbodhi.”<sup>5</sup> When we see this stūpa, we should sincerely pay obeisance and make offerings to this stūpa. This itself should be “all close” to “anuttara-samyak-saṃbodhi.”<sup>6</sup> “Close” does not mean [somewhere] is close from here or here is close [to somewhere]: “anuttara-samyak-saṃbodhi” is called “all close.” Our present seeing of receiving and keeping, reading and reciting, interpreting, and copying [the sūtra] is being “able to see this stūpa.” We should rejoice: it is “all close to anuttara-samyak-saṃbodhi.”

[65:5]

しかあれば、經卷は、如來全身なり。經卷を禮拜するは、如來を禮拜したてまつるなり。經卷にあひたてまつれるは、如來にまみえたてまつるなり、經卷は、如來舍利なり。かくのごとくなるゆえに、舍利は此經なるべし。たとひ、經卷はこれ舍利なり、としるといふとも、舍利はこれ經卷なり、としらば、いまだ佛道にあらず。而今諸法實相は、經卷なり。人間・天上、海中・虚空、此土・他界、みなこれ實相なり、經卷なり、舍利なり。舍利を受持・讀誦・解説・書寫して、開悟すべし、これ、或從經卷なり。古佛舍利あり、今佛舍利あり、辟支佛舍利あり、轉輪王舍利あり、獅子舍利あり、あるいは木佛舍利あり、繪佛舍利あり、あるいは人舍利あり。現在大宋國諸代の佛祖、いきたるとき、舍利を現出せしむるあり、闍維ののち、舍利を生ぜる、おほくあり、これみな經卷なり。

Thus, the sūtra scroll is “the entire body of the Tathāgata.” To pay obeisance to the sūtra scroll is to pay obeisance to the Tathāgata. To encounter the sūtra scroll is to meet the Tathāgata. The sūtra scroll is the *śarīra* of the Tathāgata; since such is the case, the *śarīra* must be the sūtra. Though one may know that the sūtra scroll is the *śarīra*, if one does not know that the *śarīra* is the sūtra scroll, it is not yet the way of the buddhas. The present “real marks of the dharmas” are the sūtra scroll; among humans and in the heavens above, in the ocean and empty space, this land and other worlds — all are the real marks, are the *śarīra*. We should awaken by receiving and keeping, reading and reciting, interpreting, and copying the *śarīra*; this is whether from a sūtra scroll.<sup>7</sup>

5 “If there are people who pay obeisance and make offerings to this stūpa” (*moshi hito arite, kono tō o raihai kuyō suru* もし人ありて、この塔を禮拜供養する): This sentence represents a partial Japanese rendering of the line from the sūtra quotation.

6 This itself should be “all close” to “anuttara-samyak-saṃbodhi” (*sunawachi anokutara sanmyaku sanbodai ni kai gon naran* すなはち阿耨多羅三藐三菩提に皆近ならん): Dōgen plays here with Chinese, treating the pronoun “all” (*kai* 皆) as an adverb modifying “close”; presumably, meaning something like “completely close” or, perhaps “close to everything.”

7 this is whether from a sūtra scroll (*kore, waku jū kyōkan nari* これ、或從經卷な

There are the *śarīra* of the ancient buddhas; there are the *śarīra* of the present buddhas; there are the *śarīra* of *pratyeka-buddhas*; there are the *śarīra* of the wheel-turning kings; there are the *śarīra* of lions. Or there are the *śarīra* of wooden buddhas; there are the *śarīra* of painted buddhas. Or there are the *śarīra* of humans. At present among the buddhas and ancestors in the Land of the Great Song, there are those who manifest *śarīra* during their lifetimes, and there are many who produce *śarīra* after their *jhyāpita*.<sup>8</sup> These are all the sūtra scroll.

[65:6] {2:175}

釋迦牟尼佛、告大衆言、我本行菩薩道、所成壽命、今猶未盡、復倍上數。

*Buddha Śākyamuni addressed the great assembly, saying, “The lifespan I attained by my original practice of the bodhisattva path is even now still not exhausted; it is twice the above number.”<sup>9</sup>*

[65:7]

いま八斛四斗の舍利は、なほしこれ佛壽なり。本行菩薩道の壽命は、三千大千世界のみにあらず、そこばくなるべし。これ如來全身なり、これ經卷なり。

The present eight bushels four pecks of *śarīra* are precisely the lifespan of the Buddha.<sup>10</sup> The lifespan of his “originally practicing the bodhisattva path” is not just trichiliocosms; it must be a lot.<sup>11</sup> This is “the entire

り): From the expression, “whether from a wise friend, whether from a sūtra scroll” (*waku jū chishiki waku jū kyōkan* 或從知識或從經卷), occurring often in Dōgen’s writings; see Supplementary Notes.

8 **after their *jhyāpita*** (*jai no nochi* 闍維ののち): I.e., “upon cremation”; Dōgen uses a transliteration of the Indic term (also rendered *dabi* 荼毘, *jabi* 闍毘, etc.)

9 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Quoting the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c19-23):

如是我成佛已來甚大久遠。壽命無量阿僧祇劫、常住不滅。諸善男子。我本行菩薩道所成壽命、今猶未盡、復倍上數。

In this way, since I attained buddhahood, it has been a very long time. My lifespan is incalculable *asamkhyeya* kalpas, constantly abiding without extinction. Good sons, the lifespan attained by my original practice of the bodhisattva path is even now still not exhausted; it is twice the above number.

10 **The present eight bushels four pecks of *śarīra*** (*ima hachikoku shitō no shari* いま八斛四斗の舍利): From the tradition that the cremation of the Buddha’s body yielded eighty-four pecks of relics.

11 **not just trichiliocosms** (*sanzen daisen sekai nomi ni arazu* 三千大千世界のみにあらず): A trichiliocosm, or “three-thousandfold great thousandfold,” equaling one billion Mount Sumeru world systems. Here, likely recalling the *Lotus Sūtra* passage (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42b13-16) in which the Buddha likens the length of his lifespan to the total distance traveled by one who took all the atoms of an incalculable number of trichiliocosms and, traveling eastward, dropped one of the atoms each time he passed an incalculable number of lands, until he had exhausted the lot.

body of the Tathāgata”; this is “the sūtra scroll.”

[65:8]

智積菩薩言、我見釋迦如來、於無量劫、難行苦行、積功累德、求菩薩道、未曾止息。觀三千大千世界、乃至無有如芥子許、非是菩薩捨身命處、爲衆生故。然後乃得成菩提道。

*Bodhisattva Prajñākūṭa said,*<sup>12</sup>

*I see that Tathāgata Śākyamuni for innumerable kalpas has engaged in difficult practices and painful practices, accumulating merit and amassing virtue, seeking the bodhisattva path without ever stopping. I see that in the trichiliocosm, there is not a single place, even the size of a mustard seed, in which the Bodhisattva has not abandoned his life for the sake of living beings. Only after this did he attain the way of bodhi.*

[65:9]

はかりしりぬ、この三千大千世界は、赤心一片なり、虚空一隻なり、如來全身なり、捨・未捨にかかはるべからず。舍利は、佛前佛後にあらず、佛とならべるにあらず。無量劫の難行苦行は、佛胎佛腹の活計消息なり、佛皮肉骨髓なり。すでに未曾止息といふ、佛にいたりてもいよいよ精進なり、大千界に化しても、なほすすむなり。全身の活計、かくのごとし。

It is obvious that this “trichiliocosm” is a single piece of bare mind, is a single bit of empty space, is the entire body of the Tathāgata; it has nothing to do with his “abandoning” or not “abandoning.”<sup>13</sup> The *śarīra* are not before the Buddha nor after the Buddha; they are not alongside the Buddha.<sup>14</sup> The “difficult practices and painful practices” of “innumerable kalpas” are the circumstances of the life of the womb of the Buddha and the belly of the Buddha, are the skin, flesh, bones, and marrow of the Buddha.<sup>15</sup> Since it says, “without ever stopping,” even after reaching buddhahood, he exerts himself all the more; even having converted the trichiliocosm, he still proceeds. Such is the life of the “entire body.”

12 **Bodhisattva Prajñākūṭa** (*Chishaku bosatsu* 智積菩薩): Quoting the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:35b21-25).

13 **a single piece of bare mind** (*sekishin ippen* 赤心一片); **a single bit of empty space** (*kokū iseki* 虚空一隻): The former expression is a fixed phrase; the latter is unusual. A “bare (or ‘red’) mind” (*sekishin* 赤心) is a common Chinese idiom for a sincere, or straightforward, mind (or heart). Chan texts often speak of “a bare mind in pieces” (*sekishin henpen* 赤心片片); see Supplementary Notes, s.v. “Bare mind in pieces.”

14 **The *śarīra* are not before the Buddha nor after the Buddha** (*shari wa, butsuzen butsugo ni arazu* 舍利は、佛前佛後にあらず): Perhaps indicating that the Buddha’s relics are not only spatially but also temporally coterminous with the “entire body of the Tathāgata” (and, hence, with the “trichiliocosm”).

15 **the circumstances of the life of the womb of the Buddha and the belly of the Buddha** (*buttai buppuku no kakkei shōsoku* 佛胎佛腹の活計消息): An unusual expression, perhaps meaning something like “the inner, or personal, life of the Buddha.”

正法眼藏如來全身第六十五  
Treasury of the True Dharma Eye  
The Entire Body of the Tathāgata  
Number 65

[Ryūmonji MS:]

爾時寬元二年甲辰二月十五日、在越州吉田縣吉峰精舍示衆

*Presented to the assembly at Kippō Vihāra, Yoshida District, Esshū;  
fifteenth day, second month of the senior wood year of the dragon, the  
second year of Kangen [25 March 1244]*

[Tōunji MS:]

弘安二年六月二十三日、在永平禪寺衆寮書寫之

*Copied in the common quarters of the Eihei Zen Monastery; twenty-  
third day, sixth month, second year of Kōan [2 August 1279]<sup>16</sup>*

于時文明十二庚子年三月十日、於于越州吉祥山永平寺承陽庵書寫。比

丘光周

*Copied this in the Jōyō Hermitage, Eihei Monastery, Mount Kichijō,  
Esshū; tenth day, third month, senior metal year of the rat, the twelfth  
year of Bunmei [19 April 1480]. Bhikṣu Kōshū<sup>17</sup>*

<sup>16</sup> Copyist unknown.

<sup>17</sup> **Bhikṣu Kōshū** (*biku Kōshū* 比丘光周): Fifteenth abbot of Eiheiji (1434–1492?).

TREASURY OF THE TRUE DHARMA EYE

NUMBER 66

The King of Samādhis Samādhi

*Zanmai ō zanmai*

三昧王三昧

# The King of Samādhis Samādhi

## *Zanmai ō zanmai*

### INTRODUCTION

This short chapter was composed early in 1244 at Kippōji, the monastery where Dōgen taught in the period from his arrival in Echizen (present-day Fukui prefecture) till the opening of the Daibutsuji (later renamed Eiheiji). The work appears as number 66 in the seventy-five-chapter compilation of the *Shōbōgenzō* and number 71 in the Honzan edition (or 72 in the Iwanami and Shūmichō versions); it is not included in the sixty-chapter compilation but is found in the twenty-eight-text *Himitsu* collection, where it is listed as number 10 of fascicle 1.

The notion of a samādhi (i.e., state of mental concentration) that is the king of samādhis (S. *samādhi-rāja-samādhi*) occurs with some frequency throughout the Buddhist literature, without consistent reference to a specific spiritual practice or state of mind. Dōgen's essay here draws on a passage from the influential *Dazhidu lun* 大智度論 (*Treatise on the Great Perfection of Wisdom*), a commentary, traditionally attributed to Nāgārjuna, on the 25,000-line *Prajñā-pāramitā-sūtra*. A line in the sūtra reads, "At that time, the World-Honored One spread his lion seat and, sitting with legs crossed, straightening his body and binding his thoughts before him, entered into the king of samādhis samādhi, in which all samādhis are included." The commentary on this line in the *Treatise* extols the spiritual advantages of cross-legged sitting and goes on to explain that this samādhi is first among samādhis because it is "freely able to take innumerable dharmas as its object."

Dōgen's own comments here focus especially on the practice of sitting with legs crossed (*kekkaфу za* 結跏趺坐; S. *paryāṅka*), the posture sometimes known as the "lotus position" (S. *padmāsana*). This practice, he associates with a famous teaching he attributes to his Chinese master, Tiantong Rujing 天童如淨, that the study of Zen is "just sitting" (*shikan taza* 祇管打坐), with "body and mind sloughed off" (*shinjin datsuraku* 身心脱落). Through this association, Dōgen is able to claim that sitting with legs crossed is itself the king of samādhis, is itself the complete practice and teaching of the Buddha, is itself the spiritual lineage of the

first Chinese Chan ancestor, Bodhidharma. The emphasis on such claims makes this short text one of the more important sources for understanding Dōgen's approach to zazen practice.



# 正法眼藏第六十六

## Treasury of the True Dharma Eye Number 66

### 三昧王三昧

## The King of Samādhis Samādhi

[66:1] {2:177}

驀然として盡界を超越して、佛祖の屋裏に大尊貴生なるは、結跏趺坐なり、外道・魔黨の頂額を踏翻して、佛祖の堂奥に箇中人なることは、結跏趺坐なり。佛祖の極之極を超越するは、ただこの一法なり。このゆえに、佛祖、これをいとなみて、さらに餘務あらず。

Abruptly transcending all the worlds, to be greatly honored within the house of the buddhas and ancestors — this is sitting with legs crossed.<sup>1</sup> Trampling the heads of the followers of other paths and the minions of Māra, to be the one here within the halls of the buddhas and ancestors — this is sitting with legs crossed.<sup>2</sup> Transcending the extreme of the extreme of the buddhas and ancestors is just this one dharma.<sup>3</sup> Therefore, the buddhas and ancestors engage in it, without any further task.

1 **greatly honored within the house of the buddhas and ancestors** (*busso no okuri ni tai sonki sei* 佛祖の屋裏に太尊貴生): Possibly reflecting a description by Dongshan Liangjie 洞山良价 (807-869) (*Dongshan dashi yulu* 洞山大師語錄, T.1986A.47:509a26-b6) of the “greatly honored” (*tai zungui sheng* 太尊貴生) official (*guanchashi* 觀察使), without name or duties, who simply remains within his chambers (*langmu* 廊幕), never going in or out. The Chinese envelope construction *tai . . . sheng* 太生 here functions as an intensive. The term *okuri* 屋裏 (also written 屋裡) can be understood as a reference either to the “house” (i.e., lineage) of the buddhas and ancestors or to their “rooms” (i.e., innermost dwelling place). See Supplementary Notes, s.v. “Buddhas and ancestors.”

**sitting with legs crossed** (*kekkaфу za* 結跏趺坐): A standard Buddhist term for the traditional meditation posture (S. *paryanka*) sometimes called the “lotus position” (S. *padmāsana*).

2 **followers of other paths and the minions of Māra** (*gedō matō* 外道・魔黨): The former expression refers to members of non-Buddhist traditions (S. *tīrthika*); the latter expression indicates the followers of Māra, the Evil One (S. *papīyān*), lord of the sixth heaven of the realm of desire (S. *kāma-loka*), who seeks to obstruct Buddhist awakening.

**the one here within the halls of the buddhas and ancestors** (*busso no dōō ni kochūnin* 佛祖の堂奥に箇中人): I.e., an authentic representative of the tradition. “Within the halls of the buddhas and ancestors” is a common expression virtually synonymous with *busso no okuri* 佛祖の屋裏, above; “the one here” (*kochūnin* 箇中人) is a common term for the real or accomplished person.

3 **the extreme of the extreme of the buddhas and ancestors** (*busso no kyoku shi kyoku* 佛祖の極之極): An unusual expression, not found elsewhere in the *Shōbōgenzō*,

## [66:2]

まさにしるべし、坐の盡界と餘の盡界と、はるかにことなり。この道理をあきらめて、佛祖の發心・修行・菩提・涅槃を辦肯するなり。正當坐時は、盡界、それ豎なるか、横なるか、と參究すべし。正當坐時、その坐、それいかん。翻筋斗なるか、活鱚地なるか、思量か、不思議か、作か、無作か。坐裏に坐すや、身心裏に坐すや、坐裏・身心裏等を脱落して坐すや。恁麼の千端萬端の參究あるべきなり。身の結跏趺坐すべし、心の結跏趺坐すべし、身心脱落の結跏趺坐すべし。

We should realize that there is a vast difference between all the worlds of sitting and all the other worlds.<sup>4</sup> Clarifying this principle, we confirm the bringing forth of the mind [of bodhi], the practice, the bodhi, and the nirvāṇa of the buddhas and ancestors.<sup>5</sup> We should investigate: at the very moment we are sitting, are all the worlds vertical?<sup>6</sup> Are they horizontal? At the very moment we are sitting, what about that sitting? Is it a flip? Is it brisk and lively?<sup>7</sup> Is it thinking? Is it not thinking?<sup>8</sup> Is it making? Is

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presumably suggesting the “highest reaches” or “outermost limits” of the tradition — an image in contrast to the innermost recesses of the “quarters” and “halls” in the previous two sentences.

**this one dharma** (*kono ippō* この一法): Or “this one method,” “this one truth,” or simply “this one thing”; as is so often the case in Buddhist usage, the term *hō* 法, translated here as “dharma,” is multivalent.

**4 all the worlds of sitting** (*za no jinkai* 坐の盡界): The translation seeks to preserve Dōgen’s repetition here of *jinkai* (rendered as “all the worlds” above), but one might well take this expression simply as “the world of sitting.”

**5 we confirm** (*benkō su* 辦肯す): A predicate, common in Dōgen’s writing, carrying the sense “to discern and assent.” The grammatical subject is unclear in the original and could be taken not as “we” (or “one”) but as the “buddhas and ancestors.”

**the bringing forth of the mind [of bodhi], the practice, the bodhi, and the nirvāṇa** (*hosshin shugyō bodai nehan* 發心・修行・菩提・涅槃): I.e., the spiritual career of the bodhisattva, from the initial aspiration for unsurpassed bodhi (*S. bodhi-cittotpāda*), through training on the path and the attainment of buddhahood, to final extinction. The point here would seem to be that, when one clarifies the principle of sitting, one comprehends the entirety of the Buddhist spiritual life. See Supplementary Notes, s.v. “Bring forth the mind.”

**6 at the very moment we are sitting** (*shōtō za ji* 正當坐時): It is unclear whether this adverbial phrase governs the verb “to investigate” (*sankyū* 參究). Hence, though the form of the following passage suggests otherwise, the sentence could also be parsed, “At the very moment we are sitting, we should investigate: are all the worlds vertical? Are they horizontal?”

**7 a flip** (*honkinto* 翻筋斗); **brisk and lively** (*kappatsupatchi* 活鱚地): Two terms, common in Chan texts, expressing unimpeded freedom and vigorous energy. For the latter, see Supplementary Notes, s.v. “Brisk and lively.”

**8 Is it thinking? Is it not thinking?** (*shiryō ka, fushiryō ka* 思量か、不思議か): Likely an allusion to one of Dōgen’s favorite dialogues about seated meditation; see Supplementary Notes, s.v. “Yaoshan’s not thinking.”

it without making?<sup>9</sup> Are we sitting within sitting? Are we sitting within body and mind? Are we sitting having sloughed off “within sitting,” “within body and mind,” and the like? We should investigate one thousand points, ten thousand points, such as these. We should do cross-legged sitting of the body; we should do cross-legged sitting of the mind; we should do cross-legged sitting of “body and mind sloughed off.”<sup>10</sup>

[66:3] {2:178}

先師古佛云、參禪者、身心脱落也、祇管打坐始得。不要燒香・禮拜・念佛・修懺・看經。

*My former master, the Old Buddha, said,<sup>11</sup>*

*Studying Chan is body and mind sloughed off. You only get it when you just sit; you don't need to offer incense, make bows, recollect the buddha, practice repentance, or read scripture.<sup>12</sup>*

9 **Is it making? Is it without making?** (*sa ka, musa ka* 作か、無作か): While one need not assume a specific source for these questions, given the juxtaposition elsewhere in Dōgen's writing of “Yaoshan's not thinking” with the story known as “Nanyue polishes a tile” (*Nangaku ma sen* 南嶽磨甎), they are suggestive of the famous episode involving Mazu Daoyi 馬祖道一 (709-788) and his teacher, Nanyue Huairang 南嶽懷讓 (677-744). When Mazu says that he is practicing seated meditation to “make a buddha” (*sabutsu* 作佛), Nanyue likens this to trying to make a mirror by polishing a clay tile. See Supplementary Notes, s.v. “Nanyue polishes a tile”; for Dōgen's treatment of the story, see, e.g., “Shōbōgenzō zazen shin” 正法眼藏坐禪箴。

10 **we should do cross-legged sitting of “body and mind sloughed off”** (*shinjin datsuraku no kekkaфу za subeshi* 身心脱落の結跏趺坐すべし): Dōgen here introduces the expression “body and mind sloughed off” (*shinjin datsuraku* 身心脱落) from the saying attributed to Rujing that he will quote immediately following this passage.

11 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): An epithet, occurring often in Dōgen's writings, for his teacher Tiantong Rujing 天童如淨 (1162-1227). This saying, variant versions of which appear elsewhere in Dōgen's writings, has no known source in extant Chinese texts and is generally assumed to be the private recollection of Dōgen.

12 **body and mind sloughed off** (*shinjin datsuraku* 身心脱落); **just sit** (*shikan taza* 祇管打坐; also written 只管打坐): Two unusual expressions, not found in Chan literature (including that of Rujing 如淨); occurring several times in Dōgen's writings and much used in subsequent Sōtō tradition as technical terms for correct seated meditation. See Supplementary Notes, s.v. “Just sit” and “Body and mind sloughed off.”

**offer incense, make bows, recollect the buddha, practice repentance, or look at scripture** (*shōkō raihai nenbutsu shusan kankin* 燒香・禮拜・念佛・修懺・看經): Standard Buddhist devotional practices. In Dōgen's day, recollection of the buddha (*nenbutsu* 念佛) typically referred to the recitation of the name of a buddha, especially Buddha Amitābha. The term *kankin* 看經, translated here as “look at scripture,” is used in Chan and Zen to refer either to the reading or chanting of texts.

[66:4]

あきらかに佛祖の眼睛を抉出しきたり、佛祖の眼睛裏に打坐すること、四五百年よりこのかたは、ただ先師ひとりなり、震旦國に齊肩すくなし。打坐の佛法なること、佛法は打坐なることをあきらめたる、まれなり。たとひ打坐を佛法と體解すといふとも、打坐を打坐としれる、いまだあらず。いはんや佛法を佛法と保任するあらんや。

For the last four or five hundred years, clearly my former master is the only one who has plucked out the eye of the buddhas and ancestors, who sits within the eye of the buddhas and ancestors. There are few of equal stature in the Land of Cīnasthāna.<sup>13</sup> It is rare to have clarified that sitting is the buddha dharma, that the buddha dharma is sitting. Even if [some] realize sitting as the buddha dharma, they have not understood sitting as sitting — let alone maintained the buddha dharma as the buddha dharma.<sup>14</sup>

[66:5]

しかあれべすなはち、心の打坐あり、身の打坐とおなじからず。身の打坐あり、心の打坐とおなじからず。身心脱落の打坐あり、身心脱落の打坐とおなじからず。既得恁麼ならん、佛祖の行解相應なり。この念想觀を保任すべし。この心意識を參究すべし。

This being the case, there is the sitting of the mind, which is not the same as the sitting of the body. There is the sitting of the body, which is not the same as the sitting of the mind. There is the sitting of “body and mind sloughed off,” which is not the same as the sitting of “body and mind sloughed off.” To have got such is the accordance of practice and understanding of the buddhas and ancestors.<sup>15</sup> We should maintain this thought, idea, and perception; we should investigate this mind, mentation, and consciousness.<sup>16</sup>

13 **Land of Cīnasthāna** (*Shintan koku* 震旦國): A Buddhist term for China derived from the transliterated Sanskrit name.

14 **realize** (*taige* 體解): A loose translation for a term suggesting something like “to understand with one’s body” — i.e., to have direct personal experience. The only instance of its use in the *Shōbōgenzō*.

15 **To have got such** (*ki toku inmo* 既得恁麼): Dōgen here uses the Chinese phrase *de renmo* (literally, “get such”), often encountered in Chan texts in casual reference to spiritual attainment — as in the well-known saying attributed to Yunju Daoying 雲居道膺 (d. 902); see Supplementary Notes, s.v. “Such a person.”

16 **thought, idea, and perception** (*nen sō kan* 念想觀); **mind, mentation, and consciousness** (*shin i shiki* 心意識): A paired set of six types of mental activity appearing elsewhere in Dōgen’s writings, where — contrary to his injunction here to “maintain” and “investigate” them — they are dismissed as irrelevant to zazen. (See “Shōbōgenzō zazen gi” 正法眼藏坐禪儀, DZZ.1:100.)

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[66:6]

釋迦牟尼佛、告大衆言、若結跏趺坐、身心證三昧、威德衆恭敬、如日照世界。除睡懶覆心、身輕不疲懈、覺悟亦輕便、安坐如龍蟠。見畫跏趺坐、魔王亦驚怖、何況證道人、安坐不傾動。

*Buddha Śākyamuni addressed the great assembly, saying,<sup>17</sup>*

*When sitting with legs crossed,  
Body and mind realizing samādhi,  
One's majesty, the multitudes respect,  
Like the sun illumining the world.  
Removed, the lethargy clouding the mind,  
The body light, without pain or fatigue;  
The awareness similarly light and easy,  
One sits calmly, like the dragon coiled.  
King Māra is startled and fearful  
On seeing depicted one sitting with legs crossed,  
How much more [on seeing] one who realizes the way,  
Sitting calmly without stirring.*

[66:7] {2:179}

しかあれば、跏趺坐を畫圖せるを見聞するを、魔王なほおどろき、うれへおそるなり。いはんや眞箇に跏趺坐せん、その功德、はかりつくすべからず。しかあればすなはち、よのつねに打坐する福德無量なり。

Thus, King Māra is startled and frightened to perceive the depiction of [someone] sitting with legs crossed — how much more [someone] really sitting with legs crossed; the merit cannot be fully reckoned.<sup>18</sup> This being the case, the merit of our ordinary sitting is immeasurable.<sup>19</sup>

[66:8]

釋迦牟尼佛、告大衆言、以是故、結跏趺坐。復次如來世尊、教諸弟子應如是坐。或外道輩、或常翹足求道、或常立求道、或荷足求道。如是狂狷心、沒邪海、形不安穩。以是故、佛教弟子結跏趺坐直心坐。何以故。直身心易正故。其身直坐、則心不懶。端心正意、繫念在前。若心馳散、若身傾動、攝之令還。欲證三昧、欲入三昧、種種馳念、種種散亂、皆悉攝之。如此修習、證入三昧王三昧。

17 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): A slightly variant version of a verse appearing in the *Dajidu lun* 大智度論 (T.1509.25:111b-c). Dōgen's introductory clause here is not in the original passage, which does not in fact represent the words of the Buddha but occurs in the commentary on a line in the *Dapin bore jing* 大品般若經.

18 **really sitting with legs crossed** (*shinko ni kafu za* 眞箇に跏趺坐): The sense of *shinko ni* 眞箇に here could be taken either as “truly” (i.e., authentically) or as “actually” (as opposed to a depiction).

19 **our ordinary sitting** (*yo no tsune ni taza* よのつねに打坐): The exact implication is not clear; presumably, the routine practice of the monk sitting with legs crossed.

*Buddha Śākyamuni addressed the great assembly, saying,*<sup>20</sup>

*Therefore, [the Buddha] sits with legs crossed. Further, the Thus Come One, the World-Honored One, instructs his disciples that they should sit like this. Followers of other paths seek the way while always keeping [one] leg raised, or seek the way while always standing, or seek the way with their legs on their shoulders.<sup>21</sup> Thus, their minds are crazed, sinking in the sea of falsity, and their bodies are ill at ease. Therefore, the Buddha instructs his disciples to sit with legs crossed, to sit with mind upright. Why? Because, when the body is upright, the mind is easily corrected. When one's body is sitting upright, the mind will not slacken. With straightforward mind and correct attention, one fastens thought in front of one. If the mind wanders, if the body leans, one controls them and brings them back. Wishing to realize samādhi, wishing to enter samādhi, one collects the multiple wandering thoughts, the multiple distractions. Training in this way, one enters verification of the king of samādhis samādhi.*

[66:9] {2:180}

あきらかにしりぬ、結跏趺坐、これ三昧王三昧なり、これ證入なり。一切の三昧は、この王三昧の眷属なり。結跏趺坐は、直身なり、直心なり、直身心なり、直佛祖なり、直修證なり。直頂頼なり、直命脈なり。

It is clear from this that sitting with legs crossed is the king of samādhis samādhi, is entering verification. All the samādhis are the attendants of this king samādhi. Sitting with legs crossed is upright body, is upright mind, is upright body and mind, is upright buddha and ancestor, is upright practice and realization; it is upright crown of the head, upright vital artery.

[66:10]

いま人間の皮肉骨髓を結跏して、三昧中王三昧を結跏するなり。世尊、つねに結跏坐を保任します、諸弟子にも結跏趺坐を正傳します、人天にも結跏趺坐ををしへしますなり。七佛正傳の心印、すなはちこれなり。

Now crossing the legs of the human skin, flesh, bones, and marrow, one crosses the legs of the king of samādhis samādhi. The World-Honored One always maintains sitting with legs crossed; and to the disciples he correctly transmits sitting with legs crossed; and to the humans and

20 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Dōgen is here quoting (with some variation) the prose immediately following the *Dajidu lun* 大智度論 verse cited above (T.1509.25:111b22-29). Again, he has added the line, “Buddha Śākyamuni addressed the great assembly, saying,” to what in the original is part of the commentary.

21 **Followers of other paths** (*gedō hai* 外道輩): Reference to non-Buddhist yogis.

devas he teaches sitting with legs crossed. The mind seal directly transmitted by the seven buddhas is this.<sup>22</sup>

[66:11]

釋迦牟尼佛、菩提樹下に跏趺坐しまして、五十小劫を経歴し、六十劫を経歴し、無量劫を経歴します。あるひは三七日、あるひは結跏趺坐、時間の跏坐、これ轉妙法輪なり、これ一代の佛化なり。さらに虧缺せず、これすなはち黄卷朱軸なり。ほとけの、ほとけをみる、この時節なり。これ、衆生成佛の正當恁麼時なり。

Buddha Śākyamuni, sitting with legs crossed under the bodhi tree, passed fifty small kalpas, passed sixty kalpas, passed innumerable kalpas.<sup>23</sup> Or sitting with legs crossed for twenty-one days, sitting cross-legged for one time — this is turning the wheel of the wondrous dharma; this is the buddha's proselytizing of a lifetime.<sup>24</sup> There is nothing lacking. This is the yellow roll and vermilion roller.<sup>25</sup> Buddha meeting buddha is this time. This is precisely the time when beings attain buddhahood.

[66:12]

初祖菩提達磨尊者、西來のはじめより、嵩嶽少室峰少林寺にして面壁跏趺坐禪のあひだ、九白を経歴せり。それより頂顙眼睛、いまに震旦國に遍界せり。初祖の命脈、ただ結跏坐のみなり。初祖西來よりさきは、東土の衆生、いまだかつて結跏趺坐をしらざりき、祖師西來よりのち、これをしれり。

Upon coming from the west, the First Ancestor, the worthy Bodhidharma, passed nine autumns in seated meditation with legs crossed fac-

22 **The mind seal directly transmitted by the seven buddhas** (*shichi butsu shōden on shin'in* 七佛正傳の心印): “The seven buddhas” refers to the series of ancient buddhas ending with Buddha Śākyamuni; see Supplementary Notes, s.v. “Seven buddhas.” “The mind seal” (*shin'in* 心印), or “buddha mind seal” (*busshin'in* 佛心印), is a common Chan expression for the state of mind of a buddha transmitted from master to disciple or for the verification of that transmission.

23 **fifty small kalpas** (*gojū shōkō* 五十小劫); **sixty kalpas** (*rokuju kō* 六十劫): Accounts of Śākyamuni's time under the bodhi tree do not typically reckon it in fifty or sixty kalpas. Rather, these periods of sitting may reflect two scenes in the *Lotus Sūtra* in which the Buddha and his community pass fifty and sixty small æons sitting without moving (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:39c19-21 and T.262.9:4a23-26, respectively).

24 **twenty-one days** (*san shichi nichi* 三七日): Literally “three [times] seven days”; reference to the legend that the Buddha sat for three weeks under the bodhi tree.

**turning the wheel of the wondrous dharma** (*ten myōhō rin* 轉妙法輪): I.e., the promulgation of the buddha dharma.

25 **yellow roll and vermilion roller** (*ōkan shujiku* 黄卷朱軸): Reference to the paper and spindle of a roll of text; i.e., a scripture or, by extension here, the teachings of the buddha.

ing a wall at the Shaolin Monastery at Shaoshi Peak on Mount Song.<sup>26</sup> Thereafter, till now, the crown of his head and his eyes have been in realms everywhere throughout the Land of Cīnasthāna.<sup>27</sup> The vital artery of the First Ancestor is just sitting with legs crossed. Prior to the First Ancestor's coming from the west, beings in the Land of the East had not known of sitting with legs crossed; after the Ancestral Master came from the west, they knew of it.<sup>28</sup>

[66:13] {2:181}

しかあればすなはち、一生萬生、把尾収頭、不離叢林、晝夜祇管跏趺坐して餘務あらざる、三昧王三昧なり。

Therefore, for one life or ten thousand lives, grasping the tail and taking in the head, without leaving the grove, just sitting with legs crossed day and night, without other business — this is the king of samādhis samādhi.<sup>29</sup>

26 **nine autumns** (*kuhaku* 九白): Literally, “nine whites,” taking “white” in the sense of “autumn,” from its association with this season in the Chinese system of the five phases (*wuxing* 五行). Reference to the famous legend that Bodhidharma sat for nine years “facing a wall” (*menpeki* 面壁). The question of whether the term *menpeki* should be taken literally or metaphorically (as, for example, sitting with a “wall-like mind”) is debated.

**Shaolin Monastery at Shaoshi Peak on Mount Song** (*Sōgaku Shōshippō* [or *Shitsuō*] *Shōrinji* 嵩嶽少室峰少林寺): Monastery in the present Chengfeng District 澄封縣 of Henan prefecture, where Bodhidharma is said to have resided.

27 **crown of his head and his eyes** (*chōnei ganzei* 頂額眼睛): Terms often used in Chan texts as synecdoche for a Chan master's wisdom or essential message; see Supplementary Notes, s.v. “Crown of the head” and “Nose.”

**have been in realms everywhere throughout the Land of Cīnasthāna** (*Shintan koku ni henkai seri* 震旦國に遍界せり): I.e., have been pervasive in China. The translation attempts to preserve Dōgen's unusual use of *henkai* 遍界 (“realms everywhere”) as a verb.

28 **Prior to the First Ancestor's coming from the west, beings in the Land of the East had not known of sitting with legs crossed** (*shoso seirai yori saki wa, Tōdo no shujō, imada katsute kekkaфу za o shirazariki* 初祖西來よりさきは、東土の衆生、いまだかつて結跏趺坐をしらざりき): An odd claim, since of course Chinese Buddhists had been practicing seated meditation for centuries before the sixth century, when Bodhidharma was said to have arrived; perhaps Dōgen has in mind here some distinction between authentic and inauthentic cross-legged sitting, or between sitting and knowing the meaning of sitting.

29 **grasping the tail and taking in the head** (*ha bi shu tō* 把尾収頭): I.e., “from head to tail,” “from start to finish.”

**without leaving the grove** (*furi sōrin* 不離叢林): “The grove” is a common idiom for the monastic institution. The expressions “for one life” and “without leaving the grove” seem to reflect a saying of Zhaozhou Congshen 趙州從諗 (778-897) that is referred to in several of Dōgen's writings:

爾若一生不離叢林、不語十年五載、無人喚爾作啞漢、已後佛也不奈爾何。

If for a lifetime you don't leave the grove and don't talk for ten years or five years,



正法眼藏三昧王三昧第六十六  
 Treasury of the True Dharma Eye  
 The King of Samādhis Samādhi  
 Number 66

[Ryūmonji MS:]

爾時寬元二年甲辰二月十五日、在越宇吉峰精舍示衆

*Presented to the assembly at Kippō Vihāra, Etsuu; fifteenth day, second  
 month of the senior wood year of the dragon, the second year of Kan-  
 gen [25 March 1244]<sup>30</sup>*

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no one will call you a mute; after that, even the Buddha won't know what to make of you.

For sources of the saying, see Supplementary Notes, s.v. "For a lifetime not leaving the grove."

30 The *Himitsu* 秘密 MS shares an identical colophon.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 67

Turning the Dharma Wheel

*Ten hōrin*

轉法輪

# Turning the Dharma Wheel

## *Ten hōrin*

### INTRODUCTION

This short work was produced in the spring of 1244, at Kippōji in Echizen. Number 67 in the seventy-five-chapter *Shōbōgenzō* and number 73 in the Honzan edition (or 74 in the Iwanami and Shūmichō versions), it is not included in the sixty-chapter compilation but appears as number 5 in fascicle 2 of the twenty-eight-text *Himitsu Shōbōgenzō*.

The work deals with a passage from the *Śūraṅgama-sūtra* and the comments on it of several Chan masters, including Dōgen's own teacher, Tiantong Rujing 天童如淨. Our author himself adds a comment, but, in fact, he is less interested here in the content of the passage and the comments on it than in the canonical status of the passage and the effect of the comments on that status.

The *Śūraṅgama-sūtra*, although a popular work in Dōgen's day, was widely suspected to have been composed in China and, hence, to be an apocryphal scripture. In the *Hōkyō ki* 寶慶記, the record of his interviews with Rujing, Dōgen himself expresses his doubts about the text's authenticity and the quality of its teachings. Yet he argues here that the fact that Chan masters have taken up the sūtra passage for comment has rendered it authentic. Not only textual passages, he goes on to say, but everything taken up by the buddhas and ancestors of the tradition becomes thereby an authentic turning of the dharma wheel.

# 正法眼藏第六十七

## Treasury of the True Dharma Eye Number 67

### 轉法輪

## Turning the Dharma Wheel

[67:1] {2:182}

先師天童古佛上堂、舉、世尊道、一人發真歸源、十方虛空、悉皆消殞。師拈云、既是世尊所說、未免盡作奇特商量。天童則不然、一人發真歸源、乞兒打破飯碗。

*My former master, the Old Buddha of Tiantong, in a convocation, raised [the following]:<sup>1</sup>*

*The World-Honored One said, “When someone reveals the truth and returns to the source, space throughout the ten directions completely vanishes.”*

*The Master took this up, saying, “Since this was spoken by the World-Honored One, inevitably, there have been endless extraordinary deliberations about it. Tiantong is not like this. When someone reveals the truth and returns to the source, the beggar breaks his rice bowl.”*

[67:2]

五祖山法演和尚道、一人發真歸源、十方虛空、築著磕著。佛性法泰和尚道、一人發真歸源、十方虛空、只是十方虛空。夾山円悟禪師克勤和尚云、一人發真歸源、十方虛空、錦上添華。大佛道、一人發真歸源、十方虛空、發真歸源。

*Reverend Fayen of Mount Wuzu said, “When someone reveals the truth and returns to the source, space throughout the ten directions “hits and bangs.”<sup>2</sup>*

**1 My former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): i.e., Dōgen’s teacher, Tiantong Rujing 天童如淨 (1162-1227). The passage is quoted from the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:128b5-8). Rujing’s quotation of the Buddha is based on a passage in the *Śūraṅgama-sūtra* (*Shoulengyan jing* 首楞嚴經, T.945.19:147b10-11). The material in this and the following section appears in a slightly different form in Dōgen’s *Eihei kōroku* 永平廣錄 (DZZ.3:118, no. 179).

**2 Reverend Fayen of Mount Wuzu** (*Gosozan Hōen oshō* 五祖山法演和尚): i.e., Wuzu Fayen 五祖法演 (d. 1104), teacher to Yuanwu Keqin 圓悟克勤 (whose words appear just below). His saying here can be found in the *Fayen chanshi yulu* 法演禪師語錄 (T.1995.47:650a7-9). “Hits and bangs” translates *chikujaku katsujaku* 築著磕著, a

Reverend Foxing Fatai said, “When someone reveals the truth and returns to the source, space throughout the ten directions is just space throughout the ten directions.”<sup>3</sup>

Chan Master Yuanwu of Jiashan, Reverend Keqin, said, “When someone reveals the truth and returns to the source, space throughout the ten directions adds flowers to brocade.”<sup>4</sup>

Daibutsu says, “When someone reveals the truth and returns to the source, space throughout the ten directions reveals the truth and returns to the source.”<sup>5</sup>

[67:3] {2:182}

いま擧するところの、一人發眞歸源、十方虚空、悉皆消殞は、首楞嚴經のなかの道なり。この句、かつて數位の佛祖、おなじく擧しきたれり。いまよりこの句、まことに佛祖骨髓なり、佛祖眼睛なり。しかいふところは、首楞嚴經一部拾軸、あるいはこれを偽經といふ、あるいは偽經にあらずといふ、兩説すでに往古よりいまにいたれり。舊譯有り、新譯ありといへども、疑著するところ、神龍年中の譯をうたがふなり。しかあれども、いますでに五祖の演和尚・佛性泰和尚・先師天童古佛、ともにこの句を擧しきたれり。ゆえにこの句、すでに佛祖の法輪に轉ぜられたり、佛祖法輪轉なり。このゆえに、この句、すでに佛祖を轉じ、この句、すでに佛祖をとく。佛祖に轉ぜられ、佛祖を轉ずるがゆえに、たとひ偽經なりとも、佛祖、もし轉擧しきたらば、眞箇の佛經・祖經なり、親曾の佛祖法輪なり。たとひ瓦礫なりとも、たとひ黄葉なりとも、たとひ優曇華なりとも、たとひ金襴衣なりとも、佛祖すでに拈來すれば佛法輪なり、佛正法眼藏なり。

What is taken up here — “When someone reveals the truth and returns to the source, space throughout the ten directions completely vanishes” — are words from the *Śūraṅgama-sūtra*. This passage has previously been taken up by several buddhas and ancestors. So now, the passage is truly the bones and marrow of the buddhas and ancestors, the eyes of buddhas and ancestors. I speak of this because, from long ago till today, there have been two opinions [on the text], some holding that the *Śūraṅgama-sūtra* in ten rolls is an apocryphal sūtra and some saying that it is not an apocryphal sūtra. There is an older translation and a new-

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common expression in Zen texts for things colliding or bumping together; see Supplementary Notes, s.v. “Hitting and banging.”

3 Reverend Foxing Fatai (*Busshō Hōtai oshō* 佛性法泰和尚): I.e., Dawei Fatai 大滄法泰 (dates unknown), another disciple of Yuanwu Keqin 圓悟克勤. His saying appears in the *Jiatai pudeng lu* 嘉泰普燈錄, ZZ.137:371a8-11.

4 Chan Master Yuanwu of Jiashan, Reverend Keqin (*Kassan Engo zenji Kokugon oshō* 夾山円悟禪師克勤和尚): I.e., Yuanwu Keqin 圓悟克勤 (1063–1135). His saying can be found in the *Yuanwu chanshi yulu* 圓悟禪師語錄 (T.1997.47:748a25-28).

5 Daibutsu (*Daibutsu* 大佛): I.e., Dōgen, who was at this time abbot of Daibutsuji 大佛寺, the monastery subsequently renamed Eiheiiji 永平寺.

er translation; but the one about which there are doubts is the translation done during the Shenlong years.<sup>6</sup>

Nevertheless, now Reverend Yan of Wuzu, Reverend Foxing Tai, and my former master, the Old Buddha of Tiantong have all taken up this passage. Hence, this passage has been turned by the dharma wheel of the buddhas and ancestors; it is a turning of the dharma wheel of the buddhas and ancestors. For this reason, this passage has turned the buddhas and ancestors; this passage has preached the buddhas and ancestors. Because it has been turned by the buddhas and ancestors and has turned the buddhas and ancestors, even if it is [found in] an apocryphal sūtra, if the buddhas and ancestors have been turning it and taking it up, it is an authentic sūtra of the buddhas and sūtra of the ancestors; it is a dharma wheel of the buddhas and ancestors personally experienced.<sup>7</sup> Even tiles and pebbles, even yellow leaves, even the *udumbara* flower, even the gold brocade robe — since the buddhas and ancestors have taken them up, they are the dharma wheel of the buddhas, the treasury of the true dharma eye of the buddhas.<sup>8</sup>

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**6 There is an older translation and a newer translation** (*kyūyaku ari, shinyaku ari* 舊譯有り、新譯あり): Likely a reference to two different sūtras, with similar titles, that are often confused: (a) the *Shoulengyan sanmei jing* 首楞嚴三昧經 (*Śūramga-samādhi-sūtra*), in two rolls, known in Dōgen's day from the early fifth-century translation of Kumārajīva (T.642); and (b) the *Shoulengyan jing* 首楞嚴經 (*Śūramga-sūtra*; T.945), in ten rolls, said to have been translated in 705 by someone named Bolamidi 般刺蜜帝 but generally thought to have been composed in China. "The Shenlong years" (*Jinryū nenchū* 神龍年中) in the next clause refers to the Chinese era, 705-707.

Interestingly, given what he says here, Dōgen himself seems to have shared the doubts about the Indian provenance of the *Śūramga-sūtra*. In his *Hōkyō ki* 寶慶記 (DZZ.7:12, section 6), the work purporting to record his conversations with Tiantong Rujing 天童如淨, Dōgen expresses his doubts about the authenticity of the sūtra (as well as another sūtra of Chinese origin, the *Yuanjue jing* 圓覺經) and receives assurance from Rujing that he is right to question it.

**7 dharma wheel of the buddhas and ancestors personally experienced** (*shinzō no busso hōrin* 親曾の佛祖法輪): Or, perhaps, "a dharma wheel of the buddhas and ancestors who have personally experienced it." "Personally experienced" is a loose rendering of the unusual expression *shinzō* 親曾 (literally, "once personally"), appearing several times in the *Shōbōgenzō* to indicate what is personal or intimate; probably adopted by Dōgen from a line in a poem by his teacher, Rujing 如淨: "He [Piṇḍola] once personally saw the Buddha" (*shin zō ken butsu* 親曾見佛).

**8 tiles and pebbles** (*ga ryaku* 瓦礫): Likely recalling the well-known definition of the buddha mind first attributed to Nanyang Huizhong 南陽慧忠 (d. 775); see Supplementary Notes, s.v. "Fences, walls, tiles, and pebbles."

**yellow leaves** (*kōyō* 黃葉): Likely recalling the well-known case, found in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.375.12:729a3-6) of the yellow willow leaf that is given to a crying child, who takes it for gold and is thereby consoled.

## [67:4]

しるべし、衆生、もし超出成正覺すれば、佛祖なり、佛祖の師資なり、佛祖の皮肉骨髓なり。さらに従來の兄弟衆生を兄弟とせず、佛祖これ兄弟なるがごとく、拾軸の文句たとひ偽なりとも、而今の句は超出の句なり、佛句・祖句なり、餘文・餘句に群すべからず。たとひこの句は超越の句なりとも、一部の文句・性相を佛言祖語に擬すべからず、參學眼睛とすべからず。

We should recognize that, when living beings transcend themselves and attain correct awakening, they are buddhas and ancestors; they are the teachers and disciples of the buddhas and ancestors; they are the skin, flesh, bones, and marrow of the buddhas and ancestors. Furthermore, they do not regard as brothers their former brother living beings; the buddhas and ancestors are their brothers. Similarly, even if the text of the ten rolls is apocryphal, the present passage is a transcendent passage, is a buddha passage, an ancestor passage, not to be grouped with the other texts or other passages. Although this passage is a transcendent passage, we should not judge the nature and marks of the entire text to be the speech of the buddhas and words of the ancestors; we should not take them as the eye of study.

## [67:5] {2:184}

而今の句を諸句に比論すべからざる道理おほかる、そのなかに、一端を舉拈すべし。いはゆる、轉法輪は佛祖儀なり、佛祖いまだ不轉法輪あらず。その轉法輪の様子、あるいは聲色を舉拈して聲色を打失す、あるいは聲色を跳脱して轉法輪す、あるいは眼睛を抉出して轉法輪す、あるいは拳頭を舉起して轉法輪す、あるいは鼻孔をとり、あるいは虚空をとるところに、法輪自轉なり。而今の句をとる、いましこれ明星をとり、鼻孔をとり、桃華をとり、虚空をとる、すなはちなり。佛祖をとり、法輪をとる、すなはちなり。この宗旨、あきらかに轉法輪なり。

Among the many reasons why the present passage should not be compared with the other passages, we should take up one point. Turning the dharma wheel is the praxis of the buddhas and ancestors; there have never been buddhas and ancestors who did not turn the dharma wheel. In their manner of turning the dharma wheel, they may take up sound and form to lose sound and form; they may turn the dharma wheel by jumping out of sound and form; they may turn the dharma wheel by

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**udumbara flower** (*udonge* 優曇華): A flower said to bloom only rarely (in some accounts, only once every three thousand years) and, hence, used in Buddhist literature to represent a rare and precious event; often identified as the cluster fig (*ficus glomerata*). Here, the reference is likely to the *udumbara* flower that, in Dōgen's telling of the story, the Buddha held up when he transmitted the dharma to Mahākāśyapa on Vulture Peak.

**gold brocade robe** (*kinran* 金襴衣): Likely recalling the legend that Buddha Śākyamuni bestowed a gold brocade robe on Mahākāśyapa, to be handed on to the next buddha, Maitreya (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:205c3-5).

gouging out the eye; they may turn the dharma wheel by holding up a fist; or the dharma wheel may turn by itself where they grab a nose or grab empty space.<sup>9</sup> Grabbing the present passage — this is immediately to grab the dawn star, to grab the nose, to grab the peach blossoms, to grab space, exactly; it is to grab the buddhas and ancestors, to grab the dharma wheel, exactly.<sup>10</sup> Clearly, the essential point of this is turning the dharma wheel.

[67:6]

轉法輪といふは、功夫參學して一生不離叢林なり、長連牀上に請益辨道するをいふ。

“Turning the dharma wheel” means making concentrated effort and studying, “for a lifetime without leaving the grove”; it means seeking instruction and pursuing the way on the long platform.<sup>11</sup>

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Number 67

9 **grab a nose** (*bikū o tori* 鼻孔をとり); **grab empty space** (*kokū o toru* 虚空をとる): Likely allusion to the story, recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:256, case 248) and discussed in the “Shōbōgenzō kokū” 正法眼藏虚空, in which grabbing hold of a nose is taken as grabbing hold of space; see Supplementary Notes, s.v. “Nose.”

10 **grab the dawn star** (*myōjō o tori* 明星をとり): Reference to the tradition that Prince Siddhārtha achieved buddhahood upon seeing Venus in the morning sky.

**grab the peach blossoms** (*tōka o tori* 桃華をとり): Likely an allusion to the story, cited several times in the *Shōbōgenzō*, of Lingyun Zhiqin 靈雲志勤 (dates unknown), who was awakened upon seeing peach trees in bloom; see Supplementary Notes, s.v. “Peach blossoms.”

11 **“for a lifetime without leaving the grove”** (*isshō furi sōrin* 一生不離叢林): “The grove” is a common idiom for the monastic institution. Perhaps, recalling a saying of Zhaozhou Congshen 趙州從諗 (778-897) that is referred to in several of Dōgen’s writings.

爾若一生不離叢林、不語十年五載、無人喚爾作啞漢、已後佛也不奈爾何。

If for a lifetime you don’t leave the grove and don’t talk for ten years or five years, no one will call you a mute; after that, even the Buddha won’t know what to make of you.

For sources of the saying, see Supplementary Notes, s.v. “For a lifetime not leaving the grove.”

**long platform** (*chōrenshō* 長連牀): The extended daises in the saṃgha hall (*sōdō* 僧堂) on which monks of the great assembly (*daishu* 大衆) sat in meditation, chanted sūtras in prayer services, took their meals, and slept at night.



爾時寬元二年甲辰二月二十七日、在越宇吉峰精舍示衆

*Presented to the assembly at the Yoshimine Vihāra, Etsuu,  
Twenty-seventh day, second month of the senior wood year of the drag-  
on, the second year of Kangen [6 April 1244]*

同三月一日、在同精舍侍者寮書寫之

*Copied at the acolyte's quarters, in the same vihāra,  
first day, third month of the same year [9 April 1244]*

後以御再治本校勘、書寫之畢

*Collation and copying subsequently completed from his revised text<sup>12</sup>*

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12 **his revised text** (*gosaijibon* 御再治本): The honorific prefix suggests that the copy was made from a version revised by Dōgen himself.

TREASURY OF THE TRUE DHARMA EYE

NUMBER 68

Great Practice

*Dai shugyō*

大修行

# Great Practice

## *Dai shugyō*

### INTRODUCTION

This work was composed in the spring of 1244, at Dōgen's Kippōji in Echizen. Occurring as number 68 in the seventy-five-chapter *Shōbōgenzō*, it represents number 75 in the Honzan edition (or 76 in the Iwanami and Shūmichō versions); it is not included in the sixty-chapter compilation but appears as number 7 in fascicle 2 of the twenty-eight-text *Himitsu* collection.

The work is a commentary on the famous kōan of Baizhang Huaihai 百丈懷海 and a fox, with which the essay opens. The kōan turns on the question of whether the person of “great practice” (*dai shugyō* 大修行) is subject to the laws of cause and effect. The fox was once a monk on Mount Baizhang who taught that such a person is not subject to cause and effect, as a consequence of which he has been reborn as a fox for five hundred lifetimes. He is liberated from his fox body upon hearing Baizhang say that the person of great practice is “not in the dark about cause and effect.” The corpse of the fox is then given the funeral rites of a monk.

In his comments, Dōgen identifies “great practice” with “great cause and effect” and goes on to criticize those who think that the monk was wrong and Baizhang right in their answers. Indeed, he is strongly critical more generally of what he considers naive readings of the story, pointing out a variety of interpretive issues arising from a literal reading. Among these, he is particularly dismissive of the notion that a fox corpse could be given a monastic funeral, a dangerous precedent, he warns, for lay householders expecting the same.

It is instructive to compare Dōgen's comments in this essay with his remarks on the fox kōan in the “Jinshin inga” 深信因果 essay in the twelve-chapter *Shōbōgenzō*.

# 正法眼藏第六十八

## Treasury of the True Dharma Eye

### Number 68

#### 大修行

#### Great Practice

[68:1] {2:185}

洪州百丈山大智禪師<嗣馬祖諱懷海>、凡參次、有一老人、常隨衆聽法、大衆若退、老人亦退。忽一日不退。師遂問、面前立者、復是何人。老人對曰、某甲是非人也。於過去迦葉佛時、曾住此山、因學人問、大修行底人、還落因果也無。某甲答他云、不落因果。後五百生、墮野狐身。今請和尚代一轉語、貴脫野狐身。遂問曰、大修行底人、還落因果也無。師云、不昧因果。老人於言下大悟、作禮曰、某甲已脫野狐身、住此山後、敢告和尚、乞依亡僧事例。師令維那白槌告衆曰、食後送亡僧。大衆言議、一衆皆安。涅槃堂又無病人、何故如是。食後只見師領衆、至山後巖下、以杖指出一死野狐。乃依法火葬。師至晚上堂、舉前因緣。黃檗便問、古人錯對一轉語、墮五百生野狐身、轉轉不錯、合作箇什麼。師云、近前來、與爾道。檗遂近前、與師一掌。師拍手笑云、將爲胡鬚赤、更有赤鬚胡。

*Whenever Chan Master Dazhi of Mount Baizhang in Hongzhou (succeeded Mazu, named Huaihai) held a convocation, there was an old man who always joined the assembly to hear the dharma and who also withdrew when the great assembly withdrew.<sup>1</sup> One day, unexpectedly, he did not withdraw. Whereupon, the Master asked him, “Just who are you, standing there?”*

*The old man answered, “I’m not a human. At the time of the past Buddha Kāśyapa, I once lived on this mountain.<sup>2</sup> A student asked me,*

1 Chan Master Dazhi of Mount Baizhang in Hongzhou (succeeded Mazu, named Huaihai) (*Kōshū Hyakujōzan Daichi zenji [shi Baso ki Ekai]* 洪州百丈山大智禪師<嗣馬祖諱懷海>): Parenthetical matter is in the original. I.e., Baizhang Huaihai 百丈懷海 (749-814). This famous story of Baizhang and the fox occurs in many sources, including Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 102). Dōgen also quotes and comments on the story in his “Shōbōgenzō jinshin inga” 正法眼藏深信因果.

2 “At the time of the past Buddha Kāśyapa” (*o kako Kashō butsu ji* 於過去迦葉佛時): Or “in the past, at the time of Buddha Kāśyapa.” Kāśyapa is the sixth in the series of seven buddhas of the past culminating with Buddha Śākyamuni; see Supplementary Notes, s.v. “Seven buddhas.”

“I once lived on this mountain” (*sō jū shi san* 曾住此山): The suggestion is that he served as abbot of a monastery on Mount Baizhang 百丈山; hence, below he will be referred to as “the former Baizhang.”

‘Does the person of great practice fall into cause and effect?’ I answered him saying, ‘He doesn’t fall into cause and effect.’ Thereafter, for five hundred lives, I have descended into the body of a fox. Now I beg the Reverend to say a turning word in my stead and let me shed this fox body.” Whereupon, he asked, “Does the person of great practice fall into cause and effect?”

The Master said, “He’s not in the dark about cause and effect.”<sup>3</sup>

At these words, the old man had a great awakening. He made a prostration and said, “I’ve shed the body of the fox, which lived behind this mountain. May I be so bold as to beg the Reverend for the rites for a deceased monk?”

The Master had the rector strike the mallet and announce to the assembly, “After the meal, we send off a deceased monk.”<sup>4</sup>

The great assembly expressed doubt, [saying] “The assembly is all well, and there is no one ill in the nirvāṇa hall.<sup>5</sup> So, what is this?”

But after the meal, the Master led the assembly beneath a cliff behind the mountain, where he uncovered a dead fox with his staff. They then cremated it in accordance with the dharma.

In a convocation that evening, the Master raised the above incident. Huangbo then asked, “The man of old, with the single turning word of a mistaken response, descended for five hundred lives into the body of a fox.<sup>6</sup> What would happen if he turned and turned without a mistake?”<sup>7</sup>

The Master said, “Come forward and I’ll tell you.”

Po thereupon came forward and gave the Master a blow.

3 **“He’s not in the dark about cause and effect”** (*fumai inga* 不昧因果): The predicate *fumai* 不昧 is variously interpreted as “not blind to,” “not oblivious to,” “not ignorant of (or about),” “not confused by (or about),” etc.

4 **had the rector strike the mallet** (*rei ino byakutsui* 令維那白椎): The rector (*ino* 維那) is the administrator in charge of the assembly of monks, one of the six principle monastic offices (*roku chiji* 六知事). “Strike the mallet” translates *byakutsui* 白椎 (also written 白槌), the “announcement mallet” with the sound of which the *ino* signals the assembly.

5 **“nirvāṇa hall”** (*nehan dō* 涅槃堂): I.e., the monastic infirmary, also called the “life-prolonging hall” (*enju dō* 延壽堂); the designation “nirvāṇa hall” comes from the fact that it also served as a hospice for dying monks.

6 **Huangbo** (*Ōbaku* 黄檗): I.e., Huangbo Xiyun 黄檗希運 (dates unknown), famous disciple of Baizhang 百丈.

7 **“turned and turned without a mistake”** (*tenden fushaku* 轉轉不錯): “Turned and turned” (*tenden* 轉轉) here is generally taken to mean “through lifetime after lifetime.”

*The Master clapped his hands and laughed, saying, “Here, I thought the foreigner’s beard is red, but now here’s a red-bearded foreigner.”*<sup>8</sup>

[68:2] {2:186}

而今現成の公案、これ大修行なり。老人道のごときは、過去迦葉佛のとき洪州百丈山あり、現在釋迦牟尼佛のとき洪州百丈山あり。これ現成の一轉語なり。かくのごとくなりといへども、過去迦葉佛時の百丈山と、現在釋迦牟尼佛時の百丈山と、一にあらざ、異にあらざ、前三三にあらざ、後三三にあらざ。過去の百丈山きたりて、而今の百丈山となれるにあらざ、いまの百丈山、さきだちて、迦葉佛時の百丈山にあらざれども、曾住此山の公案あり。爲學人道、それ今百丈の爲老人道のごとし。因學人間、それ今老人間のごとし。舉一不得舉二、放過一著、落在第二なり。

The *kōan* realized here is “the great practice.”<sup>9</sup> What the old man said is that, at the time of “the past Buddha Kāśyapa,” there was Mount Baizhang in Hongzhou; at the time of the present Buddha Śākyamuni, there is Mount Baizhang in Hongzhou.<sup>10</sup> This is a realized “turning word.”<sup>11</sup> Although this is the case, Mount Baizhang at the time of the past Buddha Kāśyapa and Mount Baizhang at the time of the present Buddha Śākyamuni are not one, not different, not three three in front, not three three in back.<sup>12</sup> It is not that the past Mount Baizhang has come down to become the present Mount Baizhang; it is not that the present Mount Baizhang existed before and was the Mount Baizhang at the time of Buddha Kāśyapa. Nevertheless, there is the *kōan* of “*I once lived on*

8 “Here, I thought the foreigner’s beard is red, but now here’s a red-bearded foreigner” (*shō i koshu shaku, kō u shakushu ko* 將爲胡鬚赤、更有赤鬚胡): A saying often used in the sense of a distinction without a difference, but here perhaps meaning something like, “while I knew that foreigners had red beards, I didn’t expect to encounter such a person.” The term *hu* (*ko* 胡), often translated “barbarian,” is used to refer to non-Han people to the north and west of the Chinese heartland.

9 The *kōan* realized here (*nikon genjō no kōan* 而今現成の公案): I.e., “the present case,” “the case occurring here.” Dōgen uses here a version of the famous expression “the realized *kōan*” (*genjō kōan* 現成公案); see Supplementary Notes, s.v. “Realized *kōan*.”

10 the time of the present Buddha Śākyamuni (*genzai Shakamuni butsu no toki* 現在釋迦牟尼佛のとき): Presumably, the reference here is to the present age, of which Śākyamuni is the buddha (not the time in which Śākyamuni lived).

11 This is a realized “turning word” (*kore genjō no itten go nari* これ現成の一轉語なり): I.e., the old man’s saying that Mount Baizhang in Hongzhou existed at both the time of Kāśyapa and the time of Śākyamuni is “an obvious turning word” — a statement that expresses what is at stake in the case.

12 three three in front (*zen sansan* 前三三); three three in back (*go sansan* 後三三): Or, perhaps, “three three of the former”; “three three of the latter.” From a dialogue included in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:194-195, case 127) and cited elsewhere in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Three three in front, three three in back.”

*this mountain.” His saying something for the student is like Baizhang here saying something for the old man.<sup>13</sup> A student once asked is like the old man here asking. “If you take up one, you can’t take up a second; if you let the first move go, you fall into the second.”<sup>14</sup>*

[68:3] {2:187}

過去學人間、過去百丈山の大修行底人、還落因果也無。この問、まことに卒爾に容易會すべからず。そのゆえは、後漢永平のなかに、佛法東漸よりのち、梁代普通のなか、祖師西來ののち、はじめて老野狐の道より、過去の學人間をきく。これよりさきは、いまだあらざるところなり。しかあれば、まれにきくといふべし。

*The past student asked, “Does the person of great practice on the past Mount Baizhang fall into cause and effect?” Truly, we should not easily understand this question too quickly. For, only after the buddha dharma progressed eastward in the Yongping [era] of the Later Han, after the Ancestral Master came from the west in the Putong [era] of the Liang dynasty, do we hear of the past student’s question from the words of the old fox.<sup>15</sup> It is something that did not exist prior to this. Hence, we have to say it is something rarely heard.*

[68:4]

大修行を摸得するに、これ大因果なり。この因果、かならず圓因滿果なるがゆえに、いまだかつて落・不落の論あらず、昧・不昧の道あらず。不落因果、もしあやまりならば、不昧因果もあやまりなるべし。將錯就錯すといへども、墮野狐身あり、脱野狐身あり。不落因果、たとひ迦葉佛時にはあやまりなりとも、釋迦佛時はあやまりにあらざる道理もあり。不昧因果、たとひ現在釋迦佛のときは脱野狐身すとも、迦葉佛時、しかあらざる道理も現成すべきなり。

13 **His saying something for the student** (*i gakunin dō* 爲學人道): A fixed expression in Chinese for a word of teaching from the master, repeated below, in section 20. The point here is, presumably, that the old man’s having answered the student in the past corresponds to Baizhang’s answering the old man in the present. Similarly, in the next sentence, the student’s past questioning corresponds to the old man’s present questioning.

14 **“If you take up one, you can’t take up a second; if you let the first move go, you fall into the second”** (*ko ichi futoku ko ni, hōka ichijaku, raku zai dai ni* 舉一不得舉二、放過一著、落在第二): A saying appearing with some frequency in Chan texts, attributed to the Tang-dynasty monk Qianfeng 乾峰 (dates unknown), a follower of Dongshan 洞山. (See, e.g., *Biyan lu* 碧巖錄, T.2003.48:165b4.) The reference to “moves” is to a board game: “if you pass on your turn, play goes to the other.” The exact meaning in this context is subject to interpretation; it is most often taken to mean that, since the two answers in the story are equivalent, whichever one considers, it obviates the other. (See, e.g., SZ.22:392-393.)

15 **the Yongping [era] of the Later Han** (*Gokan Eihei* 後漢永平): 58-75 CE, the date traditionally given for the transmission of Buddhism to China.

**the Putong [era] of the Liang dynasty** (*Ryōdai Futsū* 梁代普通): 520-527 CE, a date traditionally given for the arrival in China of the “Ancestral Master,” Bodhidharma.

When we get hold of the “great practice,” it is great “cause and effect.” Since this cause and effect is always the perfect cause and the complete effect, there has never been an issue of “falling” or “not falling,” nor words about “in the dark” or “not in the dark.”<sup>16</sup> If “*not falling into cause and effect*” is a mistake, “*not being in the dark about cause and effect*” should also be a mistake. Though it may be *making a mistake of a mistake*, there is *descending into the body of a fox*, there is *shedding the body of a fox*.<sup>17</sup> There is also the reasoning that, while “*not falling into cause and effect*” may be a mistake at the time of Kāśyapa, it is not a mistake at the time of Buddha Śākyamuni. And there should also occur the reasoning that, while “*not being in the dark about cause and effect*” may “*shed the body of a fox*” in the present time of Buddha Śākyamuni, it does not at the time of Buddha Kāśyapa.

[68:5] {2:188}

老人道の後五百生墮野狐身は、作麼生是墮野狐身。さきより野狐ありて、先百丈をまねきおとさしむるにあらず、先百丈、もとより野狐なるべからず。先百丈の精魂いでて野狐皮袋に撞入す、といふは外道なり。野狐きたりて先百丈を吞却すべからず。もし、先百丈さらに野狐となる、といはば、まづ脱先百丈身あるべし、のちに墮野狐身すべきなり。以百丈山換野狐身なるべからず、因果の、いかでかしかならん。因果の、本有にあらず、始起にあらず。因果のいたづらなるありて、人をまつことなし。

The old man said, “*Thereafter, for five hundred lives, I have descended into the body of a fox.*” How did he descend into the body of a fox? It is not the case that there was a previously existing fox that attracted the former Baizhang to fall [into its body]; nor could the former Baizhang have originally been a fox.<sup>18</sup> To say that the spirit of the former Baizhang emerged from him and forced its way into the skin bag of a fox would be non-Buddhist. The fox could not have come up and swallowed the former Baizhang. If we say the former Baizhang became a fox, he must first have shed the body of the former Baizhang and then descended into the body of the fox. One cannot exchange Mount Baizhang for the body of a fox.<sup>19</sup> How could cause and effect be like this? Cause and effect is

16 **the perfect cause and the complete effect** (*en'in manka* 圓因滿果): An expression presumably rearranging the phrase “perfect and complete cause and effect” (*enman inga* 圓滿因果); generally understood as affirming the absolute value of both cause and effect, or the non-differentiation of spiritual training and its fruit.

17 **making a mistake of a mistake** (*shōshaku jushaku* 將錯就錯): An idiom, found in Zen texts, meaning “to recognize one’s mistake as such,” “to turn a mistake to one’s advantage,” or “to make one mistake after another”; see Supplementary Notes, s.v. “Make a mistake of a mistake.”

18 **the former Baizhang** (*sen Hyakujō* 先百丈): I.e., the monk formerly living on Mount Baizhang.

19 **Mount Baizhang** (*Hyakujōzan* 百丈山): I.e., again, the monk formerly on Mount Baizhang.



neither originally existent nor newly arisen.<sup>20</sup> Cause and effect does not waste time waiting for the person.

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たとひ不落因果の祇對、たとひあやまれりとも、かならず野狐身に墮すべからず。學人の問著を錯對する業因によりて、野狐身に墮すること必然ならば、近來ある臨濟・徳山、およびかの門人等、いく千萬枚の野狐にか墮在せん。そのほか二三百年来の杜撰長老等、そこばくの野狐ならん。しかあれども、墮野狐せりときこえず。おほからば、見聞にもあまるべきなり。あやまらずもあるらんといふつべしといへども、不落因果よりもはなはだしき胡亂答話のみおほし。佛法の邊におくべからざるも、おほきなり。參學眼ありてしるべきなり、未具眼はわきまふべからず。しかあればしりぬ、あしく祇對するによりて野狐身となり、よく祇對するによりて野狐身とならず、といふべからず。この因縁のなかに、脱野狐身ののちいかなりといはず、さだめて皮袋につつめる眞珠あるべきなり。

Even if the answer, “he does not fall into cause and effect,” were a mistake, one would not necessarily descend into the body of a fox. If it were inevitable that one descended into the body of a fox by the karmic cause of giving a mistaken answer to a student’s question, how many thousand or myriad times more recently would Linji, Deshan, and their followers have descended into a fox?<sup>21</sup> In addition, how many of the illiterate elders of the past two or three hundred years would be foxes?<sup>22</sup> Yet one does not hear that they have descended into foxes. If there were many of them, there would be more than enough to hear of them. Though we may grant that there are some who are not mistaken, there are many more confused answers worse than “*he does not fall into cause and effect.*” There are many not to be placed in the proximity of the buddha dharma. We know them when we have the eye of study; those unendowed with the eye will not distinguish them. Thus, we know that we cannot say either that one becomes a fox body by giving a bad answer or that one does

20 **Cause and effect is neither originally existent nor newly arisen** (*inga no hon'u ni arazu, shiki ni arazu* 因果の、本有にあらず、始起にあらず): A reference, presumably, to the relationship between the effect (the fox) and its cause (the monk): the effect neither inheres in the cause nor is wholly independent of it.

21 **Linji, Deshan, and their followers** (*Rinzai Tokusan oyobi kano monjin tō* 臨濟・徳山およびかの門人等): I.e., Linji Yixuan 臨濟義玄 (d. 866), founder of the Linji lineage; and his contemporary Deshan Xuanjian 徳山宣鑑 (780-865). These two figures are singled out for criticism elsewhere in the *Shōbōgenzō*.

22 **illiterate elders** (*zusan chōrō tō* 杜撰長老等): “Illiterate” is a loose translation for *zusan* 杜撰, more literally, “Du composition,” used in pejorative reference to a literary work that, like those of Du, is ignorant of classical precedents. (Du is most often identified as the Song-dynasty poet Du Mo 杜默; for alternative theories, see M.14477.122.) Dōgen regularly uses the term to refer to those in the Chan tradition who are ignorant of the tradition. “Elders” (*chōrō* 長老) here likely refers to the abbots of Chinese monasteries.

not become a fox body by giving a good answer. In this episode, nothing is said of what happens after he “sheds the body of the fox.” Surely, there is a true pearl wrapped in a skin bag.

[68:7] {2:189}

しかあるに、すべていまだ佛法を見聞せざるともがらいはく、野狐を脱しをはりぬれば、本覺の性海に歸するなり、迷妄によりて、しばらく野狐に墮生すといへども、大悟すれば、野狐身はすてて本性に歸するなり。これは、外道の本我にかへる、といふ義なり、さらに佛法にあらず。もし、野狐は本性にあらず、野狐に本覺なし、といふは、佛法にあらず、大悟すれば野狐身は、はなれぬ、すてつる、といはば、野狐の大悟にあらず、閑野狐なるべし。しかいふべからざるなり。

Yet those who have not yet heard the buddha dharma all say that when he had shed the fox he returned to the ocean of the nature of original awakening.<sup>23</sup> Although by delusion he temporarily descended to birth as a fox, when he had his great awakening, he discarded the fox body and returned to his original nature. This is the theory of other paths, that one returns to an original self; it is not at all the buddha dharma.<sup>24</sup> To say that the fox is not the original nature, that the fox lacks original awakening, this is not the buddha dharma. If we say that, when he had his great awakening, he left the fox body and cast it off, this is not the great awakening of the fox, it is just a useless fox. We should not say this.

[68:8]

今百丈の一轉語によりて、先百丈五百生の野狐、たちまちに脱野狐すといふ、この道理あきらむべし。もし、傍觀の、一轉語すれば傍觀脱野狐身す、といはば、從來のあひだ、山河大地、いく一轉語となくおほくの一轉語しきりなるべし。しかあれども、從來いまだ脱野狐身せず、いまの百丈の一轉語に脱野狐身す。これ疑殺古先なり。山河大地いまだ一轉語せず、といはば、今百丈、つひに開口のところなからん。

Now, we should clarify the reasoning whereby, through Baizhang’s “turning word,” the fox of the former Baizhang’s five hundred lives suddenly “shed the fox.” If we say that, because an onlooker gives a turning word, the onlooker sheds the body of a fox, the mountains, rivers, and the whole earth up till now have been giving, not a single turning word,

23 **ocean of the nature of original awakening** (*hongaku no shōkai* 本覺の性海): “The ocean of the nature” (*shōkai* 性海) is a common term in East Asian Buddhist texts, perhaps especially popular in Huayan literature, for the ultimate realm of suchness. “Original awakening” (*hongaku* 本覺) is widely used in East Asian Buddhism to designate the bodhi inherent in the buddha nature, in contrast to the “initial awakening” (*shikaku* 始覺) attained at the culmination of the bodhisattva path.

24 **theory of other paths, that one returns to an original self** (*gedō no hongā ni kaeru to iu gi* 外道の本我にかへるといふ義): Likely a reference to Hindu theories of a universal ātman.

but so many turning words. Yet he did not shed the body of a fox up till now and sheds the body of the fox only now by Baizhang's turning word. This raises doubts about our old forebears.<sup>25</sup> If we say that the mountains, rivers, and the whole earth have not given a turning word, Baizhang would never have opened his mouth.

[68:9]

また往往の古徳、おほく、不落・不昧の道、おなじく道是なる、といふを競頭道とせり。しかあれども、いまだ不落・不昧の語脈に體達せず。かるがゆえに、墮野狐身の皮肉骨髓を參ぜず、脱野狐身の皮肉骨髓を參ぜず、頭正あらざれば尾正いまだし。老人道の後五百生墮野狐身、なにかこれ能墮、なにかこれ所墮なる。正當墮野狐身のとき、從來の盡界、いまいかなる形段かある。不落因果の語脈、なにとしてか五百枚なる。いま山後巖下の一條皮、那裏得來なりとかせん。不落因果の道は、墮野狐身なり、不昧因果の聞は、脱野狐身なり。墮・脱ありといへども、なほこれ野狐の因果なり。

Again, the virtuous of old have frequently competed in saying that the words “not falling” and “not being in the dark” are equally words that are right. Yet they have not personally realized the stream of the words “not falling” and “not being in the dark.”<sup>26</sup> For this reason, they do not study the skin, flesh, bones, and marrow of “*descending into the body of a fox*,” they do not study the skin, flesh, bones, and marrow of “*shedding the body of the fox*”; since the head is not true, the tail is not true.<sup>27</sup> The old man said, “*Thereafter, for five hundred lives, I have descended into*

25 **This raises doubts about our old forebears** (*kore gisatsu kosen nari* これ疑殺古先なり): Perhaps meaning that this raises the question of how the turning words of the mountains, rivers, and the whole earth differ from those of the old forebears.

26 **have not personally realized the stream of the words** (*gomyaku ni taitatsu sezu* 語脈に體達せず): I.e., “have not understood the sense of the words.” “Personally realize” translates a term, *taiatatsu* 體達, that is variously interpreted: some take the element *tai* 體 here in its basic sense of “body”; others, in its more abstract sense of essence; still others treat it as a verb meaning “to penetrate” (*tsū* 通). “The stream of words” (*gomyaku* 語脈) refers to the reasoning, or logic, of a statement; the term occurs often in Zen texts in the expression “to turn round in the stream of words” (*gomyaku ri tenkyaku* 語脈裏轉却).

27 **the skin, flesh, bones, and marrow** (*hi niku kotsu zui* 皮肉骨髓): An expression, occurring very often throughout the *Shōbōgenzō*, indicating the essence or truth or entirety of something or someone. From the famous story, known as *Daruma hi niku kotsu zui* 達摩皮肉骨髓, of Bodhidharma's testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had gotten his skin, flesh, bones, and marrow; recorded in the *shinji Shōbōgenzō* 真字正法眼藏 (DZZ.5:230, case 201) and alluded to often in Dōgen's writings. See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

**since the head is not true, the tail is not true** (*zushin arazareba bishin imadashi* 頭正あらざれば尾正いまだし): From the idiom, “true from head to tail.” Here, perhaps, “the head” refers to “descending,” “the tail” to “shedding.” Alternatively, “the head” may refer to the failure to understand “not falling” and “not being in the dark”; the tail, to not studying “descending” and “shedding.”

*the body of a fox.*” What is the one that “descended”? What is the one into which it “descended”? At the very time that he “descended into the body of a fox,” what shape did all the previous worlds have now?<sup>28</sup> Why did the stream of the words, “*does not fall into cause and effect*,” amount to five hundred times?<sup>29</sup> Where did the single pelt “beneath a cliff behind the mountain” come from? The saying, “*does not fall into cause and effect*” is “*descending into the body of a fox*”; the hearing of “*not in the dark about cause and effect*” is “*shedding the body of the fox*.” Though we may say there is “descending” and “shedding,” they are still the “cause and effect” of the fox.

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しかあるに、古來いはく、不落因果は撥無因果に相似の道なるがゆえに墜墮す、といふ。この道、その宗旨なし、くらき人のいふところなり。たとひ、先百丈ちなみありて、不落因果、と道取すとも、大修行の瞞他不得なるあり、撥無因果なるべからず。またいはく、不昧因果は因果にくらからずといふは、大修行は超脱の因果なるがゆえに脱野狐身す、といふ。まことにこれ八九成の參學眼なり。しかありといへども、迦葉佛時曾住此山、釋迦佛時今住此山。曾身今身、日面月面、遮野狐精、現野狐精するなり。

Nevertheless, from ancient times it has been said that he descended because “*he doesn’t fall into cause and effect*” are words that seem to eliminate cause and effect. These words are meaningless, something said by the blind. Even if the former Baizhang did have occasion to say, “*he doesn’t fall into cause and effect*,” he has “the great practice” that cannot deceive; he is not eliminating cause and effect.<sup>30</sup> It is also said that he “*sheds the body of the fox*” because “*he is not in the dark about cause and effect*” — i.e., he is not blind to cause and effect — means that “great practice” is a transcendent cause and effect.<sup>31</sup> This is truly an eye of study eight or nine tenths complete.<sup>32</sup> While this may be so,

28 **what shape did all the previous worlds have now?** (*jūrai no jinkai, ima ikanaru gyōdan ka aru* 從來の盡界、いまいかなる形段がある): I.e., “how was the universe affected by the former Baizhang’s rebirth as a fox.”

29 **Why did the stream of the words “does not fall into cause and effect” amount to five hundred times?** (*furaku inga no gomyaku, nani toshite ka gohyaku mai naru* 不落因果の語脈、なにとしてか五百枚なる): I.e., “why did the former Baizhang’s words result in five hundred rebirths as a fox?”

30 **he has “the great practice” that cannot deceive** (*dai shugyō no manta futoku naru ari* 大修行の瞞他不得なるあり): The expression “cannot deceive” (*manta futoku* 瞞他不得) is a fixed idiom; the sense here is likely “the one of great practice does not deceive.”

31 **he is not blind to cause and effect** (*inga ni kurakarazu* 因果にくらからず): Or “he is not ignorant about (or oblivious of) cause and effect.” Dōgen is giving a Japanese reading of the Chinese verb *bumei* 不昧 (translated here as “not in the dark about”).

32 **an eye of study eight or nine tenths complete** (*hakku jō no sangaku gen* 八九成の

“At the time of Buddha Kāśyapa,  
He once lived on this mountain”;  
At the time of Buddha Śākyamuni,  
He now lives on this mountain.<sup>33</sup>  
His body “once” and his body “now,”  
The sun face and the moon face,  
Concealing the fox spirit,  
Revealing the fox spirit.

[68:11]

野狐、いかにしてか五百生の生をしらん。もし、野狐の知をもちいて五百生をしる、といはば、野狐の知、いまだ一生の事を盡知せず、一生いまだ野狐皮に撞入するにあらず。野狐は、かならず五百生の墮を知取する、公案現成するなり。一生の生を盡知せず、しることあり、しらざることあり。もし身知ともに生滅せずば、五百生を算數すべからず。算數することあたはずば、五百生の言、それ虚設なるべし。もし、野狐の知にあらざる知をもちいてしる、といわば、野狐のしるにあらず。たれ人か野狐のためにこれを代知せん。知・不知の通路、すべてなくば、墮野狐身といふべからず。墮野狐身せずば、脱野狐身あるべからず。墮・脱ともになくば、先百丈あるべからず、先百丈なくば、今百丈あるべからず。みだりにゆるすべからず、かくのごとく參詳すべきなり。この宗旨を擧拈して、梁・陳・隋・唐・宋のあひだに、ままにきこゆる謬説、ともに勘破すべきなり。

How could the fox know the lives of its “five hundred lives”? If we say it uses the knowledge of a fox to know the five hundred lives, the knowledge of a fox does not thoroughly know even the things of a single life; a single life does not push its way into the skin of the fox.<sup>34</sup> That the fox knows invariably about its descent over five hundred lives is the realizing of a *kōan*.<sup>35</sup> It does not thoroughly know the life of a single life: it knows [some]; it does not know [some]. If both its body and its knowledge are not born and extinguished together, it could not calculate five hundred lives; and, if its calculations are off, the words, “five hundred lives,” would be empty conjecture. If we say that it knows using knowledge that is not

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參學眼): “Eight or nine tenths” (*hakku jō* 八九成) is a fixed idiom used to express both praise and criticism; see Supplementary Notes, s.v. “Eight or nine tenths complete.”

33 “At the time of Buddha Kāśyapa, he once lived on this mountain” (*Kashō butsu ji sō jū shi san* 迦葉佛時曾住此山): Dōgen here shifts into a set of four-character Chinese lines, beginning with the fox’s report of his origins. The grammatical subject is unexpressed and might also be taken as “I.”

34 a single life does not push its way into the skin of the fox (*isshō imada yako hi ni tōnyū suru ni arazu* 一生いまだ野狐皮に撞入するにあらず): An odd locution playing on a common Zen expression, “to push one’s way into” (*tonyū* 撞入) a womb or skin bag.

35 the realizing of the *kōan* (*kōan genjō suru* 公案現成する): The sense is uncertain; possibly, meaning here something like, “settles the case.” Dōgen uses a verbal from of one of his favorite expressions; see Supplementary Notes, s.v. “Realized *kōan*.”

the knowledge of a fox, then it is not the fox that knows. So, who knows in place of the fox? If there is no passage [to resolve this issue] of knowing or not knowing, we cannot say that he descended into the body of a fox. If he did not descend into the body of a fox, he could not shed the body of the fox. If there is neither descent nor shedding, there is no former Baizhang. If there is no former Baizhang, there is no present Baizhang. Do not rashly accept [this story]; we should investigate it in detail in this way. Taking up its meaning, we should see through all the absurd theories that we occasionally hear from the Liang, Chen, Sui, Tang, and Song.<sup>36</sup>

[68:12] {2:191}

老非人、また今百丈に告していはいく、乞依亡僧事例。この道、しかあるべからず。百丈よりこのかた、そこばくの善知識、この道を疑著せず、おどろかず。その宗趣は、死野狐いかにしてか亡僧ならん、得戒なし、夏臘なし、威儀なし、僧宗なし。かくのごとくなる物類、みだりに亡僧の事例に依行せば、未出家の何人死、ともに亡僧の例に準すべきならん。死優婆塞、死優婆夷、もし請することあらば、死野狐のごとく亡僧の事例に依準すべし。依例をもとむるに、あらず、きかず、佛道にその事例を正傳せず。おこなはんとおもふとも、かなふべからず。いま百丈の、依法火葬す、といふ、これあきらかならず、おそらくはあやまりなり。しるべし、亡僧の事例は、入涅槃堂の功夫より、到菩提園の辨道におよぶまで、みな事例ありて、みだりならず。巖下の死野狐、たとひ先百丈の自稱すとも、いかでか大僧の行李あらん、佛祖の骨髓あらん、たれか先百丈なることを證據する。いたづらに野狐精の變怪をまことなりとして、佛祖の法儀を輕慢すべからず。佛祖の兒孫としては、佛祖の法儀をおもくすべきなり。百丈のごとく、請するにまかすることなかれ。一事・一法もあひがたきなり。世俗にひかれ、人情にひかれざるべし。

The old “non-human” now addresses Baizhang, saying, “*I beg the rites for a deceased monk.*” These words cannot be right. Ever since Baizhang, so many wise friends have failed to doubt or be surprised by these words.<sup>37</sup> The issue here is how a dead fox could be a deceased monk. It lacks the precepts; it lacks tenure; it lacks deportment; it lacks the essentials of a monk.<sup>38</sup> If we rashly perform the rites for a deceased monk for such a creature, we should follow the precedents for a deceased monk at all the deaths of anyone who has not left home. If it were requested for the dead *upāsaka* and dead *upāsikā*, as with the dead fox, we should follow the rites for a deceased monk. If we look for such precedents, there are not any, we hear of none; this precedent is not correctly transmitted in the way of the buddhas. Even if we thought to do

36 Liang, Chen, Sui, Tang, and Song (*Ryō Chin Zui Tō Sō* 梁・陳・隋・唐・宋): The major Chinese dynasties from the time of Bodhidharma to Dōgen’s day.

37 wise friends (*zen chishiki* 善知識): i.e., Buddhist teachers.

38 tenure (*gerō* 夏臘): i.e., years of summer retreats, by which a monk’s seniority is reckoned.

it, we could not accomplish it. It says here that Baizhang “*cremated it in accordance with the dharma*.” This is not clear and is likely a mistake. We should realize that the procedures for a deceased monk, from the exertions on entering the nirvāṇa hall to pursuing the way on reaching the bodhi grounds, all have their procedures and are not random.<sup>39</sup> Even if it called itself the former Baizhang, how could the dead fox beneath the cliff have the observances of a fully ordained monk, have the bones and marrow of the buddhas and ancestors? Who verified that it was the former Baizhang? We should not demean the rites of the buddhas and ancestors, foolishly taking as true the apparitions of a fox spirit. As descendants of the buddhas and ancestors, we should take seriously the rites of the buddhas and ancestors. Do not go along with requests as Baizhang did. Each procedure, each dharma is hard to encounter; we should not be tempted by the worldly or tempted by human emotion.

[68:13] {2:192}

この日本國のごとくは、佛儀祖儀あひがたく、ききがたかりしなり。而今、まれにもきくことあり、みることあらば、ふかく髻珠よりもおもく崇重すべきなり。無福のともがら、尊崇の信心あつからず。あはれむべし、それ、事の輕重を、かつていまだしらざるによりてなり。五百歳の智なし、一千年の智なきによりてなり。しかありといふとも、自己をはげますべし、他己をすすむべし。一禮拜なりとも、一端坐なりとも、佛祖より正傳することあらば、ふかくあひがたきにあふ、大慶快をなすべし、大福德を權喜すべし。このころなからんともがら、千佛の出世にあふとも、一功德あるべからず、一得益あるへからず、いたづらに附佛法の外道なるべし。くちに佛法をまなぶに相似なりとも、くちに佛法をとくに證實あるべからず。

In a place like this Land of Japan, it has been difficult to encounter, difficult to hear, the rites of the buddha and the rites of the ancestors. Now, if we do rarely hear and see them, we should seriously respect them more deeply than the jewel in the topknot.<sup>40</sup> The unfortunate types have a limited sense of reverence. What a pity. It is because they have never understood how to evaluate things. It is because they lack the wisdom of five hundred years, the wisdom of one thousand years.<sup>41</sup> Nevertheless, we should brace ourselves, we should encourage others. Even a single bow, even a single upright sitting, if it is correctly transmitted from the buddhas and ancestors, we should feel deeply as a great felicity, difficult to encounter, and rejoice at our great good fortune. Those who lack this

39 **bodhi grounds** (*bodai on* 菩提園): I.e., the monastic cemetery.

40 **jewel in the topknot** (*keiju* 髻珠): I.e., the king's most precious possession.

41 **the wisdom of five hundred years** (*gohyaku sai no chi* 五百歳の智); **the wisdom of one thousand years** (*issen nen no chi* 一千年の智): Presumably, “wisdom lasting five hundred or a thousand years.”

attitude, though they encounter the appearance in the world of a thousand buddhas, will not have a single merit, will not have a single benefit. They are followers of other paths vainly appended to the buddha dharma. Though they have the appearance of learning the buddha dharma with their mouths, they lack the authenticity to speak the buddha dharma with their mouths.

[68:14]

しかあればすなはち、たとひ國王・大臣なりとも、たとひ梵天・釋天なりとも、未作僧のともがら、きたりて亡僧の事例を請せん、さらに聽許することなかれ。出家受戒し大僧となりてきたるべし、と答すべし。三界の業報を愛惜して、三寶の尊位を願求せざらんともがら、たとひ千枚の死皮袋を拈來して亡僧の事例をけがし、やぶるとも、さらにこれ、をかしのはなはだしきなり、功德となるべからず。もし佛法の功德を結良縁せんとおもはば、すみやかに佛法によりて出家受戒し、大僧となるべし。

Therefore, if those who have not yet become monks — even if it be the king of the land or a great minister, even if it be the Deva Śakra of the Heaven of Brahmā — should come to you requesting the rites of a deceased monk, do not listen to them. We should respond by saying they should come back to us when they have left home, received the precepts, and become fully ordained monks. Although those who are attached to the karmic rewards of the three realms and do not aspire to the exalted state of the three treasures were to bring a thousand dead skin bags and [try to] defile and destroy the rites of the deceased monk, this is just ludicrous and would not result in merit. If they would form good conditions for merit in the buddha dharma, then in accordance with the buddha dharma, they should quickly leave home, receive the precepts, and become fully ordained monks.

[68:15]

今百丈至晚上堂、舉前因緣。この舉底の道理、もとも未審なり、作麼生舉ならん。老人すでに五百生來のをはり、脱從來身といふがことし。いまいふ五百生、そのかず人間のごとく算取すべきか、野狐道のごとく算數すべきか、佛道のごとく算數するか。いはんや老野狐の眼睛、いかでか百丈を覩見することあらん。野狐に覩見せらるるは、野狐精なるべし、百丈に覩見せらるるは、佛祖なり。

Now, regarding this, “*In a convocation that evening*,” Baizhang “*raised the above incident*”: the rationale of this “raising” is very unclear. How did he raise it? It seems that the old man had ended his five hundred lives and shed the body he had up till then. These “five hundred lives” — should we calculate their number according to humans? Should we calculate according to the way of the fox? Calculate according to the way of the buddha? Moreover, how could the eye of the old fox see Baizhang? What is seen by the fox must be a fox spirit; what is seen by Baizhang is the buddhas and ancestors.



## [68:16] {2:192}

このゆえに、枯木禪師法成和尚、頌曰、百丈親曾見野狐、爲渠參請太心麤、而今敢問諸參學、吐得狐涎盡也無。

*Therefore, Chan Master Kumu, Reverend Facheng, says in a verse,<sup>42</sup>  
Baizhang once personally encountered a fox;  
Consulted by it, he got really rough.  
Now, I take the liberty of asking you students,  
Have you finished vomiting up the fox slaver?*

## [68:17]

しかあれば、野狐は百丈親曾眼睛なり。吐得狐涎、たとひ半分なりとも、出廣長舌、代一轉語なり。正當恁麼時、脱野狐身、脱百丈身、脱老非人身、脱盡界身なり。

So, the fox is the eye of “Baizhang once personally.”<sup>43</sup> In “vomiting up the fox slaver,” even if it is half, he “sticks out his long broad tongue,” and it is “a turning word in my stead.”<sup>44</sup> At this very time, “he sheds the body of the fox”; he sheds the body of Baizhang; he sheds the body of the old non-human; he sheds the body of all the worlds.

## [68:18]

黄檗便問、古人錯對一轉語、墮五百生野狐身、轉轉不錯、合作箇什麼。

*Huangbo asked, “The man of old, with the single turning word of a mistaken response, fell for five hundred lives into the body of a fox. What would happen if he turned and turned without a mistake?”*

## [68:19]

いまこの問、これ佛祖道現成なり。南嶽下の尊宿のなかに、黄檗のごとなるは、さきにもいまだあらず、のちにもなし。しかあれども、老人もいまだいはず、錯對學人、と。百丈もいまだいはず、錯對せりける、と。なにとしてかいま黄檗みだりにいふ、古人錯對一轉語、と。もし、錯によれりといふならん、といはば、黄檗、いまだ百丈の大意をえたるにあらず。佛祖道の錯對・不錯對は、黄檗いまだ參究せざるかごとし。この一段の因縁に、先百丈も錯對といはず、今百丈も錯對といはず、と參學すべきなり。

42 **Chan Master Kumu, Reverend Facheng** (*Koboku zenji Hōjō oshō* 枯木禪師法成和尚): i.e., Kumu Facheng 枯木法成 (1071-1128). His verse can be found at *Chanzong songgu lianzhu tonji* 禪宗頌古聯珠通集, ZZ.115:113a4-5.

43 **the fox is the eye of “Baizhang once personally”** (*yako wa Hyakujō shinzō ganzei nari* 野狐は百丈親曾眼睛なり): Presumably, meaning something like, “the fox is what Baizhang personally saw.”

44 **“sticks out his long broad tongue”** (*shutsu kōchō zetsu* 出廣長舌): A fixed expression for the tongue (or, by extension, the speech) of a buddha.

This question here is a statement of the buddhas and ancestors. Among the worthies under Nanyue, there were none like Huangbo before him or after him. Nevertheless, the old man did not say that he gave a mistaken response to the student; Baizhang also did not say that he gave a mistaken response. Why then does Huangbo rashly say, “*the old man, with the single turning word of a mistaken response*”? If we say that he said it because [he thought] it was mistaken, then Huangbo has not got Baizhang’s larger intention. It seems Huangbo has not yet investigated the mistaken response and unmistaken response of the way of the buddhas and ancestors. We should study that, in this episode, the former Baizhang has not said it was a mistaken response, the present Baizhang has not said it was a mistaken response.

[68:20] {2:194}

しかありといへども、野狐皮五百枚、あつさ三寸なるをもて、曾住此山し、爲學人道するなり。野狐皮に脱落の尖毛あるによりて、今百丈一枚の臭皮袋あり。度量するに、半野狐皮の脱來なり、轉轉不錯の墮・脱あり、轉轉代語の因果あり、歴然の大修行なり。

Nevertheless, with five hundred fox skins three inches thick, he “*once lived on this mountain,*” “*saying something for his students.*”<sup>45</sup> Since the fox skins have their fur sloughed off, the present Baizhang has his one stinking skin bag.<sup>46</sup> If you gauge it, it is half the fox skin shedding.<sup>47</sup> There is the “descending” and the “shedding” of his “*turning and turning without a mistake*”; there is the “cause and effect” of his *turning and turning a word in his stead*: it is “the great practice” of “the distinct.”<sup>48</sup>

45 **with five hundred fox skins three inches thick** (*yako hi gohyaku mai, atsusa sansun naru o mote* 野狐皮五百枚、あつさ三寸なるをもて): i.e., wearing a fox skin five hundred times. The thickness here suggests the common idiom “facial skin three inches thick” (*menpi kō sanzun* 面皮厚三寸) — i.e., “thick skinned,” normally used in the sense of “shameless” or “impudent.”

46 **Since the fox skins have their fur sloughed off, the present Baizhang has his one stinking skin bag** (*yako hi ni datsuraku no senmō aru ni yorite, kon Hyakujō ichimai no shū hitai ari* 野狐皮に脱落の尖毛あるによりて、今百丈一枚の臭皮袋あり): Presumably meaning that Baizhang’s human skin is the pelt of the fox devoid of its fur. See Supplementary Notes, s.v. “Slough off,” and “Bag of skin.”

47 **half the fox skin shedding** (*han yako hi no datsurai* 半野狐皮の脱來): Perhaps meaning that Baizhang is still half a fox — i.e., that the fox and Baizhang are inseparable.

48 **“the great practice” of “the distinct”** (*rekinen no dai shugyō* 歴然の大修行): Or “the distinct great practice.” The translation assumes that Dōgen has in mind here the fixed expression “cause and effect are distinct” (*inga rekinen* 因果歴然). If this assumption is correct, the sense of this difficult passage would seem to be that the great practice is the distinct cause and effect of the present Baizhang repeatedly speaking for the former Baizhang.

## [68:21]

いま黄檗きたりて、轉轉不錯、合作箇什麼、と問著せんに、いふべし、也  
 墮作野狐身と。黄檗もし、なにとしてか恁麼なる、といはば、さらにいふ  
 べし、這野狐精。かくのごとくなりとも、錯・不錯にあらず。黄檗の間  
 を、問得是なり、とゆるすことなかれ。また黄檗、合作箇什麼、と問著せ  
 んとき、摸索得面皮也未、といふべし、また、徧脱野狐身也未、といふべ  
 し、また、徧答他學人不落因果也未、といふべし。

If Huangbo were now to come and ask, “*What would happen if he turned and turned without a mistake?*” we should say, “*He’d still fall into the fox body.*” If Huangbo asked why, we should say, “*This fox spirit!*”<sup>49</sup> Still, this is not a matter of “mistaken” or “not mistaken.” Do not excuse Huangbo’s question, saying that his question got it right. Again, when Huangbo asks, “*What would happen?*” we should say, “*Have you felt the skin of your face or not?*” Or we should say, “*Have you been released yet from the body of a fox or not?*” Or we should say, “*Do you answer to the student so that he doesn’t fall into cause and effect or not?*”

## [68:22]

しかあれども、百丈道の、近前來與徧道、すでに、合作箇這箇の道處あり。  
 黄檗、近前す、亡前失後なり。與百丈一掌する、そこばくの野狐變なり。

Nevertheless, Baizhang’s saying, “*Come forward and I’ll tell you,*” already has the saying “*this is what would happen.*” Huangbo comes forward, forgetting himself.<sup>50</sup> His giving Baizhang a blow is so many transformations of the fox.

## [68:23] {2:195}

百丈拍手笑云、將爲胡鬚赤、更有赤鬚胡。

*The Master clapped his hands and laughed, saying, “Here, I thought the foreigner’s beard is red, but now here’s a red bearded foreigner.”*<sup>51</sup>

## [68:24]

この道取、いまだ十成の志氣にあらず、わづかに八九成なり。たとひ八九成をゆるすとも、いまだ八九成あらず。十成をゆるすとも、八九成なきものなり。しかあれどもいふべし、百丈道處通方、雖然未出野狐窟、黄檗脚跟點地、雖然猶滯蟪蛄徑、與掌拍手、一有二無、赤鬚胡胡鬚赤。

49 “**This fox spirit!**” (*sha yako ze* 這野狐精): A fixed expression of opprobrium for one pretending to be what one is not.

50 **forgetting himself** (*bōzen shitsugo* 亡前失後): An idiomatic expression (more often written 忘前失後; literally “forgetting before and losing after”) meaning “to lose sight of who one is.”

51 **The Master clapped his hands** (*Hakujō hakushu* 百丈拍手): Dōgen merely repeats here the Chinese of his text in section 1.

This saying is not a spirit ten tenths complete; it is barely eight or nine tenths complete. Even if we accept eight or nine tenths complete, it still lacks eight or nine tenths complete. Even if we accept ten tenths complete, it is something lacking eight or nine tenths complete. Be this as it may, we should say,

*Baizhang's words penetrate the quarters;  
Yet he hasn't got out of the fox's den.  
Huangbo's feet touch the earth;  
Yet he's still stuck on the mantis track.  
They give a blow; they clap their hands.  
One exists; two do not.  
The red-bearded foreigner; the foreigner's beard is red.*

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Treasury of the True Dharma Eye  
Great Practice  
Number 68

[Ryūmonji MS:]

爾時寬元二年甲辰三月九日、在越宇吉峰古精舍示衆

*Presented to the assembly at the old vihāra at Kippō, Etsuu; ninth day,  
third month of the senior wood year of the dragon, the second year of  
Kangen [17 April 1244]<sup>52</sup>*

[Himitsu MS:]

同三月十三日、在同精舍侍者寮書寫之。惠駐

*Copied at the acolyte's quarters of the same vihara; thirteenth day, third  
month of the same year [April 21, 1244]. Ejō<sup>53</sup>*

52 The *Himitsu* 秘密 MS shares an identical colophon.

53 *Ejō* 惠駐: Written with a homonym for *Ejō* 懷契.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 69

The Samādhi of Self-Verification

*Jishō zanmai*

自證三昧

# The Samādhi of Self-Verification

## *Jishō zanmai*

### INTRODUCTION

This work was composed in the spring of 1244, at Kippōji in Echizen. It represents number 69 of the seventy-five-chapter *Shōbōgenzō* and number 74 of the Honzan edition (or 75 in the Iwanami and Shūmuchiō versions). It is not included in the sixty-chapter *Shōbōgenzō* compilation but is found as the sixth text in fascicle 2 of the *Himitsu* collection.

The title of the work, *jishō zanmai* 自證三昧, is not a common expression: while it occurs occasionally in the East Asian tantric literature, it is not favored in Zen texts and is not used by Dōgen elsewhere. Like the English “self-verification,” the term *jishō* 自證 is slightly ambiguous and could be understood as indicating a validating experience “of oneself,” “by oneself,” or “for oneself.” Dōgen emphasizes here that the Buddhist study of the self is not done on one’s own but always guided by scripture and the instruction of teachers. Moreover, it is not done solely for one’s own edification but also in order to share that study with others.

These remarks occupy the first half of his essay. For the remainder of the piece, Dōgen engages in an *ad hominem* attack on the influential twelfth-century Chan figure Dahui Zonggao 大慧宗杲, who liked to use the expression “self-verification and self-awakening” (*jishō jigo* 自證自悟). Dōgen dismisses this monk as an ambitious lightweight, never certified by his teachers. Dahui was the most prominent representative of the Linji lineage in his day and the teacher of Zhuoan Deguang 拙菴德光, some of whose Japanese dharma descendants made up the leadership of Dōgen’s community. Hence, the comments on Dahui here are often read as a contribution to those descendants’ re-education. Dōgen ends his essay with the claim that only his own Caodong lineage represents the line of direct descent of the buddhas and ancestors.

# 正法眼藏第六十九

## Treasury of the True Dharma Eye Number 69

### 自證三昧

## The Samādhi of Self-Verification

[69:1] {2:196}

諸佛・七佛より、佛佛祖祖の正傳するところ、すなはち修證三昧なり。いはゆる或從知識・或從經卷なり、これはこれ佛祖の眼睛なり。

From the buddhas, from the seven buddhas, what buddha after buddha and ancestor after ancestor has correctly transmitted is the samādhi of practice and verification.<sup>1</sup> It is what is called *whether from a wise friend, whether from a sūtra scroll*; this is the eye of the buddhas and ancestors.<sup>2</sup>

[69:2]

このゆえに、曹溪古佛、問僧云、還假修證也無。僧云、修證不無、染汚即不得。

Therefore,

*The Old Buddha of Caoxi asked the monk, “Does it nevertheless depend on practice and verification?”<sup>3</sup>*

*The monk answered, “It’s not that it lacks practice and verification, but it can’t be defiled by them.”*

1 **samādhi of practice and verification** (*shushō zanmai* 修證三昧): Some MS witnesses read here *jishō zanmai* 自證三昧 (“the samādhi of self-verification”). While the term *samādhi* has the narrow sense of a paranormal psychological state of extreme concentration, it is likely used here in the broader sense, found often in the literature, of a spiritual practice. The unusual expression “samādhi of practice and verification” is often understood here as a spiritual practice in which the practice and its fruit are coterminous. See Supplementary Notes, s.v. “Practice and verification.”

2 **whether from a wise friend, whether from a sūtra scroll** (*waku jū chishiki waku jū kyōkan* 或從知識・或從經卷): I.e., whether [one’s understanding of Buddhism derives] from a teacher or from a text. Fixed expressions occurring together several times in the *Shōbōgenzō*; see Supplementary Notes. Below (sections 4-8), Dōgen will discuss each in turn.

3 **The Old Buddha of Caoxi** (*Sōkei kobutsu* 曹溪古佛): I.e., the Sixth Ancestor, Huineng 慧能. “The monk” here is the Ancestor’s disciple Nanyue Huairang 南嶽懷讓 (677-744); the topic is the Ancestor’s question to Nanyue, “What thing is it that comes like this?” Their famous exchange is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and quoted often in his writings.



## [69:3]

しかあればしるべし、不染汚の修證、これ佛祖なり、佛祖三昧の霹靂風雷なり。

Thus, we know that nondefiling practice and verification are the buddhas and ancestors, are the thunder and lightning of the samādhi of the buddha and ancestors.<sup>4</sup>

## [69:4]

或從知識の正當恁麼時、あるひは半面を相見す、あるひは半身を相見す、あるひは全面を相見す、あるひは全身を相見す、半自を相見することあり、半他を相見することあり。神頭の披毛せるを相證し、鬼面の戴角せるを相修す。異類行の隨他來あり、同條生の變異去あり。かくのごとくのところを爲法捨身すること、いく千萬廻といふことをしらず。爲身求法すること、いく億百劫といふことをしらず。これ或從知識の活計なり、參自從自の消息なり。瞬目に相見するとき破顔あり、得髓を禮拜するちなみに斷臂す。

At the very moment of *whether from a wise friend*, we may see half the face; we may see half the body; we may see the whole face; we may see the whole body. There is seeing half oneself; there is seeing half the other. We verify that the spirit's head is clad in fur; we practice that the demon's face is crowned by horns.<sup>5</sup> There is the coming along with it of the moving of different types; there is the going on transforming of those born together.<sup>6</sup> In such circumstances, we do not know how many

4 **samādhi of the buddha and ancestors** (*busso zanmai* 佛祖三昧): Another unusual expression not found in the literature or elsewhere in the *Shōbōgenzō*.

5 **We verify that the spirit's head is clad in fur; we practice that the demon's face is crowned by horns** (*jinzū no himō seru o sōshō shi, kimen no taikaku seru o sōshu su* 神頭の披毛せるを相證し、鬼面の戴角せるを相修す): Perhaps meaning something like, “we realize what we really are.” Dōgen is playing here with two fixed expressions sometimes used in self-deprecating reference to monks: “spirit heads and demon faces” (*jinzū kimen* 神頭鬼面; i.e., “weird things”), and “clad in fur and crowned by horns” (*himō taikaku* 披毛戴角; i.e., “beastly”).

6 **There is the coming along with it of the moving of different types; there is the going on transforming of those born together** (*irui gyō no zui ta rai ari, dōjō shō no hen'i ko ari* 異類行の隨他來あり、同條生の變異去あり): Perhaps meaning something like, “[practice and verification involve] ‘coming back’ to help others and ‘going on’ transforming oneself.” The awkward translation struggles to retain Dōgen's continued play with familiar idioms. “Coming along with it” (*zui ta rai* 隨他來) would seem to be a variation on the recommendation, seen elsewhere in the *Shōbōgenzō*, of Dasui Fazhen 大隋法眞 (834-919) to “go along” (*zui ta ko* 隨他去) with “this” (*shako* 這箇) when it is destroyed with the chiliocosm at the end of a kalpa. See Supplementary Notes, s.v. “Goes along with it.”

“**The moving of different types**” (*irui gyō* 異類行) derives from the expression, “moving among different types” (*irui chū gyō* 異類中行), generally taken to indicate the salvific activities of the buddhas and bodhisattvas among the various forms of living beings;

thousands of myriads of times we *discard the body for the sake of the dharma*; we do not know how many millions of hundreds of kalpas we *seek the dharma for the sake of our bodies*.<sup>7</sup> This is the way of life of *whether from a wise friend*, the circumstances of attending the self and following the self.<sup>8</sup> It has breaking into a smile upon seeing the blink; it cuts off an arm when making a bow to get the marrow.<sup>9</sup>

[69:5] {2:197}

おほよそ七佛の前後より、六祖の左右にあまれる見自の知識、ひとりにあらず、ふたりにあらず。見他の知識、むかしにあらず、いまにあらず。

In sum, from before and after the seven buddhas, to beyond the left and right of the Sixth Ancestor, the wise friends who have seen themselves are not one, are not two; the wise friends who have seen the other are not past, are not present.<sup>10</sup>

[69:6]

或從經卷のとき、自己の皮肉骨髓を參究し、自己の皮肉骨髓を脱落するとき、桃華眼睛づから突出來相見せらる、竹聲耳根づから霹靂相聞せらる。おほよそ經卷に従學するとき、まことに經卷出來す。その經卷といふは、盡十方界・山河大地・草木自他なり、喫飯著衣・造次動容なり。この一の經典にしたがひ學道するに、さらに未曾有の經卷、いく千萬卷となく出現在前するなり。是字の句ありて宛然なり、非字の偈あらたに歴然なり。これらにあふことをえて、拈身心して參學するに、長劫を消盡し、長劫を擧起すといふとも、かならず通利の到處あり。放身心して參學するに、朕兆を挾出し、朕兆を趯飛すといふとも、かならず受持の功、成ずるなり。

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especially associated with Nanchuan Puyuan 南泉普願 (748-835) and occurring often in Dōgen's writings; see Supplementary Notes, s.v. "Move among different types."

7 **discard the body for the sake of the dharma** (*i hō sha shin* 爲法捨身): A fixed expression for Buddhist asceticism. The following "seek the dharma for the sake of the body" (*i shin gu hō* 爲身求法) is Dōgen's variation. Elsewhere in the *Shōbōgenzō*, we find the variant "discard the dharma for the sake of the body" (*ishin shahō* 爲身捨法).

8 **attending the self and following the self** (*san ji jū ji* 參自從自): An unusual phrase, perhaps playing off the glyph *jū* 從 in the expression "whether from a wise friend" (*waku jū chishiki* 或從知識).

9 **breaking into a smile** (*hagan* 破顔); **cuts off an arm** (*danpi* 斷臂): Reference to two famous tales of dharma transmission: 1) the story of the first transmission on Vulture Peak, when the Buddha held up a flower and (in Dōgen's version) blinked, and Mahākāśyapa smiled (see Supplementary Notes, s.v. "Break into a smile"); and 2) the legend of the Second Ancestor, Huīkē 慧可, who cut off his arm as an offering to Bodhidharma and subsequently succeeded the latter when he expressed his understanding with a wordless bow and was praised as having gotten Bodhidharma's marrow (see Supplementary Notes, s.v. "Cut off an arm").

10 **are not past, are not present** (*mukashi ni arazu, ima ni arazu* むかしにあらず、いまにあらず): Likely in the sense "beyond past and present" (*chōkokon* 超古今), "timeless" or "for all time."

At the time of *whether from a sūtra scroll*, when we investigate our own skin, flesh, bones, and marrow and slough off our own skin, flesh, bones, and marrow, the peach blossoms and the eye themselves are seen to pop out; the bamboo sound and the ear themselves are heard to thunder.<sup>11</sup> In general, when we study from a sūtra scroll, the sūtra scroll truly emerges. This “sūtra scroll” means the entire world in the ten directions; the mountains, rivers, and the whole earth; grass and trees, self and other; it is our having meals and wearing clothes, our hasty acts and demeanor.<sup>12</sup>

In studying the way from each one of these scriptures, so many thousands of myriads of previously non-existent sūtra scrolls appear before us. They have lines in positive terms, exactly so; they have gāthās in negative terms, distinctly so.<sup>13</sup> Having been able to encounter them, when we take up body and mind and study them, though we may exhaust long kalpas and take up long kalpas, we will inevitably be well versed in them everywhere. When we cast aside body and mind and study them, though we may gouge out any portent and jump free from any portent, the merit of receiving and upholding them will invariably be attained.<sup>14</sup>

[69:7]

いま西天の梵文を、東土の法本に翻譯せる、わづかに半萬軸にたらず。これに三乗・五乗・九部・十二部あり。これらみな、したがひ學すべき經卷なり。したがはざらんと迴避せんとすとも、うべからざるなり。かるがゆえに、あるひは眼睛となり、あるひは吾髓となりきたれり。頭角正なり、尾條正なり。他よりこれをうけ、これを他にさづくといへども、ただ眼睛の活出なり、自他を脱落す。ただ吾髓の附屬なり、自他を透脱せり。眼睛・吾髓、それ自にあらず、他にあらざるがゆえに、佛祖、むかしよりむかしに正傳しきたり、而今より而今に附屬するなり。拄杖經あり、横説

**11 peach blossoms and the eye** (*tōka ganzei* 桃華眼睛): Allusion to the story, cited several times in the *Shōbōgenzō*, of Lingyun Zhiqin 靈雲志勤 (dates unknown), who was awakened upon seeing peach trees in bloom. See Supplementary Notes, s.v. “Peach blossoms” and “Eye.”

**bamboo sound and the ear** (*chikusei nikon* 竹聲耳根): Allusion to the story, cited several times in the *Shōbōgenzō*, of Xiangyan Zhixian 香嚴智閑 (d. 898), who gained an understanding upon hearing the sound of a bit of debris striking a bamboo stalk; see Supplementary Notes, s.v. “A painted cake can’t satisfy hunger.” Dōgen recounts the episode in his “*Shōbōgenzō keisei sanshoku*” 正法眼藏溪聲山色.

**12 mountains, rivers, and the whole earth** (*senga daichi* 山河大地): A standard expression for the natural world.

**13 lines in positive terms** (*zeji no ku* 是字の句); **gāthās in negative terms** (*hiji no ge* 非字の偈): Unusual expressions, perhaps meaning texts that use what we would call cataphatic and apophatic language respectively.

**14 gouge out any portent and jump free from any portent** (*chinchō o kesshutsu shi, chinchō o tekihi su* 朕兆を抉出し、朕兆を趯飛す): Probably meaning “gone beyond all being”; from the stock expression “before the germination of any portent” (*chinchō mibō* 朕兆未萌), used to describe what precedes being.

縦説、おのれづから空を破し、有を破す。拂子經あり、雪を澡し、霜を澡す。坐禪經の一會・兩會あり、袈裟經一卷十秩あり。これら、諸佛祖の護持するところなり。かくのごとくの經卷にしたがひて、修證得道するなり。あるひは天面・人面、あるひは日面月面あらしめて、從經卷の功夫現成するなり。

At present, the translations of the Sanskrit texts of Sindh in the West into the dharma books of the Land of the East do not amount to half a myriad spindles.<sup>15</sup> There are the three vehicles, the five vehicles, the nine sections, the twelve sections.<sup>16</sup> They are all sūtra scrolls we should follow and study; even if we try to avoid following them, we cannot. Hence, they have become the eye, or become “my marrow”; they are right at the horns and right at the tail.<sup>17</sup> Though we may receive them from another or confer them on another, it is just the vital emergence of the eye, sloughing off self and other; it is just the bequest of “my marrow,” transcending self and other. Because the eye and “my marrow” are not self and are not other, the buddhas and ancestors have directly transmitted them from the past to the past and bequeath them from the present to the present. There are staff scriptures; preaching horizontally and preaching vertically, they themselves break up emptiness and break up being. There are whisk scriptures; they clean off the snow and clean off the frost.<sup>18</sup> There are one or two collections of seated meditation scrip-

15 **half a myriad spindles** (*hanman jiku* 半萬軸): I.e., five thousand scrolls. The imperially sponsored catalog of the Buddhist canon, the *Kaiyuan shijiao lu* 開元釋教錄, compiled in 730 by Zhisheng 智昇, is said to record a total of 5,048 fascicles; but, of course, many of these titles were not translations from Sanskrit.

16 **the three vehicles, the five vehicles, the nine sections, the twelve sections** (*sanjō gojō kubu jūnibu* 三乘・五乘・九部・十二部): Various divisions of the Buddhist teachings. “The three vehicles” (*sanjō* 三乘) refers to the *śrāvaka*, *pratyeka-buddha*, and bodhisattva vehicles; “the five vehicles” (*gojō* 五乘) is an East Asian innovation that adds to the three vehicles the teachings for humans and for devas; “the nine sections” and “the twelve sections” are venerable lists (the latter including all the former) of sacred genres. For Dōgen’s understanding of these, see “Shōbōgenzō bukyō” 正法眼藏佛教.

17 **they have become the eye, or become “my marrow”** (*arui wa ganzei to nari, arui wa gozui to narikitareri* あるひは眼睛となり、あるひは吾髓となりきたれり): “My marrow” (*gozui* 吾髓) alludes to Bodhidharma’s words to his dharma heir, Huike 慧可, “You’ve gotten my marrow” (*nyo toku go zui* 汝得吾髓); see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.” Though less certain, given the context of transmission here, “the eye” (*ganzei* 眼睛) may evoke the “eye” in the “treasury of the true dharma eye” (*shōbōgenzō* 正法眼藏) transmitted on Vulture Peak. See above, Note 9.

**they are right at the horns and right at the tail** (*zukaku shin nari, bijō shin nari* 頭角正なり、尾條正なり): I.e., true from head to tail; variant of the more common *zushin bishin* 頭正尾正.

18 **staff scriptures** (*shujō kyō* 拄杖經); **whisk scriptures** (*hossu kyō* 拂子經): I.e., the master’s ceremonial staff and fly whisk as scriptures. See Supplementary Notes, s.v. “Staff,” “Whisk.”

tures; there is one roll in ten spindles of *kāṣāya* scriptures. These are what the buddhas and ancestors protect and maintain. From such sūtra scrolls, they practice and verify and gain the way. Causing a deva face or a human face, or a sun face or moon face, the work of “from a sūtra scroll” is realized.<sup>19</sup>

[69:8] {2:198}

しかあるに、たとひ知識にもしたがひ、たとひ經卷にもしたがふ、みなこれ自己にしたがふなり。經卷おのれづから自經卷なり、知識おのれづから自知識なり。しかあれば、遍參知識は遍參自己なり、拈百草は拈自己なり、拈萬木は拈自己なり、自己はかならず恁麼の功夫なりと參學するなり。この參學に、自己を脱落し、自己を契證するなり。

Nevertheless, whether one follows a wise friend or follows a sūtra scroll, they are both following oneself. Sūtra scrolls are themselves sūtra scrolls of oneself; wise friends are themselves wise friends of oneself. Therefore, to study widely with a wise friend is to study widely with oneself; to take up the hundred grasses is to take up oneself; to take up the myriad trees is to take up oneself.<sup>20</sup> We study that one's self is always such concentrated effort. In this study, we slough off ourselves, we accord with and verify ourselves.

[69:9]

これによりて、佛祖の大道に、自證自悟の調度あり、正嫡の佛祖にあらざれば正傳せず、嫡嫡相承する調度あり、佛祖の骨髓にあらざれば正傳せず。かくのごとく參學するゆえに、人のために傳授するときは、汝得吾髓の附囑有在なり、吾有正法眼藏附囑摩訶迦葉なり。爲説は、かならずしも自他にかかはれず。他のための説著、すなはちみづからのための説著なり、自と自と同參の聞・説なり。一耳はきき、一耳はとく、一舌はとき、一舌はきく、乃至、眼・耳・鼻・舌・身・意・根・識・塵等もかくのごとし。さらに一身一心ありて、證するあり、修するあり。みみづからの聞・説なり、舌づからの聞・説なり。昨日は他のために不定法をとくといへども、今日はみづからのために定法をとかるなり。かくのごとくの日面あひつらなり、月面あひつらなれり。他のために法をとく、法を修するは、生生のところに法をきき、法をあきらめ、法を證するなり。今生にも法を他のためにとく。誠心あれば、自己の得法やすきなり。あるひは、他人の法をきくをもたすけすすむれば、みづからが學法、よきたよりをうるなり。身中にたよりをえ、心中にたよりをうるなり。聞法を障礙するがときは、みづからが聞法を障礙せらるるなり。生生の身身に法をとく、法をきくは、世世に聞法するなり。前來わが正傳せし法を、さらに今世にもき

19 **sun face or moon face** (*nichimen gachimen* 日面月面): Likely an allusion to two buddhas named in the *Foming jing* 佛名經, or to a famous saying by Mazu Daoyi 馬祖道一 (709-788); see Supplementary Notes, s.v. “Sun face, moon face.”

20 **hundred grasses** (*hyakusō* 百草); **myriad trees** (*manboku* 萬木): I.e., the natural world as a scripture. In his “Shōbōgenzō bukkyō” 正法眼藏佛經, Dōgen writes that there are scriptures written “using the script of the hundred grasses or using the script of the myriad trees.”

くなり。法のなかに生じ、法のなかに滅するがゆえに、盡十方界のなかに法を正傳しつれば、生生にきき、身身に修するなり。生生を法に現成せしめ、身身を法ならしむるゆえに、一塵・法界ともに拈來して、法を證せしむるなり。

Based on this, in the great way of the buddhas and ancestors, there is an implement for self-verification and self-awakening that is not directly transmitted by those who are not buddhas and ancestors of direct succession; there is an implement inherited by successor after successor that is not directly transmitted to those who are not the bones and marrow of the buddhas and ancestors. Because we study in this way, when we transmit it to someone, there is a bequest of “you’ve gotten my marrow”; it is “*I have a treasury of the true dharma eye, which I bequeath to Mahākāśyapa.*”<sup>21</sup> Preaching for someone’s sake does not necessarily have to do with self or other: preaching for the sake of the other is preaching for one’s own sake; it is a hearing and preaching in which self and self study together.<sup>22</sup> One ear hears, and one ear preaches; one tongue preaches and one tongue hears; and so on in the same way for eye, ear, nose, tongue, body, and mind; for organ, consciousness, and object.<sup>23</sup> Further, they have one body and one mind, have verifying and practicing: the ear itself hears and preaches; the tongue itself hears and preaches.<sup>24</sup> Yesterday, we may preach an indeterminate dharma for another’s sake; but today, a determinate dharma is preached for our sake.<sup>25</sup>

21 **“I have a treasury of the true dharma eye, which I bequeath to Mahākāśyapa”** (*go u shōbōgenzō fuzoku Makakashō* 吾有正法眼藏附囑摩訶迦葉): The Buddha’s words upon transmitting the dharma on Vulture Peak; see Supplementary Notes, s.v. “Treasury of the true dharma eye.”

22 **it is a hearing and preaching in which self and self study together** (*ji to ji to dōsan no mon setsu nari* 自と自と同參の聞・説なり): I.e., the self as speaker and self as listener study together.

23 **eye, ear, nose, tongue, body, and mind; for organ, consciousness, and object** (*gen ni bi zetsu shin i kon shiki jin* 眼・耳・鼻・舌・身・意・根・識・塵): I.e., the six senses and the sense organ, sense consciousness, and sense object.

24 **they have one body and one mind** (*isshin isshin arite* 一身一心ありて): Or “there is one body and one mind”; the translation assumes this refers to each of the items listed in the previous sentence — i.e., each has its own identity, with its own practice and verification.

25 **Yesterday, we may preach an indeterminate dharma for another’s sake** (*sakujitsu wa ta no tame ni fujō hō o toku to iedomo* 昨日は他のために不定法をとくといへども): After words (also cited in “Shōbōgenzō ikka myōju” 正法眼藏一顆明珠) attributed to Buddha Śākyamuni in the *Liandeng huiyao* 聯燈會要 (ZZ.136:443b9-11):

世尊因外道問、昨日説何法。云説定法。外道云、今日説何法、云説不定法。外道云、昨日説定法。今日何故説不定法。云昨日定。今日不定。

The World-Honored One was once asked by a non-Buddhist, “What dharma did you preach yesterday?”

Such sun faces are lined up, and moon faces are lined up.<sup>26</sup>

To preach the dharma, to practice the dharma, for the sake of another is to hear the dharma, to clarify the dharma, to verify the dharma, in lifetime after lifetime. In this life as well, we are preaching for the sake of others; yet, when we do it with a sincere mind, we ourselves easily attain the dharma. Or, when we help and encourage others to hear the dharma, our own study of the dharma gains good advantage; it gains an advantage in our bodies, and it gains an advantage in our minds. Those who obstruct [others from] hearing the dharma are themselves obstructed from hearing the dharma. To preach the dharma, to hear the dharma, in body after body of life after life is to hear the dharma in generation after generation: the dharma that we directly transmitted previously, we now hear again in this generation.<sup>27</sup> Since we are born in the dharma and expire in the dharma, when we have directly transmitted the dharma in the entire world in the ten directions, we hear it in life after life, we practice it in body after body.<sup>28</sup> Since we manifest life after life in the dharma and make body after body into the dharma, we take up both a single dust mote and the dharma realm and cause the dharma to be verified.

[69:10] {2:199}

しかあれば、東邊にして一句をききて、西邊にきたりて、一人のためにとくべし。これ、一自己をもて、聞著・説著を一等に功夫するなり、東自・西自を一齊に修證するなり。なにとしても、ただ佛法祖道を自己の身心にあひちかづけ、あひいとなむを、よろこび、のぞみ、こころぎすべし。一時より一日におよび、乃至一年より一生までのいとなみとすべし。佛法を精魂として弄すべきなり。これを、生生をむなくすごさざるとす。

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He said, "I preached a determinate dharma."

The non-Buddhist said, "What dharma do you preach today?"

He said, "I'm preaching an indeterminate dharma."

The non-Buddhist said, "Yesterday, you preached a determinate dharma. Why are you preaching an indeterminate dharma today?"

He said, "Yesterday was determinate. Today is indeterminate."

**26 Such sun faces are lined up, and moon faces are lined up** (*kaku no gotoku no nichimen aitsuranari, gachimen aitsuranareru* かくのこくつの日面あひつらなり、月面あひつらなれり): Perhaps meaning no more than that such days pass one after another; but, given the allusion just above to the Buddhas Sun Face and Moon Face, the sense may also be that there is a new buddha with a new teaching each day.

**27 hear the dharma in generation after generation** (*sese ni monpō suru* 世世に聞法する): I.e., our preaching of the dharma in our past lives enables us to hear the dharma in our future lives. "Generation" (or "age"; *se* 世) here refers to the individual's rebirth.

**28 Since we are born in the dharma and expire in the dharma** (*hō no naka ni shōji, hō no naka ni messuru ga yue ni* 法のなかに生じ、法のなかに滅するがゆえに): The translation follows Kawamura's punctuation here. This clause could also be read with the preceding sentence: "The dharma that we directly transmitted previously, we now hear again in this generation; for we are born in the dharma and expire in the dharma."

Thus, hearing a phrase in the east, we should come to the west and teach it to someone. This is by a single self, working equally at hearing and preaching, practicing and verifying equally our eastern self and western self. Whatever we do, we should rejoice in, hope for, and aspire to bringing near to our bodies and minds, and living by, the dharma of the buddhas and the way of the ancestors. We should live by them from one hour to one day, from one year to one lifetime. We should play with the buddha dharma as the spirit.<sup>29</sup> This is what it means not to pass life after life in vain.

[69:11] {2:200}

しかあるを、いまだあきらめざればひとのためにとくべからず、とおもふことなかれ。あきらめんことをまたんは、無量劫にもかなふべからず。たとひ人佛をあきらむとも、さらに天佛あきらむべし。たとひ山のころをあきらむとも、さらに水のころをあきらむべし。たとひ因縁生法をあきらむとも、さらに非因縁生法をあきらむべし。たとひ佛祖邊をあきらむとも、さらに佛祖向上をあきらむべし。これらを一世にあきらめをはりて、のちに他のためにせんと擬せんは、不功夫なり、不丈夫なり、不參學なり。

However, do not think that we should not teach others when we have not yet got clear ourselves. If we wait to be clear, we will not be able to do it for innumerable kalpas. Even should we clarify human buddhas, we must still clarify deva buddhas.<sup>30</sup> Even should we clarify the mind of mountains, we must still clarify the mind of waters. Even should we clarify dharmas arising from causes and conditions, we must still clarify dharmas not arising from causes and conditions.<sup>31</sup> Even should we clarify the vicinity of the buddhas and ancestors, we must still clarify what is beyond the buddhas and ancestors. To imagine that we will clarify these in one lifetime and then teach them to others is not making concentrated effort, is not being resolute, is not studying.

29 **We should play with the buddha dharma as the spirit** (*buppō o seikon toshite rō su beki nari* 佛法を精魂として弄すべきなり): From the common expression “playing with the spirit” (*rō zeikon* 弄精魂), occurring often in Chan literature; it can indicate a distracted, or “possessed,” state of mind but is sometimes used in ironic reference to spiritual practice.

30 **human buddhas** (*ninbutsu* 人佛); **deva buddhas** (*tenbutsu* 天佛): Unusual terms; as used in “Shōbōgenzō gyōbutsu iigi” 正法眼藏行佛威儀, they indicate buddhas appearing in the human and deva realms respectively.

31 **dharmas arising from causes and conditions** (*innen shō hō* 因縁生法); **dharmas not arising from causes and conditions** (*hi innen shō hō* 非因縁生法): Presumably, “conditioned (*ui* 有爲; S. *samskrta*) dharmas” and “unconditioned (*mui* 無爲; S. *asamskrta*) dharmas,” respectively.



## [69:12]

おほよそ學佛祖道は、一法一儀を參學するより、すなはち爲他の志氣を衝天せしむるなり。しかあるによりて、自他を脱落するなり。さらに自己を參徹すれば、さきより參徹他己なり。よく他己を參徹すれば、自己參徹なり。この佛儀は、たとひ生知といふとも、師承にあらざれば、體達すべからず。生知、いまだ師にあはざれば、不生知をしらず、不生不知をしらず。たとひ生知といふとも、佛祖の大道はしるべきにあらず、學してしるべきなり。自己を體達し、他己を體達す、佛祖の大道なり。ただまさに自初心の參學をめぐらして、他初心の參學を同參すべし。初心より自他ともに同參しもてゆくに、究竟同參に得到するなり。自功夫のごとく、他功夫をもすすむべし。

In general, in studying the way of the buddhas and ancestors, once we have studied a single dharma or a single behavior, we let our determination to help others assault the heavens.<sup>32</sup> Through this, we slough off self and other. Going further, when we study and master ourselves, it is our previous study and mastery of the other; when we study and master the other, it is study and mastery of ourselves. This buddha behavior, even those of innate knowledge cannot personally realize if it is not received from a teacher.<sup>33</sup> Those of innate knowledge, if they have not encountered a teacher, do not know non-innate knowledge, they do not know non-innate non-knowledge.<sup>34</sup> They may have innate knowledge, but they cannot know the great way of the buddhas and ancestors; they must study it to know it. Personally to realize oneself and personally to realize the other, is the great way of the buddhas and ancestors. Reflecting on our own study as beginners, we should study together the study of others' study as beginners. When self and other go on studying together from their time as beginners, they reach an ultimate study together. Like our own concentrated effort, we should encourage the concentrated effort of others.

32 **assault the heavens** (*shōten* 衝天): A fixed phrase for vaulting ambition or high aspiration; occurs several times in Dōgen's writings.

33 **innate knowledge** (*shōchi* 生知): See Supplementary Notes, s.v. "Knowledge at birth."

34 **do not know non-innate knowledge, they do not know non-innate non-knowledge** (*fushōchi o shirazu, fushō fuchi o shirazu* 不生知をしらず、不生不知をしらず): Or perhaps the latter clause should be read, "they do not know what is neither innate nor knowledge." The English "innate" here masks Dōgen's play with the glyph *shō* 生 ("birth") in *shōchi* 生知 ("knowledge at birth"), used for those innately wise; and *fushō* 不生 ("unborn"), used in reference to the emptiness, or "non-arising," of phenomena. Hence, this sentence could be read, "They do not know the knowledge of the unborn; they do not know the non-knowledge of the unborn."

[69:13] {2:201}

しかあるに、自證自悟等の道をききて、癡人おもはくは、師に傳受すべからず、自學すべし。これは、おほきなるあやまりなり。自解の思量分別を邪計して師承なきは、西天の天然外道なり。これをわきまへざらんともがら、いかでか佛道人ならん。いはんや自證の言をききて、積聚の五蘊ならんと計せば、小乗の自調に同ぜん。大乘・小乗をわきまへざるともがら、おほく佛祖の兒孫と自稱するおほし。しかあれども、明眼人、だれか瞞ぜられん。

However, upon hearing the words “self-verification,” “self-awakening,” and the like, crude people think that one should not receive transmission from a teacher but should study on one’s own. This is a big mistake. To be without instruction from a teacher, reckoning mistakenly with the discriminations of the thinking of one’s own understanding, is an other path of natural occurrence in Sindh in the West.<sup>35</sup> How could those types who do not discern this be people of the way of the buddhas? Not to mention that, upon hearing the term “self-verification,” if we reckon it to be the accumulated five aggregates, it will be the same as the self-control of the Small Vehicle.<sup>36</sup> There are many of the types unable to distinguish between the Great Vehicle and the Small Vehicle who call themselves descendants of the buddhas and ancestors. However, among those with clear eyes, who would be deceived by them?

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35 **other path of natural occurrence in Sindh in the West** (*Saiten no tennen gedō* 西天の天然外道): I.e., non-Buddhist religious teaching of India that denies the laws of cause and effect.

36 **if we reckon it to be the accumulated five aggregates** (*shakujū no goon naran to keiseba* 積聚の五蘊ならんと計せば): Presumably meaning that, “if we take the self of ‘self-verification’ to be the self of the five *skandhas*,” then, like the followers of the Small Vehicle, we think this is a matter of disciplining oneself. See Supplementary Notes, s.v. “Four elements and five aggregates.”

## [69:14]

大宋國紹興のなかに、徑山の大慧禪師宗杲といふあり。もとはこれ經論の學生なり。遊方のちなみに、宣州の瑄禪師にしたがひて、雲門の拈古、および雪竇の頌古・拈古を學す、參學のはじめなり。雲門の風を會せずして、つひに洞山の微和尚に參學すといへども、微、つひに堂奥をゆるさず。微和尚は、芙蓉和尚の法子なり、いたづらなる席末人に齊肩すべからず。杲禪師、ややひさしく參學すといへども、微の皮肉骨髓を摸著することあたはず、いはんや、塵中の眼睛ありとだにもしらず。

In the Land of the Great Song, during the Shaoxing, there was a certain Zonggao, Chan Master Dahui of Mount Jing.<sup>37</sup> Originally a student of the sūtras and treatises, during his wanderings, he became a follower of Chan Master Chen of Xuanzhou, under whom he studied the comments on old cases by Yunmen, as well as the verses and comments on old cases by Xuedou; this was the beginning of his study.<sup>38</sup>

Failing to understand the style of Yunmen, he eventually studied with Reverend Wei of Dongshan; but, in the end, Wei did not admit him into the interior of the hall.<sup>39</sup> Reverend Wei was a dharma child of Reverend Furong; he should not be of equal stature to some insignificant person in the last seat.<sup>40</sup> Though Chan Master Gao may have studied with him for quite some time, he was unable touch Wei's skin, flesh, bones, and marrow, much less know that the eye in the dust even exists.<sup>41</sup>

37 **Shaoxing** (*Jokō* 紹興): The era covering 1131-1162, in the reign of the Song-dynasty Emperor Gaozong 高宗.

**Zonggao, Chan Master Dahui of Mount Jing** (*Kinzan no Daie zenji Sōkō* 徑山の大慧禪師宗杲): I.e., Dahui Zonggao 大慧宗杲 (1089-1163), who twice served as abbot of the Xingsheng Wanshou Chan Monastery 興聖萬壽禪寺 on Jingshan 徑山 in Hangzhou 杭州. Dōgen's account here of Dahui's studies is loosely derived (though quite different) from the *Dahui Puzue chanshi zongmen wuku* 大慧普覺禪師宗門武庫, T.1998B.47:953a25ff.

38 **Chan master Chen of Xuanzhou** (*Senshū no Tei zenji* 宣州の瑄禪師): I.e., Mingjiao Shaochen 明教紹理 (dates unknown).

**Yunmen** (*Unmon* 雲門); **Xuedou** (*Seppō* 雪竇): I.e., Yunmen Wenyan 雲門文偃 (864-949); Xuedou Zhongxian 雪竇重顯 (980-1052).

39 **Reverend Wei of Dongshan** (*Tōzan no Bi oshō* 洞山の微和尚): I.e., Dongshan Daowei 洞山道微 (dates unknown).

**did not admit him into the interior of the hall** (*dōō o yurusazu* 堂奥をゆるさず): I.e., did not grant him private interviews in the abbot's quarters.

40 **Reverend Furong** (*Fuyō oshō* 芙蓉和尚): I.e., the important Caodong master Furong Daokai 芙蓉道楷 (1043-1118).

**some insignificant person in the last seat** (*itazura naru sekimatsu nin* いたづらなる席末人): The "end of the seats" (*sekimatsu* 席末) refers to the lowest ranking place in a seating arrangement.

41 **touch Wei's skin, flesh, bones, and marrow** (*Bi no hi niku kotsu zui o mojakuru* 摸著 Wei の皮肉骨髓): I.e., to touch Wei's skin, flesh, bones, and marrow.

[69:15]

あるとき、佛祖の道に、臂香嗣書の法あり、とばかりききて、しきりに嗣書を微和尚に請す。しかあれども、微和尚ゆるさず。つひにいはく、なんぢ、嗣法を要せば、倉卒なることなかれ。直須功夫勤學すべし。佛祖受授不妄付授也、吾不惜付授、只是爾未具眼在。ときに宗杲いはく、本具正眼、自證自悟、豈有不妄付授也。微和尚、笑而休矣。のちに湛堂準和尚に參ず。

Once, upon hearing that, in the way of the buddhas and ancestors, there is a procedure of forearm incense and inheritance certificate, he repeatedly begged an inheritance certificate of Reverend Wei.<sup>42</sup>

Reverend Wei, however, did not approve, finally saying, “If you want to inherit the dharma, do not be hasty. You should make effort and pursue your study. *The conferral of the buddhas and ancestors is not transferred indiscriminately. I do not begrudge conferring it; it is just that you still do not possess the eye.*”

At this point, Zonggao replied, “*The true eye originally possessed is self-verified and self-awakened. How could it be conferred indiscriminately?*”<sup>43</sup>

Reverend Wei laughed and retired.

Thereafter, [Zonggao] studied with Reverend Zhantang Zhun.<sup>44</sup>

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微の皮肉骨髓を摸著する): I.e., “understand Wei’s teaching.” “Touch” here loosely renders *mojaku* 摸著 (“to grope”), from the common expression, “to grope but not touch it” (*mo fujaku* 摸不著) — i.e., “look for it without finding it.”

**eye in the dust** (*jinchū no ganzei* 塵中の眼睛): An unusual expression, likely meaning “the eye of the buddhas and ancestors within the world of the six senses” — “dust” (*jin* 塵) being a common term for the objects of the senses; no doubt the same eye discussed by Daowei and Dahui in the following section. See Supplementary Notes, s.v. “Eye,” and “Dust.”

42 **Once** (*aru toki* あるとき): Dōgen’s account here continues loosely to reflect the Dahui *Puzue chanshi zongmen wuku* 大慧普覺禪師宗門武庫 (T.1998B.47:953b4-6). The exchange between Daowei and Dahui, however, does not occur here, and Dōgen’s source (if any) is unclear.

**forearm incense and inheritance certificate** (*hikō shisho* 臂香嗣書): A rite of burning incense on the forearm and receiving a document of succession from a master.

43 **“The true eye originally possessed is self-verified and self-awakened”** (*hon gu shōgen, jishō jigo* 本具正眼、自證自悟): Though Dahui’s words are given in Chinese, as if quoting a text, the *Zongmen wuku* 宗門武庫 (T.1998B.47:953b5-6) has a rather different version here: Dahui is dismissive of the ceremony of burning incense and transmitting the dharma, thinking to himself,

豈佛祖自證自悟之法。

How can it be the dharma of the self-verification and self-awakening of the buddhas and ancestors?

44 **Reverend Zhantang Zhun** (*Tandō Jun oshō* 湛堂準和尚): I.e., Zhantang Wenzhun 湛堂文準 (1061-1115).

[69:16] {2:202}

湛堂一日問宗杲云、爾鼻孔、因什麼今日無半邊。杲云、寶峰門下。湛堂云、杜撰禪和。杲看經次、湛堂問、看什麼經。杲曰、金剛經。湛堂云、是法平等、無有高下、爲什麼、雲居山高、寶峰山低。杲曰、是法平等、無有高下。湛堂云、爾作得箇座主。使下。又一日、湛堂見於粧十王處、問宗杲上座曰、此官人、姓什麼。杲曰、姓梁。湛堂以手自摸頭曰、爭奈姓梁底、少箇幞頭。杲曰、雖無幞頭、鼻孔髣髴。湛堂曰、杜撰禪和。

*One day, Zhantang asked Zonggao, “Why is your nose half missing today?”<sup>45</sup>*

*Gao said, “In the tradition of Baofeng.”<sup>46</sup>*

*Zhantang said, “Illiterate Chan monk.”*

*Once when Gao was looking at a sūtra, Zhantang asked him, “What sūtra are you looking at?”*

*Gao said, “The Diamond Sūtra.”*

*Zhantang said, “This dharma is equal, without high or low. Why is Mount Yunju high and Mount Baofeng low?”*

*Gao said, “This dharma is equal, without high or low.”*

*Zhantang said, “You’ve become quite the prelate,” and sent him away.<sup>47</sup>*

*Again, one day, Zhantang, looking at depictions of the ten kings, asked Senior Seat Zonggao, “What’s this official’s name?”<sup>48</sup>*

*Gao said, “His name is Liang.”<sup>49</sup>*

*Zhangtang felt his own head and said, “Why is the one named Liang missing his headdress?”*

*Gao said, “He may not have the headdress, but the nose looks just the same.”*

*Zhantang said, “Illiterate Chan monk.”*

45 **One day** (*ichinichi* 一日): Though their order differs, the following three dialogues are in the Chinese of the *Zongmen wuku* 宗門武庫 (T.1998B.47:953b6-14).

46 **“In the tradition of Baofeng”** (*Hōhō monka* 寶峰門下): Or “A follower of Baofeng.” I.e., “I’m your student.” “Baofeng” 寶峰 refers to Zhantang’s monastery, the Baofengsi 寶峰寺 at Letan 泐潭 in modern Jiangxi prefecture.

47 **“prelate”** (*zasu* 座主): The abbot of a Teachings monastery (*kyōji* 教寺 or *kyōin* 教院) — an institution where the abbacy is restricted to members of the Tiantai school; likely used here sarcastically, in the sense “know it all” or “smart ass.” See Supplementary Notes, s.v. “Prelate Liang.”

48 **the ten kings** (*jūō* 十王): The ten kings of the underworld.

49 **“His name is Liang”** (*Shō Ryō tei* 姓梁底): Zhangtang’s lay surname was Liang 梁.

[69:17]

湛堂一日問宗杲云、杲上座、我這裏禪、爾一時理會得。教爾說也說得、教爾參也參得、教爾做頌古・拈古・小參・普說・請益、爾也做得。祇是爾有一件事未在、爾還知否。杲曰、甚麼事未在。湛堂曰、爾祇缺這一解在、因。若作不得這一解、我方丈與爾說時、便有禪、爾纔出方丈、便無了也。惺惺思量時、便有禪、纔睡著、便無了也。若如此、如何敵得生死。杲曰、正是宗杲疑處。

*One day, Zhangtang asked Zonggao, “Senior Seat Gao, you understood my Chan here at once.<sup>50</sup> I have you teach it, and you can teach it. I have you study it, and you can study it. I have you do verses on the old cases, comments on the old cases, small convocations, public sermons, requests for instruction, and you can do them. There’s just one thing still missing. Do you know what it is?”*

*Gao said, “What thing is missing?”*

*Zhangtang said, “You just lack this one understanding: Ha! So long as you don’t get this one understanding, when I’m talking with you in the abbot’s quarters, you have Chan, but, as soon as you leave the abbot’s quarters, you don’t; when you’re wide awake and thinking, you have Chan, but, as soon as you go to sleep, you don’t. If you’re like this, how can you confront life and death?”*

*Gao said, “This is exactly what Zonggao has doubts about.”*

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後稍經載、湛堂示疾。宗杲問曰、和尚百年後、宗杲依附阿誰、可以了此大事。湛堂囑曰、有箇勤巴子、我亦不識他。雖然、爾若見他、必能成就此事。爾若見他了、不可更他遊、後世出來參禪也。

*Some years later, Zhangtang became ill. Zonggao asked him, “After the Reverend’s hundredth year, on whom should Zonggao rely to comprehend this great matter?”<sup>51</sup>*

*Zhangtang advised him, “There is a certain Qin Bazi.<sup>52</sup> I don’t know him, but if you happen to meet him, you will definitely be able to achieve this matter. Once you’ve met him, don’t wander off to others. Study Chan when you come back in the next life.”*

50 **One day** (*ichinichi* 一日): Continuing to quote the Chinese of the *Zongmen wuku* 宗門武庫 (T.1998B.47:953b14-22).

51 **Some years later** (*go shō kei sai* 後稍經載): Continuing to quote (with slight variation) the *Zongmen wuku* 宗門武庫 (T.1998B.47:953b22-25).

52 **“Qin Bazi”** (*Gon Hasu* 勤巴子): I.e., Yuanwu Keqin 圓悟克勤 (1063–1135). The name Bazi 巴子 refers to Yuanwu’s origins in Sichuan.

## [69:19] {2:204}

この一段の因縁を検點するに、湛堂、なほ宗杲をゆるさず。たびたび開發を擬すといへども、つひに缺一件事なり。補一件事あらず、脱落一件事せず。微和尚、そのかみ嗣書をゆるさず、なんぢいまだしきことあり、と勸勵する、微和尚の觀機あきらかなること、信仰すべし。正是宗杲疑處、を究參せず、脱落せず、打破せず、大疑せず、被疑礙なし。そのかみ、みだりに嗣書を請する、參學の倉卒なり、無道心のいたりなり、無稽古のはなはだしきなり、無遠慮なりといふべし、道機ならずといふべし、疏學のいたりなり。貪名愛利によって、佛祖の堂奥を、をかさんとす。あはれむべし、佛祖の語句をしらざることを。稽古はこれ自證と會せず、萬代を涉獵するは自悟ときかず、學せざるによりて、かくのごとく不是あり、かくのごとくの自錯あり。かくのごとくなるによりて、宗杲禪師の門下に、一箇半箇の眞巴鼻あらず、おほくこれ假低なり。佛法を會せず、佛法を不會せざるは、かくのごとくなり。而今の雲水、かならず審細の參學すべし、疏慢なることなかれ。

When we examine this episode, Zhangtang did not accept Zonggao. While he sought repeatedly to discover it, he was still *lacking the “one thing.”* He did not *fill in the “one thing”*; he did not *slough off the “one thing.”* Previously, Reverend Wei denied him an inheritance certificate, urging him on by saying, “You’re not ready.” We should trust the clarity of Reverend Wei’s insight into his abilities. “*This is exactly what Zonggao has doubts about*”: he did not investigate this; he did not slough it off; he did not break through it; he did not have the great doubt about it; he was not obstructed by the doubt. Previously, his recklessly begging a document of succession was precipitate, was an extreme case of one lacking the mind of the way, was a flagrant case of lacking learning from the ancients. We have to say he was thoughtless; we have to say he was not fit for the way; he was an extreme case of neglect of study. From his lust for fame and love of profit, he would violate the interior of the hall of the buddhas and ancestors. How pitiful that he did not know the words of the buddhas and ancestors. Because he did not understand that learning from the ancients is self-verification, and had not heard, had not studied, that perusing the myriad generations is self-awakening, he had this kind of error, he had this kind of self-mistake.<sup>53</sup> Because he was like this, among the followers of Chan Master Zonggao, there is not one or one half with a real nose grip; most of them are fakes and inferiors.<sup>54</sup>

53 **perusing the myriad generations** (*bandai o shōryō suru* 萬代を涉獵する): i.e., reading through the classical literature.

**self-mistake** (*jisaku* 自錯): Playing on “self-verification” (*jishō* 自證) and “self-awakening” (*jigo* 自悟).

54 **a real nose grip** (*shin habi* 眞巴鼻): i.e., a real grasp; a common metaphor, from the nose ring used to lead cattle. See Supplementary Notes, s.v. “Nose.”

**fakes and inferiors** (*ketei* 假低): A tentative translation of an unusual compound expres-

Failure to understand the buddha dharma, and failure not to understand the buddha dharma, are like this.<sup>55</sup> Monks of the present should study in detail; do not be neglectful.

[69:20] {2:205}

宗杲因湛堂之囑、而湛堂順寂後、參圓悟禪師於京師之天寧。圓悟一日陞堂、宗杲有神悟、以悟告呈圓悟。悟云、未也、子雖如是、而大法故未明。

*On Zhangtang's advice, following Zhangtang's quiescence, Zonggao studied with Chan Master Yuanwu at Tianning in the capital.<sup>56</sup> One day, when Yuanwu ascended to the hall, Zonggao had a spiritual awakening.<sup>57</sup> He reported his awakening to Yuanwu.*

*Wu said, "Not yet. You may be like this, but the great dharma is not yet clarified."*

[69:21]

又一日、圓悟上堂、舉五祖演和尚、有句無句語。宗杲聞、而言下得大安樂法。又呈解圓悟。圓悟笑曰、吾不欺汝耶。

*Again, one day, in a convocation, Yuanwu took up the words of Reverend Yan of Wuzu on "affirmative statements and negative statements."<sup>58</sup> Upon hearing it, Zonggao attained the dharma of great bliss. Again, he expressed his understanding to Yuanwu. Yuanwu laughed and said, "I didn't trick you?"*

[69:22]

これ宗杲禪師、のちに圓悟に參ずる因縁なり。圓悟の會にして、書記に充す。しかあれども、前後いまだあらたなる得處みえず、みづから普説・陞堂のときも、得處を舉せず。しるべし、記録者は神悟せるといひ、得大安樂法と記せりといへども、させることなきなり。おもくおもふことなかれ、ただ參學の生なり。

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sion. Some MS witnesses read *ketei* 假底, perhaps meaning "frauds."

55 **failure not to understand the buddha dharma** (*buppō o fue sezarū* 佛法を不會せざる): Perhaps meaning "failure to avoid misunderstandings of the buddha dharma."

56 **Chan Master Yuanwu at Tianning in the capital** (*Engo zenji o kyōshi shi tennei* 圓悟禪師於京師之天寧): I.e., Yuanwu Keqin 圓悟克勤, at the Tianningsi 天寧寺 in the Northern Song capital of Bianjing 汴京 (modern Kaifeng). This and the following dialogue are based on the "Dahui Pujue chansi taming" 大慧普覺禪師塔銘 (at *Dahui Pujue chansi yulu* 大慧普覺禪師語錄, T.1998A.47:836b19-24).

57 **ascended to the hall** (*shindō* 陞堂): I.e., held a formal convocation in the dharma hall; synonymous with *jōdō* 上堂 ("convocation"), used in the next section.

58 **the words of Reverend Yan of Wuzu on "affirmative statements and negative statements"** (*Goso En oshō uku muku go* 五祖演和尚有句無句語): I.e., Yuanwu's teacher, Wuzu Fayan 五祖法演 (d. 1104). The words in question are likely comments on the popular saying attributed to Weishan Lingyou 潯山靈祐 (771-853) found at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:208, case 157; see Supplementary Notes, s.v. "Like vines relying on a tree."



This is an episode of Chan Master Zonggao's later studying with Yuanwu. He served as secretary in Yuanwu's community.<sup>59</sup> Nevertheless, we do not see that he had any new attainments before or after; and, in his own public sermons and formal convocations, he does not bring up any attainments. We should recognize that, while his biographer wrote that he had a "spiritual awakening" and "attained the dharma of great bliss," we need not make anything of this.<sup>60</sup> Do not take it seriously: he was just an ordinary student.

[69:23]

圓悟禪師は古佛なり、十方中の至尊なり。黄檗よりのちは、圓悟のことくなる尊宿、いまだあらざるなり、他界にも、まれなるべき古佛なり。しかあれども、これをしれる人天まれなり、あはれむべき娑婆國土なり。いま圓悟古佛の說法を擧して、宗杲上座を檢點するに、師におよべる智、いまだあらず、師にひとしき智、いまだあらず、いかにいはんや、師よりもすぐれたる智、ゆめにもいまだみざるがごとし。

Chan Master Yuanwu was an old buddha, most honored in the ten directions. After Huangbo, there is no venerable like Yuanwu; he was an old buddha who must be rare even in the other world.<sup>61</sup> Nevertheless, there are few humans or devas who recognize this; ours is a sad Sāhā land. If we examine Senior Seat Zonggao by holding up the teachings of Old Buddha Yuanwu, it seems he lacked wisdom approaching his master's, lacked wisdom equaling his master's; how much less did he ever see, even in his dreams, wisdom exceeding his master's.

[69:24] {2:206}

しかあればしるべし、宗杲禪師は滅師半徳の才におよばざるなり。ただわづかに華嚴・楞嚴等の文句を誦誦して傳説するのみなり、いまだ佛祖の骨髓あらず。宗杲おもはくは、大小の隠倫わづかに依草附木の精靈にひかれて保任せるところの見解、これを佛法とおもへり。これを佛法と許せるをもて、はかりしりぬ、佛祖の大道いまだ參究せずといふことを。圓悟よりのち、さらに他遊せず、智識をとぶらはず。みだりに大利の主として、雲水の參頭なり。のこれる語句、いまだ大法のほとりにおよばず。しかあるを、しらざるともがらおもはくは、宗杲禪師、むかしにもはぢざるとおもふ、み、しれるものは、あきらめざると決定せり。つひに大法をあきらめず、いたづらに口吧吧地のみなり。

59 **secretary** (*shoki* 書記): One of the six monastic offices, in charge of records and correspondence.

60 **his biographer** (*kirokusha* 記録者): I.e., the official Zhang Jun 張浚, author of the "Dahui Pujue chansi taming" 大慧普覺禪師塔銘 passages Dōgen has just quoted.

61 **Huangbo** (*Ōbaku* 黄檗): I.e., the famous ninth-century figure Huangbo Xiyun 黄檗希運.

Thus, we should realize that the talents of Chan Master Zonggao did not amount to *reducing the teacher's merits by half*.<sup>62</sup> He just memorized and conveyed a few passages of the *Huayan*, *Laṅkā*, and the like; he still lacked the bones and marrow of the buddhas and ancestors.<sup>63</sup> Zonggao thought that the view maintained by major and minor hermits simply taken by the spirits that *adhere to the grasses and attach to the trees* — that this was the buddha dharma.<sup>64</sup> Given that he accepted this as the buddha dharma, it is clear that he never investigated the great way of the buddhas and ancestors. After Yuanwu, he did not travel to others or consult wise friends; he brazenly headed up the monks as the master of great monasteries. The words he has left us do not reach the vicinity of the great dharma. Those who do not know, however, think that Chan Master Zonggao owes no apologies even to the ancients; those who see and know are certain that he did not understand. In the end, he did not understand the great dharma but just meaninglessly ran his mouth, blah, blah.<sup>65</sup>

[69:25]

しかあればしりぬ、洞山の微和尚、まことに後鑑あきらかにあやまらざりけりといふことを。宗杲禪師に參學せるともがらは、それすゑまでも、微和尚をそねみ、ねたむこと、いまにたえざるなり。微和尚はただゆるさざるのみなり。準和尚のゆるさざることは、微よりもはなはだし、まみゆるごとには、勘過するのみなり。しかあれども、準和尚をねたまず。而今およびこしかたのねたむともがら、いくばくの懺懺なりとかせん。

Thus, we know that Reverend Wei of Dongshan was truly a clear mirror on the future and was not mistaken. The resentment of and hostility toward Reverend Wei among those, to the last, who studied with Chan Master Zonggao remains unabated even now. Reverend Wei simply failed to acknowledge him; Reverend Zhang's failure to acknowledge

62 **reducing the teacher's merits by half** (*gen shi han toku* 減師半德): From the Chan saying, "A view equal to the master's reduces the master's virtue by half" (*ken yo shi sai gen shi han toku* 見與師齊減師半德).

63 **the *Huayan*, *Laṅkā*, and the like** (*Kegon Ryōgon tō* 華嚴・楞嚴等): I.e., the *Avatamsaka*, *Laṅkāvatāra*, and other sūtras.

64 **major and minor hermits** (*daishō no inrin* 大小の隠倫): From the common trope expressed in the well-known verse by the Jin-dynasty poet Wang Kangju 王康琚:

小隱隱林藪、大隱隱朝市。

The minor hermit secludes himself in woods and marshes;

The major hermit secludes himself in court and market.

**the spirits that adhere to the grasses and attach to the trees** (*esō fuboku no shōryō* 依草附木の精靈): A fixed idiom for spirits of the dead that cling to the world; used in Chan texts for those who cling to words.

65 **just meaninglessly ran his mouth, blah, blah** (*itazura ni ku haha chi nomi* いたづらに口吧地のみ): From the Chinese onomatopoeia *baba* 吧吧 for blathering on.

him was even more severe than Wei's: at every encounter, he did nothing but point out his mistakes. Yet, they do not resent Reverend Zhang. How shameful are those in present and past who resent [Reverend Wei].

[69:26]

おほよそ大宋國に佛祖の兒孫と自稱するおほかれども、まことを學せるすくなきゆえに、まことををしふるすくなし。そのむね、この因縁にてもはかりしりぬべし。紹興のころ、なほかくのごとし。いまはそのころよりもおとれり、たとふるにもおよばず。いまは佛祖の大道、なにとあるべしとだにもしらざるともがら、雲水の主人となれり。

Generally speaking, although there are many in the Land of the Great Song who call themselves descendants of the buddhas and ancestors, since there are few who have studied the real thing, there are few who teach the real thing. That point can be clearly seen in this episode as well. It was like this even in the Shaoxing period; now things are even worse than then, beyond compare. Nowadays, those who do not even know what the great way of the buddhas and ancestors is supposed to be have become the leaders of the monks.

[69:27] {2:207}

しるべし、佛佛祖祖、西天東土、嗣書正傳は、青原山下これ正傳なり。青原山下よりのち、洞山おのづから正傳せり。自餘の十方、かつてしらざるところなり。しるものはみなこれ洞山の兒孫なり、雲水に聲名をほどこす。宗杲禪師、なほ生前に自證自悟の言句をしらず、いはんや自餘の公案を參徹せんや。いはんや宗杲禪老よりも晩進、たれか自證の言をしらん。

We should understand that, in the direct transmission of the inheritance certificates of buddha after buddha and ancestor after ancestor in Sindh in the West and the Land of the East, it is the line under Mount Qingyuan that is the direct transmission.<sup>66</sup> From the line under Mount Qingyuan, naturally it was directly transmitted by Dongshan.<sup>67</sup> This is something unknown to others in the ten directions; those who know it are all descendants of Dongshan, who spread his name among the clouds and water.<sup>68</sup> Chan Master Zonggao throughout his life did not understand the words “self-verification” and “self-awakening,” much less did he master any other kōan. How much less, then, among the latecomers after Chan Elder Zonggao could anyone understand the words “self-verification.”

66 it is the line under Mount Qingyuan that is the direct transmission (*Seigenzanka kore shōden nari* 青原山下これ正傳なり): i.e., the lineage of the Sixth Ancestor's disciple Qingyuan Xingsi 青原行思 (d. 740) is the main line of descent.

67 Dongshan (*Tōzan* 洞山): i.e., Dongshan Liangjie 洞山良价 (807-869), in the fourth generation after Qingyuan; founder of Dōgen's Caodong 曹洞 (J. Sōtō) lineage.

68 clouds and water (*unsui* 雲水): i.e., the monastic community.

[69:28]

しかあればすなはち、佛祖道の道自道他、かならず佛祖の身心あり、佛祖の眼睛あり。佛祖の骨髓なるがゆえに、庸者の得皮にあらず。

Thus, speaking of the self and speaking of the other in the way of the buddhas and ancestors always has the body and mind of the buddhas and ancestors, the eye of the buddhas and ancestors. Since it is the bones and marrow of the buddhas and ancestors, it is not the skin got by the mediocre.

正法眼藏自證三昧第六十九  
Treasury of the True Dharma Eye  
The Samādhi of Self-Verification  
Number 69

[Ryūmonji MS:]

爾時寛元二年甲辰二月二十九日、在越宇吉峰精舍示衆

*Presented to the assembly at Kippō Vihāra, Etsuu; twenty-ninth day, second month of the senior wood year of the dragon, the second year of Kangen [8 April 1244]<sup>69</sup>*

[Himitsu MS:]

同四月十二日、越州在吉峰下侍者寮書寫之。懷奘

*Copied this in the acolyte's quarters beneath Kippō, Esshū; twelfth day, fourth month, of the same year [21 May 1244]. Ejō*

69 The *Himitsu* 秘密 MS shares an identical colophon.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 70

Empty Space

*Kokū*

虚空

# Empty Space

## *Kokū*

### INTRODUCTION

This short chapter was composed in the spring of 1245, at Dōgen's new Daibutsu Monastery in Echizen. Number 70 in the seventy-five-chapter *Shōbōgenzō*, it occurs as number 56 in the sixty-chapter compilation and number 76 in the Honzan edition (or 77 in the Iwanami and Shūmuchiō versions).

True to its title, the essay discusses several passages from Zen literature on the topic of space. Most of the piece is devoted to a line-by-line commentary on the story of the Tang-dynasty monks Shigong Huizang 石鞏慧藏 and Xitang Zhizang 西堂智藏 in conversation on how to grab hold of space. Following this, Dōgen adds some rather cursory remarks on three additional passages and ends with the advice that space be understood as “the treasury of the true dharma eye, the wondrous mind of nirvāṇa” transmitted by the buddhas and ancestors.

## 正法眼藏第七十

Treasury of the True Dharma Eye  
Number 70

虚空

Empty Space

[70:1] {2:208}

這裏是什麼處在のゆえに、道現成をして佛祖ならしむ。佛祖の道現成、おのづから嫡嫡するゆえに、皮肉骨髓の渾身せる、掛虚空なり。虚空は、二十空等の群にあらず。おほよそ、空ただ二十空のみならんや、八萬四千空あり、およびそこばくあるべし。

Due to “where are we here?” the buddhas and ancestors are made from their statements.<sup>1</sup> Because the statements of the buddhas and ancestors themselves pass from successor to successor, their skin, flesh, bones, and marrow form “the whole body” that “hangs in empty space.”<sup>2</sup> “Empty

1 Due to “where are we here?” the buddhas and ancestors are made from their statements (*shari ze jūmo sho zai no yue ni, dōgenjō o shite busso narashimu* 這裏是什麼處在のゆえに、道現成をして佛祖ならしむ): A tentative translation of a difficult sentence variously interpreted. Perhaps the most interesting reading might be that it is the sacred space they inhabit (“where are we here”) that makes the statements of the masters the words of buddhas and ancestors. “Where are we here?” (*shari ze jūmo sho zai* 這裏是什麼處在) is a fixed rhetorical question warning the interlocutor to keep the conversation at the highest level of truth, beyond dualities. It is best known, perhaps, from the retort of the monk Puhua 普化 (dates unknown), when charged with being rough by Linji Yixuan 臨濟義玄 (d. 866) (*Linji lu* 臨濟錄, T.1985.47:b5-6; recorded also at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:174, case 96):

這裏是什麼所在、說麤說細。

Where are we here, that we’re talking of rough and talking of fine?

An identical remark is attributed to Huangbo Xiyun 黃檗希運 (dates unknown) in the *Biyan lu* 碧巖錄 (T.2003.48:152c9-10; quoted by Dōgen in the first part of his “Shōbōgenzō gyōji” 正法眼藏行持).

2 their skin, flesh, bones, and marrow form “the whole body” that “hangs in empty space” (*hi niku kotsu zui no konjin seru, ka kokū nari* 皮肉骨髓の渾身せる、掛虚空なり): Another difficult sentence, perhaps meaning that the teachings passed down from successor to successor in the lineage (the “skin, flesh, bones, and marrow” of Bodhidharma) reverberate throughout space (like the wind chime speaking of wisdom to the winds). The expression “skin, flesh, bones, and marrow” (*hi niku kotsu zui* 皮肉骨髓) is commonly used by Dōgen for the essence or truth or entirety of something or someone, as handed down in the ancestral tradition of Zen; see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.” “The whole body hanging in space” evokes a verse on the wind chime by Dōgen’s teacher, Tiantong Rujing 天童如淨 (1162-1227), the first



space” does not belong among the twenty aspects of emptiness, and the like.<sup>3</sup> More generally, how could emptiness be of only twenty types? There must be eighty-four thousand types of emptiness and so many more.<sup>4</sup>

\* \* \* \* \*

[70:2]

撫州石鞏慧藏禪師、問西堂智藏禪師、汝還解捉得虛空麼。西堂曰、解捉得。師曰、爾作麼生捉。西堂以手撮虛空。師曰、爾不解捉虛空。西堂曰、師兄作麼生捉。師把西堂鼻孔拽。西堂作忍痛聲曰、太殺人、拽人鼻孔直得脫去。師曰、直得恁地捉始得。

*Chan Master Huizang of Shigong in Fuzhou asked Chan Master Xitang Zhizang, “Can you grab hold of empty space?”*<sup>5</sup>

*Xitang said, “I can.”*

*The Master said, “How do you do it?”*

*Xitang pinched empty space with his hand. The Master said, “You can’t grab hold of empty space.”*

*Xitang said, “How does my elder brother grab it?”*

*The Master grabbed Xitang’s nose and pulled it. Xitang cried out in pain and said, “What a brute. You could pull a person’s nose right off!”*

*The Master said, “That’s how you have to grab hold of it.”*

---

line of which Dōgen will quote below, section 13 (from *Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:132b15-16):

渾身似口掛虛空、不問東西南北風、一等爲他談般若、滴丁東了滴丁東。

Its whole body, like a mouth, hanging in empty space,

Without asking if the winds are from east, west, south, or north,

Equally, for them, it talks of prajñā:

*Di dingdong liao di dingdong.*

**3 the twenty aspects of emptiness, and the like** (*nijū kū tō* 二十空等): A list of empty categories found in Xuanzang’s translation of the *Mahā-prajñā-pāramitā sūtra* (*Da bore poluomiduo jing* 大般若波羅蜜多經, T.220.5:13b22-26). “And the like” (*tō* 等) here likely indicates other such lists of emptiness, of eighteen, sixteen, etc.

**4 eighty-four thousand** (*hachiman shisen kū* 八萬四千空): A standard figure for an enormous number, as in “eighty-four thousand afflictions,” “eighty-four thousand teachings,” etc.

**5 Chan Master Huizang of Shigong in Fuzhou** (*Bushū Shakukyō Ezō zenji* 撫州石鞏慧藏禪師); **Chan Master Xitang Zhizang** (*Seidō Chizō zenji* 西堂智藏禪師): i.e., Shigong Huizang 石鞏慧藏 (dates unknown) and Xitang Zhizang 西堂智藏 (735-814), two disciples of Mazu Daoyi 馬祖道一 (709-788). Their dialogue, referred to several times in the *Shōbōgenzō*, can be found at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:248b24-29), and at *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:256, case 248).

[70:3] {2:209}

石鞏道の、汝還解捉得虚空麼。なんぢまた通身是手眼なりや、と問著するなり。

Shigong's words, "*Can you grab hold of empty space?*" are asking, "*Is your body throughout hands and eyes?*"<sup>6</sup>

[70:4]

西堂道の、解捉得。虚空一塊触而染汚なり。染汚よりこのかた、虚空落地しきたれり。

Xitang's words, "*I can,*" are *empty space is a single lump; touch it, and it's defiled.*<sup>7</sup> After it is defiled, "*empty space has fallen on the ground.*"<sup>8</sup>

[70:5]

石鞏道の、爾作麼生捉、喚作如如、早是變了也なり。しかもかくのごとくなりといへども、隨變而如去也なり。

Shigong's words, "*How do you do it?*" are "*As soon as you call it such and such, it's already changed.*"<sup>9</sup> Nevertheless, while this may be so, *following along with change, it goes thus.*<sup>10</sup>

[70:6]

西堂以手撮虚空。只會騎虎頭、未會把虎尾なり。

"*Xitang pinched empty space with his hand.*" He "*only knew how to ride on the tiger's head but not how to pull the tiger's tail.*"<sup>11</sup>

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6 "*Is your body throughout hands and eyes?*" (*nanji mata tsūshin ze shugen nari ya* なんぢまた通身是手眼なりや): After the words of Daowu Yuanzhi 道吾圓智 (769-835), describing how the Bodhisattva Avalokiteśvara uses his thousand hands, each with an eye in the palm. The dialogue in which the line occurs is recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:182, case 105) and discussed in "Shōbōgenzō Kan-non" 正法眼藏觀音. See Supplementary Notes, s.v. "His body throughout is hands and eyes."

7 "*empty space is a single lump; touch it, and it's defiled*" (*kokū ikkai soku ni zenna* 虚空一塊触而染汚): Given in Chinese, as if quoting a text, but no source is known.

8 "*empty space has fallen on the ground*" (*kokū raku chi* 虚空落地): Recalling the words of Zhaozhou Congshen 趙州從諗 (778-897) describing the time when the cypress tree becomes a buddha; in a dialogue found, for example, in the *Zhaozhou lu* 趙州錄 (ZZ.118:321b14-16) and discussed in "Shōbōgenzō hakujushi" 正法眼藏柏樹子.

9 "*As soon as you call it such and such, it's already changed*" (*kan sa nyonyo, sō ze henryō ya* 喚作如如、早是變了也): An oft-quoted saying attributed to Nanchan Puyuan 南泉普願 (748-835) (see, e.g., *Biyan lu* 碧巖錄, T.2003.48:199a6-7).

10 *following along with change, it goes thus* (*zui hen ni nyo ko ya* 隨變而如去也): In Chinese, as if a quotation, but no source is known. "It goes thus" translates *nyoko* 如去, a term used for a tathāgata ("one gone thus").

11 He "*only knew how to ride on the tiger's head but not how to pull the tiger's tail*" (*shi e ki kotō, mie ha kobi* 只會騎虎頭、未會把虎尾): A saying attributed to Yang-

[70:7]

石鞏道、爾不解捉虚空。ただ不解捉のみにあらず、虚空也未夢見在なり。しかもかくのごとくなりといへども、年代深遠、不欲爲伊舉似なり。

*Shigong said, "You can't grab hold of empty space." It is not just that he cannot grab hold of it; he has never seen empty space even in his dreams. Nevertheless, while this may be so, "the age is so remote, I wouldn't want to bring it up with him."*<sup>12</sup>

[70:8]

西堂道、師兄作麼生。和尚也道取一半、莫全靠某甲なり。

*Xitang said, "How does my elder brother grab it?" This is, "Reverend, say half; don't rely entirely on me."*<sup>13</sup>

[70:9]

石鞏把西堂鼻孔拽。しばらく參學すべし、西堂の鼻孔に石鞏藏身せり、あるいは鼻孔拽石鞏の道現成あり。しかもかくのごとくなりといへども、虚空一團、磕著築著なり。

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shan Huiji 仰山慧寂 (803-887) (see, e.g., *Yangshan Huiji chanshi yulu* 仰山慧寂禪師語錄, T.1990.47:587c3).

12 **"the age is so remote, I wouldn't want to bring it up with him"** (*nendai jin'on, fuyoku i i koji* 年代深遠、不欲爲伊舉似): After another remark by Yangshan Huiji 仰山慧寂, when asked whether anyone else besides Linji received transmission from Huangbo (see, e.g., *Linji yulu* 臨濟語錄, T.1985.47:5a10-12; *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:684b6-8):

仰云、有。祇是年代深遠、不欲舉似和尚。

Yang said, "There was. But the age is so remote that I wouldn't want to bring it up with the Reverend."

13 **"Reverend, say half; don't rely entirely on me"** (*oshō ya dōshu ippan, mo zen kō bōkō* 和尚也道取一半、莫全靠某甲): The words of Shitou Qixian 石頭希遷 (700-790) to his master Qingyuan Xingsi 青原行思, found in various texts; here is the version recorded in *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:126, case 1):

吉州青原山弘濟禪師〈嗣大鑑、諱行思〉曾問石頭、爾從甚處來。石頭曰、曹溪來。師乃拈拂子曰、曹溪還有這箇麼。頭曰、非但曹溪、西天亦無。師曰、子莫曾到西天否。頭曰、若到即有也。師曰、未在更道。頭曰、和尚也須道取一半。莫全靠希遷。師云、不辭向汝道。恐已後無人承當。

Chan Master Hongji of Mount Qingyuan in Jizhou (succeeded Dajian, called Xingsi) once asked Shitou, "Where did you come from."

Shitou said, "From Caoxi."

The Master held up his whisk and said, "In Caoxi, do they have this?"

Tou said, "Not just Caoxi; they don't even have it in Sindh in the West."

The Master said, "Have you actually been to Sindh in the West?"

Tou said, "If I'd been there, they'd have it."

The Master said, "Not yet. Say more."

Tou said, "Reverend, you should also say half; don't rely entirely on Qixian."

The Master said, "I don't refuse to say something for you, but I'm afraid that afterwards, no one will accept it."

“*Shigong grabbed Xitang’s nose and pulled it.*” We should study this a bit. Shigong hid himself in Xitang’s nose; or perhaps there is a statement “the nose pulled Shigong.”<sup>14</sup> Nevertheless, while this may be so, *the single ball of empty space bangs and hits.*<sup>15</sup>

[70:10] {2:210}

西堂作忍痛聲曰、太殺人、拽人鼻孔、直得脱去。從來は人にあふとおもへども、たちまちに自己にあふことをえたり。しかあれども、染汚自己即不得なり、修己すべし。

“*Xitang cried out in pain and said, ‘What a brute. You could pull a person’s nose right off!’*” Up till now he had thought to meet another, but suddenly he was able to meet himself. Nevertheless, *he cannot defile the self*, he should practice the self.<sup>16</sup>

[70:11]

石鞏道、直得恁地捉始得。恁地捉始得は、なきにあらず。ただし、石鞏と石鞏と、共出一隻手の捉得なし、虚空と虚空と共出一隻手の捉得あらざるがゆえに、いまだみづからの費力をからず。

Shigong said, “*That’s how you have to grab hold of it.*” It is not that it is not “*how you have to grab hold of it*”; but, because he does not have a “grabbing hold” in which Shigong and Shigong “each extends a single hand,” or a “grabbing hold” in which empty space and empty space “each extends a single hand,” he has not made use of his own efforts.<sup>17</sup>

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14 **Shigong hid himself in Xitang’s nose** (*Seidō no bikū ni Shakukyō zōshin seri* 西堂の鼻孔に石鞏藏身せり): From the stock phrase “to hide oneself in the nostrils” (*bikū ri zōshin* 鼻孔裏藏身). The term *bikū* 鼻孔 (“nose” or “nostrils”) is regularly used to indicate the true person, what one really is; see Supplementary Notes, s.v. “Nose.”

15 **bangs and hits** (*katsujaku chikujaku* 磕著築著): Variant of the fixed expression *chikujaku katsujaku* 築著磕著 (“hits and bangs”; said to express the sound of stones hitting together), best known from a remark (quoted in “*Shōbōgenzō ten hōrin*” 正法眼藏轉法輪) of Wuzu Fayān 五祖法演 (d. 1104); see Supplementary Notes, s.v. “Hitting and banging.”

16 **he cannot defile the self; he should practice the self** (*zenna jiko soku futoku nari, shu ko su beshi* 染汚自己即不得なり、修己すべし): Reminiscent of the famous exchange, so often cited by Dōgen, between the Sixth Ancestor and his student Nanyue Huairang 南嶽懷讓 (e.g., at *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101):

祖曰、還假修證否。師曰、修證即不無、染汚即不得。

The Ancestor said, “Then does it [‘the thing that comes like this’] depend on practice and verification?”

The Master [Huairang] answered, “It’s not that it lacks practice and verification, but it can’t be defiled by them.”

For the full context, see Supplementary Notes, s.v. “Not defiled.”

17 **“each extends a single hand”** (*gu shutsu isseki shu* 共出一隻手): Words, alluded to elsewhere in the *Shōbōgenzō*, of Luoshan Daoxian 羅山道閑 (dates unknown), in a story recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:175-176, case 97):

[70:12]

おほよそ盡界には、容虚空の間隙なしといへども、この一段の因縁、ひさしく虚空の霹靂をなせり。石鞏・西堂よりのち、五家の宗匠と稱する參學おほしといへども、虚空を見聞測度せるまれなり、石鞏・西堂より前後に、弄虚空を擬するともがら面々なれども、著手せるすくなし。石鞏は虚空をとれり、西堂は虚空を覷見せず。大佛、まさに石鞏に爲道すべし、いはゆる、そのかみ西堂の鼻孔をとる、捉虚空なるべくば、みづから石鞏の鼻孔をとるべし。指頭をもて指頭をとることを會取すべし。しかあれども、石鞏、いささか捉虚空の威儀をしれり。たとひ捉虚空の好手なりとも、虚空の内外を參學すべし、虚空の殺活を參學すべし、虚空の輕重をしるべし。佛佛祖祖の功夫辨道・發心修證・道取聞聲、すなはち捉虚空なると保任すべし。

In sum, while there may be no interstices in all the worlds to accommodate empty space, this one episode has long been a thunderbolt in empty space. Ever since Shigong and Xitang, while the students of it calling themselves masters of the five houses may have been many, the ones who saw and heard, fathomed and measured empty space have been rare; although before and after Shigong and Xitang various types have thought to play with empty space, few have laid their hands on it.<sup>18</sup>

Shigong took hold of empty space; Xitang did not see empty space. Daibutsu should say this to Shigong: if taking hold of Xitang's nose before was "*grabbing hold of empty space*," you should have taken hold of Shigong's nose; you should understand taking hold of your finger with your finger.<sup>19</sup> Still, Shigong did understand something of the deportment of "*grabbing hold of empty space*." Yet, even if we are skilled at "*grabbing hold of empty space*," we should study the interior and exterior of empty space; we should study how to kill and give life to space; we should know the weight of space. We should maintain the understanding that the concentrated effort and pursuit of the way, the bringing forth of the mind [of bodhi], the practice and verification, the speech and the hearing, of buddha after buddha and ancestor after ancestor — this is "*grabbing hold of empty space*."

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A monk asked Luoshan how much he should pay to have a stūpa built. Luoshan said,

若將三文錢與匠人、和尚此生決定不得塔。若將兩文錢與匠人、和尚與匠人共出一隻手。若將一文錢與匠人、帶累匠人眉鬚墮落。

If you offer the artisan three cash, the Reverend will definitely not get a stūpa in this lifetime. If you offer the artisan two cash, the Reverend and the artisan will each put out one hand. If you offer the artisan one cash, you'll so perplex him that the artisan's eyebrows and beard will fall off.

**18 the students of it calling themselves masters of the five houses** (*goke no shūshō to shō suru sangaku* 五家の宗匠と稱する參學): I.e., teachers in the five lineages into which Chan was organized by the Song historians who took up this topic for study.

**19 Daibutsu** 大佛: I.e., Dōgen, speaking of himself as abbot of the Daibutsu Monastery.

\* \* \* \* \*

[70:13] {2:211}

先師天童古佛道、渾身似口掛虛空。あきらかにしりぬ、虚空の渾身は虚空にかかれり。

*My former master, the Old Buddha of Tiantong, said, “The whole body, like a mouth, hanging in empty space.”<sup>20</sup>*

Clearly, “the whole body” of empty space is “hanging in empty space.”

\* \* \* \* \*

[70:14]

洪州西山亮座主、因參馬祖。祖問、講什麼經。師曰、心經。祖曰、將什麼講。師曰、將心講。祖曰、心如工伎兒、意如和伎者、六識爲伴侶、爭解講得經。師曰、心既講不得、莫是虛空講得麼。祖曰、却是虛空講得。師拂袖而退。祖召云、座主。師回首。祖曰、從生至老、只是這箇。師因而有省。遂隱西山、更無消息。

*Prelate Liang of Xishan in Hongzhou once consulted with Mazu.<sup>21</sup> Mazu asked him, “What sūtra are you lecturing on?”*

*The Master said, “The Heart Sūtra.”<sup>22</sup>*

*Mazu said, “With what do you lecture?”*

*The Master said, “I lecture with the mind.”*

*Mazu said, “‘The mind is like the lead actor; the intellect, like a supporting actor; the six consciousnesses make up the cast.’<sup>23</sup> How can they lecture on the sūtra?”*

20 **My former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): i.e., Tiantong Rujing 天童如淨. See above, Note 2.

21 **Prelate Liang of Xishan in Hongzhou** (*Kōshū Seizan Ryō zasu* 洪州西山亮座主): Xishan Liang 西山亮 (dates unknown), a student of Mazu Daoyi 馬祖道一. “Prelate” (*zasu* 座主) refers to the abbot of a Teachings monastery (*kyōji* 教寺 or *kyōin* 教院) — an institution where the abbacy is restricted to members of the Tiantai school; a title implying a mastery of Buddhist learning that could invite the sarcasm of Chan masters. “Xishan” 西山 is the mountain in present-day Jiangxi province. This dialogue is found in various Chan sources, as well as Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:126, case 4); see Supplementary Notes, s.v. “Prelate Liang.”

22 **“The Heart Sūtra”** (*Shingyō* 心經): i.e., the popular *Bore boluomiduo xin jing* 般若波羅蜜多心經 (T.251). The subsequent discussion of “the mind” here plays on the two meanings (“heart” and “mind”) of the glyph *shin* 心 in the sūtra title.

23 **“The mind is like the lead actor”** (*shin nyo kōgiji* 心如工伎兒): Mazu quotes here a verse in the *Laṅkāvatāra-sūtra* (*Dasheng ru lengqie jing* 大乘入楞伽經, T.672.16:620a17-18):

*The Master said, “Since the mind can’t lecture, isn’t it empty space that can lecture?”*

*Mazu said, “In fact, it’s empty space that can lecture.”*

*The Master shook out his sleeves and withdrew. Mazu called after him, “Prelate.”<sup>24</sup>*

*The Master turned. Mazu said, “From birth to old age, it’s just this.”<sup>25</sup>*

*The Master thereupon had an insight. He subsequently hid himself in Mount Xi and was not heard of again.*

[70:15]

しかあればすなはち、佛祖はともに講經者なり。講經はかならず虚空なり、虚空にあらざれば、一經をも講ずることをえざるなり。心經を講ずるにも、身經を講ずるにも、ともに虚空をもて講ずるなり。虚空をもて思量を現成し、不思議を現成せり。有師智をなし、無師智をなす、生知をなし、學而知をなす、ともに虚空なり。作佛作祖、おなじく虚空なるべし。

Thus, the buddhas and ancestors are all lecturers on the sūtras. Lecturing on the sūtras is invariably empty space; were it not empty space, there could be no lecturing on a single sūtra. Whether we lecture on a “mind sūtra” or we lecture on a “body sūtra,” we use empty space to lecture.<sup>26</sup> We use empty space to realize thinking and to realize not thinking.<sup>27</sup> Producing the wisdom gained with a teacher, producing wisdom gained without a teacher, producing innate knowledge, producing knowledge gained from study — all these are empty space. Becoming a buddha and becoming an ancestor must similarly be empty space.

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心如工伎兒、意如和伎者、五識爲伴侶、妄想觀伎衆。

The mind is like the lead actor;

The intellect, like a supporting actor;

The six consciousnesses make up the cast;

Deluded thoughts, the audience.

24 **shook out his sleeves** (*hosshū* 拂袖): A stock gesture of annoyance or dismissal.

25 **“From birth to old age, it’s just this”** (*jū shō shi rō shi ze shako* 從生至老只是這箇): An identical saying is attributed to Shitou Xiqian 石頭希遷 in conversation with Wuxie Lingmo 五洩靈默 (747-818) (*Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:254b10-11): Having failed to understand Shitou’s teaching, Wuxie was leaving.

石頭呼之云、闍梨。師迴顧。石頭云、從生至老只是遮箇。漢更莫別求。

Shitou called to him, “Ācārya.”

The Master [Wuxie] turned and looked back. Shitou said, “From birth to old age, it’s just this. A man shouldn’t look for anything else.”

26 **“mind sūtra”** (*shingyō* 心經); **“body sūtra”** (*shingyō* 身經): Further play with the glyph *shin* 心 in the title of the *Heart Sūtra*.

27 **to realize thinking and to realize not thinking** (*shiryō o genjō shi, fushiryō o genjō seri* 思量を現成し、不思議を現成せり): Likely an allusion to the famous saying on meditation, much treasured by Dōgen, by Yaoshan Weiyān 藥山惟儼 (751-834); see Supplementary Notes, s.v. “Yaoshan’s not thinking.”

\* \* \* \* \*

[70:16] {2:212}

第二十一祖婆修盤頭尊者道、心同虚空界、示等虚空法、證得虚空時、無是無非法。

*The Twenty-first Ancestor, Venerable Vasubandhu, said,*<sup>28</sup>

*The mind is the same as the realm of empty space;*

*It reveals the dharmas equivalent to empty space.*

*When we are able to verify empty space,*

*There are no dharmas, right or wrong.*

[70:17]

いま壁面人と人面壁と、相逢相見する墻壁心・枯木心、これはこれ虚空界なり。應以此身得度者、即現此身、而爲說法、これ、示等虚空法なり。應以他身得度者、即現他身而爲說法、これ、示等虚空法なり。被十二時使、および使得十二時、これ、證得虚空時なり。石頭大底大、石頭小底小、これ、無是無非法なり。

Here, the person facing the wall and the wall facing the person encounter each other, see each other; and this wall mind, the mind of the dried-up tree — this is “the realm of empty space.”<sup>29</sup> “For those who ought to attain deliverance by this body, I appear in this body and preach the dharma to them” — this is “revealing the dharmas equivalent to empty space.”<sup>30</sup> “For those who ought to attain deliverance by that body, I appear in that body and preach the dharma to them” — this is “revealing the dharmas equivalent to empty space.” “To be employed by the twelve times” and “to employ the twelve times” — this is “when we are able to

28 **The Twenty-first Ancestor, Venerable Vasubandhu** (*dainijūichi so Bashubanzu sonja* 第二十一祖婆修盤頭尊者): The verse, found at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:208b21-22), is attributed not to Vasubandhu but to the Seventh Ancestor, Vasumitra (*Bashumitsu* 婆須蜜).

29 **the person facing the wall and the wall facing the person** (*heki men nin to nin men heki to* 壁面人と人面壁と): From the famous legend that Bodhidharma sat facing a wall for nine years.

**the mind of the dried-up tree** (*koboku shin* 枯木心): Suggesting the mind in meditation, from the idiom “dried-up trees and dead ashes” (*koboku shikai* 枯木死灰); see Supplementary Notes, s.v. “Dried-up tree.”

30 **“For those who ought to attain deliverance by this body”** (*ō i shi shin tokudo sha* 應以此身得度者): From the Avalokiteśvara chapter of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:57a23ff.), in which it is said that, to those who can attain deliverance through contact with a particular body (a buddha, a *pratyeka-buddha*, a *śrāvaka*, etc.), the Bodhisattva Avalokiteśvara appears as that body and preaches the dharma for them.



verify empty space.”<sup>31</sup> “*The bigness of the stones is big; the smallness of the stones is small*” — this is “*there are no dharmas, right or wrong.*”<sup>32</sup>

[70:18]

かくのごとく、虚空、しばらくこれを、正法眼藏涅槃妙心、と参究するのみなり。

In this way, for a while, we only investigate empty space as “the treasury of the true dharma eye, the wondrous mind of nirvāṇa.”<sup>33</sup>

正法眼藏虚空第七十  
Treasury of the True Dharma Eye  
Empty Space  
Number 70

[Ryūmonji MS:]

爾時寛元三年乙巳三月六日、在越宇大佛寺示衆

*Presented to the assembly at Daibutsu Monastery, Etsuu; sixth day, third month of the junior wood year of the snake, the third year of Kangen [4 April 1245]*<sup>34</sup>

31 “**To be employed by the twelve times**” and “**to employ the twelve times**” (*hi jūnji shi, oyobi shitoku jūni ji* 被十二時使、および使得十二時): From a popular saying attributed to Zhaozhou Congshen 趙州從諗 (778-897); see Supplementary Notes, s.v. “Employ the twelve times.”

32 “**The bigness of the stones is big; the smallness of the stones is small**” (*sekitō dai tei dai, sekitō shō tei shō* 石頭大底大、石頭小底小): A saying attributed to Guizong Daoquan 歸宗道詮 (930-985); see, e.g., *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:403b10-12):

問、九峯山中還有佛法也無。師曰、有。曰、如何是九峯山中佛法。師曰、山中石頭大底大小底小。

[A monk] asked, “Does the buddha dharma exist on Mount Jiufeng?”

The Master [Daoquan] said, “It does.”

He asked, “What is the buddha dharma on Mount Jiufeng?”

The Master said, “The bigness of the stones on the mountain is big, the smallness small.”

33 **In this way** (*kaku no gotoku* かくのごとく): Some MS witnesses add the genitive *no* の here, yielding, “For a while, we only investigate such empty space . . . .”

34 The Tōunji 洞雲寺 MS shares an identical colophon.

[Tōunji MS:]

弘安二年己卯五月十七日、在同國中浜新善光寺書寫之。義雲

*Copied this at the new Zenkō Monastery, at Nakahama, in the same province; seventeenth day, fifth month of the junior earth year of the rabbit, the second year of Kōan [27 June 1279]. Giun<sup>35</sup>*

于時文明十二庚子年三月十一日、於于越州吉祥山永平寺承陽庵書寫之。比丘光周

*Copied this in the Jōyō Hermitage, Eihei Monastery, Mount Kichijō, Esshū; eleventh day, third month, senior metal year of the rat, the twelfth year of Bunmei [1480]. Bhikṣu Kōshū<sup>36</sup>*

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35 **Giun** 義雲: Fifth abbot of Eihei-ji (1253–1333).

36 **Bhikṣu Kōshū** (*biku Kōshū* 比丘光周): Fifteenth abbot of Eihei-ji (1434–1492?).



TREASURY OF THE TRUE DHARMA EYE

NUMBER 71

The Pātra Bowl

*Hou*

鉢盂

# The Pātra Bowl

## *Hou*

### INTRODUCTION

This short chapter was presented to the assembly in the spring of 1245, at Daibutsuji, in Echizen. Number 71 in the seventy-five-chapter *Shōbōgenzō*, it is number 42 in the sixty-chapter compilation and number 77 in the ninety-five-chapter Honzan edition (or 78 in the Iwanami and Shūmichō versions).

The compound term *hou* 鉢盂 (also read *hatsuu*), used for the alms bowl of the Buddhist mendicant, combines the transliteration of a Sanskrit word for “bowl” or “vessel” (*pātra*) with a Chinese word for “bowl” or “basin.” Along with the robe (*kāṣāya*), the alms bowl was one of the few possessions permitted the *bhikṣu* and *bhikṣuṇī* and, therefore, was emblematic of the renunciant status. In Zen tradition, the legend developed that, along with the *kāṣāya*, the ancestors passed on their *pātra* to their disciples. Here, Dōgen expands on that tradition, to invest the *pātra* with meanings that transcend the physical bowl itself and its historical understandings.

## 正法眼藏第七十一

Treasury of the True Dharma Eye  
Number 71

鉢盂

## The Pātra Bowl

[71:1] {2:213}

七佛向上より七佛に正傳し、七佛裏より七佛に正傳し、渾七佛より渾七佛に正傳し、七佛より二十八代正傳しきたり、第二十八代の祖師、菩提達磨高祖、みづから神丹國にいりて、二祖大祖正宗普覺大師に正傳し、六代つたはれて曹溪にいたる。傳東西、都盧五十一傳、すなはち正法眼藏涅槃妙心なり、袈裟・鉢盂なり。ともに先佛は先佛の正傳を保任せり。かくのごとくして佛佛祖祖正傳せり。

Directly transmitted from beyond the seven buddhas to the seven buddhas, directly transmitted from within the seven buddhas to the seven buddhas, directly transmitted from the whole of the seven buddhas to the whole of the seven buddhas, it was directly transmitted from the seven buddhas through the twenty-eight generations; the ancestral master of the twenty-eighth generation, the Eminent Ancestor Bodhidharma, personally entering the Land of Cīnasthāna, directly transmitted it to the Second Ancestor, Great Master Pujue, the Great Ancestor Zhengzong; passed down through six generations, it reached Caoxi. What was transmitted east and west, through fifty-one transmissions in all, was the treasury of the true dharma eye, the wondrous mind of nirvāṇa, was the *kāśāya* and the *pātra* bowl.<sup>1</sup> Each of the prior buddhas maintained the direct transmission of the prior buddhas. In this way, they were directly transmitted by buddha after buddha and ancestor after ancestor.

1 **fifty-one transmissions in all** (*toro gojūichi den* 都盧五十一傳): Some versions read “fifty-one generations” (*gojūichi dai* 五十一代). This figure represents the twenty-eight ancestors in India plus the twenty-three generations of ancestors from Bodhidharma’s disciple Huike 慧可 — here identified by his title, Great Master Pujue (*Fukaku daishi* 普覺大師) — through Dōgen’s master, Tiantong Rujiing 天童如淨 (1162-1227). “Caoxi” (*Sōkei* 曹溪) is Huineng of Caoxi 曹溪慧能, the famous Sixth Ancestor. See Supplementary Notes, s.v. “Buddhas and ancestors.”

[71:2]

しかあるに、佛祖を參學する、皮肉骨髓・拳頭眼睛、おのおの道取あり。いはゆる、あるいは、鉢盂はこれ佛祖の身心なり、と參學するあり、あるいは、鉢盂はこれ佛祖の飯椀なり、と參學するあり、あるいは、鉢盂はこれ佛祖の眼睛なり、と參學するあり、あるいは、鉢盂はこれ佛祖の光明なり、と參學するあり、あるいは、鉢盂はこれ佛祖の眞實體なり、と參學するあり、あるいは鉢盂はこれ佛祖の正法眼藏涅槃妙心なり、と參學するあり、あるいは、鉢盂はこれ佛祖の轉身處なり、と參學するあり、あるいは、佛祖はこれ鉢盂の縁底なり、と參學するあり。かくのごとくのとものらゝの參學の宗旨、おのおの道得の處分ありといへども、さらに向上の參學あり。

Thus, the skin, flesh, bones, and marrow, the fists and eyes, who study the buddhas and ancestors each has their own saying: there are those who understand that the *pātra* bowl is the body and mind of the buddhas and ancestors; there are those who understand that the *pātra* bowl is the meal bowl of the buddhas and ancestors; there are those who understand that the *pātra* bowl is the eye of the buddhas and ancestors; there are those who study that the *pātra* bowl is the radiance of the buddhas and ancestors; there are those who study that the *pātra* bowl is the true body of the buddhas and ancestors; there are those who study that the *pātra* bowl is the treasury of the true dharma eye, the wondrous mind of nirvāṇa, of the buddhas and ancestors; there are those who study the *pātra* bowl as the place where the buddhas and ancestors turn around; there are those who study the buddhas and ancestors as the rim and bottom of the *pātra* bowl.<sup>2</sup> While the essential points understood by such people may each have the status of a saying, there is a further understanding beyond them.<sup>3</sup>

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2 **the skin, flesh, bones, and marrow, the fists and eyes** (*hi niku kotsu zui kotō ganzai* 皮肉骨髓・拳頭眼睛): I.e., the Chan masters. See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow,” “Fist,” “Eye.”

**the radiance of the buddhas and ancestors** (*busso no kōmyō* 佛祖の光明): Reference to the aureola surrounding the body, one of the thirty-two marks of a buddha’s body.

**the place where the buddhas and ancestors turn around** (*busso no tenshin sho* 佛祖の轉身處): The term *tenshin sho* 轉身處 (also read *tenjin sho*; “where one turns oneself” or “turns one’s body”) occurs frequently in Chan texts for an occasion of spiritual transformation; the only instance of its use in the *Shōbōgenzō*.

3 **have the status of a saying** (*dōtoku no shobun ari* 道得の處分あり): I.e., qualify as a significant utterance. The sense of *shobun* 處分 (rendered here “status”) is open to interpretation: it could be read as “disposition” or “judgment” but also simply as “allotment” or “portion.”

[71:3] {2:214}

先師天童古佛、大宋寶慶元年、住天童日、上堂云、記得、僧問百丈、如何是奇特事。百丈云、獨坐大雄峰。大衆不得動著、且教坐殺者漢。今日忽有人、問淨上座如何是奇特事、只向他道、有甚奇特。畢竟如何。淨慈鉢盂、移過天童喫飯。

*My former master, the Old Buddha of Tiantong, in the first year of Baoqing of the Great Song, on the day he took up residence at Tiantong, ascended the hall and said,<sup>4</sup>*

*We may recall,*

*A monk asked Baizhang, “What is the extraordinary matter?”<sup>5</sup>*

*Baizhang said, “Sitting alone on Daxiong Peak.”<sup>6</sup>*

*Members of the great assembly, don’t be moved. Just let the fellow sit there. If today someone were to ask Senior Seat Jing, “What is the extraordinary matter?” I would just say to him, “What extraordinary matter is there?”<sup>7</sup> In the end, what is it?<sup>8</sup> The Jingci pātra bowl has moved to Tiantong for its meals.<sup>9</sup>*

[71:4]

しるべし、奇特事は、まさに奇特人のためにすべし、奇特事には、奇特の調度をもちいるべきなり、これすなはち奇特の時節なり。しかあればすなはち、奇特事の現成せるところ、奇特鉢盂なり。これをもて、四天王をして護持せしめ、諸龍王をして擁護せしむる、佛道の玄軌なり。このゆえに、佛祖に奉獻し、佛祖より付屬せらる。

We should recognize that extraordinary matters are due to extraordinary people; and, for extraordinary matters, extraordinary implements

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4 **My former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): I.e., Tiantong Rujing 天童如淨, who became abbot of the Jingdesi 景德寺 on Mount Tiantong 天童山 in 1225, during Dōgen’s sojourn in China. Quoted from the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:127b1-5). The same passage is quoted in “Shōbōgenzō kajō” 正法眼藏家常。

5 **Baizhang** (*Hyakujō* 百丈): I.e., Baizhang Huaihai 百丈懷海 (749-814); his conversation occurs in several sources (see, e.g., *Biyan lu* 碧巖錄, T.2003.48:166c26-27). Dōgen cites Baizhang’s words several times in his *Eihei kōroku* 永平廣錄 (DZZ.3:92, no. 147; 3:242, no. 378; 4:30, no. 443).

6 **“Daxiong Peak”** (*Daiyū hō* 大雄峰): Another name for the location of Baizhang’s monastery, Mount Baizhang 百丈山, in present-day Jiangxi province.

7 **Senior Seat Jing** (*Jō jōza* 淨上座): A self-reference as abbot.

8 **“In the end, what is it?”** (*hikkyō ikan* 畢竟如何): Though this and the following sentence are treated here as Rujing’s final comment on the subject, they could as well be read as part of his answer to the question.

9 **The Jinci pātra bowl has moved to Tiantong** (*Jinzu hou ika Tendō* 淨慈鉢盂移過天童): A reference to Rujing’s relocation from his former post at the Jingcisi 淨慈寺 to Mount Tiantong 天童山.



should be used.<sup>10</sup> This is an extraordinary occasion. Thus, where extraordinary matters occur, the extraordinary is the *pātra* bowl.<sup>11</sup> Consequently, to have the four deva kings protect it and to have the dragon kings support it are the profound standards of the way of the buddhas.<sup>12</sup> Therefore, it is offered up to the buddhas and ancestors and handed down from the buddhas and ancestors.<sup>13</sup>

[71:5] {2:215}

佛祖の堂奥に參學せざるともがらいはく、佛袈裟は、絹なり、布なり、化糸のおりなせるところなり、といふ、佛鉢盂は、石なり、瓦なり、鐵なり、といふ。かくのごとくいふは、未具參學眼のゆえなり。佛袈裟は佛袈裟なり、さらに、絹・布の見あるべからず、絹・布等の見は、舊見なり。佛鉢盂は佛鉢盂なり、さらに、石・瓦といふべからず、鐵・木といふべからず。

The types that do not study in the interior of the halls of the buddhas and ancestors say the *kāṣāya* of the Buddha is silk, or is linen, or is woven of transformation thread; they say the *pātra* bowl of the Buddha is stone, or is earthenware, or is iron.<sup>14</sup> That they say this is because they

10 **extraordinary matters are due to extraordinary people** (*kitokuji wa, masa ni kitokunin no tame ni su beshi* 奇特事は、まさに奇特人のためにすべし): Some readers take *tame ni* here, not as “due to,” but as “for the sake of,” and thus read, “extraordinary matters should be done for extraordinary people.” More likely, here and in the next clause, Dōgen is praising Rujing and his bowl as “extraordinary.” In the subsequent sentence, “This is an extraordinary occasion” (*kore sunawachi kitoku no jisetsu nari* これすなはち奇特の時節なり), the antecedent of “this” is unclear: perhaps, the combination of an extraordinary person and extraordinary implement; or perhaps, the arrival of Rujing as abbot of Tiantong.

11 **the extraordinary is the *pātra* bowl** (*kitoku hou nari* 奇特鉢盂なり): Or, perhaps, “it [i.e., where extraordinary matters occur] is the *pātra* bowl.”

12 **to have the four deva kings protect it and to have the dragon kings support it** (*shitenno o shite goji seshime, sho ryūō o shite yōgo seshimuru* 四天王をして護持せしめ、諸龍王をして擁護せしむる): Perhaps reflecting the Buddha’s prediction, found in the *Lianhuamian jing* 蓮華面經 (T.386.12:1075b16ff) that, when his alms bowl was broken and the Buddha dharma was threatened in Jambudvīpa, the bowl would travel to the palace of the dragon king and thence to the palace of the four deva kings, there to be protected and venerated.

13 **offered up to the buddhas and ancestors** (*busso ni bugon shi* 佛祖に奉獻し): Likely reflecting the tradition that the four deva kings give alms bowls to the buddhas (see, e.g., *Mohe bore boluomi jing* 摩訶般若波羅蜜經, T.223.8:221a22-25; *Fo benxing ji jing* 佛本行集經, T.190.3:801c23ff).

14 **transformation thread** (*keshi* 化絲): Likely a reference to the notion that the silk thread of the Buddha’s *kāṣāya* does not involve injury because it does not come from the mouth of the silkworm, but rather emerges as a “transformation,” or “manifestation” (*ke* 化), or from the mouths of “transformation girls” (*kenyo* 化女; presumably, females born spontaneously, rather than from the womb) on another continent. (See *Fayuan zhulin* 法苑珠林, T.2122.53:561a16-23; b22-c8.) In his “Shōbōgenzō den’e” 正法眼藏傳

are not yet equipped with the eye of study. The *kāṣāya* of the Buddha is the *kāṣāya* of the Buddha; there should be no further views about silk or linen; views about silk, linen, and the like, are old views.<sup>15</sup> The *pātra* bowl of the Buddha is the *pātra* bowl of the Buddha; we should not say further it is stone or earthenware; we should not say it is iron or wood.

[71:6]

おほよそ佛鉢盂、これ造作にあらず、生滅にあらず、去來せず、得失なし。新舊にわたらず、古今にかかはれず。佛祖の衣・盂は、たとひ雲水を採集して現成せしむとも、雲水の籬籠にあらず、たとひ草木を採集して現成せしむとも、草木の籬籠にあらず。その宗旨は、水は衆法を合成して水なり、雲は衆法を合成して雲なり。雲を合成して雲なり、水を合成して水なり。鉢盂は、但以衆法合成鉢盂なり、但以鉢盂合成衆法なり、但以渾心合成鉢盂なり、但以虚空合成鉢盂なり、但以鉢盂合成鉢盂なり。鉢盂は鉢盂に罣礙せられ、鉢盂に染汚せらる。

In sum, the *pātra* bowl of the Buddha is not manufactured, is not subject to arising and ceasing, does not come and go, has no gain or loss. It does not extend to new or old; it has nothing to do with past or present. The robes and bowls of the buddhas and ancestors, even if made to appear by gathering together clouds and water, are not the nets and cages of clouds and water; even if made to appear by gathering together grasses and trees, are not the nets and cages of grasses and trees.<sup>16</sup> The essential point is that water is water by the combination of dharmas; clouds are clouds by the combination of dharmas. Clouds are clouds combined; water is water combined. The *pātra* bowl is just *the dharmas combine to form the pātra bowl*, are just *the pātra bowl combines to form the dharmas*, are just *the whole mind combines to form the pātra bowl*, are just *empty space combines to form the pātra bowl*, are just *the pātra bowl*

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衣, Dōgen is highly critical of those who concern themselves with the material used for the *kāṣāya*.

15 **old views** (*kyūken* 舊見): A term, repeated below, not encountered elsewhere in the *Shōbōgenzō*; probably indicating “prior views” — i.e., views of the sort held before one has studied the buddha dharma.

16 **made to appear by gathering together clouds and water** (*unsui o saishū shite genjō seshimu* 雲水を採集して現成せしむ): Likely playing with the common use of “clouds and water” (*unsui* 雲水) in reference to the peripatetic monk; hence, robes and bowls appear where monks gather.

**are not the nets and cages of clouds and water** (*unsui no rarō ni arazu* 雲水の籬籠にあらず): “Nets and cages” (*rarō* 籬籠) is a common expression for the categories of understanding that trap the mind; see Supplementary Notes. The phrase may be understood either as “[the robes and bowls] are not trapped by the clouds and water,” or as “[the robes and bowls] do not trap the clouds and water.” Similarly, with the “grasses and trees” of the next clause.

combines to form the *pātra* bowl.<sup>17</sup> The *pātra* bowl is obstructed by the *pātra* bowl, is defiled by the *pātra* bowl.<sup>18</sup>

[71:7]

いま雲水の傳持せる鉢盂、すなはち四天王奉獻の鉢盂なり。鉢盂、もし四天王奉獻せざれば、現前せず。いま諸方に傳佛正法眼藏の佛祖の正傳せる鉢盂、これ透脱古今底の鉢盂なり。しかあれば、いまこの鉢盂は、鐵漢の舊見を覷破せり、木櫪の商量に拘牽せられず。瓦・礫の聲色を超越せり、石・玉の活計を罣礙せざるなり。碌𪔐といふことなかれ、木櫪といふことなかれ。かくのごとく承當しきたれり。

The *pātra* bowl transmitted and kept by the clouds and water now is precisely the *pātra* bowl offered up by the four deva kings.<sup>19</sup> Had the four deva kings not offered up the *pātra* bowl, it would not appear before us. The *pātra* bowl now directly transmitted by the buddhas and ancestors in all quarters who transmit the treasury of the true dharma eye — this is a *pātra* bowl transcending past and present. Thus, this present *pātra* bowl has seen through the old views of the man of iron and is not constrained by deliberations over wooden stakes.<sup>20</sup> It has transcended the sights and sounds of tiles and pebbles; it is not obstructed by the business of stones or jewels. Do not call it a brick; do not call it a stake.<sup>21</sup> This is how it has been understood.

17 **The *pātra* bowl is just the dharmas combine to form the *pātra* bowl** (*hou wa, tan i shuhō gō jō hou nari* 鉢盂は、但以衆法合成鉢盂なり): Variation on a passage, discussed in the “Shōbōgenzō kaiin zanmai” 正法眼藏海印三昧, from the *Vimalakīrti Sūtra*, in which Vimalakīrti is instructing the Bodhisattva Mañjuśrī on how a sick bodhisattva should regard his body (*Weimo jing* 維摩經, T.475.14:545a3-4):

但以衆法合成此身。起唯法起滅唯法滅。

It is just the dharmas that combine to form this body. When it arises, it is simply the dharmas arising; when it ceases, it is simply the dharmas ceasing.

18 **The *pātra* bowl is obstructed by the *pātra* bowl, is defiled by the *pātra* bowl** (*hou wa hou ni keige serare, hou ni zenna seraru* 鉢盂は鉢盂に罣礙せられ、鉢盂に染汚せらる): Likely meaning something like, “the *pātra* bowl is just completely itself.” The verb “obstruct” (*keige* 罣礙) here exemplifies Dōgen’s habit of using the word in the sense “to identify with,” “to be defined by.”

19 **clouds and water** (*unsui* 雲水): I.e., monks.

20 **the old views of the man of iron** (*tekkan no kyūken* 鐵漢の舊見); **deliberations over wooden stakes** (*bokuketsu no shōryō* 木櫪の商量): Dōgen is playing here with two terms suggestive of the opinions that the *pātra* was originally made from iron or wood. “Man of iron” (*tekkan* 鐵漢) normally indicates a stalwart practitioner; see Supplementary Notes, s.v. “Man of iron.” For “wooden stake” (*bokuketsu* 木櫪; also read *mokketsu*), see Supplementary Notes, s.v. “Wooden stake.”

21 **Do not call it a brick; do not call it a stake** (*rokusen to iu koto nakare, bokuketsu to iu koto nakare* 碌𪔐といふことなかれ、木櫪といふことなかれ): Readers disagree on the meaning of the term *rokusen* 碌𪔐 (also written 碌埵 or 碌磚), often understood here as “stones and tiles”; the translation takes it as equivalent to the homophonous *rokusen*

{2:216}

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Treasury of the True Dharma Eye  
The Pātra Bowl  
Number 71

[Ryūmonji MS:]

爾時寬元三年三月十二日、在越宇大佛精舍示衆

*Presented to the assembly at Daibutsu Vihāra, Etsuu; twelfth day, third  
month of the third year of Kangen [10 April 1245]<sup>22</sup>*

[Tōunji MS:]

寬元乙巳七月二十七日、在大佛寺侍司書寫。懷奘

*Copied in the acolyte's office, Daibutsu Monastery; twenty-seventh  
day, seventh month of the junior wood year of the snake, Kangen [20  
August 1245]. Ejō*

于時文明十一己亥年臘月十三日、於永平寺承陽庵書寫之。比丘光周

*Copied this in the Jōyō Hermitage, Eihei Monastery; thirteenth day,  
month of offerings, junior earth year of the pig, the eleventh year of  
Bunmei [24 January 1480]. Bhikṣu Kōshū<sup>23</sup>*

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甌甌 (“brick”). Dōgen is playing again with terms involving two materials, clay and wood, from which the alms bowl might be made — terms that may also be read as figures of speech for stupidity; their juxtaposition here may reflect words attributed to Shitou Xiqian 石頭希遷 (700-791) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:309b5-6):

問如何是禪。師曰、碌磚。又問、如何是道。師曰、木頭。

[Daowu] asked, “What is Chan?”

The Master [Shitou], said, “A brick.”

He asked again, “What is the way?”

The Master said, “A piece of wood.”

22 The Tōunji 洞雲寺 MS shares an identical colophon.

23 **month of offerings** (*rōgetsu* 臘月): The twelfth lunar month.

**Bhikṣu Kōshū** (*biku Kōshū* 比丘光周): Fifteenth abbot of Eiheiiji (1434–1492?).



TREASURY OF THE TRUE DHARMA EYE

NUMBER 72

The Retreat

*Ango*

安居

# The Retreat

## *Ango*

### INTRODUCTION

This chapter, one of the longest in the *Shōbōgenzō*, was composed during the summer retreat of 1245, at Daibutsuji, Dōgen's new monastery in Echizen province. Number 72 in the seventy-five-chapter compilation, it is number 57 in the sixty-chapter version and number 78 in the Honzan edition (or 79 in the Iwanami and Shūmichō versions).

As its title indicates, the text deals with the summer rain retreat, the three-month period (typically, from the mid-fourth to the mid-seventh months of the lunar calendar) during which monastics were expected to remain cloistered for an uninterrupted period of intensive training. While the retreat was, as Dōgen emphasizes, an ancient and widespread practice in the Buddhist saṃgha, in this essay, the focus is on the particular version of the retreat that the author experienced in the Chan monasteries of Song-dynasty China.

The text is divided quite clearly into three parts. The first part opens with a verse by Dōgen's teacher, Tiantong Rujing 天童如淨, and continues with several other citations on the retreat, used to make the points that the retreat is the authentic tradition of Buddhism, that the meaning of the retreat is much more than simply ninety days of ascetic practice, and that joining the retreat is by no means a withdrawal into a private silence. The long second part, beginning in our section 12, takes the reader passage by passage through the instructions on the summer retreat in the *Chanyuan qinggui* 禪苑清規 (*Rules of Purity for the Chan Park*), the Song-dynasty Chan monastic code most influential in Dōgen's day. Here, Dōgen's comments are largely limited to amplification of the details of the rituals described. Finally, beginning in section 58, Dōgen returns to more general remarks on the retreat, in which, in addition to introducing several more quotations on the institution, he reiterates the significance of its observance for the tradition of the buddhas and ancestors and assures his disciples in the 1245 retreat that they are now, by their participation in the observance, members of that tradition.

## 正法眼藏第七十二

Treasury of the True Dharma Eye  
Number 72

安居

## The Retreat

[72:1] {2:217}

先師天童古佛、結夏小參云、平地起骨堆、虛空剜窟籠。驀透兩重關、拈却黑漆桶。

*In a small convocation upon binding the retreat, my former master, the Old Buddha of Tiantong, said,<sup>1</sup>*

*Building a mound on level ground;*

*Digging a hole in empty space.<sup>2</sup>*

*When we quickly pass the twofold barrier,*

*We take away the black lacquer bucket.<sup>3</sup>*

[72:2]

しかあれば、得遮巴鼻子了、未免喫飯伸脚睡、在這裏三十年なり。すでにかくのごとくなるゆえに、打併調度、いとまゆるくせず。その調度に、九夏安居あり、これ佛佛祖祖の頂顙面目なり、皮肉骨髓に親曾しきたれり。

1 **my former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): I.e., Dōgen's teacher, Tiantong Rujing 天童如淨 (1162-1227). His saying is from the *Rujing heshang yulu* 如淨和尚語錄 (T.2002A.48:129a28-29), under the heading "small convocation upon binding the retreat" (*ketsuge shōsan* 結夏小參) — i.e., an informal talk by the abbot at the opening of the summer retreat.

2 **Building a mound on level ground; digging a hole in empty space** (*heichi ki kottai, kokū wan kutsurō* 平地起骨堆、虛空剜窟籠): Two idioms, occurring several times in Chan literature, that suggest the deluded tendency to create features on an otherwise featureless landscape — the former, by addition, or assertion; the latter, by subtraction, or negation. The term *kottai* 骨堆, referring to a mound or hillock (*kotai* 孤堆), is sometimes taken more literally here as a "bone (or ash) heap," while *kutsurō* 窟籠 ("hole") is sometimes taken as "pit and cage" (i.e., "traps"); whether Dōgen read them in this way is uncertain.

3 **the twofold barrier** (*ryōju kan* 兩重關): A common expression for the spiritual issue of dualistic thinking; here, perhaps, the preceding two tendencies.

**take away the black lacquer bucket** (*nenkyaku kokushittsū* 拈却黑漆桶): I.e., rid oneself of ignorance, "black lacquer bucket" (*kokushittsū* 黑漆桶) being a common metaphor for the darkness of ignorance; see Supplementary Notes, s.v. "Lacquer bucket." The term *nenkyaku* 拈却, understood here in a common usage as "to take out," "to remove," is sometimes interpreted as "to twirl" or "to fiddle with."



佛祖の眼睛・頂額を拈來して、九夏の日月とせり、安居一枚、すなはち佛祖祖と喚作せるものなり。安居の頭尾、これ佛祖なり、このほかさらに寸土なし、大地なし。

So, “Once we’ve got this nose grip,” we can’t help “having a meal and stretching out to sleep,” right here for thirty years.<sup>4</sup> Since this is the case, we do not relax from arranging our implements. Among these implements, we have the ninety-day summer retreat. It is the crown of the head and the face of buddha after buddha and ancestor after ancestor, personally experienced in their skin, flesh, bones, and marrow. Taking up the eye and the crown of the head of the buddhas and ancestors, we regard them as the days and months of the ninety-day summer retreat; one retreat is precisely the thing we call “buddha after buddha and ancestor after ancestor.” The retreat from head to tail — this is the buddhas and ancestors; apart from this, there is not “an inch of ground,” there is not “the whole earth.”<sup>5</sup>

4 “Once we’ve got this nose grip” (*toku sha habisu ryō* 得遮巴鼻子了): This sentence is given in Chinese. The “nose grip” (*habisu* 把鼻子), or nose ring or rope by which one leads livestock, is a common metaphor for “getting a hold, or handle, on something”; see Supplementary Notes, s.v. “Nose.” The phrasing here perhaps reflects the words of Fuyan Wenyan 福嚴文演 of Tanzhou 潭州:

得這些巴鼻子了、便乃應用無窮。

Once we’ve got this nose grip, then we should use it forever.

“having a meal and stretching out to sleep” (*kippan shinkyaku sui* 喫飯伸脚睡): Likely reflecting Rujing’s 如淨 use of the phrase in his small convocation talk cited above (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:129b2). The phrase is suggestive of “the four universal vows” of Haihui Shouduan 海會守端 (1025-1072) (e.g., at *Liandeng huiyao* 聯燈會要, ZZ.136:671a18-b3):

示衆云、釋迦老子有四弘誓願。煩惱無邊誓願斷。法門無邊誓願學。衆生無邊誓願度。無上菩提誓願成。法華亦有四弘誓願。飢來要喫飯。寒來要添衣。困來伸脚睡。熱處要風吹。

Addressing the assembly, he said, “Old man Śākyamuni had four universal vows. The afflictions are limitless; I vow to sever them. The dharma gates are limitless; I vow to study them. Living beings are limitless; I vow to deliver them. Unsurpassed bodhi, I vow to attain it. Fahua [i.e., Shouduan] also has four universal vows. When I’m hungry, I want a meal. When it’s cold, I want warm robes. When I’m tired, I stretch out and sleep. When the place is hot, I want a breeze.”

right here for thirty years (*zai shari sanjū nen* 在這裏三十年): Based on a conventional number of years of practice that it takes to master Chan. “Right here” (*zai shari* 這裏) likely indicates the monastery, but may also suggest the spiritual state of having “got this nose grip.”

5 there is not “an inch of ground,” there is not “the whole earth” (*sundo nashi, daichi nashi* 寸土なし、大地なし): From the saying, quoted in “Shōbōgenzō soku shin ze butsu” 正法眼藏即心是佛, of Changling Shouzhou 長靈守卓 (1065-1123) (*Jingde chuangdeng lu* 景德傳燈錄, T.2076.51:464a26):

若人識得心、大地無寸土。

If a person knows the mind, there isn’t an inch of ground on the whole earth.

夏安居の一櫛、これ新にあらず、舊にあらず、來にあらず、去にあらず。その量は、拳頭量なり、その様は、巴鼻様なり。しかあれども、結夏のゆえにきたる、虚空塞破せり、あまれる十方あらず。解夏のゆえにさる、市地を裂破す、のこれる寸土あらず。このゆえに、結夏の公案現成する、きたるに相似なり。解夏の籬籠打破する、さるに相似なり。かくのごとくなれども、親曾の面面、ともに結・解を罣礙するのみなり。萬里無寸草なり、還吾九十日飯錢來なり。

The single term of the summer retreat — it is not new, and it is not old; it does not come, and it does not go.<sup>6</sup> Its measure is the measure of the fist; its mode is the mode of the nose hold. Nevertheless, because we bind the retreat, it comes, and empty space is completely clogged by it, with nothing left in the ten directions; because we unbind the retreat, it goes, rending asunder the entire earth, without an inch of ground remaining.<sup>7</sup> Therefore, the kōan of binding the retreat appears, and it seems to come; the nets and cages of unbinding the retreat are broken, and it seems to go. While this is so, those with personal experience all just obstruct the binding and unbinding.<sup>8</sup> It is “*not an inch of grass for ten thousand miles*”; it is “*give me back the money for the ninety days of meals*.”<sup>9</sup>

**6 The single term of the summer retreat** (*ge angō no ikketsu* 夏安居の一櫛): Taking *ketsu* 櫛 (“stake”) here as a symbol of “binding the retreat” (*ketsuge* 結夏), which in ancient India entailed “staking out boundaries” (S. *sīmābandha*) to create a ritually pure place — a “monastery” (S. *vihāra*) — for the duration of the rainy season retreat. See Supplementary Notes, s.v. “Wooden stake.”

**7 bind the retreat** (*ketsuge* 結夏); **unbind the retreat** (*kaige* 解夏): Technical terms for the opening and closing of the retreat. In East Asia, the metaphor of “binding” and “unbinding” refers to the tightening and loosening of the rule (*sei* 制) under which monks live during the period. In Indian vinaya texts translated into Chinese, the terms refer to the ritual binding and dissolution of the physical “boundaries” (S. *sīmā*) that define a monastery, within which the three-month-long rainy season (*ge* 夏, S. *varṣa*) retreat is to be held.

**empty space is completely clogged** (*kokū sokuha seri* 虚空塞破せり): I.e., it is everywhere. A fairly common expression, more often in the reverse order: “to clog up empty space” (*sokuha kokū* 塞破虚空).

**rending asunder the entire earth** (*sōchi o reppa su* 市地を裂破す): Not a particularly common expression, a variant appears in “Shōbōgenzō soku shin ze butsu” 正法眼藏 即心是佛 in the phrase “the entire earth is rent asunder” (*sōchi reppa su* 市地裂破す).

**8 those with personal experience all just obstruct the binding and unbinding** (*shinzō no menmen, tomo ni ketsu ge o keige suru nomi nari* 親曾の面面、ともに結・解を罣礙するのみなり): Perhaps meaning something like, “those intimately acquainted with the coming and going of the retreat simply come and go with it.” “Personal experience” is a loose rendering of the adverbial expression *shinzō* 親曾 (“personally once”); an unusual usage found often in Dōgen’s writing. The verb “obstruct” (*keige* 罣礙) here exemplifies Dōgen’s habit of using the word in the sense “to identify with,” “to be defined by.”

**9 “not an inch of grass for ten thousand miles”** (*banri musun sō* 萬里無寸草): A

[72:4]

黃龍死心和尚云、山僧行脚三十餘年、以九十日爲一夏。増一日也不得、減一日也不得。

*Reverend Huanglong Sixin said, “In this mountain monk’s thirty-odd years of pilgrimage, ninety days make a single summer retreat.<sup>10</sup> It wouldn’t do to add one day; it wouldn’t do to subtract one day.”*

[72:5]

しかあれば、三十餘年の行脚眼、わづかに見徹するところ、九十日爲一夏安居のみなり。たとひ増一日せんとすとも、九十日かへりきたりて競頭参すべし、たとひ減一日せんとすといふとも、九十日かへりきたりて競頭参するものなり。さらに九十日の窟籠を跳脱すべからず。この跳脱は、九十日の窟籠を手脚として躑躅するのみなり。

Thus, all that the eye of “thirty-odd years of pilgrimage” discerns is just that “*ninety days make a single summer retreat.*” Even if we tried to add a day, the ninety days would come back, racing with each other; even if we tried to subtract a day, the ninety days would come back, racing with each other. We could never jump out of the ninety-day hole. To jump out of it is just to spring up with the ninety-day hole as our hands and feet.

[72:6]

九十日爲一夏は、我箇裏の調度なりといへども、佛祖のみづからはじめてなせるにあらざるがゆえに、佛佛祖祖嫡嫡正稟して今日にいたれり。しかあれば、夏安居にあふは、諸佛諸祖にあふなり、夏安居にあふは、見佛見祖なり、夏安居、ひさしく作佛祖せるなり。この九十日爲一夏、その時量、たとひ頂頼量なりといへども、一劫・十劫のみにあらず、百千無量劫のみにあらざるなり。餘時は、百千無量等の劫波に使得せらる、九十日は百千無量等の劫波を使得するゆえに、無量劫波たとひ九十日にあうて見

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well-known saying found in many Zen texts, from an anecdote involving Dongshan Liangjie 洞山良价 (807-869) and Shishuang Qingzhu 石霜慶諸 (807-888), a version of which is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:166); see Supplementary Notes, s.v. “Not an inch of grass for ten thousand miles.”

**“give me back the money for the ninety days of meals”** (*gen go kujū nichi hansen rai* 還吾九十日飯錢來): Words of Chan master Yunmen Wenyan 雲門文偃 (864-949) (*Yunmen Kuangzhen chanshi guanglu* 雲門匡眞禪師廣錄, T.1988.47:550c4-6):

問、初秋夏末、前程忽有人問、如何祇對。師云、大衆退後。進云、過在什麼處。師云、還我九十日飯錢來。

Someone asked, “It’s the beginning of autumn, and the summer retreat is over. On my journey, if someone suddenly asks me about it, how should I answer?”

The Master said, “The great assembly is dismissed.”

He pursued it, saying, “Where’s the fault?”

The Master said, “Give me back the money for the ninety days of meals.”

10 **Reverend Huanglong Sixin** (*Ōryō Shishin oshō* 黃龍死心和尚): i.e., Sixin Wuxin 死心悟新 (1043-1114). His words are cited in a lecture by Xueting Yuanling 雪庭元淨, in the *Jiatai pudeng lu* 嘉泰普燈錄 (ZZ.137:222b10-11).

佛すとも、九十日かならずしも劫波にかかはれず。しかあれば、參學すべし、九十日爲一夏は、眼睛量なるのみなり。身心安居者、それまたかくのごとし。

While [the convention] “*ninety days make a single retreat*” may be an implement of our place here, since it is not something that any of the buddhas and ancestors originated on their own, it has come down to the present day through buddha after buddha and ancestor after ancestor directly instructed in generation after generation of legitimate succession. Thus, to meet the summer retreat is to meet the buddhas and the ancestors; to meet the summer retreat is to see the buddhas and see the ancestors. The summer retreat has long made buddhas and ancestors. While the amount of time in this “*ninety days make a single retreat*” may be the dimensions of the crown of the head, it is not one kalpa or ten kalpas; it is not merely hundreds of thousands of innumerable kalpas.<sup>11</sup> Other times are employed by the hundreds of thousands of innumerable kalpas, while the ninety days employ the hundreds of thousands of innumerable kalpas; hence, although the hundreds of thousands of innumerable kalpas meet the ninety days and see the buddhas, the ninety days do not necessarily involve the kalpas.<sup>12</sup> Thus, we should understand that “*ninety days make a single retreat*” is just the measure of the eye.<sup>13</sup> The “retreat of body and mind” is also like this.<sup>14</sup>

[72:7] {2:219}

夏安居の活鱗鱗地を使得し、夏安居の活鱗鱗地を跳脱せる、來處あり、職由ありといへども、他方・他時よりきたり、うつれるにあらず、當處・當時より起興するにあらず。來處を把定すれば、九十日たちまちにきたる、職由を摸索すれば、九十日たちまちにきたる。凡・聖これを窟宅とせり、命根とせりといへども、はるかに凡・聖の境界を超越せり。思量分別のおよぶところにあらず、不思議分別のおよぶところにあらず、思量・不思議の不及のみにあらず。

Making use of the brisk liveliness of the summer retreat and jumping out of the brisk liveliness of the summer retreat may have their origins

11 **the dimensions of the crown of the head** (*chōnei ryō* 頂額量): Perhaps to be understood, “equal to the dimensions of the buddhas and ancestors themselves.” See Supplementary Notes, s.v. “Crown of the head.”

12 **Other times are employed by the hundreds of thousands of innumerable kalpas** (*yoji wa, hyakusen muryōtō no kōha ni shitoku seraru* 餘時は、百千無量等の劫波に使得せらる): The notion of “employing” time here may reflect a saying, appearing frequently in Dōgen’s writing, attributed to Zhaozhou Congshen 趙州從諗 (778-897); see Supplementary Notes, s.v. “Employ the twelve times.”

13 **the measure of the eye** (*ganzei ryō* 眼睛量): Presumably, meaning that the length of the retreat corresponds to the dimensions of the eye that sees the buddhas and ancestors.

14 **The “retreat of body and mind”** (*shinjin angō* 身心安居): Reference to a passage in the *Yuanjue jing* 圓覺經 that Dōgen will quote below, section 62.

and have their reasons, but they have not moved, coming from another quarter or another time, and they do not arise from this place and this time. When we hold fast to their origins, the ninety days suddenly come; when we grope for their reasons, the ninety days suddenly come. While both the common person and the sage may make them their den, make them their lives, they far transcend the realms of the commoner and the sage.<sup>15</sup> They are not something reached by thinking or discrimination; they are not something reached by not thinking or discrimination; they are not merely unreached by thinking or not thinking.<sup>16</sup>

[72:8]

世尊在摩竭陀國、爲衆說法。是時將欲白夏、乃謂阿難曰、諸大弟子・人天四衆、我常說法、不生敬仰。我今入因沙白室中、坐夏九旬。忽有人來問法之時、汝代爲我說、一切法不生、一切法不滅。言訖掩室而坐。

*The World-Honored One was in the Land of Magadha, preaching the dharma to the saṃgha.<sup>17</sup> At that time, wishing to call the summer retreat, he spoke to Ānanda, saying,*

*Though I constantly preach the dharma, the great disciples, and the humans and devas of the fourfold saṃgha do not respect it.<sup>18</sup> I shall now enter the Indra-śaila-guhā chamber for the ninety-day summer retreat.<sup>19</sup> Should anyone come asking about the dharma, you should preach in my stead that all dharmas do not arise, all dharmas do not pass away.*

*So saying, he shut the chamber and sat.*

15 **the commoner and the sage** (*bonshō* 凡聖): Standard terms for the ordinary person (S. *prthagjana*; “commoner”) and the advanced Buddhist adept (S. *ārya*; “noble”).

**their den** (*kuttaku* 窟宅): Literally, “cave dwelling,” used for the “lair” or “haunt” of wild animals, spirits, bandits, etc.; resonating with the “the ninety-day hole” (*kujūnichi no kutsurō* 九十日の窟籠) in section 5, above.

16 **They are not something reached by thinking or discrimination** (*shiryō funbetsu no oyobu tokoro ni arazu* 思量分別のおよぶところにあらず): Suggestive of the famous line from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a20):

是法非思量分別之所能解。

This dharma is not something that can be understood by thinking and discrimination.

17 **The World-Honored One** (*seson* 世尊): From a lecture by Chan Master Shengyin Xianjing 勝因咸靜 of Chuzhou 楚州 (*Jiatāi pudeng lu* 嘉泰普燈錄, ZZ.137:158b11-15). There is no known source in a sūtra.

18 **fourfold saṃgha** (*shishu* 四衆): A term that can refer to (a) *bhikṣu*, *bhikṣuṇī*, *upāsaka* and *upāsikā* (monks, nuns, lay men and women); or to (b) *bhikṣu*, *bhikṣuṇī*, *śrāmaṇera* and *śrāmaṇerikā* (fully ordained monks, fully ordained nuns, novice monks, and novice nuns).

19 **Indra-saila-guhā chamber** (*Inshakyū shitsu* 因沙白室): An abbreviated transliteration of the Sanskrit name meaning “rock cave of Indra”; said to have been located at Mount Veda (*Bidasan* 毗陀山) outside the city of Magadha.

[72:9] {2:220}

しかありしよりこのかた、すでに二千一百九十四年<當日本寛元三年乙巳歳>なり。堂奥にいらざる兒孫、おほく摩竭掩室を無言説の證據とせり。いま邪黨おもはくは、掩室坐夏の佛意は、それ言説をもちいるはことごとく實にあらず、善巧方便なり、至理は言語道斷し、心行處滅なり、このゆえに、無言・無心は至理にかなふべし、有言有念は非理なり、このゆえに、掩室坐夏九旬のあひだ、人跡を斷絶せるなり、とのみいひ、いふなり。これらのともがらのいふところ、おほきに世尊の佛意に孤負せり。いはゆる、もし言語道斷、心行處滅を論ぜば、一切の治生産業、みな言語道斷し、心行處滅なり。言語道斷とは、一切の言語をいふ、心行處滅とは、一切の心行をいふ。いはんや、この因縁、もとより無言をたふとびんためにはあらず。通身ひとへに泥水し入草して、説法度人、いまだのがれず、轉法拯物、いまだのがれざるのみなり。もし兒孫と稱するともがら、坐夏九旬を、無言説なり、といはば、還吾九旬坐夏來、といふべし。

Since then, it has already been two thousand one hundred ninety-four years (to the present junior wood year of the snake, the third year of Kangen in Japan).<sup>20</sup> Descendants that have not entered the interior of the hall have often taken shutting the chamber at Magadha as evidence of ineffability.<sup>21</sup> Misguided groups today think that the Buddha's intention in shutting the chamber for the summer retreat was that all use of language is untrue, a skillful means; that the ultimate truth is *the way of words cut off, the locus of mentation extinguished*; and that, therefore, no words and no mind must accord with the ultimate truth, while words and thought are not the truth.<sup>22</sup> Therefore, they say only that during the ninety days of shutting the chamber for summer retreat, he cut off human traces.

What this bunch says is completely contrary to the buddha intention of the World-Honored One. That is, if we argue for “the way of words cut off; the locus of mentation extinguished,” all life-sustaining work is “the way of words cut off; the locus of mentation extinguished”: “the way of words cut off” refers to all language; “the locus of mentation extinguished” refers to all mental activities. Not to mention that basically this episode is not for the purpose of exalting wordlessness. His body

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20 **two thousand one hundred ninety-four years** (*nisen ippyaku kujūshi nen* 二千一百九十四年): Parenthetical date in the original; reflecting the traditional East Asian Buddhist reckoning of the date of the *parinirvāṇa* of the Buddha as 949 BCE, figured here from 1245, the third year of the Japanese Kangen era.

21 **Descendants that have not entered the interior of the hall** (*dōō ni irazaru jison* 堂奥にいらざる兒孫): I.e., Buddhist followers without deep study of the teachings.

**ineffability** (*mugonsetsu* 無言説): Sometimes parsed here as “wordless preaching.”

22 **the way of words cut off, the locus of mentation extinguished** (*gongodō dan, shingyōsho metsu* 言語道斷、心行處滅): The two phrases represent a single common expression, occurring often in East Asian Buddhist texts, for a truth beyond language and thinking.

throughout entirely in the mud and water, in the grass, he never shirks preaching the dharma and delivering people, never shirks turning the dharma and saving beings.<sup>23</sup> If those that call themselves his descendants say that the ninety days of the summer retreat are “ineffable,” we should say, “Give me back my ninety-day summer retreat.”<sup>24</sup>

[72:10]

阿難に勅令していはいく、汝代爲我説、一切法不生、一切法不滅、と代説せしむ。この佛儀、いたづらにすごすべからず。おほよそ掩室坐夏、いかでか無言無説なりとせん。しばらくもし阿難として、當時すなはち世尊に白すべし、一切法不生、一切法不滅、作麼生説、縦説恁麼、要作什麼。かくのごとく白して、世尊の道を聴取すべし。おほよそ而今の一段の佛儀、これ説法・轉法の第一義諦、第一無諦なり、さらに無言説の證據とすべからず。もしこれを無言説とせば、可憐三尺龍泉劍、徒掛陶家壁上梭ならん。

He commanded Ānanda to preach on his behalf, saying, “You should preach in my stead that all dharmas do not arise, all dharmas do not pass away.” We should not casually pass over this behavior of the Buddha. In general, how could we take his shutting the chamber for summer retreat as being without words and without preaching? If, for the moment, we were Ānanda, at this point we would say to the World-Honored One, “All dharmas do not arise, all dharmas do not pass away. How should I preach of them? And, even if I did preach of them like this, what’s the use?” Saying this, we would listen to the World-Honored One’s words. In general, the Buddha’s behavior in the present passage is the prime truth and the prime non-truth; we should certainly not take it as ineffability.<sup>25</sup> If we took it as ineffability, it would be, “How sad the three-foot

23 **His body throughout entirely in the mud and water, in the grass** (*tsūshin hitoe ni deisui shi nissō shite* 通身ひとへに泥水し入草して): I.e., the Buddha always fully engaged in his role as a teacher. “Mud and water” (*deisui* 泥水), here put in verbal form, is doubtless shorthand for “entering the mud and entering the water” (*nyūdei nyūsui* 入泥入水; also read *nyūdei nissui*) or “dragged through the mud and drenched with water” (*dadei taisui* 挖泥帶水), common idioms referring to the Chan master’s “getting his hands dirty,” as we might say, in the teaching of his students. See Supplementary Notes, s.v. “Dragged through the mud and drenched with water.” “In the grass” (*nissō* 入草) suggests entering into the mundane world of things. Dōgen seems to be combining allusions here to (a) the expression “his whole body in the grass” (*zenshin nissō* 全身入草) with (b) the saying (discussed in “Shōbōgenzō Kannon” 正法眼藏觀音) “his body throughout is hands and eyes” (*tsūshin ze shugen* 通身是手眼), in reference to the salvific activities of the bodhisattva Avalokiteśvara (for which, see Supplementary Notes).

24 **“Give me back my ninety-day summer retreat”** (*kan go kujun zage rai* 還吾九旬坐夏來): Variation on Yunmen’s words (section 3, above), “Give me back the money for the ninety days of food.”

25 **the prime truth and the prime non-truth** (*daiichi gi tai, daiichi mu tai* 第一義諦、第一無諦): The former expression is a standard term for the ultimate truth (S. *paramārtha-satya*), as opposed to the conventional truth (S. *saṃvṛti-satya*); the latter is

*Longquan sword; a shuttle hanging useless on the Tao family's wall.*"<sup>26</sup>

[72:11] {2:221}

しかあればすなはち、九旬坐夏は古轉法輪なり、古佛祖なり。而今の因縁のなかに、時將欲白夏とあり。しるべし、のがれずおこなはるる九旬坐夏安居なり、これをのがるるは外道なり。おほよそ世尊在世には、あるひは忉利天にして九旬安居し、あるひは耆闍窟山靜室中にして、五百比丘、ともに安居す。五天竺國のあひだ、ところを論ぜず、ときいたれば白夏安居し、九夏安居おこなはれき。いま現在せる佛祖、もとも一大事としておこなはるるところなり、これ修證の無上道なり。梵網經中に、冬安居あれども、その法つたはれず、九夏安居の法のみつたはれり。正傳、まのあたり五十一世なり。

Thus, the ninety-day summer retreat is the old turning of the dharma wheel, is the old buddhas and ancestors. It is said in the present episode, “*at the time, he wished to call the summer retreat.*” We should recognize that this is the summer retreat of ninety days that he carried out without shirking; those that shirk it are followers of other paths. Generally, when the World-Honored One was in the world, he sometimes held the ninety-day retreat in the Trāyatṛiṃśa heaven, or he held the retreat together with five hundred bhikṣus in quiet quarters on Mount Gṛdhrakūṭa.<sup>27</sup> Throughout the Land of the Fivefold Sindhu, no matter where, when the time came, the summer retreat was called and the ninety-day summer retreat carried out.<sup>28</sup> It is something still carried out as “the one great matter” by the buddhas and ancestors who have come down to the present; it is the unsurpassed path of practice and verification.<sup>29</sup> Although, in

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Dōgen's play with the word *mutai* 無諦 (“truth of nothingness”), used as a synonym for *kūtai* 空諦 (“truth of emptiness”).

26 “**How sad the three-foot Longquan sword; a shuttle hanging useless on the Tao family's wall**” (*karen sanjaku Ryūsen ken, to ka Tōke hekijō sa* 可憐三尺龍泉劍、徒掛陶家壁上梭): Presumably, cited as an example of seriously underestimating what one is dealing with. Variant of lines by Foxing Fatai 佛性法泰 (dates unknown), commenting on an old case involving Weishan Lingyou 瀉山靈祐 (771-853); See Supplementary Notes, s.v. “Like vines relying on a tree.”

27 **Trāyatṛiṃśa heaven** (*tōriten* 忉利天): Heaven of the Thirty-three Devas, located atop Mount Sumeru. Reference to the legend that the Buddha held a ninety-day summer retreat in this heaven for the sake of his mother; see, e.g., *Mohemoye jing* 摩訶摩耶經, T.383.12:1005a6-8; *Fo sheng daolitian wei mu shuo fa jing* 佛昇忉利天爲母說法經, T.815.17:787b6-8.

**Mount Gṛdhrakūṭa** (*Gijakussen* 耆闍窟山): More often written 耆闍崛山; “Vulture Peak” (*Ryōjusen* 靈鷲山).

28 **Land of the Fivefold Sindhu** (*Go tenjiku koku* 五天竺國): The Indian subcontinent, as traditionally divided into the four cardinal points and the center. The name *Tenjiku* 天竺 represents a transliteration of “Sindhu” (from the Indus).

29 “**the one great matter**” (*ichidaiji* 一大事): A fixed idiom for the work of leading beings to supreme bodhi; best known from the famous passage in the *Lotus Sūtra*, in which



the *Brahmā's Net Sūtra*, there is a winter retreat, its procedure has not been transmitted; only the procedure of the ninety-day summer retreat has been transmitted.<sup>30</sup> Its direct transmission is right before us in the fifty-first generation.<sup>31</sup>

\* \* \* \* \*

[72:12]

清規云、行脚人欲就處所結夏、須於半月前掛搭。所貴茶湯人事、不倉卒。

*In the Rules of Purity, it is said,*<sup>32</sup>

*An itinerant who wishes to go somewhere for a binding of the retreat, should register there one-half month in advance.<sup>33</sup> It is a desideratum that the tea salutations not be rushed.<sup>34</sup>*

[72:13] {2:222}

いはゆる半月前とは、三月下旬をいふ。しかあれば、三月内にきたり掛搭すべきなり。すでに四月一日よりは、比丘僧、ありきせず、諸方の接待、

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Buddha Śākyamuni reveals that the buddhas come into this world only to lead beings to buddhahood. See Supplementary Notes, s.v. “Buddhas, the world-honored ones, appear in the world for the reason of one great matter alone.”

30 *Brahmā's Net Sūtra* (*Bonmō kyō* 梵網經): A Chinese aprochrypon that is the *locus classicus* for the bodhisattva precepts (*bosatsu kai* 菩薩戒) used in East Asian Buddhism, the *Fanwang jing* 梵網經 is the oldest source to recommend summer and winter retreats, a system that may have begun in Central Asia or China (T.1484.24:1008a13):

佛子常應二時頭陀冬夏坐禪結夏安居。

Disciples of the Buddha should twice engage in *dhūta*, winter and summer, sitting in meditation and binding the retreat.

31 **fifty-first generation** (*gojūisse* 五十一世): Typically taken to be Dōgen's reference to himself as the fifty-first in the lineage of ancestors descended from the Buddha. Elsewhere, however, he speaks of his teacher, Rujing, as representing the fifty-first generation — a discrepancy that arises from the custom of counting Bodhidharma twice, as both the twenty-eighth Indian and the first Chinese ancestor.

32 *Rules of Purity* (*Shingi* 清規): I.e., the *Chanyuan qinggui* 禪苑清規, the Chan monastic code by Changlu Zongze 長蘆宗蹟 (d. 1107?). The quotation is from the opening lines of the section of the text dealing with the summer retreat (ZZ.111:887a17-888b4). From this point in our text through section 57, below, Dōgen will cite and comment on virtually all of this section of the *Chanyuan qinggui*, sometimes quoting the original Chinese, sometimes translating it into Japanese.

33 **register** (*kata* 掛搭): Literally, “to hang up on a hook” — i.e., to hang one's walking staff and other travel gear on a hook in the monks' quarters of a monastery, thereby taking up residence; by extension, to register as a resident of the monastery.

34 **It is a desideratum that the tea salutations not be rushed** (*shoki satō ninji*, *fusōsotsu* 所貴茶湯人事、不倉卒): Or, perhaps, “The valued tea salutations should not be rushed.” “The tea salutations” (*satō ninji* 茶湯人事) refers to the formal tea held at the beginning of retreats to welcome the participants.

および諸寺の旦過、みな門を鎖せり。しかあれば、四月一日よりは、雲衲みな、寺院に安居せり、菴裏に掛搭せり。あるひは白衣舎に安居せる、先例なり。これ、佛祖の儀なり、慕古し、修行すべし。拳頭・鼻孔、みな面に寺院をしめて、安居のところに掛搭せり。

“One-half month in advance” refers to the final ten-day period of the third month; thus, one should arrive and register during the third month. From the first day of the fourth month, the *bhikṣu saṃgha* does not go about, and the gates are closed at the reception offices in all quarters and the overnight lodgings of the monasteries. Thus, from the first day of the fourth month, all those robed in clouds are in retreat at a monastery or registered at a cloister.<sup>35</sup> Or there is precedent for holding the retreat at the residence of a lay follower.<sup>36</sup> These are observances of the buddhas and ancestors; we should admire the ancients and practice them. All the fists and noses, each and every one, claiming a monastery, is registered at a place of retreat.<sup>37</sup>

[72:14]

しかあるを、魔黨いはく、大乘の見解、それ要樞なるべし。夏安居は、聲聞の行儀なり、あながちに修習すべからず。かくのごとくいふともがらは、かつて佛法を見聞せざるなり。阿耨多羅三藐三菩提、これ九旬安居坐夏なり。たとひ大乘・小乗の至極ありとも、九旬安居の枝葉華果なり。

However, the minions of Māra say the essential pivot must be the understanding of the Great Vehicle; the summer retreat is a procedure of the *śrāvaka*; we need not necessarily practice it. Those that talk like this have never seen or heard the buddha dharma. *Annuttāra-samyak-saṃbodhi* — this is the ninety-day retreat of summer. While there may be the extremes of Great Vehicle and Small Vehicle, they are the branches, leaves, flowers, and fruit of the ninety-day retreat.

35 **those robed in clouds** (*unnō* 雲衲): I.e., itinerant monks; synonymous with the more common *unsui* 雲水 (“clouds and water”).

**in retreat at a monastery or registered at a cloister** (*jiin ni angō seri, anri ni kata seri* 寺院に安居せり、菴裏に掛搭せり): Or, possibly, “in retreat at a monastery and registered at a cloister [within that institution].”

36 **residence of a lay follower** (*byakue sha* 白衣舎): Literally, “dwelling of a white-robed,” the designation of the traditional garb of the Buddhist laity participating in ceremonies at a monastery.

37 **All the fists and noses, each and every one, claiming a monastery, is registered at a place of retreat** (*kentō bikū, mina menmen ni jiin o shimete, angō no tokoro ni kata seri* 拳頭・鼻孔、みな面面に寺院をしめて、安居のところに掛搭せり): “Fists” (*kentō* 拳頭) and “noses” (*bikū* 鼻孔) refer to accomplished teachers and students; see Supplementary Notes, s.v. “Fist,” “Nose.” The translation of “each and every one” loses the continued play with body parts in *menmen* 面面 (“face after face”). The verb *shimete* しめて here likely represents 占める (“to occupy,” “to claim as one’s own”).

[72:15]

四月三日の粥罷より、はじめてことをおこなふといへども、堂司、あらかじめ四月一日より戒臘の榜を理會す。すでに四月三日の粥罷に、戒臘榜を衆寮前にかく、いはゆる前門の下間の窓外にかく。寮窓みな槌子なり。粥罷にこれをかけ、放參鐘ののち、これををさむ。三日より五日にいたるまで、これをかく。をさむる時節、かくる時節、おなじ。

Although it is only put into practice from the end of gruel on the third day of the fourth month, the hall manager prepares the ordination seniority notice in advance, from the first day of the fourth month.<sup>38</sup> Then, at the end of gruel on the third day of the fourth month, he hangs the ordination seniority notice in front of the common quarters; that is, it is hung outside the window in the space to the left of the front door. The windows of these quarters are all latticed. It is hung at the end of gruel and taken down after the bell for release from convocation.<sup>39</sup> It is hung out from the third day through the fifth day; the times [each day] for taking it in and the times for hanging it up are the same.

[72:16] {2:223}

かの榜、かく式あり。知事・頭首によらず、戒臘のままにかくなり。諸方にして頭首・知事をへたらんは、おのおの首座・監寺とかくなり。數職をつとめたらんなかには、そののちにつとめておほきならん職をかくべし。かつて住持をへたらんは、某甲西堂とかく。小院の住持をつとめたりといへども、雲水にしられざるは、しばしばこれをかくして稱せず。もし師の會裏にしては、西堂なるもの、西堂の儀なし、某甲上座とかく例もあり。おほくは衣鉢侍者寮に歇息する、勝躅なり。さらに衣鉢侍者に充し、あるいは焼香侍者に充する、舊例なり。いはんやその餘の職、いづれも師命にしたがふなり。他人の弟子のきたれるが、小院の住持をつとめたるといへども、おほきなる寺院にては、なほ首座・書記・都寺・監寺等に請するは、依例なり、芳躅なり。小院の小職をつとめたるを稱するをば、叢林わらふなり。よき人は、住持をへたる、なほ小院をば、かくして稱せざるなり。

There is a standard form for writing the notice. It is written strictly according to ordination seniority, without consideration for stewards or prefects. Those who have served somewhere as prefects or stewards are

38 **end of gruel** (*shukuha* 粥罷): I.e., the conclusion of breakfast, gruel (*shuku* 粥) being the standard fare at the morning meal.

**hall manager** (*dōsu* 堂司): I.e., the rector (*inō* 維那), the monastic officer in charge of the assembly of monks.

**ordination seniority notice** (*kairō no bō* 戒臘の榜): I.e., the signboard listing the monks in the retreat according to their seniority, by years since their ordination; to be described in the following sections.

39 **bell for release from convocation** (*hōsan shō* 放參鐘): The bell announcing that no informal convocation with the abbot will be held; here, taken to indicate the close of evening meditation (*bansan* 晚參).

listed accordingly as “head seat” or “comptroller.”<sup>40</sup> For those having served in multiple positions, the highest, later position held should be listed. Those who have served as abbots should be listed as “West Hall (Name).”<sup>41</sup> Those who, though having served as abbot of a small cloister, are unknown by the monks in training, are often listed without such identification. Those who are west halls while being members of the master’s community do not play the role of a west hall; there are instances of their being listed as “Senior Seat (Name).”<sup>42</sup> The many who stay in the quarters of the robe and bowl acolyte are fine precedents.<sup>43</sup> In addition, there are old instances of their actually filling the role of robe and bowl acolyte or filling the role of incense acolyte, not to mention other positions, all of which in are keeping with the master’s orders.<sup>44</sup> When others’ disciples have come, even though they have served as abbots of small cloisters, in the large monasteries, it is a customary practice and a refined example to request only [the titles of] head seat, secretary, prior, comptroller, and the like.<sup>45</sup> Those boasting that they have served in a minor position at a small cloister will be laughed at by the monastic community. Good people who have served as abbot, when it is just a

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40 **Those who have served somewhere as prefects or stewards are listed accordingly as “head seat” or “comptroller”** (*shohō ni shite chōshu chiji o hetaran wa, onoono shuso kansu to kaku nari* 諸方にして頭首・知事をへたらんは、おのおの首座・監寺とかくなり): I.e., those who have ever held monastic offices are given the titles of those offices. “Prefects” (*chōshu* 頭首) and “stewards” (*chiji* 知事) are the two sets of six major monastic offices: the prefect offices are (1) head seat (*shuso* 首座), (2) secretary (*shoki* 書記), (3) canon prefect (*chizō* 知藏), (4) guest prefect (*shika* 知客), (5) hall prefect (*chiden* 知殿), and (6) bath prefect (*chiyoku* 知浴); the steward offices are (1) prior (*tsūsu* 都寺), (2) comptroller (*kansu* 監寺), (3) assistant comptroller (*fūsu* 副寺), (4) rector (*inō* 維那), (5) head cook (*tenzo* 典座), and (6) labor steward (*shissui* 直歳).

41 **“West Hall”** (*seidō* 西堂): The title used for a retired abbot in residence, from the name of the quarters in which such monks were housed.

42 **Those who are west halls while being members of the master’s community** (*shino eri ni shite wa, seidō naru mono* 師の會裏にしては、西堂なるもの): I.e., those among the immediate disciples of the abbot who have themselves previously served as abbots. Such monks will not play the senior advisory role assigned to the west hall monks.

**“Senior Seat”** (*jōza* 上座): An honorific for a senior monk, used variously for an abbot, a head monk, an elder, a monk of over twenty years standing, etc.

43 **quarters of the robe and bowl acolyte** (*ehatsu jisha ryō* 衣鉢侍者寮): I.e., the residence of the acolyte who serves as the abbot’s personal valet.

44 **incense acolyte** (*shōkō jisha* 焼香侍者): I.e., the acolyte assisting the abbot at rituals.

45 **head seat, secretary, prior, comptroller, and the like** (*shuso shoki tsūsu kansu tō* 首座・書記・都寺・監寺等): I.e., the various monastic offices, of lesser status than west hall. The former two here are prefect offices; the latter two, steward offices. Though the agent of this request is unstated, presumably, it is the individual in question who requests that they be listed under one or another such title, rather than as a west hall.

small cloister, will keep it to themselves and not identify themselves as such.

[72:17]

榜式かくのごとし、

The form for the notice is as follows:

[72:18]

某國某州某山寺、今夏、結夏海衆、戒臘如後。

陳如尊者

堂頭和尚

建保元戒

某甲上座 某甲藏主

某甲上座 某甲上座

建保二戒

某甲西堂 某甲維那

某甲首座 某甲知客

某甲上座 某甲浴主

建曆元戒

某甲直歲 某甲侍者

某甲首座 某甲首座

某甲化主 某甲上座

某甲典座 某甲堂主

建曆三戒

某甲書記 某甲上座

某甲西堂 某甲首座

某甲上座 某甲上座

右謹具呈、若有誤錯、各請指揮、謹狀。

某年四月三日 堂司比丘某甲謹狀

(Name) Mountain monastery, (Name) prefecture, (Name) country.

This summer, upon binding the retreat, the ordination seniority of the oceanic assembly is as follows:<sup>46</sup>

46 oceanic assembly (*kaishu* 海衆): i.e., the entire monastic saṃgha, likened to an ocean.

Venerable *Kauṇḍinya*

The Reverend Head of Hall <sup>47</sup>

Ordained first year of *Kenpō* [1213]:

Senior Seat (Name)	Canon Prefect (Name)
Senior Seat (Name)	Senior Seat (Name)

Ordained second year of *Kenpō* [1214]:

West Hall (Name)	Rector (Name)
Head Seat (Name)	Guest Prefect (Name)
Senior Seat (Name)	Bath Manager (Name)

Ordained first year of *Kenryaku* [1211]:

Labor Steward (Name)	Acolyte (Name)
Head Seat (Name)	Head Seat (Name)
Chief Fundraiser (Name)	Senior Seat (Name)
Head Cook (Name)	Hall Chief (Name)

Ordained third year of *Kenryaku* [1213]:

Secretary (Name)	Senior Seat (Name)
West Hall (Name)	Head Seat (Name)
Senior Seat (Name)	Senior Seat (Name)

The above is respectfully submitted. Instruction on any errors requested. Respectfully.

Respectfully, Hall Manager *Bhikṣu* (Name)

Third day, fourth month, (Name) year.

[72:19] {2:225}

かくのごとくかく。しろきかみにかく。眞書にかく、草書・隸書等をもちいず。かくるには、布線のふとさ兩米粒許なるを、その紙榜頭につけてかくるなり。たとへば、簾・額の、すぐならんがごとし。四月五日の放參罷に、をさめをはりぬ。

It is written like this. It is written on white paper, in regular script, not in cursive script, clerical script, or the like. When hanging it, it is hung from a string, about as thick as two grains of rice, attached to the top of the paper notice. It hangs straight down, like a curtain or a plaque. It is finally taken down following release from convocation on the fifth day of the fourth month.

<sup>47</sup> **Venerable *Kauṇḍinya*** (*Jinnyo sonja* 陳如尊者): One of the five ascetics to whom the Buddha delivered his first sermon at Sarnath, said to have been first to realize the truth of the teachings; a ceremonial presence in the monks' hall.

**The Reverend Head of Hall** (*dōchō oshō* 堂頭和尚): I.e., the abbot.

[72:20]

四月八日は佛生會なり。

The eighth day of the fourth month is the Buddha's birthday assembly.

[72:21]

四月十三日の齋罷に、衆寮の僧衆、すなはち本寮につきて煎點諷經す。寮主、ことをおこなふ。點湯焼香、みな寮主これをつとむ。寮主は、衆寮の堂奥に、その位を安排せり。寮首座は、寮の聖僧の左邊に安排せり。しかあれども、寮主、いでて焼香行事するなり。首座・知事等、この諷經におもむかず、ただ本寮の僧衆のみ、おこなふなり。維那、あらかじめ一枚の戒臘牌を修理して、十五日の粥罷に、僧堂前の東壁にかく、前架のうへにあたりてかく、正面のつぎのみなみの間なり。清規云、堂司預設戒臘牌、香華供養。(在僧堂前設之)

On the thirteenth day of the fourth month, following the midday meal, the assembly of monks of the common quarters holds a tea and sūtra chanting session in their quarters. The quarters chief conducts it: the preparation of the tea and the burning of the incense are both performed by the quarters chief. The quarters chief is positioned at the interior of the hall of the common quarters; the quarters head seat is positioned to the left of the Sacred Monk of the quarters.<sup>48</sup> Nevertheless, it is the quarters chief who comes forward and performs the rite of burning incense. The head seat, stewards, and the like, do not attend this sūtra chanting; it is performed only by the assembly of monks of these quarters.

After gruel on the fifteenth day, the rector, having prepared in advance a single ordination seniority placard, hangs it on the east wall in front of the saṃgha hall; it is hung above the front shelving, in the space just to the south of the center.<sup>49</sup> *In the Rules of Purity, it is said,*<sup>50</sup>

*The hall manager sets up the ordination seniority placard, with offerings of incense and flowers. (This is set up in front of the saṃgha hall.)*

[72:22]

四月十四日の齋後に、念誦牌を僧堂前にかく。諸堂、おなじく念誦牌をかく。至晩に、知事、あらかじめ土地堂に香華をまうく、額のまへにまうくるなり。集衆念誦す。

“On the fourteenth day of the fourth month, following the midday meal, the recitations placard is hung” in front of the saṃgha hall.<sup>51</sup> Sim-

48 **Sacred Monk** (*shōsō* 聖僧): The tutelary deity of the common quarters, whose image is enshrined there; often the Bodhisattva Avalokiteśvara.

49 **the front shelving** (*zenka* 前架): Shelves at the east end of the saṃgha hall used for food service.

50 **Rules of Purity** (*Shingi* 清規): *Chanyuan qinggui* 禪苑清規, ZZ.111:887b7.

51 “On the fourteenth day of the fourth month” (*shigatsu jūshi nichi* 四月十四日):

ilarly, the recitations placard is hung in the various halls. “At evening, the stewards prepare in advance incense and flowers at the local deities hall”; they are arranged in front of the plaque.<sup>52</sup> “The assembly is gathered and performs the recitation.”

[72:23] {2:226}

念誦の法は、大衆集定ののち、住持人、まづ焼香す、つぎに、知事・頭首、焼香す。浴佛のときの、焼香の法のごとし。つぎに、維那、くらいより正面にいでて、まづ住持人を問訊して、つぎに土地堂にむかうて問訊して、おもてをきたにして、土地堂にむかうて念誦す。詞云、

The procedure for the recitation: After the great assembly has gathered, first the abbot burns incense; next, the stewards and prefects burn incense. It is like the procedure for burning incense when bathing the Buddha. Next, the rector, coming to the front from their place, first bows to the abbot, then bows facing the local deities hall. Facing north, toward the local deities hall, they recite. “The words are”:<sup>53</sup>

[72:24]

竊以薰風扇野、炎帝司方、當法王禁足之辰、是釋子護生之日。躬衰大衆、肅詣靈祠、誦持萬德洪名、廻向合堂眞宰。所祈、加護得遂安居。仰憑尊衆念。

*We privately consider:*

*A fragrant breeze fans the plains;*

*The flaming emperor rules his quarter.*<sup>54</sup>

*At a time that the King of the Dharma banned our travel,*

*On a day that the children of Śākya guard their lives,*

*Personally, we gather the great assembly,*

---

A Japanese reworking of the *Chanyuan qinggui* 禪苑清規 (ZZ.111:887b1-2):

四月十四日齋後、掛念誦牌。至晚、知事豫備香華法事、於土地前集衆念誦。

On the fourteenth day of the fourth month, following the midday meal, the recitations placard is hung out. At evening, the stewards prepare in advance for the incense and flower dharma rite. In front of the hall of the local deity, the assembly is gathered and performs the recitation.

52 “the local deities hall” (*doji dō* 土地堂): The shrine dedicated to the autochthonous tutelary spirits.

in front of the plaque (*gaku no mae* 額のまへ): I.e., the plaque identifying the shrine as the “Local Deities Hall.”

53 “The words are” (*shi un* 詞云): Beginning here through the following section, Dōgen quotes the Chinese text of the *Chanyuan qinggui* 禪苑清規 (ZZ.111:887b2-4).

54 A fragrant breeze (*kunpū* 薰風); The flaming emperor (*entei* 炎帝): I.e, the summer season has arrived, with a southern wind and the sun high in the south.



*Reverently, we visit the sacred shrine.*<sup>55</sup>

*Reciting the great names with their myriad virtues,*

*We dedicate to the true rulers of all the halls.*<sup>56</sup>

*We pray that their protection may enable a successful retreat. We respectfully invite the venerable assembly to recite:*

[72:25]

清淨法身毘盧舍那佛 金打

圓滿報身盧舍那佛 金打

千百億化身釋迦牟尼佛 金打

當來下生彌勒尊佛 金打

十方三世一切諸佛 金打

大聖文殊師利菩薩 金打

大聖普賢菩薩 金打

大悲觀世音菩薩 金打

諸尊菩薩摩訶薩 金打

摩訶般若波羅蜜 金打

*Buddha Vairocana, pure dharma body (bell)*<sup>57</sup>

*Buddha Rocana, complete reward body (bell)*

*Buddha Śākyamuni, of thousands of hundreds of koṭis of transformation bodies (bell)*

*The Buddha Maitreya, of future birth (bell)*

*All buddhas of the ten directions and three times (bell)*

*Bodhisattva Mañjuśrī, great sage (bell)*

*Bodhisattva Samantabhadra, great sage (bell)*

*Bodhisattva Avalokiteśvara, of great compassion (bell)*

*All the honored bodhisattvas-mahāsattvas (bell)*

*The Mahā-prajñā-pāramitā (bell)*

55 **the King of the Dharma banned our travel** (*hōō kinsoku* 法王禁足); **the children of Śākya guard their lives** (*Shakashi goshō* 釋子護生): I.e., at this time, when we followers of Śākyamuni are not to travel but to nurture ourselves in the summer retreat.

56 **the great names with their myriad virtues** (*mantoku kōmei* 萬德洪名); **the true rulers of all the halls** (*gattō shinsai* 合堂眞宰): I.e., the auspicious names to be chanted and the tutelary spirits of the entire monastery to whom the merit from the recitation will be offered.

57 **The Buddha Vairocana** (*Birushano fu* 毘盧舍那佛): Beginning the so-called “ten buddha names” (*jūbutsumyō* 十佛名), recited at mealtimes and other ritual occasions. The *Chanyuan qinggui* 禪苑清規 at this point (ZZ.111:887b4) says merely, “and so on” (*yunyun* 云云), without giving the content of the recitation.

[72:26] {2:227}

念誦功德、竝用廻向護持正法土地龍神。伏願、神光協贊、發揮有利之勲、梵樂興隆、亦錫無私之慶。再憑尊衆念。十方三世一切諸佛、諸尊菩薩摩訶薩、摩訶般若波羅蜜。

*All the merit from the recitation is dedicated to the local dragon spirits who protect the true dharma.<sup>58</sup> We humbly pray that their spiritual radiance may aid us and foster beneficial accomplishments, that our pure bliss may prosper, and that they may confer selfless blessings.<sup>59</sup> Again, I invite the venerable assembly to recite:*

*All buddhas of the ten directions and three times*

*All the honored bodhisattvas-mahāsattvas,*

*The Mahā-prajñā-pāramitā.<sup>60</sup>*

[72:27]

ときに鼓響すれば、大衆、すなはち雲堂の點湯の座に赴す。點湯は庫司の所辦なり。大衆赴堂し、次第巡堂し、被位につきて正面而坐す。知事一人、行法事す、いはゆる焼香等をつとむるなり。清規云、本合監院行事、有故維那代之。

At this point, when the drum sounds, the members of the great assembly proceed to their seats for the tea service in the cloud hall.<sup>61</sup> The tea service is carried out by the administrators.<sup>62</sup> Members of the great assembly proceed to the hall, “circumambulate the hall, assume their assigned places, and sit” facing forward.<sup>63</sup> “One of the stewards performs the dharma rites” — i.e., takes charge of burning incense, etc. *In the Rules of Purity, it is said,*

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58 **the merit from the recitation** (*nenju kudoku* 念誦功德): Slightly variant version of the *Chanyuan qinggui* 禪苑清規, ZZ.111:887b4-5.

59 **that our pure bliss may prosper** (*bonraku kōryū* 梵樂興隆): An odd entreaty, and in fact the original gives the more likely “that our pure park [i.e., monastery] may prosper” (*bon'en kōryū* 梵苑興隆).

60 **All buddhas of the ten directions and three times** (*jihō sanshi ishi shifu* 十方三世一切諸佛): The three lines recited here are a standard chant now known as the “the great verse” (*makabon* 摩訶梵). The *Chanyuan qinggui* 禪苑清規 (ZZ.111:887b5) abbreviates it with the simple prompt “The ten directions, etc.” (*shifeng deng* 十方等).

61 **the cloud hall** (*undō* 雲堂): I.e., the saṃgha hall.

62 **the administrators** (*kusu* 庫司): I.e., the steward offices of prior (*tsūsu* 都寺), comptroller (*kansu* 監寺), and assistant comptroller (*fūsu* 副寺).

63 **“circumambulate the hall”** (*shidai jundō shi* 次第巡堂し): Text in quotation marks here represents Dōgen’s Japanese version of the *Chanyuan qinggui* 禪苑清規 at ZZ.111:887b7-8.

*Fundamentally, the comptroller is to perform the ceremony; if there is reason, the rector may substitute for him.*<sup>64</sup>

[72:28]

すべからく念誦已前に寫勝して、首座に呈す。知事、搭袈裟・帶坐具して、首座に相見するとき、あるいは兩展三拜しをはりて、勝を首座に呈す。首座答拜す、知事の拜とおなじかるべし。勝は、箱に複[ネ+秋]子をしきて、行者にもたせゆく。首座、知事をおくりむかふ。

“An invitation should always be written prior to the recitation service and presented to the head seat.”<sup>65</sup> When the stewards, wearing their *kāshāya* and carrying their sitting cloths, meet the head seat, they may perform the two spreadings and three prostrations, after which they present the invitation to the head seat.<sup>66</sup> The head seat makes prostrations in reply; these should be the same as the prostrations of the stewards. The invitation, in a box draped with a folded covering cloth, is given to a postulant to carry. The head seat welcomes and sends off the stewards.

[72:29] {2:228}

勝式

庫司、今晚 就  
雲堂煎點、特爲

首座

大衆、聊表結制之儀。伏冀

衆慈同垂

光降。

寛元三年四月十四 庫司比丘某甲等謹白

*Form for invitation.*<sup>67</sup>

*The administrators, this evening,  
shall serve a tea refreshment in the cloud hall, especially for  
the head seat  
and great assembly, as a rite to mark the binding of the rule. We humbly  
wish*

64 *Rules of Purity* (Shingi 清規): *Chanyuan qinggui* 禪苑清規, ZZ.111:887b8.

65 “An invitation should always be written prior to the recitation service” (*subekaraku nenju izen ni shabō shite* すべからく念誦已前に寫勝して): The sentence is a Japanese translation of the *Chanyuan qinggui* 禪苑清規 at ZZ.111:887b8.

66 **the two spreadings and three prostrations** (*ryōten sanpai* 兩展三拜): A standard ritual practice, in which three sets of three bows are abbreviated by simply spreading the sitting cloth (on which the bows would have been made) for the first two sets.

67 **Form for invitation** (*bōshiki* 勝式): The form quotes *Chanyuan qinggui* 禪苑清規, ZZ.111:887b8-9. (The source does not include any date; the Japanese date given here [corresponding to 1245] is for the retreat during which the “Shōbōgenzō angō” was composed.)

*that members of the assembly will all kindly favor us  
with their presence.*

*Fourteenth day, fourth month, third year of Kangen,  
Respectfully, Administration hall bhikṣu (Names)*

[72:30]

知事の第一の名字をかくなり。勝を首座に呈してのち、行者をして、雲堂前に貼せしむ、堂前の下間に貼するなり。前門の南頬の外面に、勝を貼する板あり。このいた、ぬれり。殻漏子あり。殻漏子は、勝の初にならべて、竹釘にてうちつけたり。しかあれば、殻漏子もかたはらに押貼せり。この勝は、如法につくれり。五分許の字にかく、おほきにかかず。殻漏子の表書は、かくのごとくかく、狀請 首座 大衆 庫司比丘 某甲 等 謹封

The name of the top steward is written. After the invitation is presented to the head seat, a postulant is asked to post it in front of the cloud hall; it is posted on the south section of the front of the hall. On the outer surface of the wall to the south of the front entrance, there is a board for posting notices; the board is lacquered. There is an envelope; the envelope is aligned with the beginning of the invitation and affixed to it with a bamboo pin. Thus, the envelope is also pinned up alongside. This invitation is produced according to proper procedure; it is written in glyphs of about a half inch, not written large. The writing on the front of the envelope is as follows:

*Invitation to the Head Seat and the Great Assembly.*

*Respectfully enclosed, Administration Hall bhikṣu (Name).*

[72:31] {2:229}

煎點、をはりぬれば、勝ををさむ。

When the tea refreshment is over, the invitation is taken down.

[72:32]

十五日の粥前に、知事・頭首・小師・法眷、まづ方丈内にまうでて人事す。住持人、もし隔宿より免人事せば、さらに方丈にまうづべからず。免人事といふは、十四日より、住持人、あるいは頌子、あるいは法語をかける勝を、方丈門の東頬に貼せり、あるいは雲堂前にも貼す。

On the fifteenth day, before gruel, the stewards, prefects, disciples, and dharma relatives first go inside the abbot's quarters and perform salutations.<sup>68</sup> If, from the previous day, the abbot has excused himself from salutations, then they should not go to the abbot's quarters.

68 **On the fifteenth day** (*jūgo nichi* 十五日): The first two sentences here represent a Japanese rendering of *Chanyuan qinggui* 禪苑清規, ZZ.111:887b10-11.

**disciples, and dharma relatives** (*shōshi hakken* 小師・法眷): i.e., the disciples of the abbot and others in his lineage.

“To excuse himself from salutations” means that, from the fourteenth day, the abbot has posted a notice with a verse or dharma phrase on the east side of the entrance to the abbot’s quarters, or they may also post it in front of the cloud hall.

[72:33]

十五日の陞座罷、住持人、法座よりおりて、塔のまへにたつ。拜席の北頭をふみて、面南してたつ。知事、近前して兩展三禮す。一展云、

On the fifteenth day, “following the mounting the seat presentation,” the abbot descends from the dharma seat and stands before the stairs.<sup>69</sup> Stepping on the northern edge of the prostration mat, they stand facing south. “The stewards, coming forward, perform the two spreadings and three prostrations.”

*On the first spreading, they say,*<sup>70</sup>

[72:34]

此際、安居禁足獲奉巾瓶。唯仗和尚法力資持願無難事。一展叙寒暄、觸禮三拜。＜叙寒暄云者、展坐具三拜了、収坐具、進云、即辰孟夏漸熱、法王結夏之辰、伏惟堂頭和尚、法候動止萬福、下情不勝感激之至。＞

*On this occasion, in retreat and forbidden to travel, we have been given the opportunity to serve the cloth and flask.<sup>71</sup> We only rely on Your Reverence’s dharma power to help sustain us and pray there will be no difficulties.*

*On the second spreading, they offer seasonal greetings and then make three abbreviated prostrations.<sup>72</sup>*

*(On “offering season’s greetings”: when spreading the sitting cloth and making three prostrations is finished, gather up the sitting cloth, advance, and say,<sup>73</sup>*

69 “following the mounting the seat presentation” (*shinzo ha* 陞座罷): i.e., after the abbot’s formal talk from the altar in the dharma hall. Passages in quotations marks here are Japanese renderings of *Chanyuan qinggui* 禪苑清規, ZZ.111:887b11-12.

70 *On the first spreading, they say* (*itten un* 一展云): From here through “three abbreviated prostrations,” Dōgen quotes directly the Chinese at *Chanyuan qinggui* 禪苑清規, ZZ.111:887b11-12.

71 *serve the cloth and flask* (*hō kinbyō* 奉巾瓶): A fixed expression meaning “to attend upon” a master; from the hand towel and water jug used in his ablutions.

72 *three abbreviated prostrations* (*sokurei sanpai* 觸禮三拜): Literally, three “touch prostrations” (*sokurei* 觸禮), in which the sitting cloth is simply placed on the floor but not opened out.

73 *On “offering season’s greetings”* (*jo kanken un sha* 叙寒暄云者): These parenthetical instructions on the greetings, given here in Chinese, do not appear in the *Chanyuan qinggui* and are not included in some versions of the “Shōbōgenzō angō.” Moreover, the instructions conflict with those of the *Chanyuan qinggui* just quoted, which say that the

*On this day, at the first of summer, it is gradually becoming hotter. On the occasion of binding the retreat of the Dharma King, we humbly hope that the condition and activities of the Reverend Head of Hall may enjoy myriad blessings; we are overcome with extreme gratitude.)*<sup>74</sup>

[72:35]

かくのごとくして、その次に觸禮三拜、ことばなし、住持人みな答拜す。

In this way, next, they make the three abbreviated prostrations; without speaking, the abbot makes a prostration in reply to all.<sup>75</sup>

[72:36]

住持人念、此者、多幸得同安居、亦冀某<首座、監寺>人等、法力相資、無諸難事。首座・大衆、同此式也。

*The abbot recites,*<sup>76</sup>

*Here, we are most fortunate to be able to spend the same retreat together; and it is my hope that, thanks to the dharma power of (Names) (head seat, comptroller, etc.), there will be no difficulties.*

*The head seat and the great assembly follow this same form.*

[72:37] {2:230}

このとき、首座・大衆・知事等、みな面北して禮拜するなり。住持人ひとり面南にして、法座の塔前に立せり。住持人の坐具は、拜席のうへに展ずるなり。

At this time, the head seat, great assembly, stewards, and the rest, all pay obeisance facing north; the abbot alone faces south, standing before the stairs to the dharma seat. The abbot's sitting cloth is spread over the prostration mat.

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greetings are to be offered after the second spreading of the sitting cloth and before the three abbreviated prostrations.

**74 we humbly hope that the condition and activities of the Reverend Head of Hall may enjoy myriad blessings** (*fukui dōchō oshō, hōkō dōshi banpuku* 伏惟堂頭和尚、法候動止萬福): Though not, it seems, a fixed form of salutation in Chan texts, Dōgen uses almost identical expressions in the “Shōbōgenzō gyōji” 正法眼藏行持 (part 2) and *Eihei kōroku* 永平廣錄 (DZZ.3:134, no. 196).

**75 In this way** (*kaku no gotoku shite* かくのごとくして): The text switches back to Dōgen's Japanese comment, which reasserts the order given in the *Chanyuan qinggui* quotation, rather than that of the parenthetical instructions.

**76 The abbot recites** (*jūjinin nen* 住持人念): Quoting the Chinese at *Chanyuan qinggui* 禪苑清規, ZZ.111:887b13.

## [72:38]

つぎに首座・大衆、於住持人前、兩展三禮。このとき、小師・侍者・法眷・沙彌、在一邊立、未得與大衆雷同人事。いはゆる、一邊にありてたつ、とは、法堂の東壁のかたはらにありてたつなり。もし東壁邊に施主の垂箔のことあらば、法鼓のほとりにたつべし、また西壁邊にも立すべきなり。

Next, the head seat and great assembly do two spreadings and three prostrations in front of the abbot.<sup>77</sup> At this time, the disciples, acolytes, dharma relatives, and *śrāmanera* stand to one side; they are not to offer salutations in unison with the great assembly.

To say that they “stand to one side” means that they stand beside the east wall of the dharma hall. Should there be donors’ screens by the east wall, they should stand near the dharma drum, or they should stand by the west wall.<sup>78</sup>

## [72:39]

大衆、禮拜、をはりて、知事、まづ庫堂にかへりて主位に立す。つぎに首座、すなはち大衆を領して庫司にいたりて人事す、いはゆる知事と觸禮三拜するなり。このとき小師・侍者・法眷等は、法堂上にて住持人を禮拜す。法眷は、兩展三拜すべし、住持人の答拜あり。小師・侍者、おのおの九拜す、答拜なし。沙彌、九拜、あるいは十二拜なり、住持人、合掌してうくるのみなり。

Once the great assembly has finished its prostrations, the stewards first return to the administration hall and stand in the host position.<sup>79</sup> Next, the head seat, leading the great assembly, goes to the administration hall and performs salutations — i.e., performs three abbreviated prostrations to the stewards. During this time, the disciples, acolytes, dharma relatives, and the like, pay obeisance to the abbot in the dharma hall.

Dharma relatives should do the two spreadings and three prostrations, with the abbot making prostrations in reply. Disciples and acolytes each make nine prostrations, with no prostrations in reply. For *śrāmanera*, it is nine prostrations or twelve prostrations, with the abbot merely accepting them with joined palms.

77 **Next** (*tsugi ni* つぎに): The first two sentences here represent a Japanese rendering of *Chanyuan qinggui* 禪苑清規, ZZ.111:887b14-15.

78 **donors’ screens** (*sesshu no suihaku* 施主の垂箔): i.e., hanging screens behind which donors could attend the ceremony.

79 **Once the great assembly has finished its prostrations** (*daishu, raihai, owarite* 大衆、禮拜、をはりて): The first three sentences here represent a Japanese rendering (with minor interpolation) of *Chanyuan qinggui* 禪苑清規, ZZ.111:887b16-17.

**the host position** (*shui* 主位): i.e., toward the rear of the hall, facing the entrance.

[72:40]

つぎに首座、僧堂前にいたりて、上間の知事床のみなみのはしにあたりて、雲堂の正面にあたりて、面南にして大衆にむかうてたつ。大衆面北して、首座にむかうて觸禮三拜す。首座、大衆をひきて入堂し、戒臘によりて巡堂、立定す。知事、入堂し、聖僧前にて大展禮三拜しておく。つぎに首座前にて觸禮三拜す、大衆答拜す。知事、巡堂一帀していで、くらいによりて叉手してたつ。

“Next, the head seat, going in front of the saṃgha hall,” next to the southern end of the steward’s platform to the right of the entrance, at the front of the cloud hall, stands “facing south” across from the great assembly.<sup>80</sup> “The great assembly, facing north, makes three abbreviated prostrations” to the head seat. The head seat, leading the members of the great assembly, enters the hall; “in order of ordination seniority, they circumambulate the hall and stand at their assigned places. The stewards enter the hall, make three prostrations with sitting cloth fully spread before the Sacred Monk, then rise. Next, they make three abbreviated prostrations before the head seat; the great assembly makes prostrations in reply.” The stewards “circumambulate the hall once and exit,” standing with hands folded at their places.

[72:41] {2:231}

住持人入堂、聖僧前にして焼香、大展三拜起。このとき、小師於聖僧後避立。法眷随大衆。つぎに住持人、於首座觸禮三拜。いはく、住持人、ただくらいによりてたち、面西にて觸禮す。首座・大衆、答拜、さきのごとし。

“The abbot enters the hall, burns incense” in front of the Sacred Monk, “makes three prostrations with sitting cloth fully spread, then rises.<sup>81</sup> During this time, *the disciples stand apart, behind the Sacred Monk; dharma relatives stay with the great assembly.*” Next, “*the abbot makes three abbreviated prostrations to the head seat.*” That is, the abbot, simply standing in his place, faces west and makes the abbreviated prostrations. “The prostrations in reply” by the head seat and great assembly are “as before.”

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80 “Next, the head seat, going in front of the saṃgha hall” (*tsugi ni shuso, sōdō zen ni itarite* つぎに首座、僧堂前にいたりて): This paragraph mixes Japanese translation of the *Chanyuan qinggui* 禪苑清規 (ZZ.111:887b18-888a2), given here inside quotation marks, with Dōgen’s interpolations.

81 “The abbot enters the hall” (*jūjinin nyūdō* 住持人入堂): Again, the paragraph mixes direct quotation and Japanese translation of the *Chanyuan qinggui* 禪苑清規 (ZZ.111:888a2-4), given here inside quotation marks, with Dōgen’s interpolations.



## [72:42]

住持人、巡堂していづ。首座、前門の南頬よりいでて、住持人をおくる。住持人出堂ののち、首座已下、對禮三拜していはいく、此際、幸同安居、恐三業不善、且望慈悲。この拜は、展坐具拜、三拜なり。かくのごとくして、首座・書記・藏主等、おのおのその寮にかへる。もしそれ衆寮僧は、寮主・寮首座已下、おのおの觸禮三拜す。致語は、堂中の法におなじ。

The abbot “circumambulates the hall” and exits.<sup>82</sup> The head seat, exiting from the south side of the front entrance, sees off the abbot. “After the abbot has exited the hall, everyone from the head seat on down makes three prostrations to each other and says, ‘On this occasion, we are fortunate to spend the retreat together. We fear our threefold karma might not be good and beg compassion.’” These prostrations are three prostrations with sitting cloth spread. Having done this, “the head seat,” secretary, canon prefect, and the others, all “return to their own quarters. If they are monks of the common quarters, from the quarters chief and quarters head seat on down, each makes three abbreviated prostrations. Their greetings are the same as those in the ceremony in the hall.”

## [72:43]

住持人、こののち、庫堂よりはじめて巡察す。次第に大衆相隨送至方丈、大衆乃退。いはゆる住持人、まづ庫堂にいたる。知事と人事しをはりて、住持人いでて巡察すれば、知事、しりへにあゆめり。知事のつぎに、東廊のほとりにある人、あゆめり。住持人、このとき延壽院にいらす。東廊より西におりて、山門をとほりて巡察すれば、山門の邊の寮にある人、あゆみつらなる。みなみより西の廊下、および諸寮にめぐる。このとき、西をゆくときは北にむかふ。このときより、安老・勤舊・前資・頤堂・單寮のともがら、淨頭等、あゆみつらなれり。維那・首座等、あゆみつらなる。つぎに衆寮の僧衆、あゆみつらなる。巡察は、寮の便宜によりてあゆみくははる。これを大衆相送とはいふ。

The abbot, thereafter, makes the rounds of the quarters, beginning with the administrative hall.<sup>83</sup> In this sequence, the great assembly accompanies him, escorting him as far as the abbot's quarters, whereupon the great assembly withdraws.

This means that the abbot first goes to the administration hall.<sup>84</sup> After their salutations with the stewards are finished, when the abbot leaves on

82 The abbot “circumambulates the hall” and exits (*jūjinin, jundō shite izu* 住持人、巡堂していづ): Again, the paragraph mixes direct quotation and Japanese translation of the *Chanyuan qinggui* 禪苑清規 (ZZ.111:888a4-6), given here inside quotation marks, with Dōgen's interpolations.

83 The abbot, thereafter, makes the rounds of the quarters (*jūjinin, kono nochi, kudō yori hajimete junryō su* 住持人、こののち、庫堂よりはじめて巡察す): A Japanese translation of *Chanyuan qinggui* 禪苑清規, ZZ.111:888a7-8.

84 This means that the abbot first goes to the administration hall (*iwayuru jūjinin, mazu kudō ni itaru* いはゆる住持人、まづ庫堂にいたる): From here, Dōgen departs

their rounds of the quarters, the stewards walk behind them. Following the stewards, walk those who are located along the east corridor. The abbot does not enter the life-prolonging cloister at this time.<sup>85</sup> They proceed on their rounds, descending west from the east corridor and passing the mountain gate, where those in quarters near the mountain gate fall into the line.<sup>86</sup> From the south, they circle through the west corridor and the various quarters there. At this point, when they are going up the west side, they are heading north. From here, those in [quarters for] elderly practitioners, retired senior officers and retired junior officers, the elderly care hall, and individual quarters, as well as the toilet manager, and so on, fall into the line. The rector, head seat, and the others, fall in. Next, the monks of the common quarters fall in. The rounds of the quarters is joined according to the convenience of the quarters. This is what is meant by “escorted by the great assembly.”

[72:44] {2:232}

かくのごとくして、方丈の西階よりのぼりて、住持人は、方丈の正面のもやの住持人のくらいによりて、面南にて叉手してたつ。大衆は、知事已下、みな面北にて住持人を問訊す。この問訊、ことにふかかるべし。住持人、答問訊あり。大衆、退す。

In this way, the abbot, having climbed the west stairs of the abbot’s quarters, stands at the abbot’s place in the main room in front of the abbot’s quarters, with folded hands, facing south. The great assembly, from the stewards on down, all face north and bow with joined palms. This bow should be especially deep. The abbot makes a bow with joined palms in reply. The great assembly withdraws.

[72:45]

先師は、方丈に大衆をひかず、法堂にいたりて、法座の塔前にして面南、叉手してたつ。大衆、問訊して退す、これ古往の儀なり。

My former master did not lead the great assembly to the abbot’s quarters but went to the dharma hall, where he stood with folded hands, facing south in front of the stairs to the dharma seat. The great assembly bowed with joined palms and withdrew. This is a rite from ages past.

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from the *Chanyuan qinggui* to provide his own comments. He will return briefly to his Chinese source in section 46, below.

85 **the life-prolonging cloister** (*enju in* 延壽院): I.e., the infirmary; also called the “nirvāṇa cloister” (*nehan in* 涅槃院) because it served as a hospice for dying monks.

86 **mountain gate** (*sanmon* 山門): I.e., the main gate of the monastery, located at the center of the south corridor.

[72:46]

しかうしてのち、衆僧、おのおのところにしたがひて人事す。人事とは、あひ禮拜するなり。たとへば、おなじ郷間のともがら、あるいは照堂、あるひは廊下の便宜のところにして、幾十人もあひ拜して、同安居の理致を賀す。しかあれども、致語は、堂中の法になずらふ、人にしたがひて今案のことばも存す。あるいは小師をひきいたる本師あり、これ小師かならず本師を拜すべし、九拜をもちいる。法眷の、住持人を拜する、兩展三拜なり、あるいはただ大展三拜す。法眷の、ともに衆にあるは、拜、おなじかるべし。師叔・師伯、またかならず拜あり。隣單・隣肩、みな拜す、相識・道舊ともに拜あり。單寮にあるともがらと、首座・書記・藏主・知客・浴主等と、到寮拜賀すべし。單寮にあるともがらと、都寺・監寺・維那・典座・直歳・西堂・尼師・道士等とも、到寮、到位して拜賀すべし。到寮せんとするに、人しげくて入寮門にひまをえざれば、膀をかきてその寮門におす。その膀は、ひろさ一寸餘、ながさ二寸ばかりなる白紙にかくなり。かく式は、

“Thereafter, the monks of the assembly make salutations as they please.”<sup>87</sup> “Salutations” refers to paying obeisance to each other. For example, those from the same home district, even some tens of people, in the illuminated hall or a convenient place in a corridor, may make prostrations to each other, expressing felicitations on their spending the retreat together.<sup>88</sup> Even in this case, the greetings are patterned after the ceremonies in the hall, though there are also extemporaneous words according to the individual. There may be masters who have brought along disciples; these disciples should always make prostrations to their masters, using nine prostrations. When dharma relatives make prostrations to the abbot, it is two spreadings and three prostrations or just three prostrations with sitting cloth fully spread; when dharma relatives are together with the assembly, their prostrations should be the same.<sup>89</sup> There are always prostrations for one’s master’s younger dharma brothers and older dharma brothers. Neighbors on the platform and those in adjacent positions all make prostrations; there are prostrations for all acquaintances and old associates. Those in individual quarters, and the head seat, secretary, canon prefect, guest prefect, bath manager, and the like, must be visited in their quarters and given congratulatory prostrations;

87 “Thereafter, the monks of the assembly make salutations as they please” (*shikōshite nochi, shusō, onono kokoro ni shitagaite ninji su* しかうしてのち、衆僧、おのおのところにしたがひて人事す); A Japanese translation of *Chanyuan qinggui* 禪苑清規, ZZ.111:888a8.

88 **illuminated hall** (*shōdō* 照堂): A covered corridor behind the samgha hall, so called because it was provided with skylights, windows, or open sides to let in light.

89 **when dharma relatives are together with the assembly, their prostrations should be the same** (*hakken no, tomo ni shu ni aru wa, hai, onajikaru beshi* 法眷の、ともに衆にあるは、拜、おなじかるべし); Could be understood, “the same as above” or “the same as everyone else.”

those in individual quarters, and the prior, comptroller, rector, cook, labor steward, west halls, nuns, Daoists, and the like, must also be visited in the quarters or visited in their places and given congratulatory prostrations. Should one seek to visit some quarter where the entrance way is so crowded with people that there is no space, a notice is written and stuck on the quarters entrance. The notice is written on white paper about one inch wide and two inches long. The form for writing it:

[72:47] {2:233}

巢雲 懷昭等

拜賀

又ノ式

某甲

禮賀

又ハ式

某寮某甲

拜賀

又ノ式

某甲拜

賀

又ノ式

某甲

禮賀

又ノ式

某甲

禮拜

*Sōun, Eshō, et al.*

*Congratulatory Prostrations*

*Alternative form:*

*(Name)*

*Obeisance*

*Alternative form:*

*(Name) of (name) quarters*

*Congratulatory Prostrations*

*Alternative form:*

*Prostrations by (Name)*

*Congratulations*

*Alternative form:*

*(Name)*

*Congratulatory Obeisance*

Alternative form:

(Name)

Prostrations

[72:48]

かくしき、おほけれど、大旨かくのごとし。しかあれば、門側には、この  
 勝あまたみゆるなり。門側には、左邊におさず、門の右におすなり。この  
 勝は、齋罷に、本寮主、をさめとる。今日は、大小諸堂・諸寮、みな門簾  
 をあげたり。

There are many forms for writing, but this is the general idea. Thus, many of these notices can be seen on the side of doorways. With regard to the side of doorways, they are attached to the right side of the doorway, not to the left side. These notices are taken down by the chief of the quarter after the midday meal. On this day, all the halls and quarters, large and small, have their doorway screens open.

[72:49] {2:234}

堂頭・庫司・首座、次第に煎點といふことあり。しかあれども、遠島・深山のあひだには、省略すべし、ただこれ禮數なり。退院の長老、および立僧の首座、おのおの本寮につきて、知事・頭首のために特爲煎點するなり。

There is a practice whereby, “in order, the head of hall, administrators, and head seat serve tea refreshments.”<sup>90</sup> However, deep in the mountains on a remote island, we should omit them; they are just formalities.<sup>91</sup> “Elders retired from an abbacy, as well as additional head seats, hold special tea refreshments in their own quarters for the stewards and prefects.”<sup>92</sup>

[72:50]

かくのごとく結夏してより、功夫辦道するなり。衆行を辦肯せりといへども、いまだ夏安居せざるは、佛祖の兒孫にあらず、また佛祖にあらず。孤獨園、靈鷲山、みな安居によりて現成せり。安居の道場、これ佛祖の心印なり、諸佛の住世なり。

After thus binding the retreat, we pursue the way with concentrated effort. While they may have confirmed many practices, those who have

90 “in order, the head of hall, administrators, and head seat serve tea refreshments” (*dōchō kusu shuso shidai ni senten* 堂頭・庫司・首座・次第に煎點): A Japanese translation of *Chanyuan qinggui* 禪苑清規, ZZ.111:888a9.

91 deep in the mountains on a remote island (*entō shinzan* 遠島深山): I.e., at our Daibutsuji 大佛寺, deep in the mountains of Japan.

92 “Elders retired from an abbacy” (*taiin no chōrō, oyobi rissō no shuso* 退院の長老、および立僧の首座): A Japanese translation of *Chanyuan qinggui* 禪苑清規, ZZ.111:888a12-13. “Additional head seats” (*rissō shuso* 立僧首座) refers to learned monks asked to lecture to the assembly.

yet to participate in a summer retreat are not the descendants of the buddhas and ancestors, are not buddhas and ancestors. Both the Garden of Anāthapiṇḍada and Vulture Peak appeared due to retreats.<sup>93</sup> The practice place of the retreat — this is the mind seal of the buddhas and ancestors, the presence in the world of the buddhas.

[72:51]

解夏。七月十三日、衆寮煎點諷經、またその月の寮主、これをつとむ。

*Unbinding the retreat.*<sup>94</sup>

*On the thirteenth day of the seventh month, a tea refreshment and sūtra chanting in the common quarters.*<sup>95</sup> Again, it is the quarters chief of that month who serves.

[72:52]

十四日晚念誦、來日陞堂・人事・巡察・煎點、竝同結夏。唯勝狀詞語、不同而已。庫司湯勝云、庫司今晚、就雲堂煎點、特爲首座・大衆、聊表解制之儀、伏冀、衆慈同垂光降。庫司比丘某甲白。土地堂念誦詞云、切以金風扇野、白帝司方。當覺皇解制之時、是法歲周圓之日。九旬無難、一衆咸安。誦持諸佛洪名、仰報合堂眞宰、仰憑大衆念。

*On the evening of the fourteenth day, recitations.*<sup>96</sup> *On the following day, the mountain seat presentation, salutations, rounds of the quarters, and tea refreshment are all the same as for the binding of the retreat. Only the wording of the notices is not the same. The administrators' tea invitation says:*<sup>97</sup>

*The administrators, this evening, shall serve a tea refreshment in the cloud hall, especially for the head seat and great assembly, as a rite to mark the unbinding of the retreat. We humbly wish that members*

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93 **the Garden of Anāthapiṇḍada and Vulture Peak** (*Kodokuon, Ryōjusen* 孤獨園、靈鷲山): Two spots where Buddha Śākyamuni is often depicted as residing. The name *Kodokuon* 孤獨園 (literally, “Orphan Park”) represents an abbreviated translation of the name Anāthapiṇḍada (“donor to orphans”), the owner of the property.

94 **Unbinding the retreat** (*kaige* 解夏): The title of the section of the *Chanyuan qinggui* 禪苑清規 (ZZ.111:888a14), immediately following the section on binding the retreat that Dōgen has just finished discussing.

95 **On the thirteenth day of the seventh month, a tea refreshment and sūtra chanting in the common quarters** (*shichi gatsu jūsan nichi, shuryō senten fugin* 七月十三日、衆寮煎點諷經): Given in Chinese, as if citing a source, but this ceremony does not occur in the *Chanyuan qinggui* 禪苑清規.

96 **On the evening of the fourteenth day, recitations** (*jūshi nichi ban nenju* 十四日晚念誦): This entire section is a quotation of the Chinese (with slight variation) of *Chanyuan qinggui* 禪苑清規, ZZ.111:888a15-18.

97 **The administrators' tea invitation says** (*kusu tō bō un* 庫司湯勝云): Dōgen supplies the complete wording here, where the *Chanyuan qinggui* (ZZ.111:888a16-17) has abbreviated it.

of the assembly all kindly favor us with their presence. Announced by Administration Hall bhikṣu (Names).

The phrasing for the recitation at the local deities hall says,

We are keenly aware:

A golden breeze fans the plains;

The white emperor rules his quarter.

At the time when the King of Awakening's rule is unbound,

On the day that the dharma year's cycle is full,

Ninety days without hardships;

The entire assembly safe and sound.

Reciting the great names of the buddhas,

We repay the true rulers of all the halls.

We respectfully invite the great assembly to recite.

[72:53] {2:235}

これよりのちは、結夏の念誦におなじ。

What follows is the same as the recitation at binding the retreat.<sup>98</sup>

[72:54]

陞堂罷、知事等謝詞。いはく、伏喜法歳周圓、無諸難事、此蓋和尚法力蔭林、下情無任感激之至。

Following the mountain seat presentation, the steward's words of thanks.<sup>99</sup>

We are humbly delighted that the dharma year has come full cycle, with no difficulties. Surely this is the sheltering grove of Your Reverence's dharma power.<sup>100</sup> We are overcome with extreme gratitude.

[72:55]

住持人謝詞。いはく、此者法歳周圓、皆謝某<首座・鑑寺>人等法力相資、不任感激之至。

The abbot's words of thanks:<sup>101</sup>

98 What follows is the same as the recitation at binding the retreat (*kore yori nochi wa, ketsuge no nenju ni onaji* これよりのちは、結夏の念誦におなじ): Japanese translation of the note at *Chanyuan qinggui* 禪苑清規, ZZ.111:888a18.

99 The steward's words of thanks (*chiji tō jaji* 知事等謝詞): From *Chanyuan qinggui* 禪苑清規, ZZ.111:888b1.

100 the sheltering grove (*onrin* 蔭林): I.e., protection. The *Chanyuan qinggui* 禪苑清規 has here "sheltering eves" (*onbi* 蔭庇).

101 The abbot's words of thanks (*jūjinin jashi* 住持人謝詞): From *Chanyuan qinggui* 禪苑清規, ZZ.111:888b2.

*Here, the dharma year has come full cycle. We are all thankful for the assistance of the dharma power of (head seat, comptroller) (Names). We are overcome with extreme gratitude.*

[72:56]

堂中首座已下・寮中寮主已下謝詞。いはく、九夏相依、三業不善、惱亂大衆、伏望慈悲。

*In the hall, from the head seat on down, and in the quarters, from the quarters chief on down, words of thanks:*<sup>102</sup>

*Relying on each other for the ninety-day retreat, if our threefold karma has not been good and has vexed the great assembly, we beg compassion.*<sup>103</sup>

[72:57]

知事・頭首告云、衆中兄弟行脚、須俟茶湯罷、方可隨意。(如有緊急緣事不在此限。)

*The stewards and prefects make announcements, saying, “Brethren in the assembly departing on pilgrimage should wait until after the tea, at which time they may do as they wish.”*<sup>104</sup> *(If there are urgent circumstances, they do not fall under this restriction.)*

\* \* \* \* \*

[72:58]

この儀は、これ威音空王の前際後際よりも頂頼量なり。佛祖のおもくすること、ただこれのみなり。外道・天魔の、いまだ惑亂せざる、ただこれのみなり。三國のあひだ、佛祖の兒孫たるもの、いまだひとりもこれをおこなはざるなし。外道は、いまだまなびず。佛祖一大事の本懷なるがゆえに、得道のあしたより涅槃のゆふべにいたるまで、開演するところ、ただ安居の宗旨のみなり。西天の五部の僧衆ことなれども、おなじく九夏安居を護持して、かならず修證す。震旦の九宗の僧衆、ひとりも破夏せず。生前にすべて九夏安居せざらんをば、佛弟子・比丘僧と稱すべからず。ただ因地に修習するのみにあらず、果位の修證なり。大覺世尊、すでに一代のあひだ、一夏も欠如なく修證しましませり。しるべし、果上の佛證なりといふこと。

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102 **In the hall** (*dōchū* 堂中): From *Chanyuan qinggui* 禪苑清規, ZZ.111:888b2-3.

103 **threefold karma** (*sangō* 三業): i.e., acts of body, speech, and mind.

104 **The stewards and prefects make announcements** (*chiji chōshu koku* 知事・頭首告): From *Chanyuan qinggui* 禪苑清規, ZZ.111:888b3-4. The final parenthetical qualification is in the original; it is not clear whether it is part of the announcement itself. These lines end the section on unbinding the retreat in the *Chanyuan qinggui*.



These rites are the dimensions of the crown of the head, greater than the times before and after Majestic Voice, King of Emptiness.<sup>105</sup> What the buddhas and ancestors take seriously is nothing but these; what the other paths and the Deva Māra have never confused and disrupted is nothing but these. Throughout the three countries, there is not a single person among those who are the descendants of the buddhas and ancestors who has ever failed to carry these out; the other paths have never learned them.<sup>106</sup> Because they are the original intention of “the one great matter” of the buddhas and ancestors, from the morning of their gaining the way to the evening of their nirvāṇa, what they proclaim is nothing but the essential point of the retreat.<sup>107</sup> The saṃghas of the five denominations in Sindh in the West may have differed, but they equally upheld, and always practiced and verified, the ninety-day summer retreat; not one of the saṃghas of the nine schools in Cīnasthāna rejected the summer retreat.<sup>108</sup> Those who never in their lives practice the ninety-day summer retreat should not be called disciples of the Buddha or members of the bhikṣu saṃgha. It is practiced and learned not only at the stage of cause; it is the practice and verification of the level of effect.<sup>109</sup> The Greatly Awakened World-Honored One, throughout his entire career, practiced

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**105 the dimensions of the crown of the head, greater than the times before and after Majestic Voice, King of Emptiness** (*kore Ion Kūō no zensai gosai yori mo chōnei ryō* これ威音空王の前際後際よりも頂額量): An unusual image, probably meaning something like, “the true dimensions of the summer retreat is greater than the entire universe.” “Crown of the head” (*chōnei* 頂額) occurs often in Dōgen’s writing in the sense “what something really is”; see Supplementary Notes, s.v. “Crown of the head.” “Before and after Majestic Voice” alludes to a passage in the *Liuzu danjing* 六祖壇經, in which the necessity of having one’s awakening approved by a Zen master is said to be different “before” and “after.” Dōgen’s apparent identification of the buddha “King Majestic Voice” with the buddha “King of Emptiness” is idiosyncratic; see Supplementary Notes s.v. “Before King Majestic Voice” and “Before King of Emptiness.”

**106 the three countries** (*sangoku* 三國): I.e., India, China, and Japan.

**107 “the one great matter”** (*ichi daiji* 一大事): See Note 29, above.

**108 the five denominations in Sindh in the West** (*Saiten no gobu* 西天の五部): Reference to the tradition that, some one hundred years after the time of Buddha Śākyamuni, there arose among the followers of Upagupta, separate vinaya collections in the five schools of Dharmaguptaka, Sarvāstivāda, Mahīśāsaka, Kāśyāpīya, and Vātsīputrīya (sometimes replaced by Mahāsāṃghika).

**the nine schools in Cīnasthāna** (*Shintan no kushū* 震旦の九宗): Nine traditions into which the Japanese of Dōgen’s day classified Chinese Buddhism: (1) Kośa (*Kusha* 俱舍), (2) Satyasiddhi (*Jōjitsu* 成實), (3) Vinaya (*Ritsu* 律), (4) Dharma Marks (*Hossō* 法相), (5) Three Treatises (*Sanron* 三論), (6) Flower Garland (*Kegon* 華嚴), (7) Tiantai (*Tendai* 天台), (8) Mantra (*Shingon* 真言), and (9) Chan (*Zen* 禪); Pure Land (*Jōdo* 淨土) was sometimes added to this list.

**109 the stage of cause** (*inji* 因地); **the level of effect** (*kai* 果位): I.e., the path leading to bodhi and the attainment of bodhi.

and verified it without missing a single retreat. We should realize that it is the Buddha's verification of the effect.<sup>110</sup>

[72:59] {2:236}

しかあるを、九夏安居は修證せざれども、われは佛祖の兒孫なるべし、といふはわらふべし、わらふにたらざるおろかなるものなり。かくのごとくいはんともがらのことばをば、きくべからず、共語すべからず、同坐すべからず、ひとつみちをあゆむべからず。佛法には、梵壇の法をもて惡人を治するがゆえに。

Those who say, nevertheless, “Though I don't practice and verify the ninety-day summer retreat, I can be a descendant of the buddhas and ancestors,” are laughable, are so stupid they are not worth laughing at. We should not listen to the words of those who talk like this. We should not converse with them; we should not sit with them; we should not walk the same path with them. For, in the buddha dharma, evildoers are dealt with by the practice of *brahmadanḍa*.<sup>111</sup>

[72:60]

ただまさに九夏安居、これ佛祖と會取すべし、保任すべし。その正傳しきたれること、七佛より摩訶迦葉におよぶ。西天二十八祖、嫡嫡正傳せり。第二十八祖みづから震旦にいでて、二祖大祖正宗普覺大師をして正傳せしむ。二祖よりこのかた、嫡嫡正傳して、而今に正傳せり。震旦にいりて、まのあたり佛祖の會下にして正傳し、日本國に正傳す。すでに正傳せる會にして、九旬坐夏しつれば、すでに夏法を正傳するなり。この人と共住して安居せんは、まことの安居なるべし。まさしく佛在世の安居より、嫡嫡面授しきたれるがゆえに、佛面祖面、まのあたり正傳しきたれり、佛祖身心、したしく證契しきたれり。かるがゆえにいふ、安居をみるは、佛をみるなり、安居を證するは、佛を證するなり、安居を行ずるは、佛を行ずるなり、安居をきくは、佛をきくなり、安居をならふは、佛を學するなり。

We should understand, we should maintain, the ninety-day summer retreat as itself the buddhas and ancestors. Its direct transmission reached Mahākāśyapa from the seven buddhas. The twenty-eight ancestors of Sindh in the West transmitted it directly from successor to successor; the Twenty-eighth Ancestor himself, departing for Cīnasthāna, caused the Second Ancestor, the Eminent Ancestor Zhengzong, Great Master Pujue, to receive the direct transmission. Ever since the Second Ancestor, directly transmitted by successor after successor, it has been directly transmitted to the present.

110 **the Buddha's verification of the effect** (*kajō no bussō* 果上の佛證): i.e., what the Buddha realized as a buddha.

111 **the practice of *brahmadanḍa*** (*bondan no hō* 梵壇の法): The silent treatment; the punishment of exclusion by silence (*mokuhin* 默摺). Dōgen uses the transliteration of the Sanskrit (meaning “brahma staff”).

Entering Cīnasthāna, I personally received the direct transmission in an assembly of the buddhas and ancestors and am directly transmitting it to the Land of Japan. Since you have kept a ninety-day summer retreat in an assembly where it has been directly transmitted, we have directly transmitted the dharma of the retreat. When you keep a retreat with this person, it is an authentic retreat. Because it has truly been conferred face-to-face by successor after successor since the retreats during the lifetime of the Buddha, the faces of the buddhas and faces of the ancestors have been directly transmitted firsthand, and the bodies and minds of the buddhas and ancestors have been intimately verified. For this reason, we say that to see the retreat is to see the Buddha; to verify the retreat is to verify the Buddha; to practice the retreat is to practice the Buddha; to hear of the retreat is to hear the Buddha; to study the retreat is to study the Buddha.

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おほよそ九旬安居を、諸佛諸祖いまだ違越しましまさざる法なり。しかあればすなはち、人王・釋王・梵王等、比丘僧となりて、たとひ一夏なりといふとも、安居すべし、それ見佛ならん。人衆・天衆・龍衆、たとひ一九旬なりとも、比丘・比丘尼となりて安居すべし、すなはち見佛ならん。佛祖の會にまじはりて、九旬安居しきたれるは、見佛來なり。われらさいはひに、いま露命のおちざるさきに、あるいは天上にもあれ、あるいは人間にもあれ、すでに一夏安居するは、佛祖の皮肉骨髓をもて、みづからが皮肉骨髓に換却せられぬるものなり。佛祖きたりてわれらを安居するがゆえに、面面相人の、安居を行ずるは、安居の、人人を行ずるなり。恁麼なるがゆえに、安居あるを千佛萬祖といふのみなり。ゆえいかなとなれば、安居、これ佛祖の皮肉骨髓・心識・身體なり。頂額・眼睛なり、拳頭・鼻孔なり、圓相・佛性なり、拂子・拄杖なり、竹篋・蒲團なり。安居は、あたらしきをつくりいだすにあらざれども、ふるきをさらにもちいるにはあらざるなり。

In sum, the ninety-day retreat is a dharma from which the buddhas and the ancestors have never deviated. This being the case, human kings, King Śakra, King Brahmā, and the like, becoming members of the bhikṣu saṃgha, if only for one summer, should keep the retreat; that would be seeing the Buddha. Humans, devas, and dragons, if only for one ninety-day period, should become bhikṣu or *bhikṣuṇī* and keep the retreat; this in itself would be seeing the Buddha. To have joined an assembly of the buddhas and ancestors and kept the ninety-day retreat is to have seen the Buddha. Fortunately, now, before our dewdrop lives have been lost, those of us who have already kept a summer retreat, whether in the heavens above or among humans, have had our own skin, flesh, bones, and marrow exchanged for the skin, flesh, bones, and marrow of the buddhas and ancestors. Because the buddhas and ancestors come and keep the retreat through us, each and every person's practice of the

retreat is the retreat's practice of each person.<sup>112</sup> This being so, those with a retreat can only be called "a thousand buddhas and ten thousand ancestors."<sup>113</sup> Why is this? The retreat is the skin, flesh, bones, and marrow, the mind and consciousness, the physical body, of the buddhas and ancestors; it is their crown of the head and eyes, it is their fist and nose; it is their round form and buddha nature; it is their whisk and staff; it is their bamboo staff and reed cushion.<sup>114</sup> Though the retreat is not the creating of something new, it is not the re-implementing of something old.

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[72:62]

世尊告圓覺菩薩、及諸大衆、一切衆生言、若經夏首三月安居、當爲清淨菩薩止住。心離聲聞不假徒衆。至安居日、即於佛前作如是言、我比丘・比丘尼・優婆塞・優婆夷、某甲、踞菩薩乘、修寂滅行、同入清淨實相住持、以大圓覺爲我伽藍、心身安居。平等性智、涅槃自性、無繫屬故。今我敬請、不依聲聞、當與十方如來及大菩薩三月安居。爲修菩薩無上妙覺大因緣故、不繫徒衆。善男子、此名菩薩示現安居。

*The World-Honored One addressed Bodhisattva Complete Awakening, along with various great assemblies and all living beings, saying,<sup>115</sup>*

*If you pass the three-month retreat at the start of summer, you should stay with pure bodhisattvas, with your mind apart from the śrāvakas, not relying on the community of followers. When the day of the retreat arrives, speak the following words before the Buddha:*

*I, the bhikṣu or bhikṣuṇī or upāsaka or upāsikā (Name), seated on the bodhisattva vehicle, cultivate the practice of peaceful extinction, entering purity together with others and abiding in the mark of reality. Taking great complete awakening as my monastery, mind and body keep the retreat; for the*

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112 **the buddhas and ancestors come and keep the retreat through us** (*busso kitarite warera o angō suru* 佛祖きたりてわれらを安居する): Attempt to render an odd locution, in which "we" (*warera* われら) is the object of the verb "to retreat" (*angō suru* 安居する); perhaps intended to convey the image of the buddhas and ancestors "residing peacefully" (*angō* 安居) in us.

113 **"a thousand buddhas and ten thousand ancestors"** (*senbutsu mansō* 千佛萬祖): A fixed expression suggesting buddhas and ancestors everywhere, or in everyone.

114 **their round form and buddha nature** (*ensō busshō* 圓相佛性): The term *ensō* 圓相 could be taken here as the "circular shape" often drawn by the Chan master as a sign of perfection; but its combination with "buddha nature" (*busshō* 佛性) suggests the "full moon form" (*engetsusō* 圓月相) used to represent the buddha nature (see "Shōbōgenzō busshō" 正法眼藏佛性).

115 **The World-Honored One** (*Seson* 世尊): From the *Yuanjue jing* 圓覺經, T.842.17:921a19-28.

*cognition of essential identity and the nature of nirvāṇa are without bonds.*<sup>116</sup> Now, I respectfully request not to follow the *śrāvakas* but to keep the three-month retreat together with the *tathāgatas* of the ten directions and the great *bodhisattvas*. In order to practice the great causes and conditions of the unsurpassed wondrous awakening of the *bodhisattva*, I am not bound to the community of followers.

Good son, this is called the *bodhisattva*'s manifestation of the retreat.

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しかあればすなはち、比丘・比丘尼・優婆塞・優婆夷等、かならず安居三月にいたるごとには、十方如來、および大菩薩とともに、無上妙覺大因縁を修するなり。しるべし、優婆塞・優婆夷も安居すべきなり。この安居のところは、大圓覺なり。しかあればすなはち、鷲峰山・孤獨園、おなじく如來の大圓覺伽藍なり。十方如來及大菩薩、ともに安居三月の修行あること、世尊のをしへを聽受すべし。

Thus, whenever they reach the three months of retreat, “*bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās*” “practice the great causes and conditions of the unsurpassed wondrous awakening” “together with *tathāgatas* of the ten directions and the great *bodhisattvas*.” We should recognize that *upāsakas* and *upāsikās* should also keep the retreat. The location of this retreat is “great complete awakening”; so Vulture Peak and the Garden of Anāthapiṇḍada are similarly “monasteries” of “great complete awakening.” We should heed the World-Honored One's teaching that the “*tathāgatas* of the ten directions and the great *bodhisattvas*” all practice during the three months of the retreat.

[72:64]

世尊、於一處九旬安居。至自恣日、文殊條來在會。迦葉問文殊、今夏何處安居。文殊云、今夏在三處安居。迦葉於是集衆、白槌欲擯文殊。纔舉槌、即見無量佛刹顯現、一一佛所有一一文殊、有一一迦葉、舉槌欲擯文殊。世尊、於是告迦葉云、汝今欲擯阿那箇文殊。于時迦葉茫然。

*The World-Honored One spent the ninety-day retreat in one place.*<sup>117</sup>  
When the day of unburdening oneself arrived, Mañjuśrī came into the

116 **mind and body keep the retreat** (*shinjin ango* 心身安居): Or, perhaps, “mind and body reside in peace.” The clause following could be read with the next sentence: “Because the cognition of essential identity and the nature of nirvāṇa are without bonds, now, I respectfully request . . .”

117 **The World-Honored One** (*Seson* 世尊): Quoting the *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, which recounts the story twice (at T.1997.47:792a11-16, and T.1997.47:805a10-15). The original source is the *Da fangguang baoqie jing* 大方廣寶篋經 (T.462.14:474a17-b14).

assembly.<sup>118</sup> Kāśyapa asked Mañjuśrī, “Where did you keep the retreat this summer?”

Mañjuśrī said, “I kept the retreat in three places this summer.”<sup>119</sup>

Kāśyapa thereupon gathered the assembly and announced with a blow of the mallet that he wished to expel Mañjuśrī. No sooner had he raised the *ghaṇṭa* mallet than he saw incalculable buddha *kṣetras* appear, and in each place where there was a buddha, there was a Mañjuśrī, and there was a Kāśyapa raising the mallet and wishing to expel Mañjuśrī.<sup>120</sup> The Word-Honored One addressed Kāśyapa, saying, “Now, which Mañjuśrī did you wish to expel?”

At this point, Kāśyapa was at a loss.<sup>121</sup>

[72:65] {2:239}

圓悟禪師拈古云、鐘不擊不響、鼓不打不鳴。迦葉既把定要津、文殊乃十方坐斷。當時好一場佛事、可惜放過一著。待釋迦老子道欲擯阿那箇文殊、便與擊一槌看、他作什麼合殺。

Chan Master Yuanwu’s comment on this case says:<sup>122</sup>

If the bell is not struck, it does not ring;

If the drum is not beat, it does not sound.

Kāśyapa had seized the key port;

So Mañjuśrī occupied the ten directions.

To that point, a splendid Buddhist rite;

A pity they let one move slip by.<sup>123</sup>

118 **the day of unburdening oneself** (*jishi nichi* 自恣日): The last day of the summer retreat (*S. pravaraṇa*), on which participants may express their thoughts and repent of their transgressions.

119 **“I kept the retreat in three places this summer”** (*konge zai sansho angō* 今夏在三處安居): Moving about during the summer retreat is, of course, an infraction. In the original sūtra story (*Da fangguang baoqie jing* 大方廣寶篋經, T.462.14:474a22-24), Mañjuśrī reports that he spent one month in the palace of the queen of Śrāvastī, the wife of king Prasenajit; one month in the young men’s study hall; and one month in a house of prostitutes.

120 **ghaṇṭa mallet** (*kensui* 鍵椎): Also written 鍵槌; a gong, bell, or other percussion instrument.

121 **At this point, Kāśyapa was at a loss** (*uji Kashō bōzen* 于時迦葉茫然): This line does not occur in the version ending at T.1997.47:805a15. The original sūtra story has the Buddha at this point explain to Kāśyapa that Mañjuśrī spent the summer retreat leading five hundred courtesans of the palace, five hundred young men, and five hundred prostitutes to the stage of non-regression on the bodhisattva path.

122 **Chan Master Yuanwu** (*Engo zenji* 圓悟禪師): I.e., Yuanwu Keqin 圓悟克勤 (1063–1135). His comment occurs at *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:792a16-20.

123 **To that point, a splendid Buddhist rite; A pity they let one move slip by** (*tōji*

Wait till old man Śākya says, “Which Mañjuśrī did you wish to expel?” Then try striking with the mallet. How will he end it?

[72:66]

圓悟禪師頌古云、大象不遊兔徑、燕雀安知鴻鵠、據令宛若成風、破的渾如嚼鐵、遍界是文殊、遍界是迦葉、相對各儼然。舉椎何處罰。好一割、金色曾落却。

Chan Master Yuanwu's verse on this case says:<sup>124</sup>

Great elephants do not follow rabbit tracks;

How could swallows and sparrows know the swan?<sup>125</sup>

He keeps the command, just like “raising a breeze”;

He hits the mark, like “biting the arrowhead.”<sup>126</sup>

In the realms everywhere, it is Mañjuśrī;

In the realms everywhere, it is Kāśyapa.

Facing each other, they are each so serious;

He raises the mallet; where is the punishment?

One good jab, and the golden *dhūta* has already dropped it.<sup>127</sup>

[72:67] {2:240}

しかあればすなはち、世尊一處安居、文殊三處安居なりといへども、いまだ不安居あらず。もし不安居は、佛及菩薩にあらず。佛祖の兒孫なるもの、安居せざるはなし、安居せんは、佛祖の兒孫としるべし。安居するは、佛祖の身心なり、佛祖の眼睛なり、佛祖の命根なり。安居せざらんは、佛祖の兒孫にあらず、佛祖にあらざるなり。いま泥木・素金・七寶の佛菩薩、みなともに安居三月の夏坐おこなはるべし。これすなはち、住持

*kō ichijō butsuji, kaseki hōka itchaku* 當時好一場佛事、可惜放過一著): I.e., a good story, but Kāśyapa failed to make the next move (by striking with the mallet, as Yuanwu suggests).

124 Chan Master Yuanwu's verse on this case (*Engo zenji juko* 圓悟禪師頌古): From *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:805a16-19.

125 Great elephants (*daizō* 大象); swallows and sparrows (*enjaku* 燕雀): Often taken as references to Mañjuśrī and Kāśyapa, respectively.

126 He keeps the command, just like “raising a breeze” (*kyorei enjaku seifū* 據令宛若成風): Thought to reflect the story in the *Zhuangzi* 莊子 (Xu Wugui 徐無鬼; KR.5c0126.024.13a), in which Carpenter Shi 匠石 “produced a wind” (*jō fū* 成風) by whirling his axe, thereby removing a piece of mud from the nose of the man of Ying without disturbing him. “Keeping the command” (*kyōrei* 據令) here is usually taken to mean obeying the rules of the summer retreat.

He hits the mark, like “biting the arrowhead” (*hateki konnyo ketsuzoku* 破的渾如嚼鐵): Thought to be a reference to the story, in the *Taiping guangji* 太平廣記 (Jiqiao 伎巧, KR310118.227.5a), of Du Jun Mo 督君謨, who could catch arrows with his teeth.

127 One good jab, and the golden *dhūta* has already dropped it (*kō issatsu, konjiki zuda sō rakukyaku* 好一割、金色頭陀曾落却): Likely meaning that, as soon as the Buddha challenged him, Kāśyapa (“the golden-hued ascetic”) dropped his mallet.

佛法僧寶の故實なり、佛訓なり。おほよそ佛祖の屋裏人、さだめて坐夏安居三月つとむべし。

Thus, though the World-Honored One may have spent the retreat in one place, while Mañjuśrī spent the retreat in three places, they never failed to keep the retreat. Those who fail to keep the retreat are neither buddhas nor bodhisattvas. Among the descendants of the buddhas and ancestors, there are none who fail to keep the retreat; those who do keep the retreat should be recognized as descendants of the buddhas and ancestors. To keep the retreat is the body and mind of the buddhas and ancestors, is the eye of the buddhas and ancestors, is the life source of the buddhas and ancestors. Those who do not keep the retreat are not the descendants of the buddhas and ancestors, are not buddhas and ancestors. The present buddhas and bodhisattvas of clay or wood, silk or gold, or the seven treasures must all be undertaking a summer of sitting for the three months of the retreat.<sup>128</sup> This is the ancient precedent, the buddha instruction, of abiding in the treasures of buddha, dharma, and saṃgha. In sum, residents within the house of the buddhas and ancestors should definitely engage in the three months of sitting in the summer retreat.

正法眼藏安居第七十二  
Treasury of the True Dharma Eye  
The Retreat  
Number 72

[Ryūmonji MS:]

爾時寛元三年乙巳夏安居六月十三日、在越宇大佛寺示衆  
*Presented to the assembly at Daibutsu Monastery, Etsuu; thirteenth day, sixth month, summer retreat of the junior wood year of the snake, the third year of Kangen [8 July 1245]*<sup>129</sup>

[Tōunji MS:]

弘安二年夏安居五月二十日、在同國中浜新善光寺書寫之。義雲  
*Copied this at the new Zenkō Monastery, Nakahama, in the same province; twentieth day, fifth month, summer retreat of the second year of Kōan [30 June 1279]. Giun*<sup>130</sup>

128 **The present buddhas and bodhisattvas of clay or wood, silk or gold, or the seven treasures** (*ima deiboku sokin shippō no butsu bosatsu* いま泥木・素金・七寶の佛菩薩): Likely referring to the Buddhist icons in the monastery. The glyphs *sokin* 素金 are variously interpreted: as “undyed silk and gold,” as “silver and gold,” or as “pure gold”; the translation takes *so* 素 as the silk background of painted images.

129 The Tōunji 洞雲寺 MS shares an identical colophon.

130 **Giun** 義雲: Fifth abbot of Eiheiji (1253–1333).



于時文明十二庚子年卯月十二日、於于越州吉祥山永平寺承陽庵書寫  
之。比丘光周

*Copied this in the Jōyō Hermitage, Eihei Monastery, Mount Kichijō,  
Esshū; twelfth day, month of deutzia blossoms, senior metal year of the  
rat, the twelfth year of Bunmei [21 May 1480]. Bhikṣu Kōshū<sup>131</sup>*

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131 **month of deutzia blossoms** (*bōgetsu* 卯月): The fourth lunar month (*uzuki* 卯月).  
**Bhikṣu Kōshū** (*biku Kōshū* 比丘光周): Fifteenth abbot of Eihei-ji (1434–1492?).

TREASURY OF THE TRUE DHARMA EYE

NUMBER 73

Reading Other Minds

*Tashin tsū*

他心通

# Reading Other Minds

## *Tashin tsū*

### INTRODUCTION

According to its colophon, this chapter was composed at Dōgen's Dai-butsuji in Echizen during the summer retreat of 1245. It occurs as number 73 in the seventy-five-chapter *Shōbōgenzō* and as number 79 in the ninety-five-chapter Honzan edition (or 80 in the Iwanami and Shūmichō versions). The origin of the text, however, is complicated by the fact that it repeats material found in a version of the "Shin fukatoku" 心不可得 chapter preserved in the twenty-eight-text *Himitsu Shōbōgenzō* collection, where it is listed as number 4 of fascicle 1. This latter work (number 19 in the Honzan edition of the *Shōbōgenzō* and translated below, in Volume 7, as Supplementary Text 4) is quite similar in its first half to the "Shin fukatoku" chapter appearing as number 8 of the seventy-five-chapter *Shōbōgenzō*, while in its second half introduces the material from our text here; it bears a colophon, similar to that of number 8, dated during the summer retreat of 1241 at Kōshōji.

The "Tashin tsū" deals with a single anecdote in Zen literature, the famous story of the eighth-century Chan master Nanyang Huizhong's 南陽慧忠 test of the mind-reading powers of an Indian monk. Dōgen quotes the story verbatim from the Chinese, along with half a dozen comments on it by Chinese masters; he then proceeds sharply to criticize previous understandings of the story, for assuming that the monk might actually have read the master's mind, and for failing to see that the test was really about the monk's understanding of Buddhism.

# 正法眼藏第七十三

## Treasury of the True Dharma Eye Number 73

### 他心通

## Reading Other Minds

[73:1] {2:241}

西京光宅寺慧忠國師者、越州諸暨人也。姓冉氏。自受心印、居南陽白崖山黨子谷、四十餘祀、不下山門、道行聞于帝里。唐肅宗上元二年、勅中使孫朝進賚詔徵赴京。待以師禮。勅居千福寺西禪院。及代宗臨御、復迎止光宅精藍十有六載、隨機說法。時有西天大耳三藏、到京、云得他心慧眼。帝勅令與國師試驗。三藏才見師便禮拜立于右邊。師問曰、汝得他心通耶。對云、不敢。師曰、汝道、老僧即今在什麼處。三藏云、和尚是一國之師、何得却去西川看競渡。師再問、汝道、老僧即今在什麼處。三藏云、和尚是一國之師、何得却在天津橋上看弄獼猴。師第三問、汝道、老僧即今在什麼處。三藏良久、罔知去處。師叱曰、這野狐精、他心通在什麼處。三藏無對。

*National Teacher Huizhong, of the Guangzhai Monastery in the Western Capital, was a native of Zhuji in Yuezhou; his family name was Ran.<sup>1</sup> After receiving the mind seal, he stayed at Dangzi Valley, Mount Baiya, in Nanyang, where for more than forty years he never descended from his monastery.<sup>2</sup> Word of his practice of the way reached the*

1 **Reading Other Minds** (*tashin tsū* 他心通): Or “the knowledge of others’ thoughts”; S. *para-citta-jñāna*, one of the five or six paranormal knowledges (*jinzū* 神通; S. *abhi-jñā*). Traditionally held to be available to spiritual adepts, whether Buddhist or otherwise, who have mastered the four levels of dhyāna. While not a prerequisite for nirvāṇa, this knowledge was considered one of the attainments of the perfectly awakened buddhas, and, therefore, its cultivation was a part of the traditional bodhisattva path. See Supplementary Notes, s.v. “Spiritual powers.”

**National Teacher Huizhong** (*Echū kokushi* 慧忠國師): I.e., Nanyang Huizhong 南陽慧忠 (d. 775), disciple of the Sixth Ancestor. The Guangzhaisi 光宅寺, established 677, was one of the great monastic centers of Chang’an during the Tang; Zhuji 諸暨 was in the present-day Shaoxing 紹興 district of Zhejiang Province. The story Dōgen tells here was well known and appears in several sources; the version here seems to be from the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:244a7-21); see also, e.g., the *Liandeng huiyao* 聯燈會要, ZZ.136:483a6-b1. Dōgen also cites the story in his “Shōbōgenzō shin fukatoku” 正法眼藏心不可得 (Supplementary Texts version) and *Eihei kōroku* 永平廣錄 (DZZ.3:132, no. 196; DZZ.4:198, no. 27).

2 **Dangzi Valley, Mount Baiya, in Nanyang** (*Nanyō Hakugaisan Tōshikoku* 南陽白崖山黨子谷): In present-day Henan province.

imperial seat, and in the second year of Shangyuan, the Tang Emperor Suzong dispatched an imperial commissioner, Sun Chaojin, to summon him to the capital.<sup>3</sup> There, he was received with the etiquette due a teacher and installed in the Xichan Cloister of Qianfu Monastery.<sup>4</sup> Upon the ascension of the Emperor Daizong, he was reinstalled in the Guangzhai Monastic Complex, where for sixteen years he taught the dharma in accord with the abilities of his audiences.<sup>5</sup>

During this time, a certain Tripiṭaka Master Daer from Sindh in the West arrived in the capital, saying that he had achieved the wisdom eye that knows the minds of others.<sup>6</sup> The Emperor ordered the National Teacher to test him. As soon as the Tripiṭaka Master saw the Teacher, he bowed and stood respectfully off to his right side.

The Teacher asked him, “You have the knowledge of other minds?”

“I wouldn’t presume,” he replied.<sup>7</sup>

“Tell me,” said the Teacher, “where’s this old monk right now?”

The Tripiṭaka Master said, “Reverend, you are the teacher to a nation; how could you go off to Xichuan to watch the boat races?”<sup>8</sup>

The Teacher asked again, “Tell me, where’s this old monk right now?”

The Tripiṭaka Master said, “Reverend, you are the teacher to a nation; how could you be on the Tianjin bridge watching the playing monkeys?”<sup>9</sup>

3 the second year of Shangyuan (*Jōgen ninen* 上元二年): 761. The Emperor Suzong 肅宗 reigned 756-762.

4 installed in the Xichan Cloister of Qianfu Monastery (*choku ko Senpukuji Saizenin* 勅居千福寺西禪院): i.e., was given an imperial order to reside at this important monastery in Chang’an. The *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:244a11) has here “initially resided” (*sho ko* 初居).

5 the ascension of the Emperor Daizong (*Daisō ringyo* 代宗臨御): Reigned 762-779.

6 a certain Tripiṭaka Master Daer from Sindh in the West (*u Saiten Daini sanzō* 有西天大耳三藏): A figure unknown from other sources, whose name is literally “Big Ears.” “Tripiṭaka” (*sanzō* 三藏) is an honorific title expressing mastery of the Buddhist canon.

the wisdom eye that knows the minds of others (*tashin egen* 他心慧眼): i.e., *tashin tsū* 他心通, the paranormal power to read others’ minds.

7 I wouldn’t presume (*fukan* 不敢): “I dare not [claim such a thing]”; a colloquial expression of modest acknowledgement of a compliment.

8 “go off to Xichuan to watch the boat races” (*kyo Shisen kan keito* 去西川看競渡): Presumably, the dragon boat festival, held on the fifth day of the fifth month, commemorating the legend of the suicide by drowning of the poet Chu Yuan 屈原 (ca. 340-278 BCE).

9 “on the Tianjin bridge watching the playing monkeys” (*zai Tenshinkyō jō kan rō koson* 在天津橋上看弄獼猴): Probably a performance of trained monkeys. The Tianjin bridge 天津橋 was located in Luoyang.

*The Teacher asked a third time, “Tell me, where’s this old monk right now?”*

*The Tripiṭaka Master said nothing for a while, not knowing where the Teacher had gone.*

*The Teacher said, “This fox spirit! Where’s his knowledge of other minds?”*

*The Tripiṭaka Master had no response.*

[73:2]

僧問趙州曰、大耳三藏、第三度、不見國師在處、未審、國師在什麼處。趙州云、在三藏鼻孔上。僧問玄沙、既在鼻孔上、爲什麼不見。玄沙曰、只爲太近。僧問仰山曰、大耳三藏、第三度、爲什麼不見國師。仰山曰、前兩度是涉境心、後入自受用三昧、所以不見。海會端曰、國師若在三藏鼻孔上、有什麼難見。殊不知、國師在三藏眼睛裏。玄沙徵三藏曰、汝道、前兩度還見麼。雪竇明覺重顯禪師曰、敗也敗也。

*A monk asked Zhaozhou, “I don’t understand why the Tripiṭaka Master Daer didn’t see where the National Teacher was the third time.<sup>10</sup> Where was the National Teacher?”*

*Zhaozhou said, “He was on the Tripiṭaka Master’s nose.”*

*A monk asked Xuansha, “If he was on his nose, why didn’t he see him?”<sup>11</sup>*

*Xuansha said, “Because he was too close.”*

*A monk asked Yangshan, “Why didn’t the Tripiṭaka Master Daer see the National Teacher the third time?”<sup>12</sup>*

*Yangshan said, “The first two times were the mind that plays across objects. After that, he entered the samādhi of personal enjoyment; that’s why he didn’t see him.”<sup>13</sup>*

10 **A monk asked Zhaozhou** (*sō mon Jōshū* 僧問趙州): i.e., Zhaozhou Congshen 趙州從諗 (778-897). The exchange occurs at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:244a23-24.

11 **A monk asked Xuansha** (*sō mon Gensha* 僧問玄沙): i.e., Xuansha Shibei 玄沙師備 (835-908). The exchange occurs at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:244a24.

12 **A monk asked Yangshan** (*sō mon Kyōzan* 僧問仰山): i.e., Yangshan Huiji 仰山慧寂 (803-887). The exchange occurs at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:244a21-22.

13 **mind that plays across objects** (*shōkyō shin* 涉境心): i.e., ordinary consciousness. **samādhi of personal enjoyment** (*jijuyū zanmai* 自受用三昧): A technical term for the state in which a buddha experiences his awakening.

Duan of Haihui said, “If the National Teacher was on the Tripiṭaka Master’s nose, why would it be hard to see him?”<sup>14</sup> He’s completely unaware that the National Teacher was in the Tripiṭaka Master’s eye.”

Xuansha summoned the Tripiṭaka Master, saying, “Tell me, did you in fact see the first two times?”<sup>15</sup>

Chan Master Mingjue Zhongxian of Xuedou said, “Defeated! Defeated!”<sup>16</sup>

[73:3] {2:243}

大證國師の、大耳三藏を試験せし因縁、ふるくより下語し道著する臭拳頭おほしといへども、ことに五位の老拳頭あり。しかあれども、この五位の尊宿、おのおの諦當甚諦當はなきにあらず、國師の行履を覷見せざるところおほし。ゆえいかんとなれば、古今の諸員みなおもはく、前兩度は、三藏あやまらず國師の在處をしれり、とおもへり。これすははち、古先のおほきなる不是なり、晚進しらずばあるべからず。

From long ago there have been many stinking fists who offered comments and sayings on the episode of the National Teacher Dazheng’s testing the Tripiṭaka Master Daer, but in particular we have these five old fists.<sup>17</sup> Nevertheless, while it is not the case that each of these five venerables is not “on the mark, right on the mark,” there is much in the conduct of the National Teacher that they do not see.<sup>18</sup> The reason is that until now everyone has thought that the Tripiṭaka Master correctly knew the whereabouts of the National Teacher the first two times. This is a major error by our old forebears – one that latecomers should not fail to recognize.

14 **Duan of Haihui** (*Kaie Tan* 海會端): I.e., Haihui Shouduan 海會守端 (1025-1072). This exchange is not found in the *Jingde chuandeng lu* 景德傳燈錄 notice; rather, it can be found at *Liandeng huiyao* 聯燈會要, ZZ.136:483a18-b1. The grammatical subject of “unaware” is unstated; presumably, Zhaozhou.

15 **Xuansha summoned the Tripiṭaka Master** (*Gensha chō Sanzō* 玄沙徵三藏): Xuansha’s remark appears at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:244a23 — though not as a direct challenge to the Tripiṭaka Master but as a question to a monk who raised the issue with Xuansha.

16 **Chan Master Mingjue Zhongxian of Xuedou** (*Setchō Myōkaku Jūken zenji* 雪竇明覺重顯禪師): I.e., Xuedou Zhongxian 雪竇重顯 (980-1052). His comment occurs in the *Mingjue chanshi yulu* 明覺禪師語錄 (T.1996.47:671c21-22). It is unclear who has been defeated; some commentators take it to be the Tripiṭaka Master; others, Xuansha.

17 **the National Teacher Dazheng** (*Daishō kokushi* 大證國師): Title awarded Huizhong 慧忠 by the Tang Emperor Daizong 代宗. “Fist” (*kentō* 拳頭) is a common reference to the Chan teacher; see Supplementary Notes, s.v. “Fist.”

18 **“on the mark, right on the mark”** (*taītō jin taītō* 諦當甚諦當): A fixed expression of approval.

[73:4]

いま、五位の尊宿を疑著すること兩般あり。一者いはく、國師の、三藏を試験する本意をしらず。二者いはく、國師の身心をしらず。

My doubts about these five venerables are of two sorts: first, that they do not know the National Teacher's basic intention in testing the Tripiṭaka Master; second, that they do not know the National Teacher's body and mind.

[73:5]

しばらく、國師の三藏を試験する本意をしらず、といふは、第一番に國師いはく、汝道老僧即今在什麼處、といふ本意は、三藏、もし佛法を見聞する眼睛なりや、と試問するなり、三藏、おのづから佛法の他心通ありや、と試問するなり。當時、もし三藏に佛法あらば、老僧即今在什麼處、としめされんとき、出身のみちあるべし、親曾の便宜あらしめん。いはゆる國師道の、老僧即今在什麼處は、作麼生是老僧、と問著せんがことし。老僧即今在什麼處は、即今是什麼時節と問著するなり。在什麼處は、這裏是什麼處在と道著するなり。喚什麼作老僧の道理あり。國師かならずしも老僧にあらず、老僧かならず拳頭なり。大耳三藏、はるかに西天よりきたれりといへども、このころをしらざることは、佛道を學せざるによりてなり、いたづらに外道・二乗のみちをのみまなべるによりてなり。

Now, when I say that they do not know the National Teacher's basic intention in testing the Tripiṭaka Master, I mean this: that his basic intention in initially saying, "*Tell me, where's this old monk right now?*" is to test whether the Tripiṭaka Master is an eye to see the buddha dharma – to test whether the Tripiṭaka Master has the knowledge of others' minds according to the buddha dharma.<sup>19</sup> If at that point the Tripiṭaka Master had the buddha dharma, when he goes to express "*Where this old monk is right now*" he would have some way out of the body, would bring about some personal advantage.<sup>20</sup> The National Teacher's saying, "*Where's this old monk right now?*" is like his asking, "*What is 'this old monk'?*" "*Where's this old monk right now?*" is asking, "*What time is 'right now'?*" "*Where's?*" is saying, "*Where are we here?*"<sup>21</sup> There is reason [to say it is also asking,] "*What is it we are calling an 'old monk'?*" A national teacher is not always an "old monk"; an "old monk"

19 **is an eye to see the buddha dharma** (*buppō o kenmon suru ganzei nari* 佛法を見聞する眼睛なり): Some modern editions revise this to "has the eye" (*ganzei ari* 眼睛あり).

20 **way out of the body** (*shusshin no michi* 出身のみち); personal advantage (*shinzō no bengi* 親曾の便宜): Probably meaning something like "[a response that demonstrates] a higher perspective and a personal mastery." The term *shusshin* 出身, while having the colloquial sense "advance one's status," is regularly used in Chan texts for "liberation."

21 **"Where are we here?"** (*shari ze jūmo sho zai* 這裏是什麼處在): A fixed rhetorical question, occurring several times in the *Shōbōgenzō*, that warns the interlocutor to keep the conversation at the highest level of truth, beyond dualities.



is always a “fist.” That the Tripiṭaka Master Daer, though he came all the way from Sindh in the West, does not understand this intention is because he has not studied the way of the buddhas, because he has only learned in vain the other paths and the paths of the two vehicles.<sup>22</sup>

[73:6] {2:244}

國師かさねてとふ、汝道老僧即今在什麼處。ここに、三藏、さらにいたづらのことばをたてまつる。國師かさねてとふ、汝道老僧即今什麼處。ときに、三藏、ややひさしくあれども、茫然として祇對なし。國師、ときに三藏を叱してはいはく、這野狐精他心通在什麼處。かくのごとく叱せらるといへども、三藏、なほいふことなし、祇對せず、通路なし。

The National Teacher asks again, “*Tell me, where’s this old monk right now?*” Here again, the Tripiṭaka Master offers worthless words.

Again, the National Teacher asks, “*Tell me, where’s this old monk right now?*” This time, the Tripiṭaka Master is silent for a while but is at a loss and has no reply. Then, the National Teacher rebukes him, saying, “*This fox spirit! Where’s his knowledge of other minds?*” Yet, though he is thus rebuked, the Tripiṭaka Master still has nothing to say, no reply, no passage.<sup>23</sup>

[73:7]

しかあるを、古先みなおもはくは、國師の、三藏を叱すること、前兩度は國師の所在をしれり、第三度のみしらず、みざるがゆえに、國師に叱せらる、とおもふ。これ、おほきなるあやまりなり。國師の、三藏を叱することは、おほよそ三藏、はじめより佛法也未夢見在なるを叱するなり。前兩度はしれりといへども、第三度をしらざる、と叱するにあらざるなり。おほよそ、他心通をえたりと自稱しながら、他心通をしらざることを叱するなり。

Still, our old forebears all think that the National Teacher’s rebuke of the Tripiṭaka Master is only because, although he knows the National Teacher’s whereabouts the first two times, he does not know and cannot see this the third time. This is a big mistake. The National Teacher rebukes the Tripiṭaka Master because from the beginning the Tripiṭaka Master has *never seen the buddha dharma even in his dreams*; he does not rebuke him because, although he knows the first two times, he does not know the third time. In short, he rebukes him because, while claiming to have attained the knowledge of other minds, he does not know knowledge of other minds.

22 **the other paths and the paths of the two vehicles** (*gedō nijō no michi* 外道二乗のみち): I.e., non-Buddhist religions and non-Mahāyāna Buddhism.

23 **passage** (*tsūro* 通路): Perhaps playing on the word *tsū* (“to pass through” or “to penetrate”) in *tashin tsū* 他心通 (“knowing [or ‘penetrating’] other minds”).

[73:8] {2:245}

國師まづ、佛法に他心通ありや、と問著し、試験するなり。すでに、不敢、といひて、あり、ときこゆ。そののち、國師おもはく、たとひ佛法に他心通ありといひて、他心通を佛法にあらしめば、恁麼なるべし、道處もし舉處なくば、佛法なるべからず、とおもへり。三藏、たとひ第三度わづかにいふところありとも、前兩度のごとくあらば、道處あるにあらず、總じて叱すべきなり。いま國師、三度こころみに問著することは、三藏、もし國師の問著をきくことをうるやと、たびたびかさねて三番の問著あるなり。

First, the National Teacher tests him by asking whether there is the knowledge of other minds in the buddha dharma; since he answers, “I wouldn’t presume,” it seems there is.<sup>24</sup>

Thereafter, the National Teacher thought, “If we say there is the knowledge of other minds in the buddha dharma, if we attribute this knowledge to the buddha dharma, it would be like this.<sup>25</sup> If a statement has nothing it brings up, it is not the buddha dharma.”<sup>26</sup> Even if the Tripiṭaka Master had something to say the third time, if he had anything like the first two times, it would not be a statement, and he would be rebuked for all [three answers]. The National Teacher questions him three times in order to ask again and again whether the Tripiṭaka Master has really heard the National Teacher’s question.

[73:9]

二者いはく、國師の身心をしれる古先なし。いはゆる國師の身心は、三藏法師のたやすく見及すべきにあらず、知及すべきにあらず、十聖三賢およばず、補處・等覺のあきらむるところにあらず。三藏學者の凡夫なる、いかでか國師の渾身をしらん。この道理、かならず一定すべし。國師の身心は、三藏の學者しるべし、みるべし、といはば、謗佛法なり。經論師と齊肩なるべし、と認ずるは、狂顛のはなはだしきなり。他心通をえたらんともがら、國師の在處しるべし、と學することなかれ。

24 **whether there is the knowledge of other minds in the buddha dharma** (*buppō ni tashin tsū ari ya* 佛法に他心通ありや): This sentence might more naturally be read, “whether he has the knowledge of other minds in the buddha dharma; sine he answers, ‘I wouldn’t presume,’ it seems he does.” The sentence following, however, suggests that, for Dōgen, the question is not about the Tripiṭaka.

25 **it would be like this** (*inmo naru beshi* 恁麼なるべし): The subject is unexpressed here; likely, the Tripiṭaka Master’s answer (that has “nothing to bring up”). Alternatively, some readers take *inmo* 恁麼 (“like this”) as the ultimate truth of “suchness” and the subject as “knowledge of other minds.”

26 **If a statement has nothing it brings up** (*dōsho moshi kosho nakuba* 道處もし舉處なくば): I.e., “if there is no significant point to what is said.” This sentence, treated here as a continuation of what the National Teacher thought, might well be read as Dōgen’s comment. The “statement” (*dōsho* 道處) in the following sentence should be taken as one that does have a significant point.

My second point is that none of our old forebears has known the body and mind of the National Teacher. The body and mind of the National Teacher is not something that a Tripiṭaka dharma master can easily discern, can easily recognize; not something reached by the ten sages and three worthies; not something understood by the virtually awakened, the heir apparent.<sup>27</sup> How could a scholar of the Tripiṭaka who is a common person know the full body of the National Teacher?<sup>28</sup> We should be certain about this principle. To say that the body and mind of the National Teacher could be known by a scholar of the Tripiṭaka is to slander the buddha dharma; to consider that he is of equal stature as the masters of the sūtras and commentaries is the extreme of madness. Do not think that those who have got the knowledge of other minds can know the whereabouts of the National Teacher.

[73:10]

他心通は、西天竺國の土俗として、これを修得するともがら、ままにあり。發菩提心によらず、大乘の正見によらず、他心通をえたるともがら、他心通のちからにて佛法を證究せる勝躑、いまだかつてきかざるところなり。他心通を修得してのちにも、さらに凡夫のごとく發心し修行せば、おのづから佛道に證入すべし。ただ他心通のちからをもて佛道を知見することをえば、先聖みなまづ他心通を修得して、そのちからをもて佛果をしるべきなり。しかあること、千佛萬祖の出世にも、いまだあらざるなり。すでに佛祖の道をしることあたはざらんは、なにかはせん、佛道に不中用なりといふべし。他心通をえたるも、他心通をえざる凡夫も、ただひとしかるべし。佛性を保任せんことは、他心通も凡夫もおなじかるべきなり。

As a local custom of the Land of Sindhu in the West, there are occasionally types there who have cultivated the knowledge of other minds.<sup>29</sup> We have never yet heard of precedents in which, without bringing forth the mind of bodhi, without the right view of the Great Vehicle, those who have got the knowledge of other minds fully verified the buddha dharma

27 **the ten sages and three worthies** (*jishshō sanken* 十聖三賢): i.e., those on the ten advanced stages (S. *bhūmi*) of the bodhisattva path and the three preliminary (S. *bhadra*) stages preceding these.

**the virtually awakened, the heir apparent** (*fusho tōgaku* 補處・等覺): i.e., a bodhisattva destined to become the next buddha, a bodhisattva on the penultimate stage of the path, just prior to buddhahood.

28 **common person** (*bonbu* 凡夫): An ordinary person (S. *prthagjana*), yet to have advanced to the level of the spiritual “noble” (S. *ārya*).

29 **As a local custom of the Land of Sindhu in the West** (*Sai Tenjiku koku no dozoku toshite* 西天竺國の土俗として): Dōgen’s dismissal of the knowledge of other minds as merely Indian cultural practice, while fully in keeping with the spirit of the story he is explicating here, is of course in conflict with traditional claims that all buddhas have this paranormal power. His further point in this section, that having such power does not in itself significantly change one’s spiritual status is in keeping with traditional Buddhist understanding.

on the strength of their knowledge of other minds. Even after cultivating the knowledge of other minds, they must, like common people, go on to bring forth the mind [of bodhi] and engage in the practice, and thereby themselves enter verification of the way of the buddhas.

If one could know the way of the buddhas simply on the strength of the knowledge of other minds, all the prior sages would have first cultivated the knowledge of other minds and used it to know the fruit of buddhahood; yet this has never happened in all the appearances in the world of a thousand buddhas and ten thousand ancestors. Since it cannot know the way of the buddhas and ancestors, what good is it? It is of no use to the way of the buddhas. Those who have got the knowledge of other minds and common people who have not got the knowledge of other minds are equal; in their maintaining the buddha nature, those with the knowledge of other minds and common people are the same.

[73:11] {2:246}

學佛のともがら、外道・二乗の五通・六通を、凡夫よりもすぐれたりとおもふことなかれ。ただ道心あり、佛法を學せんものは、五通・六通よりもすぐれたるべし。頻伽の、卵にある、聲まさに衆鳥にすぐれたるがごとし。いはんやいま西天に他心通といふは、他念通といひぬべし。念起はいささか縁ずといへども、未念は茫然なり、わらふべし。いかにいはんや、心かならずしも念にあらず、念かならずしも心にあらず。心の、念ならんとき、他心通しるべからず、念の、心ならんとき、他心通しるべからず。

Those who study Buddhism, do not think that those with the five powers or six powers of the other paths and two vehicles are superior to the common person.<sup>30</sup> Those who simply have the mind of the way and who would study the buddha dharma are superior to those with the five or six powers. They are like the *kalaviṅka*, whose voice even inside the shell is superior to that of other birds.<sup>31</sup> Not to mention that what is called in Sindh in the West the knowledge of other minds ought rather to be called the knowledge of others' thoughts: while it may be somewhat aware when a thought has arisen, it is quite at a loss when a thought has not arisen. This is laughable. It goes without saying that the mind is not necessarily thought; thought is not necessarily the mind. When the mind

30 **those with the five powers or six powers of the other paths and two vehicles** (*gedō nijō no gozū rokutsū* 外道・二乗の五通・六通): The standard set of the five powers (*gozū* or *gotsū* 五通; also *gojinzū* 五神通) includes (1) the ability to transform the body and move about by psychic travel, (2) paranormal vision, (3) paranormal hearing, (4) knowledge of other minds, and (5) knowledge of past lives. While, in traditional exegesis, these are understood to be attainable by non-Buddhist yogis, a sixth power, the knowledge of the exhaustion of the *āsraya* (*ro* 漏), or spiritual "contaminants," is reserved for those with personal insight (*ken* 見; S. *darśana*) into the truth of Buddhism.

31 **the *kalaviṅka*** (*binga* 頻伽): Various identified as the sparrow or the Indian cuckoo, a Himalayan bird of melodious voice, said to sing while still in the shell.

is thought, the knowledge of other minds cannot know it; when thought is the mind, the knowledge of other minds cannot know it.<sup>32</sup>

[73:12]

しかあればすなはち、西天の五通・六通、このくにの薙草修田もおよぶべからず、都無所用なり。かるがゆえに、震旦國より東には、先德みな五通六通をこのみ修せず、その要、なきによりてなり。尺璧は、なほ要なるべし、五通・六通は要にあらず。尺璧、なほ寶にあらず、寸陰、これ要樞なり。五、六通、たれの、寸陰をおもくせん人か、これを修習せん。おほよその他心通のちから、佛智の邊際におよぶべからざる道理、よくよく決定すべし。

Thus, the five powers or six powers of Sindh in the West are all quite useless, not the equal of cutting the weeds and cultivating the paddies in our land. Therefore, the fact that, from the Land of Cīnasthāna eastward, none of the prior worthies has cared to cultivate the five powers or six powers is because they are worthless.<sup>33</sup> Even a one-foot jewel has worth, but the five powers or six powers are worthless. A one-foot jewel is still not a treasure, but an inch of shadow is pivotal.<sup>34</sup> For those who take seriously that inch of shadow, who would cultivate the five or six powers? In sum, we should be very firmly convinced of the principle that the power of the knowledge of other minds cannot reach the borders of the buddha wisdom.

[73:13] {2:247}

しかあるを、五位の尊宿、ともに、三藏さきの兩度は國師の所在をしれり、とおもへる、もともあやまれるなり。國師は佛祖なり、三藏は凡夫なり、いかでか相見の論にもおよばん。

To think, nevertheless, as do our five venerables, that the Tripiṭaka Master knew the whereabouts of the National Teacher the first two times he was asked is greatly mistaken. The National Teacher is a buddha and ancestor; the Tripiṭaka Master is a common person. How could there be any question of their seeing each other?

32 **When the mind is thought** (*shin no nen naran toki* 心の念ならんとき): A sentence subject to varied interpretation. Perhaps, the argument here is that, if (a) mind (*shin* 心) and its thoughts (*nen* 念) are not the same, and (b) the knowledge in question is of the thoughts and not of the mind, then (c) we cannot know the mind that thinks and we cannot know the thoughts in that mind.

33 **from the Land of Cīnasthāna eastward** (*Shintan koku yori higashi ni* 震旦國より東に): Dōgen uses the transliteration of the Sanskrit name for China ("Land of the Qin"). His claim here is odd, since Chinese Buddhism had its fair share of monks famed for their paranormal powers.

34 **A one-foot jewel** (*sekiheki* 尺璧); **an inch of shadow** (*sun'in* 寸陰): From the old Chinese saying, "The sage does not value a one-foot jewel but gives weight to an inch of shadow [i.e., a moment of time]."

[73:14]

國師、まづいはく、汝道老僧即今在什麼處。この問、かくれたるところなし、あらはれたる道處あり。三藏のしらざらんは、とがにあらず、五位の尊宿のきかず、みざるは、あやまりなり。すでに國師いはく、老僧即今在什麼處、となり。さらに汝道老僧心即今在什麼處、といはず、老僧念即今在什麼處、といはず。もとも、きき、しり、みとがむべき道處なり。しかあるを、しらず、みず、國師の道處をきかず、みず。かるがゆえに、國師の身心をしらざるなり。道處あるを國師とせるがゆえに、もし道處なきは國師なるべからざるがゆえに。いはんや國師の身心は、大小にあらず、自他にあらざるごと、しるべからず。頂顙あること、鼻孔あること、わすれたるがごとし。國師、たとひ行李ひまなくとも、いかでか作佛を圖せん。かるがゆえに、佛を拈じて相待すべからず。

First, the National Teacher asks, “*Tell me, where’s this old monk right now?*” There is nothing hidden in this question; it makes an obvious statement. That the Tripiṭaka Master might not understand it is not his fault; that the five venerables do not hear it or see it is a mistake. It says that the National Teacher clearly asked, “*Where is this old monk right now?*” He never says, “*Tell me, where is this old monk’s mind right now?*” He does not say, “*Where are this old monk’s thoughts right now?*” This is a statement that we should definitely hear and know, see and take to heart.

Nevertheless, they do not know or see it; they do not hear or see the National Teacher’s statement. And for this reason, they do not know the body and mind of the National Teacher. For it is having a statement that makes a national teacher; for without a statement one would not be a national teacher. How much less, then, can they understand that the body and mind of the National Teacher are not big or small, self or other. It is as if they have forgotten that he has a crown of the head or a nose. Though the National Teacher may never take time from his practice, how could he figure to make a buddha?<sup>35</sup> For this reason, he should not be treated relative to “buddha.”

[73:15] {2:248}

國師、すでに佛法の身心あり、神通修證をもて測度すべからず、絶慮忘縁を擧して擬議すべからず、商量・不商量のあたれるところにあらざるべし。國師は、有佛性にあらず、無佛性にあらず、虚空身にあらず。かくのごとくの國師の身心、すべてしらざるところなり。いま曹溪の會下には、青原・南嶽のほかは、わづかに大證國師、その佛祖なり。

35 **how could he figure to make a buddha?** (*ikadeka sabutsu o zusen* いかでか作佛を圖せん): From the famous dialogue, much cited by Dōgen, in which Nanyue Huairang 南嶽懷讓 (677-744) likens “figuring to make a buddha” (*zu sabutsu* 圖作佛) by sitting in meditation to trying to make a mirror by rubbing a tile. See Supplementary Notes, s.v. “Nanyue polishes a tile”; for Dōgen’s comments on the dialogue, see “Shōbōgenzō zazen shin” 正法眼藏坐禪箴.

Since the National Teacher has the body and mind of the buddha dharma, we should not measure him by the practice and verification of the spiritual powers, we should not consider him in terms of cutting off considerations and forgetting objects.<sup>36</sup> He is not something that can be determined by deliberating or not deliberating. The National Teacher is not one who has the buddha nature nor one who lacks the buddha nature; he is not the body of empty space.<sup>37</sup> This kind of body and mind of the National Teacher is something entirely unknown [to any of the five venerables]. In the community of Caoxi, apart from Chingyuan and Nanyue, only this National Teacher Dazheng was a buddha and ancestor.<sup>38</sup>

[73:16]

いま五位の尊宿、おなじく勘破すべし。

Now we need to see through each of our five venerables.

[73:17]

趙州いはく、國師は三藏の鼻孔上にあるがゆえにみず、といふ。この道處、そのいひなし。國師なにしてか三藏の鼻孔上にあらん、三藏いまだ鼻孔あらず。もし三藏に鼻孔ありとゆるさば、國師かへりて三藏をみるべし。國師の、三藏をみること、たとひゆるすとも、ただこれ鼻孔對鼻孔なるべし、三藏さらに國師と相見すべからず。

Zhaozhou says that he did not see him because the National Teacher was “on his nose.” This statement does not make sense. How could the National Teacher be on the Tripiṭaka Master’s nose? The Tripiṭaka Master does not yet have a nose.<sup>39</sup> If we admit that the Tripiṭaka Master does have a nose, then on the contrary the National Teacher should see the Tripiṭaka master. Even if we admit that the National Teacher does see the Tripiṭaka Master, this would only mean that they are nose to nose; it would not mean that the Tripiṭaka Master actually saw the National Teacher.

36 **cutting off considerations and forgetting objects** (*zetsuryo bōen* 絶慮忘縁): Two standard expressions for contemplative practice, often used in a pejorative sense in Chan texts.

37 **body of empty space** (*kokū shin* 虚空身): The highest of the ten buddha bodies listed in the *Avataṃsaka-sūtra* (e.g., at *Huayan jing* 華嚴經, T.278.9:565b19). A term not used elsewhere in the *Shōbōgenzō*.

38 **community of Caoxi** (*Sōkei no eka* 曹溪の會下): I.e., the disciples of the Sixth Ancestor, Huineng 慧能 of Caoxi 曹溪, among whom Qingyuan Xingsi 青原行思 (d. 740) and Nanyue Huairang 南嶽懷讓 were the two most prominent.

39 **The Tripiṭaka Master does not yet have a nose** (*Sanzō imada bikū arazu* 三藏いまだ鼻孔あらず): I.e., the Tripiṭaka Master still lacks real substance; reflecting a common use of the term “nose” (*bikū* 鼻孔) for what defines a person. See Supplementary Notes, s.v. “Nose.”

[73:18]

玄沙いはく、只爲太近。まことに太近は、さもあらばあれ、あたりにはいまだあたらず。いかならんかこれ太近。おもひやる、玄沙いまだ太近をしらず、太近を參ぜず。ゆえいかんとなれば、太近に相見なしとのみしりて、相見の、太近なることをしらず。いふべし、佛法におきて遠之遠なりと。もし第三度のみを太近といはば、前兩度は太遠在なるべし。しばらく玄沙にとふ、なんぢなにをよんでか太近とする。拳頭をいふか、眼睛をいふか。いまよりのち、太近にみるところなし、といふことなかれ。

Xuansha says, “Because he was too close.” To be sure, this may be “too close”; but as for hitting it, it still has not hit it. What is this “too close”? I suspect that Xuansha still does not understand “too close,” has not studied “too close.” I say this because he understands only that there is no seeing in “too close”; he does not understand that seeing is “too close.” We have to say that, in terms of the buddha dharma, he is the farthest of the far. If we say it was “too close” only the third time, then it must have been “too far” the first two times. Now, I want to ask Xuansha, “What is it that you call ‘too close’? Is it a fist? Is it an eye? From now on, don’t say there’s nothing seen ‘too close.’”

[73:19] {2:249}

仰山いはく、前兩度は涉境心、後入自受用三昧所以不見。仰山、なんぢ東土にありながら、小釋迦のほまれを西天にほどこすといへども、いまの道取、おほきなる不是あり。涉境心と自受用三昧と、ことなるにあらず。かるがゆえに、涉境心と自受用とのことなるゆえにみず、といふべからず。しかあれば、自受用と涉境心とのゆえを立すとも、その道取、いまだ道取にあらず。自受用三昧にいれば他人われをみるべからず、といはば、自受用さらに自受用を證すべからず、修證あるべからず。

Yangshan says, “The first two times were the mind that plays across objects. After that, he entered the samādhi of personal enjoyment; that’s why he didn’t see him.” Yangshan, while being from the Eastern Earth, you have a reputation in Sindh in the West as a little Śākya; but your saying here has a big error.<sup>40</sup> The mind that plays across objects and the samādhi of the personal enjoyment are not different; for this reason, we cannot say that he does not see him by reason of some difference between the mind that plays across objects and personal enjoyment. Therefore, though you set up the mind that plays across objects and personal

40 you have a reputation in Sindh in the West as a little Śākya (*shō Shaka no homare o Saiten ni hodokosu* 小釋迦のほまれを西天にほどこす): From the tradition (e.g., at Yangshan Huiji chanshi yulu 仰山慧寂禪師語錄, T.1990.47:582a10-72) that an Indian monk who had used his paranormal powers to fly to China to worship Mañjuśrī was so impressed by Yangshan that he said,

特來東土禮文殊。卻遇小釋迦。

I came to the Land of the East especially to make obeisance to Mañjuśrī, and instead I met a little Śākyamuni.



enjoyment as the reasons, your saying is not yet a saying. If you say that when I enter the samādhi of personal enjoyment, others cannot see me, then personal enjoyment would not be able to verify personal enjoyment, and there could be no cultivation and verification of it.

[73:20]

仰山、なんぢ、前兩度は實に國師の所在を三藏みるとおもひ、しれりと學せば、いまだ學佛の漢にあらず。おほよそ大耳三藏は、第三度のみにあらず、前兩度も國師の所在はしらず、みざるなり。この道取のごとくならば、三藏の、國師の所在をしらざるのみにあらず、仰山も、いまだ國師の所在をしらずといふべし。しばらく仰山にとふ、國師即今在什麼處。このとき、仰山もし開口を擬せば、まさに一喝をあたふべし。

Yangshan, if you think that the Tripiṭaka Master really saw the National Teacher's whereabouts the first two times, if you study that he really knew, you are not yet a man who studies Buddhism. The Tripiṭaka Master Daer does not know or see the whereabouts of the National Teacher not only the third time but the first two times as well. From a saying like this, we have to say that it is not just the Tripiṭaka Master who does not know the National Teacher's whereabouts; Yangshan does not yet know either. Let us ask Yangshan, "*Where is the National Teacher right now?*" If he thinks to open his mouth, we should give him a shout.

[73:21]

玄沙の徴にいはく、前兩度還見麼。いまこの前兩度還見麼の一言、いふべきをいふときこゆ。玄沙みづから、自己の言句を學すべし。この一句、よきことはすなはちよし、しかあれどもただこれ見如不見といはんがごとし。ゆえに是にあらず。これをききて、

Xuansha summoned him, saying, "*Did you in fact see the first two times?*" These words, "*Did you in fact see the first two times?*" sound as if they are saying what needs to be said. Xuansha should learn from his own words. But granted that this line has its value, it seems to be saying only that "his seeing is like not seeing." Hence, it is not right. Hearing this,

[73:22] {2:250}

雪竇山明覺禪師重顯いはく、敗也敗也。これ、玄沙のいふところを道とせるとき、しかいふとも、玄沙の道は道にあらずとせんとき、しかいふべからず。

Zhongxian, Chan Master Mingjue of Mount Xuedou, said, "*Defeated! Defeated!*" Though we may say this when we have taken what Xuansha says as saying something; when we take Xuansha's saying as not saying anything, we cannot say it.

## [73:23]

海會の端いはく、國師若在三藏鼻孔上、有什麼難見、殊不知國師在三藏眼睛裏。これまた第三度を論ずるのみなり。前兩度もかつていまだみざること、呵すべきを呵せず、いかでか國師を三藏の鼻孔上にあり、眼睛裏にあるともしらん。もし恁麼いはば、國師の言句、いまだきかずといふべし。三藏、いまだ鼻孔なし、眼睛なし。たとひ、三藏おのれが眼睛・鼻孔を保任せんとすとも、もし國師きたりて鼻孔・眼睛裏にいらば、三藏の鼻孔・眼睛、ともに當時裂破すべし。すでに裂破せば、國師の窟籠にあらず。

Duan of Haihui said, “If the National Teacher was on the Tripiṭaka Master’s nose, why would it be hard to see him? He’s completely unaware that the National Teacher was in the Tripiṭaka Master’s eye.” This also only discusses the third time. It does not scoff, as it should scoff, at the fact that he never sees the first two times. How can he know whether the National Teacher is on his nose or in his eye? If this is what he says, we have to say that he has not heard the words of the National Teacher. The Tripiṭaka Master does not yet have a nose or eye. Even if we were to say that he does maintain eye and nose, if the National Teacher were to enter them, the Tripiṭaka Master’s nose and eye would burst on the spot. Since they would burst, they are no hole for the National Teacher.

## [73:24]

五位の尊宿、ともに國師をしらざるなり。國師は、これ一代の古佛なり、一世界の如來なり、佛正法眼藏、あきらめ正傳せり、木楔子眼、たしかに保任せり、自佛に正傳し、他佛に正傳す、釋迦牟尼佛と同參しきたれりといへども、七佛と同時參究す、かたはらに三世諸佛と同參しきたれり、空王のさきに成道せり、空王ののちに成道せり、正當空王佛に同參成道せり。國師、もとより娑婆世界を國土とせりといへども、娑婆かならずしも法界のうちにあらず、盡十方界のうちにあらず。釋迦牟尼佛の、娑婆國の主なる、國師の、國土をうばはず、罣礙せず。たとえば、前後の佛祖おのおのそこばくの成道あれど、あひうばはず、罣礙せざるがごとし。前後の佛祖の成道、ともに成道に罣礙せらるるがゆえに、かくのごとし。

None of the five venerables knows the National Teacher. The National Teacher is the old buddha of his age, the tathāgata of his world. He clarified and directly transmitted the treasury of the true dharma eye of the Buddha; he surely maintained the eye of the soapberry seed.<sup>41</sup> He directly transmitted it to his own buddha; he transmitted it others’ buddhas.<sup>42</sup> Though we may say that he has studied together with Buddha

41 **the eye of the soapberry seed** (*mokukansu gen* 木楔子眼): From the image of replacing the eye with a soapberry seed (i.e., gaining a Buddhist way of seeing); from the use of the seed (*S. ariṣṭa*) in the Buddhist rosary (*juzu* 珠數; *S. mālā*).

42 **his own buddha** (*jibutsu* 自佛); others’ buddhas (*tabutsu* 他佛): Unusual expressions appearing elsewhere in the *Shōbōgenzō*; perhaps meaning “the buddha in himself” and “the buddha in others.”

Śākyamuni, he studied at the same time as the seven buddhas and, in addition, has studied together with all the buddhas of the three times.<sup>43</sup> He attained the way before King of Emptiness; he attained the way after King of Emptiness; he practiced together and attained the way precisely with Buddha King of Emptiness.<sup>44</sup> Though we may say that of course the National Teacher took this Sahā world as his domain, Sahā is not necessarily within the dharma realm; it is not within the entire world of the ten directions.<sup>45</sup> The rulership of Buddha Śākyamuni over the Sahā domain does not usurp or obstruct the National Teacher's domain. Similarly, for example, however many times the way is attained by each of the earlier and later buddhas and ancestors, they do not usurp or obstruct each other. This is the case because the attainments of the way by the earlier and later buddhas and ancestors are all obstructed by the attainment of the way.<sup>46</sup>

[73:25] {2:251}

大耳三藏の、國師をしらざるを證據として、聲聞・緣覺人・小乗のともがら、佛祖の邊際をしらざる道理、あきらかに決定すべし。國師の、三藏を叱する宗旨、あきらめ學すべし。いはゆる、たとひ國師なりとも、前兩度は所在をしられ、第三度はわづかにしられざらんを叱せんは、そのいひなし。三分に兩分しられんは、全分をしれるなり。かくのごとくならん、叱すべきにあらず。たとひ叱すとも、全分の不知にあらず。三藏のおもはんところ、國師の懣懣なり。わづかに第三度しられずとて叱せんには、たれか國師を信ぜん。三藏の前兩度をしりぬるちからをもて、國師をも叱しつべし。

From the evidence that the Tripiṭaka Master Daer does not know the National Teacher, clearly we should be firmly convinced of the principle that the *śrāvakas* and *pratyeka-buddhas*, the Small Vehicle types, do not

43 **the seven buddhas** (*shichi butsu* 七佛): all the buddhas of the three times (*sanze shobutsu* 三世諸佛): i.e., the line of ancient buddhas culminating in Buddha Śākyamuni and the various buddhas of past, present, and future; see Supplementary Notes, s.v. "Seven buddhas."

44 **King of Emptiness** (*Kūō* 空王): Here, as elsewhere in the *Shōbōgenzō*, Dōgen seems to be identifying a buddha mentioned in Chapter 9 of the *Lotus Sūtra* with Buddha Majestic Voice (*Ion'ō butsu* 威音王佛), often considered the first buddha to appear at the beginning of our kalpa; see Supplementary Notes, s.v. "Before King of Emptiness" and "Before King Majestic Voice."

45 **the National Teacher took this Sahā world as his domain** (*shaba sekai o kokudo to seri* 娑婆世界を國土とせり): i.e., the National Teacher was a buddha in the buddha Land of Sahā, ruled by Buddha Śākyamuni. At issue here is the traditional question of how there could be more than one buddha in a single buddha land.

46 **are all obstructed by the attainment of the way** (*jōdō ni keige seraruru* 成道に罣礙せらるる): Perhaps meaning something like, "are all the complete attainment of the way." The verb "obstruct" (*keige* 罣礙) here exemplifies Dōgen's habit of using the word in the sense "to identify with," "to be defined by."

know the borders of the buddhas and ancestors. We should clarify and study the essential point of the National Teacher's rebuke of the Tripiṭaka Master. It does not make sense that, although being the National Teacher, he would rebuke him for knowing his whereabouts the first two times and merely failing to know the third time: knowing two parts out of three is knowing it all, in which case he should not rebuke him.<sup>47</sup> Even if he does rebuke him, it would not be for failing to know at all; hence, from the Tripiṭaka Master's perspective, it would be the National Teacher who is humiliated. Who would trust the National Teacher if he rebuked him for failing to know only the third time? The Tripiṭaka Master could have rebuked the National Teacher, on the grounds that the Tripiṭaka Master did have the power to know the first two times.

[73:26]

國師の、三藏を叱せし宗旨は、三度ながら、はじめよりすべて國師の所在・所念・身心をしらざるゆえに叱するなり、かつて佛法を見聞・習學せざりけることを叱するなり。この宗旨あるゆえに、第一度より第三度にいたるまで、おなじことばにて問著するなり。第一番に三藏まうす、和尚は一國之師、何得却去西川看競渡。しかいふに、國師いまだいはず、なんぢ三藏、まことに老僧所在をしれり、とゆるさず、ただかさねざまに三度、しきりに問するのみなり。この道理をしらず、あきらめずして、國師よりのち數百歳のあひだ、諸方の長老、みだりに下語、説道理するなり。前來の箇箇、いふことすべて國師の本意にあらず、佛法の宗旨にかなはず。あはれむべし、前後の老古錐、おのおの蹉過せること。

The essential point of the National Teacher's rebuke of the Tripiṭaka Master is this: he rebukes him because from the beginning, throughout all three times, he does not know the National Teacher's whereabouts, thoughts, or body and mind; he rebukes him because he has never seen, heard, learned, or studied the buddha dharma. It is because of this essential point that, from the first time to the third time, he questions him with exactly the same words. The first time, the Tripiṭaka Master says, "*Reverend, you are the teacher to a nation; how could you go off to Xichuan to watch the boat races?*" Thus addressed, the National Teacher never acknowledges it, saying, "Indeed you did know where this old monk was." He simply repeats himself, asking the same question three times. Without understanding or clarifying the reason behind this, for several hundred years since the time of the National Teacher, the elders in all quarters have been arbitrarily giving their comments and explanations. Nothing that any has said so far has been the original intention of the National Teacher or in accord with the essential point of the buddha

47 **knowing two parts out of three is knowing it all** (*sanbun ni ryōbun shiraren wa, zenbun o shireru nari* 三分に兩分しられんは、全分をしれるなり): Perhaps meaning that, for the purposes of testing his mind-reading abilities, he had fully proven himself.

dharma. What a pity that each of these venerable old awls, one after the next, has missed it.

[73:27] {2:252}

いま佛法のなかに、もし他心通ありといはば、まさに他身通あるべし、他拳頭通あるべし、他眼睛通あるべし。すでに恁麼ならば、まさに自心通あるべし、自身通あるべし。すでにかくのごとくならんには、自心の自拈、いまし自心通なるべし。かくのごとく道取現成せん、おのれづから心づからの他心通ならん。

In the buddha dharma, if we are going to say that there is the knowledge of other minds, there should be the knowledge of other bodies, the knowledge of other fists, the knowledge of other eyes. Since this is so, there should also be the knowledge of one's own mind, the knowledge of one's own body. And once it is like this, one's own mind taking up itself is at once the knowledge of one's own mind. The expression of words like this is the knowledge of other minds of the self itself and mind itself.

[73:28]

しばらく問著すべし、拈他心通也是、拈自心通也是、速道速道。是則且置、汝得吾髓、是他心通也。

Let me just ask, “*Should we take up the knowledge of other minds, or should we take up the knowledge of our own mind? Speak up! Speak up!*”<sup>48</sup>

*Leaving that for the moment, “you’ve gotten my marrow” is the knowledge of other minds.*<sup>49</sup>

正法眼藏他心通第七十三  
Treasury of the True Dharma Eye  
Reading Other Minds  
Number 73

[Ryūmonji MS:]

爾時寛元三年乙巳七月四日、在越宇大佛寺示衆

*Presented to the assembly at Daibutsu Monastery, Etsuu; fourth day,  
seventh month of the junior wood year of the snake, the third year of  
Kangen [28 July 1245]*

48 **Let me just ask** (*shibaraku monjaku su beshi* しばらく問著すべし): What follows here is given in Chinese, suggesting that Dōgen is concluding his remarks here with a formal comment on the story.

49 **“you’ve gotten my marrow”** (*nyo toku go zui* 汝得吾髓): From the famous comment of Bodhidharma acknowledging his disciple Huike’s understanding; see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

于時天文十六天丁未六月三日、在能州興惠精舍寫施了。喆囟賢拙衲

*Copied this at Kōtoku Vihāra, Nōshū; third day, sixth month, junior  
fire year of the sheep, sixteenth year of Tenbun [20 June 1547]. Patch-  
robed Tessō Ken<sup>50</sup>*

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50 **Tessō Ken** 喆囟賢: i.e., Tessō Hōken 喆囟芳賢 (d. 1551), copyist of the Ryūmonji 龍門寺 MS.



TREASURY OF THE TRUE DHARMA EYE

NUMBER 74

The King Requests *Saindhava*

*Ō saku sendaba*

王索仙陀婆



# The King Requests *Saindhava*

## *Ō saku sendaba*

### INTRODUCTION

This relatively short work was presented in the late autumn of 1245, at Dōgen's Daibutsuji, in Echizen. Number 74 of the seventy-five-chapter *Shōbōgenzō*, it represents number 80 in the Honzan edition (or 81 in the Iwanami and Shūmichō versions).

The work deals with a passage in the *Nirvāṇa Sūtra*, in which the Buddha points out that his followers should interpret his words according to context. So, for example, when a king requests *saindhava* (something “of Sindh”), the wise minister knows that the word can have various referents and offers the correct one depending on the context of the request.

The sūtra passage was well-known in Chan circles, and thus the term *saindhava* could function as marker for what the Buddha's words really mean. Here, Dōgen cites and comments on several passages from Chan literature in which the term appears. This chapter represents one of several in which we see Dōgen exploring the nature of language, reference, and meaning.

## 正法眼藏第七十四

## Treasury of the True Dharma Eye

## Number 74

## 王索仙陀婆

The King Requests *Saindhava*

[74:1] {2:253}

有句無句、如藤如樹、餵驢餵馬、透水透雲。すでに恁麼なるゆえに、

*Affirmative statements, negative statements,*

*Like the vines, like the tree.<sup>1</sup>*

*Feeding the donkey, feeding the horse;*

*Passing through water, passing through clouds.<sup>2</sup>*

Since it is like this,

[74:2]

大般涅槃經中、世尊道、譬如大王告諸群臣仙陀婆來。仙陀婆者、一名四實。一者鹽、二者器、三者水、四者馬。如是四物、共同一名。有智之臣、善知此名。若王洗時、索仙陀婆、即便奉水。若王食時、索仙陀婆、即便奉鹽。若王食已欲飲漿時、索仙陀婆、即便奉器。若王欲遊、索仙陀婆、即便奉馬。如是智臣、善解大王四種密語。

*In the Mahāparinirvāṇa-sūtra, the World-Honored One said,<sup>3</sup>*

1 **Affirmative statements, negative statements** (*uku muku* 有句無句): Or “with words, without words.” Sometimes taken as representing the first two of the famous four propositions (*shiku* 四句; *S. catuṣkoṭi*) used in Buddhist rhetoric and argument: affirmation, denial, both, neither; sometimes taken as speech and silence. This line and the next here reflect the common Zen expression, “affirmative statements and negative statements, like vines relying on a tree” (*uku muku nyo tō ki ju* 有句無句如藤倚樹); see Supplementary Notes, s.v. “Like vines relying on a tree.”

2 **Feeding the donkey, feeding the horse** (*i ro i ba* 餵驢餵馬): A fixed expression, typically in sarcastic reference to the Buddhist teachings as fodder. Dōgen’s lines here likely reflect the words of Xuedou Zhongxian 雪竇重顯 (980-1052) (*Mingjue chanshi yulu* 明覺禪師語錄, T.1996.47:685a24-25; *Liandeng huiyao* 聯燈會要, ZZ.136:897a4-5):

云黑豆未生芽時如何。師云、餵驢餵馬。云生芽後如何。師云、透水透沙。

[A monk] asked, “How about when the black beans have not yet sprouted?”

The Master said, “Feeding the donkey, feeding the horse.”

He asked, “How about after they’re sprouted?”

The Master said, “Passing through water, passing through sand.”

3 **the Mahāparinirvāṇa-sūtra** (*Daihatsu nehan gyō* 大般涅槃經): A passage occurring in both the so-called “northern” and “southern” versions of the *Da banniepan jing* 大般涅槃經 (T.374.12:421a29-b7; T.375.12:662b17-24).

It is like the case of a great king ordering his ministers to bring him *saindhava*.<sup>4</sup> “*Saindhava*” is a single name for four things: (1) salt, (2) a vessel, (3) water, and (4) a horse. These four things all have the same name. The wise minister well understands this name: when it is time for the king to bathe, and he requests *saindhava*, he immediately offers him water; when it is time for the king to eat, and he requests *saindhava*, he immediately offers him salt; when the king has finished eating and wishes to drink his broth, and he requests *saindhava*, he immediately offers him a vessel; when the king wishes to travel, and he requests *saindhava*, he immediately offers him a horse. In this way, the wise minister, well understands the fourfold cryptic word of the great king.

[74:3] {2:254}

この王索仙陀婆、ならびに臣奉仙陀婆、きたれることひさし、法服とおなじくつたはれり。世尊、すでにまぬかれず舉拈したまふゆえに、兒孫、しげく舉拈せり。疑著すらくは、世尊と同参しきたれるは、仙陀婆を履踐とせり。世尊と不同参ならば、更買草鞋行脚、進一步始得。すでに佛祖屋裏の仙陀婆、ひそかに漏泄して、大王家裏に仙陀婆あり。

This “king requesting *saindhava*” and “minister offering *saindhava*” have come to us from long ago, have been transmitted the same as the dharma robe. Since the World-Honored One could not avoid taking them up, his descendants repeatedly took them up. We can surmise that those who have had the same practice as the World-Honored One have taken *saindhava* as something to be emulated. If we lack the same practice as the World-Honored One, we should “buy another pair of sandals and set out on pilgrimage”; “we only get it when we take a step forward.”<sup>5</sup> The *saindhava* within the house of the buddhas and ancestors has already quietly leaked out, and there is *saindhava* in the houses of great kings.

\* \* \* \* \*

4 *saindhava* (*sendaba* 仙陀婆): “Of Sindh”; i.e., a product of the Indus River region.

5 “buy another pair of sandals and set out on pilgrimage”; “we only get it when we take a step forward” (*kō bai sōai angya, shin ippo shi toku* 更買草鞋行脚、進一步始得): A sentence in Chinese. The expression “buy another pair of sandals and set out on pilgrimage” (i.e., undertake further study) is found fairly often in Zen literature. Dōgen’s version here seems to be a variant of the words, again, of Xuedou Zhongxian 雪竇重顯 (*Liandeng huiyao* 聯燈會要, ZZ.136:895b11):

和尚更買草鞋行脚始得。

Only when the Reverend buys another pair of sandals and sets out on pilgrimage will he get it.

[74:4]

大宋慶元府天童山宏智古佛上堂、示衆云、舉、僧問趙州、王索仙陀婆時如何。趙州曲躬叉手。雪竇拈云、索鹽奉馬。師云、雪竇一百年前作家、趙州百二十歲古佛。趙州若是、雪竇不是、雪竇若是、趙州不是。且道畢竟如何。天童不免下箇注脚、差之毫釐、失之千里。會也打草驚蛇、不會也燒錢引鬼。荒田不揀老俱胝、只今信手拈來底。

*Old Buddha Hongzhi, of Mount Tiantong in the Qingyuan Prefecture of the Great Song, in a convocation, addressed the assembly, saying,<sup>6</sup>*

*Proposed:*

*A monk asked Zhaozhou, “How about when the king requested saindhava?”<sup>7</sup>*

*Zhaozhou bowed with hands folded.*

*Xuedou commented, “He requested salt, and he offered him a horse.”<sup>8</sup>*

*The Master said,<sup>9</sup>*

*Xuedou was a maestro a hundred years ago; Zhaozhou was an old buddha a hundred twenty years old. If Zhaozhou’s right, Xuedou isn’t; if Xuedou’s right, Zhaozhou isn’t. So, tell me, in the end, how about it? Tiantong can’t avoid adding a note:*

*To miss by a hair is to fail by a thousand miles.*

*Understanding it is beating the weeds to scare the snake;*

*Not understanding it is burning money to summon the spirit.*

*Old Juzhi, unconcerned with the abandoned field,*

*Just now casually bringing it up.<sup>10</sup>*

[74:5] {2:255}

先師古佛上堂のとき、よのつねにいはいく、宏智古佛。しかあるを、宏智古佛を古佛と相見せる、ひとり先師古佛のみなり。宏智のとき、徑山の大慧禪師宗杲といふあり、南嶽の遠孫なるべし。大宋一國の天下おもはく、大慧は宏智にひとしかるべし、あまりさへ、宏智よりもその人なり、とおもへり。このあやまりは、大宋國內の道俗、ともに疏學にして、道眼いまだあきらかならず、知人のあきらめなし、知己のちからなきによりてなり。

6 **Old Buddha Hongzhi, of Mount Tiantong in the Qingyuan Prefecture of the Great Song** (*Daisō Keigenfu Tendōzan Wanshi kobutsu* 大宋慶元府天童山宏智古佛): I.e., the Caodong 曹洞 master Hongzhi Zhengjue 宏智正覺 (1091-1157). The passage is quoted from the *Hongzhi chanshi guanglu* 宏智禪師廣錄 (T.2001.48:51c7-13).

7 **Zhaozhou** (*Jōshū* 趙州): I.e., Zhaozhou Congshen 趙州從諗 (778-897).

8 **Xuedou** (*Setchō* 雪竇): I.e., Xuedou Zhijian 雪竇智鑑 (1105-1192).

9 **The Master** (*shi* 師): I.e., Hongzhi.

10 **Old Juzhi** (*rō Gutei* 老俱胝): I.e., Wuzhou Juzhi 婺州俱胝 (dates unknown), Tang-dynasty Chan master famous for holding up one finger in answer to everything.

My former master, the Old Buddha, when he addressed a convocation, always spoke of “Old Buddha Hongzhi.”<sup>11</sup> Yet, it was my former master, the Old Buddha, alone who encountered Buddha Hongzhi as an old buddha. At the time of Hongzhi, there was a certain Zonggao, Chan Master Dahui of Mount Jing, who was a distant descendant of Nanyue.<sup>12</sup> Everyone throughout the Great Song thought that Dahui was the equal of Hongzhi; worse, they thought he was “that person,” even more than Hongzhi.<sup>13</sup> This error was due to the fact that both the clergy and laity in the Land of the Great Song are lax in learning, have yet to open the eye of the way, lack the clarity to know people and the power to know themselves.

[74:6]

宏智のあぐるところ、眞箇の立志あり。趙州古佛曲躬叉手、の道理を參學すべし。正當恁麼時、これ王、索仙陀婆なりやいなや、臣、奉仙陀婆なりやいなや。雪竇の索鹽奉馬、の宗旨を參學すべし。いはゆる索鹽奉馬、ともに王、索仙陀婆なり、臣、索仙陀婆なり。世尊、索仙陀婆、迦葉、破顔微笑なり。初祖、索仙陀婆、四子、馬・鹽・水・器を奉ず。馬・鹽・水・器の、すなはち索仙陀婆なるとき、奉馬・奉水する關楨子、學すべし。

There is real resolve in what Hongzhi raises. We should study the principle of *Old Buddha Zhaozhou's “bowing with hands folded.”* At the moment he does this, is this “*the king requesting saindhava*” or not? Is it “*the minister offering him saindhava*” or not? And we should study the essential point of Xuedou's “*he requested salt, and he offered him a horse.*” This “*requesting salt and offering a horse*” is both “*the king requesting saindhava*” and “*the minister requesting saindhava.*” It is *the World-Honored One requesting saindhava*, and *Kāśyapa breaking into a smile*.<sup>14</sup> *The First Ancestor requests saindhava*, and his four disciples offer him a horse, salt, water, and a vessel.<sup>15</sup> We should study the pivotal point of offering a horse or offering water, at the time when the horse, the salt, the water, and the vessel are themselves “*requesting saindhava.*”

11 **My former master, the Old Buddha** (*senshi kobutsu* 先師古佛): I.e., Tiantong Rujing 天童如淨 (1162-1227).

12 **Zonggao, Chan Master Dahui of Mount Jing** (*Kinzan no Daie zenji Sōkō* 徑山の大慧禪師宗杲): I.e., the Linji 臨濟 master Dahui Zonggao 大慧宗杲 (1089-1163), in the lineage from Nanyue Huairang 南嶽懷讓 (677-744).

13 “**that person**” (*sono hito* その人): I.e., “a person of substance,” “a real person”; an expression occurring several times in the *Shōbōgenzō*.

14 **Kāśyapa breaking into a smile** (*Kashō hagan mishō* 迦葉破顔微笑): Allusion to the famous story of the first transmission of the treasury of the true dharma eye on Vulture Peak, when the Buddha held up a flower, and Mahākāśyapa smiled; see Supplementary Notes, s.v. “Break into a smile.”

15 **The First Ancestor** (*shoso* 初祖): Reference to the first ancestor in China, Bodhidharma, who famously asked four disciples for their understandings of his teachings.

\* \* \* \* \*

[74:7]

南泉一日見鄧隱峰來、遂指淨餅曰、淨餅即境、餅中有水、不得動著境、與老僧將水來。峰遂將餅水、向南泉面前瀉。泉即休。

*One day, on seeing Deng Yinfeng approaching, Nanquan pointed at a water pitcher and said, “The water pitcher is an object; inside the pitcher there is water.”<sup>16</sup> Without moving the object, bring this old monk the water.”*

*Feng thereupon poured the water in the pitcher in front of Nanquan. Quan desisted.*

[74:8] {2:256}

すでにこれ南泉索水、徹底海枯。隱峰奉器、餅漏傾湫。しかもかくのごとくなりといへども、境中有水、水中有境を參學すべし。動水也未、動境也未。

Clearly, this is,<sup>17</sup>

*Nanquan requested the water:*

*Right to the bottom, the ocean dried up.*<sup>18</sup>

*Yinfeng offered the vessel:*

*The pitcher spilled, the lake overturned.*<sup>19</sup>

Be that as it may, we should study “*inside the object there is water,*” *inside the water there is an object. Has he moved the water or not? Has he moved the object or not?*

16 **Nanquan** (*Nansen* 南泉): i.e., Nanquan Puyuan 南泉普願 (748-835). “Deng Yinfeng” 鄧隱峰 refers to Wutaishan Yinfeng 五臺山隱峰 (dates unknown). Their anecdote occurs, e.g., at *Liandeng huiyao* 聯燈會要, ZZ.136:516b13-15; also recorded at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:160, case 64.

17 **Clearly, this is** (*sude ni kore* すでにこれ): Dōgen’s comment here takes the form of a Chinese quatrain.

18 **Right to the bottom, the ocean dried up** (*tettei kai ko* 徹底海枯): Likely, reflecting the words, quoted in “*Shōbōgenzō ganzei*” 正法眼藏眼睛, of Tiantong Rujing 天童如淨 (1162-1227); see Supplementary Notes, s.v. “Gouge out Bodhidharma’s eye.” “The ocean dried up” (*kai ko* 海枯) is a common trope in Chan literature occurring several times in Dōgen’s writing, typically in play on the lines by the Five Dynasties poet Du Xunhe 杜荀鶴:

海枯終見底、人死不知心。

When the ocean dries up, we finally see the bottom;

When a person dies, we do not know his mind.

19 **The pitcher spilled, the lake overturned** (*byō ro kei shū* 餅漏傾湫): This phrase is often understood to mean “the pitcher spilled, forming a pool.” More likely, it reflects a common expression praising great power: “to overturn lakes and topple peaks” (*kei shū tō gaku* 傾湫倒嶽).

\* \* \* \* \*

[74:9]

香嚴襲燈大師、因僧問、如何是王索仙陀婆。嚴云、過遮邊來。僧過去。嚴云、鈍置殺人。

Great Master Xideng of Xiangyan was once asked by a monk, “What is ‘the king requested *saindhava*’?”<sup>20</sup>

Yan said, “Come over here.”

The monk went over.

Yan said, “You’re making a total fool of people.”

[74:10]

しばらくとふ、香嚴道底の、過遮邊來、これ索仙陀婆なりや、奉仙陀婆なりや、試請道看。ちなみに、僧過遮邊去せる、香嚴の索底なりや、香嚴の奉底なりや、香嚴の本期なりや。もし本期にあらずば、鈍置殺人といふべからず。もし本期ならば、鈍置殺人なるべからず。香嚴一期の盡力道底なりといへども、いまだ喪身失命をまぬかれず。たとへばこれ、敗軍之將さらに武勇をかたる。おほよそ説黄道黒、頂顙眼睛、おのれづから仙陀婆の索・奉、審審細細なり。拈拄杖、舉拂子、たれかしらざらんといひぬべし。しかあれども、膠柱調絃するともがらの分上にあらず。このともがら、膠柱調絃をしらざるがゆえに、分上にあらざるなり。

Let me just ask a bit. Xiangyan’s saying, “Come over here” — was this requesting *saindhava*, or was it offering *saindhava*? Try saying something. Then, the monk’s going over there — was this what Xiangyan requested? Was it what Xiangyan offered? Was it what Xiangyan expected? If it was not what Xiangyan expected, he would not have said, “You’re making a total fool of people”; if it was what he expected, he would not have been “making a total fool of people.” While it may be something said with all the strength of Xiangyan’s whole life, he could not avoid *forfeiting his body and losing his life*.<sup>21</sup> It is the defeated general still talking of his valor.<sup>22</sup>

20 Great Master Xideng of Xiangyan (*Kyōgen Shūtō daishi* 香嚴襲燈大師): I.e., Xiangyan Zhixiang (d. 898). This incident can be found (together with the Zhaozhou case discussed by Hongzhi in section 4, above) at *Biyan lu* 碧巖錄, T.2003.48:216c23-25.

21 *forfeiting his body and losing his life* (*sōshin shitsumyō* 喪身失命): A fixed expression for dying; perhaps best known from the famous problem, recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:254, case 243), of the man hanging by his teeth over a thousand-foot cliff who is asked the meaning of Bodhidharma’s arrival from the west: “If he opens his mouth to answer, he forfeits his body and loses his life.” See Supplementary Notes, s.v. “Forfeit one’s body and lose one’s life.”

22 *the defeated general still talking of his valor* (*haigun shi shō sara ni buyū o kataru* 敗軍之將さらに武勇をかたる): From the saying (found in the *Shiji* 史記, Huai Yin hou liezhuan 淮陰侯列傳, KR.2a0001.500.870a):

In general, *the crown of the head and the eyes talking of the yellow and speaking of the black* are themselves the requesting and the offering of *saindhava* in all their details.<sup>23</sup> *Taking up the staff, holding up the whisk* — who would say they do not understand this?<sup>24</sup> Nevertheless, this is not a status shared by the types that *glue the stops and tune the strings*.<sup>25</sup> Because these types do not know what “*gluing the stops and tuning the strings*” is, they do not share this status.

\* \* \* \* \*

[74:11] {2:257}

世尊一日陞座、文殊白槌云、諦觀法王法、法王法如是。世尊下座。

*One day, the World-Honored One ascended his seat.*<sup>26</sup> *Mañjuśrī sounded the mallet and said, “Behold the dharma of the King of the Dharma. Such is the dharma of the King of the Dharma.” The World-Honored One descended his seat.*

[74:12]

雪竇山明覺禪師重顯云、列聖叢中作者知、法王法令不如斯。衆中若有仙陀客、何必文殊下一槌。

*Zhongxian, Chan Master Mingjue of Mount Xuedou, said,*<sup>27</sup>  
*An adept among the assembled sages*  
*Knows the Dharma King’s law’s not so.*  
*Were a saindhava person in the assembly,*  
*Why need Mañjuśrī strike the mallet?*

---

敗軍之將、不可以言勇。

The defeated general ought not talk of valor.

23 **talking of the yellow and speaking of the black** (*sekkō dōkoku* 說黃道黑): I.e., discussing heaven (“black”) and earth (“yellow”); here probably the teachings of the Chan masters.

24 **Taking up the staff, holding up the whisk** (*nen shūjō ko hossu* 拈拄杖舉拂子): Classic gestures of the Chan master. See Supplementary Notes, s.v. “Staff,” “Whisk.”

25 **glue the stops and tune the strings** (*kōchū chōgen* 膠柱調絃): An idiomatic expression for inflexibility; gluing down the moveable bridges that enable changes in pitch on a stringed instrument.

26 **The World-Honored One** (*Seson* 世尊): Quoting case number 92, *Biyan lu* 碧巖錄, T.2003.48:216b18-19.

27 **Zhongxian, Chan Master Mingjue of Mount Xuedou** (*Setchōzan Myōkaku zenji Jūken* 雪竇山明覺禪師重顯): I.e., Xuedou Zhongxian 雪竇重顯, quoting his verse on case 92 of the *Biyan lu* 碧巖錄 (T.2003.48:216c7-10).



## [74:13]

しかあれば、雪竇道は、一槌、もし渾身無孔ならんがごとくは、下了・未下、ともに脱落無孔ならん。もしかくのごとくならんは、一槌、すなはち仙陀婆なり。すでに恁麼人ならん、これ、列聖一叢仙陀客なり。このゆえに、法王法如是なり。使得十二時、これ索仙陀姿なり。被十二時使、これ索仙陀婆なり。索拳頭奉拳頭すべし、索拂子奉拂子すべし。

Thus, what Xuedou says is that, when the mallet is a whole body without holes, whether struck or not, it is without holes sloughed off.<sup>28</sup> When it is like this, the mallet is itself *saindhava*; when they are already such a person, the entire group of assembled sages is *saindhava* people.<sup>29</sup> Therefore, “such is the dharma of the King of the Dharma.” To “employ the twelve times” — this is “requesting *saindhava*”; to “be employed by the twelve times” — this is “requesting *saindhava*.”<sup>30</sup> We should request a fist and offer a fist; we should request a staff and offer a staff.

\* \* \* \* \*

## [74:14]

しかあれども、いま大宋國の諸山にある長老と稱するともがら、仙陀婆すべて夢也未見在なり。苦哉苦哉、祖道陵夷なり。苦學おこたらざれ、佛祖の命脈、まさに嗣續すべし。たとへば、如何是佛といふがごとき、即心是佛と道取する、その宗旨いかな。これ仙陀婆にあらざらんや。即心是佛といふは、たれといふぞ、と審細に參究すべし。たれかしらん、仙陀婆の築著磕著なることを。

Nevertheless, those types that call themselves elders at the various mountains of the Land of the Great Song have never seen *saindhava* even in their dreams.<sup>31</sup> Painful, painful — the erosion of the way of the

28 **a whole body without holes** (*konjin muku* 渾身無孔): Often taken to mean “complete, without flaw”; more likely, reflecting the common expression “an iron hammer without holes” (*muku tettsui* 無孔鐵槌) — i.e., a hammer head with no hole for a handle; hence, as we might say, something one “can’t get a handle on.” The exact sense of the novel expression “without holes sloughed off” (*datsuraku muku* 脱落無孔; i.e., “[something in which] being without holes has been sloughed off”[?]) is uncertain; perhaps, something like “[a mallet that] transcends itself as a mallet without holes.” For the use of “slough off” (*datsuraku* 脱落), see Supplementary Notes, s.v. “Slough off.”

29 **when they are already such a person** (*sude ni inmo nin naran* すでに恁麼人ならん): Allusion to the well-known saying attributed to Yunju Daoying 雲居道膺 (d. 902); see Supplementary Notes, s.v. “Such a person.”

30 **to “employ the twelve times”** (*shitoku jūni ji* 使得十二時); to “be employed by the twelve times” (*hi jūni ji shi* 被十二時使): From the popular saying, frequently cited in the *Shōbōgenzō*, attributed to Zhaozhou 趙州; see Supplementary Notes, s.v. “Employ the twelve times.”

31 **various mountains** (*shozan* 諸山): Also read *shosan*. A term for the major Buddhist monasteries.

ancestors. Do no neglect hard study; we should carry on the vital artery of the buddhas and ancestors. For example, when one asks, “*What is a buddha*,” and another says, “*This mind itself is the buddha*,” what does this mean? Is this not *saindhava*? We should study in detail of whom it is said “*this mind itself is the buddha*”? Who knows of *saindhava*’s hitting and banging?<sup>32</sup>

正法眼藏王索仙陀婆第七十四  
Treasury of the True Dharma Eye  
The King Requests *Saindhava*  
Number 74

[Ryūmonji MS:]

爾時寛元三年十月二十二日、在越州大佛寺示衆

*Presented to the assembly at Daibutsu Monastery, Esshū; twenty-second day, tenth month, third year of Kangen [12 November 1245]*

32 *saindhava*’s hitting and banging (*sendaba no chikujaku katsujaku naru koto* 仙陀婆の築著磕著なること): Perhaps meaning something like, “how the various meanings of *saindhava* knock against each other.” See Supplementary Notes, s.v. “Hitting and banging.”



TREASURY OF THE TRUE DHARMA EYE

NUMBER 75

Leaving Home

*Shukke*

出家

# Leaving Home

## *Shukke*

### INTRODUCTION

This short chapter was presented to the assembly in the autumn of 1246 at Eihei-ji. It represents the final text of the seventy-five-chapter *Shōbōgenzō* and is found in the ninety-five-chapter Honzan edition as number 82 (or 83 in the Iwanami and Shūmichō versions). A fragment has also been preserved as number 3 in the third fascicle of the twenty-eight-text *Himitsu* collection.

As its title indicates, the text deals with the topic of going forth from the household life into the Buddhist monastic order. Through comments on several canonical passages, Dōgen argues here, as he does elsewhere, that joining the order and taking its precepts are necessary conditions for inclusion in his tradition of buddhas and ancestors. He also argues that, when properly understood, the ultimate goal of the Buddhist path, unsurpassed awakening, is already fulfilled at the beginning of the path in the very act of leaving home and receiving the precepts.

Dōgen explores the topic of leaving home at much greater length in the “Shukke kudoku” 出家功德 chapter of the twelve-chapter *Shōbōgenzō*.

## 正法眼藏第七十五

## Treasury of the True Dharma Eye

## Number 75

## 出家

## Leaving Home

[75:1] {2:259}

禪苑清規云、三世諸佛、皆曰出家成道。西天二十八祖、唐土六祖、傳佛心印、盡是沙門。蓋以嚴淨毘尼、方能洪範三界。然則參禪問道、戒律爲先。既非離過防非、何以成佛作祖。受戒之法、應備三衣・鉢具並新淨衣物。如無新衣、浣染令淨、入壇受戒、不得借衣鉢。一心專注、慎勿異緣。像佛形儀、具佛戒律、得佛受用、此非小事、豈可輕心。若借衣鉢、雖登壇受戒、並不得戒。若不曾受、一生爲無戒之人。濫廁空門、虛受信施。初心入道、法律未諳、師匠不言、陷人於此。今茲苦口、敢望銘心。既受聲聞戒、應受菩薩戒、此入法之漸也。

*In the Rules of Purity for the Chan Park, it is said,<sup>1</sup>*

*The buddhas of the three times all speak of leaving home and attaining the way. The twenty-eight ancestors of Sindh in the West and the six ancestors of the Land of the Tang who transmitted the seal of the buddha mind were all śramaṇas. For it is only by the strict purity of the vinaya that one can be a great model for the three realms. This being the case, in studying Chan and inquiring about the way, the precepts are considered primary. If one has not freed oneself from transgressions and warded off impropriety, how can one attain buddhahood or become an ancestor?*

*With regard to the procedure for receiving the precepts, one should be prepared with the three robes, pātra utensil, and new clean clothing.<sup>2</sup> If one does not have new robes, purify the clothing by washing and dyeing. When entering the platform and receiving the precepts, one may not borrow robes and pātra. Concentrate single-mindedly and be careful to avoid thoughts of extraneous matters. To emulate a buddha's appearance and deportment, to equip oneself with a buddha's precepts,*

1 *Rules of Purity for the Chan Park* (Zennen shingi 禪苑清規): Quoting the entirety of the opening section of the text, on “receiving the precepts” (*jukai* 受戒) (*Chanyuan qinggui* 禪苑清規, ZZ.111:877a4-13).

2 *pātra utensil* (*hatsugu* 鉢具): I.e., monk's eating bowl; taking *hatsugu* 鉢具 as synonymous with *hou* 鉢盂 (“*pātra* bowl”). Some readers take it as “*pātra* and seating cloth” (*zagu* 座具), though the subsequent discussion makes no mention of the latter.

to obtain a buddha's rewards — these are not trifling matters; how could one take them lightly?<sup>3</sup> If one borrows robes and *pātra*, even though one mounts the platform and receives the precepts, one will not actually obtain the precepts. If one does not receive them again, one will go through one's entire life as a person without the precepts, mingling improperly with the followers of emptiness and accepting in vain the donations of the faithful.<sup>4</sup> Beginners who enter the way are not fully acquainted with the rules. If ordination teachers do not tell them, they allow people to fall into this error. This is said in earnest, trusting it will be engraved on the mind. Once one has received the *śrāvaka* precepts, one should receive the bodhisattva precepts; this is the progression for entering the dharma.<sup>5</sup>

[75:2] {2:260}

あきらかにしるべし、諸佛諸祖の成道、ただこれ出家受戒のみなり、諸佛諸祖の命脈、ただこれ出家受戒のみなり。いまだかつて出家せざるものは、ならびに佛祖にあらざるなり。佛をみ、祖をみるとは、出家受戒するなり。

It should be clear that the attainment of the way of the buddhas and the ancestors is only by those who leave home and receive the precepts; the vital artery of the buddhas and the ancestors is only of those who leave home and receive the precepts. None of those who have never left home is a buddha or ancestor. “To see a buddha,” “to see an ancestor” means to leave home and receive the precepts.

[75:3]

摩訶迦葉、随順世尊、志求出家、冀度諸有。佛言善來比丘、鬚髮自落、袈裟著體。

3 to obtain a buddha's rewards (*toku butsu juyū* 得佛受用): The exact sense of the term *juyū* 受用 here is uncertain. Some readers take it as referring to the buddha's “reward body” (*juyū shin* 受用身; S. *sambhoga-kāya*) that is the product of the bodhisattva's merit; but, in the context here, it would seem more likely a reference to the more mundane benefits (or alms, prestige, etc.) enjoyed by a buddha.

4 mingling improperly with the followers of emptiness and accepting in vain the donations of the faithful (*ranshi kūmon, kyoju shinse* 濫廁空門、虛受信施): “Followers of emptiness” here refers to the monastic order, as followers of the doctrine of emptiness. Perhaps the unordained are said to “accept in vain” (*kyoju* 虚受) the alms of the faithful in the sense that donations made to them do not result in the merit that accrues to gifts to a bhikṣu.

5 *śrāvaka* precepts (*shōmon kai* 聲聞戒); bodhisattva precepts (*bosatsu kai* 菩薩戒): i.e., the full precepts (*gusoku kai* 具足戒) of the bhikṣu and *bhikṣuṇī* (in East Asia, typically 250 rules for the monk and 348 for the nun); and the precepts applicable to both lay and monastic (in East Asia, typically the ten grave and forty-eight minor rules of the *Brahma's Net Sūtra* (*Fanwang jing* 梵網經, T.1484).

*Mahākāśyapa, following the World-Honored One, sought to leave home in hopes of delivering beings.<sup>6</sup> When the Buddha said, “Welcome, bhikṣu,” his beard and hair fell off by themselves, and a kāśāya cloaked his body.*

[75:4]

ほとけを學して諸有を解脱するとき、みな出家受戒する勝躅、かくのごとし。

Whenever someone studies the buddha and is liberated from existences, the outstanding examples of leaving home and receiving the precepts are all like this.

[75:5]

大般若經第三曰、佛世尊言、若菩薩摩訶薩、作是思惟、我於何時、當捨國位、出家之日、即成無上正等菩提、還於是日、轉妙法輪、即令無量無數有情、遠塵離垢、生淨法眼、復令無量無數有情、永盡諸漏、心慧解脱、亦令無量無數有情、皆於無上正等菩提、得不退轉。是菩薩摩訶薩、欲成斯事、應學般若波羅蜜。

*In the Great Prajñā Sūtra, roll 3, it is said that the Buddha, the World-Honored One said,<sup>7</sup>*

*Suppose there were a bodhisattva-mahāsattva who had this thought:*

*On the very day when at some point I abandon my position as ruler of the country and leave home, I shall attain unsurpassed, perfect bodhi. Again, on that very day, I shall turn the wheel of the wondrous dharma, thereby causing incalculable, innumerable sentient beings to distance themselves from dust and separate themselves from filth, and to produce the pure dharma eye; and further, I shall cause incalculable, innumerable sentient beings forever to exhaust the contaminants and bring their minds to wisdom and liberation; and I shall cause incalculable, innumerable sentient beings all to attain non-regression from unsurpassed, perfect bodhi.*

*This bodhisattva-mahāsattva, desiring to accomplish these things, should study the prajñā-pāramitā.*

6 **Mahākāśyapa** (*Makakashō* 摩訶迦葉): From the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:206a2-3). The miracle described here is a common trope in Buddhist texts.

**in hopes of delivering beings** (*ki do shou* 冀度諸有): Taking the term *shou* 諸有 here as equivalent to “sentient beings” (*ujō* 有情; S. *sattva*); Dōgen’s comment in the next section, *shou o gedatsu suru* 諸有を解脱する (rendered, “liberated from existences”), seems to take it in a more metaphysical sense, as “all the existences” (*u* 有; S. *bhava*) (to which beings are subject).

7 **Great Prajñā Sūtra** (*Dai hannya kyō* 大般若經): From Xuanzang’s 玄奘 translation of the *Great Perfection of Wisdom Sūtra* (*Da bore poluomi jing* 大般若波羅蜜多經, T.220.5:16b10-16).



## [75:6] {2:261}

おほよそ無上菩提は、出家受戒のとき満足するなり、出家の日にあらざれば成滿せず。しかあればすなはち、出家之日を拈來して、成無上菩提の日を現成せり、成無上菩提の日を拈出する、出家の日なり。この出家の翻筋斗する、轉妙法輪なり。この出家、すなはち無數有情をして無上菩提を不退轉ならしむるなり。しるべし、自利利他ここに満足して、阿耨菩提不退轉なるは、出家受戒なり。成無上菩提、かへりて出家の日を成菩提するなり。まさにしるべし、出家の日は、一異を超越せるなり。出家の日のうちに、三阿僧祇劫を修證するなり。出家之日のうちに、住無邊劫海、轉妙法輪するなり。出家の日は、謂如食頃にあらず、六十小劫にあらず、三際を超越せり、頂顛を脱落せり。出家の日は、出家の日を超越せるなり。しかもかくのごとくなりといへども、籬籠打破すれば、出家の日、すなはち出家の日なり。成道の日、すなはち成道の日なり。

In short, unsurpassed bodhi is brought to fulfillment at the time one leaves home and receives the precepts; it is not fulfilled except on the day one leaves home. Thus, in taking up “the day we leave home,” we realize the day we “attain unsurpassed bodhi”; and to bring out the day we attain unsurpassed bodhi is [to bring out] the day we leave home. The flipping of this leaving home is the “turning of the wheel of the wondrous dharma.”<sup>8</sup> This leaving home itself causes innumerable sentient beings not to regress from unsurpassed bodhi. It should be clear that fulfilling here the benefiting of self and benefiting of others and not regressing from *anuttara-bodhi* are leaving home and receiving the precepts. Attaining unsurpassed bodhi, conversely, makes the day one leaves home attain bodhi. We should realize that the day one leaves home transcends oneness and difference. Within the day one leaves home, one practices and verifies for the three *asaṃkhyeya-kalpas*; within the day one leaves home, one dwells in the limitless ocean of kalpas, “turning the wheel of the wondrous dharma.”<sup>9</sup> The day one leaves home is not “like the time of a meal”; it is not “sixty minor kalpas.”<sup>10</sup> It has transcended the three

8 **The flipping of this leaving home** (*kono shukke no honkinto suru* この出家の翻筋斗する): The “flip” (or “somersault”; *honkinto* 翻筋斗) here is intransitive (i.e., the act of leaving home); a common image in Chan texts for vigorous activity.

9 **the three *asaṃkhyeya-kalpas*** (*san asōgi kō* 三阿僧祇劫): “Three incalculable æons,” the traditional calculation of the time it takes to complete the bodhisattva path to unsurpassed bodhi.

**dwells in the limitless ocean of kalpas** (*jū muhen kō kai* 住無邊劫海): A phrase expressing the bodhisattva’s willingness to remain indefinitely in *samsāra* in order to liberate beings; from the *Ratnakūṭa-sūtra* (*Da baoji jing* 大寶積經, T.310.11:208c18):

爲利一衆生、住無邊劫海。

For the benefit of a single living being,

He dwells in a limitless ocean of kalpas.

10 **“like the time of a meal”** (*inyo jiki kyō* 謂如食頃); **“sixty minor kalpas”** (*rokujiū shōkō* 六十小劫): From the expression “sixty minor kalpas are like the time of a meal”

junctures; it has sloughed off the crown of the head.<sup>11</sup> The day one leaves home has transcended the day one leaves home. Still, though this is so, when the nets and cages are broken, the day one leaves home is precisely the day one leaves home; the day one attains the way is precisely the day one attains the way.

[75:7] {2:262}

大論第十三曰、佛在祇桓、有醉婆羅門、來至佛所、欲作比丘。佛勅諸比丘、與剃頭著袈裟。酒醒驚怪、見身變異忽爲比丘、即便走去。諸比丘問舉佛、何以聽醉婆羅門、而作比丘、而今歸去。佛言、此婆羅門、無量劫中、無出家心、今因醉後、暫發微心、爲此緣故、後出家。如是種種因緣。出家破戒、猶勝在家持戒、以在家戒、不爲解脫。

*In the Great Treatise, roll 13, it is said,*<sup>12</sup>

*When the Buddha was staying in Jetavana, there was a drunken brahman, who came to the Buddha seeking to become a bhikṣu. The Buddha ordered the bhikṣus to shave his head and put him in a kāṣāya. When the brahman sobered up, he was astonished and appalled to see that he had suddenly been transformed into a bhikṣu and immediately ran off. The bhikṣus asked the Buddha, “Why did you permit a drunken brahman to become a bhikṣu? And now, he’s returned home.”*

*The Buddha said, “For innumerable kalpas, that brahman had no thought of leaving home. But now, because he became drunk, he briefly had a bit of that thought. Due to this karmic connection, he will later leave home.”*

*There are various causes and conditions like this.*

*One who leaves home and violates the precepts is still superior to a householder who keeps the precepts; for the householder’s precepts are not for the sake of liberation.*

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(*rokuju shōkō inyo jiki kyō* 六十小劫謂如食頃); from the *Lotus Sūtra* account (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:4a23-27) of the preaching of the sūtra by the past Buddha Candrasūryapradīpa, which took sixty minor kalpas but was experienced by the audience as merely the length of a meal.

11 **transcended the three junctures** (*sansei o chōotsu seri* 三際を超越せり): I.e., gone beyond “the three times” (*sansei* 三世), or periods, of past, present, and future.

**sloughed off the crown of the head** (*chōnei o datsuraku seri* 頂額を脱落せり): An unusual image. The term *chōnei* 頂額 (“crown of the head”) regularly serves as synecdoche for the person; hence, the sense here may be “freed from one’s identity.” See Supplementary Notes, s.v. “Crown of the head.”

12 **Great Treatise** (*Dairon* 大論): This entire section represents a quotation from the *Zhiguan fuxing zhuanhong jue* 止觀輔行傳弘決 (T.1912.46:214b9-17), by Zhanran 湛然 (711-782), which itself quotes the *Dazhidu lun* 大智度論 (T.1509.25:161b17-23).

## [75:8] {2:263}

佛敎の宗旨、あきらかにしりぬ、佛化はただ出家、それ根本なり、いまだ出家せざるは、佛法にあらず。如來在世、もろもろの外道、すでにみづからが邪道をすてて、佛法に歸依するとき、かならずまづ出家をこふなり。世尊、あるひはみづから善來比丘とさづけまします、あるひは諸比丘に敎して剃頭鬚髪、出家受戒せしめましますに、ともに出家受戒の法、たちまちに具足せしなり。

The essential point of the Buddha's order is obvious: in the Buddha's propagation, simply leaving home is fundamental; not having left home is not the buddha dharma. When the Tathāgata was in the world, when various followers of other paths voluntarily abandoned completely their false ways and took refuge in the buddha dharma, invariably the first thing they did was request to leave home. The World-Honored One either conferred this on them himself, saying, "Welcome, bhikṣu," or he ordered the bhikṣus to shave their beard and hair, and have them leave home and receive the precepts. In either case, the procedure for leaving home and receiving the precepts was immediately provided.

## [75:9]

しるべし、佛化すでに身心にかうぶらしむるとき、頭髮自落し、袈裟覆體するなり。もし諸佛いまだ聽許しましませざるには、鬚髪剃除せられず、袈裟覆體せられず、佛戒受得せられざるなり。しかあればすなはち、出家受戒は、諸佛如來の親受記なり。

We should realize that, once one receives the Buddha's propagation in body and mind, one's hair falls off by itself, and a *kāśāya* covers one's body. So long as the buddhas have not approved it, beard and hair are not shaved off, the *kāśāya* does not cover the body, and the buddha precepts are not received. This being the case, leaving home and receiving the precepts is personally receiving the prophecy of the buddhas, the tathāgatas.<sup>13</sup>

## [75:10]

釋迦牟尼佛言、諸善男子、如來見諸衆生樂於小法、德薄垢重者、爲是人說我小出家、得阿耨多羅三藐三菩提。然我實成佛已來、久遠若斯。但以方便敎化衆生、令入佛道、作如是說。

*Buddha Śākyamuni said,*<sup>14</sup>

*Good sons, when the Tathāgata sees living beings who delight in lesser teachings, their merits meager and their impurities severe, for these*

13 personally receiving the prophecy of the buddhas, the tathāgatas (*shobutsu nyorai no shin juki* 諸佛如來の親受記): i.e., receiving a prediction of one's future attainment of buddhahood, a necessary step in traditional accounts of the bodhisattva path.

14 *Buddha Śākyamuni* (*Shakamuni butsu* 釋迦牟尼佛): From the *Lotus Sūtra* (*Miao-fa lianhua jing* 妙法蓮華經, T.262.9:42c5-9).

people, I say that I left home as a youth and attained *anuttara-samyak-saṃbodhi*. However, since I actually attained buddhahood it has been as long as this.<sup>15</sup> It is only by expedient means to teach and convert living beings and cause them to enter the way of the buddhas that I say this.

[75:11]

しかあれば、久遠實成は、我小出家なり。得阿耨多羅三藐三菩提は、我小出家なり。我小出家を舉拈するに、徳薄垢重の樂小法する衆生、ならびに我小出家するなり。我小出家の説法を見聞參學するところに、見佛阿耨多羅三藐三菩提なり。樂小法の衆生を救度するとき、爲是人説、我小出家、得阿耨多羅三藐三菩提なり。

Thus, “actually attained long ago” is “I left home as a youth.” “Attained *anuttara-samyak-saṃbodhi*” is “I left home as a youth.” When we take up “I left home as a youth,” the living beings who delight in lesser teachings, “their merits meager and their impurities severe,” are all undertaking “I left home as a youth.” Where we hear and study the dharma talk of “I left home as a youth,” we see *anuttara-samyak-saṃbodhi*. When we save living beings who delight in lesser teachings, this is “for these people, I say that I left home as a youth and attained *anuttara-samyak-saṃbodhi*.”

[75:12] {2:264}

しかもかくのごとくなりといふとも、畢竟じてとふべし、出家功德、それいくらばかりなるべきぞ。かれにむかふていふべし、頂願許なり。

Still, while it may be like this, in the end, we should ask, “Just how great is the merit of leaving home?” To that we should say, “About the size of the crown of the head.”

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15 as long as this (*kūon nyakushi* 久遠若斯): I.e., as long as the example, previously given in the *Lotus Sūtra*, of a period longer than an inconceivably large number of kalpas.

[Ryūmonji MS:]

爾時寬元四年丙午九月十五日、在越宇永平寺示衆

*Presented to the assembly at Eihei Monastery, Etsu; fifteenth day,  
ninth month of the senior fire year of the horse, the fourth year of  
Kangen [25 October 1246]*<sup>16</sup>

正慶癸酉孟夏第二日、於馬州菟束莊終書寫了。伏願世世結良緣頓入諸  
佛無上道矣。永平末流菩薩比丘道源

*Finished copying at Utsuka Estate, Mashū; second day, early summer  
[fourth month], junior water year of the chicken, the second year of  
Shōkei [16 May 1333].<sup>17</sup> Humbly requesting favorable karmic connec-  
tions in life after life so as directly to enter the unsurpassed way of the  
buddhas. A distant descendant of Eihei, Bodhisattva Bhikṣu Dōgen.*<sup>18</sup>

天文十六丁未林鐘初五、能州在惠德精舍而書寫了也。燒香九頓、  
哲囟賢納拜

*Finished copying at Kōtoku Vihāra, Noshū, as the monastery bell  
sounds the fifth hour, junior fire year of the sheep, sixteenth year of  
Tenbun [1547]. Burning incense and nine bows, reverently, patch-robed  
Tessō Ken*<sup>19</sup>

[Himitsu MS:]

古出家ノ後、有御龍草本、以之可書改之、仍可破之

*There is his draft manuscript that postdates the old “Shukke”; use it to  
update this and then destroy it.*<sup>20</sup>

16 The *Himitsu* 秘密 MS shares an identical colophon.

17 **Mashū** 馬州: I.e., Tajima Province.

18 **Bodhisattva Bhikṣu Dōgen** (*bosatsu biku Dōgen* 菩薩比丘道源): Likely, a transcribing error for Tsūgen 通源 (d.u.).

19 **Tessō Ken** 喆囟賢: I.e., Tessō Hōken 喆囟芳賢, copyist of the Ryūmonji 龍門寺 MS (d. 1551).

20 The authorship, date, precise meaning, and implications of this note remain unknown.

# INTRODUCTION TO THE TWELVE-CHAPTER

## *SHŌBŌGENZŌ*

The *Shōbōgenzō* in twelve chapters (*Jūni kan bon Shōbōgenzō* 十二卷本正法眼藏) is preserved in a manuscript, in three fascicles, owned by Yōkōji 永光寺, the monastery in Ishikawa Prefecture founded by Keizan Jōkin 瑩山紹瑾 (1264–1325). The manuscript, discovered in 1927, represents a copy made in 1446 from a 1420 copy. Only three of the twelve chapters (numbers 3, 9, and 12) have colophons, and only two of these (numbers 3 and 12) are dated.

A version of the twelfth and final chapter of this compilation found in the twenty-eight-text *Himitsu* 秘密 *Shōbōgenzō* collection bears a famous colophon by Dōgen's disciple Ejō 懷奘 stating that the twelve chapters were to be included in a projected one-hundred-chapter *Shōbōgenzō*, but that Dōgen's final illness had forced him to abandon work on that project. Because of this colophon, the works in the twelve-chapter *Shōbōgenzō*, despite their lack of dates, have often been taken as their author's final teachings and, hence, have been the object of much scholarly attention. Since some of these works display religious attitudes seemingly distinct from some chapters of the seventy-five-chapter *Shōbōgenzō*, they have been taken by some interpreters as evidence that Dōgen revised his teachings toward the end of his life.

Except for one chapter (number 11), all the texts in this collection have variant versions in either the sixty-chapter *Shōbōgenzō* or the twenty-eight-text *Himitsu Shōbōgenzō*; since the twelve-chapter *Shōbōgenzō* was unknown in 1812, when the ninety-five-chapter Honzan edition was compiled, it is by these variant versions that they are represented in that compilation. The correspondences are as follows (the *Himitsu* chapters are indicated by fascicle:text):

Twelve chapters	Sixty chapters	<i>Himitsu</i> chapters	Honzan chapters
T1	58		86
T2		2:10	94
T3	41		12
T4	34		85
T5	59		87
T6	60		88
T7		1:5	89
T8	8		83
T9	39		85
T10		3:2	90
T11			
T12		3:9	95

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THE TWELVE-CHAPTER COMPILATION  
NUMBER 1

The Merit of Leaving Home  
*Shukke kudoku*

出家功德



# The Merit of Leaving Home

## *Shukke kudoku*

### INTRODUCTION

This first chapter of the twelve-chapter *Shōbōgenzō*, like most in this compilation, is undated but may represent a work of Dōgen's later years. A version of this work is found as number 58 in the sixty-chapter *Shōbōgenzō* compilation and is included in the Honzan edition as number 86. A late manuscript records that, like several other texts of the twelve-chapter compilation, it was copied, presumably by Dōgen's disciple Ejō 懷奘, during the summer retreat of 1255, some three years after its author's death.

In the autumn of 1246, Dōgen composed the “Shukke” 出家 chapter of the *Shōbōgenzō*, a relatively brief work on the theme of going forth from the householder's life into the renunciant Buddhist order. “Shukke kudoku” represents a much-expanded treatment of the same theme. As is common in his late writings, Dōgen here cites many passages from the broader Buddhist literature (as well as several from the Chinese Chan corpus) — passages extolling the extraordinary merit of leaving home and taking the precepts of the bhikṣu or *bhikṣuṇī*. Even those who subsequently break these precepts and fall into the hells are better off for having once gained this good karma that will eventually yield its rewards. All the buddhas and ancestral masters of the Zen lineage, he reminds us, have left home, and those who remain at home can never hope to become a buddha or a Zen ancestor.

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## Treasury of the True Dharma Eye

### Number 1

#### 出家功德

## The Merit of Leaving Home

[T1:1] {2:266}

龍樹菩薩言、問曰、若居家戒、得生天上、得菩薩道、亦得涅槃、復何用出家戒。答曰、雖俱得度、然有難易、居家生業種種事務、若欲專心道法、家業則廢、若專修家業、道事則廢、不取不捨、能應行法、是名爲難。若出家、離俗絕諸忿亂、一向專心行道爲易。復次居家、憤鬧多事多務、結使之根、衆罪之府、是爲甚難。若出家者、譬若有人出在空野無人之處、而一其心無心無慮。內想既除、外事亦去。如偈說、

*Bodhisattva Nāgārjuna said,*<sup>1</sup>

*Question: If the precepts of the householder enable one to be born in the deva realms, gain the bodhisattva path, and attain nirvāṇa, then what use are the precepts of those who leave home?*

*Answer: Although one can be delivered by both, there is nevertheless a difference in how difficult or easy this is. The livelihoods of householders involve all kinds of duties. If they wish to concentrate on the practices of the path, their household business will be neglected; if they concentrate on their household business, the matters of the path will be neglected. They should be able to practice the dharma without either grasping or rejecting anything; this is why we call it “difficult.” Leaving home, distancing oneself from the secular, cutting off anger and agitation, and concentrating solely on practicing the path is considered “easy.” Furthermore, the householder life is disturbed and harried, with many affairs and many duties; it is the root of afflictions, the seat of transgressions, which makes it very “difficult.” Ones who leave home are like those going forth into a deserted field, who unify their minds, without either mind or thinking. Internally, their conceptions are abandoned; externally, their affairs also gone. As the gāthā says,*

1 **Bodhisattva Nāgārjuna** (*Ryūju bosatsu* 龍樹菩薩): The first seven sections of the text here represent direct quotation of the *Dazhidu lun* 大智度論 (T.1509.25:160c28-161b24), traditionally attributed to the great Indian author Nāgārjuna, regarded as the fourteenth ancestor of Zen.

[T1:2]

閑坐林樹間、寂然滅衆惡、恬澹得一心、斯樂非天樂、人求富貴利·名衣·好牀褥、斯樂非安穩、求利無厭足、衲衣行乞食、動止心常一、自以智慧眼、觀知諸法實、種種法門中、皆以等觀入、解慧心寂然、三界無能及。以是故知、出家修戒行道、爲甚易。

*Quietly seated in the forest,  
Silently ending a host of evils;  
Tranquilly attaining single-mindedness,  
Its pleasure not the pleasures of heaven.  
People seek wealth, esteem, and benefit,  
Splendid garments and fine bedding.  
The pleasure of those is not tranquility,  
And the search for benefit is insatiable.  
In a patched robe, begging for food,  
Moving or stopping, the mind always unified.  
With the eye of wisdom, by oneself,  
Observing and knowing the truth of the dharmas.  
Among the many dharma gates,  
Entering them all with equanimous insight.  
With the mind of wisdom calm and serene,  
Unequaled in the three realms.<sup>2</sup>*

*From this, we know that leaving home, cultivating the precepts, and practicing the way are very easy.*

[T1:3] {2:267}

復次出家修戒、得無量善律儀、一切具足滿。以是故、白衣等應當出家受具足戒。

*Furthermore, by leaving home and cultivating the precepts, one acquires incalculable good restraints, being fully equipped with all of them.<sup>3</sup> Therefore, the white-robed should leave home and receive the full precepts.<sup>4</sup>*

[T1:4]

復次佛法中、出家法、第一難修。如閻浮呾提梵志、問舍利弗、於佛法中、何者最難。舍利弗答曰、出家爲難。又問、出家有何等難。答曰、出家內樂爲難。既得內樂、復次何者爲難。修諸善法難。以是故、應出家。

2 **three realms** (*sangai* 三界): The threefold world of *saṃsāra*; see Supplementary Notes, s.v. "Three realms."

3 **good restraints** (*zen ritsugi* 善律儀): Here, probably referring to precepts for the cultivation of good deeds (*shō zenbō kai* 攝善法戒; S. *kuśala-dharma-saṃgrāhaka-śīla*), as opposed to precepts restraining evil deeds (*shō ritsugi kai* 攝律儀戒; *saṃvara-śīla*).

4 **white-robed** (*byakue* 白衣): I.e., the Buddhist laity.

Furthermore, among the buddha dharma, the dharma of leaving home is the most difficult to practice. Thus, the brāhmaṇa Jambukhādaka asked Śāriputra, “Among the buddha dharma, what is the most difficult?”<sup>5</sup>

Śāriputra answered, “Leaving home is difficult.”

Again, he asked, “What are the difficulties in leaving home?”

He answered, “In leaving home, inner enjoyment is difficult.”<sup>6</sup>

“And once one has attained inner enjoyment, what is still difficult?”

“Cultivating the good dharma is difficult.”

Therefore, one should leave home.

[T1:5]

復次若人出家時、魔王驚愁言、此人諸結使欲薄、必得涅槃、墮僧寶數中。

Furthermore, when people leave home, King Māra is shocked and anguished, saying, “Their afflicted desires are slight; they will surely attain nirvāṇa. They have fallen into the ranks of the saṃgha treasure.”

[T1:6]

復次佛法中出家人、雖破戒墮罪、罪畢得解脫、如優鉢羅華比丘尼本生經中說。佛在世時、此比丘尼、得六神通阿羅漢。入貴人舍、常讚出家法、語諸貴人婦女言、姊妹可出家。諸貴婦女言、我等少壯、容色盛美、持戒爲難、或當破戒。比丘尼言、破戒使破、但出家。問言、破戒當墮地獄、云何可破。答言、墮地獄便墮。諸貴婦女、笑之言、地獄受罪、云何可墮。比丘尼言、我自憶念本宿命、時作戲女、著種種衣服、而說舊語。或時著比丘尼衣、以爲戲笑。以是因緣故、迦葉佛時、作比丘尼。自恃貴姓端正、心生憍慢、而破禁戒。破禁戒罪故、墮地獄受種種罪。受畢竟、值釋迦牟尼佛出家、得六神通阿羅漢道。以是故知、出家受戒、雖復破戒、以戒因緣故、得阿羅漢道、若但作惡、無戒因緣、不得道也。我乃昔時、世世墮地獄、從地獄出爲惡人、惡人死還入地獄、都無所得。今以此證知、出家受戒、雖復破戒、以是因緣、可得道果。

Furthermore, in the buddha dharma, those who leave home, even though they break the precepts and commit offenses, attain liberation after the suffering for those offenses has ended, as is taught in the *Sūtra of the Prior Lives of the Bhikṣuṇī Utpalavarṇā*.<sup>7</sup>

5 **brāhmaṇa Jambukhādaka** (*Enbukadai bonshi* 閻浮呬提梵志): A slightly variant version of this conversation between the ascetic Jambukhādaka and the Buddha's disciple Śāriputra can be found, e.g., in the *Samyuktāgama* (*Za ehan jing* 雜阿含經, T.99.2:126a9-14).

6 **inner enjoyment** (*nairaku* 內樂): The *Dazhidu lun* 大智度論 (T.1509.25:161a23-24) here gives “enjoyment of the dharma” (*rakuhō* 樂法).

7 ***Sūtra of the Prior Lives of the Bhikṣuṇī Utpalavarṇā*** (*Upparage bikuni honshō kyō* 優鉢羅華比丘尼本生經): No text of this title is extant, but stories of the prior lives of the Buddha's famous disciple Bhikṣuṇī Utpalavarṇā are well known in the tradition. The

At the time of the Buddha, this *bhikṣuṇī* became an arhat with the six spiritual powers.<sup>8</sup> Entering into the residences of the aristocrats, she always praised the dharma of leaving home, saying to the aristocratic women, “Sisters, you should leave home.”

The aristocratic women said, “We are young and in our prime, attractive and at the height of our beauty. Keeping the precepts would be hard for us, and we would quite likely break them.”

The *Bhikṣuṇī* said, “If you break the precepts, then you break them. Just leave home.”

They asked, “If we break the precepts, we shall fall into the hells. How can you say we can break them?”

She answered, “If you fall into the hells, then you fall into them.”

The aristocratic women laughed at this and said, “In the hells, one suffers from one’s offenses. How can you say we can fall into them?”

The *Bhikṣuṇī* said, “I myself recall a former life, when I was a courtesan. I used to dress up in all sorts of costumes and tell old stories. Once, I put on the robes of a *bhikṣuṇī* as a joke. Due to this cause, at the time of Buddha Kāśyapa, I became a *bhikṣuṇī*.<sup>9</sup> Conceited by my noble pedigree and elegant appearance, my mind gave rise to pride, and I broke the precepts of restraint. Due to the offense of breaking the precepts, I fell into the hells and suffered all sorts of evils. After the suffering was finally over, I met Buddha Śākyamuni, left home, and gained the way of an arhat with the six spiritual powers. Thus, we know that, if one leaves home and receives the precepts, even though one then breaks them, due to the cause of the precepts, one will gain the way of the arhat. But if one simply does evil, without the cause of the precepts, one will not gain the way. Long ago, I fell into the hells in life after life; emerging from the hells, I became an evil person, and when that evil person died, I again entered the hells, without gaining anything at all. Now, from this experience I know that, if one leaves home and receives the precepts, even though one then breaks them, due to the cause of the precepts, one can gain the fruit of the way.”

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following story from the *Dazhidu lun* 大智度論 is also found in the “Shōbōgenzō kesa kudoku” 正法眼藏袈裟功德.

**8 arhat with the six spiritual powers** (*toku roku jinzū arakan* 得六神通阿羅漢): i.e., an arhat who had not only achieved nirvāṇa but had also achieved the six paranormal powers (*jinzū* 神通; S. *abhijñā*) of the advanced contemplative; see Supplementary Notes, s.v. “Spiritual powers.”

**9 Buddha Kāśyapa** (*Kashō butsu* 迦葉佛): The sixth of the ancient buddhas, just preceding Buddha Śākyamuni; see Supplementary Notes, s.v. “Seven buddhas.”

## [T1:7] {2:268}

復次如佛在祇桓、有一醉婆羅門、來到佛所、求作比丘。佛勅阿難、與剃頭著法衣。醉酒既醒、驚怪己身忽爲比丘、即便走去。諸比丘問佛、何以聽此婆羅門、而作比丘。佛言、此婆羅門、無量劫中、初無出家心、今因醉故、暫發微心、以此因緣故、後出家得道。如是種種因緣、出家之利、功德無量、以是白衣雖有五戒、不如出家。

*Furthermore, when the Buddha was staying in Jetavana, there was a drunken brahman who came to the Buddha seeking to become a bhikṣu.<sup>10</sup> The Buddha ordered Ānanda to shave his head and dress him in dharma robes.<sup>11</sup> Once he sobered up, he was astonished and appalled that he had suddenly become a bhikṣu and immediately ran away. The bhikṣus asked the Buddha, “Why did you permit this brahman to become a bhikṣu?”*

*The Buddha said, “For innumerable kalpas, this brahman had no thought of leaving home. But now, because he became drunk, he briefly had a slight thought of it. Due to this cause, later he will leave home and gain the way.”*

*In various cases like this, the benefit of leaving home is merit immeasurable. Thus, while the white-robed may have the five precepts, they are not like leaving home.*

## [T1:8] {2:270}

世尊すでに醉婆羅門に出家・受戒を聽許し、得道最初の下種とせしめます。あきらかにしりぬ、むかしよりいまだ出家の功德なからむ衆生、ながく、佛果菩提、うべからず。この婆羅門、わづかに醉酒のゆえに、しばらく微心をおこして、剃頭・受戒し、比丘となれり。酒酔さめざるあひだ、いくばくにあらざれども、この功德を保護して、得道の善根を増長すべきむね、これ世尊誠諦の金言なり、如來出世の本懷なり。一切衆生あきらかに已・今・當のなかに、信受奉行したてまつるべし。まことにそれ發心・得道、さだめて刹那よりするものなり。この婆羅門、しばらくの出家の功德、なほかくのごとし。いかにいはんや、いま人間一生の壽者命者をめぐらして出家・受戒せん功德、さらに醉婆羅門よりも劣ならめやは。

The World-Honored One indeed consented to the drunken brahman's leaving home and receiving the precepts, causing him to plant the first seeds of gaining the way. Clearly, living beings that have never had the merit of leaving home will not be able to attain bodhi, the fruit of buddhahood. This brahman, merely because he was drunk, briefly aroused a slight thought [of leaving home], shaved his head, received the pre-

10 **when the Buddha was staying in Jetavana** (*Butsu zai Gion* 佛在祇桓): Dōgen gives a slightly variant version of this story of the drunken brahman in his “Shōbōgenzō shukke” 正法眼藏出家. “Jetavana” (“the forest of Prince Jeta”) was the park and monastery at Anāthapiṇḍada, near Śrāvastī, where the Buddha often stayed.

11 **Ānanda** (*Anan* 阿難): The Buddha's cousin and personal attendant.

cepts, and became a bhikṣu. Although it was not long before he sobered up, the merit of this was preserved and would increase his good roots for gaining the way. This message is the golden words of truth of the World-Honored One, is the original intention behind the Tathāgata's appearance in the world. Clearly, all living beings should faithfully accept and reverently practice this throughout past, present, and future. Truly, the arousing of the thought [of bodhi] and gaining of the way are something that happens from a *kṣana*.<sup>12</sup> The merit even of the brahman's brief leaving home was like this; needless to say, then, the merit of humans now who would devote their entire lives to leaving home and receiving the precepts — how could it be less than that of the drunken brahman?

[T1:9] {2:271}

轉輪聖王は、八萬歳以上のときにいでて、四洲を統領せり、七寶具足せり。そのとき、この四洲、みな淨土のごとし。輪王の快樂、ことばのつくすべきにあらず。あるいは三千界を統領するもありといふ、金・銀・銅・鐵輪の別ありて、一二三四洲の統領あり、かならず身に十惡なし。この轉輪聖王、かくのごときの快樂にゆたかなれども、かうべにひとすぢの白髪おひぬれば、くらいを太子にゆづりて、わがみ、すみやかに出家し、袈裟を著して、山林にいり、修練し、命終すれば、かならず梵天にむまる。このみづからがかうべの白髪を銀函にいれて、王宮にをさめたり、のちの輪王に相傳す。のちの輪王、また白髪おひぬれば、先王に一如なり。轉輪聖王の、出家ののち、餘命のひさしきこと、いまの人にたくらぶべからず。すでに、輪王八萬上、といふ、その身に三十二相を具せり、いまの人およぶべからず。しかあれども、白髪をみて無常をさとりしれる、白業を修して功德を成就せんがために、かならず出家修道するなり。いまの諸王、轉輪聖王におよぶべからず。いたづらに光陰を食欲のなかにすごして出家せざるは、來世くやしからん。いはんや小國邊地は、王者の名あれども王者の德なし、貪じてとどまるべからず。出家修道せば、諸天、よろこび、まもるべし、龍神、うやまひ、保護すべし、諸佛の佛眼、あきらかに證明し、隨喜しましさん。

Wheel-turning sage kings, appearing in the period above age eighty thousand, rule the four continents and are fully endowed with the seven treasures.<sup>13</sup> At that time, the four continents are all like pure lands; and

**12 something that happens from a *kṣana*** (*setsuna yori suru mono* 刹那よりするもの): Presumably, meaning “something the cause of which is but a moment.” Cf. “Shōbōgenzō Shukke kudoku” 出家功德:

刹那生滅の道理によりて、衆生、發心得道す。

Due to the arising and ceasing of a *kṣana*, living beings bring forth the mind [of bodhi] and gain the way.

**13 Wheel-turning sage kings, appearing in the period above age eighty thousand** (*tenrin jōō wa, hachiman sai ijō no toki ni idete* 轉輪聖王は、八萬歳以上のときにいでて): i.e., *cakravartins*, the ideal Buddhist rulers, who reign during early periods of kalpas, when the human lifespan is eighty thousand years or more. See, e.g., *Abhidharma-kośa* (*Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:64b25-27):

the happiness of the wheel-turning kings is beyond words. It is said that there are some who rule over three chiliocosms; they are distinguished by their gold, silver, copper, and iron wheels, their rules extending over one, two, three or four continents, and their persons always free of the ten evils.<sup>14</sup> Although these wheel-turning sage kings enjoy such happiness, once a single white hair appears on their heads, abdicating their positions to a prince, they themselves immediately leave home, don the *kāśāya*, enter the wilderness, undertake training, and, when their lives end, are invariably reborn into the heaven of Brahmā.<sup>15</sup> They place the white hair from their own heads into a silver box and leave it in the palace, to be handed down to the subsequent wheel-turning king. The subsequent wheel-turning king, when he grows a white hair, does the same as the previous king. After the wheel-turning sage kings leave home, the rest of their lives is very long and cannot be compared with that of people today. It said of them, “Wheel-turning kings, over eighty thousand,” and their bodies are endowed with the thirty-two marks; so, people of today could hardly match them.<sup>16</sup> Nevertheless, seeing the white hair, they

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從此洲人壽無量歲乃至八萬歲有轉輪王生。減八萬時。有情富樂壽量損減。衆惡漸盛。非大人器故無輪王。

During the period when the lifespan of humans on this continent decreases from incalculable years to eighty thousand years, wheel-turning kings are born. In the period below eighty thousand years, the prosperity and lifespan of sentient beings decline, their evils gradually increase, and they are no longer capable of greatness; hence, there are no more wheel-turning kings.

**four continents** (*shishū* 四洲): The four bodies of land (S. *catur-dvīpa*) surrounding Mt. Sumeru in the geography of a Buddhist world system; see Supplementary Notes, s.v. “Four Continents.”

**seven treasures** (*shippō* 七寶): A standard term (S. *sapta-ratna*) in Buddhist literature for various lists of precious substances; one common version gives gold, silver, beryl, crystal, agate, ruby, and cornelian.

**14 they are distinguished by their gold, silver, copper, and iron wheels** (*kon gon dō tetsurin no betsu arite* 金・銀・銅・鐵輪の別ありて): The four types of *cakravartin*, ranked by the extent of their territories: the gold king rules over all of the four continents surrounding Mount Sumeru; the silver king, over the eastern, western, and southern continents; the copper king, over the eastern and southern; the iron king, over our southern continent of Jambudvīpa.

**ten evils** (*jūaku* 十惡): S. *daśākuśala*. One standard list: (1) killing, (2) stealing, (3) sexual misconduct, (4) lying, (5) fine talk, (6) slander, (7) treachery, (8) covetousness, (9) anger, and (10) false views. This list is sometimes divided into the three types of karma: body (1-3), speech (4-7), and mind (8-10).

**15 heaven of Brahmā** (*bonten* 梵天): The heaven of the first dhyāna in the realm of form, ruled over by the god Brahmā; see Supplementary Notes, s.v. “Three realms.”

**16 “Wheel-turning kings, over eighty thousand”** (*rinnō hachiman jō* 輪王八萬上): From a verse in the *Abhidharma-kośa* (*Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:64b21):



understand impermanence; and practicing the white karma in order to achieve merit, they invariably leave home and train in the way.<sup>17</sup> Kings of today cannot possibly match the wheel-turning sage kings. Those who idly spend their years and months in the midst of desires without leaving home will regret it in the life to come. How much less in a small country and peripheral land, where there are kings in name without the virtues of a king, can they curb their desires. If they were to leave home and train in the way, the devas would rejoice and protect them; the dragon spirits would revere and preserve them, and the buddha eye of the buddhas would clearly verify them and rejoice.

[T1:10] {2:272}

戲女の、むかしは信心にあらず、戲笑のために比丘尼の衣を著せり。おそらくは輕法の罪あるべしといへども、この衣を、その身に著せしちから、二世に佛法にあふ。比丘尼衣とは、袈裟なり。戲笑著袈裟のちからによりて、第二生に、迦葉佛のときにあふたてまつる。出家・受戒し、比丘尼となれり。破戒によりて墮獄受罪すといへども、功德くちずして、つひに釋迦牟尼佛にあひたてまつり、見佛聞法、發心修習して、ながく三界をはなれて、大阿羅漢となれり。六通・三明を具足せり、かならず無上道なるべし。

The courtesan long ago had no faith but donned the robe of a *bhikṣuṇī* as a joke. Although she may have been guilty of disparaging the dharma, by the power of putting on this robe, she encountered the buddha dharma in a later life. “The robe of a *bhikṣuṇī*” means a *kāśāya*. By the power of donning a *kāśāya* as a joke, in a later life, at the time of Buddha Kāśyapa, she encountered him. She left home, received the precepts, and became a *bhikṣuṇī*. Although she may have suffered retribution in hell for breaking the precepts, her merit did not decay, and eventually she encountered Buddha Śākyamuni; seeing the buddha and hearing the dharma, bringing forth the thought [of bodhi] and engaging in the practice, she left the three realms far behind and became a great arhat. Fully endowed with the six powers and three knowledges — without fail, she attained the unsurpassed way.<sup>18</sup>

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輪王八萬上、金銀銅鐵輪。

Wheel-turning kings, over eighty thousand;  
Their wheels of gold, silver, copper, and iron.

**thirty-two marks** (*sanjūni sō* 三十二相): The extraordinary physical characteristics ascribed to the bodies of the buddhas and *cakravartins* in Buddhist literature.

**17 white karma** (*byakugō* 白業): I.e., good deeds.

**18 six powers and three knowledges** (*rokutsū sanmyō* 六通・三明): For the former, see above, Note 8; the latter represent three of the six powers: the deva eye, recollection of prior lives, and knowledge of the exhaustion of the contaminants.

[T1:11]

しかあればすなはち、はじめより一向無上菩提のために、清淨の信心をこらして袈裟を信受せん、その功德の増長、かの戯女の功德よりもすみやかならん。いはんやまた、無上菩提のために菩提心をおこし、出家受戒せん、その功德無量なるべし、人身にあらざれば、この功德を成就することまれなり。

Thus, if from the very start, solely for the sake of unsurpassed bodhi, with a pure mind firm in its faith, we were to accept the *kāṣāya* in faith, the increase in the merit of that would be faster even than the merit of that courtesan. Not to mention, moreover, that, if, for the sake of unsurpassed bodhi, we were to bring forth the mind of bodhi, leave home, and receive the precepts, the merit of that would be immeasurable. Without a human body, it is rare to achieve this merit.

[T1:12]

西天東土、出家・在家の菩薩・祖師おほしといふとも、龍樹祖師におよばず。醉婆羅門・戯女等の因縁、もはら龍樹祖師、これを舉して、衆生の出家・受戒をすすむ、龍樹祖師、すなはち世尊金口の所記なり。

In Sindh in the West and the Land of the East, while there have been many bodhisattvas and ancestral masters among renunciants and householders, none is the equal of the Ancestral Master Nāgārjuna. The episodes of the drunken brahman, the courtesan, and the like, were raised solely by the Ancestral Master Nāgārjuna to encourage living beings to leave home and receive the precepts. The Ancestral Master Nāgārjuna was predicted by the World-Honored Golden-Mouthed One.<sup>19</sup>

\* \* \* \* \*

19 **predicted by the World-Honored Golden-Mouthed One** (*Seson konku no shoki* 世尊金口の所記): i.e., predicted by the Buddha as a successor in his lineage. The expression *konku shoki* 金口所記 (“predicted by the Golden-Mouthed One”) is a fixed phrase, from the Tiantai tradition of the twenty-four Indian successors; see, e.g., *Mohe zhiguan* 摩訶止觀, T.1911.46:1b8:

付法藏人、始迦葉終師子二十三人。末田地與商那同時、則二十四人。諸師皆金口所記。

Of those who transmitted the dharma treasury, beginning with Kāśyapa and ending with Sīṃha, there were twenty-three; but Madhyāntika and Śaṇavāsa [shared the succession] in the same generation, so there are twenty-four individuals. These masters were all predicted by the Golden-Mouthed One.

[T1:13] {2:273}

世尊言、南洲有四種最勝、一見佛、二聞法、三出家、四得道。

*The World-Honored One said, “The Southern Continent has four things that are the best: (1) seeing the buddha, (2) hearing the dharma, (3) leaving home, and (4) gaining the way.”*<sup>20</sup>

[T1:14]

あきらかにしるべし、この四種最勝、すなはち北洲にもすぐれ、諸天にもすぐれたり。いまわれら宿善根力にひかれて、最勝の身をえたり。歡喜・隨喜して出家・受戒すべきものなり。最勝の善身をいたづらにして、露命を無常の風にまかすることなかれ。出家の生生をかさねて、積功累徳ならん。

We should recognize that these “four things that are the best” are better than in the Northern Continent, better than in the heavens. Now, by the power of our good roots from former lives, we have got the best bodies. Rejoicing in and celebrating this, we should leave home and receive the precepts. Do not waste this best of good bodies and abandon its evanescent life to the winds of impermanence. Piling up life after life of leaving home, we shall *accumulate merit and amass virtue*.<sup>21</sup>

\* \* \* \* \*

[T1:15]

世尊言、於佛法中、出家果報、不可思議。假使有人、起七寶塔、高至三十三天、所得功德、不如出家。何以故、七寶塔者、貪惡愚人、能破壞故、出家功德、無有壞毀。是故、若教男女、若放奴婢、若聽人民、若自己身、出家入道者、功德無量。

*The World-Honored One said,*<sup>22</sup>

*In the buddha dharma, the rewards of leaving home are inconceivable . . . Even if one were to erect a seven-jeweled stūpa reaching to the*

20 **The World-Honored One** (*Seson* 世尊): Likely based, not directly on a sūtra, but on the *Lüzong xinxue mingju* 律宗新學名句 by Huaixian 懷顯 (or Weixian 惟顯, dates unknown), at ZZ.105:629b1:

南洲四種別緣、一見佛二聞法三出家四得道。

The Southern Continent has four distinctions: (1) seeing the buddha, (2) hearing the dharma, (3) leaving home, and (4) gaining the way.

21 **accumulate merit and amass virtue** (*shakku ruitoku* 積功累徳): A fixed expression for developing good karma found throughout Buddhist literature, including several times in the *Shōbōgenzō*.

22 **The World-Honored One** (*Seson* 世尊): Quoting two passages from the introduction to the chapter on “The Merit of Leaving Home, Sirivaddhi” (*Chujia gongde Shilipiti* 出家功德尸利苾提), of the *Damamūka-nidāna-sūtra* (*Xianyu jing* 賢愚經, T.202.4:376b6-7; b11-16; here cited in reverse order).

Heaven of the Thirty-three, the merit gained thereby would not equal that of leaving home.<sup>23</sup> Why is this? Because, in the case of the seven-jeweled stūpa, the greedy, evil, or stupid person could demolish it; but nothing can destroy the merit of leaving home.

Therefore,

If one causes a man or a woman to leave home and enter the way, or if one releases a male or female slave to do so, or if one permits the people to do so, or if one does so oneself, the merit is immeasurable.

[T1:16] {2:274}

世尊、あきらかに功德の量をしろしめして、かくのごとく校量します。福増、これをききて、一百二十歳の毫及なれども、しひて出家・受戒し、少年の席末につらなりて修練し、大阿羅漢となれり。

The World-Honored One, knowing clearly the amount of merit, made such a comparison. Sirīvaddhi, upon hearing it, despite being old and decrepit at age one hundred twenty, could not help but leave home and receive the precepts; assigned to the last seats with the youngsters, he undertook training and became a great arhat.<sup>24</sup>

[T1:17]

しるべし、今生の人身は、四大五蘊、因縁和合して、かりになせり、八苦、つねにあり、いはんや刹那刹那に生滅してさらにとどまらず。いわく一彈指のあひだに六十五の刹那生滅すといへども、みづからくらきによりて、いまだしらざるなり。すべて一日一夜があひだに、六十四億九萬九千九百八十の刹那ありて、五蘊生滅すといへども、しらざるなり。あはれむべし、われ生滅すといへども、みづからしらざるなり。この刹那生滅の量、ただ佛世尊ならびに舍利弗とのみしらせたまふ。餘聖おほかれども、ひとりもしるところにあらざるなり。この刹那生滅の道理によりて、衆生、すなはち善惡の業をつくる、また刹那生滅の道理によりて、衆生、發心・得道す。

We should realize that the human body of the present life has been temporarily formed of the four elements and five aggregates in a coalescence of causes and conditions; it always has the eight kinds of suffering, not to mention that it arises and ceases *kṣaṇa* after *kṣaṇa* without

23 **Heaven of the Thirty-three** (*sanjūsan ten* 三十三天): S. *Trāyatrimśa* (*tōriten* 忉利天); second of the six heavens of the desire realm, located atop Mt. Sumeru, inhabited by thirty-three devas, and ruled by Lord Śakra (*Taishaku Ten* 帝釋天).

24 **Sirīvaddhi** (*Fukuzō* 福増): The old man (transliterated *Shilipiti* 尸利苾提), whose story is told in the chapter of the *Damamūka-nidāna-sūtra* cited in the previous section. His request to join the Buddhist order was rejected by the Buddha's disciple Śāriputra but subsequently accepted by the Buddha. Dōgen refers to this incident in his "Shōbō-genzō shizen biku" 正法眼藏四禪比丘 and quotes the account in the *Damamūka-nidāna-sūtra* in his *Eihei kōroku* 永平廣錄 (DZZ.3:244-252, no. 381).

end.<sup>25</sup> That is, although sixty-five *kṣaṇas* arise and cease in a single snap of one's fingers, due to our benightedness, we still do not know it.<sup>26</sup> Altogether, in a single day and night, there are 6,499,980 *kṣaṇas*, in which the five aggregates arise and cease; yet we do not know it.<sup>27</sup> How pitiful that, although we are arising and ceasing, we do not know it. The duration of the arising and ceasing of a *kṣaṇa* is known only by the Buddha, the World-Honored One, and by Śāriputra; there may be many other sages, but not one of them knows this. Due to this principle of the arising and ceasing of a *kṣaṇa*, living beings produce good and evil karma; and due to the arising and ceasing of a *kṣaṇa*, living beings arouse the thought [of bodhi] and gain the way.

[T1:18]

かくのごとく生滅する人身なり、たとひをしむともとどまらじ。むかしより、をしんでとどまれる一人、いまだなし。かくのごとくわれにあらざる人身なりといへども、めぐらして出家・受戒するがごときは、三世の諸佛の所證なる阿耨多羅三藐三菩提、金剛不壞の佛果を證するなり、たれの智人か欣求せざらん。これによりて、過去日月燈明佛の八子、みな四天下を領する王位をすてて出家す。大通智勝佛の十六子、ともに出家せり。大通入定のあひだ、衆のために法華をとく。いまは十方の如來となれり。父王轉輪聖王の所將衆中八萬億人も、十六王子の出家をみて、出家をもとむ。輪王、すなはち聽許す。妙莊嚴王の二子、ならびに父王・夫人、みな出家せり。しるべし、大聖出現のとき、かならず出家するを正法とせりといふことあきらけし。このともがら、おろかにして出家せりといふべからず、

**25 four elements and five aggregates** (*shidai goun* 四大五蘊): I.e., the four primary forms of matter (S. *mahābhūta*), earth, water, fire, and wind, of which the physical world is composed; and the five “heaps” (S. *skandha*), form, sensation, perception, formations, and consciousness, into which the psychophysical organism can be analyzed. See Supplementary Notes, s.v. “Four elements and five aggregates.”

**eight kinds of suffering** (*hakku* 八苦): (1) birth, (2) aging, (3) sickness, (4) death, (5) separation from what one loves, (6) association with what one hates, (7) inability to get what we seek, and (8) being contained within the five aggregates.

**26 That is** (*iwaku* いわく): Many manuscript witnesses read here *iwanya* いわんや (“not to mention”).

**sixty-five kṣaṇas** (*rokujuō no setsuna* 六十五の刹那): See, e.g., the *Abhidharma-kośa* (*Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:62a22-23):

對法諸師說、如壯士一疾彈指頃六十五刹那。

The *ābhidhārmikas* say that for a strong man to snap his fingers once takes sixty-five *kṣaṇas*.

**27 in a single day and night, there are 6,499,980 kṣaṇas** (*ichinichi ichiya o furu aida ni, rokujūshioku kyūsen kyūhyaku hachijū no setsuna arite* 一日一夜をふるあひだに、六十四億九萬九千九百八十の刹那ありて): A Japanese rendering of a sentence in the *Mahāvibhāṣā* (*Apidamo da piposha lun* 阿毘達磨大毘婆沙論, T.1545.27:202c7-9). The number *oku* 億 here should be read as 100,000 (S. *śata-sahasra*), not 10,000,000, as is clear from the calculation of a day and a night given by the *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 at T.1545.27:701b8-13.

賢にして出家せりとしらば、ひとしからんことをおもふべし。今釋迦牟尼佛のときは、羅睺羅・阿難等みな出家し、また千釋の出家あり、二萬釋の出家あり、勝躑といふべし。はじめ五比丘出家より、をはり須跋陀羅が出家にいたるまで、歸佛のともがら、すなはち出家す。しるべし、無量の功德なりといふこと。

Ours is a human body arising and ceasing like this, never stopping despite our reluctance to let it go; from the distant past, there has never been a single person who stopped it by such reluctance. Although in this way it is a human body that is not our own, those who direct it towards leaving home and receiving the precepts will verify the adamant, indestructible fruit of buddhahood, the *anuttara-samyak-saṃbodhi* verified by the buddhas of the three times. What wise person would not joyfully seek that?

Thus it is that the eight sons of the past Buddha Candrasūryapradīpa all left home, abdicating their positions as kings ruling the four continents under heaven.<sup>28</sup> The sixteen sons of Buddha Mahābhijñā-jñānābhībhū all left home and, while Mahābhijñā was entered into concentration, preached the *Lotus* for the assembly; now, they have become tathāgatas in the ten directions.<sup>29</sup> The eight myriad *koṭis* in the assembly brought by their father the wheel-turning sage king, seeing the sixteen sons leave home, also requested to leave home, and the wheel-turning king granted it. The two sons of King Śubhavyūha, along with their father the king and his wife, all left home.<sup>30</sup>

We should recognize that, at the time of the advent of the Great Sage, it was clear that leaving home was invariably regarded as the true dharma.<sup>31</sup> We should not say that these types left home foolishly; if we recognize that they left home wisely, we should aspire to be like them. At the time of the present Buddha Śākyamuni, Rāhula, Ānanda, and the rest, all left home, while the thousand Śākyas leaving home and the twenty thou-

28 **eight sons of the past Buddha Candrasūryapradīpa** (*kako Nichigetsu tōmyō butsu no hasshi* 過去日月燈明佛の八子): Reference to a story recounted in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:3c17-4b18). (There seems to be no universally accepted Japanese reading for the glyphs 日月 [“sun and moon”] in this Buddha’s name: in addition to *nichigetsu*, one finds *nichigachi*, *jitsugatsu*, *nichigatsu*, etc.)

29 **sixteen sons of Buddha Mahābhijñā-jñānābhībhū** (*Daitsū chishō butsu no jūrokushi* 大通智勝佛の十六子): Reference to a story recounted in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:22a18-27b8).

30 **two sons of King Śubhavyūha** (*Myōshōgon ō no nishi* 妙莊嚴王の二子): Reference to a story recounted in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:59b23-61a4).

31 **advent of the Great Sage** (*Daishō shutsugen* 大聖出現): i.e., the appearance of Buddha Śākyamuni.

sand Śākyas leaving home must be called excellent examples.<sup>32</sup> From the very first leaving home of the five bhikṣus to the last leaving home of Subhadra, those who took refuge in the Buddha left home.<sup>33</sup> We should recognize it was [an act of] incalculable merit.

[T1:19] {2:275}

しかあればすなはち、世人、もし子孫をあはれむことあらば、いそぎ出家せしむべし。父母をあはれむことあらば、出家をすすむべし。かるがゆえに、偈にいはいく、

Thus, if people of the world take pity on their children and grandchildren, they should quickly let them leave home; and, if they take pity on their fathers and mothers, they should encourage them to leave home. Therefore, it is said in a gāthā:<sup>34</sup>

[T1:20]

若無過去世、應無過去佛、若無過去佛、無出家受具。

*If there were no past time,  
There would be no past buddhas;  
If there were no past buddhas,  
There would be no leaving home and receiving the precepts.*

[T1:21]

この偈は、諸佛如來の偈なり。外道の、過去世なし、といふを破するなり。しかあればしるべし、出家受具は、過去諸佛の法なり。われらさいはひに、諸佛の妙法なる出家受具するときにあひながら、むなく出家・受戒せざらむ、なにのさはりによるとしりがたし。最下品の依身をもて、最上品の功德を成就せん、閻浮提および三界のなかには、最上品の功德なるべし。この閻浮の人身いまだ滅せざらんとき、かならず出家受戒すべし。

This gāthā is a gāthā of the buddhas, the tathāgatas. It refutes followers of other paths who deny past time. From this, we know that leaving home and receiving the precepts is the dharma of the buddhas of the past. While

32 **Rāhula, Ānanda, and the rest** (*Ragora Anan tō* 羅睺羅・阿難等): i.e., Buddha Śākyamuni's son, his cousin, and his other disciples.

**the thousand Śākyas leaving home** (*sen Shaku no shukke* 千釋の出家); **the twenty thousand Śākyas leaving home** (*niman Shaku no shukke* 二萬釋の出家): Reference to two accounts found in the *Samantapāsādikā* (*Shanjianlü piposha* 善見律毘婆沙, T.1462.24:790b7-c15).

33 **the five bhikṣus** (*go biku* 五比丘); **Subhadra** (*Shubaddara* 須跋陀羅): i.e., Buddha Śākyamuni's first five disciples and his last convert, inducted into the order just before the Buddha's death.

34 **said in a gāthā** (*ge ni iwaku* 偈にいはいく): A slightly variant version of a verse found in the *Mahāvibhāṣā* (*Da piposha lun* 大毘婆沙論, T.1545.27:393b15-16), said in refutation of those who would deny the reality of past and future. Also cited in the "Shōbōgenzō kuyō shobutsu" 正法眼藏供養諸佛.

fortunately encountering a time for this leaving home and receiving the precepts that are the wondrous dharma of the buddhas, should we pointlessly fail to leave home and receive the precepts, it would be hard to know just what obstacle was the cause. But, if with this lowest body we achieve the highest merit, it will surely be the highest merit in Jambudvīpa and in the three realms.<sup>35</sup> While this human body in Jambudvīpa has yet to be extinguished, we should certainly leave home and receive the precepts.

\* \* \* \* \*

[T1:22] {2:276}

古聖云、出家之人、雖破禁戒、猶勝在俗受持戒者。故經偏說、勸人出家、其恩難報。復次勸出家者、即是勸人修尊重業、所得果報、勝琰魔王・輪王・帝釋。故經偏說、勸人出家、其恩難報。勸人受持近事戒等、無如是事、故經不證。

*A sage of old has said,*<sup>36</sup>

*Those who have left home, even if they break the precepts of restraint, are still superior to those who receive and keep the precepts in lay life. Therefore, the sūtras solely say that encouraging someone to leave home is beneficence hard to repay. Moreover, to encourage someone to leave home is to encourage someone to practice acts worthy of respect, the recompense for which surpasses that of King Yama, a wheel-turning king, or Lord Śakra.<sup>37</sup> Therefore, the sūtras solely say that encouraging someone to leave home is beneficence hard to repay. Encouraging someone to receive the lay precepts is not like this and, therefore, is not attested in the sūtras.<sup>38</sup>*

[T1:23]

しるべし、出家して禁戒を破すといへども、在家にて戒をやぶらざるにはすぐれたり。歸佛、かならず出家・受戒すぐれたるべし。出家をすすむる果報、琰魔王にもすぐれ、輪王にもすぐれ、帝釋にもすぐれたり。たとひ毘舍・首陀羅なれども、出家すれば利利にもすぐるべし。なほ琰魔王にもすぐれ、輪王にもすぐれ、帝釋にもすぐる。在家戒、かくのごとくならず、ゆえに出家すべし。しるべし、世尊の所説、はかるべからざるを。世尊および五百大阿羅漢、ひろくあつめたり。まことにしりぬ、佛法におき

35 **Jambudvīpa** (*Enbudai* 閻浮提): I.e., the continent where humans live, south of Mt. Sumeru; see above, Note 13.

36 **A sage of old** (*koshō* 古聖): Quoting the *Mahāvibhāṣā* (*Apidamo da piposha lun* 阿毘達磨大毘婆沙論, T.1545.27:343b29-c5), with slight variation.

37 **King Yama** (*Enma ō* 琰魔王): More often written *Enma* 閻魔; the deva lord of death and king of the hells.

38 **not attested in the sūtras** (*kyō fushō* 經不證): Or, perhaps, “not confirmed by the sūtras”; the *Piposha lun* 毘婆沙論 text (T.1545.27:343c5) reads, “not discussed in the sūtras” (*jing bushuo* 經不説).



て道理あきらかなるべしといふこと。一聖、三明・六通の智慧、なほ近代の凡師のはかるべきにあらず、いはむや五百の聖者をや。近代の凡師らがしらざるところをしり、みざるところをみ、きはめざるところをきはめたりといへども、凡師らがしれるところ、しらざるにあらず。しかあれば、凡師の黑暗愚鈍の説をもて、聖者三明の言に比類することなかれ。婆沙一百二十云、發心出家、尚名聖者、況得忍法。しるべし、發心出家すれば聖者となづくるなり。

We know from this that, even if one breaks the precepts of restraint after leaving home, that is superior to not breaking the precepts as a householder. In taking refuge in the Buddha, leaving home and receiving the precepts is always superior. The recompense for encouraging someone to leave home is superior to that even of King Yama, superior to that even of a wheel-turning king, superior to that even of Lord Śakra. Even if one is a vaiśya or a śūdra, when one leaves home, one will be superior to a kṣatriya; still more, one will even be superior to King Yama, superior to a wheel-turning king, superior to Lord Śakra.<sup>39</sup> The precepts for householders are not like this; therefore, we should leave home.

We should recognize that what is said by the World-Honored One is unfathomable. The World-Honored One and the five hundred great arhats have extensively compiled it.<sup>40</sup> Truly we know that, in the buddha dharma, the principles should be clear. The commoner teachers of recent generations cannot be expected to fathom the wisdom of a single sage possessed of the three knowledges and six spiritual powers, much less that of the five hundred sages. Even if the commoner teachers of recent generations knew what they do not know, saw what they do not see, and mastered what they have not mastered, there would be nothing known to the commoner teachers that they do not know.<sup>41</sup> Therefore, do not

39 vaiśya (bisha 毘舍); śūdra (shudara 首陀羅); kṣatriya (setsuri 刹利): Reference to the social classes of India, in which the kṣatriya ("warrior") was ranked above the vaiśya ("farmer/merchant") and śūdra ("worker").

40 **The World-Honored One and the five hundred great arhats have extensively compiled it** (seson oyobi gohyaku dai arakan, hiroku atsumetari 世尊および五百大阿羅漢、ひろくあつめたり): Reference to the legend that the *Mahāvibhāṣā*, which Dōgen has just quoted, was compiled at a council of five hundred arhats. The object of the predicate here is unstated and could be taken either as the *Mahāvibhāṣā* or "what it said by the World-Honored One." The point of this somewhat obscure passage would seem to be that the *Mahāvibhāṣā* clarifies the principles [such as the superiority of leaving home] in the otherwise unfathomable teachings of the Buddha.

41 **the commoner teachers of recent generations knew what they do not know** (kin-dai no bonshira ga shirazaru tokoro o shiri 近代の凡師らがしらざるところをしり): A tentative translation of a sentence that could also be read, "Even if they [i.e., the arhats] know what the commoner teachers of recent generations do not know, see what they do not see, and master what they have not mastered, there is nothing known to the commoner teachers that they do not know."

compare the ignorant, stupid talk of the commoner teachers to the words of the sages with the three knowledges. In *Vibhāṣā* 120, it is said, “One who has aroused the aspiration and left home is already called a ‘sage’; how much more one who has attained acceptance of the dharma.”<sup>42</sup> So, we know that when one arouses the aspiration and leaves home, one is called a “sage.”

\* \* \* \* \*

[T1:24] {2:277}

釋迦牟尼佛五百大願のなかの第一百三十七願、我未來成正覺已、或有諸人、於我法中、欲出家者、願無障礙。所謂羸劣・失念・狂亂・憍慢、無有畏懼、癡無智慧、多諸結使、其心散亂、若不爾者、不成正覺。第一百三十八願、我未來成正覺已、若有女人、欲於我法、出家學道、受大戒者、願令成就。若不爾者、不成正覺。第三百十四願、我未來成正覺已、若有衆生、少於善根、於善根中、心生愛樂、我當令其於未來世、在佛法中、出家學道。安止令住梵淨十戒。若不爾者、不成正覺。

Among the five hundred great vows of Buddha Śākyamuni,<sup>43</sup>

Vow one hundred thirty-seven:<sup>44</sup> In the future, after I have achieved right awakening, if there are those who wish to leave home into my dharma, I vow that they shall have no obstacles — i.e., weakness, loss of mindfulness, confusion, pride, lack of fear, delusion and lack of

42 *Vibhāṣā* 120 (*Basha ippyaku nijū* 婆沙一百二十): Quoting a discussion in fascicle 120 of the *Mahāvibhāṣā* concerning the use of the appellation “noble” (*shō* 聖; S. *ārya*, as opposed to “commoner”) in reference to a Buddhist practitioner (*Apidamo da piposha lun* 阿毘達磨大毘婆沙論, T.1545.27:626a19-22):

聖有二種。一世俗。二勝義。得此善根名世俗聖。若入聖道名勝義聖。發心出家尚名聖者。況得忍法。

There are two types of “sage”: (1) the mundane and (2) the ultimate. One who attains this good root [of acceptance] is called a mundane sage; if one has entered the noble path [i.e., attained the transmundane path of seeing (*kendō* 見道; S. *darśana-mārga*)], one is called a sage in the ultimate sense. One who has brought forth the mind [of bodhi] and left home is already called a sage; how much more one who has attained [the good root of] acceptance of the dharma.

43 **five hundred great vows of Buddha Śākyamuni** (*Shakamuni butsu gohyaku daigan* 釋迦牟尼佛五百大願): Reference to a set of vows said to have been made by the future Buddha Śākyamuni before his master, Buddha Ratnagarbha (*Hōzō* 寶藏). The vows are best known from the *Karunā-puṇḍarīka-sūtra* (*Peihua jing* 悲華經, T.157), but the form of Dōgen’s quotation reflects a text known as the *Shijiamouni rulai wubai dayuan jing* 釋迦牟尼如來五百大願經, a work popular in Japan in Dōgen’s day but not subsequently transmitted in the Buddhist canon. The text is published in Narita Teikan 成田貞寛, “Kōzanji shōzō *Shakamuni nyorai gohyaku daigan kyō* no kenkyū 高山寺所藏「釋迦牟尼如來五百大願經」の研究,” *Bukkyō daigaku daigakuin kenkyū kiyō* 佛教大學大学院研究紀要 7 (1979), pp. 1-71.

44 **Vow one hundred thirty-seven** (*dai ippyaku sanjūshichi gan* 第一百三十七願): Narita (1979), p. 30; corresponding to *Peihua jing* 悲華經, T.157.3:208b15-17.

wisdom, many troubles with a mind distracted. If this is not the case, may I not attain right awakening.

Vow one hundred thirty-eight:<sup>45</sup> In the future, after I have achieved right awakening, if there are women who wish to leave home, study the way, and receive the great precepts in my dharma, I vow to enable them to achieve this. If this is not the case, may I not attain right awakening.

Vow three hundred fourteen:<sup>46</sup> In the future, after I have achieved right awakening, if there are living beings who, having few good roots, aspire to good roots, I shall enable them in a future life, to leave home and study the way in the buddha dharma, stabilizing them and enabling them to abide in purity in the ten precepts. If this is not the case, may I not attain right awakening.

[T1:25] {2:278}

しるべし、いま出家する善男子・善女人、みな世尊の往昔の大願力にたすけられて、さはりなく出家・受戒することをえたり。如來すでに誓願して出家せしめます。あきらかにしりぬ、最尊最上の大功德なりといふことを。

We know from this that all the good sons and good daughters who leave home today, being supported by the power of the great vows of the World-Honored One in the past, are able to leave home and receive the precepts without obstacles. The Tathāgata, having made a vow, enables them to leave home; clearly, we can see that it is the most honored, the supreme great merit.

\* \* \* \* \*

[T1:26]

佛言、及有依我剃除鬚髮、著袈裟片、不受戒者、供養是人、亦得乃至入無畏城。以是緣故、我如是說。

*The Buddha said,*<sup>47</sup>

*And someone, relying on me, shaves off his beard and hair, and dons the kāṣāya, but does not receive the precepts; one who makes offerings*

45 **Vow one hundred thirty-eight** (*dai ippiyaku sanjūhachi gan* 第一百三十八願): Narita (1979), p. 30; corresponding to *Peihua jing* 悲華經, T.157.3:208b17-18.

46 **Vow three hundred fourteen** (*dai sanbyaku jūshi gan* 第三百十四願): Narita (1979), p. 46; corresponding to *Peihua jing* 悲華經, T.157.3:211b6-9.

47 **The Buddha** (*butsu* 佛): Quoting the *Da fangdeng daji jing* 大方等大集經 (T.397.13:354c20-22).

to this person will be able even to enter the city of fearlessness.<sup>48</sup> On account of these conditions, I say this.

[T1:27]

あきらかにしる、剃除鬚髮して袈裟を著せば、戒をうけずといふとも、これを供養せむ人、無畏城にいらん。

Clearly, we know from this that, if someone shaves off his beard and hair and dons a *kāṣāya*, even though not receiving the precepts, the person who makes offerings to him will enter the city of fearlessness.

[T1:28]

又云、若復有人、爲我出家、不得禁戒、剃除鬚髮、著袈裟片、有以非法惱害此者、乃至破壞三世諸佛法身・報身、乃至盈滿三惡道故。

Again, he said,<sup>49</sup>

If, furthermore, someone leaves home for my sake and, without getting the precepts of restraint, shaves off his beard and hair and dons the *kāṣāya*, if someone harms this person on account of his impropriety, it amounts to destroying the dharma bodies and recompense bodies of the buddhas of the three times, amounts to filling up the three evil paths.<sup>50</sup>

[T1:29] {2:279}

佛言、若有衆生、爲我出家、剃除鬚髮、被服袈裟、設不持戒、彼等悉已爲涅槃印之所印也。若復出家、不持戒者、有以非法、而作惱亂・罵辱・毀訾、以手刀杖打縛斫截、若奪衣鉢、及奪種種資生具者、是人則壞三世諸佛真實報身、則挑一切人天眼目。是人爲欲隱沒諸佛所有正法・三寶種故、令諸天人不得利益、墮地獄故、爲三惡道增長盈滿故。

The Buddha said,<sup>51</sup>

48 city of fearlessness (*mui jō* 無畏城): i.e., nirvāṇa.

49 Again, he said (*yū un* 又云): Continuing quotation of the passage in the *Da fangdeng daji jing* 大方等大集經 (T.397.13:354c22-24).

50 if someone harms this person on account of his impropriety (*u i hihō nōgai shi sha* 有以非法惱害此者): Taking *hihō* 非法 (“non-dharma”) here (and in the next section) to refer to the person’s failure to take (or keep) the precepts. This phrase is more often read, “if someone improperly harms this person.”

filling up the three evil paths (*eiman san akudō* 盈滿三惡道): An unusual expression, perhaps meaning something like, “the three lower realms of saṃsāra (animal, ghost, and the hells) would be filled with such people.” See Supplementary Notes, s.v. “Six paths.”

51 The Buddha (*butsu* 佛): Quoting another passage from the *Da fangdeng daji jing* 大方等大集經 (T.397.13:354a26-b5). In the sūtra, this passage precedes Dōgen’s previous two quotations from the text; the order here accords rather with the quotation of the sūtra in the *Fayuan zhulin* 法苑珠林, by Daoshi 道世 (d. 683) (T.2122.53:427a9-16), which may in fact have been Dōgen’s actual source.

If there are living beings who leave home for my sake, shave off their beards and hair and clothe themselves in the *kāṣāya* but do not keep the precepts, they have all already been stamped with the seal of nirvāṇa. If, furthermore, there are those who leave home but do not keep the precepts, anyone who, on account of their impropriety, afflicts them, abuses and humiliates them, disparages them, beats, binds, or cuts them with knife or staff, or seizes their robes and *pātra* bowls, or seizes their various necessities of daily life — this person will thereby destroy the true recompense body of the buddhas of the three times, will thereby gouge out the eyes of all the humans and devas.<sup>52</sup> For this person wishes to eradicate the true dharma possessed by the buddhas and the seeds of the three treasures; to cause devas and humans to fall into the hells without gaining benefits; and to increase and fill up the three evil paths.

[T1:30]

しるべし、剃髮染衣すれば、たとひ不持戒なれども、無上大涅槃の印のために印せらるるなり。ひと、これを惱亂すれば、三世諸佛の報身を壊するなり、逆罪とおなじかるべし。あきらかにしりぬ、出家の功德、ただちに三世諸佛にちかしといふことを。

Thus, we know that, when one shaves the head and dyes the robe, even though one does not keep the precepts, one is stamped by the seal of the unsurpassed great nirvāṇa.<sup>53</sup> If someone were to afflict such a person, they would be destroying the recompense bodies of the buddhas of the three times, the same as a heinous offense. Clearly, we know from this that the merit of leaving home is, in itself, close to that of the buddhas of the three times.

\* \* \* \* \*

[T1:31] {2:280}

佛言、夫出家者、不應起惡、若起惡者、則非出家。出家之人、身口相應。若不相應、則非出家。我棄父母・兄弟・妻子・眷屬・知識、出家修道。正是修集諸善覺時、非是修集不善覺時。善覺者、憐愍一切衆生、猶如赤子。不善覺者、與此相違。

*The Buddha said,*<sup>54</sup>

52 **true recompense body of the buddhas of the three times** (*sanze shobutsu shinjitsu hōjin* 三世諸佛眞實報身): The perfected body attained by all the buddhas, past, present, and future.

53 **shaves the head and dyes the robe** (*tei hatsu zen'e* 剃髮染衣): A fixed expression for joining the Buddhist monastic order.

54 **The Buddha** (*butsu* 佛): Quoting the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:498c13-17).

Now, one who leaves home ought not give rise to evil; if one gives rise to evil, that is not leaving home. The physical and verbal acts of a person who leaves home are in accord with each other; if they are not in accord, this is not leaving home. Abandoning father and mother, brothers, wife and child, relatives, and friends, I left home and trained in the way. Truly, this was a time when I cultivated and accumulated virtuous feelings; it was not a time when I cultivated and accumulated nonvirtuous feelings.

“Virtuous feelings” means “compassion for all living beings, as if for an infant”; “nonvirtuous feelings” are the opposite of that.<sup>55</sup>

[T1:32]

それ出家の自性は、憐愍一切衆生、猶如赤子なり。これすなはち不起惡なり、身口相應なり。その儀、すでに出家なるがときは、その徳、いまかくのごとし。

So, the essential nature of leaving home is “compassion for all living beings, as if for an infant.” This is “not giving rise to evil”; it is “physical and verbal acts in accord.” When the behavior is truly that of leaving home, its virtue is like this now.<sup>56</sup>

\* \* \* \* \*

[T1:33]

佛言、復次舍利弗、菩薩摩訶薩、若欲出家日、即成阿耨多羅三藐三菩提、即是日轉法輪、轉法輪時、無量阿僧祇衆生、遠塵離垢、於諸法中、得法眼淨、無量阿僧祇衆生、得一切法不受故、諸漏心得解脫、無量阿僧祇衆生、於阿耨多羅三藐三菩提、得不退轉、當學般若波羅蜜。

*The Buddha said,*<sup>57</sup>

Furthermore, *Śāriputra*, if bodhisattva-mahāsattvas wish on the very day they leave home to attain anuttara-samyak-sambodhi, and on that

55 “Virtuous feelings” means “compassion for all living beings, as if for an infant” (*zenkaku sha*, *renmin issai shujō*, *yūnyo shakushi* 善覺者、憐愍一切衆生、猶如赤子): This sentence does not occur in the sūtra and, though composed in Chinese, would seem to be Dōgen’s comment. His definition of “virtuous feelings” (*zenkaku* 善覺) is a fixed phrase for compassion that does appear elsewhere in the *Nirvāṇa Sūtra* (at *Da banniepan jing* 大般涅槃經, T.374.12:474c19-20).

56 When the behavior is truly that of leaving home, its virtue is like this now (*sono gi sude ni shukke naru ga gotoki wa, sono toku, ima kaku no gotoshi* その儀すでに出家なるがときは、その徳、いまかくのごとし): Perhaps meaning something like, “When one’s behavior is true to the ideal of leaving home, one will have the virtues described here.”

57 **The Buddha** (*butsu* 佛): Quoting the *Pañca-viṃśati-sāhasrikā-prajñā-pāramitā-sūtra* (*Mohe bore boluomi jing* 摩訶般若波羅蜜經, T.223.8:220c29-221a6).

very day to turn the dharma wheel, and when they turn the dharma wheel, incalculable *asaṃkhyeya* of living beings, distancing themselves from the dust and separating themselves from the dirt, in the midst of the dharmas attain clarity of the dharma eye, and incalculable *asaṃkhyeya* of living beings, by attaining non-appropriation of all dharmas, attain liberation from contaminated mental states, and incalculable *asaṃkhyeya* of living beings attain non-regression from *anuttara-samyak-saṃbodhi*, then they should study the *prajñā-pāramitā*.<sup>58</sup>

[T1:34] {2:281}

いはゆる學般若菩薩とは、祖祖なり。しかあるに、阿耨多羅三藐三菩提は、かならず出家の即日に成熟するなり。しかあれども、三阿僧祇劫に修證し、無量阿僧祇劫に修證するに、有邊・無邊に染汚するにあらず、學人しるべし。

The “bodhisattvas who study *prajñā*” are ancestor after ancestor. And *anuttara-samyak-saṃbodhi* is invariably brought to maturity on the very day they leave home. Even so, in their practice and verification throughout three *asaṃkheya-kalpas*, in their practice and verification throughout incalculable *asaṃkhyeya-kalpas*, they are not defiled by the extremes of existence and nonexistence.<sup>59</sup> Students should know this.

\* \* \* \* \*

[T1:35]

佛言、若菩薩摩訶薩、作是思惟、我於何時、當捨國位、出家之日、即成無上正等菩提、還於是日、轉妙法輪、即令無量無數有情、遠塵離垢、生淨法眼、復令無量無數有情、永盡諸漏、心慧解脫、亦令無量無數有情、皆於無上正等菩提、得不退轉。是菩薩摩訶薩、欲成斯事、應學般若波羅蜜。

*The Buddha said,*<sup>60</sup>

**58 attain non-regression from *anuttara-samyak-saṃbodhi*** (o *anokutara sanmyaku sanbodai, toku futaiten* 於阿耨多羅三藐三菩提、得不退轉): I.e., gain a stage (often defined as the seventh ground [*bhūmi*] of the bodhisattva path) beyond which one will surely continue to unsurpassed perfect awakening.

**59 practice and verification throughout three *asaṃkheya-kalpas*** (*san asōgi kō ni shushō shi* 三阿僧祇劫に修證し): Three incalculable aeons being the length of time traditionally calculated to complete the bodhisattva path.

**they are not defiled by the extremes of existence and nonexistence** (*uhen muhen ni zenna suru ni arazu* 有邊・無邊に染汚するにあらず): While this may well be a reference to metaphysical duality of being and nonbeing, the existence or nonexistence in question here might be seen as be that of *anuttara-samyak-saṃbodhi* — i.e., throughout their long careers, bodhisattvas do not concern themselves with whether they do or do not have unsurpassed perfect awakening.

**60 The Buddha** (*butsu* 佛): Quoting the *Mahā-prajñā-pāramitā-sūtra* (*Da bore boluomi jing* 大般若波羅蜜經, T.220.5:16b10-16).

*If there is a bodhisattva-mahāsattva who thinks,*

*On the very day when at some point I abandon my position as ruler of the country and leave home, I shall attain unsurpassed, perfect bodhi; and again on that day, I shall turn the wheel of the wondrous dharma, thereby enabling incalculable, innumerable sentient beings to distance themselves from the dust and separate themselves from the dirt, and to give rise to the clear dharma eye; and further enabling incalculable, innumerable sentient beings forever to exhaust the contaminants and be liberated in mind and wisdom; and also enabling incalculable, innumerable sentient beings all to attain non-regression from unsurpassed perfect bodhi,*

*then this bodhisattva-mahāsattva wishing to accomplish these things ought to study the prajñā-pāramitā.*<sup>61</sup>

[T1:36] {2:282}

これすなはち最後身の菩薩として、王宮に降生し、捨國位、成正覺、轉法輪、度衆生の功德を、宣説しますなり。

This is his proclaiming the merit when, as a bodhisattva in his last body, he descended to birth in the royal palace, abandoned his position as ruler of the country, attained right awakening, turned the dharma wheel, and delivered living beings.<sup>62</sup>

[T1:37]

悉達太子、從車匿邊、索取摩尼雜飾莊嚴七寶把刀、自以右手、執於彼刀、從鞘拔出、即以左手、攬捉紺青優鉢羅色螺髻之髮、右手自持利刀割取、以右手擎、擲置空中。時天帝釋、以希有心、生大歡喜、捧太子髻、不令墮地以天妙衣、承受接取。爾時諸天、以彼勝上天諸供具、而供養之。

*Prince Siddhārtha requested from Chandaka his sword, with a hilt of the seven treasures, adorned with maṇi jewels and diverse ornaments.<sup>63</sup> Taking hold of the sword himself with his right hand and drawing it from its scabbard, with his left hand, he grasped the hair of his conch-shaped topknot, the color of deep blue utpala, and cut it off with the sharp sword held in his own right hand.<sup>64</sup> Raising it up in his left hand,*

61 **liberated in mind and wisdom** (*shin'e gedatsu* 心慧解脱): I.e., liberated from the hindrances of the afflictions (*bonnō shō* 煩惱障; S. *kleśāvaraṇa*) and from the hindrances to knowledge (*chi shō* 智障; S. *jñeyāvaraṇa*), respectively.

62 **his proclaiming** (*sensetsu shimashimasu* 宣説します): The unexpressed subject here is “Buddha Śākyamuni.”

63 **Prince Siddhārtha** (*Shidda taishi* 悉達太子): More often read *Shitta* 悉達. Quoting the description of Siddhārtha's leaving home from the *Abhiniṣkramaṇa-sūtra* (*Fo benxingji jing* 佛本行集經, T.190.3:737c3-9).

**Chandaka** (*Shanoku* 車匿): Siddhārtha's servant, who later became a disciple.

64 **utpala** (*utsupara* 優鉢羅): The blue lotus blossom.



he tossed it into the air. At that time, Deva Lord Śakra, marveling at this and filled with the utmost joy, clasped the prince's hair and, without letting it fall to the ground, received it into a marvelous heavenly robe. Then the devas made offerings to it with the offerings of their most excellent heaven.

[T1:38]

これ釋迦如來、そのかみ太子のとき、夜半に踰城し、日たけてやまにいりて、みづから頭髮を斷じまします。ときに淨居天きたりて、頭髮を剃除したてまつり、袈裟をさづけたてまつれり。これ、かならず如來出世の瑞相なり、諸佛世尊の常法なり。

Here, Tathāgata Śākya, when he was still a prince, fleeing the palace in the middle of the night and entering the mountains as the sun rose, personally cut off his hair. At this time, the Śuddhāvāsa devas went to him, shaved his head and presented him with a *kāṣṭhā*.<sup>65</sup> This is an auspicious sign whenever a tathāgata appears in the world; it is the constant norm of the buddhas, the world-honored ones.

[T1:39]

三世十方諸佛、みな一佛としても、在家成佛の諸佛ましまさず。過去有佛のゆえに、出家・受戒の功德あり。衆生の得道、かならず出家・受戒によるなり。おほよそ出家・受戒の功德、すなはち諸佛の常法なるがゆえに、その功德、無量なり。聖教のなかに、在家成佛の説あれど、正傳にあらず、女身成佛の説あれど、またこれ正傳にあらず、佛祖正傳するは、出家成佛なり。

Among the buddhas of the three times and ten directions, there are no buddhas, not even a single buddha, who attained buddhahood as householders. Because there are buddhas in the past, there is the merit of leaving home and receiving the precepts. Living beings' gaining of the way depends on their leaving home and receiving the precepts. In sum, it is because the merit of leaving home and receiving the precepts is the constant norm of the buddhas that such merit is incalculable. Although within the sacred teachings there is talk of attaining buddhahood as a householder, this is not the authentic transmission; although there is talk of becoming a buddha in a female body, this too is not the authentic

65 Śuddhāvāsa devas (*Jōgo ten* 淨居天): Reflecting the story told in the *Fo benxing ji jing* 佛本行集經 (T.190.3:737c10ff) immediately following the passage quoted in the previous section — a story that begins,

爾時淨居諸天大衆去於太子。

At this time, the great multitude of the Śuddhāvāsa devas went to the prince.

Śuddhāvāsa, highest of the four heavens of the form realm, is the heaven into which the non-returner is born before entering nirvāṇa.

transmission. What the buddhas and ancestors authentically transmit is attaining buddhahood as one who has left home.<sup>66</sup>

\* \* \* \* \*

[T1:40] {2:283}

第四祖優婆鞠多尊者、有長者子、名曰提多迦、來禮尊者、志求出家。尊者曰、汝、身出家、心出家。答曰、我來出家、非爲身心。尊者曰、不爲身心、復誰出家。答曰、夫出家者、無我我故。無我我故、即心不生滅、心不生滅、即是常道、諸佛亦常。心無形相、其體亦然。尊者曰、汝當大悟心自通達。宜依佛法僧紹隆聖種。即與出家受具。

[At the time of] the Fourth Ancestor, Venerable Upagupta, there was the son of a rich man by the name of Dhītika who came and paid obeisance to the Venerable, seeking to leave home.<sup>67</sup>

The Venerable said, “Will you leave home with the body or leave home with the mind?”

He replied, “My coming to leave home is not due to the body or the mind.”

The Venerable said, “If not due to your body or your mind, then who is leaving home?”

He replied, “It’s because leaving home is without me or mine.<sup>68</sup> Because leaving home is without me or mine, the mind does not arise or cease. When the mind does not arise or cease, this is the constant way. The buddhas are also constant. Their minds are without shape; their bodies as well.”

66 **What the buddhas and ancestors authentically transmit** (*busso shōden suru wa* 佛祖正傳するは): By reference to the “buddhas and ancestors,” Dōgen here signals that he will now turn his attention from the broader Buddhist literature to the texts of the Zen tradition.

67 **the Fourth Ancestor, Venerable Upagupta** (*daishi so Ubakikuta sonja* 第四祖優婆鞠多尊者): Quoting, with some variation, the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:207b28-c5).

**Dhītika** (*Daitaka* 提多迦): The fifth ancestor in the traditional account of the Zen lineage in India.

68 **“It’s because leaving home is without me or mine”** (*fu shukke sha, mugaga ko* 夫出家者、無我我故): Taking *gaga* 我我 here as the equivalent of the more common *gagasho* 我我所 (“I and mine”), as Dōgen himself does below. Kawamura’s text agrees with the *Jingde chuandeng lu* 景德傳燈錄 (at T.2076.51:b28-c2), but some other editions read *mugagasho* 無我我所 here. It is also possible to read this phrase as, “It’s because those who leave home are without selves.”

*The Venerable said, “You must have a great awakening, so that your mind personally penetrates it.<sup>69</sup> It is well that, relying on buddha, dharma, and saṃgha, you perpetuate the sacred lineage.”*

*Thereupon, he permitted him to leave home and receive the full precepts.*

[T1:41]

それ、諸佛の法にあふたてまつりて出家するは、最第一の勝果報なり。その法、すなはち我のためにあらず、我所のためにあらず、身心のためにあらず、身心の出家するにあらず。出家の、我・我所にあらざる道理かくのごとし。我・我所にあらざれば、諸佛の法なるべし、ただこれ諸佛の常法なり。諸佛の常法なるがゆえに、我・我所にあらず、身心にあらざるなり。三界の、かたをひとしくするところにあらず。かくのごとくなるがゆえに、出家、これ最上の法なり。頓にあらず、漸にあらず、常にあらず、無常にあらず、來にあらず、去にあらず、住にあらず、作にあらず、廣にあらず、狭にあらず、大にあらず、小にあらず、無作にあらず。佛法單傳の祖師、かならず出家・受戒せずといふことなし。いまの提多迦、はじめて優婆塞多尊者にあふたてまつりて出家をもとむる道理、かくのごとし。出家受具し、優婆塞多尊者に参じ、つひに第五の祖師となれり。

To encounter the dharma of the buddhas and leave home is the most excellent of karmic recompense. That dharma is not due to me, not due to mine, not due to body or mind; it is not that the body and mind leave home. The principle that leaving home is not [a matter of] me and mine is like this. When it is not me and mine, it must be the dharma of the buddhas; it is just the constant dharma of the buddhas. Because it is the constant dharma of the buddhas, it is not me and mine, it is not body and mind. It is not to be matched shoulder to shoulder with the three realms. Because it is like this, leaving home is the supreme dharma. It is not sudden and is not gradual; it is not permanent and is not impermanent; it is not coming and is not going; it is not stationary and is not active; it is not broad and is not narrow; it is not large and is not small; it is not nonactive.<sup>70</sup> The ancestral masters who uniquely transmitted the buddha dharma never failed to leave home and receive the precepts. Such is the reason why Dhītika here requested to leave home when he first met

69 “You must have a great awakening, so that your mind personally penetrates it” (*nyo tō daigo shin ji tsūdatsu* 汝當大悟心自通達): A tentative translation of a sentence variously interpreted. Some read the word *tō* 當 not as an imperative but as marking a future tense (“you will have a great awakening”); some take the phrase *shin ji tsūdatsu* 心自通達 not as a reference to Dhītika’s understanding but as the object of his awakening (“the mind is naturally penetrating”).

70 **it is not stationary and is not active** (*jū ni arazu, sa ni arazu* 住にあらず、作にあらず): Some MS witnesses read here, “it is not stationary and is not moving (*jū ni arazu, gyō ni arazu* 住にあらず、行にあらず) . . . it is not active and is not nonactive (*sa ni arazu, musa ni arazu* 作にあらず、無作にあらず).

Venerable Upagupta. Leaving home and receiving the full precepts, he studied under Venerable Upagupta and eventually became the fifth ancestral master.

\* \* \* \* \*

[T1:42] {2:284}

第十七祖僧伽難提尊者、室羅闍城寶莊嚴王之子也。生而能言、常讚佛事。七歲即厭世樂、以偈告其父母曰、稽首大慈父、和南骨血母、我今欲出家、幸願哀愍故。父母固止之、遂終日不食。乃許其在家出家、號僧伽難提、復命沙門禪利多、爲之師。積十九載、未嘗退倦。尊者每自念言、身居王宮、胡爲出家。一夕天光下屬、見一路坦平、不覺徐行約十里許、至大巖前、有石窟焉、乃燕寂于中。父既失子、即擯禪利多、出國訪尋其子、不知所在。經十年、尊者得法授記已、行化至摩提國。

*The Seventeenth Ancestor, Venerable Saṃghanandi, was the son of King Ratnavyūha of Śrāvastī.<sup>71</sup> Able to speak from birth, he constantly praised matters Buddhist. At the age of seven, he grew weary of worldly pleasures and addressed his father and mother with a gāthā that said,*

*Making prostrations to my father of great compassion,  
Vandana to the mother of my bones and blood;  
I wish now to leave home;  
Please grant my wish, for pity's sake.<sup>72</sup>*

*His father and mother firmly stopped him, whereupon he did not eat all day, until they permitted him to leave home while remaining at home. They named him Saṃghanandi and had the Śramaṇa Chanliduo serve as his teacher.<sup>73</sup> Throughout nineteen years, he never once slacked off or tired, but the Venerable always thought to himself, "When my body is residing in the royal palace, how can this be leaving home?"*

*One night a light from the heavens shown down, and he saw a road level and even. Unconsciously, he followed it for about ten miles, until he arrived before a great cliff, with a stone grotto. Within it, he remained in solitary repose. The father, having lost his son, sent away Chanliduo, who left the land in search of the son but could not deter-*

71 **The Seventeenth Ancestor, Venerable Saṃghanandi** (*dai jūshichi so Sōganandai sonja* 第十七祖僧伽難提尊者): Quoting the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:212a25-b8).

**Śrāvastī** (*Shiraba jō* 室羅闍城): More often transliterated *Shae jō* 舍衛城; capital city of the northern Indian kingdom of Kośala, site of the famous Jetavana park, where the Buddha often stayed. The reconstruction of Saṃghnandi's father's name as Ratnavyūha is uncertain.

72 **Vandana** (*wanan* 和南): Transliteration of the Sanskrit term for "obeisance."

73 **the Śramaṇa Chanliduo** (*shamon Zenrita* 沙門禪利多): A name appearing only in this story for which there is no certain Sanskrit reconstruction.

mine his whereabouts. In the following ten years, after the Venerable had attained the dharma and a conferral of prediction, he went forth and taught throughout Magadha.

[T1:43] {2:285}

在家出家、の稱、このときはじめてきこゆ。ただし宿善のたすくるところ、天光のなかに坦路をえたり。つひに王宮をいでて石窟にいたる、まことに勝躅なり。世樂をいとひ、俗塵をうれふるは、聖者なり、五欲をしたひ、出離をわするは、凡愚なり。代宗・肅宗、しきりに僧徒にちかづけりといへども、なほ王位をむさぼりて、いまだなげすまず。盧居士は、すでに親を辭して祖となる、出家の功德なり。龐居士は、たからをすてて、ちりをすてず、至愚なりといふべし。盧公の道力と、龐公が稽古と、比類にたらず。あきらかなるは、かならず出家す、くらきは、家にをはる、黒業の因縁なり。

The nomenclature “*leaving home while remaining at home*,” is first heard at this time. However, aided by his good karma from former lives, he gained a level road in the light from the heavens. In the end, his leaving the royal palace and going to the stone cave was truly a superlative example. Those who weary of worldly pleasures and are troubled by the dust of the profane world are sages; those who love the five desires and forget about getting free from them are common fools. Although Daizong and Suzong regularly associated with monastics, they were still covetous of their royal status and never renounced it.<sup>74</sup> Layman Lu’s having left his parent and become an ancestor was the merit of leaving home.<sup>75</sup> Layman Pang’s throwing away his treasure but not throwing off the dust has to be the height of stupidity.<sup>76</sup> Mr. Pang’s investigation of the ancients does not bear comparison with Mr. Lu’s power of the way. Those who see clearly invariably leave home; those in the dark end up at home, the cause and conditions of black deeds.<sup>77</sup>

\* \* \* \* \*

74 **Daizong and Suzong** (*Daisō Shukusō* 代宗肅宗): Tang-dynasty emperors, reigning 762-779 and 756-762, respectively, both of whom were patrons of Chan Master Nanyang Huizhong 南陽慧忠 (d. 775).

75 **Layman Lu** (*Ro koji* 盧居士): I.e., the Sixth Ancestor, Huineng 慧能, who is said to have abandoned his mother and become a lay postulant in the monastery of the Fifth Ancestor, Hongren. It was in that status that he was recognized as the sixth ancestor, only being ordained as a monk sometime after parting company with Hongren.

76 **Layman Pang** (*Hō koji* 龐居士): Celebrated lay practitioner Pang Yun 龐蘊 (740?-808), who is said to have thrown his wealth into a river but remained in the “dust” of worldly life.

77 **black deeds** (*kokugō* 黒業): I.e., bad karma.

[T1:44]

南嶽懷讓禪師、一日自歎曰、夫出家者、爲無生法、天上・人間、無有勝者。

*Chan Master Nanyue Huairang, one day sighed to himself, saying,<sup>78</sup>*  
*Leaving home*  
*Is the unborn dharma;*  
*In the heavens and among humans,*  
*Nothing surpasses it.*

[T1:45] {2:286}

いはく、無生法とは、如來の正法なり。このゆえに、天上・人間にすぐれたり。天上といふは、欲界に六天あり、色界に十八天あり、無色界に四種、ともに出家の道におよぶことなし。

The “unborn dharma” here means the true dharma of the tathāgatas. Therefore, it surpasses “in the heavens and among humans.” “The heavens” consist in the six heavens of the desire realm, the eighteen heavens of the form realm, and the four kinds in the formless realm; none of them reaches the path of leaving home.

\* \* \* \* \*

[T1:46]

盤山寶積禪師曰、禪德、可中學道、似地擎山、不知山之孤峻。如石含玉、不知玉之無瑕。若如是者、是名出家。

*Chan Master Baoji of Panshan said,<sup>79</sup>*  
*The study of the way is like the earth supporting the mountain without knowing of the mountain’s solitary steepness, like the rock containing the gem without knowing of the gem’s flawlessness. Such as this is called “leaving home.”*

78 **Chan Master Nanyue Huairang** (*Nangaku Ejō zenji* 南嶽懷讓禪師): 677-744, disciple of the Sixth Ancestor, Huineng 慧能. His words here are found in the *Tiansheng guangdeng lu* 天聖廣燈錄 (ZZ.135:650a2-3), with slight variation:

夫出家者、爲無爲法。  
 Leaving home  
 Is the unconditioned dharma.

79 **Chan Master Baoji of Panshan** (*Banzan Hōshaku zenji* 盤山寶積禪師): Dates unknown; a disciple of Mazu Daoyi 馬祖道一 (709-788). His saying occurs at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:253b20-22.

[T1:47]

佛祖の正法、かならずしも知・不知にかかはれず。出家は佛祖の正法なるがゆえに、その功德あきらかなり。

The true dharma of the buddhas and ancestors does not necessarily have to do with knowing or not knowing. Because leaving home is the true dharma of the buddhas and ancestors, its merit is clear.

\* \* \* \* \*

[T1:48]

鎮州臨濟院義玄禪師曰、夫出家者、須辨得平常真正見解、辨佛・辨魔、辨眞・辨偽、辨凡・辨聖。若如是辨得、名眞出家。若魔佛不辨、正是出一家入一家、喚作造業衆生、未得名爲眞正出家。

*Chan Master Yixuan of Linji Cloister in Zhenzhou said,*<sup>80</sup>

*Those who leave home should be able to discern ordinary and true views, to discern the Buddha and discern Māra, to discern the genuine and discern the fake, to discern the commoner and discern the sage.<sup>81</sup> If one can discern things like this, it's called truly leaving home; if one doesn't discern Māra and the Buddha, this is actually leaving one home and entering another home. We can call [such people] living beings producing karma; we can't say that they've really left home.*

[T1:49] {2:287}

いはゆる平常真正見解、といふは、深信因果、深信三寶等なり。辨佛、といふは、ほとけの因中・果上の功德を、念ずることあきらかなるなり。眞・偽、凡・聖を、あきらかに辨肯するなり。もし魔・佛をあきらめざれば、學道を沮壞し、學道を退轉するなり。魔事を覺知して、その事にしたがはざれば、辨道不退なり。これを、眞正出家の法とす。いたづらに魔事を佛法とおもふもののおほし、近世の非なり。學者、はやく魔をしり、佛をあきらめ、修證すべし。

“Ordinary and true views” here means “deep faith in cause and effect,” “deep faith in the three treasures,” and the like. To “discern the Buddha” means that one’s recollection of the merit of the Buddha at the stages of both cause and effect is clear; it means clearly to confirm genuine and fake, commoner and sage. If one is not clear about Māra and the Buddha, one destroys one’s study of the way, one turns back from the study of

80 **Chan Master Yixuan of Linji Cloister in Zhenzhou** (*Chinshū Rinzaïin Gigen zenji* 鎮州臨濟院義玄禪師): i.e., Linji Yixuan 臨濟義玄 (d. 866). His saying can be found in the *Tiansheng guangdeng lu* 天聖廣燈錄 (ZZ.135:692b9-13); see also *Linji lu* 臨濟錄 (T.1985.47:498a24-27); *Zhengfayan zang* 正法眼藏 (ZZ.118:62b11-14).

81 **should be able to discern ordinary and true views** (*shu bentoku byōjō shinshō kenge* 須辨得平常真正見解): Or, as is suggested by Dōgen’s interpretation in the following section, “should be able to discern with views that are ordinary and true.”

the way. When one perceives the doings of Māra and does not go along with them, that is pursuit of the way without regressing. This is what is taken as the dharma of “really leaving home.” That there are many who foolishly think that the doings of Māra are the buddha dharma is a failing of recent times. Students should quickly recognize Māra, clarify the Buddha, and pursue practice and verification.

\* \* \* \* \*

[T1:50]

如來般涅槃時、迦葉菩薩、白佛言、世尊、如來具足知諸根力、定知善星當斷善根、以何因緣、聽其出家。佛言、善男子、我於往昔、初出家時、吾弟難陀、從弟阿難・調達多、子羅睺羅、如是等輩、皆悉隨我出家修道。我若不聽善星出家、其人次當王得紹王位。其力自在、當壞佛法。以是因緣、我便聽其出家修道。善男子、善星比丘若不出家、亦斷善根、於無量世、都無利益。今出家已、雖斷善根、能受持戒、供養恭敬、耆舊・長宿・有德之人、修習初禪乃至四禪、是名善因、能生善法。善法既生、能修習道。既修習道、當得阿耨多羅三藐三菩提。是故我聽善星出家。善男子、若我不聽善星比丘出家受戒、則不得稱我為如來具足十力。善男子、佛觀衆生具足善法及不善法。是人雖具如是二法、不久能斷一切善根、具不善根。何以故。如是衆生、不親善友、不聽正法、不善思惟、不如法行。以是因緣、能斷善根、具不善根。

*At the time of the Tathāgata's parinirvāṇa, Bodhisattva Kāśyapa addressed the Buddha, saying, “World-Honored One, the Tathāgata, being fully endowed with the power to know the faculties, surely knew that Sunakṣatra would cut off his good roots; so, for what reason did you permit him to leave home?”<sup>82</sup>*

*The Buddha said,*

*Good son, in the past, when I first left home, a group such as my brother Nanda, my cousins Ānanda and Devadatta, my son Rāhula, and so on, all followed me in leaving home and training in the way. If I had not permitted Sunakṣatra to leave home, the man would have succeeded to the throne as the next king and, free to wield his power, would have destroyed the buddha dharma. For this reason, I permitted him to leave home and train in the way.*

*Good son, even if Bhikṣu Sunakṣatra had not left home, he would still have cut off his good roots and been entirely without benefit*

<sup>82</sup> **At the time of the Tathāgata's parinirvāṇa** (*nyorai hatsunehan ji* 如來般涅槃時): Quoting the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:562c28-563a18).

**Sunakṣatra** (*Zensei* 善星): Said in the *Nirvāṇa Sūtra* (T.374.12:560b13ff) to have been Siddhārtha's son, who left home, studied the dharma, and mastered the four dhyānas, only to fall into bad company, develop false views, and eventually become an *icchantika* and descend into the hells.



for incalculable lifetimes. Now, having left home, although he has cut off his good roots, he has been able to receive and keep the precepts, to make offerings to and venerate his elders, honored seniors, and virtuous persons, and to practice the first dhyāna through the fourth dhyāna. These are called good causes, which can produce good practices. When good practices are produced, one can train in the way; when one trains in the way, one attains *anuttara-samyak-saṃbodhi*. For this reason, I permitted Sunakṣatra to leave home.

Good son, if I had not permitted Bhikṣu Sunakṣatra to leave home and receive the precepts, then I could not be called a tathāgata endowed with the ten powers. Good son, a buddha sees that living beings are endowed with wholesome attributes as well as unwholesome attributes. This person, although endowed with both such attributes, before long would have been capable of cutting off all his wholesome roots and possessing only unwholesome roots. Why? Because living beings like him are not close to wise friends, do not listen to the true dharma, do not consider well, and do not act in accordance with the dharma. For this reason, they are capable of cutting off their wholesome roots and possessing only unwholesome roots.

[T1:51] {2:289}

しるべし、如來世尊、あきらかに衆生の斷善根となるべきをしらせ給ふといへども、善因をさづくるとして、出家をゆるさせ給ふ、大慈大悲なり。斷善根となること、善友にちかづかず、正法をきかず、善思惟せず、如法に行ぜざるにより。いま學者、必ず善友に親近すべし。善友とは、諸佛まします、ととくなり、罪福あり、とをしふるなり。因果を撥無せざるを善友とし、善知識とす。この人の所説、これ正法なり。この道理を思惟する、善思惟なり。かくのごとく行ずる、如法行なるべし。しかあればすなはち、衆生は、親疏をえらばず、ただ出家・受戒をすすむべし。のちの退・不退をかへりみざれ、修・不修をおそることなかれ、これまさに釋尊の正法なるべし。

We know from this that it is out of great pity and great compassion that the Tathāgata, the World-Honored One, although knowing clearly that some living beings will cut off their good roots, grants them permission to leave home in order to provide them with good causes. “Cutting off good roots” results from not being close to wise friends, not listening to the true dharma, not considering well, and not acting in accordance with the dharma. Students at present should without fail become close to a wise friend. A “wise friend” is one who explains that there are the buddhas and teaches that there are evils and blessings. One who does not deny cause and effect is considered a good companion, “a wise friend.” What this person says is the “true dharma.” To consider its truth

is “considering well.” To act accordingly is “acting in accordance with the dharma.” Therefore, regardless of whether living beings are familiar or remote, we should encourage them to leave home and receive the precepts. Do not reflect on whether they will subsequently regress or not regress; do not worry about whether they will practice or not practice. This is indeed the true dharma of Śākya, the Honored One.

\* \* \* \* \*

[T1:52]

佛告比丘、當知、閻羅王、便作是說、我當何日脫此苦難、於人中生、以得人身、便得出家、剃除鬚髮、著三法衣、出家學道。閻羅王尚作是念、何況汝等、今得人身、得作沙門。是故諸比丘、當念行身口意行、無令有缺。當滅五結、修行五根。如是諸比丘、當作是學。爾時諸比丘、聞佛所說、歡喜奉行。

*The Buddha addressed the bhikṣus:*<sup>83</sup>

*You should know that King Yama then made the following statement: “I shall someday slough off these tribulations, be born among humans, and, getting a human body, thereby be able to leave home, shave off my hair and beard, and donning the three dharma robes, leave home and study the way.”<sup>84</sup>*

*If even King Yama could have these thoughts, how much more so all of you, who have now got a human body and been able to become śramaṇas. Therefore, bhikṣus, you should be mindful to practice the practices of body, speech, and mind, without allowing any flaws. You should eradicate the five fetters and cultivate the five faculties.<sup>85</sup> In this way, you bhikṣus should study.*

*At that time, the bhikṣus, hearing what the Buddha said, rejoiced and put it into practice.*

83 **The Buddha** (*butsu* 佛): Quoting the *Ekottarāgama* (*Zengyi ahan jing* 增一阿含經, T.125.2:676b20-27).

84 **three dharma robes** (*sanbōe* 三法衣): The three types of garments permitted the bhikṣu: the “assembly robe” (*sōgyari* 僧伽梨; S. *saṃghātī*); the “upper robe” (*uttarasō* 鬱多羅僧; S. *uttarasamghātī*); and the “inner robe” (*andae* 安陀會; S. *antarvāsa*). See Supplementary Notes, s.v. “Robe of the Tathāgata.”

85 **five fetters** (*goketsu* 五結): A venerable list of spiritual defilements: desire (*ton* 貪), hatred (*i* 恚), pride (*man* 慢), envy (*shitsu* 嫉), and stinginess (*ken* 慳).

**five faculties** (*gokon* 五根): A standard set of spiritual virtues: faith (*shin* 信), effort (*shō-jin* 精進), mindfulness (*nen* 念), concentration (*jō* 定), and wisdom (*e* 慧).

## [T1:53] {2:290}

あきらかにしりぬ、たとひ閻羅王なりといへども、人中の生をこひねがふこと、かくのごとし。すでにむまれたる人、いそぎ剃除鬚髪し、著三法衣して、學佛道すべし。これ餘趣にすぐれたる人中の功德なり。しかあるを、人間にむまれながら、いたづらに官途世路を貪求し、むなく國王・大臣のつかはしめとして、一生を夢幻にめぐらし、後世は黒闇におもむき、いまだたのむところなきは、至愚なり。すでにうけがたき人身をうけたるのみにあらず、佛法にあひたてまつれり。いそぎ諸縁を抛捨し、すみやかに出家學道すべし。國王・大臣、妻子・眷屬は、ところごとに必ずあふ、佛法は、優曇華のごとくしてあひがたし。おほよそ無常忽ちにいたるときは、國王・大臣、親昵・従僕、妻子・珍寶、たすくるなし、ただひとり黄泉に趣くのみなり。おのれに随ひゆくは、ただこれ善・惡業等のみなり。人身を失せんとき、人身を、をしむころふかかるべし。人身をたもてるとき、はやく出家すべし、まさにこれ、三世の諸佛の正法なるべし。

We understand clearly from this that even King Yama has such desire to be born among humans. Those who have already been born as humans should quickly “shave off their hair and beards” and, “donning the three dharma robes,” study the way of the buddhas. This is the virtue of being human [that makes it] superior to the other destinies. However, it is the height of stupidity, while born as a human, vainly to covet an official career or worldly path, pointlessly spending one’s life in dreams and illusions as the agent of a king or great minister, one’s next life headed into darkness, never with anything to rely on. Not only have we already received the human body, hard to receive; we have been granted an encounter with the buddha dharma. We should quickly cast aside all involvements and immediately leave home and study the way. Kings and great ministers, wives, children, and kinsmen, we will inevitably encounter everywhere; but the buddha dharma is as difficult to encounter as the *udumbara* blossom.<sup>86</sup> When impermanence suddenly arrives, kings and great ministers, intimates and servants, wives and children, our valued possessions will not save us; we will just proceed alone to the Yellow Springs.<sup>87</sup> All that follows us is just our good and bad karma. When we are about to lose the human body, we will value it profoundly; while we still retain the human body, we should quickly leave home. This indeed is the true dharma of the buddhas of the three times.

86 *udumbara blossom* (*udonge* 優曇華): Flower of a legendary tree said to bloom only once every three thousand years.

87 **Yellow Springs** (*kōsen* 黄泉): A pre-Buddhist Chinese term for the netherworld inhabited by the spirits of the dead.

[T1:54]

その出家行法に、四種あり、いはゆる四依なり。一盡形壽樹下坐、二盡形壽著糞掃衣、三盡形壽乞食、四盡形壽有病服陳棄藥。共行此法、方名出家、方名爲僧。若不行此、不名爲僧、是故名出家行法。

The methods of practice in this leaving home are fourfold, called the “four reliances”.<sup>88</sup>

1. Throughout one's life, always to sit beneath trees. 2. Throughout one's life, to wear cast-off rags. 3. Throughout one's life, to beg for food. 4. Throughout one's life, when sick to take stale waste medicine.<sup>89</sup> Only when one practices all these methods is one called one who has left home, one is called a member of the *saṃgha*. If one does not practice them, one is not called a member of the *saṃgha*. Therefore, they are called the methods of practice in leaving home.

[T1:55] {2:291}

いま西天東地、佛祖正傳するところ、これ出家行法なり。一生不離叢林なれば、すなはちこの四依の行法、そなはれり。これを、行四依と稱す。これに違して五依を建立せん、しるべし、邪法なり。たれか信受せん、たれか忍聽せん。佛祖正傳するところ、これ正法なり。これによりて、出家する人間、最上最尊の慶幸なり。このゆえに、西天竺國には、すなはち難陀・阿難・調達・阿那律・摩訶男・拔提、ともにこれ師子頰王のむまご、刹利種姓の、もとも尊貴なるなり、はやく出家せり、後代の勝躅なるべし。いま刹利にあらざらんともがら、そのみ、をしむべからず。王子にあらざらん輩、なにのをしむところかあらん。閻浮提最第一の尊貴より、三界最第一の尊貴に歸するは、すなはち出家なり。自餘の諸小國王・諸離車衆、いたづらにをしむべからざるををしみ、ほこるべからざるにほこり、とどまるべからざるにとどまりて出家せざらん、たれかつたなしとせざらん、たれか至愚なりとせざらん。

At present, in Sindh in the West and the Land of the East, what is directly transmitted by the buddhas and ancestors are these methods of practice in leaving home. When one is “an entire lifetime without leaving the grove,” one is equipped with the methods of practice of these four reliances.<sup>90</sup> This is called “practicing the four reliances.” Opposing this and setting up five reliances, we should know to be a false dharma.<sup>91</sup>

88 “four reliances” (*shie* 四依): Quoting the *Dasheng yi zhang* 大乘義章, by Jingying Huiyuan 淨影慧遠 (523-592) (T.1851.44:608b21-25).

89 **stale waste medicine** (*chinki yaku* 陳棄藥): *S. pūti-mukta-bhaiṣajya*; purgative medicine said to be made from the putrid urine and dung of cattle.

90 “an entire lifetime without leaving the grove” (*isshō furi sōrin* 一生不離叢林): I.e., spending a lifetime in the monastery; a fixed expression from a saying attributed to Zhaozhou Congshen 趙州從諗 (778-897); see Supplementary Notes, s.v. “For a lifetime not leaving the grove.”

91 **five reliances** (*goe* 五依): Likely an allusion to the “five dharmas” (*gohō* 五法)

Who would believe in them? Who would acknowledge them? What is directly transmitted by the buddhas and ancestors — this is the true dharma. Humans who leave home in accordance with this are the highest, the most honored of the blessed.

Therefore, in the Land of Sindhu in the West, Nanda, Ānanda, Devadatta, Aniruddha, Mahānāman, and Bhadrīka, all of them the grandchildren of King Siṃhahanu and most honored of the kṣatriya class, were quick to leave home.<sup>92</sup> They are splendid examples for later generations. Those today who are not kṣatriya should not begrudge their status; those who are princes, what would there be to begrudge? To go from being the single most honored in Jambudvīpa to arrive at the single most honored in the three realms — this was their leaving home. Other kings of small countries and the Licchavi, futilely begrudging what one should not begrudge, taking pride in what one should not be proud of, staying where one should not stay, without leaving home — who would not regard them as cowardly?<sup>93</sup> Who would not regard them as utterly stupid?

[T1:56]

羅睺羅尊者は、菩薩の子なり、淨飯王のむまごなり。帝位をゆづらんとす。しかあれども、世尊あながちに出家せしめます。しるべし、出家の法、最尊なり、と。密行第一の弟子として、いまにいたりて、いまだ涅槃にいらしまさず。衆生の福田として、世間に現住します。

Venerable Rāhula was the son of the Bodhisattva and the grandson of King Śuddhodana, who intended to pass on the throne to him.<sup>94</sup> How-

recommended by Devadatta, of which there are several lists (e.g., at *Sifen lü* 四分律, T.1428.22:594b2-4):

盡形壽乞食。盡形壽著糞掃衣。盡形壽露坐。盡形壽不食酥鹽。盡形壽不食魚及肉。

Throughout one's life, to beg for food. Throughout one's life, to wear cast off rags. Throughout one's life, to sit outdoors. Throughout one's life, not to eat salt. Throughout one's life, not to eat fish or meat.

92 **Nanda, Ānanda, Devadatta, Aniruddha, Mahānāman, and Bhadrīka** (*Nanda Anan Jōdatsu Anaritsu Makanan Batsudai* 難陀・阿難・調達・阿那律・摩訶男・拔提): Nanda was Siddhārtha's younger half-brother; the others were his cousins.

**King Siṃhahanu** (*Shishikyō* 師子頻王): A king of Kapilavastu, the paternal grandfather of Siddhārtha; his son Śuddhodana was Siddhārtha's father.

93 **Licchavi** (*sho Risha shu* 諸離車衆): A kṣatriya clan ruling in Vaiśālī. In his “Shōbōgenzō shizen biku” 正法眼藏四禪比丘, Dōgen tells the story of their sending a debater to challenge the Buddha.

94 **Venerable Rāhula** (*Ragora sonja* 羅睺羅尊者): Prince Siddhārtha's son, who joined the Buddhist order and became known as the disciple foremost in strict practice. He came to be listed among the eighteen arhats, as the one in “profound thought” (*shinshi* 深思). In the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:30a16-b3), the Buddha predicts that he will be reborn under countless buddhas, becoming the eldest son of each.

ever, the World-Honored One urged him to leave home. We know from this that the practice of leaving home is the most honored. As the disciple foremost in exact observance, right down to the present, he has yet to enter nirvāṇa; he exists in the world today as a field of merit for living beings.

[T1:57] {2:292}

西天、傳佛正法眼藏の祖師のなかに、王子の出家せる、しげし。いま震旦の初祖、これ香至王第三皇子なり。王位をおもくせず、正法を傳持せり。出家の最尊なること、あきらかにしりぬべし。これらにならぶるにおよばざる身をもちながら、出家しつべきにおきていそがざらん、いかならん明日をかまつべき。出息入息をまたず、いそぎ出家せん、それかしこかるべし。またしるべし、出家・受戒の師、その恩徳、すなはち父母にひとしかるべし。

Among the ancestral masters who transmitted the Buddha's treasury of the true dharma eye in Sindh in the West, there were many princes who left home. And the First Ancestor in Cīnasthāna was the third prince of the king of Xiangzhi.<sup>95</sup> Thinking little of the throne, he received the transmission and kept the true dharma. We can recognize from this that leaving home is the most honored. While having a status that does not come close to ranking with these [Indian princes], in a position to leave home, were we not to make haste to do so, what possible tomorrow could we be waiting for? Immediately to leave home, without waiting for another inhalation or exhalation — that would be wise. And we should realize that the beneficence of the master under whom one leaves home and receives the precepts is equivalent to that of one's father and mother.

[T1:58]

禪苑清規第一云、三世諸佛、皆曰出家成道。西天二十八祖、唐土六祖、傳佛心印、盡是沙門。蓋以嚴淨毘尼、方能洪範三界。然則參禪問道、戒律爲先。既非離過防非、何以成佛作祖。

*In the Rules of Purity for the Chan Park, number 1, it is said,<sup>96</sup>*

*The buddhas of the three times all speak of leaving home and attaining the way. The twenty-eight ancestors of Sindh in the West and the six ancestors of the Land of Tang who transmitted the seal of the buddha*

95 the First Ancestor in Cīnasthāna was the third prince of the king of Xiangzhi (*Shintan no shoso, kore Kōshi ō daisan kōshi nari* 震旦の初祖、これ香至王第三皇子なり): Reference to Bodhidharma. The Chinese name “Xiangzhi” has tentatively been identified with the ancient south Indian state of Kāñcīpura visited by the Chinese pilgrim Xuanzang.

96 *Rules of Purity for the Chan Park, number 1* (*Zennen shingi daiichi* 禪苑清規第一): Quoting the opening lines of the text, on “receiving the precepts” (*jukai* 受戒) (*Chanyuan qinggui* 禪苑清規, ZZ.111:877a4-7). Dōgen quotes the same passage in his “Shōbōgenzō shukke” 正法眼藏出家 and “Shōbōgenzō jukai” 正法眼藏受戒.

*mind were all śramaṇas. For it is only by the strict purity of the vinaya that one can be a great model for the three realms. This being the case, in studying Chan and inquiring about the way, the precepts are considered primary. If one has not yet freed oneself from transgressions and warded off impropriety, how could one attain buddhahood or become an ancestor?*

[T1:59]

たとひ澆風の叢林なりとも、なほこれ薔薇の林なるべし、凡木凡草のおよぶところにあらず、また合水の乳のごとし。乳をもちいんとき、この和水の乳をもちいるべし、餘物をもちいるべからず。

Even a dissolute grove is still a grove of champak, not equaled by common trees and common grasses.<sup>97</sup> Or, again, it is like diluted milk: when we are going to use milk, we had better use this diluted milk and not something else.<sup>98</sup>

[T1:60] {2:293}

しかあればすなはち、三世諸佛皆曰出家成道、の正傳、もともこれ最尊なり。さらに出家せざる三世諸佛おはしまさず。これ、佛佛祖祖正傳の正法眼藏涅槃妙心無上菩提なり。

Thus, the authentic transmission according to which “*the buddhas of the three times all speak of leaving home and attaining the way*” is above all the most honored. There are definitely no buddhas of the three times who did not leave home. This is the treasury of the true dharma eye, the wondrous mind of nirvāṇa, the unsurpassed bodhi, directly transmitted by buddha after buddha and ancestor after ancestor.

正法眼藏出家功德第一  
Treasury of the True Dharma Eye  
The Merit of Leaving Home  
Number One

97 **grove of champak** (*senbuku no rin* 薔薇の林): Champak is an evergreen of the magnolia family, known for its fragrant blossoms. Dōgen plays here with the term *sōrin* 叢林 (“grove”) used in reference to the monastic community.

98 **diluted milk** (*gōsui no nyū* 合水の乳): Presumably suggesting that joining even a “diluted” renunciant saṃgha is better than alternative life choices. From a metaphor found in the *Nirvāṇa Sūtra* (T.374.12:421c16-22a14), in which even watered-down teachings of the sūtra are far superior to other texts.

[Chōenji MS:]<sup>99</sup>

建長七年乙卯夏安居日

*A day of the summer retreat, junior wood year of the rabbit, the seventh  
year of Kenchō [1255]*<sup>100</sup>

[Tōunji MS:]

延慶三年八月六日、書寫之

*Copied this on the sixth day, eighth month, third year of Engyō  
[30 August 1310]*<sup>101</sup>

于時文明十二庚子年三月十七日、於于越州吉祥山永平寺承陽庵  
書寫之。比丘光周

*Copied this in the Jōyō Hermitage, Eihei Monastery, Mount Kichijō,  
Esshū; seventeenth day, third month, senior metal year of the rat, the  
twelfth year of Bunmei [26 April 1480]. Bhikṣu Kōshū*<sup>102</sup>

99 **Chōenji MS** 長圓寺本: Manuscript of the eighty-four-chapter *Shōbōgenzō*, copied 1645 (Shōhō 正保 2) by Kidō Sōe 暉堂宗慧 (d. 1650), second abbot of Chōenji.

100 Presumed to indicate a copy by Ejō.

**day of the summer retreat** (*ge angō no hi* 夏安居日): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth lunar month through the fifteenth of the seventh month; in 1255, this would have corresponded to 22 May through 18 August.

101 Copyist unknown.

102 **Bhikṣu Kōshū** (*biku Kōshū* 比丘光周): Fifteenth abbot of Eiheiji (1434–1492?).





TREASURY OF THE TRUE DHARMA EYE  
THE TWELVE-CHAPTER COMPILATION  
NUMBER 2

Receiving the Precepts

*Jukai*

受戒

# Receiving the Precepts

*Jukai*

## INTRODUCTION

This second text of the twelve-chapter *Shōbōgenzō* is also found in the twenty-eight-text *Himitsu* collection, where it occurs as number 10 of fascicle 2; in the Honzan edition, it is included as number 94. Like most of the other texts of the twelve-chapter *Shōbōgenzō*, it is undated; nor do the manuscripts preserve colophons on its copying.

This work is less an essay than it is a liturgical text, prescribing the rite through which Dōgen's disciples were to receive what he calls here "the buddha precepts," directly transmitted by the buddhas and ancestors. The sixteen items prescribed here, consisting of the three refuges, the three sets of pure precepts, and the ten grave bodhisattva precepts, are still used in Sōtō Zen ordination ritual today. Though their content is somewhat different, the ritual itself is largely based on the *śrāmaṇera* precept ceremony given in the *Chanyuan qinggui* 禪苑清規, the oldest surviving Zen monastic code and a source for many of Dōgen's own monastic rules and regulations.

# 正法眼藏第二

## Treasury of the True Dharma Eye Number 2

### 受戒

### Receiving the Precepts

[T2:1] {2:294}

禪苑清規云、三世諸佛、皆曰出家成道。西天二十八祖、唐土六祖、傳佛心印、盡是沙門。蓋以嚴淨毘尼、方能洪範三界。然則參禪問道、戒律爲先。既非離過防非、何以成佛作祖。受戒之法、應備三衣・鉢具並新淨衣物。如無新衣、浣染令淨。入壇受戒、不得借貸衣鉢。一心專注、慎勿異緣。像佛形儀、具佛戒律、得佛受用、此非小事、豈可輕心。若借貸衣鉢、雖登壇受戒、並不得戒。若不會受、一生爲無戒之人。濫廁空門、虛受信施。初心入道、法律未諳、師匠不言、陷人於此。今茲苦口、敢望銘心。既受聲聞戒、應受菩薩戒、此入法之漸也。

*In the Rules of Purity for the Chan Park, it is said,<sup>1</sup>*

*The buddhas of the three times all speak of leaving home and attaining the way. The twenty-eight ancestors of Sindh in the West and the six ancestors of the Land of the Tang who transmitted the seal of the buddha mind were all śramaṇas. For it is only by maintaining strict purity in accordance with the vinaya that one can be a great model for the three realms. This being the case, in studying Chan and inquiring about the way, the precepts are considered primary. If one has not yet freed oneself from transgressions and warded off impropriety, how could one attain buddhahood or become an ancestor?*

*With regard to the procedure for receiving the precepts, one should be prepared with the three robes, pātra utensil, and new clean clothing.<sup>2</sup> If one does not have new robes, purify the clothing by washing and dyeing. When entering the platform and receiving the precepts, one may not borrow robes and pātra. Concentrate single-mindedly and be*

1 *Rules of Purity for the Chan Park* (Zennen shingi 禪苑清規): Quoting the entirety of the opening section of the text, on “receiving the precepts” (*jukai* 受戒) (*Chanyuan qinggui* 禪苑清規, ZZ.111:877a4-13). This passage is also quoted in full at the opening of the “Shōbōgenzō shukke” 正法眼藏出家 and in part in the “Shōbōgenzō shukke kudoku” 正法眼藏出家功德。

2 *pātra utensil* (*hatsugu* 鉢具): I.e., monk’s eating bowl; taking *hatsugu* 鉢具 as synonymous with *hou* 鉢盂 (“*pātra* bowl”). Some readers take it as “*pātra* and seating cloth” (*zagu* 座具), though the subsequent discussion makes no mention of the latter.

careful to avoid thoughts of extraneous matters. To emulate a buddha's appearance and deportment, to equip oneself with a buddha's precepts, to obtain a buddha's benefits — these are not trifling matters; how could one take them lightly?<sup>3</sup> If one borrows robes and *pātra*, even though one mounts the platform and receives the precepts, one will not actually obtain the precepts. If one does not receive them again, one will go through one's entire life as a person without the precepts, mingling improperly with the followers of emptiness and accepting in vain the donations of the faithful.<sup>4</sup> Beginners who enter the way are not fully acquainted with the rules. If ordination teachers do not tell them, they allow people to fall into this error. This is said in earnest, trusting it will be engraved on the mind. Once one has received the *śrāvaka* precepts, one should receive the bodhisattva precepts; this is the progression for entering the dharma.<sup>5</sup>

[T2:2] {2:295}

西天東地、佛祖相傳しきたれるところ、かならず入法の最初に受戒あり。戒をうけざれば、いまだ諸佛の弟子にあらず、祖師の兒孫にあらざるなり。離過防非を參禪問道とせるがゆえなり。戒律爲先の言、すでにまさしく正法眼藏なり。成佛作祖、かならず正法眼藏を傳持するによれり。正法眼藏を正傳する祖師、かならず佛戒を受持するなり。佛戒を受持せざる佛祖、あるべからざるなり。あるいは如來にしたがひたてまつりてこれを受持し、あるいは佛弟子にしたがひてこれを受持す、みなこれ命脈稟受せるところなり。

In what has been transmitted by the buddhas and ancestors of Sindh in the West and the Land of the East, at the outset of entering the dharma there is always the receiving of the precepts. If one has not received the precepts, one is not yet a disciple of the buddhas, not yet a descendant of the ancestral masters. This is because they take “freeing oneself from transgression

3 to obtain a buddha's benefits (*toku butsu juyū* 得佛受用): The exact sense of the term *juyū* 受用 here is uncertain. Some readers take it as referring to the buddha's “reward body” (*juyū shin* 受用身; S. *sambhoga-kāya*) that is the product of the bodhisattva's merit; but, in the context here, it would seem more likely a reference to the more mundane benefits (of alms, prestige, etc.) enjoyed by a buddha.

4 mingling improperly with the followers of emptiness and accepting in vain the donations of the faithful (*ranshi kūmon, kyoju shinse* 濫廁空門、虛受信施): “Followers of emptiness” (*kūmon* 空門) here refers to the monastic order, as followers of the doctrine of emptiness. Perhaps the unordained are said to “accept in vain” (*kyoju* 虛受) the alms of the faithful in the sense that donations made to them do not result in the merit that accrues to gifts to a *bhikṣu*.

5 *śrāvaka* precepts (*shōmon kai* 聲聞戒); bodhisattva precepts (*bosatsu kai* 菩薩戒): I.e., the full precepts (*gusoku kai* 具足戒) of the *bhikṣu* and *bhikṣuṇī* (in East Asia, typically 250 rules for the monk and 348 for the nun); and the precepts applicable to both lay and monastic (in East Asia, typically the ten grave and forty-eight minor rules of the *Brahma's Net Sūtra* (*Fanwang jing* 梵網經, T.1484).

and warding off impropriety” as “studying Zen and inquiring about the way.” The words, “the precepts are considered primary,” are quite surely in themselves the treasury of the true dharma eye. “Attaining buddhahood and becoming an ancestor” always depend on receiving and keeping the treasury of the true dharma eye. The ancestral masters who receive and keep the treasury of the true dharma eye always receive and keep the buddha precepts. There can be no buddhas or ancestors who do not receive and keep the buddha precepts. Some receive and keep them as followers of the Tathāgata, while some receive and keep them as followers of a disciple of the Buddha; but for all, this is to have received the vital artery.

[T2:3]

いま佛佛祖祖正傳するところの佛戒、ただ嵩嶽曩祖まさしく傳來し、震旦五傳して曹溪高祖にいたれり。青原・南嶽等の正傳、いまにつたはれりといへども、杜撰の長老等、かつてしらざるもあり。もつともあはれむべし。

At present, the buddha precepts directly transmitted by buddha after buddha and ancestor after ancestor are just those correctly transmitted by the Ancient Ancestor of Song Peak and passed down in Cīnasthāna through five generations to the Eminent Ancestor of Caoxi.<sup>6</sup> Although their direct transmission from Qingyuan, Nanyue, and so on, has been passed down to the present, there are some stupid illiterate elders who still do not know it.<sup>7</sup> How utterly pitiful.

[T2:4] {2:296}

いはゆる、應受菩薩戒此入法之漸也、これ、すなはち參禪のしるべきところなり。その應受菩薩戒の儀、ひさしく佛祖の堂奥に參學するもの、かならず正傳す、疏忽のともがらのうるところにあらず。その儀は、かならず祖師を燒香禮拜し、應受菩薩戒を求請するなり。すでに聽許せられて、沐浴清淨にして、新淨の衣服を著し、あるいは衣服を浣染して、華を散じ、香をたき、禮拜恭敬して、その身に著す。あまねく形像を禮拜し、三寶を禮拜し、尊宿を禮拜し、諸障を除去し、身心清淨なることをうべし。その儀、ひさしく佛祖の堂奥に正傳せり。そののち、道場にして、和尚・阿闍梨、まさに受者ををしへて禮拜し、長跪せしめて合掌し、この語をなさしむ、

“One should receive the bodhisattva precepts; this is the progression for entering the dharma”: this is something students of Zen should know. The procedure for this “*should receive the bodhisattva precepts*” is invariably transmitted directly by those who have long studied within the

6 **Ancient Ancestor of Song Peak** (*Sūgaku nōso* 嵩嶽曩祖): I.e., Bodhidharma, from his residence at the Shaolinsi 少林寺 on Mount Song 嵩山.

**Eminent Ancestor of Caoxi** (*Sōkei kōso* 曹溪高祖): I.e., the Sixth Ancestor, Huineng 慧能.

7 **Qingyuan, Nanyue** (*Seigen Nangaku* 青原・南嶽): I.e., Qingyuan Xingsi 青原行思 (d. 740) and Nanyue Huairang 南嶽懷讓 (677-744), the two disciples of the Sixth Ancestor from whom the major Chan lineages descended.

halls of the buddhas and ancestors; it is not something got by neglectful types. The procedure always entails burning incense and paying obeisance to the ancestral master and requesting that one “*should receive the bodhisattva precepts.*” Once the request is granted, bathing and purifying oneself, donning new clean robes or washing and dyeing one’s robes, scattering blossoms, burning incense, paying obeisance and venerating them, one puts them on. One should make prostrations to all the images, prostrations to the three treasures, prostrations to venerables, remove all hindrances and be pure in body and mind. This procedure has long been directly transmitted in the halls of the buddhas and ancestors. After that, in the practice place, the preceptor and the ācārya duly instruct the ordinand to make prostrations, and, kneeling upright, place palms together and recite the following words:<sup>8</sup>

[T2:5]

歸依佛、歸依法、歸依僧。歸依佛陀兩足中尊、歸依達磨離欲中尊、歸依僧伽諸衆中尊。歸依佛竟、歸依法竟、歸依僧竟。

*“I take refuge in the buddha; I take refuge in the dharma; I take refuge in the saṃgha.”*<sup>9</sup>

*“I take refuge in the buddha, honored among the two-legged; I take refuge in the dharma, honored among what is free from desire; I take refuge in the saṃgha, honored among assemblies.*

*“I have taken refuge in the buddha; I have taken refuge in the dharma; I have taken refuge in the saṃgha.”*

[T2:6]

如來至真無上正等覺、是我大師、我今歸依。從今已後、更不歸依邪魔外道。慈愍故。三說。第三疊慈愍故三遍。

*“The Tathāgata, the Arhat, the Unsurpassed Perfectly Awakened One, is my great master, in whom I now take refuge.<sup>10</sup> Hereafter, I shall not take refuge in evil Māras or other paths. Thanks to his compassion.”*

8 **preceptor** (*oshō* 和尚); **ācārya** (*ajari* 阿闍梨): Likely indicating the precept master (*kai oshō* 戒和尚) and ritual instructor (*kyōju shi* 教授師), respectively.

9 **“I take refuge in the buddha”** (*kie butsu* 歸依佛): A standard version of the traditional three refuges (*sanki* 三歸; S. *triśaraṇa*). Dōgen is here adapting parts of the account of “receiving the śramaṇera precepts” (*shami shoujie wen* 沙彌受戒文) given in the *Chanyuan qinggui* 禪苑清規 (ZZ.111:923ff). At this point in that account (ZZ.111:925a7-10), the ordinand has just completed a repentance ritual, which is then followed by a call for the refuges:

善男子、汝既淨治身口意業。次應歸依佛法僧寶。

Good son, you have now purified the karma of body, speech, and mind. Next, you should take refuge in the treasures of buddha, dharma, and saṃgha.

10 **“The Tathāgata, the Arhat, the Unsurpassed Perfectly Awakened One”** (*Nyorai shishin mujō shōtō gaku* 如來至真無上正等覺): The first three of the ten epithets (*jūgō*

(Say three times. On the third repetition, say, “Thanks to his compassion,” three times.)

[T2:7] {2:297}

善男子、既捨邪歸正、戒已周圓。應受三聚清淨戒。

“Good son, by your having abandoned the false and resorted to the correct, the precepts have been completed.<sup>11</sup> You should receive the three sets of pure precepts.”<sup>12</sup>

[T2:8]

第一、攝律儀戒。汝從今身至佛身、此戒能持否。答云、能持。三問三答。

“First, the precepts of restraint.<sup>13</sup> Can you, from your present body until you attain the body of a buddha, keep these precepts or not?”

Answer: “I can keep them.”

(Ask thrice; answer thrice.)

十號) of a buddha: *tathāgata*, *arhat*, *samyak-saṃbuddha*. Quoting (with slight variation) the *Chanyuan qinggui* 禪苑清規 at ZZ.111:925a11-12. Passages in parentheses here and below are in the original.

11 “Good son” (*zen nanshi* 善男子): The speaker is the preceptor. Variation on *Chanyuan qinggui* 禪苑清規 at ZZ.111:925a13-14:

善男子、既捨邪歸正、戒已周圓。若欲識相護持、應受五戒。

“Good son, by your having abandoned the false and resorted to the correct, the precepts have been completed. If you wish to recognize and keep them, you should receive the five precepts.”

“the precepts have been completed” (*kai i shūen* 戒已周圓): I.e., “we have completed the precepts of the three refuges.”

12 “three sets of pure precepts” (*sanju shōjō kai* 三聚清淨戒): Dōgen here departs from the ritual of the *Chanyuan qinggui* to substitute for that text’s five precepts the threefold bodhisattva precepts (*bosatsu kai* 菩薩戒) of the *Fanwang jing* 梵網經 and other Mahāyāna texts.

13 “precepts of restraint” (*shō ritsugi kai* 攝律儀戒): I.e., precepts intended to avoid bad karma; S. *saṃvara-sīla*. The pattern of the reverend’s call, “Can you keep them?” and the ordinand’s response, “I can,” mirrors the *Chanyuan qinggui*’s 禪苑清規 ritual of receiving the five precepts (ZZ.111:925a16-b3). The set phrase “from your present body until you attain the body of a buddha” (*nyo ju konjin shi busshin* 汝從今身至佛身) does not occur in Zongze’s text, but is common elsewhere; see, e.g., its repeated use in the liturgy of the ten grave precepts rite in the *Fanwang jing* 梵網經 (T.1484.24:1020c29-1021a29):

從今身至佛身盡未來際。

From your present body until you attain the body of a buddha, until the end of time.



[T2:9]

第二、攝善法戒。汝從今身至佛身、此戒能持否。答云、能持。三問三答。

*“Second, the precepts of adopting good qualities.<sup>14</sup> Can you, from your present body until you attain the body of a buddha, keep these precepts or not?”*

*Answer: “I can keep them.”*

*(Ask thrice; answer thrice.)*

[T2:10]

第三、饒益衆生戒。汝從今身至佛身、此戒能持否。答云、能持。三問三答。

*“Third, the precepts of benefiting living beings.<sup>15</sup> Can you, from your present body until you attain the body of a buddha, keep these precepts or not?”*

*Answer: “I can keep them.”*

*(Ask thrice; answer thrice.)*

[T2:11]

上來三聚清淨戒、一一不得犯。汝從今身至佛身、能持否。答云、能持。三問三答。是事如是持。受者、禮三拜、長跪合掌。

*“The above three sets of pure precepts, each and every one, must not be violated.<sup>16</sup> Can you, from your present body until you attain the body of a buddha, keep them or not?”*

*Answer: “I can keep them.”*

*(Ask thrice; answer thrice.)*

*“These things should thus be kept.”*

*(The ordinand makes three prostrations and kneels upright with palms together.)*

[T2:12]

善男子、汝既受三聚清淨戒、應受十戒。是乃諸佛菩薩清淨大戒也。

*“Good son, having received the three sets of pure precepts, you should*

14 **“precepts of adopting good qualities”** (*shō zenbō kai* 攝善法戒); i.e., precepts intended to develop good karma; S. *kuśala-dharma-saṃgrāhaka-śīla*.

15 **“precepts of benefiting living beings”** (*nyōyaku shujō kai* 饒益衆生戒): i.e., precepts intended to guide work for the welfare of others; S. *sattvārtha-kriyā-śīla*.

16 **“The above three sets of pure precepts”** (*jōrai sanju shōjō kai* 上來三聚清淨戒): This section adapts the formula of the *Chanyuan qinggui* 禪苑清規 at ZZ.111:925b3-5, merely substituting its “three sets of pure precepts” for that text’s “fivefold pure precepts.”

receive the ten precepts.<sup>17</sup> They are the pure major precepts of the buddhas and bodhisattvas.”

[T2:13]

第一、不殺生。汝從今身至佛身、此戒能持否。答云、能持。三問三答。

“First, not to kill living beings. Can you, from your present body until you attain the body of a buddha, keep this precept or not?”

Answer: “I can keep it.”

(Ask thrice; answer thrice.)

[T2:14] {2:298}

第二、不偷盜。汝從今身至佛身、此戒能持否。答云、能持。三問三答。

“Second, not to steal. Can you, from your present body until you attain the body of a buddha, keep this precept or not?”

Answer: “I can keep it.”

(Ask thrice; answer thrice.)

[T2:15]

第三、不貪婬。汝從今身至佛身、此戒能持否。答云、能持。三問三答。

“Third, not to lust. Can you, from your present body until you attain the body of a buddha, keep this precept or not?”

Answer: “I can keep it.”

(Ask thrice; answer thrice.)

[T2:16]

第四、不妄語。汝從今身至佛身、此戒能持否。答云、能持。三問三答。

“Fourth, not to lie. Can you, from your present body until you attain the body of a buddha, keep this precept or not?”

Answer: “I can keep it.”

(Ask thrice; answer thrice.)

[T2:17]

第五、不酤酒。汝從今身至佛身、此戒能持否。答云、能持。三問三答。

“Fifth, not to deal in alcohol. Can you, from your present body until you attain the body of a buddha, keep this precept or not?”

Answer: “I can keep it.”

(Ask thrice; answer thrice.)

17 “ten precepts” (*jikkai* 十戒): I.e., the ten grave precepts (*jū jūkai* 十重戒) of the *Fanwang jing* 梵網經 (see, e.g., T.1484.24:1012b1-6). The *Chanyuan qinggui* 禪苑清規 at this point (ZZ.111:925b9-13) gives instead the traditional ten *śramaṇera* precepts.

[T2:18]

第六、不說在家出家菩薩罪過。汝從今身至佛身、此戒能持否。答云、能持。三問三答。

*“Sixth, not to speak of the transgressions of the householder or renunciant bodhisattvas. Can you, from your present body until you attain the body of a buddha, keep this precept or not?”*

*Answer: “I can keep it.”*

*(Ask thrice; answer thrice.)*

[T2:19]

第七、不自讚毀他。汝從今身至佛身、此戒能持否。答云、能持。三問三答。

*“Seventh, not to praise oneself and denigrate others. Can you, from your present body until you attain the body of a buddha, keep this precept or not?”*

*Answer: “I can keep it.”*

*(Ask thrice; answer thrice.)*

[T2:20]

第八、不慳法財。汝從今身至佛身、此戒能持否。答云、能持。三問三答。

*“Eighth, not to be stingy with the dharma or wealth. Can you, from your present body until you attain the body of a buddha, keep this precept or not?”*

*Answer: “I can keep it.”*

*(Ask thrice; answer thrice.)*

[T2:21]

第九、不瞋恚。汝從今身至佛身、此戒能持否。答云、能持。三問三答。

*“Ninth, not to be angry. Can you, from your present body until you attain the body of a buddha, keep this precept or not?”*

*Answer: “I can keep it.”*

*(Ask thrice; answer thrice.)*

[T2:22]

第十、不癡謗三寶。汝從今身至佛身、此戒能持否。答云、能持。三問三答。

*“Tenth, not to disparage the three treasures. Can you, from your present body until you attain the body of a buddha, keep this precept or not?”*

*Answer: “I can keep it.”*

*(Ask thrice; answer thrice.)*

[T2:23]

上來十戒、一一不得犯。汝從今身至佛身、能持否。答云、能持。是事如是持。受者、禮三拜。

*“The above ten precepts, each and every one, must not be violated.<sup>18</sup> Can you, from your present body until you attain the body of a buddha, keep them or not?”*

*Answer: “I can keep them.”*

*“These things should thus be kept.”*

*(The ordinand makes three prostrations.)*

[T2:24]

上來三歸・三聚清淨戒・十重禁戒、是諸佛之所受持。汝從今身至佛身、此十六支戒、能持否。答云、能持。三問三答。是事如是持。受者、禮三拜。

*“The above three refuges, three sets of pure precepts, and ten grave precepts are received and kept by the buddhas. Can you, from your present body until you attain the body of a buddha, keep these sixteen-fold precepts or not?”*

*Answer: “I can keep them.”*

*(Ask thrice; answer thrice.)*

*“These things should thus be kept.”*

*(The ordinand makes three prostrations.)*

[T2:25] {2:299}

次作處世界梵訖云、歸依佛、歸依法、歸依僧。次受者出道場。

*(Next, after performing the “Abiding in the World” chant, say,) “I take refuge in the buddha; I take refuge in the dharma; I take refuge in the saṃgha.”<sup>19</sup>*

*(Next, the ordinand exits the practice place.)*

18 **“The above ten precepts”** (*jōrai jikkai* 上來十戒): Paralleling the *Chanyuan qinggui* 禪苑清規, at ZZ.111:925b15-17.

19 **“Abiding in the World” chant** (*sho sekai bon* 處世界梵): Taking *bon* 梵 here as *bonbai* 梵唄 (“Sanskrit chant”); some readings take it as *bongyō* 梵行 (“pure practice”; S. *brahmacarya*) and work it into the title, “Purity while Abiding in the World.” Dōgen is here following the *Chanyuan qinggui* 禪苑清規, at ZZ.111:926a18-b1:

作梵、闍梨鳴磬云、處世界如虛空、如蓮花不著水、心清淨超於彼。稽首禮無上尊。

(Performing Chant, the *ācārya* sounds the gong and says,)

Abiding in a world like empty space,

Like the lotus blossom untouched by the water;

The mind is pure and far beyond it.

We bow in obeisance to the One Most Honored.

[T2:26]

この受戒の儀、かならず佛祖正傳せり。丹霞天然・藥山高沙彌等、おなじく受持しきたれり。比丘戒をうけざる祖師かくのごとくあれども、この佛祖正傳菩薩戒をうけざる祖師、いまだあらず、必ず受持するなり。

This procedure for receiving the precepts was always directly transmitted by the buddhas and ancestors. Danxia Tianran, Śrāmaṇera Gao of Yaoshan, and the like, similarly received and kept them.<sup>20</sup> Although there are such ancestral masters who did not receive the bhikṣu precepts, there have never been ancestral masters who did not receive these bodhi-sattva precepts directly transmitted by the buddhas and ancestors. They invariably received and kept them.

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20 **Danxia Tianran** (*Tanka Tennen* 丹霞天然): 739-824, disciple of Shitou Xiqian 石頭希遷, who also studied with Mazu Daoyi 馬祖道一 (709-788). Renowned for his eccentric behavior, he is said to have covered his ears and run away when Shitou sought to teach him the precepts. (See, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:310c-9.)

**Śrāmaṇera Gao of Yaoshan** (*Yakusan no Kō shami* 藥山の高沙彌): Dates unknown; a disciple of Yaoshan Weiyan 藥山惟儼 (751-834). He is said to have abandoned his request for the full bhikṣu precepts when challenged by Yaoshan. (See, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:315c5-27.)

TREASURY OF THE TRUE DHARMA EYE  
THE TWELVE-CHAPTER COMPILATION  
NUMBER 3

The Merit of the Kāṣāya  
*Kesa kudoku*

袈裟功德

# The Merit of the Kāṣāya

## *Kesa kudoku*

### INTRODUCTION

This chapter, one of the longest in the *Shōbōgenzō*, is also found as number 41 in the sixty-chapter compilation, which is reproduced in the ninety-five-chapter Honzan edition as number 12. Unlike most of the texts of the twelve-chapter *Shōbōgenzō*, this work bears a dated colophon, which states that it was presented to the assembly at Kōshōji, on October 17, 1240 — a surprisingly early date for a text in this compilation. An almost identical colophon is found on the “Den’e” 傳衣, a chapter occurring as number 32 in the seventy-five-chapter compilation and included as number 13 in the Honzan edition. A comparison of the two works reveals that our text here represents a reworking of the material in the “Den’e” and suggests that, if the two chapters may share a common origin, they developed in different directions.

# 正法眼藏第三

## Treasury of the True Dharma Eye

### Number 3

#### 袈裟功德

## The Merit of the Kāśāya

[T3:1] {2:300}

佛佛祖祖正傳の衣法、まさしく震旦國に正傳することは、嵩嶽の高祖のみなり。高祖は、釋迦牟尼佛より第二十八代の祖なり。西天二十八傳、嫡嫡あひつたはれり、二十八祖、したしく震旦にいたりて初祖たり。震旦國人五傳して、曹溪にいたりて三十三代の祖なり、これを六祖と稱す。第三十三代の祖、大鑑禪師、この衣法を黃梅山にして夜半に正傳し、一生護持、いまなほ曹溪山寶林寺に安置せり。

The direct transmission to the Land of Cīnasthāna of the robe and the dharma directly transmitted by buddha after buddha and ancestor after ancestor was truly done only by the Eminent Ancestor of Song Peak.<sup>1</sup> The Eminent Ancestor was the ancestor in the twenty-eighth generation after Buddha Śākyamuni. Through twenty-eight transmissions, they were handed down in Sindh in the West until the Twenty-eighth Ancestor personally went to Cīnasthāna, where he represents the First Ancestor.<sup>2</sup> After five transmissions through those of the Land of Cīnasthāna, they reached Caoxi, the ancestor in the thirty-third generation, known as the Sixth Ancestor.<sup>3</sup> The ancestor in the thirty-third generation, Chan Master Dajian, received the direct transmission of this robe and dharma in the middle of the night at Mount Huangmei; he guarded them for

1 **The direct transmission to the Land of Cīnasthāna** (*Shintan koku ni shōden suru koto* 震旦國に正傳すること): The first three sections here correspond closely to the opening of the “Shōbōgenzō den’e” 正法眼藏傳衣. Dōgen uses here the Chinese transliteration of the Sanskrit term meaning “Land of Chin,” a name derived from the Qin 秦 dynasty that first unified China in 221 BCE.

**the Eminent Ancestor of Song Peak** (*Sūgaku no kōso* 嵩嶽の高祖): I.e., Bodhidharma, from his residence at Shaolinsi 少林寺 on Mount Song 嵩山.

2 **Sindh in the West** (*Saiten* 西天): A term denoting the Indian subcontinent, from the transliteration of S. *Sindhu* as *Tianzhu* 天竺.

3 **Caoxi** (*Sōkei* 曹溪): I.e., the famous Sixth Ancestor, Huineng of Caoxi 曹溪慧能. Mount Caoxi (*Sōkeizan* 曹溪山), in present-day Guangdong, is the site of his temple, the Baolinsi 寶林寺.



his whole life, and even now, it is preserved at the Baolin Monastery at Mount Caoxi.<sup>4</sup>

[T3:2]

諸代の帝王、あひつぎて内裏に奉請し、供養禮拜す。神物護持せるものなり。唐朝中宗・肅宗・代宗、しきりに歸内供養しき。奉請のとき、奉送のとき、ことさら勅使をつかはし、詔をたまふ。代宗皇帝、あるとき、佛衣を曹溪山におくりたてまつる詔にはく、

Several generations of emperors, in succession, invited it into the inner sanctum of the palace, making offerings and paying obeisance to it, as an object protected by spiritual beings.<sup>5</sup> During the Tang dynasty, the emperors Zhongzong, Suzong, and Daizong frequently recalled it to court and made offerings to it.<sup>6</sup> When requesting it and when returning it, they took special care to dispatch an imperial envoy and hand down an imperial edict. On one occasion, when the Emperor Daizong sent the buddha robe back to Mount Caoxi, his imperial edict said:<sup>7</sup>

[T3:3]

今遣鎮國大將軍劉崇景、頂戴而送。朕爲之國寶。卿可於本寺法安置、令僧衆親承宗旨者、嚴加守護、勿令遺墜。

4 **Chan Master Dajian** (*Daikan zenji* 大鑑禪師): Posthumous title of the Sixth Ancestor.

**received the direct transmission of this robe and dharma in the middle of the night at Mount Huangmei** (*kono ehō o Ōbaisan ni shite yahan ni shōden shi* この衣法を黃梅山にして夜半に正傳し): From the famous account of the secret transmission from the Fifth Ancestor, Hongren 弘忍, to Huineng, in the former's private quarters in his monastery on Mount Huangmei 黃梅山, in Qizhou 蘄州, modern Hubei.

**it is preserved at the Baolin Monastery at Mount Caoxi** (*Sōkei Hōrinji ni anchi seri* 曹溪寶林寺に安置せり): From the tradition that the robe of Bodhidharma was enshrined at Huineng's monastery and not transmitted to any of his disciples. Though the grammatical subject here is unexpressed, clearly, Dōgen is no longer speaking of "the robe and the dharma" (*ehō* 衣法) but only of "the robe."

5 **protected by spiritual beings** (*shinmotsu goji* 神物護持): A fixed expression for a sacred or awe-inspiring object.

6 **During the Tang dynasty, the emperors Zhongzong, Suzong, and Daizong** (*Tōchō Chūsō Shukusō Daisō* 唐朝中宗・肅宗・代宗): Based on a tradition, found in the *Jingde chuangdeng lu* 景德傳燈錄 (T.2076.51:236c25-237a2), that, in the year 760, the Emperor Suzong 肅宗 (r. 756-763) requested that Huineng's robe and begging bowl be installed in the palace and given offerings. In 765, the Emperor Daizong 代宗 (r. 763-780), after a dream in which Huineng requested the return of his robe and bowl, sent them back to Caoxi, with the edict quoted in the next section. The Emperor Zhongzong 中宗 (r. 705-710), though he is said to have honored Huineng, was assassinated in 710, three years before the traditional date of Huineng's death.

7 **buddha robe** (*butsue* 佛衣): A term normally meaning "Buddhist robe," used synonymously with *kāśāya*; it can also have the sense "the robe of the buddhas (or of Buddha Śākyamuni)."

We now dispatch Liu Chongjing, Great Defender-General of the State, reverently to accept and escort [the robe].<sup>8</sup> We regard it as a national treasure. Our liege [Liu Chongjing] is to place it for safekeeping in its original monastery and have those of the monks who have personally received the essential import strictly protect it and not allow it to be lost.<sup>9</sup>

[T3:4] {2:301}

まことに無量恆河沙の三千大千世界を統領せんよりも、佛衣現在の小國に、王としてこれを見聞供養したてまつらんは、生死のなかの善生、最勝の生なるべし。佛化のおよぶところ、三千界、いづれのところか袈裟なからん。しかありといえども、嫡嫡面授の佛袈裟を正傳せるは、ただひとり嵩嶽の曩祖のみなり、旁出は佛袈裟をさづけられず。二十七祖の旁出、跋陀婆羅菩薩の傳、まさに肇法師におよぶといへども、佛袈裟の正傳なし。震旦の四祖大師、また牛頭山の法融禪師をわたすといへども、佛袈裟を正傳せず。しかあればすなはち、正嫡の相承なしといへども、如來の正法、その功德むなしからず、千古萬古みな利益廣大なり。正嫡相承せらんは、相承なきと、ひとしかるべからず。

Truly, more than ruling over trichiliocosms numerous as the incalculable sands of the Ganges, for a king of a small country where the buddha robe is present, to be able to see and hear of it and to make offerings to it, must be the best birth among good births within birth and death.<sup>10</sup> Wherever the Buddha's teaching reaches, throughout the three chilio-cosms, where could there be a place without the *kāṣāya*? Nevertheless, the only one who directly transmitted the buddha *kāṣāya* conferred face-to-face by successor after successor was the Ancient Ancestor of Song Peak; the buddha *kāṣāya* was not conferred on collateral branches. The collateral branch from the Twenty-seventh Ancestor, the transmission to Bodhisattva Bhadrāpāla, reached the Dharma Master Zhao, but it lacked the direct transmission of the buddha *kāṣāya*.<sup>11</sup> Again, the Great Master,

8 **Liu Chongjing, Great Defender-General of the State** (*chinkoku daishōgun Ryū Sōkei* 鎮國大將軍劉崇景): Biography unknown. The edict is found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:236c29-237a2.

9 **those of the monks who have personally received the essential import** (*sōshu shinshō shūshi sha* 僧衆親承宗旨者): Presumably, meaning those of the monastic community initiated into the meaning of the robe.

10 **trichiliocosms** (*sanzen daisen sekai* 三千大千世界): A term used to render the Sanskrit *trisāhasra-mahāsāhasra-lokadhātu* ("three-thousandfold great thousandfold"), equaling one billion Mount Sumeru world systems; a standard measure of the domain of a buddha.

11 **The collateral branch from the Twenty-seventh Ancestor** (*nijūshichi so no bōshutsu* 二十七祖の旁出): From the tradition that Bodhidharma's master, Prajñātāra, also transmitted his dharma to the Bodhisattva Bhadrāpāla (*Batuopoluo pusa* 跋陀婆羅菩薩), who subsequently went to China, where he taught the famous Chinese monk Sengzhao 僧肇 (384-414). Dōgen, who also mentions this tradition in his *Eihei*

the Fourth Ancestor in Cīnasthāna, while he passed [his dharma] to Chan Master Farong of Mount Niutou, did not directly transmit the buddha *kāśāya*.<sup>12</sup> Thus, even without inheritance by a direct successor, the merit of the true dharma of the Tathāgata is never fruitless, and its benefits are vast throughout a thousand ages past, ten thousand ages past. But those with the inheritance by direct successor are not equivalent to those without the inheritance.

[T3:5]

しかあればすなはち、人・天、もし袈裟を受持せんは、佛祖相傳の正傳を傳受すべし。印度・震旦、正法・像法のときは、在家なほ袈裟を受持す。いま遠方邊土の澆季には、剃除鬚髮して佛弟子と稱する、袈裟を受持せず、いまだ受持すべきと信ぜず、しらず、あきらめず、かなしむべし。いはんや體・色・量をしらんや、いはんや著用の法をしらんや。

Thus, humans and devas who would receive and keep the *kāśāya* should receive and keep the direct transmission transmitted among the buddhas and ancestors. In India and Cīnasthāna, during the periods of the true dharma and semblance dharma, even householders received and kept the *kāśāya*.<sup>13</sup> Now, in this season of decline in a remote peripheral land, it is so sad that those who shave beard and hair and call themselves

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*kōroku* 永平廣錄 (DZZ.4:62, no. 482), may be reflecting the *Biyan lu* 碧巖錄, case 62 (T.2003.48:194a2-3):

肇乃禮羅什爲師。又參瓦棺寺跋陀婆羅菩薩、從西天二十七祖處。

Sengzhao then paid obeisance to Kumārajīva, and also visited the Bodhisattva Bhadrāpāla of the Waguansi, who came from the Twenty-seventh Ancestor in Sindh in the West.

The tradition seems to rest on a conflation of the name Bhadrāpāla with Buddhābhaddra (*Fotuobatuoluo* 佛陀跋陀羅, 359-429), the famed Indian translator active in China during the time of Sengzhao; it ignores, of course, the century separating the two supposed disciples of Prajñātāra.

**12 the Great Master, the Fourth Ancestor in Cīnasthāna** (*Shintan no shiso daishi* 震旦の四祖大師): I.e., Daoxin 道信 (580–651), who, in addition to transmitting his dharma to the Fifth Ancestor, Hongren 弘忍 (602–675), also transmitted it to Farong 法融 (594–657), regarded as the founder of the “Oxhead” (Niutou 牛頭) lineage, named after his residence on Mount Niutou 牛頭山, in present-day Jiangsu province.

**13 true dharma and semblance dharma** (*shōbō zōhō* 正法・像法): The first two of the three stages in a common reckoning of the degeneration of the dharma: true, semblance, and final dharma (*shō zō mappō* 正像末法). The period of the “true dharma” (*shōbō* 正法) was most often taken as the first thousand years following the *parinirvāṇa* of the Buddha; the “semblance dharma” (*zōhō* 像法), during which there was practice but no longer attainment of awakening, was said to last an additional one thousand years; during the “final dharma” (*mappō* 末法), lasting ten thousand years, there was neither authentic practice nor awakening. Based on the traditional East Asian Buddhist reckoning of the date of Śākyamuni’s *parinirvāṇa* as 949 BCE, the final dharma was thought have begun in 1052 CE.

disciples of the Buddha do not receive and keep the *kāṣāya*, have never believed, known, or clarified that they should receive and keep it.<sup>14</sup> How much less do they know its material, color, or dimensions; much less do they know how to wear it.

[T3:6] {2:302}

袈裟は、ふるくより解脱服と稱す。業障・煩惱障・報障等、みな解脱すべきなり。龍、もし一縷をうれば、三熱をまぬかる、牛、もし一角にふるれば、その罪、おのづから消滅す。諸佛成道のとき、かならず袈裟を著するべし、最尊最上の功德なりといふこと。

The *kāṣāya* has long been called the “vestment of liberation”: one is liberated from all hindrances of karma, hindrances of the afflictions, and hindrances of recompense.<sup>15</sup> When dragons obtain but a single thread, they are freed from the three torments; when bulls are touched even by a single corner, their offenses will automatically be extinguished.<sup>16</sup> When

14 **season of decline in a remote peripheral land** (*enpō hendo no gyōki* 遠方邊土の澆季): I.e., the age of the final dharma (*mappō* 末法) in Japan. This lament echoes a passage in “Shōbōgenzō den’e” 正法眼藏傳衣, section 12.

15 **“vestment of liberation”** (*gedappuku* 解脱服): This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, section 13. The “vestment of liberation” is best known from the four-line verse, introduced below, still recited by monks when donning the *kāṣāya*; see Supplementary Notes, s.v. “Robe of the Tathāgata.”

**hindrances of karma, hindrances of the afflictions, and hindrances of retribution** (*gosshō bonnō shō hōshō* 業障・煩惱障・報障): A traditional list of three types of spiritual obstacles (*sanshō* 三障): caused by one’s past deeds (S. *karmāvaraṇa*), caused by one’s defiled states of mind (S. *kleśāvaraṇa*), and caused by the conditions of one’s rebirth (S. *vipākāvaraṇa*).

16 **When dragons obtain but a single thread** (*ryū, moshi ichiru o ureba* 龍、もし一縷をうれば); **when bulls are touched even by a single corner** (*ushi, moshi ikkaku ni fureba* 牛、もし一角にふるれば): Dōgen’s Japanese reading of a combination found in the *Fahua wenju ji* 法華文句記, by Zhanran 湛然 (711–782) (T.1719.34:200c7-8):

龍得一縷、牛角一觸。

If the dragon obtains a single thread, if the bull is once touched by a corner.

Note that readers disagree on the sense of *kaku* 角 here, taking it either as “corner” (of the *kāṣāya*; more likely in Dōgen’s version) or as “horn” (of the bull; perhaps more likely in Zhanran’s phrase).

**the three torments** (*sannetsu* 三熱): From the tradition that dragons are subject to three afflictions: hot winds and sands that burn them, evil winds that expose them, and *garuḍa* (giant mythical birds) that eat them. The claim (also found in “Shōbōgenzō den’e” 正法眼藏傳衣) that the dragons are liberated from these torments by the *kāṣāya* doubtless reflects the tradition that a thread from the Tathāgata’s robe will protect dragons from the *garuḍa*; see, e.g., *Sāgara-nāga-rāja-paripṛcchā-sūtra* (*Fo shuo hailongwang jing* 佛說海龍王經, T.598.15:151a6-16).

**their offenses will automatically be extinguished** (*sono tsumi, onozukara shōmetsu su* その罪、おのづから消滅す): Dōgen’s source for this claim is uncertain. Though no mention is made there of the bull’s “offenses” (*tsumi* 罪) it has been suggested that the

the buddhas attain the way, they always wear the *kāṣāya*. We should realize that this is the most honored, the highest merit.

[T3:7]

まことに、われら邊地にむまれて末法にあふ、うらむべしといへども、佛佛嫡嫡相承の衣法にあふたてまつる、いくそばくのよろこびとかせん。いづれの家門か、わが正傳のごとく、釋尊の衣法、ともに正傳せる。これにあふたてまつりて、たれか恭敬供養せざらん。たとひ一日に無量恆河沙の身命をすてても、供養したてまつるべし。なほ生生世世の値遇頂戴、供養恭敬を發願すべし。われら、佛生國をへだつること十萬餘里の山海はるかにして通じがたしといへども、宿善のあひもよほすところ、山海に擁塞せられず、邊鄙の愚蒙、きははるることなし。この正法にあふたてまつり、あくまで日夜に修習す、この袈裟を受持したてまつり、常恆に頂戴護持す。ただ一佛二佛のみもとにして、功德を修せるのみならんや、すでに恆河沙等の諸佛のみもとにして、もろもろの功德を修習せるなるべし。たとひ自己なりといふとも、たふとぶべし、隨喜すべし。祖師傳法の深恩、ねんごろに報謝すべし。畜類なほ恩を報ず、人類いかでか恩をしらざらん。もし恩をしらずば、畜類よりも愚なるべし。

Truly, it is regrettable that we are born in a peripheral land during the final dharma; yet what a joy it is to encounter the robe and dharma inherited by buddha after buddha and successor after successor.<sup>17</sup> What other house has directly transmitted both the robe and the dharma of Śākya, the Honored One, similarly to our direct transmission? Having encountered them, who would not revere and make offerings to them? Even if only for a day, casting aside lives numerous as the incalculable sands of the Ganges, we should make offerings to them; still more, we should vow to encounter and reverently accept them, to make offerings to and revere them, in life after life, through age after age.

It may be hard for us to reach the land of the Buddha's birth, separated as we are from it by more than a hundred thousand miles of mountains and seas; yet, thanks to our good karma from previous lifetimes, we are not constrained by the mountains and seas and are not despised as simpletons from the margins.<sup>18</sup> We encounter the true dharma and te-

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claim may reflect a story found in the *Shishi liutie* 釋氏六帖, by the tenth-century author Yichu 義楚 (see *Giso rokujō* 義楚六帖, ZTS.6B:389a5-6):

異相云、比丘持鉢、有奔牛觸著袈裟。死得爲人、乃至遇佛出家成道。

In the *Yixiang*, it is said that, when a bhikṣu was out begging, a running bull touched against his *kāṣāya*. When it died, it became a human, eventually encountered a buddha, left home, and attained the way.

17 we are born in a peripheral land during the final dharma (*warera henji ni mumarete mappō ni au* われら邊地にむまれて末法にあふ): This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, section 13-15.

18 hundred thousand miles of mountains and seas (*jūman yo ri no sengai* 十萬餘里の山海): The Chinese “mile” (*li* 里) varies throughout history but was generally

naciously practice it day and night; we reverently receive and keep the *kāśāya* and forever cherish and protect it. How could we have cultivated merit only under one buddha or two buddhas? We must surely have cultivated all sorts of merit under buddhas equal to the sands of the Ganges. Though it may be of our own doing, we should honor it and rejoice for it.<sup>19</sup> We should sincerely repay the profound beneficence of the transmission of the dharma by the ancestral masters.<sup>20</sup> Even animals repay beneficence; how could humans fail to recognize beneficence?<sup>21</sup> If we fail to recognize beneficence, we must be stupider than animals.

[T3:8] {2:303}

この佛衣佛法の功德、その傳佛正法の祖師にあらざれば、餘輩いまだあきらめず、しらず。諸佛のあとを欣求すべくば、まさにこれを欣樂すべし。たとひ百千萬代ののちも、この正傳を正傳とすべし。これ佛法なるべし、證驗まさにあらたならん。水を乳に在るに相似すべからず、皇太子の、帝位に即位するがごとし。かの合水の乳なりとも、乳をもちいんときは、この乳のほかさらに乳なからむやは、これをもちいるべし。たとひ水を合せずとも、あぶらをもちいるべからず、うるしをもちいるべからず、さけをもちいるべからず。この正傳も、またかくのごとくならん。たとひ凡師の庸流なりとも、正傳あらんは、用乳のよろしきときなるべし。いはんや佛佛祖祖の正傳は、皇太子の即位のごとくなるなり。俗、なをいはく、先王の法服にあらざれば服せず、佛子いつくんぞ佛衣にあらざらんを著せん。後漢、孝明皇帝、永平十年よりのち、西天・東地に往還する出家・在家、くびすをつぎてたえずといへども、西天にして佛佛祖祖正傳の祖師にあふといはず、如來より面授相承の系譜なし。ただ經・論師にしたがふて、梵本の經教を傳來せるなり。佛法正嫡の祖師にあふ、といはず、佛袈裟相傳の祖師あり、とかたらず。あきらかにしりぬ、佛法の闡奥にいらざりけりといふことを。かくのごときのひと、佛祖正傳の旨、あきらめざるなり。

Apart from the ancestral masters who transmit the true dharma of the buddhas, the merits of this buddha robe and buddha dharma have never been clarified, never known, by other factions.<sup>22</sup> If we are joyfully to

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around one-third mile. (At that length, the distance between Varanasi and Kyoto would be roughly 10,000 li.)

19 **Though it may be of our own doing** (*tatoi jiko nari to iedomo* たとひ自己なりといへども): The antecedent of “it” here is likely the “merit” (*fukutoku* 福德) of accepting the robe and studying the dharma.

20 **transmission of the dharma by the ancestral masters** (*soshi denbō* 祖師傳法): The term *soshi* 祖師 (“ancestral master”) may refer here specifically to Bodhidharma.

21 **Even animals repay beneficence** (*chikurui nao on o hōzu* 畜類なほ恩を報ず): In “Shōbōgenzō gyōji” 正法眼藏行持, part 2, Dōgen refers to two famous Chinese stories, in which a sparrow and a tortoise express their gratitude for help given them by humans.

22 **the merits of this buddha robe and buddha dharma** (*kono butsue buppō no kudoku* この佛衣佛法の功德): This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, sections 16-18.

seek the traces of the buddhas, we should take delight in this. Even a hundred thousand myriad generations from now, we should take this direct transmission as the direct transmission. It will be the buddha dharma, and the evidence will surely be manifest.<sup>23</sup>

It should not be likened to pouring water into milk; it is like the crown prince assuming the imperial throne. Although it is diluted milk, when we are going to use milk, we should use it if there is no other milk than this; though they are not diluted with water, we should not use oil, should not use lacquer, should not use sake.<sup>24</sup> Direct transmission is also like this: even though they are commoner teachers of a mediocre type, when they have the direct transmission, it is a time when using the milk is acceptable. Needless to say, the direct transmission of buddha after buddha and ancestor after ancestor is more like the crown prince assuming the throne. Even in the secular world it is said, “If they are not the proper raiment of the former kings, they do not wear them.”<sup>25</sup> How could a child of the Buddha don what is not the buddha robe?

Ever since the tenth year of Yongping, in the reign of Emperor Xiao Ming of the Later Han, renunciants and householders going back and forth between Sindh in the West and the Land of the East have ceaselessly followed on each other's heels; yet they do not report that, in Sindh in the West, they met an ancestral master of the direct transmission by buddha after buddha and ancestor after ancestor, and they lack a genealogy of inheritance conferred face-to-face from the Tathāgata.<sup>26</sup> They have merely followed sūtra and treatise masters and transmitted the sūtra teachings of the Sanskrit books. They do not say they met the ancestral masters who are direct heirs to the buddha dharma and do not mention the existence of ancestral masters who transmit the buddha *kāṣāya*. It is

23 **the evidence will surely be manifest** (*shōken masa ni arata naran* 證驗まさにあらたならん): Taking *arata* あらた here in the sense *arataka* 灼か (“wondrously apparent”).

24 **diluted milk** (*gōsui no nyū* 合水の乳): From a metaphor found in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:421c16-22a14), in which even watered-down teachings of the sūtra are far superior to other texts. A trope also found in the “Shōbōgenzō shukke kudoku” 正法眼藏出家功德.

25 **Even in the secular world it is said** (*zoku nao iwaku* 俗なほいはく): A loose paraphrase of a teaching of the *Xiaojing* 孝經 (Qing dafu 卿大夫, KR.If0001.004.1a):

非先王之法服不敢服、非先王之法言不敢道、非先王之德行不敢行。

They [i.e., the lords and ministers] dare not wear what are not the robes prescribed by the prior kings; they dare not speak what are not the words prescribed by the prior kings; they dare not engage in what is not the virtuous conduct of the prior kings.

26 **the tenth year of Yongping** (*Eihei jūnen* 永平十年). I.e., 67 CE, the date traditionally given for the introduction of Buddhism to China.

clear that they have not entered the inner sanctum of the buddha dharma. Such people are unclear about the meaning of the direct transmission of the buddhas and ancestors.

[T3:9] {2:304}

釋迦牟尼如來、正法眼藏無上菩提を、摩訶迦葉に附授しますに、迦葉佛正傳の袈裟、ともに傳授します。嫡嫡相承して曹溪山大鑑禪師にいたる、三十三代なり。その體・色・量、親傳せり。それよりのち、青原・南嶽の法孫、したしく傳法しきたり、祖宗の法を搭し、祖宗の法を製す。浣洗の法、および受持の法、その嫡嫡面授の堂奥に參學せざれば、しらざるところなり。

When Tathāgata Śākyamuni bequeathed the treasury of the eye of the true dharma, the unsurpassed bodhi, to Mahākāśyapa, along with it he transmitted the *kāśāya* directly transmitted by Buddha Kāśyapa.<sup>27</sup> Inherited by successor after successor, it reached Chan Master Dajian of Mount Caoxi, in the thirty-third generation. Its material, color, and dimensions were transmitted firsthand. Thereafter, the dharma descendants of Qingyuan and Nanyue have personally transmitted the dharma, donning the dharma of the ancestors and tailoring the dharma of the ancestors.<sup>28</sup> The procedures for washing it and the procedures for receiving and keeping it cannot be known unless one studies in the inner sanctum of the face-to-face conferral by successor after successor.

[T3:10]

袈裟言有三衣、五條衣・七條衣、九條衣等大衣也。上行之流、唯受此三衣、不畜餘衣、唯用三衣、供身事足。若經營作務、大小行來、著五條衣。爲諸善事入衆、著七條衣。教化人天、令其敬信、須著九條等大衣。又在屏處、著五條衣。入衆之時、著七條衣。若入王宮聚落、須著大衣。又復調和煖燠之時、著五條衣。寒冷之時、加著七條衣。寒苦嚴切、加以著大衣。故

27 **Tathāgata Śākyamuni** (*Shakamuni nyorai* 釋迦牟尼如來): This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, section 20. The Buddha Kāśyapa was the sixth of the ancient buddhas, just preceding Śākyamuni; see Supplementary Notes, s.v. “Seven buddhas.”

28 **dharma descendants of Qingyuan and** (*Seigen Nangaku no hōson* 青原・南嶽の法孫): I.e., the members of the lineages descended from the Sixth Ancestor’s two prime disciples, Qingyuan Xingsi 青原行思 (d. 740) and Nanyue Huairang 南嶽懷讓 (677-744).

**donning the dharma of the ancestors and tailoring the dharma of the ancestors** (*soshū no hō o tasshi, soshū no hō o sei su* 祖宗の法を搭し、祖宗の法を製す): An odd remark; the corresponding sentence in the “Shōbōgenzō den’e” 正法眼藏傳衣 gives the less problematic, “donned it [i.e., the *kāśāya*] in accordance with the dharma of the prior buddhas and tailored it in accordance with the dharma of the prior buddhas” (*senbutsu no hō ni yorite tasshi senbutsu no hō ni yorite sei su* 先佛の法によりて搭し先佛の法によりて製す). The *kāśāya* in question here cannot, of course, be the legendary robe of Bodhidharma itself, since, as Dōgen himself reports above, section 1, that robe was supposed to have been kept at the Sixth Ancestor’s monastery after his death.



住一時、正冬入夜、天寒裂竹。如來於彼初夜分時、著五條衣。夜久轉寒、加七條衣。於夜後分、天寒轉盛、加以大衣。佛便作念、未來世中、不忍寒苦諸善男子、以此三衣、足得充身。

*Of the kāṣāya, it is said:*<sup>29</sup>

There are three robes: the five-panel robe, the seven-panel robe, and the great robe of nine panels, and so on.<sup>30</sup> Those of superior practice receive only these three robes and do not accumulate other robes, using only the three robes as sufficient apparel. If one is taking care of business or working, or is taking trips, long or short, one wears the five-panel robe. When one joins the assembly for rituals, one wears the seven-panel robe. When teaching humans and devas, to encourage their respect and faith, one should wear the great robe of nine panels, etc. Again, in private quarters, one wears the five-panel robe; in the assembly, one wears the seven-panel robe. If one enters a royal palace or village, one should wear the great robe. Again, when it is seasonably warm, one wears the five-panel robe; when it is cold, one adds the seven-panel robe; when the cold is bitter and severe, one wears the great robe on top of that. Once, in the past, on a mid-winter night, the weather was cold enough to split bamboo.<sup>31</sup> During the first part of that night, the Tathāgata wore the five-panel robe. As the night went on and it turned colder, he added the seven-panel robe. In the latter part of the night, when the cold became extreme, he added the great robe. Thereupon, the Buddha thought, “In some future age, when the cold cannot be endured, good sons will be able adequately to provide for themselves with these three robes.”

29 **Of the kāṣāya, it is said** (*kesa gon* 袈裟言): Though run into the following text, this is a heading provided by Dōgen. Quoting the *Dasheng yi zhang* 大乘義章, by Huiyuan 慧遠 (334-416) (T.1851.44:764c3-17; Dōgen has omitted from his quotation Huiyuan's explanation that the three robes represent a “middle way” between the extensive ward-robe of the householder and the shameless nakedness of certain non-Buddhist ascetics.)

30 **There are three robes** (*u san e* 有三衣): The “five-panel robe” (*gojō e* 五條衣) corresponds to the Indian *anataravāsa* (*andae* 安陀衣; “undergarment”); the “seven-panel robe” (*shichijō e* 七條衣), to the Indian *uttarāsamga* (*uttarasō* 鬱多羅僧; “upper cloak”); and the “great robe” (*daie* 大衣), to the Indian *saṃghāti* (*sōgyari* 僧伽梨; “assembly robe”).

**great robe of nine panels, and so on** (*kujōe tō daie* 九條衣等大衣): The suffix *tō* 等 (“etc.”) here indicates great robes of more than nine panels; as stated below, section 42, the *saṃghāti* robe could have as many as twenty-five panels. See Supplementary Notes, s.v. “Robe of the Tathāgata.”

31 **Once, in the past** (*kojū ichiji* 故住一時): Recalling a precedent recorded in the *Sifen lü* 四分律 (T.1428.22:856c24-857a3), in which the Buddha permits the wearing of all three robes in cold weather.

[T3:11] {2:305}

搭袈裟法

*Procedure for donning the kāṣāya.*<sup>32</sup>

[T3:12]

偏袒右肩、これ常途の法なり。通兩肩搭の法あり、如來および耆年老宿の儀なり。兩肩を通ず、といふとも、胸臆をあらはすときあり、胸臆をおほふときあり。通兩肩搭は、六十條衣以上の大袈裟のときなり。搭袈裟のとき、兩端ともに左臂肩にかさねかくるなり。前頭は左端のうへにかけて、臂外にたれたり。大袈裟のとき、前頭を左肩より通して、背後にいだし、たれたり。このほか種種の著袈裟の法あり、久參咨問すべし。

Baring the right shoulder is the customary procedure. There is a procedure for wearing it across both shoulders, a manner of the Tathāgata as well as of seniors and elders. Though worn across both shoulders, there are times when the chest is exposed and times when it is covered. Wearing across both shoulders is done when wearing a great *kāṣāya* that is a robe of sixty panels or more.<sup>33</sup> When donning the *kāṣāya*, double it up so that the two ends are together and draped over the left arm and shoulder. Drape the front edge over the left end and let it hang down outside the arm. When using a great *kaṣāya*, pull out the front edge, passing it from the left shoulder behind the back, and let it hang down. Apart from these, there are various other procedures for wearing the *kāṣāya*, so one should seek advice from long-time practitioners.

[T3:13]

梁・陳・隋・唐・宋、あひつたはれて數百歳のあひだ、大小兩乘の學者、おほく講經の業をなげすてて、究竟にあらざとしりて、すすみて佛祖正傳の法を習學せんとするとき、かならず從來の弊衣を脱落して、佛祖正傳の袈裟を受持するなり。まさしくこれ捨邪歸正なり。

During the several hundred years that the Liang, Chen, Sui, Tang, and Song succeeded one another, many students of both the Great and Small Vehicles abandoned the activity of lecturing on the sūtras and, recognizing that this was not the ultimate, went on to study the dharma directly transmitted by the buddhas and ancestors.<sup>34</sup> At this time, they invari-

32 **Procedure for donning the *kāṣāya* (*takkesa hō* 搭袈裟法):** Parts of this section parallel “Shōbōgenzō den’e” 正法眼藏傳衣, section 31.

33 **great *kāṣāya* that is a robe of sixty panels or more (*rokuji jō e ijō no dai kesa* 六十條衣以上の大袈裟):** As will be discussed below, each panel (*jō* 條) of the *kāṣāya* is made up of several sections (*dankyaku* 壇隔) of cloth; the “great *kāṣāya*” in question here is likely one of fifteen panels with four sections each, or sixty sections total. (See, e.g., *Yugaron gi* 瑜伽論記, by Dullyun 遁隔 [dates unknown], T.1828.42:437a2-4.)

34 **Liang, Chen, Sui, Tang, and Song (*Ryō Chin Zui Tō Sō* 梁・陳・隋・唐・宋):** I.e., the dynasties that ruled in China from the Liang (502-557), when Bodhidharma was

ably sloughed off their previous tattered robes and received and kept the *kāśāya* directly transmitted by the buddhas and ancestors. Truly, this was *abandoning the false and taking refuge in the true*.<sup>35</sup>

[T3:14] {2:306}

如來の正法は、西天すなはち法本なり。古今の大師、おほく凡夫の情量・局量の小見をたつ。佛界・衆生界、それ有邊・無邊にあらざるがゆえに、大小乗の教行人理、いまの凡夫の局量にいるべからず。しかあるに、いたづらに西天を本とせず、震旦國にして、あらたに局量の小見を今案して佛法とせる道理、しかあるべからず。

In the true dharma of the Tathāgata, it is Sindh in the West that is the source of the dharma.<sup>36</sup> Many teachers of humans, past and present, have set up small views based on the sentiments and limitations of the common people. Because the realm of the buddhas and the realm of living beings are beyond the extreme of existence and the extreme of non-existence, the teachings, practices, persons, and principles of the Great and Small Vehicles cannot be encompassed by the limited thinking of these common people.<sup>37</sup> Nevertheless, pointlessly denying that Sindh in the West is the source, in the Land of Cīnasthāna, they have newly proposed the small views of their own limited thinking as the buddha dharma — something that just does not make sense.<sup>38</sup>

[T3:15]

しかあればすなはち、いま發心のともがら、袈裟を受持すべくば、正傳の袈裟を受持すべし、今案の新作袈裟を受持すべからず。正傳の袈裟といふは、少林・曹溪正傳しきたれる、如來の嫡嫡相承なり、一代も虧闕なし。その法子法孫の著しきたれる、これ正傳袈裟なり、唐土の新作は正傳にあらず。いま古今に、西天よりきたれる僧徒の所著の袈裟、みな佛祖正傳の袈裟のごとく著せり。一人としても、いま震旦新作の、律學のともがらの所製の袈裟のごとくなるなし。くらきともがら、律學の袈裟を信ず、あきらかなるものは抛却するなり。

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supposed to have brought the ancestral lineage to China, until Dōgen's day, during the Song (960-1279). This section echoes the "Shōbōgenzō den'e" 正法眼藏傳衣, section 33.

35 **abandoning the false and taking refuge in the true** (*shaja kishō* 捨邪歸正): A fixed expression found throughout the Chinese Buddhist canon.

36 **the true dharma of the Tathāgata** (*nyorai no shōbō* 如來の正法): The warnings beginning here against Chinese revisions of the *kāśāya* presumably reflect the more detailed criticism found in "Shōbōgenzō den'e" 正法眼藏傳衣, sections 44ff.

37 **teachings, practices, persons, and principles** (*kyō gyō nin ri* 教行人理): A fixed expression, found especially in the texts of Tiantai 天台, for the buddha dharma as a whole.

38 **something that just does not make sense** (*dōri, shika aru bekarazu* 道理、しかあるべからず): Or, perhaps, "something that just is not true."

Thus, those who bring forth the mind [of bodhi] at present, if they are to receive and keep the *kāṣāya*, should receive and keep the *kāṣāya* that has been directly transmitted, not some newly constructed *kāṣāya* just recently proposed.<sup>39</sup> “The *kāṣāya* that has been directly transmitted” means the one directly transmitted by Shaolin and Caoxi, the one that has been inherited by successor after successor from the Tathāgata, without the lapse of even a single generation.<sup>40</sup> The one that has been worn by their dharma children and dharma grandchildren — this the *kāṣāya* directly transmitted; the one newly constructed in the Land of the Tang is not the one directly transmitted. Now, the *kāṣāya* worn by the monks, past and present, who have come from Sindh in the West have all been like the *kāṣāya* directly transmitted by the buddhas and ancestors. Not a single one of them had a *kāṣāya* like the ones now newly constructed in Cīnasthāna, built by a bunch of vinaya scholars.<sup>41</sup> Ignorant types believe in the *kāṣāya* of the vinaya scholars; those who understand reject it.

[T3:16]

おほよそ佛佛祖祖相傳の袈裟の功德、あきらかにして信受しやすし。正傳、まさしく相承せり、本様、まのあたりつたはれり、いまに現在せり。受持、あひ嗣法して、いまにいたる。受持せる祖師、ともにこれ證契傳法の師資なり。

In sum, the merit of the *kāṣāya* transmitted by buddha after buddha and ancestor after ancestor is clear and easy to believe in and accept.<sup>42</sup> Its direct transmission has been exactly inherited; its original form has been handed down before our very eyes and is present even now. Those who receive and keep it have inherited the dharma right down till now. The ancestral masters who received and kept it are all masters and disciples who verify the accord and transmit the dharma.

39 **those who bring forth the mind [of bodhi]** (*hosshin no tomogara* 發心のともがら): I.e., those who aspire to buddhahood and set out on the bodhisattva path; see Supplementary Notes, s.v. “Bring forth the mind.” This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, section 34.

40 **Shaolin and Caoxi** (*Shōrin Sōkei* 少林・曹溪): I.e., the First Ancestor, Bodhidharma, and the Sixth Ancestor, Huineng 慧能.

41 **vinaya scholars** (*ritsugaku* 律學): The criticism here echoes that at “Shōbōgenzō den’e” 正法眼藏傳衣, section 44, where the robe in question is described as “small size” (*shōryō* 小量) — presumably, a reference to the abbreviated *kāṣāya* (*kara* 掛絡).

42 **the merit of the *kāṣāya* transmitted by buddha after buddha and ancestor after ancestor** (*butsubutsu soso sōden no kesa no kudoku* 佛佛祖祖相傳の袈裟の功德): This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, section 36.

[T3:17]

しかあればすなはち、佛祖正傳の作袈裟の法によりて作法すべし。ひとりこれ正傳なるがゆえに、凡聖・人天・龍神、みなひさしく證知しきたれるところなり。この法の流布にむまれあひて、ひとたび袈裟を身體におほひ、刹那・須臾も受持せん、すなはちこれ決定成無上菩提の護身符子ならん。一句・一偈を信心にそめん、長劫光明の種子として、つひに無上菩提にいたる。一法・一善を身心にそめん、亦復如是なるべし。心念も刹那生滅し、無所住なり、身體も刹那生滅し、無所住なりといへども、所修の功德、かならず熟脱のときあり。袈裟、また作にあらず、無作にあらず、有所住にあらず、無所住にあらず、唯佛與佛の究竟するところなりといへども、受持する行者、その所得の功德、かならず成就するなり、かならず究竟するなり。もし宿善なきものは、一生・二生、乃至無量生を経歷すといふとも、袈裟をみるべからず、袈裟を著すべからず、袈裟を信受すべからず、袈裟をあきらめしるべからず。いま震旦國・日本國をみるに、袈裟をひとたび身體に著することうるものあり、えざるものあり、貴賤によらず、愚智によらず。はかりしりぬ、宿善によれりといふこと。

Thus, we should follow the procedures based on the method of making a *kāṣāya* directly transmitted by the buddhas and ancestors. Because this alone is the direct transmission, it is what common people and sages, humans and devas, dragons and spirits have all long attested to. Having been born where this dharma is widespread, just once to drape the *kāṣāya* over our body and receive and keep it even for a *kṣāna* or an instant — this will be a talisman protecting the body that makes us *certain to achieve unsurpassed bodhi*.<sup>43</sup> A single line or a single *gāthā* dyed onto the believing mind serves as a seed bright for long kalpas, eventually reaching unsurpassed bodhi; a single dharma or a single good deed dyed onto the body and mind is surely also like this.<sup>44</sup>

Thought arises and ceases in a *kṣāna*, with no abode, and the body arises and ceases in a *kṣāna*, with no abode; nevertheless, the merit we cultivate inevitably has a time when it ripens and drops.<sup>45</sup> Again, the *kāṣāya* is not produced nor unproduced, not with an abode nor without an abode, something that “*only buddhas with buddhas*” complete; nevertheless, the merit attained by the practitioner who receives and keeps it will inevitably be achieved, will inevitably be complete.<sup>46</sup> Those who

43 **certain to achieve unsurpassed bodhi** (*ketsujō jō mujō bodai* 決定成無上菩提): Variation on a fixed phrase for the bodhisattva assured of attaining buddhahood. This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, sections 37-39.

44 **A single line or a single gāthā** (*ikku ichige* 一句・一偈): A common fixed expression for even a bit of Buddhist scripture.

45 **inevitably has a time when it ripens and drops** (*kanarazu jukudatsu no toki ari* かならず熟脱のときあり): From the common agricultural metaphor of karma planted, maturing, and coming to fruition (*shujukudatsu* 種熟脱).

46 **something that “only buddhas with buddhas” complete** (*yui butsu yo butsu no*

lack good karma from previous lifetimes, although they pass through one life, two lives, up to incalculable lives, will not see the *kāṣāya*, will not wear the *kāṣāya*, will not believe in and accept the *kāṣāya*, will not understand and know the *kāṣāya*. Now, when we look at the Land of Cīnasthāna and the Land of Japan, there are those able once to wear the *kāṣāya* on their bodies and those that are not, not depending on whether their status is high or low, not depending on whether they are stupid or wise; we can understand that it depends on their good karma from former lives.

[T3:18] {2:307}

しかあればすなはち、袈裟を受持せんは、宿善、よろこぶべし、積功累徳、うたがふべからず。いまだえざらんは、ねがふべし、今生いそぎ、その、はじめて下種せんことをいとなむべし。さはりありて受持することえざらんものは、諸佛如來・佛法僧の三寶に、慚愧・懺悔すべし。他國の衆生、いくばくかねがふらん、わがくにも震旦國のごとく、如來の衣法、まさしく正傳親臨せまし、と。おのれがくにに正傳せざること、慚愧ふかるらん、かなしむうらみあるらむ。われらなにのさいはひありてか、如來世尊の衣法正傳せる法に、あふたてまつれる。宿殖般若の大功德力なり。

Thus, those who receive and keep the *kāṣāya* should rejoice at their good karma from former lives and should not doubt that they have *accumulated merit and amassed virtue*.<sup>47</sup> Those who have yet to obtain it should wish for it and, in the present life, immediately endeavor initially to plant the seeds for it. Those who have obstacles and are unable to receive and keep it should feel ashamed and make repentance before the buddhas, the tathāgatas, and the three treasures of buddha, dharma, and saṃgha. How many living beings in other countries must wish, “May the robe and dharma of the Tathāgata actually be directly transmitted to and personally present in our land as it is in the Land of Cīnasthāna.” The fact that they have not been directly transmitted to one’s land must be deeply shameful, sad, and regrettable. Why are we so blessed to have encountered the dharma that has directly transmitted the robe and dharma of the Tathāgata, the World-Honored One? It is the power of the great merit of prajñā cultivated in former lives.

kukyō suru tokoro 唯佛與佛の究竟するところ): Suggestive of a line in the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

47 **accumulated merit and amassed virtue** (*shakku ruitoku* 積功累徳): A fixed expression for developing good karma found throughout the Buddhist literature. This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, sections 39-42.

## [T3:19] {2:308}

いま末法惡時世は、おのれが正傳なきをはらず、他の正傳あるをそねむ。おもはくは、魔儻ならむ。おのれがいまの所有・所住は、前業にひかれて眞實にあらず。ただ正傳佛法を歸敬せん、すなはちおのれが學佛の實歸なるべし。

In the present evil age at the end of the dharma, there are those who do not feel ashamed that they themselves lack the direct transmission and who detest the fact that others have the direct transmission; I think they are the minions of Māra.<sup>48</sup> One's present possessions and abode are induced by one's past deeds and are not the real truth. Just to take refuge in and revere the directly transmitted buddha dharma — this will be the true return of one's study of Buddhism.<sup>49</sup>

## [T3:20]

おほよそしるべし、袈裟は、これ諸佛の恭敬歸依しますところなり、佛身なり、佛心なり。解脱服と稱し、福田衣と稱し、無相衣と稱し、無上衣と稱し、忍辱衣と稱し、如來衣と稱し、大慈大悲衣と稱し、勝幡衣と稱し、阿耨多羅三藐三菩提衣と稱す、まことにかくのごとく受持頂戴すべし。かくのごとくなるがゆえに、心にしたがうてあらたむべきにあらず。

In sum, we should realize that the *kāṣāya* is something the buddhas venerate and take refuge in.<sup>50</sup> It is the buddha body; it is the buddha mind. It is called the “vestment of liberation,” called the “field of merit robe,” called the “signless robe,”<sup>51</sup> called the “unsurpassed robe,” called the “robe of forbearance,” called the “robe of the tathāgata,”<sup>52</sup> called the “robe of great mercy and great compassion,” called the “banner of victory robe,”<sup>53</sup>

48 **In the present evil age at the end of the dharma** (*ima mappō akujise* いま末法惡時世): This section echoes “Shōbōgenzō den'e” 正法眼藏傳衣, section 42.

49 **true return of one's study of Buddhism** (*gakubutsu no jikki* 學佛の實歸): I.e., the real refuge for those who study Buddhism.

50 **In sum** (*ōyoso* おほよそ): This section echoes “Shōbōgenzō den'e” 正法眼藏傳衣, section 43.

51 **“vestment of liberation”** (*gedappuku* 解脱服); **“field of merit robe”** (*fukuden e* 福田衣); **“signless robe”** (*musō e* 無相衣): Expressions likely derived from the “Verse for Donning the *Kāṣāya*” (see above, Note 15).

52 **“unsurpassed robe”** (*mujō e* 無上依): An unusual name, not encountered elsewhere in the *Shōbōgenzō*.

**“robe of forbearance”** (*ninniku e* 忍辱衣); **“robe of the tathāgata”** (*nyorai e* 如來衣): Likely reflecting a verse in the *Lotus Sūtra*; see Supplementary Notes, s.v. “Robe of the Tathāgata.”

53 **“robe of great mercy and great compassion”** (*daiji daihi e* 大慈大悲衣): An unusual expression, though the expression “robe of compassion” (*jiji e* 慈悲衣) does occur in a list of terms for the *kāṣāya*, in the *Fozhi biqiu liuwu tu* 佛制比丘六物圖, by Yuanzhao 元照 (1048–1116); see Supplementary Notes, s.v. “Robe of the Tathāgata.”

**“banner of victory robe”** (*shōban e* 勝幡衣): Another unusual expression, although

called the “robe of *anuttara-samyak-saṃbodhi*.”<sup>54</sup> We should receive and keep it, and reverently accept it like this.<sup>55</sup> Because it is like this, we should not alter it as we please.

[T3:21]

その衣財、また絹・布、よろしきにしたがうてもちいる。かならずしも、布は清淨なり、絹は不淨なるにあらず。布をきらふて絹をとる、所見なし、わらふべし。諸佛の常法、かならず糞掃衣を上品とす。

For the robe material, we use either silk or a plant fiber, according to whichever is suitable.<sup>56</sup> It is not necessarily the case that plant fiber is pure and silk is impure; and there is no view that rejects plant fiber in favor of silk, which would be laughable. The constant norm of the buddhas always treats a robe of discarded rags as the highest grade.<sup>57</sup>

[T3:22]

糞掃に十種あり、四種あり。いはゆる、火焼・牛嚼・鼠嚙・死人衣等。五印度人、如此等衣、棄之巷野。事同糞掃、名糞掃衣。行者取之、浣洗縫治、用以供身。そのなかに絹類あり、布類あり。絹・布の見をなげすて、糞掃を參學すべきなり。糞掃衣は、むかし阿耨達池にして浣洗せしに、龍王、讚歎・雨華・禮拜しき。

There are ten kinds or four kinds of “discarded rags”:<sup>58</sup>

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the *kāṣāya* is identified with the Tathāgata’s victory banner in the *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決, by Zhanran 湛然 (T.1912.46:185c10), a text Dōgen often cites.

54 “robe of *anuttara-samyak-saṃbodhi*” (*anokutara sanmyaku sanbodai e* 阿耨多羅三藐三菩提衣): An expression seemingly of Dōgen’s own invention.

55 **receive and keep it, and reverently accept it** (*juji chōdai* 受持頂戴): A common phrase that will be repeated (with some variation) several times below. The second element, *chōdai* 頂戴, is also used for the monk’s ritual act of placing the folded *kāṣāya* on the head.

56 **For the robe material** (*sono ezai* その衣財): This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, section 46.

**plant fiber** (*fu* 布): The term *fu* 布 can refer to cloth in general or, as in this discussion, to cloth made of plant fiber, as opposed to silk (or wool); the fabric in question can include cotton, linen, hemp, ramie, etc. The issue here is the question of whether silk, the production of which involves the death of the silkworm, is an appropriate fiber for a monk’s robe.

57 **discarded rags** (*funzō* 糞掃): Loose rendering of a term, meaning something like “soiled sweepings,” used for Sanskrit *pāṃsukūla* (“dung heap”), to designate soiled cloth taken from refuse and used to make the Buddhist robe.

58 **There are ten kinds or four kinds of “discarded rags”** (*funzō ni jisshu ari, shishu ari* 糞掃に十種あり、四種あり): The ten kinds will be listed below, section 61. The four kinds listed in the quotation here are from the *Dasheng yi zhang* 大乘義章 (T.1851.44:764b8-11).



*Fire-singed, cow-chewed, mouse-gnawed, and corpse robes. People of the Fivefold India discard such robes in alleys and fields.<sup>59</sup> Treated the same as something filthy and discarded, they are called “filthy discarded robes.” Practitioners collect them, wash and mend them, and use them to provide for their bodies.*

Among them, there are silk types and plant fiber types. Casting aside the view of them as silk or plant fiber, we should study them as discarded rags. Once, when a robe of discarded rags was washed in Lake Anavatapta, the Dragon King praised it, showered it with flowers, and paid obeisance to it.<sup>60</sup>

[T3:23] {2:309}

小乗教師、また化絲の説あり。よところなかるべし、大乘人、わらふべし、いづれか化絲にあらざらん。なんぢ、化をきくみみを信ずとも、化をみる目を疑ふ。

Teachers of the Small Vehicle also have a theory of “transformation thread.”<sup>61</sup> It surely lacks any basis and, to people of the Great Vehicle, is laughable. What is not “transformation thread”?<sup>62</sup> You trust the ears that hear of transformation yet doubt the eyes that see transformation.<sup>63</sup>

59 **People of the Fivefold India** (*Goindojin* 五印度人): An unusual term for the people of the Indian subcontinent, found in Xuanzang's 玄奘 *Datang xiyuji* 大唐西域記; equivalent to the more common *Gotennin* 五天人 (“people of the Fivefold Sindh”). The *Dasheng yi zhang* 大乘義章 (T.1851.44:764b9) has here “foreigners” (*waiguo zhi ren* 外國之人).

60 **Lake Anavatapta** (*Anokudatchi* 阿耨達池): Seemingly a variant of a story found in the *Ratnakūṭa-sūtra* (*Da baoji jing* 大寶積經, T.310.11:647a11-14), in which it is devas, rather than the dragon, that appreciate the washing of the robe. The lake, imagined to be north of the Himalayas (sometimes identified with Lake Manasarovar, in western Tibet), is said to derive its name (“unheated”) from the fact that the dragons residing there are not subject to the hot sands and winds that represent one of their afflictions.

61 **“transformation thread”** (*keshi* 化絲): Likely a reference to the notion that the silk thread of the Buddha's *kāṣāya* does not involve injury because it does not come from the mouth of the silkworm but rather emerges as a “transformation,” or “manifestation” (*ke* 化), or from the mouths of “transformation girls” (*kenyo* 化女; presumably, females born spontaneously, rather than from the womb) on another continent. (See *Fayuan zhulin* 法苑珠林, T.2122.53:561a16-23; b22-c8.) This paragraph echoes “Shōbōgenzō den'e” 正法眼藏傳衣, section 47.

62 **What is not “transformation thread”?** (*izure ka keshi ni arazaran* いづれか化絲にあらざらん): Perhaps to be understood as a reminder that, for “people of the Great Vehicle,” all things are mere “transformations.” The corresponding sentence in the “Shōbōgenzō den'e” 正法眼藏傳衣 reads simply “What is not a transformation?” (*izure ka ke ni arazaru* いづれか化にあらざる).

63 **You trust the ears that hear of transformation** (*nanji, ke o kiku mimi o shinzu* なんぢ、化をきくみみを信ず): Dōgen here addresses the teachers directly, as he often does in his criticisms.

[T3:24]

しるべし、糞掃をひろふなかに、絹に相似なる布あらん、布に相似なる絹あらん。土俗萬差にして、造化、はかりがたし、肉眼のよくしるところにあらず。かくのごとく物をえたらん、絹・布と論ずべからず、糞掃と稱すべし。たとひ人天の、糞掃と生長せるありとも、有情ならじ、糞掃なるべし。たとひ松・菊の、糞掃と生長せるありとも、非情ならじ、糞掃なるべし。糞掃の、絹・布にあらず、金銀・珠玉にあらざる道理を信受するとき、糞掃現成するなり。絹・布の見解、いまだ脱落せざれば、糞掃也未夢見在なり。

We should recognize that, among the discarded rags that are picked up, there may be a plant fiber that resembles silk and silk that resembles a plant fiber.<sup>64</sup> Local practices have myriad variations, and their production is hard to gauge, it not being something readily known by the physical eye. When we get such things, without discussing whether they are silk or plant fiber, we should call them “discarded rags.” Even if there were humans or devas that grew into discarded rags, they would not be sentient; they would be discarded rags. And, even if there were pines or chrysanthemums that grew into discarded rags, they would not be insentient; they would be discarded rags. When we believe in the principle that discarded rags are neither silk nor plant fiber, neither gold nor silver, pearls nor jade, then the discarded rags appear. When we have not yet sloughed off the view that they are silk or plant fiber, then we *have not seen the discarded rags even in our dreams*.

[T3:25]

ある僧、かつて古佛にとふ、黄梅夜半の傳衣、これ布なりとやせん、絹なりとやせん。畢竟じて、なにものなりとかせん。古佛いはく、これ布にあらず、これ絹にあらず。しるべし、袈裟は絹・布にあらざる、これ佛道の玄訓なり。

A monk once asked the Old Buddha, “The robe transmitted in the middle of the night at Huangmei — do we take it as a plant fiber, or take it as silk?<sup>65</sup> After all, what do we take it as?”

The Old Buddha said, “It wasn’t plant fiber; it wasn’t silk.”<sup>66</sup>

64 **We should recognize** (*shiru beshi* しるべし): This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, section 47.

65 **A monk once asked the Old Buddha** (*aru sō, katsute kobutsu ni tou* ある僧、かつて古佛にとふ): “Old Buddha” (*kobutsu* 古佛) refers here to the Sixth Ancestor, Huineng, regarding the robe he received from the Fifth Ancestor (as described in section 1, above). The source of this conversation is unknown. This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, sections 53-55.

66 **“It wasn’t plant fiber; it wasn’t silk”** (*kore fu ni arazu, kore ken ni arazu* これ布にあらず、これ絹にあらず): Contrary to this saying, Chan authors regularly reported that

We can see here that the fact that the *kāśāya* is neither silk nor plant fiber is a profound instruction of the way of the buddhas.

[T3:26]

商那和修尊者は、第三の付法藏なり。むまるとときより衣と俱に生ぜり。この衣、すなはち在家のときは俗服なり、出家すれば袈裟となる。また鮮白比丘尼、發願施氎ののち、生生のところ、および中有、かならず衣と俱生ぜり。今日、釋迦牟尼佛にあふたてまつりて出家するとき、生得の俗衣、すみやかに轉じて袈裟となる、和修尊者におなじ。あきらかにしりぬ、袈裟は、絹・布等にあらざること。いはんや、佛法の功德、よく身心諸法を轉ずること、それかくのごとし。われら出家・受戒のとき、身心依正、すみやかに轉ずる道理あきらかなれど、愚蒙にしてしらざるのみなり。諸佛の常法、ひとり和修・鮮白に加して、われらに加せざることなきなり。隨分の利益、疑ふべからざるなり。

Venerable Śaṇavāsa was the third in the bequest of the treasury of the dharma.<sup>67</sup> From the time of his birth, he had a robe that was born simultaneously with him. When he was a householder, this robe was a secular garment; when he left home, it became a *kāśāya*. Again, the Bhikṣuṇī Śūklā, after her vow and donation of robes, in birth after birth, as well as in the intermediate state, was always born together with a robe.<sup>68</sup> Today,

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the robe of Bodhidharma received by the Sixth Ancestor was made of fine Indian cotton, not of silk as was sometimes mistakenly claimed.

67 **Venerable Śaṇavāsa** (*Shōnawashu sonja* 商那和修尊者): Reference to the legend that the Third Ancestor, Ānanda's disciple Śaṇavāsa, was born wearing a miraculous robe, which enlarged as he grew, became a monk's habit when he left home, and a nine-panel *saṃghāī* robe when he took the full precepts. (See, e.g., Xuanzang's 玄奘 *Datang xiyu ji* 大唐西域記, T.2087.51:873b28-c5; *Chuanfa zhengzong ji* 傳法正宗記, T.2078.51:720c20-28.) The reference to Śaṇavāsa here (though not to Śūklā) echoes "Shōbōgenzō den'e" 正法眼藏傳衣, section 56.

68 **Bhikṣuṇī Śūklā** (*Senbyaku bikuni* 鮮白比丘尼): Reference to a legend found in several sources; Dōgen seems to be reflecting here a version found in the *Abhidharma-vibhāṣa-śāstra* (*Apitan piposha lun* 阿毘曇毘婆沙論, T.1546.28:268a1-9):

問曰、何故菩薩中有無衣、白淨比丘尼有衣。答曰、白淨比丘尼施四方僧氎。問曰、菩薩施四方僧衣段、多於白淨比丘尼所施氎縷。答曰、白淨比丘尼施僧氎已、發如是願。使我生生之處、常著衣服。以發願力故、中有生時著衣。入胎出胎、亦常著衣。其身轉大、衣亦隨大。於佛法生信、而後出家、即以此衣作五種衣。慙修方便、得阿羅漢、般涅槃時、即以此衣纏身。

Question: "If the bodhisattas do not have robes in the intermediate state, why did the Bhikṣuṇī Śūklā have a robe?"

Answer: "The Bhikṣuṇī Śūklā donated robes to the monks of the four quarters."

Question: The bodhisattvas have donated more robes to the monks of the four quarters than the robes donated by Bhikṣuṇī Śūklā."

Answer: "After the Bhikṣuṇī Śūklā donated the monks' robes, she made a vow, 'May I in birth after birth always wear a robe.' It is on the strength of this vow that she wore a robe when born in the intermediate state and also always wore a robe when she entered the womb and left the womb. As she grew, the robe also enlarged. When

when she encounters Buddha Śākyamuni and leaves home, the secular clothing she got at birth immediately changes into the *kāṣāya*, just as in the case of Venerable Śaṇavāsa.

Thus, we see that the *kāṣāya* is not silk or plant fiber or the like. Needless to say, the transformation of the dharmas of body and mind by the merit of the buddha dharma is like this. The principle is obvious that, when we leave home and receive the precepts, our bodies and minds, our secondary and primary recompense, are immediately transformed; yet in our ignorance, we simply do not recognize it.<sup>69</sup> It is not the case that the constant norm of the buddhas includes Śaṇavāsa and Śuklā alone and does not include us; we should not doubt that we have our due share of benefit.

[T3:27]

かくのごとくの道理、あきらかに功夫參學すべし。善來得戒の披體の袈裟、かならずしも布にあらず、絹にあらず、佛化難思なり。衣裏の寶珠は、算沙の所能にあらず。

Clearly, we should make concentrated effort and study such a principle. That the *kāṣāya* that drapes the body when one obtains the precepts with the welcome is not necessarily either of plant fiber or silk is an instruction of the buddhas difficult to conceive.<sup>70</sup> The precious jewel in the robe is not something that counting sand can get.<sup>71</sup>

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she developed faith in the buddha dharma and later left home, this robe turned into the five robes [of the *bhikṣuṇī*]. When she zealously practiced, became an arhat, and entered *parinirvāṇa*, her body was wrapped in the robe.

69 **secondary and primary recompense** (*eshō* 依正): A standard Buddhist term for the results of past karma reflected respectively in the circumstances into which one is born and the mental and physical makeup of the person; see Supplementary Notes, s.v. “Secondary and primary recompense.”

70 **the *kāṣāya* that drapes the body when one obtains the precepts with the welcome** (*zenrai tokukai no hitai no kesa* 善來得戒の披體の袈裟): Allusion to the tradition that, at the time of Buddha Śākyamuni, disciples were considered to have been inducted into the order by the Buddha’s act of welcoming them. There is a common trope in the early Buddhist literature that reads,

佛言、善來比丘、鬚髮自落、袈裟著身。

When the Buddha said, “Welcome, bhikṣu,” his beard and hair fell off by themselves, and a *kāṣāya* cloaked his body.

In his “Shōbōgenzō senmen” 正法眼藏洗面 and “Shōbōgenzō shukke” 正法眼藏出家, Dōgen cites this trope in the case of Mahākāśyapa (from *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:206a2-3).

The allusion here echoes “Shōbōgenzō den’e” 正法眼藏傳衣, section 55.

71 **precious jewel in the robe** (*eri no hōju* 衣裏の寶珠): Allusion to the famous parable in the *Lotus Sūtra* of the man who is unaware that his friend had sewn a priceless jewel

## [T3:28] {2:310}

諸佛の袈裟の體・色・量の有量・無量、有相・無相、明らめ參學すべし。西天東地、古往今來の祖師、みな參學正傳せるところなり。祖祖正傳の、明らかにして疑ふところなきを見聞しながら、いたづらにこの祖師に正傳せざらんは、その意樂ゆるしがたからん。愚癡のいたり、不信のゆえなるべし。實をすてて虚をもとめ、本をすてて末をねがふものなり。これ如來を輕忽したてまつるならん。菩提心をおこさんともがら、かならず祖師の相傳を傳受すべし。われら、あひがたき佛法にあふたてまつるのみにあらず、佛袈裟正傳の法孫として、これを見聞し、學習し、受持することをえたり。すなはちこれ、如來をみたてまつるなり、佛說法をきくなり、佛光明にてらさるるなり、佛受用を受用するなり、佛心を單傳するなり、佛髓をえたるなり。まのあたり、釋迦牟尼佛の袈裟におほはれたてまつるなり、釋迦牟尼佛、まのあたりわれに袈裟をさづけましますなり。ほとけにしたがふたてまつりて、この袈裟は、うけたてまつれり。

We should clarify and study what is calculable and incalculable, what has signs and what lacks signs in the material, color, and dimensions of the *kāśāya* of the buddhas.<sup>72</sup> It is something that the ancestral masters of Sindh in the West and the Land of the East in past and present have all studied and directly transmitted. It would be hard to condone the aspirations of those who, even while seeing and hearing that the direct transmission of ancestor after ancestor is clear, with nothing to doubt, foolishly did not themselves receive the direct transmission of these ancestral masters. It is the height of stupidity, likely due to lack of faith. They abandon the truth and seek the false; they abandon the root and want the branch. It would be dismissive of the Tathāgata.

Those who would give rise to the mind of bodhi should invariable receive the transmission transmitted by the ancestral masters. Not only have we encountered the buddha dharma, difficult to meet, but as dharma descendants of the direct transmission of the buddha *kāśāya*, we have been able to see and hear of it, to study it, to receive and keep it. This is to see the Tathāgata, to hear the Buddha preach the dharma, to be

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into the lining of his robe; see Supplementary Notes, s.v. “Jewel in the robe.” The allusion here echoes “Shōbōgenzō den’e” 正法眼藏傳衣, section 56.

**counting sand** (*sansha* 算沙): Or, perhaps, “sand counters” — i.e., those obsessed with the details, what we might call “spiritual bean counters”; see Supplementary Notes, s.v. “Counting sand.”

72 We should clarify and study what is calculable and incalculable, what has signs and what lacks signs in the material, color, and dimensions of the *kāśāya* of the buddhas (*shobutsu no kesa no tai jiki ryō no uryō muryō usō musō, akirame sangaku su beshi* 諸佛の袈裟の體・色・量の有量・無量有相無相、明らめ參學すべし): Or, perhaps, “We should clarify and study whether the material, color, and dimensions of the *kāśāya* of the buddhas are calculable or incalculable, have attributes or lack attributes.” This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, sections 57-58, which once seems to have represented the conclusion of that chapter.

illuminated by the radiance of the Buddha; to enjoy the enjoyment of the Buddha, uniquely to transmit the mind of the Buddha, to get the marrow of the Buddha. It is personally to be cloaked in the *kāṣāya* of Buddha Śākyamuni; it is Buddha Śākyamuni personally presenting us with the *kāṣāya*. Following the Buddha, we have received this *kāṣāya*.

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[T3:29] {2:311}

浣袈裟法

*Procedure for washing the kāṣāya.*<sup>73</sup>

[T3:30]

袈裟をたたまず、淨桶にいれて、香湯を百沸して、袈裟をひたして、一時ばかりおく。またの法、清き灰水を百沸して、袈裟をひたして、湯のひややかになるをまつ。いまは、よのつねに灰湯をもちいる。灰湯、ここには、あくのゆ、といふ。灰湯さめぬれば、きよくすみたる湯をもて、たびたびこれを浣洗するあひだ、兩手にいれてもみあらず、ふまず。あか、のぞこほり、油、のぞこほるを、期とす。そののち、沈香・梅檀香等を冷水に和して、これをあらふ。そののち、淨竿にかけてほす。よく、ほしてのち、摺襪して、たかく安じて、焼香・散華して、右邊數匝して、禮拜したてまつる。あるいは三拜、あるいは六拜、あるいは九拜して、胡跪合掌して、袈裟を兩手にささげて、くちに偈を誦してのち、たちて、如法に著したてまつる。

Without folding the *kāṣāya*, place it in a cleaning bucket; bring perfumed water to a full boil and soak the *kāṣāya* for about two hours. Another method is to bring clean ash water to a full boil, soak the *kāṣāya*, and wait for the water to cool down. At present, it is common practice to use ash water. *Huitang* (“ash water”) is called here *akunoyu*.<sup>74</sup> When the ash water has cooled, rinse [the robe] repeatedly in clean clear hot water, without rubbing it between your hands or treading on it. Continue until dirt and grease have been removed. After that, wash it in cold water mixed with aloes incense, sandalwood incense, or the like. After that, hang it on a pure pole to dry.<sup>75</sup> Once it is fully dried, folding it and placing on an elevated place, burn incense, scatter flowers, circumambulate

73 **Procedure for washing the *kāṣāya*** (*kan kesa hō* 浣袈裟法): While the body of the “Shōbōgenzō den’e” 正法眼藏傳衣 lacks a corresponding section on washing, a brief text in Chinese following the colophon (sections 71-73) gives abbreviated instructions for the washing ritual.

74 ***Huitang* (“ash water”) is called here *akunoyu*** (*kaitō, koko ni wa, akunoyu, to iu* 灰湯、ここには、あくのゆ、といふ): Dōgen is here simply giving the Japanese (*kun* 訓) reading of the Chinese term.

75 **pure pole** (*jōkan* 淨竿): A raised horizontal pole used for hanging clothes, etc.

it to the right several times and pay obeisance. Having made three prostrations or six prostrations or nine prostrations, half-kneel with palms together, and, raising the *kāṣāya* with both hands, recite the *gāthā* aloud.<sup>76</sup> Then stand and don it according to proper procedure.

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[T3:31] {2:312}

世尊告大衆言、我往昔在寶藏佛所時、爲大悲菩薩。爾時大悲菩薩摩訶薩、在寶藏佛前、而發願言、世尊、我成佛已、若有衆生入我法中、出家著袈裟者、或犯重戒、或行邪見、若於三寶輕毀不信、集諸重罪比丘・比丘尼・優婆塞・優婆夷、若於一念中、生恭敬心、尊重僧伽梨衣、生恭敬心、尊重世尊或於法僧、世尊、如是衆生、及至一人、不於三乘得受記莂而退轉者、則爲欺誑十方世界、無量無邊阿僧祇等、現在諸佛、必定不成阿耨多羅三藐三菩提。世尊、我成佛已來、諸天龍・鬼神・人及非人、若能於此著袈裟者、恭敬供養、尊重讚歎、其人若得見此袈裟少分、即得不退於三乘中。若有衆生、爲飢渴所逼、若貧窮鬼神、下賤諸人、乃至餓鬼衆生、若得袈裟少分乃至四寸、即得飲食充足、隨其所願、疾得成就。若有衆生、共相違反、起怨賊想、展轉鬭諍、若諸天龍・鬼神・乾闥婆・阿修羅・迦樓羅・緊那羅・摩睺羅伽・狗辨茶・毘舍遮・人及非人、共鬭諍時、念此袈裟、依袈裟力、尋生悲心・柔軟之心・無怨賊心・寂滅之心・調伏善心、還得清淨。有人若在兵甲・鬭訟・斷事之中、持此袈裟少分、至此輩中、爲自護故、供養恭敬尊重、是諸人等、無能侵毀・觸撓・輕弄、常得勝他、過此諸難。

*The World-Honored One addressed the great assembly, saying,<sup>77</sup>*

*In the past, when I was with Buddha Ratnagarbha, I was Bodhisattva Mahākāruṇā.<sup>78</sup> At that time, Bodhisattva-mahāsattva Mahākāruṇā made a vow before Buddha Ratnagarbha, saying:<sup>79</sup>*

**76 half-kneel with palms together** (*koki gasshō* 胡跪合掌): Literally, “foreign kneel with palms together”; a fixed expression for a position in which one kneels on the right knee, with the left knee raised.

**recite the *gāthā* aloud** (*kuchi ni ge oju shite* くに偈を誦して): Presumably the *gāthā* to be recited is the “Verse for Donning the *Kāṣāya*” (see above, Note 15; below, section 54).

**77 The World-Honored One addressed the great assembly** (*seson koku daishu* 世尊告大衆): Though seemingly a quotation from scripture, Dōgen is here providing his own introduction, in Chinese, to the vow he is about to quote.

**78 Buddha Ratnagarbha** (*Hōzō butsu* 寶藏佛): A past buddha who appears in the sūtra quoted here as the teacher of both Buddha Śākyamuni and Buddha Amitābha.

**Bodhisattva Mahākāruṇā** (*Daihi bosatsu* 大悲菩薩): “Bodhisattva Great Compassion,” a sobriquet of Bodhisattva Avalokiteśvara, but here the name of Śākyamuni in a prior life.

**79 Bodhisattva-mahāsattva Mahākāruṇā made a vow before Buddha Ratnagarbha** (*Daihi bosatsu makasatsu, zai Hōzō butsu zen, ni hotsugan* 大悲菩薩摩訶薩、在寶藏佛前、而發願): Quoting the *Mahā-kāruṇā-sūtra* (*Peihua jing* 悲華經) (T.157.3:220a10-b2). A summary version of this passage occurs at “Shōbōgenzō den’e” 正法眼藏傳衣, section 25.

World-Honored One, after I attain buddhahood, if there are living beings who, having entered into my dharma, left home, and donned the *kāśāya*, violate the major precepts or engage in false views; or if there are *bhikṣus*, *bhikṣuṇīs*, *upāsakas* or *upāsikās* who, disparaging and lacking faith in the three treasures, accumulate grave offenses; if, for a single moment of thought, they give rise to a reverent mind and honor the *saṃghāti* robe, or give rise to a reverent mind and honor the World-Honored One or the dharma or *saṃgha* — World-Honored One, should such living beings, even a single one of them, having been unable to receive a prediction in the three vehicles, fall back, then, having deceived incalculable, limitless *asaṃkhyeyas* of present buddhas throughout the realms of the ten directions, I shall certainly not attain *anuttara-samyak-saṃbodhi*.

World-Honored One, after I attain buddhahood, if there are *devas* or dragons, spirits, humans or non-humans able to venerate, make offerings to, honor, and praise those who wear this *kāśāya*, if these people can see a small piece of this *kāśāya*, they will attain non-regression in the three vehicles.

If there are living beings hard pressed by hunger and thirst, living beings such as impoverished spirits, lowly people, and so on down to hungry ghosts, if they obtain a small piece of this *kāśāya*, even so much as four inches, they will get plenty to eat and drink, and, whatever they wish, they will quickly achieve.

If there are living beings disputing with each other, giving rise to thoughts of enmity and violence and fomenting fights and quarrels, or when *devas* and dragons, spirits, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, *mahoragas*, *kumbhāṇḍas*, *piśācīs*, humans or non-humans fight and quarrel with each other, if they recall this *kāśāya*, by the power of the *kāśāya*, immediately giving rise to a mind of compassion, a mind soft and gentle, a mind without enmity and violence, a mind of quiescence, a good mind well tamed, they will attain purity.<sup>80</sup>

80 **devas and dragons, spirits, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas, kumbhāṇḍas, piśācīs** (*ten ryū kijin kendatsuba ashura karura kinnara magoraga kuhanda bishaja* 天龍・鬼神・乾闥婆・阿修羅・迦樓羅・緊那羅・摩睺羅伽・狗辨茶・毘舍遮): Mythical beings often appearing in Buddhist literature; a standard list of eight such beings, plus *kumbhāṇḍas* (*kuhanda* 狗辨茶; more often written 鳩槃荼), horse-headed demons with huge testicles; and *piśācīs* (*pishaja* 毘舍遮), female fiends. The group of eight (*hachi bu* 八部): *devas* (*ten* 天): heavenly beings, inhabiting the upper reaches of Mount Sumeru and the celestial realms; *nāgas* (*ryū* 龍): great serpents living in the clouds or bodies of water and associated with rain; spirits (*kijin* 鬼神): here, probably *S. yakṣas* (*yasha* 夜叉), flesh-eating flying demons; *gandharvas* (*kendatsuba* 乾闥婆): spirit musicians who subsist on scents; *asuras* (*ashura* 阿修羅): demigods, or titans,



*If there are people in combat, in arguments, or in disputes, if they go among the parties with a small piece of this kāṣāya and, in order to protect themselves, make offerings to, revere, and respect it, these people will not be violated, harassed, or mocked, and will always triumph over others and avoid these difficulties.*

[T3:32]

世尊、若我袈裟、不能成就如是五事聖功德者、則爲欺誑十方世界、無量無邊阿僧祇等現在諸佛、未來不應成就阿耨多羅三藐三菩提作佛事也。没失善法、必定不能破壞外道。

*World-Honored One, should my kāṣāya be unable to achieve the sacred merit of these five things, then, having deceived incalculable, limitless, asaṃkhyeyas of present buddhas throughout the realms of the ten directions, in the future I ought not achieve anuttara-samyak-sambodhi and perform the works of a buddha; I would have exhausted my good dharmas and certainly be unable to demolish the other paths.*<sup>81</sup>

[T3:33] {2:313}

善男子、爾時寶藏如來、申金色右臂、摩大悲菩薩頂讚言、善哉善哉、大丈夫、汝所言者、是大珍寶、是大賢善。汝成阿耨多羅三藐三菩提已。是袈裟服、能成就此五聖功德、作大利益。善男子、爾時大悲菩薩摩訶薩、聞佛讚歎已、心生歡喜、踊躍無量。因佛申此金色之臂、長指合縵、其手柔軟、猶如天衣。摩其頭已、其身即變、狀如童子二十歲人。善男子、彼會大衆、諸天・龍神・乾闥婆・人及非人、叉手恭敬、向大悲菩薩、供養種種華、及至伎樂而供養之。復種種讚歎已、默然而住。

*Good sons, at that time, Tathāgata Ratnagarbha extended his golden-hued right arm, rubbed the head of Bodhisattva Mahākāraṇā, and praised him, saying:*<sup>82</sup>

*Excellent, excellent, great one. What you have said is a rare treasure, is most wise and virtuous. After you attain anuttara-samyak-sambodhi, this kāṣāya will achieve these five sacred merits and produce great benefits.*

*Good sons, at that time, the Bodhisattva-mahāsattva Mahākāraṇā, after hearing the Buddha's praises, leaped with incalculable joy. When the Buddha extended his golden-hued arm, his long fingers joined by*

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who war with the gods; *garuḍas* (*karura* 迦樓羅): mythical birds that feed on *nāgas*; *kiṃnaras* (*kinnara* 緊那羅): heavenly musicians, sometimes described as part god, part human, part animal; *mahoragas* (*magoraga* 摩睺羅迦): giant python-like snakes.

81 **World-Honored One** (*Seson* 世尊): Continuing the quotation of the *Peihua jing* 悲華經, T.157.3:220b2-6.

82 **Good sons** (*zen nanshi* 善男子): Continuing the quotation of the *Peihua jing* 悲華經, T.157.3:220b6-17.

silken webbing, his hands were soft and gentle, like celestial robes.<sup>83</sup> After it had rubbed his head, [the bodhisattva's] body immediately changed, becoming like that of a boy of twenty years. Good sons, the great saṃgha in that assembly — the devas, dragons and spirits, gandharvas, humans and non-humans — with hands folded in veneration, facing toward Bodhisattva Mahākāruṇā, made offerings of all kinds of flowers, and also offered him music as well. After repeatedly praising him in all sorts of ways, they stood silently.

[T3:34] {2:315}

如來在世より今日にいたるまで、菩薩・聲聞の經・律のなかより、袈裟の功德をえらびあぐるとき、かならずこの五聖功德を、むねとするなり。

From the lifetime of the Tathāgata till today, in the sūtras and vinaya of the bodhisattvas and śrāvakas, whenever the merits of the kāśāya are brought up, these five sacred merits are taken as essential.<sup>84</sup>

[T3:35]

まことにそれ、袈裟は三世諸佛の佛衣なり。その功德無量なりといへども、釋迦牟尼佛の法のなかにして袈裟をえたらんは、餘佛の法のなかにして袈裟をえんにも、すぐれたるべし。ゆえいかんとなれば、釋迦牟尼佛、むかし因地のとき、大悲菩薩摩訶薩として、寶藏佛のみまへにして、五百の大願をたてましますとき、ことさらこの袈裟の功德におきて、かくのごとく誓願をおこします。その功德、さらに無量不可思議なるべし。しかあればすなはち、世尊の皮肉骨髓いまに正傳するといふは、袈裟衣なり。正法眼藏を正傳する祖師、かならず袈裟を正傳せり。この衣を、傳持し頂戴する衆生、かならず二、三生のあひだに得道せり。たとひ戲笑のため、利益のために身に著せる、かならず得道因縁なり。

Truly, the kāśāya is the buddha robe of the buddhas of the three times, and its merit is incalculable; yet to get the kāśāya during the dharma of Buddha Śākyamuni is surely superior to getting the kāśāya during the dharma of the other buddhas. Why is this? Because, long ago when Buddha Śākyamuni was at the causal stage, as Bodhisattva-mahāsattva Mahākāruṇā, when he made the five hundred great vows before Buddha Ratnagarbha, he specifically made these vows regarding the merits of this kāśāya.<sup>85</sup> Its merits must surely be incalculable and inconceivable.

83 his long fingers joined by silken webbing (*chōshi gōman* 長指合縷): Long fingers (*chōshi* 長指) are the third of the thirty-two marks (*sō* 相; S. *lakṣana*) of a buddha; webbed (*mōman* 網縷) fingers and toes are the fifth of the marks.

84 sūtras and vinaya of the bodhisattvas and śrāvakas (*bosatsu shōmon no kyōritsu* 菩薩・聲聞の經・律): I.e., the texts of both the Great and Small Vehicles.

these five sacred merits (*kono go shō kudoku* この五聖功德): I.e., the five vows of Mahākāruṇā just quoted.

85 causal stage (*inji* 因地): I.e., while still a bodhisattva, before he reached the “effect stage” (*kachi* 果地) of buddhahood.

Thus, the direct transmission even now of the skin, flesh, bones, and marrow of the World-Honored One is the *kāṣāya* robe.<sup>86</sup> The ancestral masters who directly transmitted the treasury of the true dharma eye invariably directly transmitted the *kāṣāya*. Living beings who receive and keep this robe and reverently accept it have invariably attained the way within two or three births. Even when it is worn as a joke or for profit, it is invariably the cause of gaining the way.<sup>87</sup>

[T3:36]

龍樹祖師曰、復次佛法中出家人、雖破戒墮罪、罪畢得解脫、如優鉢羅華比丘尼本生經中說。佛在世時、此比丘尼、得六神通阿羅漢。入貴人舍、常讀出家法、語諸貴人婦女言、姊妹可出家。諸貴婦女言、我等少容色盛美、持戒爲難、或當破戒。比丘尼言、破戒便破、但出家。問言、破戒當墮地獄、云何可破。答言、墮地獄便墮。諸貴婦女、笑之言、地獄受罪、云何可墮。比丘尼言、我自憶念本宿命、時作戲女、著種種衣服、而說舊語。或時著比丘尼衣、以爲戲笑。以是因緣故、迦葉佛時、作比丘尼。時自恃貴姓端正、生憍慢、而破禁戒。破禁戒罪故、墮地獄受種種罪。受畢竟、值釋迦牟尼佛出家、得六神通阿羅漢道。以是故知、出家受戒、雖復破戒、以戒因緣故、得阿羅漢道。若但作惡、無戒因緣、不得道也。我及昔時、世世墮地獄、從地獄出爲惡人。惡人死還入地獄、都無所得。今以此證知、出家受戒、雖復破戒、以是因緣、可得道果。

*The Ancestral Master Nāgārjuna said:*<sup>88</sup>

*Furthermore, in the buddha dharma, those who leave home, even though they break the precepts and commit offenses, attain liberation after the suffering for those offenses has ended, as is taught in the Sūtra of the Prior Lives of the Bhikṣuṇī Utpalavarṇā.*<sup>89</sup>

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**five hundred great vows** (*gohyaku no daigan* 五百の大願): i.e., the vows appearing in the *Peihua jing* 悲華經, of which the vows on the *kāṣāya* are the last five.

**86 skin, flesh, bones, and marrow** (*hi niku kotsu zui* 皮肉骨髓): An expression occurring very often throughout the *Shōbōgenzō*, in reference to the essence or truth or entirety of something or someone. From the famous story, recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:230, case 201), of Bodhidharma's testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had got his skin, flesh, bones, and marrow. See Supplementary Notes, s.v. "Skin, flesh, bones, and marrow."

**87 Even when it is worn as a joke or for profit** (*tatoi keshō no tame, riyaku no tame ni mi ni chaku seru* たとひ戲笑のため、利益のために身に著せる): Introducing the following account of the Bhikṣuṇī Utpalavarṇā.

**88 The Ancestral Master Nāgārjuna** (*Ryūjū soshi* 龍樹祖師): Quoting the *Dazhidu lun* 大智度論 (T.1509.25:161a27-b17), a work traditionally attributed to Nāgārjuna. Dōgen also quotes this passage in his "Shōbōgenzō shukke kudoku" 正法眼藏出家功德.

**89 Sūtra of the Prior Lives of the Bhikṣuṇī Utpalavarṇā** (*Upparage bikuni honshō kyō* 優鉢羅華比丘尼本生經): The Chinese *Youboluohua biqiuni bensheng jing* 優鉢羅華比丘尼本生經 has been reconstructed as Sanskrit *Utpalavarṇā-bhikṣuṇī-jātaka-sūtra*. No text of this title is extant, but stories of the prior lives of the Buddha's famous disciple Bhikṣuṇī Utpalavarṇā (known in Pali texts as Uppalavaṇṇa) are well known in the tradition.

At the time of the Buddha, this *bhikṣuṇī* became an arhat with the six spiritual powers. Entering into the residences of the aristocrats, she always praised the dharma of leaving home, saying to the aristocratic women, “Sisters, you should leave home.”

The aristocratic women said, “We are young and in our prime, attractive and at the height of our beauty. Keeping the precepts would be hard for us, and we would quite likely break them.”

The *Bhikṣuṇī* said, “If you break the precepts, then you break them. Just leave home.”

They asked, “If we break the precepts, we shall fall into the hells. How can you say we can break them?”

She answered, “If you fall into the hells, then you fall into them.”

The aristocratic women laughed at this and said, “In the hells, one suffers from one’s offenses. How can you say we can fall into it?”

The *Bhikṣuṇī* said, “I myself recall a former life, when I was a courtesan. I used to dress up in all sorts of costumes and tell old stories. Once, I put on the robes of a *bhikṣuṇī* as a joke. Due to this cause, at the time of Buddha Kāśyapa, I became a *bhikṣuṇī*. Conceited by my noble pedigree and elegant appearance, I gave rise to pride and broke the precepts of restraint. Due to the offense of breaking the precepts, I fell into the hells and suffered all sorts of pain. After the suffering was finally over, I met Buddha Śākyamuni, left home, and gained the way of an arhat with the six spiritual powers. Thus, we know that, if one leaves home and receives the precepts, even though one then breaks them, due to the cause of the precepts, one will gain the way of the arhat. But if one simply does evil, without the cause of the precepts, one will not gain the way. Long ago, I fell into hell in life after life; emerging from hell, I became an evil person, and when that evil person died, I again entered hell, without gaining anything at all. Now, from this experience I know that, if one leaves home and receives the precepts, even though one then breaks them, due to the cause of the precepts, one can gain the fruit of the way.

## [T3:37] {2:317}

この蓮華色、阿羅漢得道の初因、さらに他の功にあらず、ただこれ袈裟を戲笑のためにその身に著せし功德によりて、いま得道せり。二生、迦葉佛の法にあふたてまつりて比丘尼となれり、三生に、釋迦牟尼佛にあふたてまつりて大阿羅漢となり、三明・六通を具足せり。三明とは、天眼・宿命・漏盡なり。六通とは、神境通・他心通・天眼通・天耳通・宿命通・漏盡通なり。まことにそれ、ただ作惡の人とありしとき、むなく死して地獄にいる。地獄よりいで、また作惡人となる。戒の因縁あるときは、禁戒を破して地獄におちたりといへども、つひに得道の因縁なり。いま、戲笑のため袈裟を著せる、なほこれ三生に得道す。いはんや無上菩提のために、清淨の信心をおこして袈裟を著せん、その功德、成就せざらめやは。いかにいはんや、一生のあひだ受持したてまつり、頂戴したてまつらん功德、まさに廣大無量なるべし。

The first cause of this Utpalavarṇā gaining the way as an arhat was certainly no other merit than just her donning a *kāśāya* as a joke — the merit by which she has now gained the way. In a second birth, she encountered the dharma of Buddha Kāśyapa and became a *bhikṣuṇī*; in a third life, she encountered Buddha Śākyamuni and became a great arhat, endowed with the three knowledges and six spiritual powers.<sup>90</sup> The “three knowledges” are the deva eye, the knowledge of former lives, and the exhaustion of the contaminants; the “six powers” are the power of magical transformations, the power of the deva eye, the power of the deva ear, the power of knowledge of former lives, and the power of the exhaustion of the contaminants.<sup>91</sup> Truly, when she was simply a person who did evil, she died fruitlessly and entered the hells; only to emerge from the hells and again become an evildoer. When she had the cause and condition of the precepts, although she broke the precepts of restraint and fell into the hells, eventually they became the cause and condition of her gaining the way. Now, even one who dons the *kāśāya* for a joke gains the way in three births; how much more, then, one who gives rise to a mind of pure faith and dons the *kāśāya* for the sake of unsurpassed bodhi — how could the merit of that not be achieved? And how much more still must the merit be vast and incalculable of one who receives and keeps it and reverently accepts it throughout a lifetime.

90 **endowed with the three knowledges and six spiritual powers** (*sanmyō rokutsū o gusoku seri* 三明・六通を具足せり): The Bhikṣuṇī Utpalavarṇā (*Renge shiki* 蓮華色; *Uhatsurashiki* 優鉢羅色) was known, along with Maudgalyāyana, as the Buddha's disciple preeminent in the *abhijñā* (*jinzū* 神通; “spiritual powers”). In his “Shōbōgenzō sanji gō” 正法眼藏三時業, Dōgen recalls her death at the hands of Devadatta.

91 **“three knowledges”** (*sanmyō* 三明); **“six powers”** (*rokutsū* 六通): See Supplementary Notes, s.v. “Spiritual powers.”

[T3:38]

もし菩提心をおこさん人、いそぎ袈裟を受持頂戴すべし。この好世にあふて佛種をうえざらん、かなしむべし。南洲の人身をうけて、釋迦牟尼佛の法にあふたてまつり、佛法嫡嫡の祖師にむまれあひ、單傳直指の袈裟をうけたてまつりぬべきを、むなしくすごさん、かなしむべし。いま袈裟正傳は、ひとり祖師正傳これ正嫡なり、餘師の、かたを齊しくすべきにあらず。相承なき師にしたがふて袈裟を受持する、なほ功德甚深なり。いはんや嫡嫡面授しきたれる正師に受持せん、まさしき如來の法子法孫ならん。まことに如來の皮肉骨髓を正傳せるなるべし。おほよそ袈裟は、三世十方の諸佛正傳しきたれること、いまだ斷絶せず。十方三世の諸佛菩薩・聲聞緣覺、おなじく護持しきたれるところなり。

Those who would bring forth the mind of bodhi should quickly receive and keep and reverently accept the *kāṣāya*. To encounter this auspicious world and not plant the seed of buddhahood would be lamentable.<sup>92</sup> Having received a human body on the Southern Continent, encountered the dharma of Buddha Śākyamuni, and met in this birth the ancestral masters who are the legitimate successors to the buddha dharma, and then to pass up the *kāṣāya*, uniquely transmitted and directly indicated, that you should have received — this would be lamentable.<sup>93</sup>

In the direct transmission of the *kāṣāya* today, only those in the direct transmission of the ancestral masters are its legitimate successors; it is not the case that other masters could have equal stature. The merit of receiving and keeping a *kāṣāya* under a master without the inheritance is still extremely profound; how much more then to receive and keep it under a true master with the face-to-face conferral from successor after successor — one would be among the true dharma children and dharma grandchildren of the Tathāgata; one would truly have received the direct transmission of the skin, flesh, bones, and marrow of the Tathāgata. In sum, the direct transmission of the *kāṣāya* by the buddhas of the three times and ten directions has never been cut off; it is protected by all the buddhas, bodhisattvas, *śrāvakas*, and *pratyeka-buddhas* of the ten directions and three times.

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92 **auspicious world** (*kōse* 好世): A term common enough in the Buddhist canon but the only occurrence in the *Shōbōgenzō*; some readers take it to mean “auspicious age.”

93 **Southern Continent** (*Nanshū* 南洲): I.e., the continent of Jambudvīpa, south of Mount Sumeru in Buddhist geography; the continent on which buddhas are born. See Supplementary Notes, s.v. “Four Continents.”

## [T3:39] {2:318}

袈裟をつくるには、麤布を本とす。麤布なきがごときは、細布をもちいる。麤・細の布、ともになきには、絹素をもちいる。絹・布、ともになきがごときは、綾羅等をもちうる、如來の聽許なり。絹布・綾羅等の類、すべてなきくには、如來また皮袈裟を聽許します。

In making a *kāṣāya*, a coarse fabric of plant fiber is standard.<sup>94</sup> When there is no coarse plant fiber fabric, a fine fabric of plant fiber is used. When there is neither a coarse nor fine plant fiber fabric, a plain silk is used. When there are neither silk nor plant fiber fabrics, the use of damask, gauze, or the like, is permitted by the Tathāgata. In lands where there are no types of plain silk, damask, gauze, and the like, the Tathāgata permits a skin *kāṣāya*.<sup>95</sup>

## [T3:40]

おほよそ袈裟は、そめて青・黄・赤・黒・紫色ならしむべし、いづれも色のなかの壞色ならしむ。如來は、つねに肉色の袈裟を御しましませり、これ袈裟色なり。初祖相傳の佛袈裟は、青黒色なり、西天の屈胸布なり。いま、曹溪山にあり。西天、二十八傳し、震旦、五傳せり。いま曹溪古佛の遺弟、みな佛衣の故實を傳持せり、餘僧のおよばざるところなり。

Generally speaking, the *kāṣāya* should be dyed blue, yellow, red, black, or purple; whichever it is, it is made in a dull shade of the color.<sup>96</sup> The Tathāgata always wore a flesh-colored *kāṣāya*; this is the *kāṣāya* color.<sup>97</sup> The buddha *kāṣāya* transmitted by the First Ancestor was bluish black, of a fine cotton fabric of Sindh in the West.<sup>98</sup> Now kept at Mount Caoxi, it was transmitted twenty-eight times in Sindh in the West and five times in Cīnasthāna. Now, the surviving disciples of the Old Buddha of Caoxi

94 In making a *kāṣāya* (*kesa o tsukuru ni wa* 袈裟をつくるには): This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, section 48.

95 skin *kaṣāya* (*hi gesa* 皮袈裟): The term *hi* 皮 (“skin”) may refer to hide, bark, etc.

96 the *kāṣāya* should be dyed blue, yellow, red, black, or purple (*kesa wa, somete sei ō shaku koku shi shoku narashimu beshi* 袈裟は、そめて青・黄・赤・黒・紫色ならしむべし): See *Fanwang jing* 梵網經, T.1484.24:1008b25-26.

dull shade (*ejiki* 壞色): Or “mixed shade”; the term is also used for the *kāṣāya* itself. The term “dull shade robe” (*ejiki e* 壞色衣) is synonymous with “vestment of neutral color” (*kenjiki fuku* 間色服); see Supplementary Notes, s.v. “Robe of the Tathāgata.”

97 the *kāṣāya* color (*kesa shiki* 袈裟色): I.e., the color indicated by one meaning of the Sanskrit word *kaṣāya* or *kāṣāya*.

98 The buddha *kāṣāya* transmitted by the First Ancestor (*shoso sōden no butsu kesa* 初祖相傳の佛袈裟): The description here matches that of the robe left at the stūpa of the Sixth Ancestor, according to the *Song gaoseng zhuan* 宋高僧傳 (T.2061.50:755b20-21):

其塔下葆藏屈胸布薜多羅僧、其色青黑碧縑複袿。

Concealed beneath the stūpa was an *uttarāsaṃga* [robe] of fine cotton fabric, its color bluish black, with a lining of bluish green.

all transmit and keep the ancient ways of the buddha robe, something other monks cannot match.

[T3:41] {2:319}

おほよそ衣に三種あり。一者糞掃衣、二者毳衣、三者衲衣なり。糞掃は、さきにしめすがごとし。毳衣者、鳥獸細毛、これをなづけて毳とす。行者若無糞掃可得、取此爲衣。衲衣者、朽故破弊、縫衲供身。不著世間好衣。

In general, there are three types of robe.<sup>99</sup> First, the robe of discarded rags; second, the robe of down; third, the robe of patches. The robe of discarded rags is as previously indicated.<sup>100</sup>

*The robe of down is made of the fine feathers or fur of birds or animals, which is called “down.”<sup>101</sup> Practitioners who cannot get discarded rags take this to make robes. The robe of patches is made of rotted, old, torn, and ruined cloth, sewn together to adorn the body. We do not wear the fine clothes of the worldly.*

[T3:42]

具壽鄒波離、謂世尊曰、大德世尊、僧伽胝衣、條數有幾。佛言、有九。何謂爲九。謂、九條・十一條・十三條・十五條・十七條・十九條・二十一條・二十三條・二十五條。其僧伽胝衣、初之三品、其中壇隔、兩長一短、如是應持。次三品、三長一短、後三品、四長一短。過是條外、便成破衲。鄒波離、復白世尊曰、大德世尊、有幾種僧伽胝衣。佛言、有三種、謂上・中・下。上者豎三肘、橫五肘。下者豎二肘半、橫四肘半。二者內名中。鄒波離、白世尊曰、大德世尊、嗢呬羅僧伽衣、條數有幾。佛言、但有七條、壇隔兩長一短。鄒波離、白世尊曰、大德世尊、七條復有幾種。佛言、有其三品、謂上・中・下。上者三五肘、下各減半肘、二內名中。鄒波離、白世尊曰、大德世尊、安呬娑娑衣、條數有幾。佛言、有五條、壇隔一長一短。鄒波離、復白世尊言、安呬娑娑衣、有幾種。佛言、有三、謂上・中・下。上者三五肘、中・下同前、各減半。

*Elder Upāli addressed the World-Honored One, saying, “Most Virtuous, World-Honored One, how many panel numbers are there on the saṃghāṭī robe?”<sup>102</sup>*

99 **three types of robe** (*e ni sanshu* 衣に三種): This section reflects a passage on the four types of *dhūta* (“austerities”) in regard to robes found in the *Dasheng yi zhang* 大乘義章 (T.1851.44:764b7-29). In addition to the three types mentioned here, the text lists as the fourth *dhūta* the limitation to three robes, from which Dōgen has already quoted in section 10, above; its passage on the robe of discarded rags was quoted in section 21, above.

100 **The robe of discarded rags is as previously indicated** (*funzō wa, saki ni shimesu ga gotoshi* 糞掃は、さきにしめすがごとし): I.e., in section 21, above.

101 **robe of down** (*sei e* 毳衣): Dōgen here switches (mostly) to Chinese, to quote (with slight variation) the *Dasheng yi zhang* 大乘義章 (T.1851.44:764b26-29). The “down” robe could also refer to fabrics made from fleece.

102 **The Elder Upāli** (*Guju Upari* 具壽鄒波離): Quoting (with some variation) the *Genben shuo yiqie youbu baiyi jiemo* 根本說一切有部百一羯磨, T.1453.24:497a13-27. Upāli (also written 優婆離, etc.) was one of the ten chief disciples of Buddha Śākyamuni.



The Buddha said, “There are nine.<sup>103</sup> What are the nine? Nine panels, eleven panels, thirteen panels, fifteen panels, seventeen panels, nineteen panels, twenty-one panels, twenty-three panels, and twenty-five panels. On the first three classes of *saṃghāṭī* robes, there are two long and one short sections of cloth; they ought to be kept like this.<sup>104</sup> On the next three classes, there are three long and one short; and in the last three classes, there are four long and one short. Anything in excess of these panels, renders the patched robe invalid.”

Upāli again spoke to the World-Honored One, saying, “Most Virtuous, World-Honored One, how many types of *saṃghāṭī* robes are there?”

The Buddha said, “There are three types: greater, middling, and lesser. The greater is three cubits in height and five cubits in width; the lesser is two and a half cubits in height and four and a half cubits in width; between these two is called ‘middling.’”

Upāli spoke to the World-Honored One, saying, “Most Virtuous, World-Honored One, how many panel numbers are there on the *ut-tarāsaṃga* robe?”

The Buddha said, “It only has seven panels, with two long and one short sections in each.”

Upāli spoke to the World-Honored One, saying, “Most Virtuous, World-Honored One, how many types of seven-panels are there?”

The Buddha said, “There are three classes: greater, middling, and lesser. The greater is three by five cubits; the lesser is a half cubit less in each [dimension]; between these two is called ‘middling.’”

Upāli spoke to the World-Honored One, saying, “Most Virtuous, World-Honored One, how many panel numbers are there on the *an-tarvāsa* robe?”

The Buddha said, “It has five panels, with one long and one short section each.”

103 “There are nine” (*u kyū* 有九): I.e., nine types of *saṃghāṭī*, distinguished by the number of their panels, as listed in the next passage.

104 On the first three classes of *saṃghāṭī* robes, there are two long and one short sections of cloth (*sōgyatei e, sho shi sanbon, ki chū dankyaku, ryō chō ittan* 僧伽胝衣、初之三品、其中壇隔、兩長一短): I.e., each panel consists of three sections, two long and one short. This and the following account of the number of long and short sections in the robe panels disagrees with the list given in “Shōbōgenzō den’e” 正法眼藏傳衣, section 21.

they ought to be kept like this (*nyoze ō ji* 如是應持): The sense is uncertain; perhaps, meaning that all three of these robes should have this combination of long and short sections; perhaps, meaning simply that one should keep at least this first class of *saṃghāṭī*.

Upāli again spoke to the World-Honored One, saying, “Most Virtuous, World-Honored One, how many types of *antarvāsa* robes are there?”

The Buddha said, “There are three: greater, middling, and lesser. The greater is three by five cubits, the middling and lesser are the same as above, each subtracting a half.”

[T3:43]

佛言、安坦婆娑、復有二種。何爲二、一者豎二肘、橫五肘。二者豎二肘、橫四肘。僧伽胝者、譯爲重複衣。嚕咄羅僧伽者、譯爲上衣。安坦婆娑者、譯爲內衣、又云下衣。又云、僧伽梨衣、謂大衣也、亦云入王宮衣、又云說法衣。鬱多羅僧、謂七條衣也、云中衣、又云入衆衣。安陀會、謂五條衣、云小衣、又云行道衣、作務衣。

The Buddha said, “The *antarvāsa* also has two types.<sup>105</sup> What two? The first is two cubits in height, five cubits in width; the second is two cubits in height and four cubits in width.”

The *saṃghāṭī* is translated “doubled robe”; the *uttarāsaṃga* is translated “upper robe”; the *antarvāsa* is translated “inner robe.”<sup>106</sup>

It is also called “under robe.”<sup>107</sup> It is also said that the *saṃghāṭī* robe is called the “great robe,” also called the “robe for entering the royal palace,” and also called the “robe for preaching the dharma.” The *uttarāsaṃga* is called the “seven-panel robe,” or called the “middle robe,” and also called the “robe for entering the assembly.” The *antarvāsa* is called the “five-panel robe,” or called the “small robe,” and also called the “robe for practicing the way,” or the “work robe.”

[T3:44] {2:321}

この三衣、かならず護持すべし。又、僧伽胝衣に、六十條の袈裟あり、かならず受持すべし。

These three robes should always be secured and maintained. Also, the *saṃghāṭī* robe has a sixty-panel *kāṣāya*, which should always be received and kept.<sup>108</sup>

105 The Buddha said (*butsu gon* 佛言): Continuing to quote the *Genben shuo yiqie youbu baiyi jiemo* 根本說一切有部百一羯磨, at T.1453.24:497b1-2.

106 The *saṃghāṭī* is translated “doubled robe” (*sōgyatei sha, yaku i jūfuku e* 僧伽胝者、譯爲重複衣): Quoting an interlinear note at *Genben shuo yiqie youbu baiyi jiemo* 根本說一切有部百一羯磨, at T.1453.24:497a27-28. Opinion is divided on the sense of “double” (*jūfuku* 重複) here — some taking it to refer to the fact that the robe is lined; others, that the robe is worn over the *uttarāsaṃga*.

107 It is also called “under robe” (*yū un ge e* 又云下衣): Though presented in Chinese as a continuation of the quotation, in fact, this and the remaining sentences in this section do not occur in the extant source.

108 sixty-panel *kāṣāya* (*rokuju jō* 六十條): Presumably, reference to the robe of fifteen panels with four sections each, or sixty sections total; see above, Note 33.

[T3:45]

おほよそ、八萬歳より百歳にいたるまで、壽命の増・減にしたがふて、身量の長・短あり。八萬歳と一百歳と、ことなることあり、といふ、また、平等なるべし、といふ。そのなかに、平等なるべし、といふを正傳とせり。佛と人と、身量をはるかにことなり、人身ははかりつべし、佛身はつひにはかるべからず。このゆえに、迦葉佛の袈裟、いま釋迦牟尼佛、著しますに、長にあらず、ひろきにあらず。今釋迦牟尼佛の袈裟、彌勒如來、著しますに、みじかきにあらず、せばきにあらず。佛身の、長・短にあらざる道理、あきらかに觀見し、決斷し、照了し、警察すべきなり。梵王の、たかく色界にある、その佛頂をみたてまつらず、目連、はるかに光明幡世界にいたる、その佛聲をきはめず。遠・近の見聞ひとし、まことに不可思議なるものなり。如來の一切の功德、みなかくのごとし。この功德を念じたてまつるべし。

In general, the height of the body varies according to the increase or decrease in the lifespan, from eighty thousand years to one hundred years.<sup>109</sup> It is said that eighty thousand years and one hundred years are different and also said that they are equal; of these, that they are equal is considered the correct transmission. Between buddhas and humans, the physical dimensions are vastly different: the human body can be measured, while the body of a buddha ultimately cannot be measured. Therefore, when Buddha Śākyamuni now wears the *kāśāya* of Buddha Kāśyapa, it is neither long nor wide; and, when Tathāgata Maitreya wears the present *kāśāya* of Buddha Śākyamuni, it will be neither short nor narrow. The truth that the body of a buddha is neither tall nor short should be clearly scrutinized, determined, illumined, and observed. The Brahmā King, high in the form realm, does not see the Buddha's topknot; Maudgalyāyana, having reached the distant Radiant Banner world, does not reach the limit of the Buddha's voice.<sup>110</sup> That they are seen and heard the same whether from a distance or nearby is truly something

109 **from eighty thousand years to one hundred years** (*hachiman sai yori hyaku sai ni itaru made* 八萬歳より百歳にいたるまで): Based on the common Buddhist view that the human lifespan varies in different kalpas or under different buddhas; see, e.g., the *Dīrghāgama* (*Chang ahan jing* 長阿含經, T.1.1:2a4-5).

110 **The Brahmā King** (*Bonnō* 梵王); **Maudgalyāyana** (*Mokuren* 目連): Perhaps reflecting a line in the *Mohe zhiguan* 摩訶止觀, by Zhiyi 智顗 (538-597), commenting on the Buddha's auspicious signs (T.1911.46:6b27-28):

梵天不見其頂。目連不窮其聲。

The Deva Brahmā does not see his topknot; Maudgalyāyana does not reach the limit of his voice.

Both these claims are found in stories in the *Ratnakūṭa-sūtra* (*Da baoji jing* 大寶積經) — the former at T.310.11:54a20ff; the latter at T.310.11:56c10ff. “Radiant Banner” (*Kōmyō ban* 光明幡) is the buddha field of Buddha Radiant King (*Kōmyō ō butsu* 光明王佛), said to lie to the west beyond buddha fields equal to the sands of ninety-nine Ganges Rivers.

inconceivable. All the virtues of the Tathāgata are like this. We should bear these virtues in mind.

[T3:46] {2:322}

袈裟を裁縫するに、割截衣あり、揲葉衣あり、攝葉衣あり、縵衣あり、ともにこれ作法なり。その所有にしたがふて受持すべし。佛言、三世佛袈裟、必定却刺。

In cutting and sewing the *kāṣāya*, there is the pieced robe, the bundled leaf robe, the gathered leaf robe, and the plain robe; each of these is a proper method.<sup>111</sup> We should receive and keep whichever of these we have.<sup>112</sup>

*The Buddha has said, “The kāṣāya of the buddhas of the three times is invariably backstitched.”*<sup>113</sup>

[T3:47]

その衣財をえんこと、また清淨を善なりとす。いはゆる糞掃衣を最上清淨とす。三世の諸佛、ともにこれを清淨とします。そのほか、信心檀那の所施の衣、また清淨なり。あるひは淨財をもて、いちにしてかふ、また清淨なり。作衣の日限ありといへども、いま末法澆季なり、遠方・邊邦なり。信心のもよほすところ、裁縫をえて、受持せんにはしかじ。

In selecting the robe material, again, pure is considered best: the robe of discarded rags is considered the purest.<sup>114</sup> The buddhas of the three

111 **pieced robe** (*kassetsu e* 割截衣): A *kāṣāya* made by sewing together separately cut pieces of cloth.

**bundled leaf robe** (*chōyō e* 揲葉衣): A *kāṣāya* made by attaching pieces of cloth to an underlying fabric.

**gathered leaf robe** (*shōyō e* 攝葉衣): A *kāṣāya* made by pleating a piece of fabric, without cutting.

**plain robe** (*man e* 縵衣): A *kāṣāya* made from a single piece of fabric, without panels.

112 **We should receive and keep whichever of these we have** (*sono shotoku ni shitagaute juji su beshi* その所有にしたがふて受持すべし): This sentence could also be interpreted to mean, “We should receive and keep [the type of *kāṣāya*] according to whichever [type of fabric] we have.”

113 **The Buddha has said** (*Butsu gon* 佛言): Although presented in Chinese as if a quotation from scripture, no source has been identified. The requirement to backstitch the *kāṣāya* is, however, found in a number of texts; see, e.g., *Shisong lü* 十誦律, T.1435.23:109b27-29:

淨而却刺。是佛所許如法畜用。直縫所以不得者。以是世人衣法故。以却刺異俗。

[The *kāṣāya* is to be] pure and backstitched; this is the orthodox practice approved by the Buddha. The reason straight stitching is not permitted is that it is the method of lay robes; backstitching distinguishes [the *kāṣāya*] from lay [garments].

114 **In selecting the robe material** (*sono ezai o en koto* その衣財をえんこと): Echoing “Shōbōgenzō den’e” 正法眼藏傳衣, section 65.

times all consider this as pure. In addition, robes [of fabric] given by a *dānapati* of pure faith are also pure; or those purchased in the marketplace with pure assets are also pure. Although there are restrictions on the days within which robes are to be made, we are now in a season of decline at the end of the dharma, in a distant quarter and marginal land; so, there is nothing for it but to receive and keep [the *kāṣāya*] cut and sewn where prompted by faith.<sup>115</sup>

[T3:48]

在家の人天なれども、袈裟を受持することは、大乘最極の祕訣なり。いまは、梵王・釋王、ともに袈裟を受持せり、欲・色の勝躑なり、人間には勝計すべからず。在家の菩薩、みなともに受持せり、震旦國には、梁の武帝、隋の煬帝、ともに袈裟を受持せり、代宗・肅宗、ともに袈裟を著し、僧家に參學し、菩薩戒を受持せり。その餘の居士・婦女等の、受袈裟・受佛戒のともがら、古今の勝躑なり。日本國には、聖徳太子、袈裟を受持し、法華・勝鬘等の諸經講説のとき、天雨寶華の奇瑞を感得す。それよりこのかた、佛法、わがくに流通せり。天下の攝籙なりといへども、すなはち人天の導師なり、ほとけのつかひとして、衆生の父母なり。いまわがくに、袈裟の體・色量ともに訛謬せりといへども、袈裟の名字を見聞する、ただこれ聖徳太子の御ちからなり。そのとき、邪をくだき正をたてずば、今日、かなしむべし。のちに聖武皇帝、また袈裟を受持し、菩薩戒をうけます。しかあればすなはち、たとひ帝位なりとも、たとひ臣下なりとも、いそぎ袈裟を受持し、菩薩戒をうくべし。人身の慶幸、これよりもすぐれたるあるべからず。

It is an ultimate arcanum of the Great Vehicle that even householder humans and devas receive and keep the *kāṣāya*. At present, King Brahmā and King Śakra have both received and kept the *kāṣāya* — fine examples in the desire and form [realms]; and among humans, they cannot be counted.<sup>116</sup> Householder bodhisattvas have all received and kept it.

115 there are restrictions on the days within which robes are to be made (*sa e no nichigen ari* 作衣の日限あり): See, e.g., *Mahāsāṃghika-vinaya* (*Mohe sengqi lü* 摩訶僧祇律, T.1425.22:299a16ff). According to the *Shishi yaolan* 釋氏要覽 (T.2127.54:269a29-b2):

準律、大衣服五日成、七條四日成、五條二日成。限日不成、尼犯墮、比丘犯突吉羅罪。

Following the vinaya, a great robe is done in five days; a seven-panel, in four days; a five-panel, in two days. If not done within the limit of days, for a *bhikṣuṇī*, it is a *prayaścitta* (“expiation”) offense, for a *bhikṣu*, a *duṣkṛta* (“misdeed”) offense.

116 King Brahmā and King Śakra (*Bonnō Shaku ō* 梵王・釋王): I.e., the devas Brahmā and Indra. This section echoes themes in “Shōbōgenzō den’e” 正法眼藏傳衣, sections 68-69, the final two sections of that text. As noted there, Dōgen may have in mind a passage in the *Fanwang jing* 梵網經 (T.1484.24:1004b7-10) listing those who should receive the precepts:

國王王子百官宰相、比丘比丘尼、十八梵天六欲天子、庶民黃門婬男婬女奴婢。八部鬼神金剛神畜生乃至變化人。

In the Land of Cīnasthāna, the Emperor Wu of the Liang and Emperor Yang of the Sui both received and kept the *kāṣāya*; Daizong and Suzong both wore the *kāṣāya*, practiced with monastics, and received and kept the bodhisattva precepts.<sup>117</sup> Apart from these, laymen and women who received the *kāṣāya* and received the Buddha's precepts are fine examples in past and present.

In the Land of Japan, Prince Shōtoku received and kept the *kāṣāya* and, when he lectured on the sūtras such as the *Lotus* and *Śrīmālā*, was rewarded with the auspicious omen of precious flowers raining from the heavens.<sup>118</sup> From that time on, the buddha dharma spread widely in our land. Even while being regent to all under heaven, he was teacher to humans and devas, and, as an emissary of the Buddha, the father and mother to living beings. In our land, though the material, color, and dimensions of the *kāṣāya* may all have been misunderstood, that we have heard the name “*kāṣāya*” is due only to the power of Prince Shōtoku. We would surely be sad today had he not smashed the false and established the true in his own day. Later, Emperor Shōmu also received and kept the *kāṣāya* and received the bodhisattva precepts.<sup>119</sup> Therefore, whether we are emperors or subjects, we should hasten to receive and keep the *kāṣāya* and receive the bodhisattva precepts. There can be no greater blessing for one in a human body.

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Kings, princes, the hundred officials, the prime minister: bhikṣu and *bhikṣunī*; devas of the eighteen heavens of Brahmā and six heavens of the desire realm; commoners, eunuchs, licentious males and females, slaves; the eight classes of demons and spirits, vajra spirits, beasts, and magically transformed beings.

**117 Emperor Wu of the Liang and Emperor Yang of the Sui** (*Ryō no Bu tei, Zui no Yō dai* 梁の武帝、隋の煬帝): Emperor Wu 武 (r. 502-549), a devout Buddhist, said to have taken the precepts, is of course famous in Zen for the story of his interview with Bodhidharma. Emperor Yang 煬 (r. 604-618) is said to have taken the precepts from the Tiantai figure Zhiyi 智顗.

**Daizong and Suzong** (*Daisō Shukusō* 代宗・肅宗): Tang-dynasty emperors, reigning 762-779 and 756-762, respectively, both of whom were patrons of Chan Master Nanyang Huizhong 南陽慧忠 (d. 775).

**118 Prince Shōtoku** (*Shōtoku taishi* 聖德太子): Prince regent during Japan's Asuka period, Shōtoku (574-622) was a devout promoter of Buddhism, to whom are traditionally attributed commentaries on the *Lotus*, *Śrīmālādevī*, and *Vimalakīrti Sūtras*.

**119 Emperor Shōmu** (*Shōmu kōtei* 聖武皇帝): Nara-period Emperor Shōmu 聖武 (r. 724-749) was a major patron of Buddhism, who commissioned the great buddha statue at Tōdaiji and established the *kokubunji* 国分寺 system of state-sponsored temples.

## [T3:49] {2:323}

有言、在家受持袈裟、一名單縫、二名俗服。乃未用却刺針而縫也。又言、在家趣道場時、具三法衣・楊枝・澡水・食器・坐具、應如比丘修行淨行。

*It is said of the kāsāya received and kept by householders that “one is called ‘simply stitched’ and a second is called ‘secular wear.’”<sup>120</sup> That is, they are not sewn using backstitching. Again, it is said that “when householders proceed to a practice place, they should be equipped with the three dharma robes, the willow pick, washing water, eating utensils, and sitting cloth; they should cultivate pure practice like the bhikṣus.”*

## [T3:50]

古徳の相傳、かくのごとし。ただし、いま佛祖單傳しきたれるところ、國王・大臣・居士・士民にさづくる袈裟、みな却刺なり。廬行者、すでに佛袈裟を正傳せり、勝躅なり。

The transmission among the ancient worthies was like this. However, in what has now been uniquely transmitted by the buddhas and ancestors, the *kāsāyas* given to kings, ministers, lay practitioners, and commoners are all backstitched. That the Postulant Lu certainly received the direct transmission of the buddha *kāsāya* is an excellent example of this.<sup>121</sup>

## [T3:51]

おほよそ袈裟は、佛弟子の標幟なり。もし袈裟を受持しをはりなば、毎日に頂戴したてまつるべし。頂上に安じて、合掌してこの偈を誦す、

In general, the *kāsāya* is the emblem of a disciple of the Buddha. If we have received and kept a *kāsāya*, we should place it on our heads every day. Placing it on our heads, with palms together, we recite this *gāthā*:<sup>122</sup>

## [T3:52]

大哉解脱服、無相福田衣、披奉如來教、廣度諸衆生。

*How great the vestment of liberation,  
Robe that is a signless field of merit.  
Wrapped in the teaching of the Tathāgata,  
We deliver living beings everywhere.*

120 **It is said** (*u gon* 有言): This section, given entirely in Chinese, is part translation and part paraphrase of passages in the *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決, T.1912.46:190b4-16.

121 **Postulant Lu** (*Ro anja* 廬行者): I.e., the Sixth Ancestor, Huineng 慧能, who received the backstitched robe of the Buddha while still a layman.

122 **Placing it on our heads** (*chōjō ni anjite* 頂上に安じて): Reference to the practice, still performed today, which Dōgen reports having first witnessed in China (see section 66, below).

**this gāthā** (*kono ge* この偈): The so-called “Verse for Donning the *Kāsāya*”; see above, Note 15.

[T3:53]

しかうしてのち著すべし。袈裟におきては、師想・塔想をなすべし。浣衣頂戴のときも、この偈を誦するなり。

After that, we should put it on. We should think of it as a teacher, as a stūpa.<sup>123</sup> When placing the washed robe on our heads, as well, we should recite this gāthā.<sup>124</sup>

[T3:54] {2:324}

佛言、剃頭著袈裟、諸佛所加護、一人出家者、天人所供養。

*The Buddha said,*<sup>125</sup>

*When one shaves the head and dons the kāṣāya,  
One is protected by the buddhas;  
Each one who leaves home,  
Receives the offerings of devas and humans.*

[T3:55]

あきらかにしりぬ、剃頭著袈裟よりこのかた、一切諸佛に加護せられたてまつるなり。この諸佛の加護によりて、無上菩提の功德圓滿すべし。この人をば、天衆・人衆ともに供養するなり。

We see clearly here that, from the time one “shaves the head and dons the kāṣāya,” one is protected by all the buddhas. Due to the protection of these buddhas, one will surely perfect the virtues of unsurpassed bodhi. To this person devas and humans make offerings.

123 **We should think of it as a teacher, as a stūpa** (*shisō tōsō o nasu beshi* 師想・塔想をなすべし): Perhaps reflecting the *Miaofa lianhua jing wenju* 妙法蓮華經文句, by Zhiyi 智顗 (T.1718.34:10a24); see also the *Ratnakūṭa-sūtra*, in a passage just following that cited in note 60, above (*Da baoji jing* 大寶積經, T.310.11:647a28-b1):

於糞掃衣應生塔想、應生世尊想、應生出世想、應生無我無我所想。如是觀已著糞掃衣。應如是調伏其心。

One ought to think of the robe of discarded rags as a stūpa, ought to think of it as the World-Honored One, ought to think of it as transmundane, ought to think of it as without me and mine. If one dons the robe of discarded rags after viewing it in this way, one ought thereby to control one's thoughts.

124 **When placing the washed robe on our heads** (*kan e chōdai no toki* 浣衣頂戴のとき): See above, section 29.

125 **The Buddha said** (*butsu gon* 佛言): Quoting lines of a verse found in the *Da fang-deng daji jing* 大方等大集經 (T.397.13:376b15-16).



[T3:56]

世尊告智光比丘言、法衣・體・色・量爲本、得十勝利。一者、能覆其身、遠離羞恥、具足慚愧、修行善法。二者、遠離寒熱及以蚊蟲・惡獸・毒蟲、安穩修道。三者、示現沙門出家相貌、見者歡喜、遠離邪心。四者、袈裟即是人天寶幢之相、尊重敬禮、得生梵天。五者、著袈裟時、生寶幢想、能滅衆生罪、生諸福德。六者、本制袈裟、染令壞色。離五欲想、不生貪欲。七者、袈裟是佛淨衣、永斷煩惱、作良福田故。八者、身著袈裟、罪業消除、十善業道、念念增長。九者、袈裟猶如良田、能善增長菩薩道故。十者、袈裟猶如甲冑、煩惱毒箭、不能害故。

*The World-Honored One addressed the Bhikṣu Jñānaprabha, saying,<sup>126</sup>  
The material, color, and dimensions of the dharma robe are fundamental.<sup>127</sup>*

*It has ten excellent benefits. First, it enables us to cover the body, avoiding embarrassment and endowing us with a sense of shame, so that we may cultivate good practices. Second, it keeps off cold and heat, as well as mosquitos, dangerous beasts, and poisonous snakes, so that we may practice the way in peace and tranquility. Third, it displays the appearance of the śramaṇa who has left home, so that those who see it take delight and avoid false thoughts. Fourth, the kāśāya has the mark of a jeweled banner among humans and devas, and those who honor, value, venerate and pay obeisance to it will attain birth in the heaven of Brahmā. Fifth, when one wears the kāśāya, one thinks of it as a jeweled banner, able to eradicate the offenses of living beings and produce blessings. Sixth, as a basic rule, the kāśāya is dyed a dull color, which keeps one free from thoughts of desire and does not give rise to craving. Seventh, the kāśāya is the pure robe of the Buddha, for it forever cuts off the afflictions and creates a good field of merit. Eighth, when one wears the kāśāya, evil karma is eliminated, and the way of the ten virtuous deeds develops moment by moment.<sup>128</sup> Ninth, the kāśāya is like a good field, for it enables one to develop the bodhi-sattva path. Tenth, the kāśāya is like armor, for the poison arrows of the afflictions cannot harm one.*

126 **The World-Honored One** (*Seson* 世尊): Dōgen here provides an introduction to a passage of the *Dasheng bensheng xindi guan jing* 大乘本生心地觀經 (T.159.3:313c27-314a9).

127 **The material, color, and dimensions of the dharma robe are fundamental** (*hōe tai jiki ryō i hon* 法衣・體・色・量爲本): Following Kawamura's edition; this phrase is missing in most versions of our text and does seem out of place here; though given as if the words of the Buddha, it does not in fact occur in the sūtra.

128 **way of the ten virtuous deeds** (*jū zengō dō* 十善業道): *S. daśa-kuśala-karma-patha*. The keeping of the ten virtuous precepts (*jū zen kai* 十善戒) to be followed by the laity: prohibitions against killing, stealing, sexual misconduct, lies, insults, slander, flattery, greed, anger, and false views.

[T3:57]

智光當知、以是因緣、三世諸佛、緣覺・聲聞、清淨出家、身著袈裟、三聖同坐解脫寶床。執智慧劍、破煩惱魔、共入一味諸涅槃界。

*Jñānaprabha, you should know that, for these reasons, the buddhas of the three times, pratyeka-buddhas, śrāvakas, and pure renunciants are clothed with the kāśāya, and the three sages alike sit on the jeweled seat of liberation, grasp the sword of wisdom, defeat the Māra of the afflictions, and together enter the realms of nirvāṇa of a single flavor.*<sup>129</sup>

[T3:58]

爾時世尊、而說偈言、智光比丘應善聽、大福田衣十勝利。世間衣服增欲染、如來法服不如是。法服能遮世羞恥、慚愧圓滿生福田。遠離寒暑及毒蟲、道心堅固得究竟。示現出家離貪欲、斷除五見正修行。瞻禮袈裟寶幢相、恭敬生於梵王福。佛子披衣生塔想、生福滅罪感人天。肅容致敬眞沙門、所爲不染諸塵俗。諸佛稱讚爲良田、利樂群生此爲最。袈裟神力不思議、能令修植菩提行。道芽增長如春苗、菩提妙果類秋實。堅固金剛眞甲冑、煩惱毒箭不能害。我今略讚十勝利、歷劫廣說無有盡。若有龍身披一縷、得脫金翅鳥王食。若人渡海持此衣、不怖龍魚諸鬼難。雷電霹靂天之怒、披袈裟者無恐畏。白衣若能親捧持、一切惡鬼無能近。若能發心求出家、厭離世間修佛道、十方魔宮皆振動、是人速證法王身。

*At that time, the World-Honored One recited a gāthā, saying,*<sup>130</sup>

*Bhikṣu Jñānaprabha, you should listen well,  
To the ten benefits of the robe, the great field of merit.  
Worldly clothing increases the stain of desire,  
But the dharma garment of the Tathāgata is not like that.  
The dharma garment prevents embarrassment in the world,  
And, with conscience and shame perfected, yields a field of merit.  
Freed from the cold and heat and poisonous snakes,  
The mind of the way is firm and gains the ultimate.  
Displaying the renunciant, free from desires,  
It cuts away the five views and promotes right practice.<sup>131</sup>  
Gazing upon and bowing to the kāśāya, the jeweled banner,  
Those who venerate it are blessed with birth with King Brahmā.*

129 **Jñānaprabha, you should know** (*Chikō tō chi* 智光當知): Continuing to quote the passage in the *Dasheng bensheng xindi guan jing* 大乘本生心地觀經 (T.159.3:314a9-12).

**three sages** (*sanshō* 三聖): Probably a reference to the advanced adepts of the three vehicles of *śrāvaka*, *pratyeka-buddha*, and *bodhisattva*.

130 **At that time** (*ni ji* 爾時): Continuing to quote the passage in the *Dasheng bensheng xindi guan jing* 大乘本生心地觀經 (T.159.3:314a12-b2).

131 **five views** (*goken* 五見): S. *pañca-dṛṣṭi*. A standard list of five cognitive errors: 1) reifying views (*shinken* 身見; S. *satkāya-dṛṣṭi*); 2) extreme views (*henken* 邊見; S. *an-taparigraha-dṛṣṭi*); 3) false views (*jaken* 邪見; S. *mithyā-dṛṣṭi*); 4) attached views (*ken-shu ken* 見取見; S. *dṛṣṭi-parāmarśa-dṛṣṭi*); 5) views attached to the precepts (*kaigonshu ken* 戒禁取見; S. *śīla-vrata-parāmarśa-dṛṣṭi*).

When the child of the Buddha dons the robe, thinking of it as a *stūpa*,  
It gives rise to blessings, eradicates offenses, and moves humans  
and devas.

The true *śramaṇa*, solemn and respectful,  
Is thereby unstained by the dusts of the world.  
Praised by the buddhas as a good field,  
The best for the benefit and delight of the living.  
Inconceivable, the *kāṣāya*'s spiritual power,  
Enabling the cultivation and planting of the practice of bodhi.  
Sprouts of the way grow like seedlings in spring;  
The wondrous effect of bodhi is akin to the autumn fruit.  
The true armor, solid and hard as diamond —  
The poison arrows of the afflictions can do no harm.  
I have now praised in brief the ten excellent benefits,  
Inexhaustible if preached in full for kalpas.  
If those with dragon bodies wear but a single thread,  
They can escape being food for the king of *garuḍas*.  
If people crossing the sea hold this robe,  
They will not fear troubles from dragon, fish, or diverse demons.  
When the heavens rage with thunder and lightning,  
Those wearing the *kāṣāya* will have no fear.  
If the white-robed can personally keep it with respect,  
No evil demons can approach them.  
If they can bring forth the mind and seek to leave home,  
Rejecting the world and practicing the way of the buddhas,  
Demon palaces in the ten directions will all tremble,  
And they will quickly realize the body of a dharma king.

[T3:59] {2:327}

この十勝利、ひろく佛道のもろもろの功德を具足せり。長行・偈頌にあら  
ゆる功德、あきらかに參學すべし。披閱して速にさしおくことなかれ、句  
句にむかひて久參すべし。この勝利は、ただ袈裟の功德なり、行者の猛利  
恆修のちからにあらず。佛言、袈裟神力不思議。いたづらに凡夫・賢聖の  
はかりしるところにあらず。おほよそ速證法王身のとき、かならず袈裟を  
著せり。袈裟を著せざるものの、法王身を證せること、むかしよりいまだ  
あらざるところなり。

These ten excellent benefits have broadly endowed us with the var-  
ious merits of the way of the buddhas. We should clearly study all the  
merits in the prose and verses. Do not peruse them quickly and set them  
aside; we should study them long and hard, line by line. These excel-  
lent benefits are just the merits of the *kāṣāya*; they are not based on the  
strength of long, ardent cultivation by the practitioner. The Buddha said,  
“Inconceivable, the *kāṣāya*'s spiritual power.” It is not something to be

gauged in vain by the common people or the worthies and sages.<sup>132</sup> In general, whenever one “*quickly realizes the body of a dharma king*,” one is always wearing the *kāṣāya*; realization of the body of a dharma king by someone not wearing a *kāṣāya* has never happened from the distant past to the present.

[T3:60]

それ最第一清淨の衣財は、これ糞掃衣なり。その功德、あまねく大乘・小乗の經・律・論のなかにあきらかなり。廣學咨問すべし。その餘の衣財、またかねあきらむべし。佛佛祖祖、かならずあきらめ、正傳しますとところなり、餘類のおよぶべきにあらず。

The purest robe material is that of the robe of discarded rags. Its virtues are clear in a wide range of sūtras, vinaya, and commentaries of the Great and Small Vehicles. We should make inquiries with those of broad learning. We should also get clear about other robe materials. This is something invariably clarified and directly transmitted by buddha after buddha and ancestor after ancestor; it is not something other types can match.

[T3:61]

中阿含經云、復次諸賢、或有一人、身淨行、口意不淨行、若慧者見、設生悲惱、應當除之。諸賢、或有一人、身不淨行、口意淨行、若慧者見、設生悲惱、應當除之。當云何除。諸賢、猶如阿練若比丘、持糞掃衣、見糞掃中所棄弊衣、或大便汚、或小便・洩唾、及餘不淨之所染汚、見已、左手執之、右手舒張、若非大便・小便・洩唾、及餘不淨之所汚處、又不穿者、便裂取之。如是諸賢、或有一人、身不淨行、口淨行、莫念彼身不淨行。但當念彼口之淨行。若慧者見、設生悲惱、應如是除。

*It is said in the Middle-Length Āgama,*<sup>133</sup>

*Furthermore, worthy ones, suppose there is a person of pure conduct of the body but impure conduct of speech and thought; the wise who feel antipathy upon seeing this ought to get rid of it. Worthy ones, suppose there is a person of impure conduct of the body but pure con-*

132 common people or the worthies and sages (*bonbu kenshō* 凡夫・賢聖): i.e., ordinary people or those on the stages of a Buddhist path.

133 *Middle-Length Āgama* (*Chū agon kyō* 中阿含經): Quoting the *Madhyamāgama* at *Zhong ahan jing* 中阿含經, T.26.1:454a15-26, the first two lines of which differ slightly from our version here:

復次、諸賢、或有一人、身淨行、口意淨行。若慧者見、設生悲惱、應當除之。諸賢、或有一人、身不淨行、口淨行。若慧者見、設生悲惱。當云何除。

Furthermore, worthy ones, suppose there is a person of pure conduct of the body and pure conduct of speech and thought; the wise who feel antipathy upon seeing this ought to get rid of it. Worthy ones, suppose there is a person of impure conduct of the body but pure conduct of speech; the wise who feel antipathy upon seeing this, how should they get rid of it?

duct of speech and thought; the wise who feel antipathy upon seeing this ought to get rid of it. How should they get rid of it? Worthy ones, suppose there is an *araṇya* bhikṣu keeping the robe of discarded rags who sees a worn-out robe among discarded rags, soiled by feces or defiled by urine, snot, or other impurities.<sup>134</sup> Seeing it, he grasps it in his left hand, stretches it out with his right hand, and tears off and takes the parts that are not soiled by feces, urine, snot, or other impurities and have no holes. In this way, worthy ones, there may be a person of impure conduct of the body but pure conduct of speech. Do not think on his impure conduct of the body; only think on his pure practice of speech. The wise who feel antipathy upon seeing this ought to get rid of it like this.

[T3:62] {2:328}

これ、阿練若比丘の拾糞掃衣の法なり。四種の糞掃あり、十種の糞掃あり。その糞掃をひろふとき、まづ不穿のところをえらびとる。つぎには大便・小便、ひさしくそみて、ふかくして、浣洗すべからざらん、これをとるべからず。浣淨しつべからん、これをとるべきなり。

This is the procedure by which the *araṇya* bhikṣu selects the robe of discarded rags. There are four kinds of discarded rags, and there are ten kinds of discarded rags.<sup>135</sup> When picking up these discarded rags, first choose those without holes. Next, do not take those that are unwashable, having been long and deeply stained by feces or urine; we should take the ones that are washable.

[T3:63]

十種糞掃衣

*The ten kinds of discarded-rag robes:*<sup>136</sup>

[T3:64]

一、牛嚼衣。二、鼠嚙衣。三、火燒衣。四、月水衣。五、産婦衣。六、神廟衣。七、塚間衣。八、求願衣。九、王職衣。十、往還衣。

1) the cow-chewed robe.

2) the mouse-gnawed robe.

134 *araṇya* bhikṣu (*arennya biku* 阿練若比丘): A monk living in the forest (S. *araṇya*) or other desolate place.

135 **There are four kinds of discarded rags, and there are ten kinds of discarded rags** (*shishu no funzō ari, jisshu no funzō ari* 四種の糞掃あり、十種の糞掃あり): For the four kinds, see above, section 22; the ten kinds are listed just below, section 64.

136 **ten kinds of discarded-rag robes** (*jisshu funzō e* 十種糞掃衣): Listed at *Liuzong xinxue mingju* 律宗新學名句, by Huaixian 懷顯 (or Weixian 惟顯, dates unknown), ZZ.105:656b9-11; from the *Dharmaguptaka-vinaya* (*Sifen lü* 四分律, T.1428.22:850a21-28; see also 1011b25-28). The same list occurs at “Shōbōgenzō den’e” 正法眼藏傳衣, section 66.

- 3) the fire-singed robe.
- 4) the menstrual fluid robe.
- 5) the childbirth robe.
- 6) the spirit shrine robe.<sup>137</sup>
- 7) the burial mound robe.<sup>138</sup>
- 8) the prayer robe.<sup>139</sup>
- 9) the royal office robe.<sup>140</sup>
- 10) the gone and returned robe.<sup>141</sup>

[T3:65] {2:329}

この十種、ひとのすつるところなり、人間のもちいるところにあらず。これをひろふて袈裟の淨財とせり。三世諸佛の、讃歎しますところ、もちいきたりしますところなり。しかあればすなはち、この糞掃衣は、人・天・龍等のおもくし、擁護するところなり。これをひろふて袈裟をつくるべし、これ最第一の淨財なり、最第一の清淨なり。いま日本國、かくのごとくの糞掃衣なし。たとひ求めんとすともあふべからず、邊地小國悲しむべし。ただ檀那所施の淨財、これをもちいるべし。人天の布施するところの淨財、これをもちいるべし。あるいは淨命よりうるところのものをもて、いちにして貿易せらむ、またこれ袈裟につくりつべし。かくのごときの糞掃、および淨命よりえたところは、絹にあらず、布にあらず、金・銀・珠・玉・綾・羅・錦・繡等にあらず、ただこれ糞掃衣なり。この糞掃は、弊衣のためにあらず、美服のためにあらず、ただこれ佛法のためなり。これを用著する、すなはち三世の諸佛の皮肉骨髓を正傳せるなり、正法眼藏を正傳せるなり。この功德、さらに人天に問著すべからず、佛祖に參學すべし。

These ten types are what people have thrown away, not something used among humans.<sup>142</sup> They are picked up and regarded as pure material for the *kāṣāya*. They are something praised and used by the buddhas of the three times. Thus, these discarded rag robes are highly valued and protected by humans, devas, dragons, and the like. We should pick them up and make *kāṣāya*; they are the purest material, the purest of all.

At present in the Land of Japan, there are no such discarded rag robes. Even if one searches for them, they are not to be found. How pathet-

137 **spirit shrine robe** (*shinbyō e* 神廟衣): Made from cloth left as an offering at a spirit shrine.

138 **burial mound robe** (*chōken e* 塚間衣): Made from a shroud left at a cemetery.

139 **prayer robe** (*gugan e* 求願衣): Made from cloth used as offering to a deity, in support of prayers.

140 **royal office robe** (*ōshoku e* 王職衣): Made from second-hand garments of officials.

141 **gone and returned robe** (*ōgen e* 往還衣): Made from a shroud brought back from the cemetery.

142 **These ten types** (*kono jissu* この十種): This section, which represents the final passage before the colophon and postscript, echoes themes found in the conclusion to the “Shōbōgenzō den’e” 正法眼藏傳衣, sections 67-70.

ic, this little country in a peripheral place. Just the pure material given by *dānapati* — this we may use; the pure material given by humans and devas — this we may use. Or we may make a *kāṣāya* from what is bought at the market with what is earned by a pure livelihood. Such discarded rags, as well as what is obtained by a pure livelihood, are not silk, not plant fiber, not gold, silver, pearls, gems, damask, gauze, brocade, embroidery, or the like; they are just robes of discarded rags.

These discarded rags are not for the sake of a shabby robe, not for the sake of beautiful dress; they are just for the sake of the buddha dharma. To wear them is itself directly to transmit the skin, flesh, bones, and marrow of the buddhas of the three times, directly to transmit the treasury of the true dharma eye. We should definitely not ask humans and devas about the merit of this; we should study it with the buddhas and ancestors.

正法眼藏袈裟功德第三  
Treasury of the True Dharma Eye  
The Merit of the Kāṣāya  
Number 3

[T3:66]

予、在宋のそのかみ、長連牀に功夫せしとき、齊肩の隣單をみるに、開静のときごとに、袈裟をささげて頂上に安じて、合掌恭敬し、一偈を黙誦す。その偈にいはいく、

When I was in the Song, making concentrated effort on the long platform, I observed that, at every breaking of silence, my neighbors seated shoulder to shoulder on the platform would take up the *kāṣāya*, place it on their heads, join their palms in veneration, and silently recite a *gāthā*.<sup>143</sup> The *gāthā* said,<sup>144</sup>

143 **long platform** (*chōrenjō* 長連牀): The extended daises in the saṃgha hall (*sōdō* 僧堂) on which monks of the great assembly (*daishū* 大衆) sat in meditation, chanted sūtras in prayer services, took their meals, and slept at night. This section echoes “Shōbōgenzō den’e” 正法眼藏傳衣, section 60.

**breaking of silence** (*kaijō* 開靜): Here, probably the wake-up signal in the saṃgha hall, though the term can also refer to (and is here sometimes taken as) the signal at the end of a meditation session.

**my neighbors seated shoulder to shoulder on the platform** (*seiken no rintan* 齊肩の隣單): A phrase more often read in the singular: “the neighbor at my shoulder on the next platform.”

144 **The *gāthā* said** (*sono ge ni iwaku* その偈にいはいく): Dōgen here repeats the verse given in section 50.

[T3:67] {2:330}

大哉解脱服、無相福田衣、披奉如來教、廣度諸衆生。

*How great the vestment of liberation,  
 Robe that is a signless field of merit.  
 Wrapped in the teaching of the Tathāgata,  
 We deliver living beings everywhere.*

[T3:68]

ときに予、未曾見のおもひを生じ、歡喜、みにあまり、感涙、ひそかにおちて衣襟をひたす。その旨趣は、そのかみ阿含經を披閱せしとき、頂戴袈裟の文をみるといへども、その儀則いまだあきらめず。いま、まのあたりみる、歡喜隨喜し、ひそかにおもはく、あはれむべし、郷土にありしとき、をしふる師匠なし、すすむる善友あらず。いくばくか、いたづらにすぐる光陰ををしまざる、かなしまざらめやは。いまの見聞するところ、宿善よろこぶべし。もしいたづらに郷間にあらば、いかでか、まさしく佛衣を相承著用せる僧寶に、隣肩することをえむ、悲喜ひとかたならず、感涙千萬行。

At the time, realizing this was something I had never seen before, I was overcome with joy, and tears of gratitude secretly fell, moistening the lapels of my robe.<sup>145</sup> The point was that, when previously I had perused the *Āgama* sūtras, although I had seen the passage on placing the *kāṣāya* on the head, the rite was still not clear to me.<sup>146</sup> Seeing it now right before my eyes, I rejoiced and was delighted, and thought to myself, “What a pity, that when I was in my native land, I had no master to teach me this, no wise friend to recommend it. How could I not regret, not lament, so many years and months spent in vain? Now, having seen and heard it, I should be happy for the good karma of former lives. Had I futilely remained in my homeland, how could I ever have been shoulder to shoulder with the saṃgha treasure that inherits and wears the robe of the buddha?”<sup>147</sup> My sadness and joy were extraordinary, and my tears of gratitude flowed by the thousands and tens of thousands.

145 **At the time** (*toki ni* ときに): This section repeats almost exactly a passage in “Shōbō-genzō den’e” 正法眼藏傳衣, section 60.

146 **passage on placing the *kāṣāya* on the head** (*chōdai kesa no mon* 頂戴袈裟の文): What passage Dōgen is referring to here is unclear.

147 **been shoulder to shoulder with the saṃgha treasure** (*sōbō ni rinken suru* 僧寶に隣肩する): I.e., sit next to members of the saṃgha, who are one of the “three treasures.” Dōgen is playing in this sentence with “shoulder” (*ken* 肩).



## [T3:69]

ときにひそかに發願す、いかにしてか、われ不肖なりといふとも、佛法の嫡嗣となり、正法を正傳して、郷土の衆生をあはれむに、佛祖正傳の衣法を見聞せしめむ。かのときの發願、いまむなしからず、袈裟を受持せる在家・出家の菩薩おほし、歡喜するところなり。受持袈裟のともがら、かならず日夜に頂戴すべし、殊勝景勝の功德なるべし。一句・一偈の見聞は、若樹若石の見聞、あまねく九道にかぎらざるべし。袈裟正傳の功德、わづかに一日一夜なりとも、最勝最上なるべし。

At the time, I privately made a vow that, however inadequate I might be, I would become a legitimate successor to the buddha dharma and, directly transmitting the true dharma, out of pity for the living beings in my native land, would let them see and hear of the robe and dharma directly transmitted by the buddhas and ancestors.<sup>148</sup> The vow made at that time has not been fruitless now, and that there are many bodhisattvas, both householders and renunciants, who receive and keep the *kāṣāya* is a matter for rejoicing. Those who receive and keep the *kāṣāya* should without fail place it on their heads day and night; it will be extraordinarily excellent, exceedingly excellent, merit. Seeing and hearing one line or one gāthā is seeing and hearing “whether on trees or on rocks” everywhere, not only throughout the nine paths.<sup>149</sup> The merit of the direct transmission of the *kāṣāya*, even if only for one day and one night, is the most excellent, the supreme.

## [T3:70]

大宋嘉定十七年癸未十月中、高麗僧二人ありて、慶元府にきたれり。一人は智玄となづけ、一人は景雲といふ。この二人、しきりに佛經の義を談ずといへども、さらに文學士なり。しかあれども、袈裟なし、鉢盂なし、俗人のごとし。あはれむべし、比丘の形なりといへども、比丘法なし。小國邊地の、しかあらしむるならむ。日本國の比丘形のともがら、他國にゆかぬとき、またかの智玄等にひとしからん。

148 **At the time, I privately made a vow** (*toki ni hisoka ni hotsugan su* ときにひそかに發願す): This section echoes material found in “Shōbōgenzō den’e” 正法眼藏傳衣, sections 61-62.

149 **“whether on trees or on rocks”** (*nyaku ju nyaku seki* 若樹若石): Allusion to a well-known story, found in the *Nirvāṇa Sūtra*, of the “boy of the Himalayas” (Śākyamuni in a previous life) who wrote a Buddhist teaching on trees and rocks; see Supplementary Notes. Dōgen’s point here seems to be that, whereas one can encounter the Buddhist teachings everywhere, the merit of transmitting the robe is exceedingly rare.

**nine paths** (*kudō* 九道): An expression not encountered elsewhere in the *Shōbōgenzō*, on the meaning of which opinion is divided. Some take it as a secular Chinese reference to the nine divisions of ancient China; others, as a technical Buddhist reference to the nine states of existence: i.e., the six paths of rebirth plus the *śrāvaka*, *pratyeka-buddha*, and bodhisattva (see, e.g., *Lü zong xinxue mingju* 律宗新學名句, ZZ.105:653b13-14).

In the winter of the junior water year of the sheep, seventeenth year of the Jiading era of the Great Song, during the tenth month, there were two monks from Goryeo who came to Qingyuan Prefecture.<sup>150</sup> One was called Jihyeon; the other was Gyeongun.<sup>151</sup> These two, although they spoke constantly of the doctrines of the sūtras of the buddhas, were gentlemen of letters as well. Nevertheless, they had no *kāṣāya* and no *pātra* bowls, like lay people. How pitiful, the fact that they had the appearance of the *bhikṣu* without the dharma of the *bhikṣu* must be due to their small country in a peripheral land. When those with the appearance of the *bhikṣu* in the Land of Japan venture to another land, they will be just like Jihyeon, and the like.

[T3:71] {2:331}

釋迦牟尼佛、十二年中、頂戴してさしおきましまさざりき。すでに遠孫なり、これを學すべし。いたづらに名利のために、天を拜し、神を拜し、王を拜し、臣を拜する頂門をめぐらして、佛衣頂戴に回向せん、よろこぶべきなり。

Buddha Śākyamuni placed [the *kāṣāya*] on his head for twelve years, without setting it aside.<sup>152</sup> We are his distant descendants; we should learn from this. We should rejoice in turning this head that, for the sake of fame and profit, has bowed to devas, bowed to gods, bowed to kings, and bowed to ministers, and directing it toward accepting the buddha robe on the head.

150 winter of the junior water year of the sheep, seventeenth year of the Jiading era of the Great Song (*Daisō Katei jūshichi nen kibi tō* 大宋嘉定十七年癸未冬): i.e., 1223 or 1224 CE. The seventeenth year of the Jiading era corresponds to 1224 in the Gregorian calendar, while the cyclical year of the “tenth stem, eighth branch” (*kibi* 癸未) corresponds to 1223.

Qingyuan Prefecture (*Keigen fu* 慶元府): In present-day Zhejiang, where Dōgen’s Tiantong Monastery was located.

151 Jihyeon (*Chigen* 智玄); Gyeongun (*Keiun* 景雲): Otherwise unknown.

152 Buddha Śākyamuni placed [the *kāṣāya*] on his head for twelve years (*Shakamuni butsu, jūni nen chū, chōdai shite* 釋迦牟尼佛、十二年中、頂戴して). Reference to a story, related in “Shōbōgenzō den’e” 正法眼藏傳衣, section 29, of the *saṃghāti* robe that a tree spirit offered to Śākyamuni. As Dōgen says there,

ときに釋迦牟尼佛、この衣をうけて、頂戴して十二年をふるに、しばらくもおかずといふ。これ阿含經等の説なり。

Thereupon, Buddha Śākyamuni received the robe, placed it on his head, and spent twelve years without ever setting it aside even for a moment. This is an account in the āgama sūtras.

[Yōkōji MS:]<sup>153</sup>

ときに仁治元年庚子開冬日、在觀音導利興聖寶林寺示衆  
*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery;  
 first day of winter, senior metal year of the rat, the first year of Ninji  
 [17 October 1240]*

[Tōunji MS:]

建長七乙卯夏安居日、令義演書記書寫畢  
*A day of the summer retreat, junior wood year of the rabbit, the seventh  
 year of Kenchō [1255], had Secretary Gien complete the copy*<sup>154</sup>

同七月五日一校了、以御草案爲本  
*Completed proofreading, fifth day, seventh month, the same year [8  
 August 1255], with his draft as the basis*<sup>155</sup>

建治元年丙子五月廿五日書寫了  
*Completed copy, twenty-fifth day, fifth month, of the senior fire year of  
 the rat, the first year of Kenji [20 June 1275 or 8 July 1276]*<sup>156</sup>

于時文明十一己亥年臘月十有三日、於于吉祥山永平寺承陽庵書寫之。  
 比丘光周

*Copied this in the Jōyō Hermitage, Eihei Monastery, Mount Kichijō;  
 thirteenth day, month of offerings, junior earth year of the pig, the elev-  
 enth year of Bunmei [24 January 1480]. Bhikṣu Kōshū*<sup>157</sup>

153 **Yōkōji MS** 永光寺本: The complete twelve-chapter *Shōbōgenzō*, in three fascicles, dated 1446.

154 This and the following two colophons are presumed to be by Ejō 懷奘.

**day of the summer retreat** (*ge angō no hi* 夏安居日): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth lunar month through the fifteenth of the seventh month; in 1255, this would have corresponded to 22 May through 18 August.

**Gien** 義演: Ejō's disciple (d. 1313).

155 **his draft** (*gosōan* 御草案): i.e., Dōgen's draft.

156 **senior fire year of the rat, the first year of Kenji** (*Kenji gannen heishi* 建治元年丙子): The first year of the Kenji era corresponds to 1275 on the Gregorian calendar; the cyclical year *heishi* 丙子 corresponds to 1276.

157 **month of offerings** (*rōgetsu* 臘月): The twelfth lunar month.

**Bhikṣu Kōshū** (*biku Kōshū* 比丘光周): Fifteenth abbot of Eiheiji (1434–1492?).

TREASURY OF THE TRUE DHARMA EYE  
THE TWELVE-CHAPTER COMPILATION  
NUMBER 4

Bringing Forth the Mind of Bodhi  
*Hotsu bodai shin*

發菩提心

# Bringing Forth the Mind of Bodhi

## *Hotsu bodai shin*

### INTRODUCTION

This work, number 4 of the twelve-chapter *Shōbōgenzō*, is also found as number 34 in the sixty-chapter compilation; the latter was incorporated into the ninety-five-chapter Honzan edition as number 85 (or number 70 in the Iwanami reprint). According to a colophon on some late manuscript witnesses reproduced in the Honzan edition, it was composed in the spring of 1244, at Kippōji. This notice is identical with that of another work entitled “Hotsu bodai shin” that is found as number 63 in the seventy-five-chapter compilation (and translated above, in Volume 5). This latter work was included as number 69 in the Honzan *Shōbōgenzō* under the title “Hotsu mujō shin” 發無上心, the title given it in the sixty-chapter compilation, where it occurs as number 53. Although some have taken the two colophons at face value and assumed that both texts were in fact composed on the same day, given that their contents and style are completely different, it seems more likely that the colophon on our text here is a late addition, based on a confusion between the two works, and cannot be used to date this chapter.

Unlike the “Hotsu bodai shin” chapter in the seventy-five-chapter *Shōbōgenzō*, which deals with the metaphysics of the mind of bodhi and its expression in religious acts, the present work emphasizes the bodhisattva’s selfless aspiration to liberate all beings from suffering. Relying almost entirely on proof texts from the sūtras and scholastic commentaries, Dōgen here treats the expression *hotsu bodai shin* 發菩提心 in the traditional terms of the bodhisattva’s aspiration to achieve the unsurpassed, perfect awakening of a buddha (*bodhi-cittotpāda*). In the process, despite their currency in the Japanese Buddhism of his day (and his own claims elsewhere), he ignores more innovative interpretations of the *bodhi-citta* as an inherent buddha mind, rejects more radical claims that bringing forth this mind is equivalent to the ultimate awakening, and explicitly denies that the ancestral masters of his tradition are to be considered buddhas.

## 正法眼藏第四

## Treasury of the True Dharma Eye

## Number 4

## 發菩提心

## Bringing Forth the Mind of Bodhi

[T4:1] {2:332}

おほよそ、心三種あり。

Broadly speaking, there are three types of “mind”:<sup>1</sup>

[T4:2]

一者質多心、此方稱慮知心。二者汗栗多心、此方稱草木心。三者矣栗多心、此方稱積聚精要心。

*First is the mind of citta, called here “the mind of thinking”; second is the mind of hr̥daya, called here “the mind of grasses and trees”; third is the mind of hr̥daya, called here “the mind of accumulated essentials.”*

**1 Bringing Forth the Mind of Bodhi** (*hotsu bodai shin* 發菩提心): Or “producing the thought of bodhi”; S. *bodhi-cittotpāda*. A standard expression in the literature of the Mahāyāna for the aspiration of the bodhisattva to become a buddha; often abbreviated, as in our text, to the expression “bringing forth the mind (or thought)” (*hosshin* 發心). The rendering of *shin* 心 (S. *citta*) as “mind” (rather than “thought”) here represents (a sometimes awkward) attempt at consistency of translation across the various uses of this multivalent term. See Supplementary Notes, s.v. “Bring forth the mind.”

**three types of “mind”** (*shin sanshu* 心三種): The following definitions are borrowed from a passage in the *Mohe zhiguan* 摩訶止觀 (T.1911.46:4a19-24), in which Zhiyi 智顗 (538-597), in a discussion of the *bodhi-citta*, defines three Sanskrit terms rendered by the Chinese *xin* 心 (“mind”):

菩提者天竺音也、此方稱道。質多者天竺音、此方言心、即慮知之心也。天竺又稱汚栗駄、此方稱是草木之心也。又稱矣栗駄、此方是積聚精要者爲心也。

*Puti* 菩提 [S. *bodhi*] is the pronunciation of Sindhu; here [in China], it is called *dao* 道 [“way”]. *Zhiduo* 質多 [S. *citta*] is the pronunciation of Sindhu; here, we say *xin* 心 — i.e., the thinking “mind.” In Sindhu, there is also the term *wulituo* 汚栗駄 [S. *hr̥daya*], which here is called [*xin* 心 in the sense] the “heart” [or “core”] of grasses and trees. There is also *yilituo* 矣栗駄 [S. *vr̥ddha* (?)], which here is [*xin* 心 in the sense] the “heart” [or “pith”] of accumulated spiritual essence.

The Sanskrit original of Zhiyi’s third term here is uncertain: some scholars have suggested *vr̥ddha* (“expanded,” “developed”), while others take *yilituo* 矣栗駄 simply as an alternative transliteration of *hr̥daya*, here treated as a separate Sanskrit term. These three terms are also introduced in the “Shōbōgenzō shinjin gakudō” 正法眼藏身心學道。

[T4:3]

このなかに、菩提心をおこすこと、かならず慮知心をもちいる。菩提は、天竺の音、ここには、道、といふ。質多、は天竺の音、ここには、慮知心、といふ。この慮知心にあらざれば、菩提心をおこすことあたはず。この慮知を、即菩提心とするにはあらず、この慮知心をもて、菩提心をおこすなり。菩提心をおこす、といふは、おのれいまだわたらざるさきに、一切衆生をわたさん、と發願し、いとなむなり。そのかたち、いやしといふとも、この心をおこせば、すでに一切衆生の導師なり。この心、もとよりあるにあらず、いまあらたに歛起するにあらず、一にあらず、多にあらず、自然にあらず、凝然にあらず、わが身のなかにあるにあらず、わが身は心のなかにあるにあらず。この心は、法界に周遍せるにあらず、前にあらず、後にあらず、あるにあらず、なきにあらず、自性にあらず、他性にあらず、共性にあらず、無因性にあらず。しかあれども、感應道交するところに、發菩提心するなり。諸佛・菩薩の所授にあらず、みづからが所能にあらず。感應道交するに發心する、ゆえに自然にあらず。

Among them, it is always the thinking mind that is used to give rise to the mind of bodhi. “Bodhi” represents the pronunciation of Sindhu; here, it is called “the way.”<sup>2</sup> “Citta” represents the pronunciation of Sindhu; here it is called “the thinking mind.” If it is not this thinking mind, it cannot give rise to the mind of bodhi. It is not that we take this thinking mind as itself the mind of bodhi; it is by means of this thinking mind that we bring forth the mind of bodhi. To bring forth the mind of bodhi means making a vow and engaging in the effort to deliver all living beings before we ourselves are delivered. Though our status may be lowly, once we bring forth this mind, we are already the teachers of all living beings.

This mind is not something present from the beginning, not something that arises suddenly; it is not one, not many; it is not spontaneous, not fixed; it is not something within our bodies, nor are our bodies within the mind. This mind does not extend throughout the dharma realm; it is not before, not after; it is not existent, not nonexistent; it is not something with its own nature, not something with another's nature, not something with a shared nature, not something with an uncaused nature. Nevertheless, where there is the interaction of feeling and response, the mind of bodhi is brought forth.<sup>3</sup> It is not something bestowed by the buddhas

2 “Bodhi” represents the pronunciation of Sindhu; here, it is called “the way” (*bodai wa, Tenjiku no on, koko ni wa, dō, to iu* 菩提は、天竺の音、ここには、道、といふ): Amending Kawamura's punctuation. This and the following sentence translate Zhiyi's 智顗 Chinese at *Mohe zhiguan* 摩訶止觀, T.1911.46:4a19-21. The term *dao* 道 (“the way”) was often used in Chinese translation for Sanskrit “bodhi.”

3 interaction of feeling and response (*kannō dōkō* 感應道交): A fixed expression for the communication between a devotee and a deity; the devotee's feeling evokes a response from the deity and vice versa. Dōgen's reliance on the expression here no doubt reflects Zhiyi's use of it to explain bringing forth the mind of bodhi (at *Mohe zhiguan* 摩訶止觀, T.1911.46:4c13-15):

and bodhisattvas, not something we bring about ourselves. The mind is brought forth in the interaction of feeling and response; so, it is not spontaneous.

[T4:4] {2:333}

この發菩提心、おほくは南洲の人身に發心すべきなり。八難處等にも、すこしきはあり、おほからず。菩提心をおこしてのち、三阿僧祇劫、一百大劫、修行す。あるひは無量劫おこなひて、ほとけになる、あるひは無量劫おこなひて、衆生をさきにわたして、みづからはつひにほとけにならず、ただし衆生をわたし、衆生を利益するもあり。菩薩の意樂にしたがふ。おほよそ菩提心とは、いかがして一切衆生をして菩提心をおこさしめ、佛道に引導せましと、ひまなく三業にいとむなり。いたづらに世間の欲樂をあたふるを、利益衆生とするにはあらず。この發心、この修證、はるかに迷悟の邊表を超越せり。三界に勝出し、一切に拔群せる、なほ聲聞・辟支佛のおよぶところにあらず。

This bringing forth the mind of bodhi occurs mostly among humans of the Southern Continent.<sup>4</sup> There are a few instances under the eight inopportune circumstances but not many.<sup>5</sup> After bringing forth the mind of bodhi, one practices for three *asamkhyeya* kalpas and one hundred great kalpas.<sup>6</sup> After practicing for innumerable kalpas, one becomes a buddha; or, after practicing for innumerable kalpas and first delivering living beings, one does not in the end oneself become a buddha: there are those who merely deliver living beings, who merely benefit living beings; it depends on the aspiration of the bodhisattva.

In short, the mind of bodhi means working constantly through the three types of karma at how to cause all living beings to bring forth the mind of bodhi and lead them to the way of the buddhas.<sup>7</sup> Frivolously

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問、行者自發心他教發心。答、自他共離皆不可。但是感應道交而論發心耳。

Question: Do practitioners bring forth the mind by themselves, or are they caused to bring forth the mind by another?

Answer: It cannot happen apart from self and other together. Only when feeling and response interact can we speak of bringing forth the mind.

4 **Southern Continent** (*nanshū* 南洲): i.e., the continent of Jambudvīpa, south of Mount Sumeru in Buddhist geography. See Supplementary Notes, s.v. “Four Continents.”

5 **eight inopportune circumstances** (*hachi nanjo* 八難處): Eight conditions under which it is said to be difficult to encounter Buddhism; S. *aṣṭākṣaṇa*: (1) in hells, (2) as a hungry ghost, (3) as an animal, (4) in heavens of long lives, (5) in the northern continent of Uttarakuru, (6) as deaf or blind, (7) as overly clever, and (8) in the interval between buddhas.

6 **three *asamkhyeya* kalpas and one hundred great kalpas** (*san asōgi kō, ippiyaku daikō* 三阿僧祇劫、一百大劫): A traditional calculation of the length of the bodhisattva path.

7 **three types of karma** (*sangō* 三業): i.e., actions of body, speech, and thought.



providing them with worldly pleasures is not considered benefiting living beings. This bringing forth the mind, this practice and verification, far transcend the boundaries of delusion and understanding. They surpass the three realms and excel in all ways; they are not something the *śrāvakas* and *pratyeka-buddhas* can reach.<sup>8</sup>

[T4:5] {2:334}

迦葉菩薩、偈をもて釋迦牟尼佛をほめたてまつるにいはく、

Bodhisattva Kāśyapa said in a gāthā praising Buddha Śākyamuni,<sup>9</sup>

[T4:6]

發心畢竟二無別、如是二心先心難。自未得度先度他、是故我禮初發心。初發已爲天人師、勝出聲聞及緣覺。如是發心過三界、是故得名最無上。

*Bringing forth the mind and the ultimate — the two are without distinction;  
But of these two minds, the former mind is more difficult.*<sup>10</sup>

*One delivers others before one is delivered oneself;  
Therefore, I pay obeisance to the initial bringing forth of the mind.*

*Once it is brought forth, one is a teacher to devas and humans,  
Surpassing the śrāvakas and pratyeka-buddhas.*

*Bringing forth the mind like this surpasses the three realms;  
Therefore, it can be called completely unsurpassed.*

[T4:7]

發心とは、はじめて自未得度先度他の心をおこすなり、これを、初發菩提心、といふ。この心をおこすよりのち、さらにそこばくの諸佛にあふたてまつり、供養したてまつるに、見佛聞法し、さらに菩提心をおこす、雪上加霜なり。

“Bringing forth the mind” means to bring forth the mind [that aspires to] “*deliver others before one is delivered oneself*.” This is called “*initially bringing forth the mind of bodhi*.” After bringing forth this mind, in meeting many buddhas and making offerings to them, to see the buddhas, hear their dharma, and further bring forth the mind of bodhi is *adding frost to snow*.<sup>11</sup>

8 **They surpass the three realms** (*sangai ni shōshutsu shi* 三界に勝出し): This sentence paraphrases the final lines of the *Nirvāṇa Sūtra* quoted in section 6, below. See Supplementary Notes, s.v. “Three realms.”

9 **Bodhisattva Kāśyapa** (*Kashō bosatsu* 迦葉菩薩): Quoting the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374:12.590a21-24).

10 **Bringing forth the mind and the ultimate** (*hosshin hikkyō* 發心畢竟): I.e., the initial aspiration to pursue the bodhisattva path and the culmination of the path in the unsurpassed perfect wisdom of a buddha.

11 **adding frost to snow** (*setsujō kasō* 雪上加霜): A common idiom in Chan texts for adding something superfluous (though Dōgen almost certainly does not mean by it here that repeatedly bringing forth the mind of bodhi is unnecessary).

[T4:8]

いはゆる畢竟とは、佛果菩提なり。阿耨多羅三藐三菩提と初發菩提心と格量せば、劫火・螢火のごとくなるべしといへども、自未得度先度他のところをおこせば、二無別なり。每自作是念、以何令衆生、得入無上道、速成就佛身。これすなはち如來の壽量なり。ほとけは、發心・修行・證果みなかくのごとし。

“The ultimate” means bodhi, the fruit of buddhahood. When we compare *anuttara-samyak-sambodhi* and initially bringing forth the mind of bodhi, while they may be like the fire at the end of a kalpa and a firefly, when we bring forth the mind that “*first delivers others before one is delivered oneself*,” “*the two are without distinction*.”

*I always have this thought:*

*How can I cause living beings*

*To enter the unsurpassed path*

*And quickly achieve a buddha body?*<sup>12</sup>

This is itself the lifespan of a tathāgata: the buddhas’ bringing forth the mind, practicing, and verifying the fruit are all like this.<sup>13</sup>

[T4:9] {2:335}

衆生を利益すといふは、衆生をして自未得度先度他のところをおこさしむるなり。自未得度先度他の心をおこせるちからによりて、われ、ほとけにならん、とおもふべからず。たとひ、ほとけになるべき功德熟して圓滿すべし、といふとも、なほめぐらして、衆生の成佛得道に回向するなり。

“Benefiting living beings” means causing living beings to bring forth the mind “*first to deliver others before one is delivered oneself*.” Yet we should not think that we will become buddhas on the strength of our causing [beings] to bring forth the mind “*first to deliver others before one is delivered oneself*.” Even though the merit that would enable us to become buddhas may have ripened and become complete, we turn it around and dedicate it to the attaining of buddhahood and gaining of the way by living beings.

12 **I always have this thought** (*mai ji sa ze nen* 每自作是念): Quoting a verse by Buddha Śākyamuni in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:44a3-4).

13 **lifespan of a tathāgata** (*nyorai no juryō* 如來の壽量): Perhaps recalling the title of Chapter 16 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42a29), in which Śākyamuni reveals the extraordinary length of his lifespan.

## [T4:10]

この心、われにあらず、他にあらず、きたるにあらずといへども、この發心よりのち、大地を擧すれば、みな黄金となり、大海をかけば、たちまちに甘露となる。これよりのち、土石砂礫をとる、即菩提心を拈來するなり、水沫泡焰を參ずる、したしく菩提心を擔來するなり。しかあればすなはち、國城・妻子・七寶・男女・頭目・髓腦・身肉・手足をほどこす、みな菩提心の鬧聒聒なり、菩提心の活鱗鱗なり。

This mind is not ours, not another's, not coming from elsewhere; yet, after we bring forth this mind, when we take up the whole earth, it turns entirely to gold, when we stir up the great oceans, they turn immediately to ambrosia.<sup>14</sup> Thereafter, to take hold of earth, stones, sand, or pebbles is itself to take up the mind of bodhi; to study “the water, spray, foam, or mirage” is to bear the mind of bodhi on your own back.<sup>15</sup> Therefore, to give away “countries and cities, wives and children, the seven treasures, males and females, my heads and my eyes, my marrow and my brains, the flesh of my bodies, my hands and feet” — this is all the noisy hubbub of the mind of bodhi, the brisk liveliness of the mind of bodhi.<sup>16</sup>

## [T4:11]

いまの質多慮知の心、ちかきにあらず、とほきにあらず、みづからにあらず、他にあらずといへども、この心をもて、自未得度先度他の道理にめぐらすこと不退轉なれば、發菩提心なり。しかあれば、いま一切衆生の、我

14 **when we take up the whole earth, it turns entirely to gold** (*daichi o kosureba, mina ōgon to nari* 大地を擧すれば、みな黄金となり): Perhaps recalling an expression used in reference to the powers of the advanced bodhisattva, “to churn the Long River [of the Milky Way] into butter and turn the whole earth into gold” (*kaku Chōga i soraku, hen daichi i ōgon* 攪長河爲酥酪、變大地爲黄金).

**ambrosia** (*kanro* 甘露): “Sweet dew”; used to render *S. amṛta*.

15 **“water spray, foam, or mirage”** (*suimatsu hōen* 水沫泡焰): From a verse in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:47b5):

世皆不牢固、如水沫泡焰。

This world is entirely unstable,  
Like water spray, foam, or mirage.

16 **“countries and cities”** (*kokujiō* 國城): A list based on a passage in the *Lotus Sūtra*, in which Buddha Śākyamuni speaks of the offerings he made when he was born as kings in his incalculable former lives (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:34b28-29):

象馬七珍國城妻子奴婢僕從頭目髓腦身肉手足。

Elephants and horses, the seven treasures, countries and cities, wives and children, male and female servants, my heads and my eyes, my marrow and my brains, the flesh of my bodies, my hands and feet.

**noisy hubbub** (*nyōkatsugatsu* 鬧聒聒); **brisk liveliness** (*kappatsupatsu* 活鱗鱗): Two idioms regularly used in Chan texts to express vigorous activity. The former term is unusual in Dōgen's writing; for the more common latter term, see Supplementary Notes, s.v. “Brisk and lively.”

有と執せる草木・瓦礫・金銀・珍寶をもて菩提心にほどこす、また發菩提心ならざらめや。

The present *citta*, the mind of thinking, is not close by, is not far off, is not our own, is not another's; yet when this mind is turned toward the principle of “*first to deliver others before one is delivered oneself*,” without regressing from it, it is the bringing forth of the mind of bodhi. Therefore, when the grass and trees, tiles and pebbles, gold and silver, and precious treasures to which all living beings are attached as their possessions are given over to the mind of bodhi, is this not also bringing forth the mind of bodhi?

[T4:12]

心および諸法、ともに自・他・共・無因にあらざるがゆえに、もし一刹那、この菩提心をおこすより、萬法みな、増上縁となる。おほよそ發心・得道、みな刹那生滅するによるものなり。もし刹那生滅せずは、前刹那の惡、さるべからず、前刹那の惡、いまださらざれば、後刹那の善、いま現生すべからず。この刹那の量は、ただ如來ひとり、あきらかにしらせたまふ。一刹那心能起一語、一刹那語能說一字も、ひとり如來のみなり、餘二乘不能なり。

Because neither the mind nor the dharmas [occur] of themselves, by another, by both, or without cause, after this mind of bodhi has been brought forth for a single *kṣaṇa*, the myriad dharmas all become supporting conditions.<sup>17</sup> More generally, both bringing forth the mind and gaining the way occur according to arising and ceasing in a *kṣaṇa*. If there were not arising and ceasing in a *kṣaṇa*, the evil of the previous *kṣaṇa* would not depart; and if the evil of the previous *kṣaṇa* did not depart, the good of the subsequent *kṣaṇa* would not arise. It is the Tathāgata alone who clearly knows the size of this *kṣaṇa*. “*In one kṣaṇa, his mind can produce a word; in one kṣaṇa, his words can explain a letter*” — this too is only the Tathāgata; the other two vehicles cannot do it.<sup>18</sup>

17 [occur] of themselves, by another, by both, or without cause (*ji ta gu muin* 自・他・共・無因): A standard list used to deny substantial existence.

*kṣaṇa* (*setsuna* 刹那): I.e., a “moment,” an “instant.” Dōgen uses the transliteration of the Sanskrit term, which he will discuss below.

18 “*In one kṣaṇa*” (*isssetsuna* 一刹那): From the *Mahāvibhāṣā* (*Apidamo da piposha lun* 阿毘達磨大毘婆沙論, T.1545.27:72b21-24):

問一刹那心能起一語。一刹那語能說一字耶。答佛一刹那心能起一語。一刹那語能說一字。聲聞獨覺一刹那心能起一語。一刹那語不能說一字。

Question: Can the mind produce a word in a single *kṣaṇa* and words express a written term in a single *kṣaṇa*?

Answer: For a buddha, the mind can produce a word in a single *kṣaṇa*, and words can express a written term in a single *kṣaṇa*. For the *śrāvaka* and *pratyeka-buddha*, the mind can produce a word in a single *kṣaṇa*, but words cannot express a written term in a single *kṣaṇa*.

## [T4:13] {2:336}

おほよそ壯士の、一彈指のあひだに六十五の刹那ありて、五蘊生滅すれども、凡夫、かつて不覺不知なり。恒刹那の量よりは、凡夫もこれをしれり。一日一夜をふるあひだに、六十四億九萬九千九百八十の刹那ありて、五蘊ともに生滅す。しかあれども、凡夫、かつて覺知せず、覺知せざるがゆえに、菩提心をおこさず。佛法をしらず、佛法を信ぜざるものは、刹那生滅の道理を信ぜざるなり。

Generally speaking, during one snap of a strong man's fingers, there are sixty-five *kṣaṇas*; and though the five aggregates are arising and ceasing [during this time], the common person never perceives them, never knows them.<sup>19</sup> Above the duration of a *tat-kṣaṇa*, even the common person can recognize it.<sup>20</sup> In the course of one day and one night, there are 6,499,980 *kṣaṇas*, during which the five aggregates are all arising and ceasing.<sup>21</sup> Nevertheless, common people never perceive them; and, because they do not perceive them, they do not bring forth the mind of bodhi. Those who do not know the buddha dharma, who do not believe in the buddha dharma, do not believe in the principle of the arising and ceasing of *kṣaṇa*.

## [T4:14]

もし如來の正法眼藏涅槃妙心をあきらむるがごときは、かならずこの刹那生滅の道理を信ずるなり。いまわれら、如來の説教にあふたてまつりて曉了するににたれども、わづかに恒刹那よりこれをしり、その道理、しかあるべしと信受するのみなり。世尊所説の一切の法、明らめしらざることも、刹那量をしらざるがごとし。學者みだりに貢高することなかれ。極少をしらざるのみにあらず、極大をも、またしらざるなり。もし如來の道力によるときは、衆生また三千界をみる。おほよそ本有より中有にいたり、中有より當本有にいたる、みな一刹那・一刹那にうつりゆくなり。かくの

**other two vehicles** (*yo nijō* 餘二乘): i.e., the *śrāvaka* and *pratyeka-buddha* vehicles. Following Kawamura's edition; most versions read here the "other sages" (*yo shō* 餘聖).

19 **sixty-five *kṣaṇas*** (*rokujuō no setsuna* 六十五の刹那): See, e.g., the *Abhidharma-kośa* (*Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:62a22-23):

對法諸師説、如壯士一疾彈指頃六十五刹那。

The *ābhidhārmikas* say that for a strong man to snap his fingers once takes sixty-five *kṣaṇas*.

20 ***tat-kṣaṇa*** (*tan setsuna* 恒刹那): A unit of time typically defined as 120 *kṣaṇas*. (See, e.g., *Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:62b17; and see the following note on "one day and one night.")

21 **In the course of one day and one night, there are 6,499,980 *kṣaṇas*** (*ichinichi ichiya o furu aida ni, rokujūshioku kyūman kyūsen kyūhyaku hachijū no setsuna arite* 一日一夜をふるあひだに、六十四億九萬九千九百八十の刹那ありて): A Japanese rendering of a sentence in the *Mahāvibhāṣā* (*Apidamo da piposha lun* 阿毘達磨大毘婆沙論, T.1545.27:202c7-9). The number *oku* 億 here should be read as 100,000 (*S. śata-sahasra*), not 10,000,000, as is clear from the calculation of a day and a night given by the *Apidamo da piposha lun* at T.1545.27:701b8-13.

ごとくして、わがころにあらず、業にひかれて流轉生死すること、一刹那もとどまらざるなり。かくのごとく流轉生死する身心をもて、たちまちに自未得度先度他の菩提心をおこすべきなり。たとひ發菩提心のみちに身心ををしむとも、生・老・病・死して、つひに我有なるべからず。

Those who clearly understand the treasury of the true dharma eye, the wondrous mind of nirvāṇa, necessarily believe in the principle of the arising and ceasing of *kṣaṇa*. Although it appears that, having encountered the teachings of the Tathāgata, we clearly understand [the principle], we only know it from *tat-kṣaṇa* and above, and simply believe that the principle must be true. Our failure to clarify all the dharmas preached by the World-Honored One is like our failure to know the duration of a *kṣaṇa*. Students, do not irresponsibly become arrogant. We not only do not know the extremely small, we also do not know the extremely large; yet, when we rely on the power of the way of the Tathāgata, living beings also see the three chiliocosms.

In sum, our going from this existence to the intermediate state, and from the intermediate state to our next existence, is all movement from *kṣaṇa* to *kṣaṇa*. In this way, without any intention, pulled along by our karma, our flowing through birth and death never pauses for a single *kṣaṇa*. With the body and mind thus flowing through birth and death, we should bring forth the mind of bodhi [that aspires] to “*deliver others before one is delivered oneself*.” Even though we may begrudge the body and mind on the path that brings forth the mind of bodhi, through birth, old age, sickness, and death, they are in the end not our own.

[T4:15] {2:337}

衆生の壽行、生滅してとどまらず、すみやかなること、

On the fact that the lifetime of living beings passes swiftly, arising and ceasing without surcease:

[T4:16]

世尊在世、有一比丘、來詣佛所、頂禮双足、却住一面、白世尊言、衆生壽行、云何速疾生滅。佛言、我能宣說、汝不能知。比丘言、頗有譬喻能顯示不。佛言、有、今爲汝說。譬如四善射夫、各執弓箭、相背攢立、欲射四方、有一捷夫、來語之、曰汝等今可一時放箭、我能遍接、俱令不墮。於意云何、此捷疾不。比丘白佛、甚疾、世尊。佛言、彼人捷疾、不及地行夜叉。地行夜叉捷疾、不及空行夜叉。空行夜叉捷疾、不及四天王天捷疾。彼天捷疾、不及日月二輪捷疾。日月二輪捷疾、不及堅行天子捷疾、此是導引日月輪車者。此等諸天、展轉捷疾。壽行生滅、捷疾於彼。刹那流轉、無有暫停。

*When the World-Honored One was in the world, there was a bhikṣu who came to the Buddha; prostrating himself at his feet, then standing*

back to one side, he addressed the World-Honored One, saying, “How swift is the arising and ceasing of the lifetime of living beings?”<sup>22</sup>

The Buddha said, “I can explain it, but you would not understand.”

The bhikṣu said, “Is there some example that would show it?”

The Buddha said,

There is, and I shall tell you. Suppose there are four accomplished archers, each holding a bow and arrow, standing together back to back and about to shoot in the four directions. There is a swift fellow who comes to them and says, “You may now all shoot your arrows at the same time, and I can catch them all, without any falling to the ground.” What do you think? Is he swift or not?

The bhikṣu said to the Buddha, “Swift indeed, World-Honored One.”

The Buddha said,

The speed of that man does not match that of a yakṣa that walks on the earth; the speed of a yakṣa that walks on the earth does not match that of a yakṣa that flies through the sky; the speed of the yakṣa that flies through the sky does not match the speed of those in the heavens of the four deva kings; the speed of those devas does not match the speed of the twin wheels of sun and moon; the speed of the twin orbs of sun and moon does not match the speed of the Jianxing Devas, who pull the chariots of the wheels of sun and moon.<sup>23</sup> These devas increase in speed, yet the arising and ceasing of a lifetime are faster than they are. The kṣaṇas flow on, without ever pausing.

[T4:17] {2:338}

われらが壽行、生滅刹那、流轉捷疾なること、かくのごとし。念念のあひだ、行者、この道理をわするることなかれ。この刹那生滅、流轉捷疾にありながら、もし自未得度先度他の一念をおこすごときは、久遠の壽量、たちまちに現在前するなり。三世十方の諸佛、ならびに七佛世尊、および西天二十八祖・東地六祖、乃至傳佛正法眼藏涅槃妙心の祖師、みなともに菩提心を保任せり。いまだ菩提心をおこさざるは、祖師にあらず。

Such is the speed of the flow of the *kṣaṇa* arising and ceasing. From moment to moment, the practitioner must not forget this principle. Yet,

22 **When the World-Honored One was in the world** (*Seson zaise* 世尊在世): Again, quoting the *Mahāvibhāṣā* (*Apidamo da piposha lun* 阿毘達磨大毘婆沙論, T.1545.27:701b21-c4).

23 **Jianxing Devas** (*Kengyō Tenshi* 堅行天子): Deities the names of which do not seem to occur in extant East Asian Buddhist literature outside this passage and for which the original Sanskrit has not been identified. In Indian mythology, the chariot of the sun is typically pulled by seven horses, driven by the charioteer Aruṇa (“Dawn”); that of the moon, by ten horses, driven by Ambara (“Sky”).

while being at this speed of the flow of the arising and ceasing of *kṣaṇa*, for those who bring forth a single thought of “delivering others before one is delivered oneself,” a long, long life immediately appears before them. The buddhas of the three times and the ten directions, together with the seven buddhas, the world-honored ones, as well as the twenty-eight ancestors of Sindh in the West and six ancestors of the Land of the East, down to the ancestral masters who have transmitted the Buddha’s “treasury of the true dharma eye, the marvelous mind of nirvāṇa” — all have maintained the mind of bodhi. One who has yet to bring forth the mind of bodhi is not an ancestral master.

[T4:18]

禪苑清規一百二十問云。發悟菩提心否。

*In the one hundred twenty questions of the Rules of Purity for the Chan Park, it is said, “Have you awakened the mind of bodhi or not?”*<sup>24</sup>

[T4:19]

あきらかにしるべし、佛祖の學道、かならず菩提心を發悟するをさきとせり、といふこと。これすなはち佛祖の常法なり。發悟す、といふは、曉了なり。これ、大覺にはあらず、たとひ十地を頓證せるも、なほこれ菩薩なり。西天二十八祖・唐土六祖等、および諸大祖師は、これ菩薩なり、ほとけにあらず、聲聞・辟支佛等にあらず。いまのよにある參學の輩、菩薩なり、聲聞にあらず、といふこと、あきらめしれるともがら一人もなし。ただみだりに衲僧・衲子と自稱して、その眞實をしらざるによりて、みだりがはしくせり。あはれむべし、澆季、祖道廢せることを。

We can clearly see from this, the fact that the study of the way by the buddhas and ancestors has always given priority to awakening the mind of bodhi. This is the constant norm of the buddhas and ancestors. “To awaken” means “to understand clearly.” This is not the great awakening: though one may have suddenly verified the ten stages, one is still a bodhisattva.<sup>25</sup> The twenty-eight ancestors of Sindh in the West and the six ancestors of the Land of Tang, as well as the great ancestral masters —

24 *In the one hundred twenty questions of the Rules of Purity for the Chan Park* (*Zennen shingi ippyaku nijū mon* 禪苑清規一百二十問): Quoting from the list of questions, at *Chanyuan qinggui* 禪苑清規, ZZ.111:921a14, which begins:

敬佛法僧否。求善知識否。發悟菩提心否。

Have you honored the buddha, dharma, and saṃgha? Have you sought out a wise friend? Have you awakened the mind of bodhi?

25 **This is not the great awakening** (*daikaku ni arazu* 大覺にあらず): I.e., this awakening (*hotsugo* 發悟) is not the unsurpassed perfect awakening of a buddha: one remains a bodhisattva, even if one may have suddenly advanced through the ten stages of the bodhisattva path. The argument here is against the claim, not uncommon in Dōgen’s Buddhist world, that bringing forth the mind of bodhi is equivalent to completion of the bodhisattva path.



they are bodhisattvas, not buddhas, not *śrāvakas* or *pratyeka-buddhas*.<sup>26</sup> Among those who study nowadays, there is not a single person who has clearly recognized that they are bodhisattvas, not *śrāvakas*. Arbitrarily calling themselves “patch-robed monks” or “the patch-robed,” since they do not know that truth, they are in rank confusion. How deplorable that, in this late season, the way of the ancestors has so declined.

[T4:20] {2:339}

しかあればすなはち、たとひ在家にもあれ、たとひ出家にもあれ、あるひは天上にもあれ、あるひは人間にもあれ、苦にありといふとも、樂にありといふとも、はやく自未得度先度他の心をおこすべし。衆生界は有邊無邊にあらざれども、先度一切衆生の心をおこすなり、これすなはち菩提心なり。

Thus, whether we are a householder or a renunciant, whether in a heaven or among humans, whether in suffering or in bliss, we should quickly bring forth the mind that seeks to “*deliver others before one is delivered oneself*.” Regardless of whether the realm of living beings is limited or limitless, we bring forth the mind that seeks first to deliver all living beings; precisely this is the mind of bodhi.

[T4:21]

一生補處菩薩、まさに閻浮提にくだらんとするとき、觀史多天の諸天のために、最後の教をほどこすにいはく、菩提心は法明門、不斷三寶故。あきらかにしりぬ、三寶の不斷は、菩提心のちからなりといふことを。菩提心をおこしてのち、かたく守護し、退轉なかるべし。

When the Bodhisattva, in his final life as heir apparent, was about to descend to Jambudvīpa, in his final teaching to the devas of the Tuṣṭita Heaven, he said, “*The mind of bodhi is a gateway to the illumination of the dharma because it does not cut off the three treasures*.”<sup>27</sup> It is clear from this that our not cutting off the three treasures is due to the power of the mind of bodhi. After we have brought forth the mind of bodhi, we should firmly protect it and not turn back from it.

26 they are bodhisattvas, not buddhas, not *śrāvakas* or *pratyeka-buddhas* (*kore bosatsu nari, hotoke ni arazu, shōmon byakushi butsu tō ni arazu* これ菩薩なり、ほとけにあらず、聲聞・辟支佛等にあらず): A striking claim by an author who elsewhere regularly identifies the ancestors of the Zen lineage as buddhas and locates them beyond the stages of the bodhisattva path.

27 the Bodhisattva, in his final life as heir apparent (*isshō fusho bosatsu* 一生補處菩薩): I.e., the Bodhisattva Jyotipāla (*Gomyō bosatsu* 護明菩薩), who would be re-born in his next life as Siddhārtha and become Buddha Śākyamuni. His words here represent number 82 in the list of 108 “gateways to the illumination of the dharma” (*hōmyōmon* 法明門; S. *dharmāloka-mukha*) given in the *Fo benxing ji jing* 佛本行集經 (T.190.3:681c27); Dōgen treats the full list in his “Shōbōgenzō ippyakuhachi hōmyōmon” 正法眼藏一百八法明門.

[T4:22]

佛言、云何菩薩守護一事。謂、菩提心。菩薩摩訶薩、常勤守護是菩提心、猶如世人守護一子、亦如瞎者護餘一目、如行曠野守護導者。菩薩守護菩提心、亦復如是。因護如是菩提心故、得阿耨多羅三藐三菩提。因得阿耨多羅三藐三菩提故、常・樂・我・淨具足而有、即是無上大般涅槃。是故菩薩守護一法。

*The Buddha said:*<sup>28</sup>

*Why does the bodhisattva protect one thing — i.e., the mind of bodhi? The bodhisattva-mahāsattva always strives to protect the mind of bodhi, just as a worldly person protects an only child; or, again, as a person blind in one eye protects the other eye; or as a traveler in a vast wilderness protects his guide. The bodhisattvas’ protection of the mind of bodhi is like this. Because they protect the mind of bodhi like this, they attain anuttara-samyak-saṃbodhi. Because they attain anuttara-samyak-saṃbodhi, they are endowed with permanence, bliss, self, and purity, the unsurpassed great parinirvāṇa.<sup>29</sup> Therefore, the bodhisattva protects one thing.*

[T4:23] {2:340}

菩提心をまぼらんこと、佛語、あきらかにかくのごとし。守護して退轉なからしむるゆえは、世間の常法にいはいく、たとひ生ずれども熟せざるもの三種あり、いはく魚子・菴羅果・發心菩薩なり。おほよそ退失のもののおほきがゆえに、われも退失とならんことを、かねてよりおそるなり。このゆえに菩提心を守護するなり。

Such, clearly, are the words of the Buddha on protecting the mind of bodhi. The reason that we protect it and do not turn back from it is, as is regularly said in the secular world, “There are three things that are born but do not reach maturity: *fish eggs, the fruit of the āmra, and the bodhisattva who has brought forth the mind.*”<sup>30</sup> Since there are many who fall

28 **The Buddha said** (*Butsu gon* 佛言): Quoting the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:515a29-b6).

29 **permanence, bliss, self, and purity** (*jō raku ga jō* 常・樂・我・淨): The four attributes of nirvāṇa, according to the *Nirvāṇa Sūtra*.

30 **“There are three things that are born but do not reach maturity”** (*tatoi shōzuredo-mo juku sezaruru mono sanshu ari* たとひ生ずれども熟せざるもの三種あり): Reflecting a notion found in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:450a7-9):

譬如魚母多有胎子成就者少。如菴羅樹花多果少。衆生發心乃有無量。及其成就少不足言。

Like the mother fish with many eggs in her womb, few of which develop; like the *āmra* [i.e., mango] tree with its many flowers and few fruits — living beings who bring forth the mind may be incalculable, but those that bring it to realization are so few as to be hardly worth mentioning.

The *Dazhidu lun* 大智度論 (T.1509.25:88a10-11) cites the same adage in a verse by Indra:

back from it, we have long feared that we too might fall back; and for this reason, we protect the mind of bodhi.

[T4:24]

菩薩の初心のとき、菩提心を退轉すること、おほくは正師にあはざるによる。正師にあはざれば正法をきかず、正法をきかざればおそらくは因果を撥無し、解脱を撥無し、三寶を撥無し、三世等の諸法を撥無す。いたづらに現在の五欲に貪著して、前途、菩提の功德を失す。あるひは天魔波旬等、行者をさまたげんがために、佛形に化し、父母・師匠、乃至親族・諸天等のかたちを現じて、きたりちかづきて、菩薩にむかひてこしらへすすめていはく、佛道長遠、久受諸苦、もともうれふべし、しかじ、まづわれ生死を解脱し、のちに衆生をわたさんには。行者、このかたらひをききて、菩提心を退し、菩薩の行を退す。まさにしるべし、かくのごとくの説は、すなはちこれ魔説なり。菩薩、しりてしたがふことなかれ。もはら自未得度先度他の行願を退轉せざるべし。

When, as beginners, bodhisattvas turn back from the mind of bodhi, it is mostly due to their failure to meet a true master. When we do not meet a true master, we do not hear the true dharma; when we do not hear the true dharma, we are likely to deny cause and effect, to deny liberation, to deny the three treasures, to deny all the dharmas of the three times, and the like. Vainly addicted to the five desires in the present, we lose the merit for bodhi on the road ahead. Or the Deva Māra-pāpīyān, and the like, in order to obstruct the practitioner, may assume the appearance of a buddha or appear in the guise of parents, teachers, relatives, devas, and the like; and, drawing near, they will seduce the bodhisattva, saying, “The way to buddhahood is long, with protracted suffering, painful in the extreme.<sup>31</sup> Better first to liberate oneself from birth and death, and then deliver living beings.” Hearing such persuasion, the practitioner turns back from the mind of bodhi, turns back from the practice of the bodhisattva. But we should know that such talk is the talk of Māra. Bodhisattvas must recognize this and not go along with it; they should never turn back from their vow “*first to deliver others before one is delivered oneself*.”

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菩薩發大心、魚子菴樹華、三事因時多、成果時甚少。

The great thoughts of bodhisattvas,

Fish eggs, and *āmra* flowers:

Three things plentiful in origin

But, when it comes to fruition, very scarce.

31 “**The way to buddhahood is long, with protracted suffering**” (*butsudō chōon, ku ju shoku* 佛道長遠、久受諸苦): Variant of a phrase from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:26a15-17):

若衆生但聞一佛乘者、則不欲見佛不欲親近。便作是念、佛道長遠久受勤苦乃可得成佛。

If living beings only hear of the one buddha vehicle, they will not wish to see the buddha, nor wish to draw near to him. They will think, “The way to buddhahood is long, with protracted suffering, before one attains buddhahood.”

[T4:25] {2:341}

自未得度先度他の行願にそむかんがごときは、これ魔説とするべし、外道説とするべし、惡友説とするべし、さらに隨ふことなかれ。

[Talk] that would have us turn back from the vow “*first to deliver others before one is delivered oneself*,” we should recognize as the talk of Māra, we should recognize as the talk of other paths, we should recognize as the talk of bad friends. Never go along with it.

[T4:26]

魔有四種。一煩惱魔、二五衆魔、三死魔、四天子魔。煩惱魔者、所謂百八煩惱等、分別八萬四千諸煩惱。五衆魔者、是煩惱和合因緣、得是身四大及四大造色・眼根等色、是名色衆。百八煩惱等諸受和合、名爲受衆。大小無量所有想、分別和合、名爲想衆。因好醜心發、能起貪欲・瞋恚等心、相應・不相應法、名爲行衆。六情・六塵和合故、生六識、是六識分別和合、無量無邊心、是名識衆。死魔者、無常因緣故、破相續五衆壽命、盡離三法識・熱・壽故、名爲死魔。天子魔者、欲界主。深著世樂、用有所得故、生邪見、憎嫉一切賢聖涅槃道法、是名天子魔。魔是天竺語、秦言能奪命者。雖死魔實能奪命、餘者亦能作奪命因緣、亦奪智慧命、是故名殺者。問曰、一五衆魔攝三種魔。何以故別説四。答曰、實是一魔、分別其義故有四。

*There are four types of Māra: (1) Māra as mental afflictions; (2) Māra as the five aggregates; (3) Māra as death; and (4) Māra as deva.*<sup>32</sup>

*Māra as mental afflictions refers to the one hundred eight mental afflictions, further divided into the eighty-four thousand mental afflictions.*

*Māra as the five aggregates refers to these mental afflictions combining as the causes and conditions that produce this body. The four elements and the forms produced by the four elements — form and eye organ, and the rest — are called “the form aggregate.” The combination of the sensations of the hundred eight mental afflictions is called “the sensation aggregate.” Our incalculable, large and small perceptions, separate and combined, are called “the perception aggregate.” The mental states of craving, anger, and the like, arising from pleasant and unpleasant thoughts, the dharmas associated and not associated [with the mind] are called the “formations aggregate.” By the combination of the six sense organs and six sense objects, there arise the six consciousnesses; the incalculable, limitless states of mind of these six consciousnesses, separate and combined, are called “the consciousness aggregate.”*

*Māra as death: because of the causes and conditions of impermanence, the lifespan of the continuing five aggregates is broken down, and the*

<sup>32</sup> **There are four types of Māra** (*Ma u shishu* 魔有四種): Quoting the *Dazhidu lun* 大智度論, T.1509.25:533c21-534a10. The four types are a standard list: respectively, *kleśa-māra*, *skandha-māra*, *mṛtyu-māra*, and *devaputra-māra*.

three factors of consciousness, warmth, and life all depart; therefore, it is called “the Māra of death.”

Māra as deva, lord of the realm of desire: because he is deeply attached to worldly pleasures and relies on gaining, he produces false views and detests the way to nirvāṇa of all the worthy sages. This is called “Māra as deva.”

“Māra” is a word of Sindhu; in Qin, it means “the one who takes life.”<sup>33</sup> Although Māra as death actually takes the life, the others also create the causes and conditions for taking life and take the life of wisdom; therefore, they are called “murderers.”

Question: Since the one Māra as the five aggregates includes the other three types, why distinguish them as four? Answer: In reality, they are one Māra; because we distinguish their meanings, we have four.

[T4:27] {2:342}

上來、これ龍樹祖師の施設なり、行者、しりて勤學すべし。いたづらに魔嬈をかうぶりて、菩提心を退轉せざれ、これ守護菩提心なり。

The preceding is the work of the Ancestral Master Nāgārjuna.<sup>34</sup> Practitioners should know it and diligently study it. Do not be foolishly deceived by Māra and turn back from the mind of bodhi — this is protecting the mind of bodhi.

正法眼藏發菩提心第四  
Treasury of the True Dharma Eye  
Bringing Forth the Mind of Bodhi  
Number 4

[Honzan edition:]

爾時寬元二年甲辰二月十四日、在越州吉田縣吉峰精舍示衆  
*Presented to the assembly at the Yoshimine Vihāra, Yoshida District,*  
*Esshū; fourteenth day, second month of the senior wood year of the*  
*dragon, the second year of Kangen [24 March 1244]<sup>35</sup>*

33 in Qin (Shin 秦): I.e., in the Chinese of the Later Qin (Hou Qin 後秦) dynasty (384-417), which ruled North China when Kumārajīva translated the *Dazhidu lun* 大智度論 between the years 402-405. The Sanskrit “māra” means “killing” or “killer.”

34 the Ancestral Master Nāgārjuna (Ryūju soshi 龍樹祖師): Traditionally regarded as the author of the *Dazhidu lun* 大智度論 (though the attribution is doubted by modern scholarship).

35 This colophon, presumably by Dōgen, is identical with that of the “Hotsu bodai shin” 發菩提心 chapter that occurs as number 63 in the seventy-five-chapter *Shōbōgenzō*. It first appears on MSS of the late seventeenth century.

[Tōunji MS:]

建長七年乙卯四月九日、以御草案書寫之。懷奘

*Copied this from his draft, ninth day, fourth month of the junior wood year of the rabbit, the seventh year of Kenchō [16 May 1255]. Ejō<sup>36</sup>*

永正七年庚午八月朔日、於于桂林精舍丈室中。七十三歲用兼寫焉

*Copied in the abbot's quarters of Keirin Vihāra; first day, eighth month, senior metal year of the horse, the seventh year of Eishō [4 September 1510]. Yōken, in his seventy-third year<sup>37</sup>*

36 This colophon is also attested by the Rurikōji MS 瑠璃光寺本 (ca. 1491) of the *Shōbōgenzō* in eighty-three chapters.

**his draft** (*gosōan* 御草案): I.e., Dōgen's draft.

37 **Yōken** 用兼: I.e., Kinkō Yōken 金岡用兼 (1437–1513?).



TREASURY OF THE TRUE DHARMA EYE  
THE TWELVE-CHAPTER COMPILATION  
NUMBER 5

Offerings to the Buddhas

*Kuyō shobutsu*

供養諸佛



# Offerings to the Buddhas

## *Kuyō shobutsu*

### INTRODUCTION

This work occurs as the fifth text of the twelve-chapter *Shōbōgenzō*. It corresponds to number 59 in the sixty-chapter compilation, the text reproduced in the Honzan edition as number 87. Like most of the texts of the twelve-chapter compilation, it is undated and lacks a colophon; a colophon on one manuscript witness records that it was copied, presumably by Dōgen's disciple Ejō 懷奘, during the summer retreat of 1255, a time when a number of the twelve-chapter *Shōbōgenzō* texts seem to have been copied.

As its title indicates, the chapter treats the common Buddhist practice of making offerings in veneration of the buddhas. Dōgen divides his treatment of the topic into two roughly equal parts: the first half of the essay treating examples of the offerings made by Buddha Śākyamuni in his prior lives; the second half describing types of offerings, including a lengthy discussion of the construction of the stūpa.

Like some of the other texts of the twelve-chapter *Shōbōgenzō*, the work is noteworthy for its heavy reliance on the standard sources of the Buddhist canon: something like two-thirds of the text consist of direct quotation from sūtras, scholastic commentaries, and monastic codes, with almost no reference to the Zen corpus. Only in the final section does Dōgen refer to his own tradition of the buddhas and ancestors, which alone, he claims, transmits the authentic rules for making offerings.

# 正法眼藏第五

## Treasury of the True Dharma Eye

### Number 5

#### 供養諸佛

## Offerings to the Buddhas

[T5:1] {2:343}

佛言、若無過去世、應無過去佛、若無過去佛、無出家受具。

*The Buddha said,*<sup>1</sup>

*If there were no past time,  
There would be no past buddhas;  
If there were no past buddhas,  
There would be no leaving home and receiving the precepts.*

[T5:2]

あきらかにしるべし、三世にかならず諸佛ましますなり。しばらく過去の諸佛におきて、そのはじめあり、といふことなかれ、そのはじめなし、といふことなかれ。もし始終の有無を邪計せば、さらに佛法の習學にあらず。過去の諸佛を供養したてまつり、出家し、随順したてまつるがごとき、かならず諸佛となるなり。供佛の功德によりて、作佛するなり。いまだかつて一佛をも供養したてまつらざる衆生、なにによりてか作佛することあらん、無因作佛あるべからず。

It should be clearly recognized that the buddhas necessarily live in the three times. With regard here to buddhas of the past, do not say that they had a beginning or that they had no beginning. If we falsely reckon that they did or did not have a beginning or an end, this is surely not the study of the buddha dharma. Those who have made offerings to the buddhas of the past, who have left home and followed them, will surely become buddhas. We become buddhas through the merit of making offerings to buddhas. How could living beings who have never made offerings to a single buddha become a buddha? There is no becoming a buddha without cause.

1 **The Buddha said** (*butsu gon* 佛言): A slightly variant version of a verse found in the *Mahāvibhāṣā* (*Da piposha ron* 大毘婆沙論 (T.1545.27:393b15-16). Also cited in the “Shōbōgenzō shukke kudoku” 正法眼藏出家功德.

[T5:3]

佛本行集經言、佛告目犍連、我念往昔、於無量無邊諸世尊所、種諸善根、乃至求於阿耨多羅三藐三菩提。目犍連、我念往昔、作轉輪聖王身、值三十億佛。皆同一號、號釋迦。如來及聲聞衆、尊重承事、恭敬供養、四事具足、所謂衣服・飲食・臥具・湯藥。時彼諸佛、不與我記、汝當得阿耨多羅三藐三菩提及世間解・天人師・佛世尊、於未來世、得成正覺。目犍連、我念往昔、作轉輪聖王身、值八億諸佛。皆同一號、號燃燈。如來及聲聞衆、尊重恭敬、四事供養、所謂衣服・飲食・臥具・湯藥・幡蓋・華香。時彼諸佛、不與我記、汝當得阿耨多羅三藐三菩提及世間解・天人師・佛世尊。目犍連、我念往昔、作轉輪聖王身、值三億諸佛。皆同一號、號弗沙。如來及聲聞衆、四事供養、皆悉具足。時彼諸佛、不與我記、汝當作佛。

*In the Sūtra of the Collection of the Past Acts of the Buddha, it is said:<sup>2</sup>*

*The Buddha addressed Maudgalyāyana, saying:*

*I remember that, in the past, planting good roots under incalculable, limitless world-honored ones, I sought anuttara-samyak-saṃbodhi. Maudgalyāyana, I remember that, in the past, assuming the body of a wheel-turning sage king, I encountered thirty koṭis of buddhas, all with the same name, Śākya.<sup>3</sup> The tathāgatas as well as their śrāvakas, I venerated, served, honored, and offered in full the four necessities: robes, food and drink, bedding, and medicine. At that time, those buddhas did not give me a prediction, “You shall attain anuttara-samyak-saṃbodhi and, as knower of the world, teacher to devas and humans, world-honored buddha, in a future time, you shall realize true awakening.”*

*Maudgalyāyana, I remember that, in the past, assuming the body of a wheel-turning sage king, I encountered eight koṭis of buddhas, all with the same name, Randeng.<sup>4</sup> The tathāgatas as well as their śrāvakas, I venerated, served, honored, and offered in full the four necessities: robes, food and drink, bedding, and medicine; and banners, canopies, flowers, and incense. At that time, those buddhas did not give me the prediction, “Attaining anuttara-samyak-saṃbodhi, you shall become knower of the world, teacher of devas and humans, a world-honored buddha.”<sup>5</sup>*

2 *Sūtra of the Collection of the Past Acts of the Buddha* (Butsu hongyō jikkyō 佛本行集經): *Fo benxing ji jing* 佛本行集經, T.190.3:655c4-19.

3 **thirty koṭis of buddhas** (*sanjū oku butsu* 三十億佛): Taking *oku* 億 here as rendering *S. koṭi* (“crore”; 10 million); similarly below.

4 **Randeng** (*Nentō* 燃燈): A Chinese translation of “Dīpaṃkara” (“Torch Bearer”).

5 **“knower of the world”** (*seken chi* 世間智): This and the following two epithets of a buddha are from the standard list of ten appearing below, section 5.

*Maudgalyāyana, I remember that, in the past, assuming the body of a wheel-turning sage king, I encountered three koṭis of buddhas, all with the same name, Puṣya. To the tathāgatas as well as their śrāvakas, I offered in full all the four necessities. At that time, those buddhas did not give me the prediction, “You shall become a buddha.”*

[T5:4] {2:345}

このほか、そこばくの諸佛を供養します。轉輪聖王身としては、かならず四天下を統領すべし。供養諸佛の具、まことに豊饒なるべし。もし大轉輪王ならば、三千界に王なるべし。そのときの供佛、いまの凡慮、はかるべからず、ほとけ、ときましますとも、解了すること、え難からん。

In addition to these, he made offerings to so many other buddhas. In the body of a wheel-turning sage king, he would necessarily have ruled the four continents under heaven; his provisions for offerings to the buddhas would truly have been abundant.<sup>6</sup> If he was a great wheel-turning king, he would have been king of the three chiliocosms; his offerings to the buddhas at that time cannot be measured by the thinking of common people today, and, even were the Buddha to describe them, they would be hard to understand.<sup>7</sup>

[T5:5]

佛藏經淨見品第八云、佛告舍利弗、我念過去世、求阿耨多羅三藐三菩提、值三十億佛、皆號釋迦牟尼。我時皆作轉輪聖王、盡形供養佛及諸弟子、衣服・飲食・臥具・醫藥、爲求阿耨多羅三藐三菩提。而諸佛、不記我、言汝於來世、當得作佛。何以故。我有所得故。舍利弗、我念過去、得值八千佛、皆號定光。時皆作轉輪聖王、盡形供養及諸弟子、衣服・飲食・臥具・醫藥、爲求阿耨多羅三藐三菩提。而是諸佛、皆不記我、汝於來世、當得作佛。何以故。我有所得故。舍利弗、我念過世、值六萬佛、皆號光明。我時皆作轉輪聖王、盡形供養及諸弟子、衣服・飲食・臥具・醫藥、爲求阿耨多羅三藐三菩提。而是諸佛、亦不記我、汝於來世、當得作佛。何以故。以我有所得故。舍利弗、我念過世、值三億佛、皆號弗沙。我時皆作轉輪聖王、四事供養、皆不記我、以有所得故。舍利弗、我念過世、得值萬八千佛、皆號山王、劫名上八。我皆於此萬八千佛所、剃髮法衣修習阿耨多羅三藐三菩提、皆不記我、以有所得故。舍利弗、我念過世、得值五百佛、皆號華上。我時皆作轉輪聖王、悉以一切、供養諸佛及諸弟子、皆不記我、以有所得故。舍利弗、我念過世、得值五百佛、皆號威德。我悉供養、皆不記我、以有所得故。舍利弗、我念過世、得值二千佛、皆號憍陳如。我時皆作轉輪聖王、悉以一切、供養諸佛、皆不記我、以有所得故。舍利弗、我念過世、值九千佛、皆號迦葉。我以四事、供養諸佛及弟子衆、皆不記我、以有所得故。舍利弗、我念過去、於萬劫中、無有佛出。爾時初五百劫、有九萬辟支

6 **four continents under heaven** (*shi tenka* 四天下): The four bodies of land (S. *catur-dvīpa*) surrounding Mt. Sumeru in the geography of Buddhist world systems; see Supplementary Notes, s.v. “Four Continents.”

7 **three chiliocosms** (*sanzenkai* 三千界): Abbreviation of *sanzen daisen sekai* 三千大千世界 (“three-thousandfold great thousandfold world system”), equal to one billion Sumeru world systems.

佛。我盡壽、悉皆供養衣服・飲食・臥具・醫藥、尊重讚嘆。次五百劫、復以四事、供養八萬四千億諸辟支佛、尊重讚嘆。舍利弗、過是千劫已、無復辟支佛。我時閻浮提死、生梵世中、作大梵王。如是展轉、五百劫中、常生梵世、作大梵王、不生閻浮提。過是五百劫已、下生閻浮提、治化閻浮提、命終生四天王天。於中命終、生忉利天、作釋提桓因。如是展轉、滿五百劫、生閻浮提、滿五百劫、生於梵世、作大梵王。舍利弗、我於九千劫中、但一生閻浮提、九千劫中、但生天上。劫盡燒時、生光音天。世界成已、還生梵世。九千劫中生、都不生人中。舍利弗、是九千劫、無有諸佛・辟支佛、多諸衆生墮在惡道。舍利弗、是萬劫已、有佛出世。號曰普守如來・應供・正遍知・明行足・善逝・世間解・無上士・調御丈夫・天人師・佛世尊。我於爾時、梵世命終、生閻浮提、作轉輪聖王、號曰共天、人壽九萬歲。我盡形壽、以一切樂具、供養彼佛及九十億比丘。於九萬歲、爲求阿耨多羅三藐三菩提。是普守佛、亦不記我、汝於來世、當得作佛。何以故。我於爾時、不能通達諸法實相、貪著計我有所得見。舍利弗、於是劫中、有百佛出世、名號各異。我時皆作轉輪聖王、盡形供養及諸弟子。爲求阿耨多羅三藐三菩提。而是諸佛、亦不記我、汝於來世、當得作佛、以有所得故。舍利弗、我念過世、七百阿僧祇劫中、得值千佛、皆號閻浮檀。我盡形壽、四事供養、亦不記我、以有所得故。舍利弗、我念過世、亦於第七百阿僧祇劫中、得值六百二十萬諸佛、皆號見一切儀。我時皆作轉輪聖王、以一切樂具、盡形供養及諸弟子、亦不記我、以有所得故。舍利弗、我念過世、亦於第七百阿僧祇劫中、得值八十四佛、皆號帝相。我時皆作轉輪聖王、以一切樂具、盡形供養及諸弟子、亦不記我、以有所得故。舍利弗、我念過世、亦於第七百阿僧祇劫中、得值十五佛、皆號日明。我時皆作轉輪聖王、以一切樂具、盡形供養及諸弟子、亦不記我、以有所得故。舍利弗、我念過世、亦於第七百阿僧祇劫中、得值六十二佛、皆號善寂。我時皆作轉輪聖王、以一切樂具、盡形供養、亦不記我、以有所得故。

*In the Pure View Chapter, Number 8, of the Buddha Treasury Sūtra, it is said,<sup>8</sup>*

*The Buddha addressed Śāriputra, saying,*

*I remember that, in the past, seeking anuttara-samyak-saṃbodhi, I encountered thirty koṭis of buddhas, all named Śākyamuni. At that time, I was always a wheel-turning sage king, who throughout his lives, made offerings to the buddhas and their disciples of robes, food and drink, bedding, and medicine, for the sake of my quest for anuttara-samyak-saṃbodhi. Yet those buddhas did not give me a prediction, saying, "In the future, you will become a buddha." Why not? Because I was acquisitive.*

*Śāriputra, I remember that, in the past, I was able to encounter eight thousand buddhas, all named Dingguan.<sup>9</sup> At that time, I was always a*

8 *Buddha Treasury Sūtra* (Butsuzō kyō 佛藏經): Fozang jing 佛藏經, T.653.15:797a16-c29.

9 *Dingguan* (Jōkō 定光): An alternative translation of "Dīpaṃkara." The names of the buddhas given throughout this passage are sometimes in Chinese translation (as here), sometimes in transliteration (as in "Śākyamuni," just above); since speculation on the

wheel-turning sage king, who throughout his lives, made offerings to them and their disciples of robes, food and drink, bedding, and medicine, for the sake of my quest for *anuttara-samyak-saṃbodhi*. Yet none of those buddhas gave me the prediction, “In the future, you will become a buddha.” Why not? Because I was acquisitive.

Śāriputra, I remember that, in the past, I encountered sixty thousand buddhas, all named Guangming.<sup>10</sup> At that time, I was always a wheel-turning sage king, who throughout his lives, made offerings to them and their disciples of robes, food and drink, bedding, and medicine, for the sake of my quest for *anuttara-samyak-saṃbodhi*. Yet none of those buddhas gave me the prediction, “In the future, you will become a buddha.” Why not? Because I was acquisitive.

Śāriputra, I remember that, in the past, I encountered three *koṭis* of buddhas, all named Puṣya. At that time, I was always a wheel-turning sage king, who made offerings of the four necessities. Yet none of them gave me the prediction, because I was acquisitive.

Śāriputra, I remember that, in the past, I was able to encounter eighteen thousand buddhas, all named Shanwang, in a kalpa called Shangba.<sup>11</sup> At the places of all these eighteen thousand buddhas, I shaved my head, donned the robe, and studied *anuttara-samyak-saṃbodhi*. None of them gave me the prediction, because I was acquisitive.

Śāriputra, I remember that, in the past, I was able to encounter five hundred buddhas, all named Huashang.<sup>12</sup> At that time, I was always a wheel-turning sage king, who made offerings of everything to the buddhas and their disciples. None of them gave me the prediction, because I was acquisitive.

Śāriputra, I remember that, in the past, I was able to encounter five hundred buddhas, all named Weide.<sup>13</sup> I made every sort of offering, but none of them gave me a prediction, because I was acquisitive.

Śāriputra, I remember that, in the past, I was able to encounter two thousand buddhas, all named Kauṇḍinya. At that time, I was always a wheel-turning sage king, who made offerings of everything to the

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original Sanskrit can be problematic, the former will be rendered here in the Chinese reading; the latter, in (possible) Sanskrit reconstruction.

10 **Guangming** (*Kōmyō* 光明): Sanskrit uncertain.

11 **Shanwang** (*San'ō* 山王): Sanskrit uncertain.

**Shangba** (*Jōhatsu* 上八): Sanskrit uncertain.

12 **Huashang** (*Kejō* 華上): Possibly translating Sanskrit “Padmottara.”

13 **Weide** (*Itoku* 威德): Sanskrit uncertain.

buddhas, but none of them gave me a prediction, because I was acquisitive.

Śāriputra, I remember that, in the past, I encountered nine thousand buddhas, all named Kāśyapa. I made offerings of the four necessities to the buddhas and their disciples, but none of them gave me a prediction, because I was acquisitive.

Śāriputra, I remember that, in the past, during ten thousand kalpas, no buddha appeared. At that time, for the first five hundred kalpas, there were ninety thousand *pratyeka-buddhas*. Throughout my lives, making offerings to all of them of robes, food and drink, bedding, and medicine, I venerated and praised them. For the next five hundred kalpas, again making offerings of the four necessities to eighty-four thousand *koṭis* of *pratyeka-buddhas*, I venerated and praised them.

Śāriputra, after those thousand kalpas had passed, there were no more *pratyeka-buddhas*. At that time, I died in Jambudvīpa and was born in the Brahmā world as the Great Brahmā King.<sup>14</sup> In this way, revolving for five hundred kalpas, I was continuously born in the Brahmā world as the Great Brahmā King, and was not born in Jambudvīpa. After these five hundred kalpas had passed, I descended to birth in Jambudvīpa, where I ruled over Jambudvīpa. When my life ended, I was born in the Heavens of the Four Deva Kings.<sup>15</sup> When my life ended there, I was born in the Trāyastriṃśa Heaven, as Śakrodevānām Indra.<sup>16</sup> Revolving in this way, after completing five hundred kalpas, I was born in Jambudvīpa; and, after completing five hundred kalpas there, I was born in the Brahmā world as the Great Brahmā King.

Śāriputra, for nine thousand kalpas, I was born only once in Jambudvīpa; for nine thousand kalpas, I was born only in the heavens. During the kalpa ending fires, I was born in the Heaven of Brilliant Sound.<sup>17</sup> Once the [next] world was formed, I was again born in the Brahmā world. In my births during the nine thousand kalpas, I was never born among humans. Śāriputra, for these nine thousand kalpas, there were no buddhas or *pratyeka-buddhas*, and many living beings fell into the evil paths.

14 **Brahmā world** (*Bonse* 梵世): S. *brahma-loka*, the heavens of the first dhyāna in the realm of form (*shikikai* 色界; S. *rūpa-loka*), ruled by the deva king Brahmā.

15 **Heavens of the Four Deva Kings** (*Shitennō ten* 四天王天): Abodes on Mt. Sumeru of the devas guarding the four cardinal directions.

16 **Trāyastriṃśa Heaven** (*Tōri ten* 忉利天): Abode at the top of Mt. Sumeru inhabited by thirty-three devas and ruled by the deva Śakra (or Indra).

17 **Heaven of Brilliant Sound** (*Kōonten* 光音天): Ābhāsvara, highest of the heavens of the second dhyāna, the denizens of which are above the conflagration at the end of a kalpa.

Śāriputra, after the ten thousand kalpas had passed, a buddha appeared in the world. His name was Pushou, a Tathāgata, Worthy of Offerings, Perfectly Knowing, Perfected in Wisdom and Conduct, Well-Gone, Knower of the World, Unsurpassed, Tamer of Persons, Teacher of Devas and Humans, World-Honored Buddha.<sup>18</sup> At that time, when my life in the Brahmā world ended, I was born in Jambudvīpa as a wheel-turning sage king named Gongtian.<sup>19</sup> The lifespan of humans was ninety thousand years. Throughout my lifespan, for those ninety thousand years, I made offerings of all the daily necessities to that buddha, as well as his ninety koṭis of bhikṣus, for the sake of my quest for *anuttara-samyak-saṃbodhi*. But that Buddha Pushou did not give me the prediction, “In the future, you shall become a buddha.” Why not? At that time, I was unable to penetrate the real marks of the dharmas and was attached to views of self and acquisition.

Śāriputra, during this kalpa, one hundred buddhas appeared in the world, each with a different name. I was always a wheel-turning sage king, who throughout his life made offerings to them and their disciples, for the sake of my quest for *anuttara-samyak-saṃbodhi*. But none of those buddhas gave me a prediction, “In the future, you shall become a buddha,” because I was acquisitive.

Śāriputra, I remember that, in the past, during the seven hundredth *asaṃkhyeya-kalpa*, I was able to encounter a thousand buddhas, all named Jambūnada. Throughout my lives, I made offerings of the four necessities, but they did not give me a prediction, because I was acquisitive.

Śāriputra, I remember that, in the past, in the seven hundredth *asaṃkhyeya-kalpa*, I was able to encounter six million two hundred thousand buddhas, all named Jianyiqieyi.<sup>20</sup> At that time, I was a wheel-turning sage king, who throughout his lives made donations of all the necessities of daily life to them and their disciples; but they did not give me a prediction, because I was acquisitive.

Śāriputra, I remember that, in the past, again in the seven hundredth *asaṃkhyeya-kalpa*, I was able to encounter eighty-four buddhas, all named Dixiang.<sup>21</sup> At that time, I was always a wheel-turning sage king, who throughout his lives made donations of all the necessities of daily

18 **Pushou** (*Fushu* 普守): Sanskrit uncertain. The list, beginning with “tathāgata” (*nyorai* 如來), following this name is the standard set of ten epithets of a buddha.

19 **Gongtian** (*Kuten* 共天): Sanskrit uncertain.

20 **Jianyiqieyi** (*Ken'issai* 見一切儀): The sūtra reads 義 for 儀 here; probably Sanskrit “Sarvārthadarśa.”

21 **Dixiang** (*Taisō* 帝相): Likely Sanskrit “Indradhvaja.”



life to them and their disciples; but they did not give me a prediction, because I was acquisitive.

Śāriputra, I remember that, in the past, again in the seven hundredth *asaṃkhyeya-kalpa*, I was able to encounter fifteen buddhas, all named Riming.<sup>22</sup> At that time, I was a wheel-turning sage king, who throughout his lives made donations of all the necessities of daily life to them and their disciples; but they did not give me a prediction, because I was acquisitive.

Śāriputra, I remember that, in the past, again in the seven hundredth *asaṃkhyeya-kalpa*, I was able to encounter sixty-two buddhas, all named Shanji.<sup>23</sup> At that time, I was a wheel-turning sage king, who throughout his lives made donations of all the necessities of daily life to them and their disciples; but they did not give me a prediction, because I was acquisitive.

[T5:6] {2:348}

如是展轉、乃至見定光佛、乃得無生忍。即記我言、汝於來世、過阿僧祇劫、當得作佛、號釋迦牟尼如來・應供・正遍知・明行足・善逝・世間解・無上士・調御丈夫・天人師・佛世尊。

In this way, I revolved until I met Buddha Dingguang and then attained acceptance of non-arising.<sup>24</sup> Whereupon, he gave me a prediction, saying, “In the future, after *asaṃkhyeya-kalpas* have passed, you shall become a buddha named Śākyamuni, a Tathāgata, Worthy of Offerings, Perfectly Knowing, Perfected in Wisdom and Conduct, Well-Gone, Knower of the World, Unsurpassed, Tamer of Persons, Teacher of Devas and Humans, World-Honored Buddha.

[T5:7] {2:351}

はじめ三十億の釋迦牟尼佛にあいたてまつりて、盡形壽供養よりこのかた、定光如來にあふたてまつらせたまふまで、みなつねに轉輪聖王のみとして、盡形壽供養したてまつります。轉輪聖王、おほくは八萬已上なるべし。あるひは九萬歳、八萬歳の壽量、そのあひだの一切樂具の供養なり。定光佛とは、燃燈如來なり。三十億の釋迦牟尼佛にあひたてまつります。佛本行集經、ならびに佛藏經の説、おなじ。

22 **Riming** (*Nichimyō* 日明): Sanskrit uncertain.

23 **Shanji** (*Zenjaku* 善寂): Sanskrit uncertain.

24 **In this way, I revolved** (*nyoze tenden* 如是展轉): Continuing to quote the *Fozang jing* 佛藏經, at T.653.15:797c29-798a4.

**acceptance of non-arising** (*mushō nin* 無生忍): S. *anutpattika-dharma-kṣānti*; realization of the emptiness of all dharmas, often said to occur on the seventh stage (S. *bhūmi*) of the bodhisattva path and assure non-regression (*futai* 不退; S. *avaivartika*) from the goal of buddhahood.

After encountering thirty *koṭis* of Śākyamuni Buddhas and making offerings to them throughout his lives until he encountered Tathāgata Dingguang, always taking the body of a wheel-turning sage king, he made offerings throughout his lives. [The lifespans of] wheel-turning sage kings are mostly over eighty thousand. During lifespans of ninety thousand years or eighty thousand years, he made offerings of all the daily necessities. The Buddha Dingguang is Tathāgata Randeng [Dīpaṃkara]. His encountering thirty *koṭis* of Śākyamuni Buddhas is the same in the *Sūtra of the Collection of the Past Acts of the Buddha* and the *Buddha Treasury Sūtra*.

[T5:8] {2:352}

釋迦菩薩、初阿僧企耶、逢事供養七萬五千佛。最初名釋迦牟尼、最後名寶髻。第二阿僧企耶、逢事供養七萬六千佛。最初即寶髻、最後名燃燈。第三阿僧企耶、逢事供養七萬七千佛。最初即燃燈、最後名勝觀。於修相異熟業、九十一劫中、逢事供養六佛。最初即勝觀、最後名迦葉波。

*The bodhisattva Śākya,*

*In the first asaṃkhyeya, encountered, served, and made offerings to seventy-five thousand buddhas.<sup>25</sup> The first was named Śākyamuni; the last was named Baoji.<sup>26</sup> In the second asaṃkhyeya, he encountered, served, and made offerings to seventy-six thousand buddhas. The first was Baoji; the last was named Randeng [Dīpaṃkara]. In the third asaṃkhyeya, he encountered, served, and made offerings to seventy-seven thousand buddhas. The first was Randeng; the last was named Shengguan.<sup>27</sup> During ninety-one kalpas of cultivating the deeds that would ripen as the marks, he encountered, served, and made offerings to six buddhas.<sup>28</sup> The first was Shengguan; the last was named Kāśyapa.*

[T5:9]

おほよそ三大阿僧祇劫の供養諸佛、はじめ身命より、國城・妻子・七寶・男女等、さらにをしむところなし、凡慮のおよぶところにあらず。あるひは黄金の粟を白銀の垸にもりみて、あるひは七寶の粟を金銀の垸にもりみて供養したてまつる。あるひは小豆、あるいは水・陸の華、あるひは梅

25 **In the first asaṃkhyeya** (*sho asōgiya* 初阿僧企耶): Quoting the *Mahāvibhāṣā* (*Da piposha ron* 大毘婆沙論, T.1545.27:892c5-11). “*Asaṃkhyeya*” here refers to the three “incalculable” kalpas of the Bodhisattva’s path to buddhahood.

26 **Baoji** (*Hōkei* 寶髻): S. Ratnaśikhin.

27 **Shengguan** (*Shōkan* 勝觀): S. Vipaśyin; first of the seven buddhas of the past, of which Kāśyapa was the sixth. See Supplementary Notes, s.v. “Seven buddhas.”

28 **deeds that would ripen as the marks** (*sō ijuku gō* 相異熟業): I.e., karma that would result in the development of the thirty-two marks (*sō* 相; S. *lakṣana*) of greatness adorning a buddha’s body, the final task of the bodhisattva path, said to take one hundred great kalpas.

檀・沈水香等を供養したてまつり、あるひは五莖の青蓮華を、五百の金銭をもて買取して、燃燈佛を供養したてまつります、あるひは鹿皮の衣、これを供養したてまつる。

In sum, in his offerings to the buddhas over the three great innumerable kalpas, he begrudged nothing whatsoever — beginning with his own bodies and lives, through his countries and cities, wives and children, seven treasures, male and female [servants], and so on — beyond the common person's reckoning.<sup>29</sup> He would make offerings of pieces of gold piled high in silver bowls or the seven treasures piled high in gold and silver bowls.<sup>30</sup> Or he made offerings of small beans, or of the flowers of water and land, or of incense of sandalwood or aloes, and the like; or, buying five blue lotuses with five hundred coins, he made offerings to Buddha Randeng; or he made offerings of a deerskin robe.<sup>31</sup>

29 **his own bodies and lives** (*shinmyō* 身命): This and the following in this list of offerings may reflect a passage in the *Lotus Sūtra* (quoted in “Shōbōgenzō hotsu bodai shin” 正法眼藏發菩提心), in which Buddha Śākyamuni speaks of the offerings he made when he was born as kings in his incalculable former lives (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:34b28-29):

象馬七珍國城妻子奴婢僕從頭目髓腦身肉手足。

Elephants and horses, the seven treasures, countries and cities, wives and children, male and female servants, my heads and my eyes, my marrow and my brains, the flesh of my bodies, my hands and feet.

30 **pieces of gold** (*ōgon no zoku* 黄金の粟): Likely reflecting a fixed expression for precious offerings; see, e.g., *Sifen lü* 四分律, T.1428.22:791a8:

金鉢盛滿銀粟。銀鉢盛滿金粟。

Golden bowls piled high with pieces of silver; silver bowls piled high with pieces of gold.

Or *Dazhidu lun* 大智度論, T.1509.25:142c6-8:

八萬四千金鉢盛滿銀粟。銀鉢盛金粟。琉璃鉢盛頗梨粟。頗梨鉢盛琉璃粟。

Eighty-four thousand golden bowls piled high with pieces of silver; silver bowls filled with pieces of gold; *vaidūrya* bowls filled with pieces of crystal; crystal bowls filled with pieces of *vaidūrya*.

31 **small beans** (*shōzu* 小豆): Reference to the future Śākyamuni's offering of beans to Buddha Vipasyin; see, e.g., *Fo benxing ji jing* 佛本行集經, T.190.3:670a25-29.

**flowers of water and land** (*suiriku no hana* 水陸の華): A standard offering; here, perhaps reflecting a list in the *Fo benxing ji jing* 佛本行集經 (T.190.3:733a3-7) that includes sandalwood (*sandan* 旃檀) and aloes (*jinsui* 沈水).

**five blue lotuses** (*gokyō no shōrenge* 五莖の青蓮華): Allusion to the story of Buddha Śākyamuni in a previous life as the Bodhisattva Mānava, who offered five flowers to Buddha Dīpaṃkara and received a prediction of his eventual buddhahood; see, e.g., *Fo benxing ji jing* 佛本行集經, T.190.3:666c5ff; *Taizi ruiying benqi jing* 太子瑞應本起經, T.185.3:472c18ff.

**deerskin robe** (*rokuhi no e* 鹿皮の衣): Allusion to the story that, in a prior life, the future Śākyamuni spread out his deerskin robe and his hair for Buddha Dīpaṃkara to step on; see, e.g., *Fo benxing ji jing* 佛本行集經, T.190.3:667b27ff.

[T5:10]

おほよそ供佛は、諸佛の要樞にましますべきを供養したてまつるにあらず、いそぎわがいのちの存せる光陰を、むなしくすごさず供養したてまつるなり。たとひ金銀なりとも、ほとけの御ため、なにの益かあらん、たとひ香華なりとも、またほとけの御ため、なにの益かあらん。しかあれども、納受せさせたまふは、衆生をして功德を増長せしめんための大慈大悲なり。

In sum, in making offering to the buddhas, it is not that we make offerings of what is appropriate to the significant position of the buddhas; it is that we hasten to make offerings while our life lasts, without “passing the years and months in vain.”<sup>32</sup> What benefit to the buddhas would gold and silver be? What benefit to the buddhas would incense and flowers be? Nevertheless, their acceptance of them is an act of great compassion and great mercy that enables living beings to increase their merit.

[T5:11] {2:353}

大般涅槃經第二十二云、佛言、善男子、我念過去無量無邊那由他劫、爾時世界、名曰娑婆。有佛世尊、號釋迦牟尼如來・應供・正遍知・明行足・善逝・世間解・無上士・調御丈夫・天人師・佛世尊。爲諸大衆、宣說如是大涅槃經。我於爾時、從善友所轉、聞彼佛當爲大衆說大涅槃。我聞是已、其心歡喜、欲設供養。居貧無物。欲自賣身、薄福不售。即欲還家、路見一人、而使語言、吾欲賣身、若能買不。其人答曰、我家作業、人無堪者。汝設能爲、我當買汝。我即問言、有何作業、人無能堪。其人見答、吾有惡病、良医處藥、應當日服人肉三兩。卿若能以身肉三兩、日日見給、便當與汝金錢五枚。我時聞已、心中歡喜。我復語言、汝與我錢、暇我七日。須我事訖、便還相就。其人見答、七日不可、審能爾者、當許一日。

*In the twenty-second roll of the Nirvāṇa Sūtra, the Buddha says,<sup>33</sup>*

*Good sons, I remember that, in the past, incalculable, limitless nayutas of kalpas ago, there was at the time a world called Sahā, where there was a world-honored one named Śākyamuni, a Tathāgata, Worthy of Offerings, Perfectly Knowing, Perfected in Wisdom and Conduct, Well-Gone, Knower of the World, Unsurpassed, Tamer of Persons, Teacher of Devas and Humans, World-Honored Buddha. For the great assemblies, he preached the Great Nirvāṇa Sūtra like this.*

*At that time, returning from a wise friend's place, I heard that this buddha would preach the Great Nirvāṇa for the great assembly. Upon hearing this, I rejoiced in my heart and wished to prepare offerings. Living in poverty, I had nothing; I was going to sell my own body, but*

32 without “passing the years and months in vain” (*kōin o, munashiku sugosazu* 光陰を、むなしくすごさず): Japanese rendering of a verse that Dōgen will quote below, section 16.

33 *Nirvāṇa Sūtra* (*Daihatsu nehan kyō* 大般涅槃經): Quoting the *Da banniepan jing* 大般涅槃經, at T.374.12:497a19-b5.

unfortunately was unable to do so. As I was returning home, I met a person on the road, to whom I said, “I wish to sell my body. Could you buy it?”

The person replied, “No one could endure the work at my house. If you could, I would buy you.”

So, I asked him, “What is the work that no one can endure?”

The person replied, “I have a grave illness. A good doctor has prescribed that I take three taels of human flesh daily. If you can provide me with three taels of flesh from your body every day, I’ll give you five coins.”

Upon hearing this, I rejoiced in my heart and said, “Give me the money and allow me seven days leave. As soon as my affairs are taken care of, I’ll come back to you.”

The person replied, “Seven days is impossible; if it’s necessary, I can allow one day.”

[T5:12]

善男子、我於爾時、即取其錢、還至佛所、頭面禮足、盡其所有、而以奉獻。然後、誠心聽受是經。我時闇鈍、雖得聞經、唯能受持一偈文句。如來證涅槃、永斷於生死。若有至心聽、常得無量樂。受是偈已、即便還至彼病人家。善男子、我時雖復日日與三兩肉、以念偈因緣故、不以爲痛。日日不癢、具滿一月。善男子、以是因緣、其病得瘥。我身平復、亦無瘡痍。我時見身具足完具、即發阿耨多羅三藐三菩提心。一偈之力、尚能如是。何況具足受持讀誦。我見此經有如是利、復倍發心、願於未來、得成佛道、字釋迦牟尼佛。善男子、以是一偈因緣力故、令我今日於大衆中、爲諸天人、具足宣說。善男子、以是因緣、是大涅槃、不可思議、成就無量無邊功德。乃是諸佛如來、甚深秘密之藏。

Good sons, at this time, I took the money, went to where the Buddha was, bowed my head at his feet, and presented him with all I had.<sup>34</sup> After that, I listened with sincere mind to this sūtra. At the time, I was dim-witted and, while I heard the sūtra, I was able to receive and keep the words of only one gāthā:

The Tathāgata has verified nirvāṇa,  
Forever cutting off birth and death.  
If you listen to him with full attention,  
You will always have incalculable joy.

After receiving this gāthā, I straightaway returned to the home of the sick man. Good sons, although day after day I gave him three taels of flesh, because I remembered the gāthā, it caused me no pain. Day after day without a break, a full month passed.

34 **Good sons** (*zen nanshi* 善男子): Continuing to quote the *Nirvāṇa Sūtra* (*Da panniepan jing* 大般涅槃經, T.374.12:497b5-21).

Good sons, as a consequence of this, his illness was cured, and my own body was healed, without any wounds. At that time, upon seeing that my body was fully whole, I brought forth the mind of *anuttara-samyak-sambodhi*. Such is the power of a single *gāthā*; how much greater fully to receive and keep, read and recite [the *sūtra*]. Seeing that this *sūtra* has such benefits, I doubled my aspiration, vowing that, in the future, I would attain the way of the buddhas and be named *Buddha Śākyamuni*.

Good sons, it is due to the power of this one *gāthā* that today I am brought to this great assembly, to preach fully for the sake of devas and humans. Therefore, good sons, this Great *Nirvāṇa* is inconceivable and achieves incalculable, limitless merits. Thus, it is the treasury of the profound secrets of the buddhas, the *tathāgatas*.

[T5:13] {2:355}

そのときの賣身の菩薩は、今釋迦牟尼佛の往因なり。他經を會通すれば、初阿僧祇劫の最初、古釋迦牟尼佛を供養したてまつりますときなり。かのときは、瓦師なり、その名を大光明と稱す。古釋迦牟尼佛ならびに諸弟子に供養するに、三種の供養をもてす、いはゆる、草座・石蜜漿・燃燈なり。そのときの發願にいはいく、國土・名號・壽命・弟子、一如今釋迦牟尼佛。

The bodhisattva who sold his body at that time was a past cause of the present Buddha Śākyamuni. If we reconcile this with other scriptures, the beginning of the first *asamkhyeya-kalpa* was the time that he made offerings to the ancient Buddha Śākyamuni.<sup>35</sup> At that time, he was a tile-maker, whose name was Da Guangming.<sup>36</sup> In making offerings to the ancient Buddha Śākyamuni and his disciples, he gave three sorts of

35 **If we reconcile this with other scriptures** (*takyō o ezū sureba* 他經を會通すれば): Presumably, a reference to the passage in the *Da piposha ron* 大毘婆沙論 (T.1545.27:892c5-6) quoted above, section 8.

36 **At that time, he was a tile-maker, whose name was Da Guangming** (*kano toki wa, gashi nari, sono na o Dai Kōmyō to shōsu* かのときは、瓦師なり、その名を大光明と稱す): Likely based on a passage in the *Dazhidu lun* 大智度論 (T.1509.25:83b15-21) explaining the origin of the disciple Ānanda's name:

釋迦文佛先世作瓦師。名大光明。爾時有佛名釋迦文。弟子名舍利弗目乾連阿難。佛與弟子俱到瓦師舍一宿。爾時瓦師布施草坐燈明石蜜漿三事。供養佛及比丘僧。便發願言。我於當來老病死惱五惡之世作佛。如今佛名釋迦文。我佛弟子名亦如今佛弟子名。

In the past, Buddha Śākyamuni was a tile-maker named Da Guangming. At the time, there was a Buddha named Śākyamuni, with disciples named Śāriputra, Maudgalyāyana, and Ānanda. The Buddha and his disciples lodged together for a night at the place of the tile-maker. At that time, the tile-maker donated three things — grass seats, lamps, and rock sugar syrup. Offering them to the Buddha and the bhikṣu saṃgha, he made a vow, saying, “In the future, in the world of the five evils afflicted by old age, sickness, and death, I shall become a buddha. Like the present buddha,

offerings: grass seats, rock sugar syrup, and lamps. At the time, he made a vow, saying, “*May my land, my name, my lifespan, and my disciples be like those of the present Buddha Śākyamuni.*”

[T5:14] {2:356}

かのときの發願、すでに今日、成就するものなり。しかあればすなはち、ほとけを供養したてまつらんとするに、その身まづし、といふことなかれ、そのいへまづし、といふことなかれ。みづから身をうりて、諸佛を供養したてまつるは、いま大師釋迦尊の正法なり、たれかこれを隨喜・歡喜したてまつらざらん。このなかに、日に三兩の身肉を割取するぬしにあふ。善知識なりといへども、他人のたふべからざるなり。しかあれども、供佛の深志のたすくるところ、いまの功德あり。いまわれら如來の正法を聽聞する、かの往古の身肉を處分せられたるなるべし。いまの四句の偈は、五枚の金錢にかふところにあらず。三阿僧祇一百大劫のあひだ、受生・捨生にわすることなく、彼佛是佛のところに證明せられきたりましますところ、まことに不可思議の功德あるべし。遺法の弟子、ふかく頂戴誦持すべし。如來すでに、一偈の力、なほよくかくのごとし、と宣説まします、もともとおほきにふかかるべし。

The vow he made at that time is fulfilled today. Therefore, in making offerings to the buddhas, do not say you are poor; do not say your family is poor. To make offerings to the buddhas by selling one's own body is the true dharma of the present Great Master, Śākya, the Honored One: who would not delight and rejoice in it? In this [story], he encounters an employer who cuts three taels of flesh from his body day after day. Even had he been a wise friend, no one else could have endured it.<sup>37</sup> However, helped by his profound determination to make offerings to the Buddha, he has his present merit. Our hearing the true dharma of the Tathāgata now represents that sharing of the flesh of his body in the distant past. The four-line gāthā here is not something to be exchanged for five coins. Over the three *asaṃkhyeya* and one hundred great kalpas, even while receiving lives and discarding lives, he never forgot it; attested under this buddha and that buddha, truly it must possess inconceivable merit. Disciples to whom the dharma is bequeathed should recite and retain it with the utmost respect.<sup>38</sup> Since the Tathāgata has declared, “such is the

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my name shall be Śākyamuni, and my buddha disciples' names shall also be like the names of the disciples of the present buddha.”

Dōgen tells this story in his *Eihei kōroku* 永平廣錄 (DZZ.3:120, no. 182) and goes on himself to make a vow to become a buddha named Śākyamuni.

37 **Even had he been a wise friend** (*zen chishiki nari to iedomo* 善知識なりといへども): I.e., “even if the employer had been his teacher.”

38 **recite and retain it with the utmost respect** (*chōdai juji* 頂戴誦持): Some MS witnesses have here the more common *chōdai juji* 頂戴受持 (“receive and retain with the utmost respect”).

power of a single *gāthā*,” it must have especially great profundity.<sup>39</sup>

[T5:15]

法華經云、若人於塔廟・寶像及画像、以華香・旛蓋、敬心而供養。若使人作樂、擊鼓吹角・笙・簫・笛・琴・箏・篳篥・琵琶・鐃・銅鈸、如是衆妙音、盡持以供養、或以歡喜心、歌・頌・佛德、乃至一小音、皆已成佛道。若人散亂心、乃至以一華、供養於画像、漸見無數佛。或有人禮拜、或復但合掌、乃至舉一手、或復少低頭、以此供養像、漸見無量佛、自成無上道、廣度無數衆。

*In the Lotus Sūtra, it is said,*<sup>40</sup>

Those who, to *stūpa* shrines,  
To precious statues and painted images,  
With reverent thoughts make offerings  
Of flowers and incense, banners and canopies;  
Those who have others perform music —  
Beating on drums and blowing on horns and conches,<sup>41</sup>  
Pipes and flutes, playing zithers and harps,  
Lutes, gongs, and cymbals,  
And all such marvelous sounds as these —  
That they bring as offerings;  
Or who with joyful minds,  
Sing praises of the Buddha's virtues,  
Even for a single small sound,  
Will all have attained the way of the buddhas.  
Those with distracted minds who,  
Even with a single flower,  
Make offerings to a painted image  
Will eventually see innumerable buddhas.  
Those who pay obeisance,  
Or simply join their palms,  
Even raising just a single hand,  
Or slightly lowering their heads,  
Thereby making offerings to an image,  
Will eventually see incalculable buddhas,  
Will themselves attain the unsurpassed way,  
And everywhere deliver innumerable multitudes.

39 “such is the power of a single *gāthā*” (*ichige no chikara, nao yoku kaku no gotoshi* 一偈の力、なほよくかくのごとし): A Japanese translation of the line in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:497b15-16) quoted above, section 12.

40 *Lotus Sūtra* (*Hokke kyō* 法華經): Quoting the *Miaofa lianhua jing* 妙法蓮華經, T.262.9:9a10-22.

41 **horns and conches** (*kakubai* 角唄): Reading *bai* 貝 (“shell”) for *bai* 唄 (“chant”), as in the *Sūtra* (T.262.9:9a12).



## [T5:16] {2:357}

これすなはち、三世諸佛の頂顙なり、眼睛なり。見賢思齊の猛利精進すべし、いたづらに光陰をわたることなかれ。石頭無際大師云、光陰莫虚度。かくのごときの功德、みな成佛す。過去・現在・未來、おなじかるべし。さらに二あり三あるべからず。供養佛の因によりて、作佛の果を成ずること、かくのごとし。

This is the crown of the head, the eyes, of the buddhas of the three times. We should vigorously strive to “*meet someone good and think to equal him*”; do not pass the years and months in vain.<sup>42</sup> Great Master Wuji of Shitou said, “*Don’t pass the years and months in vain.*”<sup>43</sup> [Those with] merit like this, all attain buddhahood. It is the same in past, present, and future; there are no second or third ways. Realizing the effect of becoming a buddha based on the cause of making offerings to the buddhas is like this.

## [T5:17]

龍樹祖師曰、如求佛果、讚歎一偈、稱一南謨、焼一捻香、奉献一華。如是小行、必得作佛。

*The Ancestral Master Nāgārjuna said,*<sup>44</sup>

*If you seek the fruit of buddhahood, sing one gāthā in praise, chant one “*namas*,” burn one pinch of incense, offer one flower.<sup>45</sup> By such minor acts, we inevitably become buddhas.*

## [T5:18] {2:358}

これひとり龍樹祖師菩薩の所説といふとも、歸命したてまつるべし。いかにいはんや大師釋迦牟尼佛の説を、龍樹祖師、正傳、舉揚しますとこ

42 “*meet someone good and think to equal him*” (*ken ken shi sei* 見賢思齊): A common saying, quoted elsewhere in the *Shōbōgenzō*, from the *Lunyu* 論語 4 (KR.1h0005.002.14b):

見賢思齊焉。見不賢而內自省也。

When you meet someone good, think to equal him; when you meet someone not good, then look within oneself.

43 **Great Master Wuji of Shitou** (*Sekitō Musai daishi* 石頭無際大師): I.e., Shitou Xiqian 石頭希遷 (700-791), in the final lines of his *Cantong qi* 參同契 (*Jingde chuan-deng lu* 景德傳燈錄, T.2076.51:459b20-21):

謹白參玄人、光陰莫虚度。

To those who study the dark, I submit,  
Don’t pass the years and months in vain.

44 **The Ancestral Master Nāgārjuna** (*Ryūju soshi* 龍樹祖師): Dōgen is here quoting the *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決, by Zhanran 湛然 (711-782) (T.1912.46:252a27-29), which cites a passage of the *Dazhidu lun* 大智度論, traditionally attributed to Nāgārjuna — most likely, the passage (in fascicle 7) that Dōgen himself will quote in section 19, below.

45 **chant one “*namas*”** (*shō ichi namo* 稱一南謨): I.e., a salutation to a deity; “hail.”

ろなり。われらいま佛道の寶山にのぼり、佛道の寶海にいりて、さいはひにたからをとれる、もともよろこぶべし。曠劫の供佛のちからなるべし。必得作佛、うたがふべからず、決定せるものなり。釋迦牟尼佛の所説、かくのごとし。

Even if this is something said only by the Bodhisattva, the Ancestral Master Nāgārjuna, we should take refuge in it; how much more, then, what was said by the Great Master, Buddha Śākyamuni, that was directly transmitted to and taken up by the Ancestral Master Nāgārjuna. We should greatly rejoice that, having climbed the treasure mountain of the way of the buddhas and entered the treasure ocean of the way of the buddhas, we have now fortunately gained the treasure. It must be the power of offerings to the buddhas over vast kalpas. We should not doubt that “we inevitably become buddhas”; it is something certain. Such is what Buddha Śākyamuni has preached.

[T5:19]

復次、有小因大果・小緣大報。如求佛道、讚一偈、一稱南無佛、燒一捻香、必得作佛。何況聞知諸法實相、不生不滅、不不生不滅、而行因緣業、亦不失。

*Again, there are small causes with great effects and small conditions with great consequences: in seeking the way of the buddhas, if we sing one gāthā, chant “namo-buddhāya” once, burn one pinch of incense, we inevitably become buddhas.<sup>46</sup> How much more, then, if, hearing that the real marks of the dharmas do not arise or cease, do not not arise or not not cease, we still perform the deeds that are the causes and conditions, they will not be lost.*

[T5:20]

世尊の所説、かくのごとくあきらかなるを、龍樹祖師、したしく正傳しますなり。誠諦の金言、正傳の相承あり。たとひ龍樹祖師の説なりとも、餘師の説に比すべからず。世尊の所示を、正傳流布しますにあふことをえたり、もともよろこぶべし。これらの聖教を、みだりに東土の凡師の虚説に比量することなかれ。

Such clarity of what the World-Honored One taught was directly transmitted personally by the Ancestral Master Nāgārjuna. The golden words of truth have an inheritance of direct transmission. While they are said by the Ancestral Master Nāgārjuna, they should not be compared to what is said by other masters. We should greatly rejoice that we have been able to encounter the direct transmission and dissemination of what was taught by the World-Honored One. Do not recklessly compare these sacred teachings to the empty theories of the commoner teachers of the Land of the East.

46 **Again, there are small causes with great effects** (*fukuji, ushōin daika* 復次、有小因大果): Quoting (with slight variation) the *Dazhidu lun* 大智度論 (T.1509.25:112c19-22).

[T5:21] {2:359}

龍樹祖師曰、復次諸佛、恭敬法故、供養於法、以法爲師。何以故。三世諸佛、皆以諸法實相爲師。問曰、何以不自供養身中法、而供養他法。答曰、隨世間法。如比丘欲供養法寶、不自供養身中法、而供養餘持法・知法・解法者。佛亦如是。雖身中有法、而供養餘佛法。問曰、如佛不求福德、何以故供養。答曰、佛從無量阿僧祇劫中、修諸功德、常行諸善。不但求報、敬功德故、而作供養。

*The Ancestral Master Nāgārjuna said,*<sup>47</sup>

*Furthermore, because the buddhas revere the dharma, they make offerings to the dharma and take the dharma as their teacher. Why is this? The Buddhas of the three times all take the real marks of the dharmas as their teacher.*

*Question: Why do they not make offerings to the dharma within themselves, but make offerings to the dharma of others?*

*Answer: They accord with worldly practice. Just as a bhikṣu wishing to make offerings to the dharma treasure does not make offerings to the dharma within himself but makes offerings to another who keeps the dharma, knows the dharma, and understands the dharma, so it is with the buddhas: although they have the dharma within themselves, they make offerings to the dharma of other buddhas.*

*Question: Since buddhas do not seek merit, why do they make offerings?*

*Answer: Throughout incalculable asaṃkheya-kalpas, the buddhas cultivate merit, always practicing good deeds. They make offerings, not merely to seek recompense, but because they revere merit.*

[T5:22]

如佛在時、有一盲比丘。眼無所見、而以手縫衣。時針衽脫。便言、誰愛福德、爲我衽針。是時佛、到其所語比丘、我是愛福德人、爲汝衽來。是比丘、識佛聲、疾起著衣、禮佛足、白佛言、佛功德已滿、云何言愛福德。佛報言、我雖功德已滿、我深知功德恩・功德果報・功德力。令我於一切衆生中、得最第一、由此功德、是故我愛。佛爲此比丘、讚功德已、次爲隨意說法。是比丘、得法眼淨、肉眼更明。

*For example, when the Buddha was present, there was a blind bhikṣu.<sup>48</sup> Though his eyes could not see, he sewed his robes by hand. Once, when the thread slipped out of his needle, he said, “Who loves merit and will thread my needle for me?”<sup>49</sup>*

47 **The Ancestral Master Nāgārjuna** (*Ryūju soshi* 龍樹祖師): Again, quoting the *Dazhidu lun* 大智度論 (T.1509.25:128c26-129a6).

48 **For example** (*nyo* 如): Continuing the quotation from the *Dazhidu lun* 大智度論 (T.1509.25:129a6-15).

49 **the thread slipped out of his needle** (*shin jin datsu* 針衽脫): Reading *jin* 衽 (“lapel”) as a variant of *jin* 紆 (“thread”).

*Just at that time, the Buddha arrived at his place and said to the bhikṣu, “I’m a person who loves merit and will thread your needle for you.”*

*Recognizing the Buddha’s voice, this bhikṣu immediately stood up, donned his robes, made obeisance at the feet of the Buddha, and addressed the Buddha, saying, “The Buddha’s merit is already replete. Why do you say that you love merit?”*

*The Buddha responded, “While my merit is already replete, I profoundly understand the beneficence of merit, the rewards of merit, the power of merit.<sup>50</sup> That I have attained the prime state among all living beings is due to this merit. For this reason, I love it.”*

*After the buddha had finished praising merit for this bhikṣu, he gave him a spontaneous talk on the dharma. This bhikṣu attained purification of the dharma eye, and his physical eyes also became clear.*

[T5:23] {2:360}

この因縁、むかしは先師の室にして夜話をきく。のちには智論の文にむかうてこれを檢校す。傳法祖師の示誨、あきらかにして遺落せず。この文、智度論第十にあり。諸佛かならず諸法實相を大師としますこと、あきらけし。釋尊また、諸佛の常法を證します。

This episode, I heard long ago in an evening talk in the rooms of my former master.<sup>51</sup> Afterwards, I checked it against the text of the *Zhi lun*.<sup>52</sup> The teachings of the ancestral master who transmitted the dharma are clear, with nothing missing. This passage is in *Zhidu lun* 10. It is clear that the buddhas always take “the real marks of the dharmas” as their great master. Śākya, the Honored One, verifies the constant norm of the buddhas.

[T5:24]

いはゆる諸法實相を大師とする、といふは、佛・法・僧の三寶を供養恭敬したてまつるなり。諸佛は、無量阿僧祇劫、そこばくの功德善根を積集して、さらにその報をもとめず、ただ功德を恭敬して供養しますなり。佛果菩提のくらいにいたりてなほ小功德を愛し、盲比丘のために衽針します。佛果の功德をあきらめんとおもはば、いまの因縁、まさしく消息なり。

“To take ‘the real marks of the dharmas’ as one’s great master” means to make offerings and revere the three treasures of buddha, dharma, and saṃgha. Over incalculable *asaṃkheya-kalpas*, the buddhas have accu-

50 **beneficence of merit** (*kudoku on* 功德恩): Some versions, both of the source and our text, read here the more likely “causes of merit” (*kudoku in* 功德因).

51 **my former master** (*senshi* 先師): I.e., Dōgen’s teacher, Tiantong Rujing 天童如淨 (1162-1227).

52 **Zhi lun** (*Chi ron* 智論): I.e., the *Dazhidu lun* 大智度論. Some versions read *Chido ron* 智度論 here.

mulated the good roots of so much merit; without further seeking the recompense for it, they make offerings simply out of reverence for merit. Having reached the stage of bodhi, the fruit of buddhahood, he still loves minor merit and threads the needle for the blind bhikṣu.<sup>53</sup> If we wish to understand clearly the merit of the fruit of buddhahood, the present episode truly conveys its state.

[T5:25] {2:361}

しかあればすなはち、佛果菩提の功德、諸法實相の道理、いまのよにある凡夫の、おもふがごとくにはあらざるなり。いまの凡夫のおもふところは、造惡の、諸法實相ならんとおもふ、有所得のみ、佛果菩提ならんとおもふ。かくのごとくの邪見は、たとひ八萬劫をしるといふとも、いまだ本劫本見、末劫末見をのがれず、いかでか唯佛與佛の究盡しますところの諸法實相を究盡することあらん。ゆえいかむ、となれば、唯佛與佛の究盡しますところ、これ諸法實相なるがゆえなり。

Thus, the merit of bodhi, the fruit of buddhahood, and the truth of “the real marks of the dharmas” are not like what common people today think. Common people today think that committing evil could be “the real marks of the dharmas,” think that bodhi, the fruit of buddhahood, is precisely something to be acquired.<sup>54</sup> False views like these, though they know eighty thousand kalpas, do not escape *past views of past kalpas, future views of future kalpas*; how could they exhaustively investigate “the real marks of the dharmas” exhaustively investigated by “*only buddhas with buddhas*”?<sup>55</sup> Why is this? Because what is exhaustively investigated by “*only buddhas with buddhas*” is “the real marks of the dharmas.”

\* \* \* \* \*

53 **stage of bodhi, the fruit of buddhahood** (*bukka bodai no kurai* 佛果菩提のくらい): I.e., *anuttara-samyak-sambodhi*, the unsurpassed awakening of a buddha.

54 **bodhi, the fruit of buddhahood, is precisely something to be acquired** (*usho-toku nomi, bukke bodai naran* 有所得のみ、佛果菩提ならん): Recalling the warnings against acquisitiveness (*ushotoku* 有所得) in the *Fo benxing ji jing* 佛本行集經 quoted above, section 5.

55 **eighty thousand kalpas** (*hachiman kō* 八萬劫): A standard term for a virtually unlimited period of time.

**past views of past kalpas, future views of future kalpas** (*hongō honken, matsugō makken* 本劫本見、末劫末見): I.e., the false views of non-Buddhist teachers, often said to be sixty-two in number. Although variously defined, “past views of past kalpas” are typically taken as referring to “eternalist” views (*jōken* 常見) of the past, while “future views of future kalpas” are “annihilationist” views (*danken* 斷見) of the future.

**“the real marks of the dharmas” exhaustively investigated by “only buddhas with buddhas”** (*yui butsu yo butsu no gūjin shimashimasu tokoro no shohō jissō* 唯佛與佛の究盡しますところの諸法實相): From a line in the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

[T5:26]

おほよそ供養に十種あり。いはゆる、一者身供養。二者支提供養。三者現前供養。四者不現前供養。五者自作供養。六者他作供養。七者財物供養。八者勝供養。九者無染供養。十者至處道供養。

Broadly speaking, there are ten types of offering:<sup>56</sup>

1) Offering to the body; 2) offering to a caitya; 3) offering to what is present; 4) offering to what is not present; 5) offering of one's own; 6) offering of another; 7) offering of valuables; 8) superior offering; 9) undefiled offering; 10) offering on the path to the destination.

[T5:27]

このなかの第一の身供養とは、於佛色身、而設供養、名身供養。

On the first of these, “offering to the body”:<sup>57</sup>

To make an offering to a buddha's physical body is called “offering to the body.”

[T5:28]

第二、供佛靈廟、名支提供養。僧祇律云、有舍利者、名爲塔婆。無舍利者、説爲支提。或云、通名支提。又梵云塔婆、復稱偷婆。此翻方墳、亦言靈廟。阿含言支微。

On the second:<sup>58</sup>

An offering to a sacred shrine is called “offering to a caitya.” In the *Mahāsāṃghika Vinaya*, it is said, “Where there is a *śārīra*, it is called a ‘stūpa’; where there is no *śārīra*, it is spoken of as a ‘caitya.’”

It is also said, “It is generically called a ‘caitya.’”<sup>59</sup> Again [it is said],

56 **ten types of offering** (*kuyō ni jissū* 供養に十種): The following discussion of the ten types is drawn from the *Dasheng yi zhang* 大乘義章, by Jingying Huiyuan 淨影慧遠 (523-592) (T.1851.44:742a16-20), which itself cites the *Pusa dichi jing* 菩薩地持經 (T.1581.30:925c4-8). These ten types represent the first of a twofold discussion of offering in the *Dasheng yi zhang* — that of the nature of the offering; the second, on the six types of mind (or thought) with which the offering is to be made, follows below, in section 46.

57 **first of these** (*kono naka no daiichi* このなかの第一): Continuing the citation of the *Dasheng yi zhang* 大乘義章 (T.1851.44:742a21).

58 **second** (*daini* 第二): Continuing the citation of the *Dasheng yi zhang* 大乘義章 (T.1851.44:742a21-24), which cites the *Mahāsāṃghika-vinaya* (*Mohe sengqi lü* 摩訶僧祇律; T.1425.22:498b20-21).

59 **“It is generically called a ‘caitya’”** (*tsūmyō shidai* 通名支提): Based on the line in the *Dasheng yi zhang* 大乘義章 (T.1851.44:742a23-24):

地持論中通名支提。

In the *Dichi jing*, it is generically called a “caitya.”

(Likely a reference to the *Pusa dichi jing* 菩薩地持經 at T.1581.30:925c9-10.)

“In Sanskrit, it is called ‘*tapo*,’ or ‘*toupo*,’ translated here [i.e., in China] ‘square tumulus,’ and also ‘sacred shrine.’”<sup>60</sup> In the *āgamas*, it is called “*zhizheng*.”<sup>61</sup>

[T5:29] {2:362}

あるひは塔婆と稱し、あるひは支提と稱する、おなじきににたれども、南嶽思大禪師の法華懺法にいはく、一心敬禮、十方世界、舍利尊像、支提妙塔、多寶如來、舍身寶塔。

To call it “*stūpa*” or call it “*caitya*” appears to be the same; but, in the *Lotus Repentance Ritual* of the Great Chan Master Nanyue Si, it is said,<sup>62</sup>

Wholehearted adoration  
To the *śārīra* and icons,  
The *caityas* and wondrous *stūpas*,  
Throughout worlds in the ten directions;  
To the jeweled *stūpa* with the whole body  
Of Tathāgata Prabhūtaratna.<sup>63</sup>

60 “In Sanskrit, it is called ‘*tapo*,’ or ‘*toupo*’” (*Bon un tōba, fuku shō tōba* 梵云塔婆、復稱偷婆): A sentence from the *Miaofa lianhua jing wenju* 妙法蓮華經文句 by Zhiyi 智顗 (538-597) (T.1718.34:112c20-22). The terms “*tapo*” 塔婆 and “*toupo*” 偷婆 represent Chinese transliterations of the Sanskrit “*stūpa*” (or, in the latter case, perhaps of a Prakrit “*thūpa*”).

61 In the *āgamas*, it is called “*zhizheng*” (*Agon gon shichō* 阿含言支微): Again, from Zhiyi’s *Miaofa lianhua jing wenju* 妙法蓮華經文句 (T.1718.34:112c22):

阿含明四支微。

The *āgamas* explain the four *zhizheng*.

The rather uncommon term *zhizheng* 支微, seemingly a transliteration of “*caitya*,” does not occur in the extant *āgama* texts. Rather, Zhiyi may have had in mind here the *Ayuiwang jing* 阿育王經 (T.2043.50:153b07-08):

摩訶迦葉以神力往四支微、以第一恭敬禮拜供養。

By means of his spiritual powers, Mahākāśyapa visited the four *zhizheng*, where, with the utmost reverence he paid obeisance and made offerings.

A note in this text identifies the four as the sacred sites (usually identified as “the four *stūpas*” [*shitō* 四塔]) associated with the Buddha’s birth, awakening, preaching, and nirvāṇa.

62 *Lotus Repentance Ritual of the Great Chan Master Nanyue Si* (*Nangaku Shi Daizenji no Hokke senbō* 南嶽思大禪師の法華懺法): A repentance ritual text based on the *Lotus Sūtra*, usually thought to be authored by Zhiyi 智顗 (538-597) but here attributed to Zhiyi’s teacher, the famed early Tiantai teacher, Nanyue Huisi 南嶽慧思 (515-575). The quotation occurs at *Fahua chanfa* 法華懺法, T.1941.46:952a5-6.

63 jeweled *stūpa* with the whole body of Tathāgata Prabhūtaratna (*Tahō nyorai, shashin hōtō* 多寶如來、舍身寶塔): The *stūpa* of Prabhūtaratna famously appears in Chapter 11 of the *Lotus Sūtra*. The English “whole body” reflects the Chinese original, which reads *quanshen* 全身, rather than the *shashin* 舍身 of Kawamura’s MS.

[T5:30]

あきらかに支提と妙塔とは、舍利・尊像と別なるがごとし。

Clearly, “caitya” and “wondrous stūpa,” “*śarīra*” and “icon” would seem to be different.

[T5:31]

僧祇律第三十三云、塔法者、佛住拘薩羅國遊行時、有婆羅門耕地。見世尊行過、持牛杖拄地禮佛。世尊見已、便發微笑。諸比丘白佛、何因緣故笑、唯願欲聞。便告諸比丘、是婆羅門、今禮二世尊。諸比丘白佛言、何等二佛。佛告比丘、禮我當其杖下、有迦葉佛塔。諸比丘白佛、願見迦葉佛塔。佛告比丘、汝從此婆羅門、索土塊并是地。諸比丘、即便索之。時婆羅門便與之、得已。爾時世尊、即現出迦葉佛七寶塔、高一由延、面廣半由延。婆羅門見已、即便白佛言、世尊、我姓迦葉、是我迦葉塔。爾時世尊、即於彼家、作迦葉佛塔。諸比丘白佛言、世尊、我得授泥土不。佛言、得授。即時說偈言、真金百千擔、持用行布施、不如一團泥、敬心治佛塔。

*In the Mahāsāṃghika Vinaya 33, it is said,*<sup>64</sup>

*On the procedure for stūpas. The Buddha was residing in the Land of Kośala; while traveling, he came upon a brahman tilling his land.<sup>65</sup> Seeing the Buddha passing by, he plunged his cattle prod into the earth and did obeisance to the Buddha. Seeing this, the World-Honored One smiled. The bhikṣus said to the Buddha, “Why do you smile? We’d like to hear.”*

*He said to the bhikṣus, “This brahman has just now paid obeisance to two World-Honored Ones.”*

*The bhikṣus said to the Buddha, “Which two buddhas?”*

*The Buddha said to the bhikṣus, “Right beneath his stick when he did obeisance to me there is a stūpa of Buddha Kāśyapa.”*

*The bhikṣus said to the Buddha, “We wish to see the stūpa of Buddha Kāśyapa.”*

*The Buddha said to the bhikṣus, “You should request the land and its earth from this brahman.”*

*The bhikṣus immediately requested them, and the brahman promptly gave them to them. As soon as they had got them, the World-Honored One revealed a stūpa of seven treasures for Buddha Kāśyapa, one yojana in height and a half yojana in width.<sup>66</sup>*

64 *Mahāsāṃghika-vinaya* (Sōgi ritsu 僧祇律): Quoting the *Mohe sengqu lü* 摩訶僧祇律, at T.1425.22:497b18-c3.

65 **Land of Kośala** (*Kōsara koku* 拘薩羅國): Kingdom in northeast India; its capital, Śrāvastī, was frequented by the Buddha.

66 **yojana** (yu 由): Abbreviation of *yujun* 由旬, a measure of distance, varying greatly depending on the source, but often said to range from seven to nine miles.



As soon as the brahman saw it, he said to the Buddha, “World-Honored One, my family name is Kāśyapa. This is my Kāśyapa stūpa.”

At that time the World-Honored One straightaway constructed a stūpa for Kāśyapa at the brahman's house. The bhikṣus said to the Buddha, “World-Honored One, may we donate some mud?”

The Buddha said, “You may.”

Thereupon, he recited a gāthā:

A hundred thousand piculs of pure gold,  
Used to provide a donation,  
Are not the equal of one clump of mud,  
To build with reverence a buddha's stūpa.<sup>67</sup>

[T5:32]

爾時世尊、自起迦葉佛塔、下基四方周匝欄楯、圓起二重。方牙四出、上施盤蓋、長表輪相。佛言、作塔法應如是。塔成已、世尊敬過去佛故、便自作禮。諸比丘白佛言、世尊、我得作禮不。佛言、得。即說偈言、人等百千金、持用行布施、不如一善心、恭敬禮佛塔。爾時世人、聞世尊作塔、持香華來、奉世尊。世尊恭敬過去佛故、即受香華、持供養塔。諸比丘白佛言、我等得供養不。佛言、得。即說偈言、百千車真金、持用行布施、不如一善心、華香供養塔。爾時大衆雲集。佛告舍利弗、汝爲諸人說法。佛即說偈言、百千閻浮提、滿中真金施、不如一法施、隨順令修行。爾時座中有得道者。佛即說偈言、百千世界中、滿中真金施、不如一法施、隨順見眞諦。爾時婆羅門、不壞信、即於塔前、飯佛及僧。

At that time, the World-Honored One himself erected the stūpa for Buddha Kāśyapa.<sup>68</sup> It had a square base, surrounded by a railing, with two round stories. Rectangular tusks extended in the four directions, while on top it was provided with a disc covering and a long marker with rings.<sup>69</sup>

The Buddha said, “The procedure for stūpas should be like this.”

After the stūpa was completed, out of reverence for the past buddha, the World-Honored One personally made obeisance to it.<sup>70</sup> The bhikṣus said to the Buddha, “World-Honored One, may we make obeisance?”

The Buddha said, “You may.”

67 **A hundred thousand piculs** (*hyakusen tan* 百千擔): The picul (*dan* 擔) is a unit of weight equal to 100 *jin* 斤 (“catty”); traditionally defined as what could be carried by a shoulder pole, it is often reckoned at 50 (or sometimes 60) kilograms.

68 **the World-Honored One himself erected the stūpa for Buddha Kāśyapa** (*Seson ji ki Kashō butsu tō* 世尊自起迦葉佛塔): Continuing to quote the *Mohe sengqu lü* 摩訶僧祇律, at T.1425.22:497c4-23.

69 **long marker with rings** (*chōhyō rinsō* 長表輪相): Taking *chōhyō* 長表 (“long marker”) as referring to the pole at the top of the stūpa.

70 **out of reverence for the past buddha** (*kyō kako butsu ko* 敬過去佛故): Or, perhaps, “Because he revered the buddhas of the past.”

Thereupon, he recited a gāthā:

A hundred thousand in gold from people,  
Used to provide a donation,  
Are not the equal of one good thought,  
In reverent obeisance at a buddha's stūpa.

At that time, the people, hearing that the World-Honored One had built a stūpa, brought incense and flowers, and presented them to the World-Honored One. In order to honor the past buddha, the World-Honored One accepted the incense and flowers, and made offerings to the stūpa. The bhikṣus said to the Buddha, "May we make offerings?"

The Buddha said, "You may."

Thereupon, he recited a gāthā:

A hundred thousand cartloads of pure gold,  
Used to provide a donation,  
Are not the equal of one good thought,  
In offerings of flowers and incense to a stūpa.

At that time, the great assembly gathered like clouds. The Buddha said to Śāriputra, "You should preach the dharma for the people."

The Buddha thereupon recited a gāthā:

A hundred thousand Jambudvīpas,  
Filled with donations of purest gold,  
Are not the equal of one donation of dharma,  
In accordance with which one is brought to practice.

At that time, among the seated were those who gained the way. The Buddha thereupon recited a gāthā:

A hundred thousand worlds,  
Filled with donations of purest gold,  
Are not the equal of one donation of dharma,  
In accordance with which one sees the truth.

At that time, the brahman attained indestructible faith. Immediately in front of the stūpa, he served a meal for the Buddha and the saṃgha.

[T5:33] {2:363}

時波斯匿王、聞世尊造迦葉佛塔、即敕載七百車塼、來詣佛所、頭面禮足、白佛言、世尊、我欲廣作此塔、爲得不。佛言、得。佛告大王、過去世時、迦葉佛、般泥洹時、有王、名吉利。欲作七寶塔、時有臣白王、未來世當有非法人出。當破此塔得重罪。唯願大王當以塼作、金銀覆上。若取金銀者、塔故在得全。王即如臣言、以塼作、金薄覆上。高一由延、面廣半由旬。銅作欄楯、經七年七月七日乃成。作成已、香華供養及比丘僧。波斯匿王白佛言、彼王、福德多有珍寶、我今當作、不及彼王。即便作經七月七日乃成。成已、供養佛・比丘僧。

At this time, King Prasenajit, hearing that the World-Honored One had built a stūpa for Buddha Kāśyapa, ordered seven hundred carts loaded with tiles and came to the place of the Buddha.<sup>71</sup> Prostrating at his feet, he said to the Buddha, “World-Honored One, I wish to enlarge this stūpa. May I do so?”

The Buddha said, “You may.”

The Buddha said to the great king, “In ages past, when Buddha Kāśyapa entered parinirvāṇa, there was a king named Jili, who wished to build a stūpa of seven treasures.<sup>72</sup> At that time, a minister said to the king, ‘In the future, there will be lawless people who will destroy this stūpa and commit a grave crime. I beseech the Great King to build it with tile covered with gold and silver. Though they may take the gold and silver, the stūpa will remain intact.’ The king followed the minister’s advice, using tile to build it and covering it with gold leaf. It was one yojana in height and a half yojana in width. The railing was made of copper. It took seven years, seven months, and seven days to complete. After the construction was complete, incense and flowers were offered to the bhikṣu saṃgha.”

King Prasenajit said to the Buddha, “That king had abundant merit and precious treasures. What I will now make will not be equal to what that king did.”

He thereupon built it, taking seven months and seven days to complete. Once it was completed, he made offerings to the Buddha and the bhikṣu saṃgha.

[T5:34] {2:364}

作塔法者、下基四方、周匝欄楯、圓起二重、方牙四出。上施盤蓋、長表輪相。若言世尊已除貪欲・瞋恚・愚癡、用是塔、爲得越毘尼罪、業報重故。是名塔法。

On the method for constructing the stūpa.<sup>73</sup> The base is square, surrounded by a railing; there are two round stories, with rectangular tusks extending in the four directions. The top is provided with a circular covering, long banners, and wheels.

If one says that the World-Honored One, although having eliminated greed, anger, and delusion, has need of this stūpa, one will have an

71 **King Prasenajit** (*Hashinoku ō* 波斯匿王): The king of Kośala, a devout patron of the Buddha. Continuing to quote the *Mohe sengqu lü* 摩訶僧祇律, T.1425.22:497c24-498a6.

72 **king named Jili** (*ō myō Kitsuri* 王名吉利): The Sanskrit original is uncertain.

73 **method for constructing the stūpa** (*sa tō hō* 作塔法): Continuing to quote the *Mohe sengqu lü* 摩訶僧祇律, at T.1425.22:498a6-10.

offense that transgresses the vinaya, for the karmic recompense will be grave.

This is called “the method for the stūpa.”

[T5:35]

塔事者、起僧伽藍時、先預度好地作塔處。塔不得在南、不得在西、應在東、應在北。不得僧地侵佛地、佛地不得侵僧地。若塔近死尸林、若狗食殘、持來汚地、應作●[土+爰]牆。應在西若南作僧房。不得使僧地水流入佛地、佛地水得流入僧地。塔應在高顯處作。不得在塔●[土+爰]中、浣染曬衣、著革履、覆頭、覆肩、涕唾地。若作是言、世尊、貪欲・瞋恚・愚癡已除、用是塔、爲得越毘尼罪、業報重。是名塔事。

*On matters of the stūpa.*<sup>74</sup> When erecting a *saṃghārāma*, first survey in advance a favorable site on which to build the stūpa.<sup>75</sup> The stūpa must not be located to the south or to the west; it should be in the east or the north. The saṃgha land must not impinge on the buddha land, nor the buddha land impinge on the saṃgha land.<sup>76</sup> If the stūpa is near a charnel field, or a place defiled by dogs bringing food scraps, it should be fenced off. The saṃgha quarters should be built to the west or south. Water from the saṃgha land should not be permitted to flow into the buddha land, but water from the buddha land may flow into the saṃgha land. The stūpa should be built on a prominent spot. Within the fenced precincts of the stūpa, one may not wash or dry robes, wear leather footwear, cover the head, or spit on the ground.

If one says that the World-Honored One, although having eliminated greed, anger, and delusion, has need of this stūpa, one will have an offense that transgresses the vinaya, and the karmic recompense will be grave.

This is called “matters of the stūpa.”

[T5:36]

塔龕者、爾時波斯匿王、往詣佛所、頭面禮足、白佛言、世尊、我等爲迦葉佛作塔、得作龕不。佛言、得。過去世時、迦葉佛、般泥洹後、吉利王、爲佛起塔。面四面作龕、上作獅子像、種種綵画。前作欄楯、安置華處、龕內懸幡蓋。若人言世尊、貪欲・瞋恚・愚癡已除、但自莊嚴而受樂者、得越毘尼罪、業報重。是名塔法。

74 **matters of the stūpa** (*tō ji* 塔事): Continuing to quote the *Mohe sengqu lü* 摩訶僧祇律, at T.1425.22:498a10-18.

75 **saṃghārāma** (*sōgyaran* 僧伽藍): A Buddhist monastery.

76 **The saṃgha land must not impinge on the buddha land** (*futoku sōchi shin butsuji* 不得僧地侵佛地): i.e., the property of the monastic residence must be located separately from that of the stūpa.

On the stūpa shrine.<sup>77</sup> At that time, King Prasenajit went to the place of the Buddha, made prostrations at his feet, and said, “World-Honored One, in building the stūpa for Buddha Kāśyapa, may we build shrines?”

The Buddha said, “You may. In the past, after the *parinirvāṇa* of Buddha Kāśyapa, King Jili erected a stūpa for the Buddha. On its four sides, he built shrines. At their tops, he placed images of lions and various paintings; at their fronts, he built railings with places for flowers; within the shrines, he hung banners and canopies.”

If a person says that the World-Honored One, although having eliminated greed, anger, and delusion, takes pleasure in his own adornment, one will have an offense that transgresses the vinaya, and the karmic recompense will be grave.

This is called “the method of the stūpa.”

[T5:37] {2:367}

あきらかにしりぬ、佛果菩提のうへに、古佛のために塔をたて、これを禮拜供養したてまつる、これ諸佛の常法なり。かくのごとくの事おほけれど、しばらくこれを擧揚す。佛法は、有部、すぐれたり、そのなか、僧祇律、もとも根本なり。僧祇律は、法顯、はじめて荊棘をひらきて、西天にいたり、靈山にのぼれりしついでに、將來するところなり。祖祖正傳しきたれる法、まさしく有部に相應せり。

It is clear from this that, even after having attained bodhi, the fruit of buddhahood, it is the common practice of the buddhas to build stūpas for the ancient buddhas and pay obeisance and make offerings to them. Instances such as this are many, but, for now, we have brought up this one. The Sarvāstivāda school excels in the buddha dharma, and within it, the *Mahāsāṃghika Vinaya* is the most fundamental.<sup>78</sup> The *Mahāsāṃghika Vinaya* was brought back by Faxian, when he first cleared away the brambles, went to Sindh in the West, and climbed Vulture Peak.<sup>79</sup> The

77 **stūpa shrine** (*tō gan* 塔龕): Continuing to quote the *Mohe sengqu lü* 摩訶僧祇律, at T.1425.22:498a18-25. The “shrines” (*gan* 龕) in question are likely niches in the walls of the stūpa base at which offerings can be made.

78 **Sarvāstivāda school** (*U bu* 有部): The Sarvāstivāda (*Setsu issai u bu* 說一切有部) was the representative school of *abhidharma* for Japanese readers like Dōgen — hence, his evaluation of it here. He seems to have thought that the *Mahāsāṃghika-vinaya* was a text of this school, rather than, as its title indicates, of the Mahāsāṃghika school.

79 **Faxian** (*Hokken* 法顯): Famous Buddhist pilgrim (dates unknown) who traveled to India at the turn of the fifth century; he translated the *Mahāsāṃghika-vinaya* with Buddhahadra in 416.

**cleared away the brambles** (*keikyoku o hirakite* 荊棘をひらきて): I.e., “overcame difficulties.”

**climbed Vulture Peak** (*Ryōzen ni noborerishi* 靈山にのぼれりし): Faxian’s visit to

dharma directly transmitted by ancestor after ancestor exactly conforms to the Sarvāstivāda.

[T5:38] {2:368}

第三現前供養、面對佛身及與支提、而設供養。

*On the third,*<sup>80</sup>

*“Offering to what is present” is to make an offering while facing the body of a buddha or to a caitya.*

[T5:39]

第四不現前供養、於不現前佛及支提、廣設供養。謂、現前共不現前、供養佛及支提塔廟、竝供不現前佛及支提塔廟。現前供養、得大功德、不現前供養、得大大功德、境寬廣故。共現前・不現前供養者、得最大大功德。

*On the fourth,*<sup>81</sup>

*“Offering to what is not present,” is to make offerings broadly to buddhas and caityas that are not present — that is, offerings to buddhas and caityas or stūpas both present and not present, as well as offerings to buddhas and caityas or stūpas not present. Offering to what is present achieves great merit; offering to what is not present achieves still greater great merit, for its scope is vast. One who makes offerings to what is present and not present achieves the greatest of great merit.*

[T5:40]

第五自作供養、自身供養佛及支提。

*On the fifth,*<sup>82</sup>

*“Offering of one’s own,” is to make offerings oneself to a buddha or a caitya.*

[T5:41]

第六、他作供養佛及支提。有少財物、不依懈怠、教他施作也。謂、自他供養、彼此同爲。自作供養、得大功德、教他供養、得大大功德、自他供養得最大大功德。

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Gr̥dhrakūta is recorded in his *Record of Buddhist Countries* (*Foguo ji* 佛國記; *Gaoseng Faxian zhuan* 高僧法顯傳, T.2085.51:862c19-863a5).

80 **third** (*daisan* 第三): Returning to the list of the ten types of offerings introduced in section 26, above; quoting here *Dasheng yi zhang* 大乘義章 (T.1851.44:742a25-26).

81 **fourth** (*daishi* 第四): Continuing a slightly variant version of the *Dasheng yi zhang* 大乘義章 (T.1851.44:742a26-b1). Dōgen’s version is less clear than his source text, which lists three distinct scenarios: 1) offerings made in the presence of the object of the devotion; 2) offerings in which the object of the devotion is not actually present; and 3) offerings made to objects both present and not present.

82 **fifth** (*daigo* 第五): From *Dasheng yi zhang* 大乘義章 (T.1851.44:742b2-3).

On the sixth,<sup>83</sup>

“Offering by another” to buddhas and caityas. [The case in which] one with few valuables is not remiss in prompting another to perform [the offering]. That is, it is an offering of one’s own and the other, that one and this one doing it together. The offering of one’s own achieves great merit; the offering of another achieves greater great merit; the offering of one’s own and another achieves the greatest great merit.

[T5:42] {2:369}

第七、財物供養佛及支提・塔廟・舍利。謂、財有三種。一資具供養。謂、衣食等。二敬具供養。謂、香華等。三嚴具供養。謂、餘一切寶莊嚴等也。

On the seventh,<sup>84</sup>

“Offering of valuables” to a buddha as well as to a caitya, a stūpa, or śarīra. Valuables are of three types: 1) offering of practical objects: robes, food, and the like; 2) offering of devotional objects: incense, flowers, and the like; 3) offering of decorative objects: all other precious adornments, and the like.

[T5:43]

第八勝供養、勝有三。一專設種種供養。二純淨信心、信佛德重、理合供養。三廻向心。求佛心中而設供養。

On the eighth,<sup>85</sup>

“Superior offering,” there are three types of “superior”: 1) the various offerings are performed single-mindedly; 2) a mind of pure faith, in which the offering accords with faith in the magnitude of the buddha’s merits; 3) a mind of transference, in which the offering is performed with a mind seeking buddhahood.

83 **sixth** (*dairoku* 第六): After *Dasheng yi zhang* 大乘義章 (T.1851.44:742b3-6), with slight variation. Dōgen’s version here again conflates what are in the original three distinct categories of offering by type of donor: 1) offering by one’s self; 2) offering by another; and 3) offering by both.

84 **seventh** (*daishichi* 第七): After *Dasheng yi zhang* 大乘義章 (T.1851.44:742b7-9), with variation.

85 **eighth** (*daihachi* 第八): Based on *Dasheng yi zhang* 大乘義章 (T.1851.44:742b9-13). Here, again, Dōgen’s version is less clear than his source. In particular, it misses the point that the first of the three superior minds is that of understanding. Here is the original text:

以殊勝心爲前供養、名勝供養。勝心有三。一專精解心、善解施設種種供養。二純淨信心、信佛德重理合供養。三廻向心、求佛心中而設供養。

When the above offerings are done with a particularly superior mind, they are called “superior offerings.” There are three sorts of superior mind: 1) the mind with particularly fine understanding — the various offerings are performed with good understanding; 2) the mind of pure faith — the offering accords with faith in the magnitude of the buddha’s merits; 3) the mind of transference — the offering is performed with a mind seeking buddhahood.

[T5:44]

第九無染供養、無染有二。一心無染。離一切過。二財物無染。離非法過。

*On the ninth,*<sup>86</sup>

*“Undefined offering,” there are two senses of “undefined”: 1) the mind is undefiled, free from all faults; 2) the valuables are undefiled, free from faults in violation of the dharma.*

[T5:45]

第十至處道供養、謂、供行順果、名至處道供養。佛果是其所至之處、供養之行、能至彼處、名至處道。至處道供養、或名法供養、或名行供養。就中有三。一者財物供養、爲至處道供養。二隨喜供養、爲至處道供養。三修行供養、爲至處道供養。供養於佛、既有此十供養。於法於僧、類亦同然。謂、供養法者、供養佛所說理教行法、並供養經卷。供養僧者、謂、供養一切三乘聖衆、及其支提、並其形像・塔廟、及凡夫僧。

*On the tenth,*<sup>87</sup>

*“Offering on the path to the destination” — i.e., when the fruit follows from the practice of offering, it is called “offering on the path to the destination.” The fruit of buddhahood is the place that is reached; the practice of offering can reach that place — this is called “the path to the destination.” “Offering on the path to the destination” is also called “offering of dharma”; is also called “offering of practice.”<sup>88</sup> It consists of three kinds: 1) offering of valuables done as an offering on the path to the destination; 2) offering of sympathetic joy done as an offering on the path to the destination; 3) offering of practice done as an offering on the path to the destination.*

*Offerings to the buddha are of these ten types of offerings; to the dharma and the saṃgha, the types are the same. That is, offerings to dhar-*

86 **ninth** (*daikyū* 第九): From *Dasheng yi zhang* 大乘義章 (T.1851.44:742b14-15).

87 **tenth** (*daijū* 第十): From *Dasheng yi zhang* 大乘義章 (T.1851.44:742b15-25).

88 **“offering of dharma”** (*hō kuyō* 法供養): I.e., teaching; not to be confused with “offerings to the dharma” (*kuyō hō* 供養法) mentioned below. The *Dasheng yi zhang* 大乘義章 (T.1851.44:742b17-18) identifies this as a usage of the *Vimalakīrti Sūtra*, in which it is discussed in the chapter of this name and defined there (*Weimojie suoshuo jing* 維摩詰所說經, T.475.14:556b19-20) as the sūtras taught by the buddhas.

**“offering of practice”** (*gyō kuyō* 行供養): The *Dasheng yi zhang* 大乘義章 (T.1851.44:742b18) identifies this as a usage of the *Daśabhūmika-bhāṣya* (*Shidi jing lun* 十地經論, T.1522.26:138b13-15), where it occurs as one of a threefold set of offerings:

一切供養者有三種供養。一者利養供養、謂衣服臥具等。二者恭敬供養、謂香花幡蓋等。三者行供養、謂修行信戒行等。

“All offerings” includes three types of offering: 1) offering of support — robes, bedding, and the like; 2) offering of reverence — incense, flowers, banners, canopies, and the like; 3) offering of practice — practice, faith, observance of precepts, and the like.



ma are offerings to the principles and practices preached by the buddha, as well as offerings to the sūtra scrolls. Offerings to the saṃgha means offerings to all the sages of the three vehicles, as well as their caityas, together with their images and stūpas, as well as to the commoner monks.

[T5:46] {2:370}

次、供養心有六種。一福田無上心。生福田中最勝。二恩德無上心。一切善樂、依三寶出生。三生一切衆生最勝心。四如優曇鉢華難遇心。五三千大千世界殊獨一心。六一切世間出世間具足依義心。謂、如來具足世間出世間法、能與衆生爲依止處、名具足依義。以此六心、雖是少物、供養三寶、能獲無量無邊功德。何況其多。

Next,

There are six kinds of thoughts with which to make offerings.<sup>89</sup> (1) The thought that they [i.e., the buddhas or the three treasures] are the unsurpassed fields of merit: among the fields of merit, they produce the best. (2) The thought that they provide unsurpassed blessings; all felicity arises based on the three treasures. (3) The thought that they produce the best among living beings. (4) The thought that they are as difficult to encounter as the *udumbara* blossom. (5) The thought that they are unique in the trichiliocosm. (6) The thought that they are fully endowed with reliable teachings in both the mundane and transmundane realms: the *tathāgatas* are fully endowed with the *dharmas* of the mundane and transmundane realms, which provide living beings with a place on which to rely; this is called “fully endowed with reliable teachings.” If we make even a few offerings to the three treasures with these six thoughts, we acquire incalculable, limitless merit; how much more, then, if we make many offerings.

[T5:47] {2:371}

かくのごとくの供養、かならず誠心に修設すべし。諸佛、かならず修しきたりましますところなり。その因縁、あまねく經・律にあきらかなれども、なほ佛祖、まのあたり正傳しきたりまします。執事服勞の日月、すなはち供養の時節なり。形像・舍利を安置し、供養禮拜し、塔廟をたて、支提をたつる儀則、ひとり佛祖の屋裡に正傳せり、佛祖の兒孫にあらざれば正傳せず。またもし如法に正傳せざれば、法儀、相違す、法儀、相違するがごときは、供養、まことならず、供養、まことならざれば、功德、おろそかなり。かならず如法供養の法、ならひ正傳すべし。令韜禪師は、曹溪

89 **There are six kinds of thoughts with which to make offerings** (*kuyō shin u rokushu* 供養心有六種): Proceeding here to the second discussion of offering in Huiyuan's *Dasheng yi zhang* 大乘義章 (T.1851.44:742b26-c3), that of the thought regarding the objects of the offering that should accompany the act. Huiyuan again cites as his source the *Pusa dīchi jīng* 菩薩地持經 (T.1581.30:925b26-c3), which identifies the list as pure thoughts of the bodhisattva regarding the Tathāgata (while Huiyuan himself includes the three treasures as objects of both his thoughts and his offerings).

の塔頭に陪侍して、年月をおくり、盧行者は、晝夜にやすまず碓米供衆する、みな供養の如法なり。これその少分なり、しげくあぐるにいとまあらず。かくのごとく供養すべきなり。

We should always perform such offerings with a sincere mind. This is what the buddhas have always practiced. Accounts of them are apparent throughout the sūtras and vinaya; but the buddhas and ancestors have also directly transmitted them to us: their days and months of serving and laboring are the times when they are making offerings. The rules for installing images and *śarīra*, for making offerings and paying obeisance, for erecting stūpas and erecting caityas — these have been directly transmitted solely within the house of the buddhas and ancestors; to those not descendants of the buddhas and ancestors, they are not directly transmitted. Furthermore, if they are not directly transmitted in accordance with the dharma, the procedures will be at variance [with the rules]; and when the procedures vary, the offerings will not be authentic; when the offerings are not authentic, their merit will be negligible. We should study and directly transmit the procedures for making offerings in accordance with the dharma.

Chan Master Lingtao spent years serving at the stūpa of Caoxi; the practitioner Lu pounded rice for the assembly day and night without rest — both were offerings made in accordance with the dharma.<sup>90</sup> They are but a small bit; there is no time to give more. We should make offerings like this.

正法眼藏供養諸佛第五  
Treasury of the True Dharma Eye  
Offerings to the Buddhas  
Number 5

90 **Chan Master Lingtao** (*Reitō zenji* 令韜禪師): I.e., Caoxi Lingtao 曹溪令韜 (671-759), a disciple of the Sixth Ancestor, Huineng 慧能; he became head of Huineng's stūpa following his master's death. (See *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:244a1-2.)

**practitioner Lu** (*Ro anja* 盧行者): Reference to Huineng's service as a layman in the granary of the Fifth Ancestor's monastery at Dongshan 東山.

[Chōenji MS:]<sup>91</sup>

建長七年夏安居日

*A day of the summer retreat, seventh year of Kenchō [1255]*<sup>92</sup>

[Tōunji MS:]

弘安第二己卯六月廿三日、在永平寺衆寮書寫之

*Copied this in the common quarter of Eihei Monastery; twenty-third day, sixth month of the junior earth year of the rabbit, the second year of Kōan [2 August 1279]*<sup>93</sup>

于時文明十二庚子年卯月廿日、於于越之吉祥山永平寺承陽庵書寫之。

比丘光周

*Copied this in the Jōyō Hermitage, Eihei Monastery, Mount Kichijō, Esshū; twentieth day, month of deutzia blossoms, senior metal year of the rat, the twelfth year of Bunmei [29 May 1480]. Bhikṣu Kōshū*<sup>94</sup>

91 **Chōenji MS** 長圓寺本: Manuscript of the eighty-four-chapter *Shōbōgenzō* copied 1645 (Shōhō 正保 2) by Kidō Sōe 暉堂宗慧 (d. 1650), second abbot of Chōenji.

92 Presumed to indicate a copy by Ejō.

**day of the summer retreat** (*ge angō no hi* 夏安居日): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth lunar month through the fifteenth of the seventh month; in 1255, this would have corresponded to 22 May through 18 August.

93 Copyist unknown; perhaps Ejō 懷奘 or his disciple Giun 義雲 (1253–1333).

94 **month of deutzia blossoms** (*bōgetsu* 卯月): The fourth lunar month (*uzuki* 卯月).

**Bhikṣu Kōshū** (*biku Kōshū* 光周): Fifteenth abbot of Eiheiji (1434–1492?).

TREASURY OF THE TRUE DHARMA EYE  
THE TWELVE-CHAPTER COMPILATION  
NUMBER 6

Refuge in the Treasures of  
Buddha, Dharma, and Saṃgha  
*Kie buppōsōbō*

歸依佛法僧寶

# Refuge in the Treasures of Buddha, Dharma, and Saṃgha

*Kie buppōsōbō*

## INTRODUCTION

This work, also known as *Kie sanbō* 歸依三寶 (“Refuge in the Three Treasures”) represents number 88 in the Honzan edition and number 60 in the sixty-chapter compilation. It is undated but bears a colophon, perhaps by Dōgen’s disciple Ejō, reporting that it was copied from Dōgen’s own first draft during the summer retreat of 1257.

As its title indicates, the work celebrates the venerable Buddhist practice, found everywhere throughout the tradition, of formally declaring one’s allegiance to the religion by going for refuge to its founder, its teachings, and its religious order. Quoting passages from the sūtras and scholastic treatises, Dōgen defines and describes the practice and goes on to relate examples of the miraculous power of taking refuge to overcome karma — the deva saved from rebirth as a pig, the dragons promised freedom from their past evil deeds, the god Śakra released from the womb of a donkey, the rabbit whose recitation of the refuge summoned the gods to its rescue. The essay ends with a reminder that all Buddhist practice always begins with refuge in and obeisance to the three treasures, without which it cannot be considered Buddhist practice.

# 正法眼藏第六

## Treasury of the True Dharma Eye Number 6

### 歸依佛法僧寶

## Refuge in the Treasures of Buddha, Dharma, and Saṃgha

[T6:1] {2:372}

禪苑清規曰、敬佛法僧否。〈一百二十問第一〉

*In the Rules of Purity for the Chan Park, it is said, “Do you venerate the buddha, dharma, and saṃgha or not?”<sup>1</sup> (The first of the one hundred twenty questions.)*

[T6:2]

明らかにしりぬ、西天東土、佛祖正傳する處は、恭敬佛法僧なり。歸依せざれば恭敬せず、恭敬せざれば歸依すべからず。この歸依佛法僧の功德、必ず感應道交するとき成就するなり。たとひ天上・人間・地獄・鬼畜なりといへども、感應道交すれば、必ず歸依したてまつるなり。すでに歸依したてまつるがときは、生生世世、在在處處に増長し、必ず積功累徳し、阿耨多羅三藐三菩提を成就するなり。おのづから惡友にひかれ、魔障にあふて、しばらく斷善根となり、一闍提となれども、つひには續善根し、その功德増長するなり。歸依三寶の功德、つひに不朽なり。

Clearly, what is transmitted by the buddhas and ancestors of Sindh in the West and the Land of the East is veneration of the buddha, dharma, and saṃgha. If we do not take refuge in them, we do not venerate them; if we do not venerate them, we would not take refuge in them. The merit of taking refuge in the buddha, dharma, and saṃgha is invariably achieved when feeling and response interact.<sup>2</sup> Whether they be devas, humans, hell beings, ghosts, or beasts, when feeling and response interact, they invariably take refuge.<sup>3</sup> Those who have taken refuge grow in life after

1 *Rules of Purity for the Chan Park* (Zennen shingi 禪苑清規): Chanyuan qinggui 禪苑清規, ZZ.63:545b15. The parenthetical remark is in Dōgen's text, in reference to a set of questions in the Chanyuan qinggui.

2 **feeling and response interact** (kannō dōkō 感應道交): A fixed expression for the communication between a devotee and a deity; the devotee's feeling evokes a response from the deity and vice versa.

3 **devas, humans, hell beings, ghosts, or beasts** (tenjō ningen jigoku kichiku 天上・

life, in age after age, wherever they are in place after place, invariably accumulating merit and amassing virtue, and achieving *amuttara-samyak-saṃbodhi*. Even if, tempted by evil friends or encountering demonic obstructions, their good roots are temporarily severed, and they become *icchantika*, eventually they will continue their good roots, and their merit will grow.<sup>4</sup> The merit of refuge in the three treasures never decays.

[T6:3]

その歸依三寶とは、まさに淨信をもはらして、あるひは如來現在世にもあれ、あるひは如來滅後にもあれ、合掌し低頭して、口にとなへていはく、

“Refuge in the three treasures” means, with pure faith alone, regardless of whether it be during the Tathāgata’s lifetime or after his extinction, to join the palms, bow the head, and recite:

[T6:4] {2:373}

我某甲、今身より佛身にいたるまで、歸依佛、歸依法、歸依僧。  
歸依佛兩足尊、歸依法離欲尊、歸依僧衆中尊。  
歸依佛竟、歸依法竟、歸依僧竟。

I, so and so, from my present body until I reach the body of a buddha,  
*Take refuge in the Buddha; take refuge in the dharma; take refuge in the saṃgha.*<sup>5</sup>

*I take refuge the Buddha, honored among the two-legged; I take refuge in the dharma, honored as free from desire; I take refuge in the saṃgha, honored among assemblies.*

*I have taken refuge in the Buddha; I have taken refuge in the dharma;  
I have taken refuge in the saṃgha.*

[T6:5]

はるかに佛果菩提をこころざして、かくのごとく僧那を始發するなり。しかあればすなはち、身心いまも刹那刹那に生滅すといへども、法身かならず長養して、菩提を成就するなり。

Setting one’s sights on distant bodhi, the fruit of buddhahood, we thus initiate the *saṃnāha*.<sup>6</sup> Thus, though body and mind arise and disap-

人間・地獄・鬼畜): I.e., sentient beings in the five destinies (*dō* 道; S. *gati*) of rebirth in *saṃsāra*; see Supplementary Notes, s.v. “Six paths.”

4 *icchantika* (*issendai* 一闍提): Those whose good roots have been cut off, such that they cannot achieve awakening.

5 **Take refuge in the Buddha** (*kie butsu* 歸依佛): A chant, versions of which are widespread throughout the Buddhist world. See, e.g., *Chanyuan qinggui* 禪苑清規, ZZ.63:547b8-10.

6 *saṃnāha* (*sōna* 僧那): “To gird oneself,” “to put on armor”; used in reference to the bodhisattva’s vow to attain supreme bodhi.

pear in *kṣāna* after *kṣāna*, the dharma body will inevitably mature and achieve bodhi.<sup>7</sup>

[T6:6]

いはゆる歸依とは、歸は、歸投なり、依は、依伏なり、このゆえに歸依といふ。歸投の相は、たとへば子の父に歸するがごとし。依伏は、たとへば民の王に依するがごとし。いはゆる救済の言なり。佛は、これ大師なるがゆえに歸依す、法は、良薬なるがゆえに歸依す、僧は勝友なるがゆえに歸依す。

In the term “*kie*” [“to take refuge”], “*ki*” means “*kitō*” [“to resort and submit to”]; “*e*” means “*ebuku*” [“to rely on and prostrate oneself”].<sup>8</sup> Therefore, we say “to take refuge.” The mark of “resorting and submitting to” is like the child resorting to the father; “relying on and prostrating oneself” is like the subjects relying on their king. That is, it is a term for aid and rescue.<sup>9</sup> Because the Buddha is a great teacher, we take refuge in him; because the dharma is the good medicine, we take refuge in it; because the saṃgha are the best friends, we take refuge in them.

[T6:7]

問、何故、偏歸此三。答、以此三種畢竟歸處、能令衆生出離生死、證大菩提故歸。

**Question: Why do we take refuge solely in these three?**<sup>10</sup>

7 *kṣāna* (*setsuna* 刹那): A “moment.”

8 In the term “*kie*” (*iwayuru kie to wa* いはゆる歸依とは): Giving a definition of the compound Japanese expression used to translate the Sanskrit *śaraṇa* (“refuge,” “protection”). This section seems based on the *Dasheng yi zhang* 大乘義章 of Huiyuan 慧遠 (523-592) (T.1851.44:654a8-9), a text Dōgen will quote in the following section:

言三歸者。歸投依伏。故曰歸依。歸投之相如子歸父。依伏之義如民依王如。性依勇。歸依不同隨境說三。所謂歸佛歸法歸僧。依佛為師。故曰歸佛。憑法為藥。故稱歸法。依僧為友。故名歸僧。

“The three refuges.” To resort and submit to, to rely on and prostrate oneself; therefore, they are called “refuges.” The mark of “resorting and submitting to” is like the child resorting to the father; the sense of “relying on and prostrating oneself” is like the subjects relying on the king, like the timid relying on the brave [reading *qie* 怯 for *xing* 性]. . . . We depend on the Buddha as our teacher; therefore, we say, “I take refuge in the Buddha.” We rely on the dharma as our medicine; therefore, we chant, “I take refuge in the dharma.” We depend on the saṃgha as our friends; therefore, we say, “I take refuge in the saṃgha.”

9 That is, it is a term for aid and rescue (*iwayuru gusai no gon nari* いはゆる救済の言なり): Reflecting a definition of “refuge” (*kie* 歸依) in the *Abhidharma-kośa* (*Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:76c18).

10 Question (*mon* 問): Lines from the *Dashengyizhang* 大乘義章 (T.1851.44:654a12-14) that follow immediately after the definition of the three refuges given in section 6, above.



*Answer: We take refuge in them because these three are the ultimate places of refuge, enabling living beings to escape birth and death and realize great bodhi.*

[T6:8]

此三、畢竟不可思議功德なり。佛、西天には佛陀耶と稱す、震旦には覺と翻ず、無上正等覺なり。法は、西天には達磨と稱す、また曇無と稱す、梵音の不同なり、震旦には法と翻ず。一切の善・惡・無記の法、ともに法と稱すといへども、いま三寶のなかの歸依する處の法は、軌則の法なり。僧は西天には僧伽と稱す、震旦には和合衆と翻ず。かくのごとく稱讃しきたれり。

*These three are ultimately [possessed of] inconceivable merit.*<sup>11</sup> In Sindh in the West, “buddha” is called “*butsudaya*”; in Cīnasthāna, it is translated “awakening” — the unsurpassed, perfect awakening.<sup>12</sup> In Sindh in the West, “dharma” is called “*daruma*,” also called “*donmu*,” the Indic pronunciation varying; in Cīnasthāna, it is translated “law.”<sup>13</sup>

**11 These three are ultimately [possessed of] inconceivable merit** (*shi san, hikkyō fukashigi kudoku nari* 此三、畢竟不可思議功德なり): This section reflects a passage in the *Dasheng yi zhang* 大乘義章 (T.1851.44:654a16-b4) on the meaning of the terms for the three objects of refuge. The first line here may reflect the statement at *Dasheng yi zhang* 大乘義章 (T.1851.44:654b12-13):

三寶如是。具不可思議六神通力。故說爲寶。

The three treasures are like this: they are possessed of the inconceivable six spiritual powers; therefore, they are called “treasures.”

**12 In Sindh in the West, “buddha” is called “*butsudaya*”** (*butsu, Saiten ni wa butsudaya to shōsu* 佛、西天には佛陀耶と稱す): The Japanese pronunciation *butsudaya* transliterates Sanskrit *buddhāya*, the dative form of *buddha* in the invocation *namo buddhāya* (*namu butsudaya* 南無佛陀耶; “homage to the Buddha”). The *Dasheng yi zhang* 大乘義章 (T.1851.44:654a17) has here simply the less problematic *fotoo* 佛陀 (Japanese *butsuda*; “buddha”).

**in Cīnasthāna, it is translated “awakening”** (*Shintan ni wa kaku to honzu* 震旦には覺と翻ず): “Cīnasthāna” (*Shintan* 震旦) is a Sanskrit name for China (“Land of the Qin”). The Japanese *kaku* 覺 most often renders Sanskrit *bodhi* (“awakening”); presumably, Dōgen wants us to understand here “awakened one — one with unsurpassed, perfect awakening” (*mujō shōtō kaku* 無上正等覺). In fact, the *Dasheng yi zhang* 大乘義章 (T.1851.44:654a17) here has *juezhe* 覺者 (J. *kakusha*; “awakened one”).

**13 In Sindh in the West, “dharma” is called “*daruma*,” also called “*donmu*,” the Indic pronunciation varying** (*hō wa, Saiten ni wa daruma to shōsu, mata donmu to shōsu, bonnon no fudō nari* 法は、西天には達磨と稱す、また曇無と稱す、梵音の不同なり): Dōgen seems to be saying here that the variant transliterations of the Sanskrit “dharma” represent two different Indic originals, though his source for such a claim is by no means clear. On the contrary, the *Dasheng yi zhang* 大乘義章 (T.1851.44:654a27-28), on which he has been relying here, seems to say quite the opposite:

所言法者、外國正音名爲達摩、亦名曇無。本是一音傳之別耳。此翻名法。

“Dharma” in foreign pronunciation is “*damo*,” or “*tanwu*”; originally these are the same pronunciation, differing in their transmission. They are translated as “law.”

Although all phenomena, good, evil, and neutral, are called “dharma,” the “dharma” of the three treasures in which we take refuge is the “dharma” of rules and regulations. In Sindh in the West, “saṃgha” is called “sōgya”; in Cīnasthāna, it is translated “harmonious assembly.” In this way, have they been praised.

[T6:9] {2:374}

住持三寶

形像・塔廟佛寶。黃紙・朱軸所傳法寶。剃髮・染衣・戒法・儀相僧寶。

*The three treasures as maintained:*<sup>14</sup> *The buddha treasure as images and stūpas; the dharma treasure as transmitted on yellow paper and vermilion spindle; the saṃgha treasure as the tonsure, dyed robes, precepts, and rituals.*<sup>15</sup>

[T6:10]

化儀三寶

釋迦牟尼世尊佛寶。所轉法輪・流布聖教法寶。阿若憍陳如等五人僧寶。

*The three treasures as teaching:*<sup>16</sup> *The buddha treasure as Śākya-muni, the World-Honored One; the dharma treasure as the dharma wheel turned and sacred teachings disseminated; the saṃgha as Ājñā-ta-kaunḍinya and the rest of the five.*<sup>17</sup>

14 **The three treasures as maintained** (*jūji sanbō* 住持三寶): I.e., the three treasures understood as the sacred objects and practices of the Buddhist community. The set of four types of the three treasures given here and in the following three sections seems to be based on the *Lüzong xinxue mingju* 律宗新學名句 by Huaixian 懷顯 (or Weixian 惟顯, dates unknown), ZZ.105:623a14-b3. For a variant version, see *Sifen lü xingshichao zichiji* 四分律行事鈔資持記, by Yuanzhao 元照 (1048-1116) (T.1805.40:280a13-15). This fourfold treatment of the three treasures is rather different from the threefold division of the three treasures given in Dōgen’s *Kyōju kaimon* 教授戒文, used as the basis for the Sōtō Zen ordination ritual; see *Busso shōden bosatsu kai kyōju kaimon* 佛祖正傳菩薩戒教授戒文, DZZ.6:212-214.

15 **yellow paper and vermilion spindle** (*ōshi shujiku* 黃紙・朱軸): I.e., the paper and roller of a scroll of scripture.

16 **The three treasures as teaching** (*kegi sanbō* 化儀三寶): I.e., the three treasures understood as the elements of the Buddha’s historical mission.

17 **Ājñāta-kaunḍinya and the rest of the five** (*Anyakyōjinnyo tō gonin* 阿若憍陳如等五人): I.e., the first five disciples of Buddha Śākya-muni.

[T6:11]

理體三寶

五分法身名爲佛寶。滅理無爲名爲法寶。學無學功德名爲僧寶。

*The three treasures as essence of principle:*<sup>18</sup> *The fivefold dharma body is called “the buddha treasure”; the principle of cessation, the unconditioned, is called “the dharma treasure”; the merit of student and non-student is called “the saṃgha treasure.”*<sup>19</sup>

[T6:12]

一體三寶

證理大覺名爲佛寶。清淨離染名爲法寶。至理和合無擁無滯、名爲僧寶。

*The three treasures as single essence:*<sup>20</sup> *The great awakening that verifies the principle is called “the buddha treasure”; purity, free from defilement, is called “the dharma treasure”; harmony with the ultimate principle, without obstacles and without impediments, is called “the saṃgha treasure.”*

[T6:13]

かくのごとくの三寶に歸依したてまつるなり。もし薄福少徳の衆生は、三寶の名字、なほききたてまつらざるなり、いかにいはんや、歸依したてまつることえむや。

We take refuge in such three treasures. Living beings of meager blessings and few virtues have never even heard the term “three treasures,” how much less, then, could they take refuge in them.<sup>21</sup>

18 **The three treasures as essence of principle** (*ritai sanbō* 理體三寶): I.e., the three treasures understood from a higher doctrinal perspective.

19 **fivefold dharma body** (*gobun hosshin* 五分法身): The ultimate body of the buddha as possessed of five virtues: ethics (*kai* 戒), concentration (*jō* 定), wisdom (*e* 慧), liberation (*gedatsu* 解脱), and knowledge of liberation (*gedatsu chiken* 解脱知見).

**principle of cessation, the unconditioned** (*metsuri mui* 滅理無爲): I.e., the third sacred truth of the cessation of suffering, the unconditioned state of nirvāṇa.

**student and non-student** (*gaku mugaku* 學無學): I.e., those still on the Buddhist path and those who have completed it; S. *śaikṣa* and *āśaikṣa*, respectively.

20 **The three treasures as single essence** (*ittai sanbō* 一體三寶): I.e., the three treasures as unified spiritual state.

21 **Living beings of meager blessings and few virtues** (*hakufuku shōtoku no shujō* 薄福少徳の衆生): Likely a variant of *hakutoku shōfuku nin* 薄徳少福人 (“people of meager virtues and few blessings”), from a line in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:8b15) describing those for whom the Buddha must use expedient means (*hōben* 方便; S. *upāya*) to convey his teachings.

[T6:14]

法華經曰、是諸罪衆生、以惡業因縁、過阿僧祇劫、不聞三寶名。

*In the Lotus Sūtra, it is said,<sup>22</sup>*

*These evil living beings,  
Because of their bad deeds,  
Through asaṃkheya-kalpas,  
Do not hear the name “three treasures.”*

[T6:15]

法華經は、諸佛如來一大事の因縁なり。大師釋尊所説の諸經のなかには、法華經これ大王なり、大師なり。餘經・餘法は、みなこれ法華經の臣民なり、眷属なり。法華經の中の所説、これまことなり。餘經中の所説、みな方便を帶せり、ほとけの本意にあらず。餘經中の説をきたして、法華に比校したてまつらん、これ逆なるべし。法華の功德力をかうぶらざれば、餘經あるべからず。餘經は、みな法華に歸投したてまつらんことをまつなり。この法華經のなかに、いまの説、まします。しるべし、三寶の功德、まさに最尊なり、最上なりといふことを。

The *Lotus Sūtra* is the reason for “the one great matter” of the buddhas, the tathāgatas.<sup>23</sup> Among the sūtras preached by Great Master Śākyamuni, the *Lotus Sūtra* is the great king, the great master. The other sūtras, the other teachings, are all the subjects, the retinue, of the *Lotus Sūtra*. Whatever is taught in the *Lotus Sūtra*, is true. What is taught in the other sūtras, always includes expedient devices, not the original intention of the Buddha. To bring the teachings of other sūtras to validate the *Lotus* would be to have it backwards. Were they not covered by the power of the merit of the *Lotus*, the other sūtras would simply not exist. The other sūtras depend on taking shelter under the *Lotus*. In this *Lotus Sūtra*, we find the present teaching. We should recognize that the merit of the three treasures is truly the most esteemed, the supreme.

22 *Lotus Sūtra* (*Hokke kyō* 法華經): *Miaofa lianhua jing* 妙法蓮華經, T.262.9:43c14-15.

23 the reason for “the one great matter” of the buddhas, the tathāgatas (*shobutsu nyorai ichi daiji no innen* 諸佛如來一大事の因縁): From the famous phrase in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a21-22), in which Buddha Śākyamuni reveals that the buddhas come into this world only to lead beings to buddhahood; see Supplementary Notes, s.v. “Buddhas, the world-honored ones, appear in the world for the reason of one great matter.”

## [T6:16] {2:375}

世尊言、衆人怖所逼、多歸依諸山・園苑及叢林・孤樹・制多等。此歸依非勝、此歸依非尊。不因此歸依、能解脫衆苦。諸有歸依佛、及歸依法・僧、於四聖諦中、恒以慧觀察、知苦、知苦集、知永超衆苦、知八支聖道。此歸依最勝、此歸依最尊。必因此歸依、能解脫衆苦。

*The World-Honored One said,<sup>24</sup>  
 The people, fearing oppression,  
 Often take refuge in the mountains,  
 In parks and forests,  
 Under lone trees, at caityas, and the like.  
 These refuges are of no efficacy;  
 These refuges are of no worth.  
 Not by means of these refuges  
 Can one be liberated from sufferings.  
 Beings who take refuge in the buddha  
 And refuge in the dharma and the saṃgha,  
 Within the four sacred truths,  
 Constantly observing them with wisdom,  
 Know suffering; know the cause of suffering;  
 Know the permanent transcendence of suffering;  
 Know the sacred eightfold path  
 [That leads to tranquil nirvāṇa].<sup>25</sup>  
 This refuge is the most excellent;  
 This refuge is the most exalted.  
 Invariably by means of this refuge,  
 Can one be liberated from sufferings.*

## [T6:17]

世尊、明らかに一切衆生のためにしめします。衆生、いたづらに所逼をおそれて、山神・鬼神等に歸依し、あるひは外道の制多に歸依することなかれ。かれはその歸依によりて衆苦を解脫することなし。おほよそ外道の邪教にしたがうて、牛戒・鹿戒・羅刹戒・鬼戒・瘞戒・鬻戒・狗戒・雞戒・雉戒、以灰塗身、長髪爲相、以羊祠時、先咒後殺、四月事火、七日服風、百千億華、供養諸天、諸所欲願、因此成就。如是等法、能爲解脫因者、無有是處。智者所不讚、唐苦無善報。

The World-Honored One has clearly explained this for all living beings: living beings, fearing oppression, ought not take refuge in mountain gods, spirits, and the like, or take refuge in the caityas of other paths.

24 **The World-Honored One** (*Seson* 世尊): Quoting a verse attributed to the Buddha in the *Abihidharma-kośa* (*Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:76c19-29).

25 **[That leads to tranquil nirvāṇa]** (*shu annon nehan* 趣安隱涅槃): The translation supplies this line, missing in the Kawamura edition, from the *Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:76c27.

By such refuges, they will not transcend sufferings. In general, following the false teachings of the other paths, [there are:]<sup>26</sup>

*The cow discipline, deer discipline, rākṣasa discipline, spirit discipline, mute discipline, deaf discipline, dog discipline, chicken discipline, pheasant discipline; [there are those who] smear their bodies with ashes and grow their hair long; sacrifice goats, first reciting spells and then slaughtering them; worship fire for four months or live on wind for seven days; make offerings to the devas of hundreds of thousands of koṭis of flowers, [thinking that] by this their wishes will be fulfilled. It cannot be the case that practices such as these could be the cause of liberation. They are not praised by the wise; they are suffering in vain, without reward.*

[T6:18] {2:376}

かくのごとくなるがゆえに、いたづらに邪道に歸せざらんこと、あきらかに甄究すべし。たとひこれらの戒にことなる法なりとも、その道理、もし孤樹・制多等の道理に符合せらば、歸依することなかれ。人身うることかたし、佛法あふことまれなり。いたづらに鬼神の眷属として一生をわたり、むなしく邪見の流類として多生をすごさん、悲むべし。はやく佛・法・僧三寶に歸依したてまつりて、衆苦を解脱するのみにあらず、菩提を成就すべし。

Such being the case, we should clearly ascertain that we are not to take refuge in false paths. Even when they are teachings different from these disciplines, if their principles match the principle of the “lone trees, caityas, and the like,” do not take refuge in them.<sup>27</sup> To obtain a human body is hard; to encounter the buddha dharma is rare. It would be deplorable to spend our one life foolishly in the entourage of demons or pass through many lives in vain as a follower of false views. Quickly taking refuge in the buddha, dharma, and saṃgha, we should not only be liberated from sufferings but achieve bodhi.

26 **false teachings of the other paths** (*gedō no jakyō* 外道の邪教): The following disciplines represent practices attributed to non-Buddhist Indian ascetics. Dōgen’s passage here combines two canonical sources: the first six practices (through the “deaf discipline”) are found in the *Dazhidu lun* 大智度論 (T.1509.25:226a17); the remaining practices and summary comment appear in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:462a17-21). The final sentence of the passage is again taken from the *Dazhidu lun* 大智度論 (T.1509.25:226a17-18).

27 **“lone trees, caityas, and the like”** (*koju seita tō no dōri* 孤樹・制多等の道理): i.e., the worthless refuges rejected by the Buddha in section 16, above.

[T6:19]

希有經曰、教化四天下及六欲天、皆得四果、不如一人受三歸功德。

*In the Sūtra of the Wondrous, it is said,*<sup>28</sup>

*To convert beings of the four continents under heaven, as well as in the six heavens of the desire realm, so that they all attain the fourth fruit, is not equal to the merit of a single person receiving the three refuges.*<sup>29</sup>

[T6:20]

四天下とは、東・西・南・北洲なり。そのなかに、北洲は、三乗の化、いたらざる處、かしこの一切衆生を教化して、阿羅漢となさん、まことに、はなはだ希有なり、とすべし。たとひその益ありとも、一人ををしへて三歸をうけしめん功德には、およぶべからず。また六天は、得道の衆生まれなり、とする處なり。かれをして四果をえしむとも、一人の受三歸の功德の、おほく、ふかきに及ぶべからず。

The “four continents under heaven” refers to the continents of east, west, south and north.<sup>30</sup> Among them, the northern continent is a place to which the teaching of the three vehicles does not extend; we must take it as exceedingly rare indeed to seek to convert all the living beings there and make them arhats. Though there may be benefit in that, it does not equal the merit of teaching and causing a single person to receive the three refuges. Again, the six heavens are places where there are few living beings that gain the way. Though one might cause them to attain the fourth fruit, it would not equal the amount and the depth of the merit of a single person receiving the three refuges.

28 *Sūtra of the Wondrous* (*Keu kyō* 希有經): i.e., the *Xiyou jiaoliang gongde jing* 希有较量功德經 (T.690), attributed to Jñānagupta. In fact, Dōgen's quotation here is from a passage in the *Fahua xuanyi shiqian* 法華玄義釋籤 by Zhanran 湛然 (711–782) (T.1717.33:884a8-9), which cites the sūtra.

29 **fourth fruit** (*shika* 四果): i.e., the status of the arhat, last of the four stages on the *śrāvaka* path to nirvāṇa.

30 **“four continents under heaven”** (*shi tenge* 四天下): i.e., the continents surrounding the central Mount Sumeru in Buddhist cosmology. Jambudvīpa, the continent we inhabit, is in the south; the northern continent, Uttarakuru, is considered the most pleasant of the four, where beings live for a thousand years, food is available without effort, and life is beatific. Lacking as they do the experience of suffering, beings in Uttarakuru are unlikely candidates for conversion to Buddhism. See Supplementary Notes, s.v. “Four Continents.” Similarly, the devas in the six heavens, though they are sometimes depicted converting to Buddhism, have little motivation in their long, pleasurable lives, to seek nirvāṇa.

[T6:21] {2:377}

増一阿含經曰、有忉利天子、五衰相現、當生豬中。愁憂之聲、聞於天帝。天帝聞之、喚來告曰、汝可歸依三寶。即時如教、便免生豬。佛說偈言、諸有歸依佛、不墜三惡道、盡漏處人天、便當至涅槃。受三歸已、生長者家、還得出家、成於無學。

*It is said in the Incremental by One Āgama,*<sup>31</sup>

*There was a deva in the Trāyastriṃśa on whom appeared the five signs of decline; he was about to be reborn as a pig.<sup>32</sup> His cries of despair were heard by the Deva Lord. Hearing them, the Deva Lord summoned him and said, “You should take refuge in the three treasures.”*

*He forthwith did as instructed and thereby escaped rebirth as a pig.*

*The Buddha recited a gāthā:*

*All who take refuge in the Buddha*

*Will not fall into the three evil paths;*

*Exhausting their afflictions in lives as humans and devas,*

*They soon arrive at nirvāṇa.<sup>33</sup>*

*After receiving the refuges, he was born in the house of a wealthy man, was able to leave home, and become a non-student.<sup>34</sup>*

[T6:22]

おほよそ歸依三寶の功德、はかりはかるべきにあらず、無量無邊なり。

In sum, the merit of taking refuge in the three treasures cannot be calculated; it is incalculable and limitless.

31 *Incremental by One Āgama* (Zōichi [also read zōitsu] agongyō 増一阿含經): i.e., the *Ekottarāgama*. In fact, Dōgen’s source here is not this sūtra collection but the passage immediately following that quoted above from the *Fahua xuanyi shiqian* 法華玄義釋籤 (T.1717.33:884a9-14), which summarizes a story told in the *Zengyi ahanjing* 増一阿含經 at T.125.2:677b28-678a14.

32 *Trāyastriṃśa* (*Tōri* 忉利): A heaven at the top of Mt. Sumeru inhabited by thirty-three devas and ruled by the deva Śakra (or Indra), referred to here as the “Deva Lord” (*Tentai* 天帝).

**five signs of decline** (*gosuisō* 五衰相): Indications that a deva’s life is coming to an end. The *Abhidharma-kośa* (*Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:56b29-c8) gives both minor and major sets of five, the latter of which lists (1) clothing becomes soiled, (2) headdress flowers wither, (3) armpits become sweaty, (4) body smells foul, and (5) situation no longer enjoyable.

33 **three evil paths** (*san akudō* 三惡道): i.e., existence as an animal, hungry ghost, or hell being; see Supplementary Notes, s.v. “Six paths.”

34 **non-student** (*mugaku* 無學): S. *āśaikṣa*; the stage of the arhat, who has completed Buddhist training.



[T6:23]

世尊在世に、二十六億の餓龍、ともに佛所に詣し、みなことごとくあめのごとくなみだをふらして、まうしてまうさく、

When the World-Honored One was in the world, twenty-six *koṭis* of hungry dragons came to the Buddha, and all of them, shedding tears like rain, said to him,<sup>35</sup>

[T6:24]

唯願哀愍、救済於我。大悲世尊、我等憶念過去世時、於佛法中、雖得出家、備造如是種種惡業。以惡業故、經無量劫身、在三惡道。亦以餘報故、生在龍中、受極大苦。佛告諸龍、汝等今當盡受三歸、一心修善。以此緣故、於賢劫中、值最後佛。名曰樓至。於彼佛世、罪得除滅。時諸龍等聞是語已、皆悉至心、盡其形壽、各受三歸。

*“We beg you to have pity and rescue us.”<sup>36</sup> O great compassionate World-Honored One, when we recall ages past, although we were able to leave home in the buddha dharma, we committed all manner of evil deeds. Because of these evil deeds, our bodies have passed innumerable kalpas in the three evil paths. And further, because of additional recompense, we have been born as dragons, experiencing extreme suffering.”*

*The Buddha addressed the dragons, “You should all now receive the three refuges and single-mindedly practice good. As a consequence of this, during the Worthy Kalpa, you will meet the last buddha, whose name is Rudita. In the age of that buddha, your offenses will be eliminated.”<sup>37</sup>*

*At that time, upon hearing these words, the dragons all with utmost sincerity, accepted the three refuges for the rest of their lives.*

[T6:25] {2:378}

ほとけみづから諸龍を救済しますますに、餘法なし、餘術なし、ただ三歸をさづけまします。過去世に出家せしとき、かつて三歸をうけたりといへども、業報によりて餓龍となれるとき、餘法の、これをすくふべきなし。このゆえに、三歸をさづけまします。しるべし、三歸の功德、それ最尊最

35 **When the World-Honored One was in the world** (*Seson zaise ni* 世尊在世に): Dōgen begins here, in Japanese, a story from the *Da fangdeng daiji jing* 大方等大集經 (T.397.13:291b21-22), the Chinese text of which he will quote in the next section.

36 **“We beg you to have pity”** (*yui gan aimin* 唯願哀愍): Dōgen here quotes the story he introduced in the preceding section. His version combines two passages in the *Da fangdeng daiji jing* 大方等大集經: the dragons’ speech (at T.397.13:291b22-26), and the Buddha’s response (at T.397.13:292a7-10).

37 **Rudita** (*Rōshi* 樓至): The last of the one thousand buddhas of our present, Worthy Kalpa (*kengō* 賢劫; S. *bhadra-kalpa*). His name is sometimes reconstructed as Ruci or Rucita; but he is elsewhere identified as “Buddha Weeping” (*Tiku fo* 啼哭佛) (see, e.g., Jizang’s 吉藏 *Fahua yishu* 法華義疏, T.1721.34:629a7-8).

上、甚深不可思議なりといふこと。世尊、すでに證明します、衆生、まさに信受すべし。十方の諸佛の名號を稱念せしめまします、ただ三歸をさづけまします。佛意の甚深なる、たれかこれを測量せん。いまの衆生、いたづらに各各の一佛の名號を稱念せんよりは、すみやかに三歸をうけたてまつるべし、愚闇にして、大功德をむなくすることなかれ。

In rescuing the dragons, the Buddha himself had no other method, no other technique; he simply gave them the three refuges. When they left home in the past, they may have received the three refuges; yet when, as recompense for their deeds, they had become hungry dragons, no other methods could rescue them. Therefore, he gave them the three refuges. We should recognize that the merit of the three refuges is the most exalted, the supreme, most profound, inconceivable. Since the World-Honored One bears witness to them, living beings should believe in and accept them. Without having them recite the names of the buddhas of the ten directions, he just gave them the three refuges. The Buddha's intention is most profound; who can fathom it? Rather than reciting in vain the names of the buddhas one by one, living beings nowadays should quickly receive the three refuges. Do not stupidly squander their great merit.

[T6:26] {2:379}

爾時衆中、有盲龍女。口中臃爛、滿諸雜蟲、狀如屎尿、乃至穢惡、猶若婦人根中不淨、臊臭難看。種種噬食、膿血流出、一切身分、常有蚊虻・諸惡毒蠅之所啖食、身體臭處、難可見聞。爾時世尊、以大悲心、見彼龍婦眼盲困苦如是、問言、妹何緣故得此惡身、於過去世、曾爲何業。龍婦答言、世尊、我今此身、衆苦逼迫、無暫時停、設復欲言、而不能說。我念過去三十六億、於百千年、惡龍中受如是苦、乃至日夜剎那不停。爲我往昔九十一劫、於毘婆尸佛法中、作比丘尼、思念欲事、過於醉人。雖復出家、不能如法、於伽藍內、敷施床褥、數數犯於非梵行事、以快欲心、生大樂受。或貪求他物、多受信施。以如是故、於九十一劫、常不得受天人之身、恒三惡道、受諸燒煮。佛又問言、若如是者、此中劫盡、妹何處生。龍婦答言、我以過去業力因緣、生餘世界、彼劫盡時、惡業風吹、還來生此。時彼龍婦、說此語已、作如是言、大悲世尊、願救濟我、願救濟我。爾時世尊、以手掬水、告龍女言、此水名爲瞋陀留脂藥和。我今誠實發言語汝。我於往昔、爲救鴿故、棄捨身命、終不疑念起慳惜心。此言若實、令汝惡患、悉皆除瘥。時佛世尊、以口含水、灑彼盲龍婦女之身、一切惡患臭處、皆瘥。既得瘥已、作如是說言、我今於佛乞受三歸。是時世尊、即爲龍女、授三歸依。

*At that time, there was in the assembly a blind dragon woman.<sup>38</sup> Her mouth was swollen and inflamed, filled with insects, as if it were excrement and urine, so filthy and foul, it was as unclean as the inside of a woman's organ, rank-smelling and unbearably ugly, chewed up and*

38 At that time, there was in the assembly a blind dragon woman (*ni ji shuchū, u mō ryūnyō* 爾時衆中、有盲龍女): Quoting a story from the *Da fangdeng daiji jing* 大方等大集經 (T.397.13:292a10-b7) that follows immediately after the passage quoted in section 24, above.

oozing with pus and blood. All over her body, mosquitos, horseflies, and various poisonous flies were constantly nibbling at her, and the stench of her body was unbearable.

At that time, the World-Honored One seeing, with a mind of great compassion, that the dragon woman was blind and suffering like this, asked her, “Sister, how did you acquire this awful body? What deeds did you commit in the past?”

The dragon woman said, “World-Honored One, this present body of mine suffers such unceasing torments that I cannot describe them. I remember that, of the past thirty-six *koṭis* [of years], for a hundred thousand years, I have experienced such suffering in [the body of] an evil dragon, day and night without a moment’s relief. Ninety-one kalpas ago, during the dharma of Buddha Vipasyin, I was a *bhikṣuṇī*, with thoughts more lustful than a drunken man.<sup>39</sup> Although I had left home, I was unable to live in accordance with the dharma. Laying out a mattress in the *saṃghārāma*, I repeatedly engaged in impure acts, with a mind delighting in lust and enjoying sensations of great pleasure.<sup>40</sup> Or I craved others’ possessions and accepted many donations of the faithful. Because of this, for ninety-one kalpas, I never received the body of a deva or human but only burned in the three evil paths.”

The Buddha again asked her, “In that case, where will my sister be born when this kalpa is exhausted?”

The dragon woman replied, “By the power of my past karma, I shall be born in another world, and, when that kalpa is exhausted, the winds of my evil karma will blow me back to be born here.”

Then, when the dragon woman had finished these words, she said, “Great compassionate World-Honored One, save me! Save me!”

At that time, the World-Honored One, scooping up some water with his hands, said to the dragon woman, “This water is called ‘*cintāruṇi* medicinal compound.’<sup>41</sup> Now, I shall tell you something in all truth. In the past, I gave up my life to rescue a pigeon, never having doubts or feeling reluctant. If these words are true, your afflictions will all be healed.”

39 **Buddha Vipasyin** (*Bibashi butsu* 毘婆尸佛): I.e., the first of the seven buddhas of the past, said to have lived in the Adornment æon (*shōgon kō* 莊嚴劫; S. *vyūha-kalpa*), preceding ours; see Supplementary Notes, s.v. “Seven buddhas.”

40 *saṃghārāma* (*garan* 伽藍): Buddhist monastery.

41 “‘*cintāruṇi* medicinal compound’” (*shindarushi yakuwa* 瞋陀留脂藥和): The name of this medicine does not seem to occur elsewhere in the Buddhist canon; its Sanskrit original has tentatively been reconstructed as *cintāruṇi* (“wish-fulfilling”), perhaps the “wish-fulfilling water” (*nyoi sui* 如意水) found elsewhere in the literature.

Then the Buddha, the World-Honored One, taking the water in his mouth, sprayed it on the body of the blind dragon woman; and all the afflictions and foul-smelling places were healed. Once they were healed, she spoke thus, “Now, I beg to receive from the Buddha the three refuges.”

Thereupon, the World-Honored One promptly administered the three refuges to the dragon woman.

[T6:27] {2:381}

この龍女、むかしは毘婆尸佛の法のなかに、比丘尼となれり。禁戒を破すといふとも、佛法の通塞を見聞すべし。いまは、まのあたり釋迦牟尼佛にあひたてまつりて、三歸を乞受す。ほとけより三歸をうけたてまつる、厚殖善根といふべし。見佛の功德、必ず三歸によれり。われら盲龍にあらず、畜身にあらざれども、如來をみたてまつらず、ほとけにしたがひたてまつりて三歸をうけず、見佛、はるかなり、はぢつべし。世尊みづから、三歸をさづけまします。しるべし、三歸の功德、それ甚深無量なりといふこと。天帝釋の、野干を拜して三歸をうけし、みな三歸の功德、甚深なるによりてなり。

This dragon woman had become a *bhikṣuṇī* long ago, during the dharma of Buddha Vipasyin. Though she may have broken the precepts, she must have seen and heard about the passage and obstruction of the buddha dharma.<sup>42</sup> Now, meeting Buddha Śākyamuni face-to-face, she begs to receive the three refuges. Her receiving the three refuges from the Buddha should be called “*thickly planting good roots*”; the merit of her seeing the Buddha inevitably depended on the three refuges.<sup>43</sup>

Although we are not blind dragons nor inhabit animal bodies, we do not see the Tathāgata nor receive the three refuges from him. We should be ashamed that our seeing the Buddha is still far off. The World-Honored One himself administered the three refuges. We should realize that the merit of the three refuges is most profound, incalculable. That Deva Lord Śakra made obeisance to a fox and received the three refuges is entirely because the merit of the three refuges is most profound.<sup>44</sup>

42 **passage and obstruction of the buddha dharma** (*buppō no tsūsoku* 佛法の通塞): I.e., what is and is not in accord with Buddhism, or “how things work” in Buddhism. The compound term *tsūsoku* 通塞 is a common expression indicating that a road or way is “open or blocked”; often carrying the idiomatic sense of affairs “going smoothly or not.”

43 “**thickly planting good roots**” (*kōjiki zengon* 厚殖善根): A fixed expression for creating much good karma. “The three refuges” here may refer to those she received from Buddha Śākyamuni, but the following clause suggests that it was the refuges she took under Buddha Vipasyin that planted the roots of her eventually seeing Buddha Śākyamuni.

44 **Deva Lord Śakra** (*Ten Taishaku* 天帝釋): Dōgen here introduces the theme of the story he will relate in section 33, below.

[T6:28]

佛在迦毘羅衛尼拘陀林時、釋摩男來至佛所、作如是言、云何名爲優婆塞也。佛即爲說、若有善男子・善女人、諸根完具、受三歸依、是即名爲優婆塞也。釋摩男言、世尊、云何名爲一分優婆塞。佛言、摩男、若受三歸、及受一戒、是名一分優婆塞。

*When the Buddha was staying in the nyagroda grove in Kapilavastu, Śākya Mahānāma came to the Buddha and spoke thus, “What is an upāsaka?”<sup>45</sup>*

*The Buddha said to him, “If a good son or good daughter with sense organs intact has received the refuges, he or she is called an ‘upāsaka.’”*

*Śākya Mahānāma said, “World-Honored One, what is a one-part upāsaka?”<sup>46</sup>*

*The Buddha said, “Mahānāma, if one has received the three refuges as well as one of the precepts, he or she is called a ‘one-part upāsaka.’”*

[T6:29] {2:382}

佛弟子となること、かならず三歸による。いづれの戒をうくるも、かならず三歸をうけて、そののち諸戒をうくるなり。しかあれば即ち、三歸によりて得戒あるなり。

Becoming a disciple of the Buddha always depends on the three refuges. Regardless of which precepts one receives, one always receives the three refuges and then receives the precepts. Therefore, taking the precepts depends on having taken the three refuges.

[T6:30]

法句經云、昔有天帝、自知命終生於驢中、愁憂不已、曰、救苦厄者、唯佛世尊。便至佛所、稽首伏地、歸依於佛。未起之間、其命便終、生於驢胎。母驢輒斷、破陶家坏器。器主打之、遂傷其胎、還入天帝身中。佛言、殞命之際、歸依三寶、罪對已畢。天帝聞之得初果。

45 *When the Buddha was staying in the nyagroda grove in Kapilavastu (Butsu zai Kabirae nikuda rin ji 佛在迦毘羅衛尼拘陀林時):* Quoting (with slight variation) the *Nirvāṇa Sūtra (Da banniepan jing 大般涅槃經, T.374.12:568b9-14; T.375.12:815a16-21)*. The *nyagroda* is the banyan, or Indian fig, tree; Kapilavastu was the capital of the kingdom ruled by the Śākya clan.

Śākya Mahānāma (*Shaku Manan* 釋摩男): A lay relative of the Buddha, not to be confused with the Mahānāma listed among the Buddha's first five disciples.

“*upāsaka*” (*ubasoku* 優婆塞): A Buddhist layman; though here the text uses the term in reference to both male and female, the latter is usually known as *upāsikā* (*ubai* 優婆夷).

46 “*one-part upāsaka*” (*ichibun ubasoku* 一分優婆塞): I.e., an *upāsaka* who has taken one of the five precepts. One who has taken two precepts is called *shōbun* 少分 (“few parts”); one who has taken three or four precepts is called *tabun* 多分 (“many parts”); one who has taken all five is called *manbun* 滿分 (“all parts”). See, e.g., *Yupose jie jing* 優婆塞戒經, T.1488.24:1049a21-26.

*It is said in the Dharma Verse Sūtra,*<sup>47</sup>

Long ago, Deva Lord Śakra, knowing that his life was ending and he would be reborn in a donkey, was in ceaseless despair, saying, “Only the Buddha, the World-Honored One, can rescue me from this pain and distress.”

Thereupon, he went to the Buddha, prostrated himself and lay on the ground, taking refuge in the Buddha. Before he could stand up, his life ended, and he was reborn in the womb of a donkey. The bridle on the mother donkey snapped, and she broke the unfired pots in a potter’s house. The potter hit her, injuring her womb, and Deva Lord Śakra returned to his original body.

The Buddha said, “Just as you died, you took refuge in the three treasures, and the recompense for your offenses was finished.”

Upon hearing this, Deva Lord Śakra attained the first fruit.<sup>48</sup>

[T6:31] {2:383}

おほよそ世間の苦厄をすくふこと、佛世尊には、しかず。このゆえに、天帝、いそぎ世尊のみもとに詣す。伏地のあひだに命終し、驢胎に生ず。歸佛の功德により、驢母の韁やぶれて、陶家の坏器を破す。器主、これをうつ。驢母の身、いたみて、託胎の驢、やぶれぬ。即ち天帝の身に、かへりいる。佛説をききて、初果をうる、歸依三寶の功德力なり。

In general, nothing is the equal of the Buddha, the World-Honored One, in saving us from the agonies of this world. Therefore, Deva Lord Śakra hurried to visit the place of the World-Honored One. While he was prostrating himself, his life ended, and he was born in the womb of a donkey. By the merit of his having taken refuge in the Buddha, the mother donkey’s bridle broke, and she smashed the earthenware utensils in a potter’s house. The potter struck her, injuring her, and the donkey in her womb was destroyed. Whereupon, he returned to his body as Deva Lord Śakra. That, upon hearing the words of the Buddha, he attained the first fruit was [due to] the power of the merit of having taken refuge in the three treasures.

47 *Dharma Verse Sūtra* (*Hokku kyō* 法句經): i.e., the *Dharmapāda*; in fact, Dōgen’s version of this story is taken from the *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 by Zhanran 湛然 (T.1912.46:259c21-27), which summarizes a story found in the *Faju piyu jing* 法句譬喻經 (T.211.4:475b19-c8).

48 **first fruit** (*shoka* 初果): i.e., the state of “stream-entrant” (*yoru* 預流; S. *srotāpana*), first of the four fruits on the *śrāvaka* path to nirvāṇa.

## [T6:32]

しかあれば即ち、世間の苦厄、すみやかにはなれて、無上菩提を證得せぬこと、必ず歸依三寶のちからなるべし。おほよそ三歸のちから、三惡道をはなるるのみにあらず、天帝釋の身に還入す。天上の果報をうるのみにあらず、須陀洹の聖者となる。まことに三寶の功德海、無量無邊にましますなり。世尊在世は、人天、この慶幸あり。いま如來滅後、後五百歳のとき、人天いかがせん。しかあれども、如來の形像・舍利等、なほ世間に現住します。これに歸依したてまつるに、また、かみのごとくの功德をうるなり。

Thus, it is invariably the power of taking refuge in the three treasures that quickly frees one from the agonies of this world and enables one to verify unsurpassed bodhi.<sup>49</sup> In sum, the power of the three refuges not only distanced him from the three evil paths but returned him to the body of Deva Lord Śakra; he not only acquired the recompense of [birth in] heaven but became a sage of the *srotāpanna* [fruit]. Truly the ocean of the three treasures is incalculable and limitless. While the World-Honored One was in the world, humans and devas enjoyed this blessing; now, in “the latter five hundred years following the extinction of the Tathāgata,” what are humans and devas to do?<sup>50</sup> Yet images, relics, and the like, of the Tathāgata still remain in the world. When we take refuge in them, we also acquire merit like that above.

## [T6:33]

未曾有經曰、佛言、憶念過去無數劫時、毘摩大國徙陀山中、有一野干。而爲師子所逐、欲食。奔走墮井、不能得出。經於三日、開心分死、而說偈言、禍哉、今日苦所逼、便當沒命於丘井、一切萬物皆無常、恨不以身飴師子、南無歸依十方佛、表知我心淨無己。時天帝釋聞佛名、肅然毛豎、念古佛、自惟孤露無導師、耽著五欲自沈沒。即與諸天八萬衆、飛下詣井欲問詰。乃見野干在井底、兩手攀土不得出。天帝復自思念言、聖人應念無方術。我今雖見野干形、斯必菩薩非凡器。仁者向說非凡言、願爲諸天說法要。於時野干仰答曰、汝爲天帝無教訓、法師在下自處上、都不修敬問法要。法水清淨能濟人、云何欲得自貢高。天帝聞是大慚愧、給侍諸天愕然笑。天王降趾大無利。天帝即時告諸天、慎勿以此懷驚怖、是我頑蔽、德不稱、必當因是聞法要。即爲垂下天寶衣、接取野干出於上。諸天爲設甘露食。野干得食生活望。非意禍中致斯福。心懷踴躍、慶無量。野干、爲天帝及諸天廣說法要。

49 enables one to verify unsurpassed bodhi (*mujō bodai o shōtoku senu* 無上菩提を證得せぬ): Adopting the reading *shōtoku seshimuru* 證得せしむる found in other MSS.

50 “the latter five hundred years following the extinction of the Tathāgata” (*nyōrai metsu go, go gohyaku sai* 如來滅後、後五百歲): A fixed expression for the final, degenerate age of the dharma of Buddha Śākyamuni, as used especially in the *Lotus Sūtra* (see, e.g., *Miaofa lianhua jing* 妙法蓮華經, T.262.9:54b29).

*In the Sūtra of the Unprecedented, it is said:*<sup>51</sup>

The Buddha said,

*I remember that, innumerable kalpas in the past, there was a fox on Mount Sītā, in the great country of Bhīmā.<sup>52</sup> It was chased by a lion that wanted to eat it. While fleeing, it fell into a well, from which it could not get out. After three days, recognizing that death was certain, it recited a gāthā:*

*O woe this day, afflicted by pain,  
I shall lose my life in an empty well.  
All the myriad things being impermanent,  
I regret not feeding my body to the lion.  
I take refuge in the buddhas of the ten directions;  
Know that my mind is pure and selfless.*

*Then, Deva Lord Śakra, hearing the names of the buddhas, Awestruck, with hair on end, recalled the ancient buddhas.<sup>53</sup> And thought to himself, “I’m alone, without guide; Drowning in thrall to the five desires.”*

*So, with a throng of eighty thousand devas,  
He flew down to the well to question [the fox].  
Then, seeing the fox at the bottom of the well,  
Its two paws clawing the earth to no avail,  
Śakra again pondered and said,  
“The sage must think he’s without any means.  
While now I see the body of a fox,  
Surely this is a bodhisattva, no common vessel.  
Benevolent one, your speech before was not common words.  
Please preach the gist of the dharma to the devas.”  
At that time, the fox looked up and replied,  
“As Deva Lord Śakra, you lack proper learning:  
While the dharma master is below, you place yourself above,  
Asking for the gist of the dharma while showing no respect.  
The water of the dharma is pure and salvific;*

51 *Sūtra of the Unprecedented* (*Mizōu kyō* 未曾有經): Again, Dōgen is quoting from Zhanran’s *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:272a25-b17), which itself cites the sūtra; the relevant passage in the latter text occurs at *Weicengyou yinyuan jing* 未曾有因緣經, T.754.17:576c21-577a28.

52 **Mount Sītā, in the great country of Bhīmā** (*Bima daikoku Shidasan* 毘摩大國徙陀山): The Sanskrit reconstructions for these place names are uncertain; they do not seem to occur outside the context of this story.

53 **Then, Deva Lord Śakra**, hearing the names of the buddhas (*ji Ten Taishaku mon butsumyō* 時天帝釋聞佛名): Though the fox’s verse has ended here, Dōgen, like his source, continues the narrative in couplets of seven characters each.



How can you assume such an arrogant stance?  
 When Śakra heard this, he was very ashamed.  
 And the devas in attendance laughed in surprise,  
 “The deva king descended and gained nothing by it.”  
 Then Deva Lord Śakra admonished the devas,  
 “Please do not be surprised at this;  
 I was stubborn and failed to express my virtue,  
 But surely by this we shall hear the dharma gist.”  
 Then he lowered his heavenly jeweled robe,  
 And the fox took hold and was pulled out.  
 The devas set out an ambrosia feast,  
 And, having eaten, the fox gained the will to live.  
 Blessed with such fortune in the midst of disaster,  
 His mind leapt with a joy incalculable.

The fox then extensively preached the essentials of the dharma for the Deva Lord and the devas.<sup>54</sup>

[T6:34]

これを、天帝拜畜爲師の因縁、と稱す。あきらかにしりぬ、佛名・法名・僧名のききがたきこと、天帝の野干を師とせし、その證なるべし。いまわれら宿善のたすくるによりて、如來の遺法にあふたてまつり、晝夜に三寶の寶號をききたてまつること、時とともにして不退なり。これすなはち法要なるべし。天魔波旬、なほ三寶に歸依したてまつりて、患難をまぬかる。いかにいはんや餘者の、三寶の功德におきて、積功累徳せらん、はかりしらざらめやは。

This is called the case of “the Deva Lord bows to a beast and makes it his teacher.”<sup>55</sup> It is clear from this how difficult it is to hear the word “buddha,” the word “dharma,” the word “saṃgha”; the Deva Lord taking a fox as his teacher is surely evidence for this. Now, aided by the good karma from our past lives, we encounter the dharma bequeathed by the Tathāgata and hear the treasured names of the three treasures day and night, never receding with the passage of time. Surely this is “the essentials of the dharma.” Even the Deva Māra-pāpīyān escapes from distress by taking refuge in the three treasures; how much more others — in their merit from the three treasures, when they “accumulate merit and amass virtue,” how could we not fail to gauge it?<sup>56</sup>

54 The fox then extensively preached the essentials of the dharma for the Deva Lord and the devas (*yakan*, *i Tentai kyū shoten kōsetsu hōyō* 野干、爲天帝及諸天廣說法要): Though given in Chinese as if a continuation of the quotation, this sentence does not occur in Dōgen’s sources here.

55 “the Deva Lord bows to a beast and makes it his teacher” (*Tentai hai chiku i shi* 天帝拜畜爲師): E.g., in the *Mohe zhiguan* 摩訶止觀, T.1911.46:45b28-29.

56 the Deva Māra-pāpīyān (*Ten Mahajun* 天魔波旬): Perhaps an allusion to the story

[T6:35]

おほよそ佛子の行道、かならずまづ十方の三寶を敬禮したてまつり、十方の三寶を勧請したてまつりて、そのみまへに焼香散華して、まさに諸行を修するなり、これ、即ち古先の勝躅なり、佛祖の古儀なり。もし歸依三寶の儀、いまだかつておこなはざるは、これ外道の法なり、としるべし、または、天魔の法ならんとしるべし。佛佛祖祖の法は、かならずそのはじめに歸依三寶の儀軌あるなり。

In sum, when children of the Buddha practice the way, we always first pay obeisance to the three treasures in the ten directions, inviting the three treasures of the ten directions, burning incense and scattering flowers before them, and performing the various rites. This is the splendid example of our old forebears, the ancient rites of the buddhas and ancestors. If the rite of refuge in the three treasures has not been performed, we should recognize that this is the teaching of an other path; we should recognize that it is the teaching of the Deva Māra. The teachings of buddha after buddha and ancestor after ancestor always has at its beginning the rite of refuge in the three treasures.

{2:386}

正法眼藏歸依三寶第六  
Treasury of the True Dharma Eye  
Refuge in the Three Treasures<sup>57</sup>  
Number 6

建長七年乙卯夏安居日、以先師之御草本書寫畢。  
未及中書清書等、定御再治之時、有添削歟。於今不可叶其儀。仍御草  
如此云

*Completed the copying of my former master's draft, on a day of the  
summer retreat, junior wood year of the rabbit, the seventh year of  
Kenchō [1255].*<sup>58</sup>

of Māra, the Evil One, taking the three refuges under the fourth Chan ancestor, Upagupta (see *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:207b4-25).

57 **Refuge in the Three Treasures** (*kie sanbō* 歸依三寶): Following the Kawamura edition, based on a text in which the title in the colophon differs from that at the head.

58 **Completed the copying my former master's draft** (*i senshi shi gosōhon shosha hitsu* 以先師之御草本書寫畢): A colophon appearing in some manuscript traditions and thought to be by Dōgen's disciple Ejō 懷奘 (1198-1280).

**day of the summer retreat** (*ge angō no hi* 夏安居日): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth lunar month through the fifteenth of the seventh month; in 1255, this would have corresponded to 22 May through 18 August.

*He had yet to reach an intermediate or clean copy; doubtless, when he did the revision, he would have made some additions and deletions. Now, that cannot be done. So, his draft is like this.*

弘安二年己卯夏安居五月廿一日、在越宇中浜新善光寺書寫之。義雲  
*Copied this at the new Zenkō Monastery, Nakahama, Etsuu,  
 Twenty-first day, fifth month, the summer retreat of the junior earth  
 year of the rabbit, the second year of Kōan [1 August 1279]. Giun<sup>59</sup>*

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59 **Giun** 義雲: Fifth abbot of Eihei-ji (1253–1333).

TREASURY OF THE TRUE DHARMA EYE  
THE TWELVE-CHAPTER COMPILATION  
NUMBER 7

Deep Faith in Cause and Effect  
*Jinshin inga*

深信因果

# Deep Faith in Cause and Effect

## *Jinshin inga*

### INTRODUCTION

This text, though undated, is assumed to be one of its author's later works. A colophon by Ejō preserved in the twenty-eight-text *Shōbōgenzō* collection reports that Dōgen had only completed a rough draft of the text at the time of his death. The chapter occurs as number 5 of fascicle 1 in that collection and as number 89 in the Honzan edition.

“Jinshin inga” represents a reflection on the famous story of Baizhang and the fox, in which a monk is turned into a fox for claiming that a person of “great practice” does not fall into cause and effect; he is then freed from his fox body upon hearing that such a person is “not in the dark about cause and effect.” In his comments here, Dōgen argues strongly against interpretations of the story that tend to deny the ultimate reality of cause and effect — interpretations, he warns, that represent the false views of non-Buddhists. The tendency, he complains, is strong among Chan Buddhists in Song-dynasty China, among whom, he singles out the famous Linji figures Yuanwu Keqin 圓悟克勤 and his disciple Dahui Zonggao 大慧宗杲, as well as, rather surprisingly, the renowned Caodong master Hongzhi Zhengjue 宏智正覺.

The story of Baizhang and the fox is also the focus of the “Dai shugyō” 大修行 chapter, from early 1244, where Dōgen offers his own interpretations rather less conservative than what we read here. Hence, this chapter has been a focus of attention in discussions over whether Dōgen changed his views toward the end of his life.

# 正法眼藏第七

## Treasury of the True Dharma Eye Number 7

### 深信因果

### Deep Faith in Cause and Effect

[T7:1] {2:387}

百丈山大智禪師懷海和尚、凡參次、有一老人、常隨衆聽法、衆退老人亦退。忽一日不退。師遂問、面前立者、復是何人。老人曰、某甲是非人也、於過去迦葉佛時、曾住此山、因學人問、大修行底人、還落因果也無。某甲答他云、不落因果、後五百生、墮野狐身。今請和尚代一轉語、貴脫野狐身。遂問曰、大修行底人、還落因果也無。師云、不昧因果。老人於言下大悟、作禮曰、某甲已脫野狐身、住在山後、敢告和尚、乞依亡僧事例。師令維那白槌告衆云、食後送亡僧。大衆言議、一衆皆安、涅槃堂又無病人、何故如是。食後只見師領衆、至山後巖下、以杖指出一死野狐。乃依法火葬。師至晚上堂、舉前因緣。黃檗便問、古人錯對一轉語、墮五百生野狐身、轉轉不錯、合作箇什麼。師云、近前來、與儂道。檗遂近前與師一掌。師拍手笑云、將爲胡鬚赤、更有赤鬚胡。

*Whenever Reverend Huaihai, Chan Master Dazhi of Mount Baizhang held a convocation, there was an old man who always joined the assembly to hear the dharma and who also withdrew when the assembly withdrew.<sup>1</sup> One day, unexpectedly, he did not withdraw. Whereupon, the Master asked him, “Just who are you, standing there?”*

*The old man answered, “I’m not a human. At the time of the past Buddha Kāśyapa, I once lived on this mountain.<sup>2</sup> A student asked me, ‘Does the person of great practice fall into cause and effect?’ I answered him saying, ‘He doesn’t fall into cause and effect.’ Thereafter,*

**1 Reverend Huaihai, Chan Master Dazhi of Mount Baizhang** (*Hyakujōzan Daichi zenji Ekai oshō* 百丈山大智禪師懷海和尚): i.e., Baizhang Huaihai 百丈懷海 (749-814). This famous story of Baizhang and the fox occurs in many sources. In the next section, Dōgen cites the *Tiansheng guangdeng lu* 天聖廣燈錄 as a source; but, in fact, that version is rather different from the one given here. Rather, the version here reflects Dōgen’s own *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178-80, case 102), which seems based on the *Zongmen tongyao ji* 宗門統要集, ZTS.1:58b1-c5. Dōgen quotes the same version in his “Shōbōgenzō dai shugyō” 正法眼藏大修行 but offers there a very different interpretation of the story from the one given here.

**2 “At the time of the past Buddha Kāśyapa”** (*o kako Kashō butsu ji* 於過去迦葉佛時): Or “in the past, at the time of Buddha Kāśyapa.” Kāśyapa is the sixth in the series of seven buddhas of the past, culminating with Buddha Śākyamuni; see Supplementary Notes, s.v. “Seven buddhas.”

for five hundred lives, I have descended into the body of a fox. Now I beg the Reverend to say a turning word in my stead and let me shed this fox body.” Whereupon, he asked, “Does the person of great practice fall into cause and effect?”

The Master said, “He’s not in the dark about cause and effect.”<sup>3</sup>

At these words, the old man had a great awakening. He made a prostration and said, “I’ve shed the body of the fox, which lived behind this mountain. May I be so bold as to beg the Reverend for rites for a deceased monk?”

The Master had the rector strike the mallet and announce to the assembly, “After the meal, we send off a deceased monk.”<sup>4</sup>

The great assembly expressed doubt, [saying] “The assembly is all well, and there is no one ill in the nirvāṇa hall. So, what is this?”<sup>5</sup>

But after the meal, the Master led the assembly beneath a cliff behind the mountain, where he uncovered a dead fox with his staff. They then cremated it in accordance with the dharma.

In a convocation that evening, the Master raised the above incident. Huangbo then asked, “The ancient, with the single turning word of a mistaken response, descended for five hundred lives into the body of a fox.<sup>6</sup> What would happen if he turned and turned without a mistake?”<sup>7</sup>

The Master said, “Come forward and I’ll tell you.”

Po thereupon came forward and gave the Master a blow.

The Master clapped his hands and laughed, saying, “Here, I thought the foreigner’s beard is red, but now here’s a red-bearded foreigner.”<sup>8</sup>

**“I once lived on this mountain”** (*sō jū shi san* 曾住此山): The suggestion is that he served as abbot of the monastery on Mount Baizhang; hence, below he will be referred to as “the former Baizhang.”

**3 “He’s not in the dark about cause and effect”** (*fumai inga* 不昧因果): The predicate *fumai* 不昧 is variously interpreted as “not blind to,” “not oblivious to,” “not ignorant of (or about),” “not confused by (or about),” etc.

**4 had the rector strike the mallet** (*rei ino byakutsui* 令維那白槌): The rector (*ino* 維那) is the administrator in charge of the assembly of monks, one of the six principle monastic offices (*roku chiji* 六知事). “Strike the mallet” translates *byakutsui* 白槌, the “announcement mallet” with the sound of which the *ino* signals the assembly.

**5 “nirvāṇa hall”** (*nehan dō* 涅槃堂): I.e., the monastic infirmary.

**6 Huangbo** (*Ōbaku* 黄檗): I.e., Huangbo Xiyun 黄檗希運 (dates unknown), famous disciple of Baizhang 百丈.

**7 “turned and turned without a mistake”** (*tenden fushaku* 轉轉不錯): “Turned and turned” (*tenden* 轉轉) here is generally taken to mean “through lifetime after lifetime.”

**8 “Here, I thought the foreigner’s beard is red, but now here’s a red-bearded foreigner”** (*shō i kosu shaku, kō u shakushu ko* 將爲胡鬚赤、更有赤鬚胡): A saying

## [T7:2] {2:388}

この一段の因縁、天聖廣燈錄にあり。しかあるに、參學のともがら、因果の道理を明らめず、いたづらに撥無因果のあやまりあり。あはれむべし、澆風一扇して、祖道陵替せり。不落因果は、まさしくこれ撥無因果なり、これによりて惡趣に墮す。不昧因果は、あきらかにこれ深信因果なり、これによりて、きくもの惡趣を脱す。怪しむべきにあらず、疑ふべきにあらず。近代、參禪學道と稱するともがら、おほく因果を撥無せり。なにによりてか因果を撥無せりとする。いはゆる、不落と不昧と一等にしてことならず、とおもへり、これによりて、因果を撥無せりとするなり。

This episode is found in the *Tiansheng guangdeng lu*.<sup>9</sup> Yet those who study it, unclear on the principle of cause and effect, foolishly make the mistake of denying cause and effect. How sad, that *the winds of dissolution blow about, and the way of the ancestors goes into decline*. “He doesn’t fall into cause and effect” — this is precisely denying cause and effect; and due to this, one falls into an evil destiny. “He’s not in the dark about cause and effect” — this is clearly deep faith in cause and effect; and due to this, one who hears it is released from the evil destiny. We should not be suspicious of this or have doubts about it. In recent times, many of those who call themselves practitioners of meditation and students of the way have denied cause and effect. How do we know they have denied cause and effect? Because they think that “he doesn’t fall” and “he’s not in the dark” are equivalent, with no difference. By this, they have denied cause and effect.

## [T7:3] {2:389}

第十九祖鳩摩羅多尊者曰、且善惡之報、有三時焉。凡人但見仁夭・暴壽・逆吉・義凶、便謂亡因果虛罪福。殊不知影響相隨、毫釐靡忒。縱經百千劫萬劫、亦不磨滅。

*The Nineteenth Ancestor, Venerable Kumāralāta, said,*<sup>10</sup>

*The recompense for good and evil exists through the three times. The common people seeing only that the benevolent die young, while the*

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subject to various interpretations; perhaps meaning here something like, “while I knew that foreigners had red beards, I didn’t expect to encounter such a person.” The term *hu* (胡), often translated “barbarian,” is used to refer to non-Han people to the north and west of the Chinese heartland.

9 *Tiansheng guangdeng lu* (*Tenshō kōtō roku* 天聖廣燈錄): A variant version of the story from that given here can be found in this text at ZZ.135:656b13-657a7; but see above, Note 1.

10 **Nineteenth Ancestor, Venerable Kumāralāta** (*dai jūkyū so Kumorata sonja* 第十九祖鳩摩羅多尊者): The passage, which appears in a number of Chan texts (as well as Dōgen’s “Shōbōgenzō sanji gō” 正法眼藏三時業), is likely taken here from the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:212c29-213a2). Like many of the reconstructions of the Sanskrit names of the Indian ancestors of Zen, Kumāralāta is conjecture; it is also reconstructed as Kumāralabdha and Kumārata.



*violent live long, the treasonous have good fortune, while the righteous have misfortune, think that cause and effect do not exist, and evils and blessings are void. They are completely ignorant of the fact that the shadow and the echo follow without a hair's breadth of variation.<sup>11</sup> Even over a hundred thousand kalpas, a myriad kalpas, they will not be erased.<sup>12</sup>*

[T7:4]

明らかにしりぬ、曩祖、いまだ因果を撥無せずといふことを。いまの晩進、いまだ祖宗の慈誨をあきらめざるは、稽古の、おろそかなるなり。稽古おろそかにして、みだりに人天の善知識と自稱するは、人天の大賊・學者の怨家なり。なむだち前後のともがら、亡因果のおもむきをもて、後學・晩進のためにかたることなかれ。これは邪説なり、さらに佛祖の法にあらず。なむぢらが疏學によりて、この邪見に墮せり。

It is clear here that the Ancient Ancestor never denied cause and effect. That latecomers today remain unclear about the Ancestor's compassionate instruction is their negligence in investigating the ancients. Those who, while negligent in investigating the ancients, call themselves the wise friends to humans and devas are the great thieves of humans and devas, the enemies of those who study. You people in this group, do not talk to latter-day students and latecomers of the absence of cause and effect. It is a false teaching, by no means the dharma of the buddhas and ancestors. You have fallen into this false view because of your neglect of study.

[T7:5] {2:390}

いま震旦國の衲僧等、ままにいはく、われらが人身をうけて佛法にあふ、一生二生の事、なほしらず、前百丈の、野狐となれり、よく五百生をしれり、はかりしりぬ、業報の墜墮にあらず、金鎖玄關留不住、行於異類且輪廻なるべし。大善知識とあるともがらの見解、かくのごとし。

Nowadays, the patch-robed monks of the Land of Cīnasthāna frequently say, “We have received a human body and encountered the buddha dharma, but we do not know about even one or two of our lives; yet the former Baizhang became a fox and knew about five hundred lives. Clearly, this must not be a case of falling [into the body of fox] from karmic recompense; it must be,

11 **the shadow and the echo follow** (*yōgō sōzui* 影響相隨): After the old adage that fortune and misfortune follow deeds just as the shadow follows the object, and the echo, the sound.

12 **a hundred thousand kalpas, a myriad kalpas** (*hyakusen kō man kō* 百千劫萬劫): The “Shōbōgenzō sanji gō” 正法眼藏三時業 version accords with the *Jingde chuang deng lu* 景德傳燈錄 in reading *hyakusenman kō* 百千萬劫 (“a hundred thousand myriad kalpas”).

*Unimpeded by the dark barrier with golden chains,  
He turns on, moving among different types.*<sup>13</sup>

Such is the view of those held to be great wise friends.

[T7:6]

この見解は、佛祖の屋裏におきがたきなり。或いは人、或いは狐、或いは餘趣のなかに、生得にしばらく宿通をえたとともがらあり。然れども、明了の種子にあらず、悪業の所感なり。この道理、世尊、ひろく人天のために演説します、これをしらざるは疏學のいたりなり。憐れむべし、たとひ一千生、一萬生をしても、必ずしも佛法なるべからず。外道、すでに八萬劫をしの、いまだ佛法とせず。わづかに五百生をしらむ、いくばくの能にあらず。

This view is difficult to place within the house of the buddhas and ancestors. Among humans or foxes or in other destinies, there are those who have acquired from birth the power to know a bit of their former lives. This is not, however, the seed of clear understanding but the result of bad karma. The World-Honored One has preached this truth extensively to humans and devas; not to know it is an extreme neglect of study. How sad. Even knowing one thousand lives, or ten thousand lives, does not necessarily make it the buddha dharma. Followers of other paths may know eighty thousand kalpas; that is not taken to be the buddha dharma.<sup>14</sup> To know a mere five hundred lives is not much of an ability.

[T7:7]

近代宋朝の參禪の輩ら、もともくらき處、ただ不落因果を邪見の説としらざるにあり。あはれむべし、如來の正法の流通する處、祖祖正傳せるにあひながら、撥無因果の邪儻とならむ。參學のともがら、まさにいそぎて因果の道理を明らむべし。今百丈の不昧因果の道理は、因果にくらからずとなり。然れば、修因感果のむね、明らかなり、佛佛祖祖の道なるべし。おほよそ、佛法いまだ明らめざらむとき、みだりに人天のために説法することなかれ。

13 “Unimpeded by the dark barrier with golden chains, He turns on, moving among different types” (*kinsa genkan ru fujū gyō o irui sho rinne* 金鎖玄關留不住、行於異類且輪廻): Quoting a verse from the *Shi xuantan* 十玄談, by Dong'an Changcha 同安常察 (dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:455c12-13). “Turn on” renders *rinne* 輪廻, a term for rebirth in *samsāra*. “Moving among different types” renders *gyō o irui* 行於異類, a variation on *irui chū gyō* 異類中行, an idiom occurring frequently in Chan literature (and in Dōgen's writing), suggesting the bodhisattva's salvific activities among all living beings (including foxes); see Supplementary Notes, s.v. “Move among different types.”

14 Followers of other paths may know eighty thousand kalpas (*gedō, sude ni hachiman kō o shiru* 外道、すでに八萬劫をしの): See, e.g., the *Mahāvibhāṣā* (*Apidamo da piposha lun* 阿毘達磨大毘婆沙論, T.1545.27:519c24-27), on three levels of “eternalists”; or the *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:434b22), on the Sāṃkhya founder Kapila.

Where those who study Chan in recent times in the Song dynasty are most in the dark is precisely their failure to recognize that “*not falling into cause and effect*” is the teaching of a false view.<sup>15</sup> How pathetic that, where the true dharma of the Tathāgata has spread, and even while encountering its direct transmission by ancestor after ancestor, they would form a heretical band that denies cause and effect. Students should hasten to clarify the principle of cause and effect. The principle of the present Baizhang’s “*not in the dark about cause and effect*” means not being in the dark about cause and effect.<sup>16</sup> So, the point that one *cultivates the cause and experiences the effect* is clear, is the word of buddha after buddha and ancestor after ancestor.<sup>17</sup> In sum, when you have not clarified the buddha dharma, do not recklessly preach the dharma to humans and devas.

[T7:8] {2:391}

龍樹祖師云、如外道人、破世間因果、則無今世・後世。破出世因果、則無三寶・四諦・四沙門果。

*The Ancestral Master Nāgārjuna said,*<sup>18</sup>

*If, like the followers of other paths, one denies cause and effect in the mundane realm, there would be no present and no future lives; if one denies cause and effect in the transmundane, there would be no three treasures, four truths, or four fruits of the śramaṇa.*<sup>19</sup>

15 Where those who study Chan in recent times in the Song dynasty are most in the dark (*kindai Sōchō no sanzen no tomogara, motomo kuraki tokoro* 近代宋朝の參禪の輩ら、もともとくらき處): Here and below in this section, Dōgen plays with the terms “darkness” (*mai* 昧; i.e., “ignorance”) and “brightness” (*myō* 明; translated “clarify,” “clear”).

16 The principle of the present Baizhang’s “not in the dark about cause and effect” means not being in the dark about cause and effect (*kon Hyakujō no fumai inga no dōri wa, inga ni kurakarazu to nari* 今百丈の不昧因果の道理は、因果にくらからずとなり): Dōgen here puts Baizhang’s Chinese phrase into Japanese, with the implication that it means, “is not ignorant of cause and effect.”

17 cultivates the cause and experiences the effect (*shuin kanka* 修因感果): A fixed expression occurring throughout Buddhist literature.

18 The Ancestral Master Nāgārjuna (*Ryūju soshi* 龍樹祖師): The source is the *Mohe zhiguan* 摩訶止觀, by Zhiyi 智顗 (538–597) (T.1911.46:31a16–18), which attributes the lines to the *Zhonglun* 中論, Kumārajīva’s translation of Nāgārjuna’s *Madhyamaka-kārikā* (though the lines do not, in fact, seem to occur there).

19 four fruits of the śramaṇa (*shi shamon ka* 四沙門果): The four stages on the *śrāvaka* path to nirvāṇa.

## [T7:9]

あきらかにしるべし、世間・出世の因果を破するは、外道なるべし。今世なし、といふは、かたちはこの處にあれども、性はひさしくさとりに歸せり、性すなはち心なり、心は身とひとしからざるゆえに。かくのごとく解する、すなはち外道なり。あるいはいはく、ひと、死するとき、必ず性海に歸す、佛法を修習せざれども、自然に覺海に歸すれば、さらに生死の輪轉なし、このゆえに後世なし、といふ。これ斷見の外道なり。かたち、たとひ比丘にあひにたりとも、かくのごとくの邪解あらむともがら、さらに佛弟子にあらず、まさしくこれ外道なり。おほよそ因果を撥無するより、今世・後世なし、とはあやまるなり。因果を撥無することは、眞善識に參學せざるにより、眞善識に久參するがごときは、撥無因果等の邪解あるべからず。龍樹祖師の慈誨、ふかく信仰したてまつり、頂戴したてまつるべし。

It is clear from this that denial of cause and effect in the mundane world and the transmundane is an other path. To maintain that there is no present life is to say that while one's body exists here, one's nature abides forever in awakening; for the nature is the mind, and the body and mind are not the same. Such an understanding is that of an other path. Or others say that when one dies, one invariably returns to the ocean of the nature. Since, even without studying the buddha dharma, one naturally returns to the ocean of awakening, one does not revolve through birth and death; hence, there is no future life. This is the nihilistic view of an other path. Even though they may resemble bhikṣus in appearance, those who maintain this kind of false understanding are definitely not disciples of the Buddha; truly, they are followers of other paths. In sum, by denying cause and effect, they make the mistake of maintaining that present lives and future lives do not exist. Their denial of cause and effect is a result of their failure to study with a true wise friend; those who have long studied with a true wise friend do not have false understandings like the denial of cause and effect. We should have deep faith in, and accept, the compassionate instructions of the Ancestral Master Nāgārjuna.

## [T7:10]

永嘉眞覺大師玄覺和尚は、曹溪の上足なり、もとはこれ天台の法華宗を習學せり、左谿玄朗大師と同室なり。涅槃經を披閱せるところに、金光、その室にみつ、ふかく無生の悟をえたり。すすみて曹溪に詣し、證をもて六祖に告す。六祖、つひに印可す。のちに證道歌をつくるにいはく、豁達空撥因果、莽莽蕩蕩招殃過。

Reverend Xuanjue, Great Master Zhenjue of Yongjia, was a top disciple of Caoxi.<sup>20</sup> Originally, he studied the *Lotus* teachings of Tiantai,

20 Reverend Xuanjue, Great Master Zhenjue of Yongjia (*Yōka Shinkaku daishi Genkaku oshō* 永嘉眞覺大師玄覺和尚): i.e., Yongjia Xuanjue 永嘉玄覺 (665-713).

Caoxi (*Sōkei* 曹溪): i.e., Caoxi Huineng 曹溪慧能, the Sixth Ancestor.

sharing quarters with Great Master Xuanlang of Zuoxi.<sup>21</sup> While he was reading the *Nirvāṇa Sūtra*, a golden light filled his room, and he attained awakening to the unborn. He went on to visit Caoxi and reported his realization to the Sixth Ancestor. The Sixth Ancestor gave his seal of approval. Later, he composed the *Zhengdao ge*, in which it is said,

*A wide-open void, dismissing cause and effect;  
An endless vastness, inviting disaster.*<sup>22</sup>

[T7:11] {2:392}

明らかにしるべし、撥因果は、招殃過なるべし。往代は、古徳ともに因果を明らめたり、近世には、晩進みな因果にまどへり。いまのよなりといふとも、菩提心いさぎよくして、佛法のために佛法を習學せむともがらは、古徳のごとく因果を明らむべきなり。因なし、果なし、といふは、即ちこれ外道なり。

We should clearly recognize that “*dismissing cause and effect*” is “*inviting disaster*.” In past times, the ancient worthies all clarified cause and effect; in recent times, the latecomers are all confused about cause and effect. Even in today’s world, those who, with a pure mind of bodhi, would study the buddha dharma for the sake of the buddha dharma, should clarify cause and effect just as the ancient worthies did. To say there is no cause and no effect — this is [a view of] other paths.

[T7:12]

宏智古佛、かみの因縁を頌古するに云く、一尺水一丈波、五百生前不奈何、不落不昧商量也、依然撞入葛藤窠。阿呵呵、會也麼。若是爾洒洒落落、不妨我哆哆和和。神歌社舞自成曲、拍手其間唱哩囉。いま、不落不昧商量也、依然撞入葛藤窠、の句、即ち、不落と不昧とおなじかるべし、といふなり。

Old Buddha Hongzhi said in a verse comment on the above episode,<sup>23</sup>

*One foot of water; ten feet of wave:  
Five hundred lives ago; nothing can be done.*<sup>24</sup>  
*Discussing “not falling” or “not in the dark,”*

21 **Great Master Xuanlang of Zuoxi** (*Sakei Genrō daishi* 左谿玄朗大師): (673-754) Teacher of the famed Tiantai exegete Zhanran 湛然 (711-782).

22 **Zhengdao ge** (*Shōdō ka* 證道歌): Famous early Chan poem traditionally attributed to Yongjia. The line quoted here can be found at T.2014.48:396a27-28.

23 **Old Buddha Hongzhi** (*Wanshi kobutsu* 宏智古佛): i.e., Hongzhi Zhengjue 宏智正覺 (1091-1157). His verse comment (*juko* 頌古) can be found in the *Hongzhi chanshi guanglu* 宏智禪師廣錄 (T.2001.48:29a24-28). Dōgen generally held Hongzhi in high esteem; his criticism here is striking.

24 **One foot of water; ten feet of wave** (*isshaku sui ichijō ha* 一尺水一丈波): An idiom with a sense something like “making a mountain out of a molehill.”

*Still pushing into the nest of tangled vines.*<sup>25</sup>

*Ha! Ha! Ha!*

*Do you understand?*

*If you're easygoing and relaxed,*

*I might as well babble on.*

*Spirits sing, and gods dance to their own tune;*

*Clapping my hands, I chant to the beat.*

The lines here, “*Discussing ‘not falling’ or ‘not in the dark,’ still pushing into the nest of tangled vines*” — this is saying that “not falling” and “not in the dark” must be the same.

[T7:13]

おほよそこの因縁、その理、いまだつくさず。そのゆえいかん、となれば、脱野狐身は、いま現前せりといへども、野狐身をまぬかれてのち、すなはち人間に生ず、といはず、天上に生ず、といはず、および餘趣に生ず、といはず、人の疑ふ處なり。脱野狐身の、すなはち善趣にむまるべくは、天上・人間にうまるべし、惡趣にむまるべくは、四惡趣等にむまるべきなり。脱野狐身ののち、むなしく生處なかるべからず。もし、衆生死して性海に歸し、大我に歸す、といふは、ともにこれ外道の見なり。

More broadly, this episode does not fully make sense. Why is this? While the fox body that he shed appears before [the monks], after he escaped the fox body, it does not say that he was then reborn as a human; it does not say he was born in a heaven; it does not say he was born in some other destiny. This is what people will have doubts about. If, upon shedding the body of the fox, he is to be born in a good destiny, he should be born in a heaven or as a human; if he is to be born in an evil destiny, he should be born in one of the four evil destinies. After he shed the fox body, he cannot be without a place of rebirth. To say that the living being dies and returns to the ocean of the nature or returns to the great self — these are the views of other paths.<sup>26</sup>

25 **nest of tangled vines** (*kattō ka* 葛藤窠): I.e., semantic distinctions. See Supplementary Notes, s.v. “Tangled vines.”

26 **ocean of the nature** (*shōkai* 性海); **great self** (*daiga* 大我): These expressions, used in some Buddhist literature to describe the ultimate reality of the self, recall Hindu notions of *puruṣa* or *ātman*, respectively.

[T7:14] {2:393}

夾山圓悟禪師克勤和尚、頌古云、魚行水濁、鳥飛毛落。至鑑難逃、太虛寥廓。一往迢迢五百生、只緣因果大修行、疾雷破山風震海、百煉精金色不改。

*Reverend Keqin, Chan Master Yuanwu of Jiashan, said in a verse comment,*<sup>27</sup>

*When the fish moves, the water gets muddy; when the bird flies, its feathers fall.*

*The perfect mirror is hard to escape; the great void is boundless expanse.*

*One long, long trip of five hundred lives,*

*Just the great practice by means of cause and effect.*

*A sudden thunderclap rends the mountain; a wind stirs up the sea.*

*Pure gold of a hundred refinements never changes its color.*

[T7:15]

この頌、なほ撥無因果のおもむきあり、さらに、常見のおもむきあり。

This verse also has a tendency to denial of cause and effect; moreover, it has a tendency to eternalism.<sup>28</sup>

[T7:16]

杭州徑山大慧禪師宗杲和尚、頌云、不落不昧、石頭土塊。陌路相逢、銀山粉碎。拍手呵呵笑一場、明州有箇慳布袋。

*Reverend Zonggao, Chan Master Dahui, of Jingshan in Hangzhou, said in a verse comment,*<sup>29</sup>

*“Not falling,” “not in the dark”: a rock and a clod.*

*When they meet on the road, the silver mountain crumbles.*

*One scene of clapping and laughing, ha, ha.*

*In Mingzhou, there's this halfwit Budai.*<sup>30</sup>

27 **Reverend Keqin, Chan Master Yuanwu of Jiashan** (*Kassan Engo zenji Kokugon oshō* 夾山圓悟禪師克勤和尚): i.e., Yuanwu Keqin 圓悟克勤 (1063-1135). His verse can be found at *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (T.1997.47:804a10-12); or at *Chanzong songgu lianzhu tongji* 禪宗頌古聯珠通集 (ZZ.115:113b13-15).

28 **eternalism** (*jōken* 常見): The view that body and self persist indefinitely; S. *nitya-dṛṣṭi*.

29 **Reverend Zonggao, Chan Master Dahui, of Jingshan in Hangzhou** (*Kōshū Kinzan Daie zenji Sōkō oshō* 杭州徑山大慧禪師宗杲和尚): i.e., Dahui Zonggao 大慧宗杲 (1089-1163). His verse can be found at *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄, T.1998A.47:852b14-15; or at *Chanzong songgu lianzhu tongji* 禪宗頌古聯珠通集 (ZZ.115:114a13-14).

30 **In Mingzhou, there's this halfwit Budai** (*Minshū u ko kan Hotei* 明州有箇慳布袋): Reference to the eccentric tenth-century monk Qici 契此, said to be from Mingzhou; popularly called Budai 布袋 (“cloth sack”) after his shoulder bag; he is often identified in popular lore with the future buddha, Maitreya, and/or counted among the seven gods of fortune.

## [T7:17]

これらを、いまの宋朝の輩、作家の祖師とおもへり。然れども、宗杲が見解、いまだ佛法の施權のむねにおよばず、ややもすれば自然見のおもむきあり。おほよそこの因縁に、頌古・拈古の輩、三十餘人あり。一人としても、不落因果これ撥無因果なり、と疑ふものなし。慙むべし、このともがら、因果を明らめず、いたづらに紛紜のなかに一生を空しくせり。佛法參學には、第一、因果を明らむなり。因果を撥無するがときは、おそらくは猛利の邪見をおこして、斷善根とならむことを。

People in the Song dynasty today regard these as virtuoso ancestral masters. However, Zonggao's views do not amount to the message of the provisional teachings of the buddha dharma and have a tendency toward the view of spontaneity.<sup>31</sup>

Overall, more than thirty people have verses or comments on this episode; not a single one of them raises doubts that “not falling into cause and effect” is denying cause and effect. What a pity, that these people, never clarifying cause and effect, wasted their entire lives in a state of confusion. In studying the buddha dharma, clarifying cause and effect comes first. Those who deny cause and effect will surely develop radically false views and cut off their good roots.

## [T7:18]

おほよそ因果の道理、歴然としてわたくしなし。造惡のものは墮し、修善のものはのぼる、毫釐もたがはざるなり。もし、因果亡じ、むなしからんがときは、諸佛の出世あるべからず、祖師の西來あるべからず、おほよそ衆生の見佛聞法あるべからざるなり。因果の道理は、孔子、老子等のあきらむるところにあらず、ただ佛佛祖祖、あきらめ、つたへましますところなり。澆季の學者、薄福にして、正師にあはず、正法をきかず、このゆえに、因果をあきらめざるなり。撥無因果すれば、このとがによりて、莽莽蕩蕩として殃過をうくるなり。撥無因果のほか、餘惡いまだつくらずといへども、まづこの見毒、はなはだしきなり。

In sum, the principle of cause and effect is obvious and not personal: those who commit evil fall; those who practice good rise, without a hair's breadth of deviation.<sup>32</sup> Were cause and effect gone and nonexistent, the buddhas would not have appeared in the world, the Ancestral Master would not have come from the west, and living beings would not have seen the Buddha and heard the dharma. The principle of cause and effect is not something clarified by Confucius, Laozi, and the like; it is

31 **view of spontaneity** (*jinen ken* 自然見): The false view that things occur of their own accord, rather than from prior causes. Dōgen is quite critical of Dahui Zonggao elsewhere in the *Shōbōgenzō* as well; see, e.g., “Shōbōgenzō dai shugyō” 正法眼藏大修行.

32 **the principle of cause and effect is obvious** (*innen no dōri, rekinen toshite* 因果の道理、歴然として): From the fixed expression *inga rekinen* 因果歴然 (“cause and effect are obvious”).



something clarified and transmitted only by buddha after buddha and ancestor after ancestor. Students in this season of decline, being unfortunate, do not meet true masters nor hear the true dharma; and, therefore, do not clarify cause and effect. When they “dismiss cause and effect,” by this error, in “an endless vastness,” they incur “disaster.”<sup>33</sup> Even though they may commit no other evil beyond dismissing cause and effect, the poison from this view is extremely potent.

[T7:19]

しかあればすなはち、參學のともがら、菩提心をさきとして、佛祖の洪恩を報ずべくは、すみやかに諸因諸果をあきらむべし。

Therefore, those who study, putting the mind of bodhi first and seeking to repay the immense beneficence of the buddhas and ancestors, should quickly clarify the causes and effects.

正法眼藏深信因果第七  
Treasury of the True Dharma Eye  
Deep Faith in Cause and Effect  
Number 7

[*Himitsu MS*:]

彼御本奥書ニ云、

建長七年乙卯夏安居日、以御草案書寫之。

未及中書清、定有可有再治事也、雖然書寫之。懷獎

In the colophon of his text, it is said,<sup>34</sup>

*Copied this from his draft,  
on a day of the summer retreat, junior wood year of the rabbit, seventh  
year of Kenchō [1255].<sup>35</sup>*

*He had not yet reached an intermediate draft or clean copy, and surely  
there would have been revisions; nevertheless, I have copied it. Ejō*

33 When they “dismiss cause and effect,” by this error, in “an endless vastness,” they incur “disaster” (*hatsumu inga sureba, kono toga ni yorite, mōmō tōtō to toshite ōka o ukuru nari* 撥無因果すれば、このとがによりて、莽莽蕩蕩として殃過をうくるなり): Echoing Yongjia’s verse, quoted in section 10, above.

34 In the colophon of his text (*hi gohon okusho* 彼御本奥書): Apparently, a note by the copyist of the text in the *Himitsu Shōbōgenzō* collection. “His text” (*hi gohon* 彼御本) presumably refers to Ejō’s original copy.

35 his draft (*gosōan* 御草案): I.e., Dōgen’s draft.

day of the summer retreat (*ge angō no hi* 夏安居日): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth lunar month through the fifteenth of the seventh month; in 1255, this would have corresponded to 22 May through 18 August.

TREASURY OF THE TRUE DHARMA EYE  
THE TWELVE-CHAPTER COMPILATION  
NUMBER 8

Karma of the Three Times

*Sanji gō*

三時業

# Karma of the Three Times

## *Sanji gō*

### INTRODUCTION

This chapter occurs as number 8 in the twelve-chapter *Shōbōgenzō*. Like other texts in that compilation, it is undated, though it is assumed to be among Dōgen's later works. What appears to be an earlier version, (translated below as Variant Text 7 in Volume VII), is preserved in the sixty-chapter *Shōbōgenzō*, from which it was included in the Honzan edition as number 83 (or 84 in the Iwanami and Shūmichō versions).

As its title indicates, “Karma of the Three Times” is concerned with the effects of good and evil deeds, especially the inevitability of eventual recompense for such deeds. The “three times” in the title refers to the three lifetimes in which such recompense can occur: in this life, in the next life, or in some subsequent life.

The work opens with a story from the Chan literature featuring a teaching on karma by the Indian ancestor Kumāralāta, but the bulk of the essay that follows relies almost entirely on the standard scholastic literature of Buddhism. Only near the end of the work does Dōgen return to his Zen tradition to bring up a case featuring the Tang-dynasty Chan Master Changsha Jingcen 長沙景岑. In his comments, Dōgen is scathing in his criticism of Changsha's identification of karmic recompense with fundamental emptiness.

# 正法眼藏第八

## Treasury of the True Dharma Eye

### Number 8

#### 三時業

## Karma of the Three Times

[T8:1] {2:395}

第十九祖鳩摩羅多尊者、至中天竺國。有大士、名闍夜多。問曰、我家父母、素信三寶。而嘗縈疾瘵、凡所營事、皆不如意。而我隣家、久爲旃陀羅行、而身常勇健、所作和合。彼何幸、而我何辜。尊者曰、何足疑乎、且善惡之報、有三時焉。凡人但見仁夭暴壽、逆吉、義凶、便謂亡因果虛罪福。殊不知、影響相隨、毫釐靡忒、縱經百千萬劫、亦不磨滅。時闍夜多、聞是語已、頓釋所疑。

*When the Nineteenth Ancestor, Venerable Kumāralāta, went to a land of Central Sindhu, there was a great one named Jayata who asked him, “In my family, my father and mother always had faith in the three treasures, yet they suffered from sickness, and all their undertakings went amiss.<sup>1</sup> The family next door to us, however, while they had long worked as *caṇḍāla*, were always strong and fit, and whatever they did went well.<sup>2</sup> Why are they so fortunate, and what is our crime?”*

*The Venerable said, “What is there to doubt? The recompense for good and evil exists through the three times. The common people, seeing only that the benevolent die young, while the violent live long, the treasonous have good fortune, while the righteous have misfortune, think that cause and effect do not exist, and evils and blessings are void. They are completely ignorant of the fact that the shadow and the echo follow without a hair’s breadth of variation.<sup>3</sup> Even over a hundred thousand myriad kalpas, they will not be erased.”*

1 **the Nineteenth Ancestor, Venerable Kumāralāta** (*dai jūkyū so Kumorata sonja* 第十九祖鳩摩羅多尊者): The passage, which appears in a number of Chan texts (as well as Dōgen’s “Shōbōgenzō jinshin inga” 正法眼藏深信因果), is likely taken here from the *Jingde chuangdeng lu* 景德傳燈錄 (T.2076.51:212c25-213a3). Like many of the reconstructions of the Sanskrit names of the Indian ancestors of Zen, Kumāralāta is conjecture; it is also reconstructed as Kumāralabdha and Kumārata.

**Jayata** (*Shayata* 闍夜多): Traditionally identified as the twentieth ancestor.

2 “**caṇḍāla**” (*sendara* 旃陀羅): I.e., lowly occupations, such as butcher, etc.

3 “**the shadow and the echo follow**” (*yōgō sōzui* 影響相隨): After the old adage that fortune and misfortune follow deeds just as the shadow follows the object, and the echo, the sound.

*After Jayata heard these words, his doubts were immediately resolved.*

[T8:2] {2:396}

鳩摩羅多尊者は、如來より第十九代の附法なり。如來、まのあたり名字を記します。ただ釋尊一佛の法を、明らめ、正傳せるのみにあらず、かねて三世の諸佛の法をも、曉了せり。

Venerable Kumāralāta was vouchsafed the dharma in the nineteenth generation after the Tathāgata. The Tathāgata himself prophesied his name.<sup>4</sup> He not only clarified and directly transmitted the dharma of one Buddha, Śākyamuni, he also fully comprehended the dharma of the buddhas of the three times.

[T8:3]

闍夜多尊者、いまの間をまうけしよりのち、鳩摩羅多尊者にしたがひて如來の正法を修習し、つひに第二十代の祖師となれり。これもまた、世尊はるかに、第二十祖は闍夜多なるべし、と記しましませり。しかあれば即ち、佛法の批判、もつともかくのごとくの祖師の所判のごとく習學すべきなり。いまのよに、因果をしらず、業報を明らめず、三世をしらず、善惡をわきまへざる邪見の輩には、群すべからず。

After Jayata asked this question, he practiced the true dharma of the Tathāgata under Kumāralāta and eventually became the ancestral master of the twentieth generation. Here, too, the World-Honored One had prophesied long ago that the twentieth ancestor would be Jayata.<sup>5</sup> Hence, we should learn that our judgments of the buddha dharma are to be just like such a decision by the Ancestral Master.<sup>6</sup> We should not associate with those who, ignorant of cause and effect in the present time, unclear about actions and their consequences, ignorant of the three times, hold a

**4 The Tathāgata himself prophesied his name** (*Nyorai, manoatari myōji o shirushi-mashimasu* 如來、まのあたり名字を記します): Possibly an allusion to a passage in the biography of Kumāralāta's teacher, the Eighteenth Ancestor, Gayāśata, in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:212c11-14). Upon their first meeting, in Tukhāra, "the Land of the Great Yuezhī" (*dai Gesshi koku* 大月氏國; in the northwest of India), Gayāśata informed Kumāralāta,

昔世尊記曰、吾滅後一千年有大士、出現於月氏國、紹隆玄化。今汝值吾應斯嘉運。

"Long ago, the World-Honored One prophesied, saying, 'One thousand years after my extinction, there will be a great one, who will appear in the Land of Tukhāra to perpetuate the dark teachings.' Your encountering me now must be that auspicious event."

**5 the World-Honored One** (*Seson* 世尊): Dōgen's source for the claim that Jayata's place in the Zen lineage was predicted by the Buddha is unknown.

**6 such a decision by the Ancestral Master** (*kaku no gotoku no soshi no shohan* かくのごとくの祖師の所判): Presumably, Kumāralāta's decision to recognize Jayata as the twentieth ancestor. The phrase could be (and often is) read in the plural: "such decisions by the ancestral masters."

false view that fails to differentiate good from evil.<sup>7</sup>

[T8:4]

いはゆる善惡之報有三時焉、といふは、三時、一者順現法受、二者順次生受、三者順後次受、これを三時といふ。佛祖の道を修習するには、その最初より、この三時の業報の理をならひ、明らむるなり。しかあらざれば、おほくあやまりて邪見に墮するなり。ただ邪見に墮するのみにあらず、惡道におちて、長時の苦をうく。續善根せざるあひだは、おほくの功德をうしなひ、菩提の道、ひさしくさはりあり、をしからざらめや。この三時の業、善惡にわたるなり。

*“The recompense for good and evil exists through the three times,” refers to the “three times”: [karma] (1) experienced in the present; (2) experienced in the next life; (3) experienced in lives after the next. These are called the “three times.” In practicing the way of the buddhas and ancestors, from the outset, we learn and clarify the principle of actions and consequences over these three times. Where this is not the case, many are mistaken and fall into false views. Not only do they fall into false views, but they fall into the evil paths and suffer for a long time.<sup>8</sup> So long as they do not maintain their good roots, they lose much of their merit and long have obstacles on the path to bodhi. How regrettable! The actions of these three times include both good and evil.*

\* \* \* \* \*

[T8:5] {2:397}

第一順現法受業者、謂、若業此生造作増長、即於此生受異熟果、是名順現法受業。

*Of the first, “karma experienced in the present,” it is said,<sup>9</sup>*

*When the karma is performed and develops in this life, and its ripened fruit is experienced in this life, it is called “karma experienced in the present.”<sup>10</sup>*

7 **in the present time** (*ima no yo* いまのよ): Treating this phrase in contrast to “the three times” (*sanze* 三世) just below. The sentence could also be parsed, “We should not associate with those nowadays who . . .”

8 **evil paths** (*akudō* 惡道): I.e., the three lower realms of rebirth: animal, hungry ghost, and hell; see Supplementary Notes, s.v. “Six paths.”

9 **“karma experienced in the present”** (*jungen hō jugō* 順現法受業): Quoting the *Mahāvibhāṣā* (*Apidamo da piposha lun* 阿毘達磨大毘婆沙論, T.1545.27:592a23-24).

10 **ripened fruit** (*ijukuka* 異熟果): S. *vipāka-phala*; the consequences of an act, morally distinct from the act itself.

## [T8:6]

いはく、人ありて、或は善にもあれ、あるいは惡にもあれ、この生につくりて即ちこの生にその報をうくるを、順現法受業といふ。

That is, when a person performs [an act] in this life, be it good or evil, and receives the recompense in this life, it is called “karma experienced in the present.”<sup>11</sup>

## [T8:7]

惡をつくりて、この生にうけたる例、

An example of doing evil and receiving [the consequences] in this life:<sup>12</sup>

## [T8:8]

曾有採樵者、入山遭雪、迷失途路。時會日暮。雪深寒凍、將死不久。即前入一蒙密林中、即見一熊。先在林内、形色青紺、眼如双炬。其人惶恐、當失命、此實菩薩現受熊身。見其憂恐、尋慰諭言、汝今勿怖、父母於子、或有異心、吾今於汝、終無惡意。即前捧取、將入窟中、温煖其身、令蘇息已、取諸根果、勸隨所食。恐令不消、抱持而臥。如是恩養、經於六日。至第七日、天晴路現。人有歸心、熊既知已、復取甘果、飽而餞之、送至林外、殷懃告別。人跪謝曰、何以報。熊言、我今不須餘報、但如比日我護汝身、汝於我命、亦願如是。其人敬諾。

*There was once a woodcutter who, having entered the mountains and encountering a snowstorm, became disoriented and lost his way. Time passed, and the sun set; the snow was deep, it was bitter cold, and he was on the verge of death. Upon entering a dense grove, he came upon a bear that had long been living in the grove. Its body was a dark blue; its eyes, like twin torches. The man was terrified that he was about to lose his life; but this was in fact a bodhisattva that had manifested in the body of a bear. Seeing his fear, it reassured him, saying, “Do not be afraid. Parents may be disloyal to their child, but I will never think of harming you.”*

*Then it approached and grasped him, brought him into a cave, and warmed him. After it had revived him, it brought him roots and fruits, urging him to eat all he could. Concerned that his chill was not thawed, it embraced him and lay down.<sup>13</sup> For six days, it cared for him like this. On the seventh day, the weather cleared, and the path appeared.*

11 **That is** (*iwaku* いはく): Dōgen is here simply explaining the Chinese passage in Japanese.

12 **An example** (*rei* 例): Dōgen here introduces the following two sections, which continue to quote the passage on the three times in the *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (T.1545.27:592b3-c2).

13 **Concerned that his chill was not thawed** (*kyō rei fushō* 恐令不消): A tentative translation, reading *rei* 冷 (“cold”) for *rei* 令 (“to cause”), after the *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 at T.1545.27:592b11. Some readers take *fushō* 不消 (rendered

*The man wished to return; and the bear, realizing this, again brought him sweet fruits and fed him as a parting gift. Accompanying him to edge of the grove, it bade him a polite farewell. The man kneeled and thanked it, saying, “How can I repay you?”*

*The bear said, “I don’t need any repayment. I only ask that, just as I have protected your body these last days, you will do the same for my life.”*

*The man politely agreed.*

[T8:9]

担樵下山、逢二獵師。問言、山中見何蟲獸。樵人答曰、我亦不見餘獸、唯見一羆。獵師求請、能示我不。樵人答曰、若能與三分之二、吾當示汝。獵師依許。相與俱行、竟害羆命。分肉爲三。樵人兩手欲取羆肉、惡業力故、双臂俱落、如珠縷斷、如截藕根。獵師危忙、驚問所以。樵人恥愧、具述委曲。是二獵師、責樵人曰、他既於汝有此大恩、汝今何忍行斯惡逆、怪哉、汝身何不糜爛。於是獵師共其肉施僧伽藍。時僧上座、得妙願智、即時入定、觀是何肉、即是知與一切衆生作利樂者、大菩薩肉。即時出定、以此事白衆。衆聞驚歎、共取香薪、焚燒其肉。收其餘骨、起窣堵婆、禮拜供養。如是惡業、待相續、或度相續、方受其果。

*Bearing his wood and descending the mountain, he met two hunters, who asked him, “What beasts have you seen in the mountains?”<sup>14</sup>*

*The woodcutter replied, “I haven’t seen any beasts except a bear.”*

*The hunters asked him, “Can you show us?”*

*The woodcutter replied, “If you give me two-thirds, I’ll show you.”*

*The hunters agreed, and they went together. Eventually, they took the bear’s life and divided its meat into three. When the woodcutter went to take the bear meat with his two hands, by the force of his evil deed, both his arms fell off, like pearls from a severed string, like lotus roots cut off. The hunters were panic-stricken; alarmed, they asked the reason. The woodcutter, ashamed, related in full the details. The two hunters reproached the woodcutter, saying, “It showed you such great kindness; how could you commit such treachery? It’s strange that your entire body didn’t decompose.”*

*Thereupon, the hunters both donated their meat to a *saṃghārāma*.<sup>15</sup> At the time, the senior seat of the monastery had attained the wondrous wisdom that knows at will.<sup>16</sup> He immediately entered into meditation*

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here “not thawed”) to mean “not digested”; and it has been suggested that the bear is concerned that, being cold, the woodcutter cannot digest the food it has given him.

14 **Bearing his wood and descending the mountain** (*tan shōge san* 担樵下山): Continuing to quote the *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (T.1545.27:592b16-c2).

15 ***saṃghārāma*** (*sōgaran* 僧伽藍): i.e., a Buddhist monastery.

16 **wondrous wisdom that knows at will** (*myōgan chi* 妙願智): i.e., the paranormal



and saw what meat it was, realizing that it was the flesh of a great bodhisattva who offered benefit and joy to all living beings. Immediately emerging from meditation, he reported this to the assembly. Hearing it, the assembly was amazed. Collecting fragrant kindling, they cremated the flesh. Collecting the remaining bones, they erected a stūpa and paid obeisance and made offerings to it.

One who commits an evil deed such as this will surely experience its fruit, whether in the ensuing continuum or a continuum beyond.<sup>17</sup>

[T8:10] {2:399}

かくのごとくなるを、惡業の順現法受業となづく。おほよそ恩をえては、報をこころざすべし。他に恩しては、報を求ることなかれ。いまでも、恩ある人を逆害をくはへむとせん、その惡業、必ずうくべきなり。衆生、ながくいまの樵人のこころなかれ。林外にして告別するには、いかがしてこの恩を謝すべき、といふといへども、山のふもとに獵師にあふては、二分の肉をむさぼる。貪欲にひかれて、大恩所を害す。在家・出家、ながくこの不知恩のこころなかれ。惡業力のきるところ、兩手を斷ずること、刀劔のきるよりもはやし。

Cases such as this are called “karma experienced in the present” for an evil action. In general, when receiving a kindness, we should aim to repay it; but, in being kind to another, do not seek repayment. As in the present case, one who would betray and harm a person who has shown kindness will inevitably experience the evil karma. May living beings never have the mind of this woodcutter! In bidding farewell at the edge of the grove, he asked how he could thank [the bear] for its kindness; yet, on meeting the hunters at the foot of the mountain, he craved two parts of its meat. Drawn by this craving, he harmed one who had shown him great kindness. May householders and renunciants never have this mind that does not recognize kindness! The cutting of his two arms by the power of his evil karma was faster than cutting by a sword.

[T8:11] {2:400}

此の生に善をつくりて、順現法受到、善報をえたる例、

An example of doing good and receiving good recompense in this life.<sup>18</sup>

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power to perceive whatever one wishes to see; one in a list of eight wisdoms found in the *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (T.1545.27:547a4-6).

17 **whether in the ensuing continuum or a continuum beyond** (*tai sōzoku, waku do sōzoku* 待相續、或度相續): i.e., in the next life or a subsequent life.

18 **An example** (*rei* 例): Continuing to quote the passage on the three times in the *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (T.1545.27:593a15-25).

[T8:12]

昔健駄羅國迦膩色迦王、有一黃門、恆監內事。暫出城外、見有群牛數盈五百、來入城內。問驅牛者、此是何牛。答言、此牛將去其種。於是黃門即自思惟、我宿惡業受不男身、今應以財救此牛難。遂償其債、悉令得脫。善業力故、令此黃門即復男身。深生慶悅、尋還城內、侍立宮門、附使啓王、請入奉覲。王令喚入、怪問所由。於是黃門具奏上事。王聞驚喜、厚賜珍財、轉授高官、令知外事。如是善業、要待相續、或度相續、方受其果。

*Long ago, in the Land of Gandhāra under King Kaniṣka, there was a eunuch who permanently served as overseer of internal affairs.<sup>19</sup> Once, when he was outside the city, he saw a herd of fully five hundred oxen coming into the city. He asked the herdsman, “What are these oxen for?”*

*He replied, “These oxen are going to be castrated.”*

*At this, the eunuch thought to himself, “Due to my past evil deeds, I have received this non-male body. Now, I should use my wealth to rescue these oxen from their misfortune.”*

*He thereupon redeemed them and had them all released. By the power of this good deed, the eunuch immediately recovered his male body. Overjoyed, he returned to the city. At the palace gate, he dispatched a messenger to the king requesting an audience. The king had him summoned and, thinking [his request] strange, asked him the reason. Thereupon, the eunuch reported the above incident in full. The king was delighted; he lavished him with precious gifts, promoted him to high rank, and put him in charge of external affairs.*

*One who commits a good deed such as this will surely experience its fruit, whether in the ensuing continuum or a continuum beyond.*

[T8:13] {2:401}

明らかにしりぬ、牛畜の身、をしむべきにあらざれどもすくふと、ひと、善果をうく。いはむや恩田をうやまひ、徳田をうやまひ、もろもろの善を修せんをや。かくのごとくなるを、善の順現法受業となづく。善により惡によりて、かくのごとく、ことおほかれど、つくしあぐるにいとまあらず。

We see clearly here that, while the body of an ox is not something to prize, the person who comes to its rescue experiences a good fruit.<sup>20</sup> How much more so one who practices various good deeds honoring the

19 **Land of Gandhāra under King Kaniṣka** (*Kendara koku Kanishika ō* 健駄羅國迦膩色迦王): i.e., the kingdom, located in modern Pakistan and eastern Afghanistan, during the reign of Kaniṣka, famous third ruler of the Kuṣāṇa empire (ca. 129-162).

20 **the person who comes to its rescue** (*sukuu to hito* すくふとひと): Reading *sukuu hito* すくふひと.

fields of kindness or the fields of merit.<sup>21</sup> Such cases are called good “karma experienced in the present.” Although there are many such cases, both of good and of evil, there is no time here to give them all.

\* \* \* \* \*

[T8:14]

第二順次生受業者、謂、若業此生造作増長、於第二生受異熟果、是名順次生受業。

*Of the second, “karma experienced in the next life,” it is said,<sup>22</sup>*

*When the karma is performed and develops in this life, and its ripened fruit is experienced in the next life, it is called “karma experienced in the next life.”*

[T8:15]

いはく、もし人ありて、この生に五無間業をつくれる、かならず順次生に地獄におつるなり。順次生とは、この生の、つぎの生なり。餘のつみは、順次生に地獄におつるもあり、また順後次受のひくべきあれば、順次生には大地獄におちず、順後業となることもあり。この五無間業は、さだめて順次生受業に地獄におつるなり。順次生、また第二生とも、これをいふなり。

That is, when a person commits the five deeds of the uninterrupted hell, he or she necessarily falls into that hell in the next life.<sup>23</sup> “The next life” refers to the life after this life. There are other offenses for which one falls into hell in the next life; there are also cases in which, when it [is karma that] involves experience in lives after the next, instead of falling into a great hell in the next life, it becomes karma of subsequent lives. These five deeds of the uninterrupted hell are invariably “karma experienced in the next life,” for which one falls into the hell. “The next life” is also referred to as “the second life.”

[T8:16]

五無間業、一者、殺父。二者、殺母。三者、殺阿羅漢。四者、出佛身血。五者、破和合僧。

21 **fields of kindness** (*onden* 恩田); **fields of merit** (*tokuden* 徳田): The former term typically refers to one's parents; the latter term, to the Buddhist sangha.

22 **“karma experienced in the next life”** (*jun jishō ju gō* 順次生受業): Again quoting the *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (T.1545.27:593b4-5).

23 **five deeds of the uninterrupted hell** (*go muken gō* 五無間業): I.e., the five offenses of *ānantarya-karma*, acts leading to *avīci*, the hell of uninterrupted suffering, as listed here in the following section.

*The five deeds of the uninterrupted hell: (1) killing one's father; (2) killing one's mother; (3) killing an arhat; (4) spilling the blood of a buddha's body; (5) disrupting the harmony of the saṃgha.*<sup>24</sup>

[T8:17] {2:402}

この五無間の業のなかに、いづれににても、一無間業をつくれるもの、必ず順次生に地獄に墮するなり。あるいは、つぶさに五無間業ともにつくるものあり、いはゆる、迦葉波佛のときの華上比丘、これなり。あるいは、一無間業をつくるもの、いはゆる釋迦牟尼佛のとき、阿闍世王なり、そのちちをころす。あるいは、三無間業をつくれるものあり、釋迦牟尼佛のときの阿逸多、これなり、ちちをころし、母をころし、阿羅漢をころす。この阿逸多は、在家のときつくる、のちに出家をゆるさる。提婆達多、比丘として三無間業をつくれり、いはゆる、破僧・出血・殺阿羅漢なり。あるいは、提婆達兜といふ、此翻天熱。その破僧といふは、

Among these five deeds of the uninterrupted hell, those committing any single deed of the uninterrupted hell will necessarily fall into hell in the next life. There are those who commit all of the five deeds of the uninterrupted hell — for example, the bhikṣu Padmottara at the time of Buddha Kāśyapa.<sup>25</sup> There are those who commit one deed of the uninterrupted hell — for example, King Ajātaśatru at the time of Buddha Śākyamuni, who killed his father.<sup>26</sup> There are those who commit three deeds of the uninterrupted hell — for example, Ajita, at the time of Buddha Śākyamuni, who killed his father, killed his mother, and killed an arhat.<sup>27</sup> This Ajita committed them when he was a householder; later he was

24 **five deeds of the uninterrupted hell** (*go muken gō* 五無間業): A standard list, found throughout the Buddhist literature, the Chinese terminology for which varies somewhat. Dōgen is here using the language found in the *Dasheng yi zhang* 大乘義章, by Huiyuan 慧遠 (523-592) (T.1851.44:608a25-26), a text he will cite below; his other major source in this fascicle, the *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (T.1545.27:600a25-27), uses slightly different terminology.

25 **the bhikṣu Padmottara at the time of Buddha Kāśyapa** (*Kashōha butsu no toki no Kejō biku* 迦葉波佛のときの華上比丘): An example given in the *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (T.1545.27:620b29-c3). The reconstructed Sanskrit name Padmottara is conjecture.

26 **King Ajātaśatru** (*Ajase ō* 阿闍世王): Son of Bimbisāra, king of Magadha, and his queen, Vaidehī; held to have usurped the throne after murdering his father and imprisoning his mother. He later became a follower of the Buddha.

27 **Ajita** (*Aitta* 阿逸多): An example found in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:479a21-b2; T.375.12:722a24-5; also cited in the *Fahua wenju ji* 法華文句記, by Zhanran 湛然 [711–782], T.1719.34:188a24-26). Ajita, the son of a wealthy family of Vārāṇasī, out of lust for his mother, murdered his father and then murdered his mother when she took a lover; finally, out of shame for his deed, he murdered an arhat. Enraged when he was subsequently denied admission into the Buddhist order by the bhikṣus, he burned their dwellings, killing many of them. Ultimately, he was granted permission to leave home by the Buddha and, upon hearing the Buddha's teachings, aroused the aspiration to attain unsurpassed bodhi.

permitted to leave home. Devadatta committed three deeds of the uninterrupted hell as a bhikṣu: disrupting the saṃgha, spilling the blood of a buddha, and killing an arhat.<sup>28</sup> His name is also written “*Daibadatto*” and translated here “Deva-heat.”<sup>29</sup> Regarding his disrupting the saṃgha, [T8:18]

將五百新學愚蒙比丘吉伽耶山、作五邪法、而破法輪僧。身子厭之眠熟、目連擎衆將還。提婆達多眠起發誓、誓報此恩、捧縱三十肘、廣十五肘石、擲佛。山神以手遮石、小石迸傷佛足、血出。

*He took five hundred ignorant new bhikṣus to auspicious Mount Gajaśīrṣa, where they engaged in the five false dharmas and disrupted the dharma wheel saṃgha.*<sup>30</sup> Śāriputra despised him and put him into a deep sleep; Maudgalyāyana roused the group to return.<sup>31</sup> Devadatta, awaking from sleep, made a vow, swearing to avenge this kindness.<sup>32</sup>

28 **Devadatta** (*Daibadatta* 提婆達多): The Buddha Śākyamuni's infamous evil cousin, whose misdeeds are described below.

29 “*Daibadatto*” 提婆達兜: The Japanese reading of an alternative Chinese transliteration of the Sanskrit *Devadatta*. This sentence represents Dōgen's Japanese rendering of the introduction to the passage from the *Miaofa lianhua jing wenju* 妙法蓮華經文句 (T.1718:34.115a2-3) that he will quote in the next section.

“**Deva-heat**” (*Tennetsu* 天熱): The Sanskrit name *Devadatta* is usually interpreted to mean “god-given” (*Tianshou* 天授). It is said that the Chinese rendering *Tianre* 天熱 derives from the fact that the devas all felt heat when Devadatta was born, because they knew he would commit the three evil deeds and seek to destroy the Buddha dharma (see, e.g., *Fahua yishu* 法華義疏, by Jizang 吉藏 [549–623], T.1718.34:591c12-15).

30 **He took five hundred ignorant new bhikṣus to auspicious Mount Gajaśīrṣa** (*shō gohyaku shingaku gumō biku Kitsu Kayasan* 將五百新學愚蒙比丘吉伽耶山): This section is largely taken from the *Miaofa lianhua jing wenju* 妙法蓮華經文句, by Zhiyi 智顗 (538–597) (T.1718.34:115a2-6). The first sentence, however, does not occur there and seems rather to reflect a passage in the *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決, by Zhanran 湛然 (T.1912.46:161c5-9). Mount Gajaśīrṣa (*Kayasan* 伽耶山, translated as *Zōzusen* 象頭山, “Elephant Head”) is a peak in the vicinity of Mount Gṛdhra-kūṭa.

**engaged in the five false dharmas** (*sa go jahō* 作五邪法): A set of austerities that Devadatta is said to have sought, against the wishes of the Buddha, to make compulsory for all bhikṣus. The members of the set vary slightly according to the source: one version gives abstinence from (1) dairy, (2) meat, (3) and salt; (4) avoidance of tailored garments; and (5) residence in isolation (see, e.g., *Abhidharma-nyāyānusāra-śāstra* [*Apidamo shun zhengli lun* 阿毘達磨順正理論, T.1562.29:588a4-7]); a second version lists (1) wearing castoff rags, (2) eating only food from begging, (3) eating but once a day, (4) dwelling in the open, and (5) avoiding fish, meat, salt, and dairy (see *Apidamo da piposha lun* 阿毘達磨大毘婆沙論, T.1545.27:602c1-4).

**disrupted the dharma wheel saṃgha** (*ha hōrin sō* 破法輪僧): I.e., sought to establish an order separate from the Buddha's saṃgha; see the following section.

31 **Śāriputra** (*Shinshi* 身子); **Maudgalyāyana** (*Mokuren* 目連): Two of the Buddha's leading disciples.

32 **swearing to avenge this kindness** (*sei hō shi on* 誓報此恩): The *Miaofa lianhua*

*Taking up a rock thirty cubits high and fifteen cubits wide, he threw it at the Buddha. The mountain deity blocked the rock with his hand, but fragments of the rock scattered and injured the Buddha's foot, spilling his blood.*

[T8:19] {2:403}

もしこの説によれば、破僧さき、出血のち、なり。もし餘説によれば、破僧・出血の先後、いまだ明らめず。また拳をもて、蓮華色比丘尼をうちころす、この比丘尼は阿羅漢なり。これを、三無間業をつくれり、といふなり。破僧罪につきては、破羯摩僧あり、破法輪僧あり。破羯摩僧は、三洲にあるべし、北洲をのぞく。如來在世より、法滅のときにいたるまでこれあり。破法輪僧は、ただ如來在世のみにあり、餘時にはただ南洲にあり、三洲になし。この罪、最大なり。

According to this account, the disruption of the saṃgha came first and the shedding of the blood later. According to other accounts, the sequence of the disruption of the saṃgha and the shedding of the blood is not clear.<sup>33</sup> In addition, he beat the Bhikṣuṇī Utpalavarṇa to death with his fists.<sup>34</sup> This *bhikṣuṇī* was an arhat. It is these [acts], for which it is said he committed three deeds of the uninterrupted hell.

Regarding disruption of the saṃgha, there is disruption of the karma saṃgha and disruption of the dharma wheel saṃgha.<sup>35</sup> Disruption of the karma saṃgha may occur on three continents, excluding the northern continent; it may occur from the time of the Tathāgata to the extinction of his dharma.<sup>36</sup> Disruption of the dharma wheel saṃgha occurs only at the time

*jing wenju* 妙法蓮華經文句 (T.1718.34:115a4) gives the more likely *yuan* 怨 (“grudge”) here for *en* 恩 (“kindness”) — hence, “swearing to get revenge for this.”

33 **According to other accounts** (*moshi yosetsu ni yoraba* もし餘説によれば): Or, perhaps, “according to another account.” Dōgen is likely relying here, as he does repeatedly in this chapter, on the *Dasheng yi zhang* 大乘義章 (T.1851.44:610a17-29): noting that the *Dharmaguptaka-vinaya* (*Sifen lü* 四分律) has the injury to the Buddha preceding Devadatta's disruption of the saṃgha. Huiyuan 慧遠 concludes that it is difficult to determine which sequence is correct.

34 **the Bhikṣuṇī Utpalavarṇa** (*Rengeshiki bikuni* 蓮華色比丘尼): Dōgen recounts the story of this *bhikṣuṇī*, as told in the *Dazhidu lun* 大智度論 (T.1509.25:161a28-b12), in his “Shōbōgenzō kesa kudoku” 正法眼藏袈裟功德. Her beating by Devadatta is said to have been in response to her criticizing him for trying to kill the Buddha (see, e.g., *Dazhidu lun* 大智度論, T.1509.25:165a2-5).

35 **disruption of the karma saṃgha and disruption of the dharma wheel saṃgha** (*ha konma sō ari, ha hōrin sō ari* 破羯摩僧あり、破法輪僧あり): The former, known as *karma-bheda*, involves promotion of deviant procedures (*karma*) within a circumscribed Buddhist ritual community (S. *karma-saṃgha*); the latter, *cakra-bheda*, seeks to establish a separate order distinct from the Buddha's community (S. *dharma-cakra-saṃgha*).

36 **Disruption of the karma saṃgha may occur on three continents** (*ha konma sō wa, sanshū ni aru beshi* 破羯摩僧は、三洲にあるべし): i.e., three of the four continents making up a Sumeru world system, excluding the northern continent, on which there

of the Tathāgata; at other times, it occurs only on the southern continent, not on the other three continents.<sup>37</sup> This offense is the most serious.<sup>38</sup>

[T8:20]

この三無間業をつくれるによりて、提婆達多、順次生に阿鼻地獄に墮す。かくのごとく、五逆、つぶさにつくれるものあり、一逆をつくれるものあり、提婆達多がごときは、三逆をつくれり、ともに阿鼻地獄に墮すべし。その一逆をつくれるがごとき、阿鼻地獄一劫の壽報なるべし。具造五逆のひと、一劫のなかに、つぶさに五報をうくとやせむ、また前後にうくとやせむ。

Due to his having committed these three deeds of the uninterrupted hell, Devadatta fell into the *avīci* hell. Thus, there are those who have committed all five of the heinous offenses, those who have committed one of them, and those, like Devadatta, who have committed three of them; all these will fall into the *avīci* hell. For those who have committed one heinous offense, it is recompense of a lifetime of one kalpa in the *avīci* hell.<sup>39</sup> Do those who commit all five heinous offenses suffer all five recompenses in one kalpa, or do they receive them sequentially?

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is no Buddhist saṃgha; see Supplementary Notes, s.v. “Four Continents.” This and the following sentence reflect the discussion of the times and places in which disruption may occur found in the *Dasheng yi zhang* 大乘義章 (T.1851.44:609a22-c1).

**37 at other times, it occurs only on the southern continent** (*yoji ni wa tada nanshū ni ari* 餘時にはただ南洲にあり): i.e., it occurs only in Jambudvīpa, where the Buddha appears. The introductory adverbial phrase seems out of place here, since it conflicts with the previous sentence. The corresponding lines in the *Dasheng yi zhang* 大乘義章 (T.1851.44:609a25-26; 609c1) read:

破法輪僧。 . . . 唯佛在世不通末代。 . . . 唯在閻浮不在餘方。

Disruption of the dharma wheel saṃgha occurs only during the lifetime of the Buddha and does not extend to the final age . . . . It occurs only in Jambudvīpa and not in other places.

**38 This offense is the most serious** (*kono tsumi, saidai nari* この罪、最大なり): The antecedent of “this” here is slightly ambiguous. It could be “disruption of the dharma wheel saṃgha,” which offense is deemed more serious than disruption of the karma saṃgha (see *Dasheng yi zhang* 大乘義章, T.1851.44:609c28-a1). More likely, it refers to “disruption of the saṃgha” more broadly, which is held to be the most serious of the five deeds of the uninterrupted hell (see *Dasheng yi zhang* 大乘義章, T.1851.44:610a6-7).

**39 For those who have committed one heinous offense** (*sono ichigyaku o tsukureru ga gotoki* その一逆をつくれるがごとき): This and the following sentence are Japanese paraphrases of a passage in the *Dasheng yi zhang* 大乘義章 (T.1851.44:610b12-14):

五逆之罪、若有作者、阿鼻獄中一劫壽報。問曰、有人具造五逆、是人爲當一劫之中具受五報、爲當前後。

One who commits any of the five heinous offenses suffers recompense of a lifetime of one kalpa in the *avīci* hell.

Question: If a person commits all of the five offenses, will this person receive all five recompenses in one kalpa, or sequentially?

[T8:21]

先徳曰、阿含・涅槃、同在一劫、火有厚薄。あるいははいはく、唯在増苦増。

*A prior worthy has said, “In the āgamas and Nirvāṇa, they all occur in one kalpa, with the fires being stronger or weaker.”<sup>40</sup> Or it is said, “With an increase, the suffering increases.”<sup>41</sup>*

[T8:22]

いま提婆達多、かさねて三逆をつくれり、一逆つくれる罪人の苦には、三陪すべし。しかあれども、すでに臨命終のときは、南無の言をとなへて、惡心、すこしきまぬかる。うらむらくは、具足して南無佛と稱せざること。阿鼻にしては、はるかに釋迦牟尼佛、歸命したてまつる、續善ちかきにあり。

In this case, Devadatta, having committed three heinous offenses, should have had three times the suffering of an offender who committed one offense. However, since, at the end of his life, he recited the word *namas*, he reduced his evil thoughts somewhat.<sup>42</sup> Regrettably, he did not fully recite *namo-buddhāya*. In *avīci*, he took refuge in Buddha Śākyamuni from afar, thus coming close to maintaining good roots.<sup>43</sup>

40 **A prior worthy** (*sentoku* 先徳): Reference to Huiyuan 慧遠, author of the *Dasheng yi zhang* 大乘義章, whose answer (at T.1851.44:610b14-16) to the question posed in the previous section Dōgen is citing here:

如阿含中、同在一劫、火有厚薄。涅槃亦然。若依毘曇、具五逆者、五劫受報、不在一時。成實亦然。

According to the *āgamas*, they all occur in one kalpa, with the fires being stronger or weaker. The *Nirvāṇa* is the same. According to the *abhidharma*, those who commit all five of the heinous offenses receive the recompense over five kalpas, not at one time. The *Satyasiddhi* is the same.

41 **Or it is said** (*arui wa iwaku* あるいははいはく): Likely reflecting a line in the *Abhidharma-kośa* (*Epidamo jushelun* 阿毘達磨俱舍論, T.1558:29.93b9):

隨罪増苦増。

With an increase in the offense, the suffering increases.

42 **he recited the word *namas*** (*namu no gon o tonaete* 南無の言をとなへて): Likely reflecting the *Miaofa lianhua jing wenju* 妙法蓮華經文句 (T.1718.34:57b28-29):

調達臨終稱南無。未得稱佛便墮地獄。

At the end of his life, he recited *namas*; but, before he could say *buddhāya*, he fell into hell.

43 **In *avīci*** (*abi ni shite wa* 阿鼻にしては): Based on the legend that the Buddha's disciple Maudgalyāyana visited Devadatta in hell, where the latter made obeisance to Buddha Śākyamuni; see, e.g., *Ekottarāgama* (*Zengyi ahanjing* 增一阿含經, T.125.2:805c21-23).



[T8:23] {2:404}

なほ、阿鼻地獄に四佛の提婆達多あり。瞿伽離比丘は、千釋出家の時、そのなかの一人なり。調達・瞿伽離二人、出城門のとき、二人のれる馬、たちまちに仆倒し、二人の、むまよりおち、冠、ぬけておちぬ。ときのみる人、みないはく、この二人は、佛法におきて益をうべからず。この瞿伽離比丘、また俱伽離といふ。此生に舍利弗・目犍連を謗するに、無根の波羅夷をもてす。世尊みづから、ねんごろにいさめましますに、やまず、梵王、くだりていさむるに、やまず。二尊者を謗するによりて、次生に地獄に墮しぬ。いまに、續善根の縁にあはず。

In the *avīci* hell, there were Devadattas under the four buddhas.<sup>44</sup> The Bhikṣu Kokālika was one of the thousand Śākyas who left home.<sup>45</sup> When Devadatta and Kokālika were leaving the city gate, their horses suddenly stumbled, and the two men fell off, their headgear coming loose and falling off.<sup>46</sup> The people who witnessed this at the time all said that these two would receive no benefit from the buddha dharma. [The name of] this Bhikṣu Kokālika is also given as “*Juqieli*.”<sup>47</sup> In this life, he slandered Śāriputra and Maudgalyāyana, groundlessly accusing them of a *pārājika* offense.<sup>48</sup> When the World-Honored One kindly admonished him, he did not stop; when the Brahmā King descended to admonish him, he did not stop. Due to his slandering the two venerables, he fell into hell in his next life. He still has not encountered the conditions in which to maintain his good roots.

44 **Devadattas under the four buddhas** (*shibutsu no Daibadatta* 四佛の提婆達多): I.e., a person named Devadatta living under each of the first four buddhas of our present Bhadra-kalpa: Krakucchanda, Kannikamuni, Kāśyapa, and Śākyamuni; reflecting a tradition, found in the *Ekottarāgama* (*Zengyi ahan jing* 增一阿含經, T.125.2:805a9-12), that, when Maudgalyāyana sought after Devadatta in hell, he was told there were Devadattas there from the times of the three buddhas preceding Śākyamuni.

45 **The Bhikṣu Kokālika** (*Kukari biku* 瞿伽離比丘): A follower of Devadatta. **the thousand Śākyas who left home** (*sen Shaku shukke* 千釋出家): Reference to the tradition that the Buddha's father sent a thousand of his subjects to the Buddha, all of whom “left home” (i.e., joined the order) and became arhats.

46 **When Devadatta and Kokālika were leaving the city gate** (*Chōdatsu Kokari ninin, shutsu jōmon no toki* 調達・瞿伽離二人、出城門のとき): Likely reflecting an account of the incident in the *Fahua xuanyi shiqian* 法華玄義釋籤 by Zhanran 湛然 (T.1717.33:841a6-9).

47 **[The name of] this Bhikṣu Kokālika is also given as “*Juqieli*”** (*kono Kukari biku, mata Kukari to iu* この瞿伽離比丘、また俱伽離といふ): Dōgen is here simply providing a second common Chinese transliteration for the Sanskrit *Kokālika*.

48 **he slandered Śāriputra and Maudgalyāyana** (*Sharihotsu Mokukenren o bō suru* 舍利弗・目犍連を謗する): Based on the account in the *Dazhidu lun* 大智度論 (T.1509.25:157b4-c13), in which Kokālika falsely accuses the two monks of sleeping with a woman at the house of a potter with whom they had sought lodging in a storm. A *pārājika* offense (*harai* 波羅夷) requires expulsion from the monastic order.

[T8:24]

四禪比丘、臨命終のとき、謗佛せしによりて、四禪の中陰かくれて、阿鼻地獄に墮せり。かくのごとくなるを、順次生受業となづく。

Because the bhikṣu of the fourth dhyāna slandered the Buddha as he approached the end of his life, his intermediate state in the fourth dhyāna disappeared, and he fell into *avīci* hell.<sup>49</sup> Such a case is called “karma experienced in the next life.”

[T8:25]

この五無間業を、なにによりて無間業となづく。そのゆえ、五あり。

Why are these five deeds of the uninterrupted hell called “uninterrupted” deeds? There are five reasons for this.<sup>50</sup>

[T8:26]

一者、趣果無間故、名無間。捨此身已、次身即受故、名無間。二者、受苦無間故、名無間。五逆之罪、生阿鼻獄、一劫之中、受苦相續無有樂間。因從果稱名無間業。三者、時量無間故、名無間。五逆之罪、生阿鼻獄、決定一劫時不斷故、故名無間。四者、壽命無間故、名無間。五逆之罪、生阿鼻獄、一劫之中、壽命無絕。因從果稱、名爲無間。五者、身形無間故、名無間。五逆之罪、生阿鼻獄。阿鼻地獄、縱・廣八萬四千由旬、一人入中身亦遍滿、一切人入身亦遍滿、不相障礙。因從果號、名曰無間。

1) Because the development of the fruit is without interval, they are called “uninterrupted”: because the next body is received as soon as this body is cast off, they [i.e., the five heinous offenses] are called “uninterrupted.”

2) Because the experience of suffering is incessant, they are called “uninterrupted”: one guilty of the five heinous offenses is born in the *avīci* hell, where one experiences suffering continuously, without any interval of pleasure. Described by their fruit, the causes are called “uninterrupted karma.”

49 **bhikṣu of the fourth dhyāna** (*shizen biku* 四禪比丘): Reference to a story, found in the *Dazhidu lun* 大智度論 (T.1509.25:189a11-27). A monk mistakenly thinks that his attainment of the fourth level of dhyāna makes him an arhat, free from rebirth. When he foresees the intermediate state between his death and his next birth, he accuses the Buddha of falsely promising that arhats enter nirvāṇa upon death — slander for which he falls into hell. Dōgen quotes the story in full in his “Shōbōgenzō shizen biku” 正法眼藏四禪比丘.

50 **There are five reasons for this** (*sono yue, go ari* そのゆえ、五あり): The two sentences in this section reflect the introduction to the passage from the *Dasheng yi zhang* 大乘義章 (T.1851.44:608b3-12), the Chinese of which Dōgen seems to be using in the following section. The *Dasheng yi zhang*, however, lists only four senses of the term “uninterrupted” (lacking number 3 below); and, though Dōgen’s list of five does occur in the literature (sometimes attributed to the *Chengshi lun* 成實論), it is unclear where Dōgen may have found his particular version.

3) Because the amount of time is uninterrupted, they are called “uninterrupted”: one guilty of the five heinous offenses is born in the *avīci* hell, where the time spent is fixed at one kalpa and not abbreviated. Therefore, they are called “uninterrupted.”

4) Because the lifespan is continuous, they are called “uninterrupted”: one guilty of the five heinous offenses is born in the *avīci* hell, where one’s lifespan does not end during an entire kalpa. Described by their fruit, the causes are called “uninterrupted karma.”

5) Because the body is without interstice, they are called “uninterrupted”: one guilty of the five heinous offenses is born in the *avīci* hell. The *avīci* hell is eighty-four thousand yojanas in height and width, and the body of each person in it fills it; the bodies of all the people in it fill it, without obstructing each other.<sup>51</sup> Named for its fruit, the causes are called “uninterrupted karma.”

\* \* \* \* \*

[T8:27] {2:405}

第三順後次受業者、謂、若業此生造作増長、隨第三生、或隨第四生、或復過此、雖百千劫、受異熟果、是名順後次受業。

*Of the third, “karma experienced in a life after the next,” it is said,<sup>52</sup>*

*When the karma is produced and developed in this life, and its ripened fruit is experienced in the third life, or in the fourth life, or after these, even after a hundred thousand kalpas, it is called “karma experienced in a life after the next.”<sup>53</sup>*

[T8:28]

いはく、人ありて、この生に、あるいは善にもあれ、あるいは惡にもあれ、造作しをはれりといへども、あるいは第三生、あるいは第四生、乃至百千生のあひだにも、善惡の業を感ずるを、順後次受業となづく。菩薩の三祇劫の功德、おほく順後次受業なり。かくのごとくの道理、しらざるがごときは、行者おほく疑心をいдаく。いまの闍夜多尊者の、在家のときのごとし。もし鳩摩羅多尊者にあはずば、その疑ひ、とけがたからん。行者

51 **eighty-four thousand yojanas** (*hachiman shisen yujun* 八萬四千由旬): “Eighty-four thousand” is a standard term for a great number. A yojana (*yujun* 由旬) is a measure of distance, varying greatly depending on the source, but often said to range from seven to nine miles.

52 **“karma experienced in a life after the next”** (*jun goji ju gō* 順後次受業): Returning to the *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 passage (T.1545.27:593b6-8) last quoted in section 14.

53 **even after a hundred thousand kalpas** (*sui hyakusen kō* 雖百千劫): This phrase does not appear in the source.

も、思惟それ善なれば、惡、すなはち滅す、それ惡思惟すれば、善、すみやかに滅するなり。

That is, while a person may complete an act, be it good or evil, in this life, he or she will experience the good or evil karma in the third life or in the fourth life or even during as many as a hundred thousand lives — this is called “karma experienced in a life after the next.” The merit of the bodhisattva’s three *asaṃkhyeya* kalpas is mostly karma experienced in a life after the next.<sup>54</sup> When they do not recognize this truth, practitioners often harbor doubts. Such was the case here with Venerable Jayata when he was a householder. Had he not encountered Venerable Kumāralāta, his doubts would have been difficult to overcome.

When the practitioner’s thoughts are good, evil will quickly disappear; when he or she has evil thoughts, good will quickly disappear.<sup>55</sup>

[T8:29] {2:406}

室羅筏國昔有二人、一恆修善、一常作惡。修善行者、於一身中、恆修善行、未嘗作惡。作惡行者、於一身中、常作惡行、未嘗修善。修善行、臨命終時、順後次受惡業力故、歟有地獄中有現前。便作是念、我一身中、恆修善行、未嘗作惡、應生天趣、何緣有此中有現前。遂起念言、我定應有順後次受業今熟故、此地獄中有現前。即自憶念一身已來所修善業、深生歡喜。由勝善思現在前故、地獄中有、即便陰歿、天趣中有、歟爾現前。從此命終、生於天上。

*Long ago in the Land of Śrāvastī, there were two people, one who always did good, and one who always did evil.*<sup>56</sup> *The one who practiced good deeds throughout his life constantly practiced good deeds and never did evil; the one who did evil deeds throughout his life always did evil deeds and never practiced good. When the one who practiced good deeds was approaching the end of his life, because of the power of bad karma experienced in a life after the next, there suddenly appeared before him his intermediate state in a hell. Thereupon, he had this thought, “Throughout this life, I have constantly practiced good deeds, never doing evil; I should be born in a heaven. Why is this intermediate state appearing before me?” He then gave rise to the thought,*

54 **The merit of the bodhisattva’s three *asaṃkhyeya* kalpas** (*bosatsu no san gikō no kudoku* 菩薩の三祇劫の功德): I.e., the good karma accumulated by bodhisattvas over the course of their three incalculable æons of practice on the path to buddhahood, most of which will bear fruit only at the end of their path.

55 **When the practitioner’s thoughts are good** (*gyōsha mo, shii sore zen nareba* 行者も、思惟それ善なれば): This sentence would seem to be an introduction to the story that follows in the next section.

56 **Long ago in the Land of Śrāvastī** (*Shiraba koku shaku* 室羅筏國昔): Quoting a story found in the *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (T.1545.27:359c21-360a9).

*“Surely, it must be because karma experienced in a life after the next has now matured that this intermediate state in hell has appeared before me.” He reflected on the good deeds he had done throughout his life and felt profound joy; and, due to the appearance of this excellent good thought, the intermediate state in hell vanished, and an intermediate state in heaven suddenly appeared before him. When his life ended, he was born in a heaven.*

[T8:30] {2:407}

この恆修善行のひと、順後次受の、さだめてうくべきがわがみにありける、とおもふのみにあらず、さらにすすみておもはく、一身の修善も、またさだめてのちにうくべし。ふかく歡喜す、とはこれなり。この憶念、まことなるがゆえに、地獄の中有即ちかくれて、天趣の中有、忽ちに現前して、いのちをはりて、天上にむまる。この人、もし惡人ならば、命終のとき、地獄の中有現前せば、おもふべし、われ一身の修善、その功德なし、善惡あらむには、いかでかわれ地獄の中有をみむ。このとき因果を撥無し、三寶を毀謗せん。もしかくのごとくならば、即ち命終し、地獄におつべし。かくのごとくならざるによりて、天上にむまるるなり。この道理、あきらめしるべし。

This person who had constantly done good deeds not only thought that he was surely to experience what is experienced in a life after the next, but went on to think that the good he had practiced throughout his life would also surely be experienced thereafter; his feeling “profound joy” refers to this.<sup>57</sup> Because this reflection was a true one, the intermediate state in hell disappeared, an intermediate state in heaven suddenly appeared before him, and, when his life ended, he was born in a heaven. Had this person been an evil person, when his life ended and an intermediate state in hell appeared before him, he would have thought, “The good I practiced throughout my life produced no merit; if good and evil exist, why do I see an intermediate state in a hell?” At this time, he would be denying cause and effect and disparaging the three treasures. Had this been the case, his life would have ended forthwith, and he would have fallen into a hell. Because this was not the case, he was born in a heaven. We should clearly recognize this truth.

[T8:31]

作惡行者、臨命終時、順後次受善業力故、歟有天趣中有現前。便作是念、我一身中、常作惡行、未嘗修善、應生地獄、何緣有此中有現前。遂起邪見、撥無善惡及異熟果。邪見力故、天趣中有、尋即陰歿、地獄中有、歟爾現前。從此命終、生於地獄。

*When the one who had done evil deeds was approaching the end of his life, because of the power of the good karma experienced in a*

57 This person who had constantly done good deeds (*kono gō shu zengyō no hito* この恆修善行のひと): Dōgen pauses here in his quotation of the story to explain its moral.

*life after the next, there suddenly appeared before him his intermediate state in a heaven.<sup>58</sup> Thereupon, he had this thought, “Throughout this life, I have always done evil, never practicing good; I should be born in a hell. Why is this intermediate state appearing before me?” He then gave rise to a false view that denied good and evil as well as their ripened fruits. By the power of this false view, the intermediate state in heaven immediately died out, and an intermediate state in hell suddenly appeared before him. When his life ended, he was born in a hell.*

[T8:32] {2:408}

この人、いけるほど、つねに悪をつくり、さらに一善を修せざるのみにあらず、命終のとき、天趣の中有の現前せるをみて、順後次受をしらず。われ一生のあひだ、悪をつくれりといへども、天趣にむまれんとす、はかりしりぬ、さらに善悪なかりけり。かくのごとく善悪を撥無するは、邪見力のゆえに、天趣の中有、たちまちに陰歿して、地獄の中有、すみやかに現前し、いのちをはりて、地獄におつ。これは邪見のゆえに、天趣の中有、かくるるなり。しかあれば即ち、行者必ず邪見なることなかれ。いかなるか邪見、いかなるか正見と、かたちをつくすまで学習すべし。

Not only had this person throughout his entire life always committed evil and never performed a single good deed, but, seeing the appearance of his intermediate state in a heaven, he failed to recognize it as [karma] experienced in a life after the next. [Seeing that] although he had committed evil his entire life, he was about to be born in a heaven, he concluded that there was no good or evil. Because of the power of his false view that denied good and evil in this way, the intermediate state of heaven immediately died out, an intermediate state of hell quickly appeared, and, when his life ended, he fell into a hell.<sup>59</sup> Here, the intermediate state of heaven vanished because of a false view. Thus, practitioners must never hold false views. What are false views and what correct views — we should study this for as long as we live.

58 **the one who had done evil deeds** (*sa akugyō sha* 作惡行者): Dōgen returns here to the story from the *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (T.1545.27:360a2-9).

59 **the power of his false view that denied good and evil** (*zen'aku o hatsumu suru wa, jaken riki* 善悪を撥無するは、邪見力): Ignoring the problematic *wa* は after *suru* する in Kawamura's text (which might otherwise be read something like, “Because his denying good and evil in this way had the power of a false view . . .”) Dōgen is here simply paraphrasing his Chinese text.

[T8:33]

まづ因果を撥無し、佛法僧を毀謗し、三世および解脱を撥無する、ともにこれ邪見なり。まさにしるべし、今生のわがみ、ふたつなし、みつなし。いたづらに邪見におちて、むなしく悪業を感得せむ、をしからざらむや。悪をつくりながら悪にあらずとおもひ、悪の報あるべからずと邪思惟するによりて、悪報の、感得せざるにはあらず。悪思惟によりては、きたるべき善根も、轉じて悪報のきたることもあるなり。悪思惟は無間によれり。

First of all, denying cause and effect, denigrating buddha, dharma, and saṃgha, denying the three times and liberation — these are all false views. We should recognize that we do not have two or three selves in this life. What a waste, then, foolishly to fall into false views and meaninglessly suffer evil karma. By believing while committing evil that it is not evil and falsely thinking that there will be no evil recompense, we cannot but suffer the evil recompense. Due to evil thoughts, it also happens that the [recompense of] good roots that should be coming to us is transformed, so that an evil recompense comes.<sup>60</sup> Evil thinking leads to uninterrupted hell.

\* \* \* \* \*

[T8:34] {2:409}

皓月供奉、問長沙景岑和尚、古德云、了即業障本來空、未了應須償宿債。只如師子尊者・二祖大師、爲什麼得償債去。長沙云、大德不識本來空。皓月云、如何是本來空。長沙云、業障是。皓月又問、如何是業障。長沙云、本來空是。皓月無語。長沙便示一偈云、假有元非有、假滅亦非無。涅槃償債義、一性更無殊。

*The Officiant Haoyue asked Reverend Jingcen of Changsha, “A worthy of old has said,*

*If you’ve understood, karmic hindrances are fundamentally empty;*

*If you haven’t understood, you have to repay your outstanding debts.<sup>61</sup>*

*How then could those like the Worthy Siṃha and the Great Master, the Second Ancestor, have repaid their debts?”<sup>62</sup>*

60 **Due to evil thoughts** (*aku shii ni yorite wa* 惡思惟によりては): This and the following sentence do not occur in the sixty-chapter *Shōbōgenzō* version of this text.

61 **Officiant Haoyue** (*Kōgetsu gubu* 皓月供奉): A conversation found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:221a17-19). Haoyue’s 皓月 dates are unknown; he also appears as a student of Changsha 長沙 at *Jingde chuandeng lu*, T.2076.51:274b24; judging from his title here, he was a monk serving at court.

**Reverend Jingcen of Changsha** (*Chōsha Keishin oshō* 長沙景岑和尚): Dates unknown; a disciple of Nanquan Puyuan 南泉普願 (748-835), as Dōgen will note below.

**“A worthy of old”** (*kotoku* 古德): i.e., Rongjia Xuanjue 永嘉玄覺 (d. 713), in his *Zhengdao ge* 證道歌 (T.2014.48:396c12-13).

62 **the Worthy Siṃha and the Great Master, the Second Ancestor** (*Shishi sonja Niso*

Changsha said, “The Most Virtuous One has not understood ‘fundamental emptiness.’”

Haoyue said, “What is ‘fundamental emptiness’?”

Changsha said, “It’s ‘karmic hindrances.’”

Haoyue asked again, “What are ‘karmic hindrances’?”

Changsha said, “‘They’re ‘fundamental emptiness.’”

Haoyue said nothing. Changsha then presented a *gāthā*:

Nominal existence is from the start not existence;

And nominal extinction is also not extinction.

Nirvāṇa and repayment of debts

Are of one nature, without any difference.

[T8:35]

長沙景岑は、南泉の願禪師の上足なり、久しく參學のほまれあり。ままだ道得是あれども、いまの因縁は、渾無理會得なり。ちかくは、永嘉の語を會せず、つぎに、鳩摩羅多の慈誨を明らめず、はるかに、世尊の所説、ゆめにもいまだみざるがごとし。佛祖の道處、すべてつたはれずば、たれかなむちを尊崇せむ。

Jingcen of Changsha was a top disciple of Chan Master Yuan of Nanchuan, with a reputation for his lengthy study. Though he sometimes said it right, in the present episode, he shows a complete lack of understanding.<sup>63</sup> Most proximately, he does not understand the words of Yongjia; next, he has not clarified the kind instructions of Kumāralāta; and most remotely, he seems never even to have dreamt of what the World-Honored One taught.<sup>64</sup> Since you do not transmit anything of what was said by the buddhas and ancestors, who would revere you?<sup>65</sup>

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*daishi* 師子尊者・二祖大師): I.e., the twenty-fourth Indian ancestor, Śiṃha, and the second Chinese ancestor, Huike 慧可, both of whom were said to have been murdered.

63 **in the present episode, he shows a complete lack of understanding** (*ima no innen wa, kon muri etoku nari* いまの因縁は、渾無理會得なり): Though elsewhere he seems to appreciate certain sayings of Changsha 長沙, Dōgen’s strong criticism of his answers here echoes a passage in the *Hōkyō ki* 寶慶記 (DZZ.7:20, record 16), in which Dōgen’s teacher, Rujing 如淨, agrees that Changsha does not understand the karma of the three times. The discussion here and below considerably expands on the brief treatment found in the sixty-chapter *Shōbōgenzō* version of this text.

64 **kind instructions of Kumāralāta** (*Kumorata no jike* 鳩摩羅多の慈誨): I.e., the teachings quoted in section I, above.

65 **who would revere you?** (*tare ka namuji o sonsū semu* たれかなむちを尊崇せむ): Dōgen here addresses Changsha directly — a device repeated throughout the following discussion of this case.



## [T8:36]

業障とは、三障のなかの一障なり。いはゆる三障とは、業障・報障・煩惱障なり。業障とは、五無間業をなづく。皓月が問、このころなしといふとも、先來いひきたること、かくのごとし。皓月が問は、業不亡の道理によりて、順後業のきたれるにむかうて、とふ處なり。長沙のあやまりは、如何是本來空と問するとき、業障是とこたふる、おほきなる僻見なり。業障、なにとしてか本來空ならむ。つくらずば業障ならじ、つくれば本來空にあらず。つくるは、これつくらぬなり。業障の當體をうごかさずながら、空なり、といふは、すでにこれ外道の見なり。業障本來空なり、として、放逸に造業せむ衆生、さらに解脱の期、あるべからず、解脱のひ、なくば、諸佛の出世あるべからず、諸佛の出世なくば、祖師西來すべからず、祖師西來せずば、南泉あるべからず、南泉なくば、たれかなむちが參學眼を換却せむ。

“Karmic hindrances” are one of the three hindrances; the three hindrances are karmic hindrances, recompensive hindrances, and afflictive hindrances.<sup>66</sup> “Karmic hindrances” is a name for the five deeds of the uninterrupted hell. While Haoyue’s question may not have had this sense, this is how it has previously been discussed.<sup>67</sup> Haoyue’s question is based on the principle that karma does not vanish and asks about the occurrence of karma in subsequent lives. Changsha’s error — answering that “*It’s karmic hindrances,*” when asked “*What is fundamental emptiness?*” — is a seriously one-sided view. Why are karmic hindrances fundamentally empty? If we do not produce them, they are not karmic hindrances; if we produce them, they are not fundamentally empty. To say that producing them is not producing them, and that karmic hindrances just as they are without being altered are empty, is a view of other paths. Living beings who, holding that karmic hindrances are fundamental emptiness, commit wanton deeds will never reach the point of liberation; if there is no day of liberation, the buddhas would not appear in the world; if the buddhas do not appear in the world, the Ancestral Master does not come from the west; if the Ancestral Master does not

66 “Karmic hindrances” are one of the three hindrances (*gōsshō to wa, sanshō no naka no isshō nari* 業障とは、三障のなかの一障なり): The “three hindrances” (*sanshō* 三障) are a traditional list of three types of spiritual obstacles (*sanshō* 三障): (1) afflictive hindrances (*bonnōshō* 煩惱障; S. *kleśāraṇa*), caused by one’s defiled states of mind; (2) karmic hindrances (*gōsshō* 業障; S. *karmāvaraṇa*), caused by one’s past deeds; and (3) recompensive hindrances (*hōshō* 報障, *ijukushō* 異熟障; S. *vipākāvaraṇa*), caused by the conditions of one’s rebirth. See, e.g., *Abhidharma-kośa* (*Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:92b23-c1).

67 While Haoyue’s question may not have had this sense, this is how it has previously been discussed (*Kōgetsu ga mon, kono kokoro nashi to iu tomo, senrai iikitaru koto, kaku no gotoshi* 皓月が問、このころなしといふとも、先來いひきたること、かくのごとし): Exactly what Dōgen means here is not certain. Most likely, his point is that Haoyue’s question does not involve the traditional definition of “karmic hindrances” as the five deeds of the uninterrupted hell.

come from the west, there is no Nanquan; if there is no Nanquan, who will replace your eye of study?<sup>68</sup>

[T8:37] {2:410}

また、如何是業障、と問するとき、さらに、本來空是、と答する、ふるくの縛馬答に相似なりといふとも、おもはくは、なむぢ未了得の短才をもて、久學の供奉に相對するがゆえに、かくのごとくの狂言を發するなるべし。

Again, when asked, “What are karmic hindrances?” to respond once more with, “They’re fundamental emptiness,” while it may resemble the old “tethered horse answer,” looks to me as if you produce such nonsense because you are responding to the learned officiant with the ineptitude of one who has not yet understood.<sup>69</sup>

[T8:38]

のち、偈にいはく、涅槃償債義、一性更無殊。なむぢがいふ一性は、什麼性なるぞ。三性のなかに、いづれなりとかせむ。おもふらくは、なむぢ、性をしらず、涅槃償債義とは、いかに。なんぢがいふ涅槃は、いづれの涅槃なりとかせむ。聲聞の涅槃なりとやせむ、支佛の涅槃なりとやせむ、諸佛の涅槃なりとやせむ。たとひいづれなりとも、償債義にひとしかるべからず。なむぢが道處、さらに佛祖の道處にあらず、更買草鞋行脚すべし。師子尊者・二祖大師等、惡人のために害せられむ、なむぞうたがふにたらむ。最後身にあらず、無中有の身にあらず、なむぞ順後次受業のうくべきなからむ。すでに後報のうくべきが熟するあらば、いまのうたがふところにあらざらん。あきらかにしりぬ、長沙いまだ三時業をあきらめずといふこと。

Then, you say in your *gāthā*,

*Nirvāṇa and repayment of debts*

*Are of one nature, without any difference.*

What nature is the “one nature” you are talking about? Which of the three natures is it?<sup>70</sup> What I think is that you do not understand “nature.”

68 **who will replace your eye of study?** (*tare ka namuji ga sangaku gen o kankyaku semu* たれかなむぢが參學眼を換却せむ): I.e., who will correct your understanding. A question again addressed directly to Changsha 長沙, likely reflecting the familiar idiom used elsewhere in the *Shōbōgenzō*, “to replace one’s eye with soapberry seeds [of the Buddhist rosary]” (*shō mokukansu kankyaku ni ganzei* 將木樵子換卻爾眼睛) (see, e.g., *Yunmen yulu* 雲門語錄, T.1988.47:544a12).

69 **old “tethered horse answer”** (*furuku no bakume tō* ふるくの縛馬答): I.e., an answer that merely circles back to the original question; from an example found in the *Abhidharma-kośa* (*Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:92b23-c1):

猶如有問縛馬者誰。答言馬主。即彼復問馬主是誰。答言縛者。

Suppose someone asks, “Who tethered that horse?” And the answer is, “The owner of the horse.” So, he asks again, “And who is the owner of the horse?” And the answer is, “The one who tethered it.”

70 **three natures** (*sanshō* 三性): Here, undoubtedly referring to the three types of karma: good, evil, and neutral.

And how about “nirvāṇa and repayment of debts”? Which nirvāṇa is the nirvāṇa you are talking about? Is it the nirvāṇa of the *srāvaka*? The nirvāṇa of the *pratyeka-buddha*? The nirvāṇa of the buddhas? Whichever it is, it is not the same as “repayment of debts.” What you say is not at all what the buddhas and ancestors say; you should *buy a pair of straw sandals and go on a pilgrimage again*.<sup>71</sup> How can we doubt that the Worthy Siṃha and the Great Master, the Second Ancestor, were killed by evildoers? They were not in their final bodies; they were not in bodies without an intermediate state: why should they not experience *karma experienced in a life after the next*?<sup>72</sup> If it is the maturation of the later recompense that they were to experience, it does not raise the present doubts. Clearly, Changsha has not yet clarified the karma of the three times.

[T8:39] {2:411}

參學のともがら、この三時業をあきらめむこと、鳩摩羅多尊者のごとくなるべし。すでにこれ祖宗の業なり、廢怠すべからず。このほか不定業等の八種の業あること、ひろく參學すべし。いまだこれをしらざれば、佛祖の正法つたはるべからず。この三時業の道理あきらめざらんともがら、みだりに人天の導師と稱することなかれ。

To clarify this karma of the three times, those who study should be like Venerable Kumāralāta. Since it is the karma of our ancestors, we should not neglect it.<sup>73</sup> In addition, we should study extensively that there are the eight types of karma of indeterminate karma and the rest.<sup>74</sup> If one does not know about this, the true dharma of the buddhas and ancestors is not transmitted. Do not rashly name as the teachers of humans and devas those who have not clarified the principle of the karma of the three times.

71 **buy a pair of straw sandals and go on a pilgrimage again** (*kō mai sōai angya* 更買草鞋行脚): A fixed idiom meaning to go study some more.

72 **They were not in their final bodies; they were not in bodies without an intermediate state** (*saigo shin ni arazu, muchūu no shin ni arazu* 最後身にあらず、無中有の身にあらず): References to those in their last rebirth in saṃsāra, of whom it is said that they cannot die prematurely (*muchūyō* 無中天). (See, e.g., *Apidamo jushe lun* 阿毘達磨俱舍論, T.1558.29:61c28-a4.) The sixty-chapter *Shōbōgenzō* version of “Sanji gō” includes a list of such types, beginning with the bodhisattva in his final body. It has been suggested that the somewhat anomalous *muchūu* 無中有 (“without an intermediate state”) in our text here is an error for *muchūyō* 無中天 (“without premature death”).

73 **karma of our ancestors** (*soshū no gō* 祖宗の業): Or, perhaps, “the karma of our ancestor [Kumāralāta].”

74 **eight types of karma of indeterminate karma and the rest** (*fujō gō tō no hasshu no gō* 不定業等の八種の業): A list consisting of the karma of the three times plus karma experienced at an indeterminate time (*jun fujō ju gō* 順不定受業), each being of two sorts: that in which the recompense is determined (*ijuku ketsujō* 異熟決定) and that in which it is indeterminate (*ijuku fuketsujō* 異熟不決定). (See *Apidamo da piposha lun* 阿毘達磨大毘婆沙論, T.1545.27:593c7-10.)

[T8:40]

世尊言、假令經百千劫、所作業不亡、因緣會遇時、果報還自受。汝等當知、若純黑業、得純黑異熟、若純白業、得純白異熟、若黑白業、得雜異熟。是故汝等、應離純黑及黑白雜業。當勤修學純白之業。時諸大衆、聞佛說已、歡喜信受。

*The World-Honored One said,*<sup>75</sup>

*Though you pass through a hundred thousand kalpas,*

*The karma you have done will not disappear:*

*When causes and conditions come together,*

*You will naturally experience the fruits of your deeds.*

*You should know that, if your deeds are pure black, you will get pure black ripened fruits; if your deeds are pure white, you will get pure white ripened fruits; if your deeds are black and white, you will get mixed ripened fruits. Therefore, you should avoid pure black, as well as black and white, deeds and should strive to practice pure white deeds.*

*At that time, the great assembly, having heard the Buddha's speech, rejoiced, believed, and accepted it.*

[T8:41] {2:412}

世尊のしめしましませんがごときは、善惡の業、つくりをはりぬれば、たとひ百千萬劫をふといふとも、不亡なり。もし因緣にあへば、かならず感得す。しかあれば、惡業は、懺悔すれば滅す、また轉重輕受す。善業は、隨喜すればいよいよ増長するなり、これを不亡といふなり、その報、なきにはあらず。

What the World-Honored One is indicating is that, once we have performed a good or evil deed, it “will not disappear” even over “a hundred thousand myriad kalpas.” When we encounter the [relevant] “causes and conditions,” we will inevitably experience the effects. Therefore, with bad karma, if we repent, it is extinguished, or it is transformed from serious to minor; and with good karma, if we rejoice in it, it increases.<sup>76</sup> This is what is meant by “it will not disappear”: its recompense is not nonexistent.

正法眼藏三時業第八

Treasury of the True Dharma Eye

Karma of the Three Times

Number 8

75 **The World-Honored One** (*Seson* 世尊): Quoting, with slight variation, the *Mūla-sarvāstivāda-vinaya-vibhaṅga* (*Genben shuo yiqie youbu pinaiye* 根本說一切有部毘奈耶, T.1442.23:674b9-10, 18-22).

76 **transformed from serious to minor** (*ten jū kyō ju* 轉重輕受): A fixed expression for the transformation of very bad karma (especially that leading to rebirth in hell) to karma of less unpleasant recompense (especially that can be exhausted in this life).

[Tōunji MS:]<sup>77</sup>

建長五年癸丑三月九日、在於永平寺之首座寮書寫之。懷奘

*Copied this in the Head Seat's Quarters of Eihei-ji; the ninth day of the  
third month of the junior water year of the ox, the fifth year of Kenchō  
[8 April 1253]. Ejō*

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77 The twelve-chapter *Shōbōgenzō* text has no colophon; this colophon belongs to the earlier draft of the chapter preserved in the sixty-chapter compilation.

TREASURY OF THE TRUE DHARMA EYE  
THE TWELVE-CHAPTER COMPILATION  
NUMBER 9

Four Horses  
*Shime*

四馬

# Four Horses

## *Shime*

### INTRODUCTION

This short, undated work is found as number 39 in the sixty-chapter *Shōbōgenzō*, from which it was included in the Honzan edition as number 84 (or 85 in the Iwanami and Shūmichō versions). Like other texts of the twelve-chapter compilation, it was copied by Ejō during the summer retreat of 1255, some three years after its author's death.

The title refers to a teaching of Buddha Śākyamuni, in which he likens the diverse spiritual sensitivities of his audience to four types of horses, according to their responsiveness to the whip. Dōgen quotes two slightly different examples of the teaching — an early version from the *Samyuk-tāgama*, and a second from the *Nirvāṇa Sūtra* — both of which he says should be known and studied by all students of Buddhism.

## 正法眼藏第九

Treasury of the True Dharma Eye  
Number 9

## 四馬

## Four Horses

[T9:1] {2:413}

世尊一日、外道來詣佛所問佛、不問有言、不問無言。世尊據座良久。外道禮拜讚歎云、善哉世尊大慈大悲、開我迷雲、令我得入。乃作禮而去。外道去已、阿難尋白佛言、外道以何所得、而言得入、稱讚而去。世尊云、如世間良馬、見鞭影而行。

*One day, the World-Honored One was visited by a member of an other path, who asked the Buddha, “I don’t ask about the spoken; I don’t ask about the unspoken.”<sup>1</sup>*

*The World-Honored One sat silently for some time. The outsider paid obeisance and praised him, saying, “Excellent, World-Honored One. Your great compassion and great mercy have parted my clouds of delusion and enabled me to enter.”*

*Then he bowed and departed. After the member of an other path had left, Ānanda inquired of the Buddha, saying, “What did that outsider attain, that he said he had entered, praised you, and departed?”*

*The World-Honored One said, “He is like the good horse in the everyday world that goes upon seeing the shadow of the whip.”*

[T9:2]

祖師西來よりのち、いまにいたるまで、諸善知識、おほくこの因縁を擧して、參學のともがらに示すに、あるひは年歳をかさね、あるひは日月をかさねて、ままに開明し、佛法に信入するものあり。これを外道問佛話と稱す。しるべし、世尊に聖黙・聖説の二種の施設まします。これによりて得入するもの、みな如世間良馬見鞭影而行なり。聖黙・聖説にあらざる施設によりて得入する、またかくのごとし。

From the time the Ancestral Master came from the west down to the present, the wise friends have frequently taken up this episode; and when

**1 One day, the World-Honored One** (*Seson ichijitsu* 世尊一日): An episode found in many Chan sources; see especially *Zongmen tongyao ji* 宗門統要集 (ZTS.1:11a1-4); *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:434c06-10).

**member of an other path** (*gedō* 外道): Follower of a non-Buddhist religious community; S. *tīrthika*. Also rendered by the more euphonious “outsider” in this dialogue.



they taught it to their students, there were often those who, after taking years or taking days or months, clarified it and had faith in the buddha dharma.<sup>2</sup> It is called “*the tale of the member of an other path questioning the Buddha.*” We should understand that the World-Honored One has two devices, his sacred silence and his sacred speech.<sup>3</sup> Those who “enter” by these are all “*like the good horse in the everyday world that goes upon seeing the shadow of the whip.*” Entering by devices neither sacred silence nor sacred speech is also like this.

[T9:3] {2:414}

龍樹祖師曰、爲人説句、如快馬見鞭影即入正路。

*The Ancestral Master Nāgārjuna said, “Teaching the phrases to people is like the swift horse seeing the shadow of the whip and immediately entering the right road.”*<sup>4</sup>

[T9:4]

あらゆる機縁、あるひは生・不生の法をきき、三乗・一乗の法をきく、しばしば邪路におもむかんとすれども、鞭影しきりにみゆるがごときんば、即ち正路に入るなり。もし師にしたがひ、人にあひぬるごときは、ところとして説句にあらざることなし、ときとして鞭影をみずといふことなきなり。即座に鞭影をみるもの、三阿僧祇をへて鞭影をみるもの、無量劫をへて鞭影をみ、正路に入ることをうるなり。

In all our circumstances, whether hearing the dharma of arising or non-arising, or hearing the dharma of the three vehicles or one vehicle, while we often head toward the wrong road, when we repeatedly see the shadow of the whip, we immediately enter “the right road.” For one who has followed a teacher and met a person, there is no place that is not “teaching the phrases,” there is no time when one does not see “the

**2 From the time the Ancestral Master came from the west** (*soshi seirai yori nochi* 祖師西來よりのち): I.e., following Bodhidharma’s arrival in China from India. “Wise friends” (*shozenchishiki* 諸善知識) refers to the masters in the generations following Bodhidharma.

**3 the World-Honored One has two devices, his sacred silence and his sacred speech** (*Seson ni shōmoku shōsetsu no nishu no sesetsu mashimasu* 世尊に聖黙・聖説の二種の施設します): See, e.g., the *Siyi fantian suowen jing* 思益梵天所問經, T.586.15:50b10-11.

**4 The Ancestral Master Nāgārjuna** (*Ryūju soshi* 龍樹祖師): Based on a statement in the *Miaofa lianhua jing xuanyi* 妙法蓮華經玄義, by Zhiyi 智顗 (538–597) (T.1716.33:687a20–21) that cites Nāgārjuna’s *Zhonglun* 中論 for this saying — though the saying does not, in fact, occur in the *Zhonglun*. (Zhiyi may have had in mind a passage in the *Dazhidu lun* 大智度論, traditionally attributed to Nāgārjuna; see T.1509.25:62a6–7.)

“Teaching the phrases to people” (*inin sekku* 爲人説句): The *Miaofa lianhua jing xuanyi* 妙法蓮華經玄義 passage reads “teaching the four phrases to practitioners” (*wei xiang daoren shuo sigou* 爲向道人説四句), a reference to the four propositions (*shiku* 四句; S. *catuṣkoti*) of Buddhist rhetoric: A, not-A, both A and not-A, neither A nor not-A.

shadow of the whip.”<sup>5</sup> Those who see the shadow of the whip on the spot, or those who see the shadow of the whip after three *asaṃkheya*, see the shadow of the whip after innumerable kalpas and are able to enter the right road.<sup>6</sup>

\* \* \* \* \*

[T9:5]

雜阿含經曰、佛告比丘、有四種馬。一者、見鞭影即便驚悚、隨御者意。二者、觸毛便驚悚、隨御者意。三者、觸肉然後乃驚。四者、徹骨然後方覺。初馬、如聞他聚落無常、即能生厭。次馬、如聞己聚落無常、即能生厭。三馬、如聞己親無常、即能生厭。四馬、猶如己身病苦、方能生厭。

*In the Saṃyuktāgama, it is said,<sup>7</sup>*

*The Buddha addressed the bhikṣus,*

*There are four kinds of horses: the first, startled and frightened when it sees the shadow of the whip, obeys its handler; the second, startled when [the whip] touches its hair, obeys its handler; the third is startled after it touches its flesh; the fourth notices it only after it penetrates to the bone. The first horse is like those who feel abhorrence upon hearing of [an instance of] impermanence in another village; the next horse is like those who feel abhorrence upon hearing of impermanence in their own village; the third horse is like those who feel abhorrence upon hearing of the impermanence of their own relative; the fourth horse is like those who only feel abhorrence when their own body is suffering from illness.<sup>8</sup>*

[T9:6] {2:415}

これ阿含の四馬なり。佛法を參學するとき、必ず學する處なり。眞善知識として人中・天上に出現し、ほとけのつかひとして祖師なるは、必ずこれを參學しきたりて、學者のために傳授するなり。しらざるは人天の善知識にあらず。學者、もし厚殖善根の衆生にして、佛道、ちかきものは、必ずこれをきくこと、うるなり。佛道、とほきものは、きかず、しらず。しか

5 **met a person** (*hito ni ainuru* 人にあひぬる): i.e., encountered a real person.

6 **three *asaṃkheya*** (*san asōgi* 三阿僧祇): i.e., three incalculable æons, the traditional length of the bodhisattva path. Some MS witnesses read here, “there are those who see . . .” (*miru mono ari* みるものあり).

7 ***Saṃyuktāgama*** (*Zō agon kyō* 雜阿含經): Dōgen’s source here is the *Zhiguan fixing chuanhong jue* 止觀輔行傳弘決, by Zhanran 湛然 (711-782) (T.1912.46:212a20-26), which gives an abbreviated version of a sūtra in the *Saṃyuktāgama* (*Za ehan jing* 雜阿含經, T.99.2:234a16-b20).

8 **impermanence** (*muṃjō* 無常): I.e., death. The Āgama passage (e.g., at T.99.2:234b5-6) has “the pain of old age, sickness, and death” (*lao bing si ku* 老病死苦).

あれば即ち、師匠、いそぎとかむことをおもふべし、弟子、いそぎきかんことをこひねがふべし。

These are the four horses in the *Āgama*. It is something always studied when we study the buddha dharma. Those who appear as true wise friends among humans and devas, who are ancestral masters as the envoys of the buddhas, have always studied this and transmitted it to students. Those who do not know it are not the wise friends of humans and devas. Students who are living beings with densely planted good roots, close to the buddha way, will surely be able to hear this. Those far from the buddha way do not hear it, do not know it. Therefore, teachers should think of quickly teaching it, and disciples should be eager quickly to hear it.

[T9:7]

いま生厭といふは、佛以一音演說法、衆生隨類各得解脫、或有恐怖、或歡喜、或生厭離、或斷疑なり。

To “feel abhorrence” here means:

*The Buddha expounds the dharma with a single voice;*

*And beings gain liberation according to type:*

*They may be afraid; they may feel joy;*

*They may feel abhorrence; they may sever doubts.<sup>9</sup>*

\* \* \* \* \*

[T9:8]

大經曰、佛言、復次善男子、如調馬者、凡有四種。一者觸毛、二者觸皮、三者觸肉、四者觸骨。隨其所觸、稱御者意。如來亦而。以四種法、調伏衆生。一者爲說生、便受佛語。如觸其毛隨御者意。二者說生老、便受佛語。如觸毛皮隨御者意。三者說生及以老病、便受佛語。如觸毛皮肉隨御者意。四者說生及老病死、便受佛語。如觸毛皮肉骨隨御者意。善男子、御者調馬、無有決定。如來世尊、調伏衆生、必定不虛。是故號佛調御丈夫。

*In the Great Sūtra, it is said that the Buddha said,<sup>10</sup>*

*Furthermore, good sons, there are, generally speaking, four ways of training a horse: first, by touching the hair; second, by touching the*

9 **The Buddha expounds the dharma with a single voice** (*butsu i itton enzetsu hō* 佛以一音演說法): Quoting the *Mohe zhiguan* 摩訶止觀 (T.1911.46:2b27-28), which cites the *Vimalakīrti-nirdeśa-sūtra* (*Weimojie suoshuo jing* 維摩詰所說經, T.475.14:538a4-7). **gain liberation** (*toku gedatsu* 得解脫): Following Kawamura's text; the source text and other manuscript witnesses of this chapter read the more likely “understand” (*toku ge* 得解).

10 **Great Sūtra** (*Daikyō* 大經): Reference to the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經) (T.374.12:469b1-10; T.375.12:712a2-12).

skin; third, by touching the flesh; fourth, by touching the bones. According to where it is touched, it conforms to the will of the driver. The Tathāgata is also like this. He uses four kinds of dharma to tame living beings. First, he speaks of birth, and they accept the word of the Buddha; this is like conforming to the will of the driver when the hair is touched. Second, he speaks of birth and old age, and they accept the word of the Buddha; this is like conforming to the will of the driver when the hair and skin are touched. Third, he speaks of birth, as well as old age and sickness, and they accept the word of the Buddha; this is like conforming to the will of the driver when the hair, skin, and flesh are touched. Fourth, he speaks of birth, as well as old age, sickness, and death, and they accept the word of the Buddha; this is like conforming to the will of the driver when the hair, skin, flesh, and bones are touched. Good sons, when the driver trains the horse, nothing is certain; when the Tathāgata, the World-Honored One, tames living beings, it is definitely not in vain. Therefore, the Buddha is called “Trainer of Persons.”<sup>11</sup>

[T9:9] {2:416}

これを涅槃經の四馬となづく。學者、ならはざるなし、諸佛、ときたまはざるおはしまさず。ほとけに随ひたてまつりて、これをきく。ほとけをみたてまつりて、供養したてまつるごとには、必ず聽聞し、佛法を傳授するごとには、衆生のためにこれをとくこと、歴劫におこたらず。つひに佛果にいたりて、はじめ初發心のときのごとく、菩薩・聲聞・人天大會のためにこれをとく。このゆえに、佛法僧寶種不斷なり。

This is called “the four horses of the *Nirvāṇa Sūtra*.” There are no students who have failed to learn it; there are no buddhas who have failed to teach it. When we follow the buddhas, we hear it. Whenever we see the buddhas and make offerings to them, we invariably hear it; whenever they transmit the buddha dharma, across the kalpas, their teaching of it to living beings never flags. When they finally reach the fruit of buddhahood, just as they did when they first brought forth the mind [of bodhi], they teach it to the great assemblies of bodhisattvas, *śrāvakas*, humans, and devas. Therefore, the seeds of the treasures of buddha, dharma, and saṃgha are never cut off.

[T9:10] {2:417}

かくのごとくなるがゆえに、諸佛の所説と菩薩の所説と、はるかにことなり。しるべし、調馬師の法に、おほよそ四種あり。いはゆる、觸毛・觸皮・觸肉・觸骨なり。これなにもものを觸毛せしむるとみえざれども、傳法の大士おもはくは、鞭なるべしと解す。しかあれども、必ずしも調馬の法に鞭をもちいるもあり、鞭を用いざるもあり、調馬、かならず鞭のみに

11 “Trainer of Persons” (*chōgo jōbu* 調御丈夫): S. *puruṣa-damya-sārathi*; one of the ten standard epithets of a buddha.

はかぎるべからず。たてるたけ八尺なる、これを龍馬とす。この馬、ととのふること、人間にすくなし。また千里馬といふむまあり、一日のうちに千里をゆく。このむま、五百里をゆくあひだ、血汗をながす、五百里すぎぬれば、清涼にして、はやし。このむまにのる人、すくなし、ととのふる法、しれるものすくなし。このむま、神丹國にはなし、外國にあり。このむま、おのおのしきりに鞭を加すとみえず。

Thus, what the buddhas teach and what the bodhisattva teaches are very different.<sup>12</sup> We can see that, overall, the horse trainer has four methods: touching the hair, touching the skin, touching the flesh, and touching the bones. Although we do not read here what it is that is made to touch the hair, the Great One who transmitted the dharma understood it as a whip.<sup>13</sup> Be that as it may, in training a horse, one may or may not use a whip: training a horse is not limited to the whip. One that stands eight feet is called a “dragon horse”; this horse, few humans would train.<sup>14</sup> Again, there is a horse called the “thousand-mile horse,” which can cover a thousand miles in one day.<sup>15</sup> During the first five hundred miles, it sweats blood; once it exceeds five hundred miles, it cools down and picks up speed. This horse, few would ride, and few would know how to control. This horse does not exist in the Land of Cīnasthāna; it is found in other countries. We do not read that a whip is frequently used on any of these horses.<sup>16</sup>

[T9:11]

しかあれども、古徳いはく、調馬必ず鞭を加す。鞭にあらざれば、むま、ととのほらず、これ調馬の法なり。いま觸毛・皮・肉・骨の四法あり。毛をのぞきて皮に觸することあるべからず、毛・皮をのぞきて肉・骨に觸すべからず。かるがゆえにしりぬ、これ鞭を加すべきなり。いまここにとかざるは、文の不足なり。諸經かくのごときの處おほし。

Nevertheless, a virtuous one of old has said, “In training a horse, we always use a whip; without the whip, the horse isn’t trained.”<sup>17</sup> This is the

12 **what the buddhas teach and what the bodhisattva teaches are very different** (*shobutsu no shosetsu to bosatsu no shosetsu to, haruka ni kotonari* 諸佛の所説と菩薩の所説と、はるかにことなり): Presumably, “the bodhisattva” here is a reference to Nāgārjuna, to whom is attributed the saying quoted in section 3.

13 **Great One who transmitted the dharma** (*denbō no daishi* 傳法の大士): Again, presumably, a reference to Nāgārjuna.

14 **“dragon horse”** (*ryōme* 龍馬): From the classical definition given in the *Rites of Zhou* (*Zhouli* 周禮, Xianguan Sima 夏官司馬, KR.Id0002.008.24a).

15 **“thousand-mile horse”** (*senrime* 千里馬): From the famous “divine horses” (*tianma* 天馬) of Ferghana (*Dayuan* 大宛); also known as “blood sweating horses” (*han xue ma* 汗血馬, a name thought to derive from bleeding caused by parasitic worms).

16 **these horses** (*kono muma* このむま): Probably a reference to thousand-mile horses, though the dragon horse might also be intended.

17 **a virtuous one of old** (*kotoku* 古徳): A saying given in Japanese, the source for

method for training a horse. Here, we have four methods: touching the hair, skin, flesh, and bones. It is not possible to touch the skin but not the hair; one cannot touch the flesh and bones but not the hair and skin. From this, we know that we should use the whip. That this is not mentioned here is a deficiency of the text.<sup>18</sup> There are many such passages in the sūtras.

[T9:12]

如來世尊・調御丈夫またしかあり。四種の法をもて、一切衆生を調伏して、必定不虛なり。いはゆる生を爲説するに、即ち佛語をうくるあり、生・老を爲説するに、佛語をうくるあり、生・老・病を爲説するに、佛語をうくるあり、生・老・病・死を爲説するに佛語をうくるあり。のちの三をきくもの、いまだはじめの一をはなれず、世間の調馬の、觸毛をはなれて、觸皮・肉・骨あらざるがごとし。生・老・病・死を爲説すといふは、如來世尊の生・老・病・死を爲説します。衆生をして生・老・病・死をはなれしめんがためにあらず。生・老・病・死すなはち道、ととかず、生・老・病・死すなはち道なり、と解せしめんがためにとくにあらず。この生・老・病・死を爲説するによりて、一切衆生をして、阿耨多羅三藐三菩提の法をしめさんがためなり。これ、如來世尊、調伏衆生、必定不虛、是故號佛調御丈夫なり。

The Tathāgata, the World-Honored One, the Trainer of Persons, is also like this.<sup>19</sup> Employing his four methods, when he tames all living beings, it is “definitely not in vain.” That is, when he speaks to them of birth, there are those that accept the word of the Buddha; when he speaks to them of birth and old age, there are those that accept the word of the Buddha; when he speaks to them of birth, old age, and sickness, there are those that accept the word of the Buddha; and when he speaks to them of birth, old age, sickness, and death, there are those that accept the word of the Buddha. Those who hear the last three are never apart from the first one, just as, in training a horse in the everyday world, there is no touching the skin, flesh, and bone apart from touching the hair. That he speaks to them of birth, old age, sickness, and death means the Tathāgata, the World-Honored One, speaks to them of birth, old age, sickness, and death. This is not in order to free them from birth, old age, sickness, and death. He does not teach that birth, old age, sickness, and death are themselves the way; he does not teach them in order for them to understand that birth, old age, sickness, and death are themselves the way. He does it in order that, by speaking to them of birth, old age, sickness, and

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which is unknown; hence, it is possible that the next sentence should be treated as part of the quotation.

18 **That this is not mentioned here** (*ima koko ni tokazaru wa* いまここにとかざるは): I.e., that the necessity of the whip is not mentioned in the *Nirvāṇa Sūtra* passage.

19 **is also like this** (*mata shika ari* またしかあり): Some MSS read here *mata shika nari* またしかなり.

death, he would enable all living beings to gain the dharma of *anuttara-samyak-sambodhi*.<sup>20</sup> This is “when the *Tathāgata*, the World-Honored One, tames living beings, it is definitely not in vain. Therefore, the Buddha is called ‘Trainer of Persons.’”

{2:418}

正法眼藏四馬第九  
Treasury of the True Dharma Eye  
Four Horses  
Number 9<sup>21</sup>

[Yōkoji MS:]

此四馬永平寺六十卷正法眼藏內第三十九也  
永興寺十二卷正法眼藏第九卷也

This “Shime” is number thirty-nine of the *Eiheiji* sixty-chapter *Shōbōgenzō*; it is chapter number 9 of the *Yōkōji* twelve-chapter *Shōbōgenzō*.<sup>22</sup>

[Tōunji MS:]

建長七年乙卯夏安居日、以御草案書寫之畢。懷奘一校了  
Copied this from his draft, on a day of the summer retreat, junior wood year of the rabbit, the seventh year of Kenchō [1255]. Proofed by Ejō<sup>23</sup>

20 he would enable all living beings to gain the dharma of *anuttara-samyak-sambodhi* (*issai shujō o shite, anokutara sanmyaku sanbodai no hō o shimesan* 一切衆生をして、阿耨多羅三藐三菩提の法をしめさん): The form of the predicate here (translated as “enable to gain”) varies according to the manuscript witness; Kawamura’s text reads *shimesan* しめさん, while others give *esheshimen* えせしめん, *eshimu* えしむ, or *eshimen* えしめん.

21 Number 9 (*daiku* 第九): Kawamura’s text corrects the chapter number here to “9”; the *Yōkōji* 永光寺 MS gives “39,” the number of this chapter in the sixty-chapter *Shōbōgenzō*.

22 Presumably, an explanation, by an unknown hand, of the discrepancy in the numbering of the chapter explained in the note above. The monastery “*Yōkōji*” is given here as 永興寺, the name of the monastery in Kyōto of Dōgen’s disciple Senne 詮慧, rather than the homophonous 永光寺, the monastery in Ishikawa that owns the MS of the twelve-chapter *Shōbōgenzō*. It is not known whether this is simply a copyist error or indicates that Senne’s monastery once owned a copy of this MS.

23 his draft (*gosōan* 御草案): I.e., Dōgen’s draft.

day of the summer retreat (*ge angō no hi* 夏安居日): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth lunar month through the fifteenth of the seventh month; in 1255, this would have corresponded to 22 May through 18 August.

Proofed by Ejō (*Ejō ikkō ryō* 懷奘一校了): The *Tōunji* 洞雲寺 MS lacks this statement; it is supplied in Kawamura’s text from the *Rurikōji* 瑠璃光寺 MS.

TREASURY OF THE TRUE DHARMA EYE  
THE TWELVE-CHAPTER COMPILATION  
NUMBER 10

The Bhikṣu of the Fourth Dhyāna  
*Shizen biku*

四禪比丘



# The Bhikṣu of the Fourth Dhyāna

## *Shizen biku*

### INTRODUCTION

This chapter is not preserved elsewhere in early manuscripts. It is listed as number 2 in fascicle 3 of the twenty-eight-text collection of *Shōbōgenzō* texts, but in fact that manuscript only preserves the title and the first two lines of the text. The work was known during the Edo period and does appear as number 90 in the ninety-five-chapter Honzan *Shōbōgenzō*, though the source of that text is unclear. Like other texts in the twelve-chapter compilation, the “Shizen biku” is undated. The Honzan text bears a colophon, also found on manuscripts of several other chapters in the twelve-chapter *Shōbōgenzō*, stating that the work was copied by Ejō during the summer retreat of 1255.

The title of the chapter refers to the story, quoted at the outset of the work, of a monk who thought that, by achieving the calm concentration of the fourth level of dhyāna, he had attained the fourth and final fruit of the traditional path to nirvāṇa. When he foresaw on his deathbed that he would be reborn rather than enter nirvāṇa, instead of realizing his error, he charged the Buddha with deceiving him by teaching that there was such a thing as nirvāṇa.

This story, which Dōgen also discusses in the “Sanji gō” 三時業 chapter, here serves primarily as an example of a false view about Buddhism; indeed, it occupies only the first third of the text, the remainder of which is taken up with a quite different false view: the belief, popular in China in Dōgen’s day, that the three teachings of Buddhism, Daoism, and Confucianism were in basic agreement with each other. Dōgen argues strongly against this view as the opinion of those ignorant of the Buddhist tradition.

## 正法眼藏第十

Treasury of the True Dharma Eye  
Number 10

## 四禪比丘

## The Bhikṣu of the Fourth Dhyāna

[T10:1] {2:419}

第十四祖龍樹祖師言、佛弟子中有一比丘。得第四禪、生增上慢、謂得四果。初得初禪、謂得於須陀洹果、得第二禪時、謂是斯陀含果、得第三禪時、謂是阿那含果、得第四禪時、謂是阿羅漢。恃是自高、不復求進。命欲盡時、見有四禪中陰相來、便生邪見、謂無涅槃、佛爲欺我。惡邪見故、失四禪中陰、便見阿鼻泥梨中陰相、命終即生阿鼻泥梨中。諸比丘問佛、阿蘭若比丘、命終生何處。佛言、是人生阿鼻泥梨中。諸比丘大驚、坐禪持戒便爾耶。佛如前答言、彼皆因增上慢。得四禪時、謂得四果。臨命終時、見四禪中陰相、便生邪見、謂無涅槃、我是羅漢、今還復生、佛爲虛誑。是時即見阿鼻泥梨中陰相、命終即生阿鼻泥梨中。是時佛說偈言、多聞・持戒・禪、未得漏盡法、雖有此功德、此事難可信、墮獄由謗佛、非關第四禪。

*The Fourteenth Ancestor, the Ancestral Master Nāgārjuna, said,<sup>1</sup>*

*Among the disciples of the Buddha, there was a bhikṣu who, having attained the fourth dhyāna, gave rise to conceit, thinking he had attained the fourth fruit.<sup>2</sup> First, attaining the first dhyāna, he thought he had attained the fruit of the srotāpanna; when he attained the second dhyāna, he thought it was the fruit of the sakṛdāgāmin; when he attained the third dhyāna, he thought it was the fruit of the anāgāmin; and when he attained the fourth dhyāna, he thought he was an arhat.<sup>3</sup>*

1 **The Fourteenth Ancestor, the Ancestral Master Nāgārjuna** (*daijūshi so Ryūju soshi* 第十四祖龍樹祖師): Introducing a passage from the *Dazhidu lun* 大智度論 (T.1509.25:189a11-27), traditionally attributed to Nāgārjuna. Dōgen's version reflects a retelling of the story in the *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決, by Zhanran 湛然 (711–782) (T.1912.46:257b16-26), a work on which he will often draw in this chapter. The last line here does not appear in the *Dazhidu lun* but is taken from Zhanran's text at T.1912.46:257b25-26.

2 **fourth dhyāna** (*daishizen* 第四禪); **fourth fruit** (*shika* 四果): I.e., (a) the deepest of the four levels of meditation, characterized by extreme concentration and perfect equanimity; and (b) the highest of the four stages (the Sanskrit names of which follow in the text) on the traditional Buddhist path, the status of the arhat, who will enter final nirvāṇa upon death, without further rebirth in saṃsāra.

3 **srotāpanna** (*shudaon* 須陀洹); **sakṛdāgāmin** (*shidagon* 斯陀含); **anāgāmin** (*anagon* 阿那含); **arhat** (*arakan* 阿羅漢): The four fruits (*shika* 四果), or stages on the *śrāvaka*

Based on this, he became haughty and did not seek to make further progress.

When his life was about to expire, he saw approaching an image of his intermediate state in the fourth dhyāna; thereupon, he conceived a false view, thinking, “There is no nirvāṇa; the Buddha has deceived me.”<sup>4</sup> Because of this evil false view, the intermediate state in the fourth dhyāna disappeared, and he saw instead an image of his intermediate state in the *avīci-niraya*; and, when his life came to an end, he was born in the *avīci-niraya*.<sup>5</sup>

The *bhikṣus* asked the Buddha, “When the *āraṇyaka bhikṣu* died, where was he reborn?”<sup>6</sup>

The Buddha said, “This person was born in the *avīci-niraya*.”

The *bhikṣus* were very surprised. “Can this be so for one who practiced seated meditation and kept the precepts?”

The Buddha answered as before, saying,

It was all caused by his conceit. When he attained the fourth dhyāna, he thought he had attained the fourth fruit. When he approached the end of his life, he saw an image of his intermediate state in the fourth dhyāna; thereupon, he conceived a false view, thinking, “There is no nirvāṇa: I am an arhat, but now I’m to be reborn. The Buddha has deceived us.” At this point, he saw the form of his intermediate state in the *avīci-niraya*; and, when his life came to an end, he was born in the *avīci-niraya*.

At this time, the Buddha recited a *gāthā*, saying,

He was learned, kept the precepts, and practiced dhyāna,  
But he hadn’t attained the exhaustion of the contaminants.<sup>7</sup>

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path to nirvāṇa, given here in transliterations of the Sanskrit: (1) “stream-entrant” (*voru* 預流): one who has attained the path of vision (*kendō* 見道; S. *darśana-mārga*) and entered the path of practice (*shudō* 修道; S. *bhavanā-mārga*); (2) “once-returner” (*ichirai* 一來): one on the path of practice who has but one rebirth in the desire realm (*yokkai* 欲界) remaining; (3) “nonreturner” (*fugen* 不還): one who will no longer be born in the desire realm but will enter nirvāṇa directly from one of heavens of the form realm (*shikikai* 色界) or formless realm (*mushikikai* 無色界); and (4) “worthy” (*arakan* 阿羅漢): one who has achieved nirvāṇa in this body and will not be reborn.

4 **intermediate state** (*chūin* 中陰): i.e., the state, often reckoned as 49 days, between death and rebirth; S. *antarābhava*.

5 ***avīci-niraya*** (*abinairi* 阿鼻泥梨): i.e., the *avīci* (“uninterrupted”) hell, deepest of the eight hot hells.

6 **“*āraṇyaka bhikṣu*”** (*arannya biku* 阿蘭若比丘): i.e., a monk of the *aranya* (“forest”), a term that could refer simply to a monk of the monastery, though Dōgen takes it, in his comments below, to mean a monk living apart from the community.

7 **exhaustion of the contaminants** (*rojin* 漏盡): S. *āsrava-kṣaya*; elimination of the

*Even though he had these virtues,  
It was hard for him to believe this fact.*

*He fell into hell for slandering the Buddha; it had nothing to do with  
the fourth dhyāna.*

[T10:2] {2:420}

この比丘を稱して四禪比丘といふ、または無聞比丘と稱す。四禪をえたるを四果と僻計せることをいましめ、また謗佛の邪見をいましむ。人天大會みなしれり。如來在世より今日にいたるまで、西天・東地、ともに是にあらざるを是と執せるをいましむとして、四禪をえて四果とおもふがごとし、とあざける。

This bhikṣu is known as “the bhikṣu of the fourth dhyāna,” also called the “unlearned bhikṣu.”<sup>8</sup> [His tale] warns us against biased reckonings that take attainment of the fourth dhyāna for the fourth fruit, and also warns us against false views that slander the Buddha. The great assemblies of humans and devas have all known this. Since the time the Tathāgata was in the world till today, in Sindh in the West and the Land of the East, as a warning against clinging to what is not right as right, all have dismissed it as “like thinking that attaining the fourth dhyāna is the fourth fruit.”

[T10:3] {2:421}

この比丘の不是、しばらく略して擧するに三種あり。第一には、みづから四禪と四果とを分別するにおよぼざる無聞の身ながら、いたづらに師をはなれて、むなしく阿蘭若に獨處す。さいはひにこれ如來在世なり、つねに佛所に詣して、常恆に見佛聞法せば、かくのごとくのあやまりあるべからず。しかあるに、阿蘭若に獨處して、佛所に詣せず、つねに見佛聞法せざるによりてかくのごとし。たとひ佛所に詣せずといふとも、諸大阿羅漢の處にいたりて、教訓を請すべし。いたづらに獨處する、増上慢のあやまりなり。第二には、初禪をえて初果とおもひ、二禪をえて第二果とおもひ、三禪をえて第三果とおもひ、四禪をえて第四果とおもふ、第二のあやまりなり。初・二・三・四禪の相と、初・二・三・四果の相と、比類におよばず、たとふることあらむや。これ、無聞のとがによれり。師につかへず、くらきによれるとがあり。

Briefly stated, the error of this bhikṣu is threefold. First, while an unlearned person who could not himself distinguish between the fourth dhyāna and the fourth fruit, he foolishly left his teacher and pointlessly lived in solitude in the *araṇya*. Fortunately, this was when the Tathāgata was in the world; if he had always visited the Buddha and continually met the Buddha and listened to the dharma, he would not have made

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defilements (*bonnō* 煩惱; S. *kleśa*), a necessary condition for nirvāṇa.

8 “unlearned bhikṣu” (*mumon biku* 無聞比丘): Perhaps reflecting his characterization as such in the *Shoulengyan jing* 首楞嚴經 (T.945.19:147a28).

such a mistake. Instead, since he lived in solitude in the *aranya*, did not visit the Buddha, and did not continually meet the Buddha and listen to the dharma, he was like this. Even if he did not visit the Buddha, he should have gone to the great arhats and requested their instruction. Pointlessly living in solitude was a mistake born of pride.

Second, he thought that attaining the first dhyāna was the first fruit; he thought that attaining the second dhyāna was the second fruit; he thought that attaining the third dhyāna was the third fruit; he thought that attaining the fourth dhyāna was the fourth fruit. This was his second mistake. The attributes of the first, second, third, and fourth dhyānas and the attributes of the first, second, third, and fourth fruits are not comparable; how could they be likened to each other? This is a fault due to his being unlearned, a fault due to his failing to serve a master and being ignorant.

[T10:4]

優婆塞多弟子中、有一比丘。信心出家、獲得四禪、謂爲四果。毘多方便令往他處。於路化作群賊、復化作五百賈客。賊劫賈客、殺害狼藉。比丘見生怖、即便自念、我非羅漢、應是第三果。賈客亡後、有長者女、語比丘言、唯願大德、與我共去。比丘答言、佛不許我與女人行。女言、我大德而隨其後。比丘憐愍相望而行。尊者次復變作大河。女人言、大德、可共我度。比丘在下、女在上流。女便墮水、白言、大德濟我。爾時比丘、手接而出、生細滑想、起愛欲心、即便自知非阿那含。於此女人、極生愛著、將向屏處、欲共交通、方見是師、生大慚愧、低頭而立。尊者語言、汝昔自謂是阿羅漢、云何欲爲如此惡事。將至僧中、教其懺悔、爲說法要、得阿羅漢。

*Among the disciples of Upagupta, there was a bhikṣu who, having faith, had left home and had attained the fourth dhyāna, which he thought was the fourth fruit.<sup>9</sup> As an expedient, Upagupta sent him off somewhere. On the road, he magically produced a band of thieves, and magically produced five hundred merchants. The thieves robbed the merchants and slaughtered them indiscriminately. Seeing this, the bhikṣu was terrified and immediately thought to himself, "I am not an arhat. I must be at the third fruit."*

*After the death of the merchants, a daughter of one of the wealthy merchants said to the bhikṣu, "Please, Virtuous One, take me with you."*

*The bhikṣu replied, "The Buddha does not permit me to travel with a woman."*

9 Among the disciples of Upagupta (*Ubakikuta deshi chū* 優婆塞多弟子中): Another story found in Zhanran's *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:302c22-303a8). Upagupta was a monk at the time of King Aśoka, reckoned as the fourth ancestor in the Indian lineage of Zen.

The woman said, “I shall [watch] the Virtuous One and follow behind.”<sup>10</sup>

The bhikṣu took pity on her, and they walked on, watching each other. The Venerable [Upagupta] then manifested a great river. The woman said, “Virtuous One, cross over with me.”

The bhikṣu was downstream and the woman was upstream. Then, the woman fell into the water, crying out, “Virtuous One, save me!”

Thereupon, the bhikṣu grabbed her and pulled her out. Sensing her fine, smooth skin, he gave rise to lust and immediately realized he was not an *anāgāmin*. Feeling extreme attachment to this woman, he took her to an enclosed place. Only as he went to have intercourse with her did he see that she was his teacher. In great shame, he stood with head bowed. The Venerable said, “You used to think yourself an arhat. How could you do such an evil deed as this?”

He took him to the saṃgha and had him repent. He taught him the essentials of the dharma, and he became an arhat.

[T10:5] {2:422}

この比丘、はじめ生見のあやまりあれど、殺害の狼藉をみるにおそりを生ず。ときに、われ羅漢にあらず、とおもふ、なほ、第三果なるべし、とおもふあやまりあり。のちに、細滑の想によりて、愛欲心を生ずるに、阿那含にあらず、としる。さらに、謗佛のおもひを生ぜず、謗法のおもひなし、聖教にそむくおもひあらず、四禪比丘にはひとしからず。この比丘は、聖教を習學せるちからあるによりて、みづから阿羅漢にあらず、阿那含にあらず、としるなり。いまの無聞の輩は、阿羅漢はいかなりともしらず、佛はいかなりともしらざるがゆえに、みづから阿羅漢にあらず、佛にあらずともしらず、みだりに、われは佛なり、とのみおもひいふは、おほきなるあやまりなり、ふかきとがあるべし。學者まづすべからく、佛はいかなるべし、とならふべきなり。

Initially, this bhikṣu was mistaken in his personal view, but when he saw the indiscriminate slaughter, he became terrified; and thereupon, he thought, “I am not an arhat.”<sup>11</sup> But he was still mistaken in thinking he had the third fruit. Later, when he gave rise to lust from the sensation of the fine, smooth skin, he realized he was not an *anāgāmin*. He did not further produce thoughts that would slander the Buddha; without thoughts of disparaging the dharma, or thoughts opposing the sacred

10 “I shall [watch] the Virtuous One” (*ga mō taitoku* 我大德): Supplying the predicate *mō* 望, missing in the MS.

11 **personal view** (*shōken* 生見): A tentative translation of a somewhat unusual term repeated several times in this chapter but not elsewhere in the *Shōbōgenzō*. In its context here, it seems to suggest “a view arbitrarily produced by oneself”; but some interpret it as an abbreviation of *shujō ken* 衆生見, either in the sense of “the view of the reality of the self of living beings,” or simply “the view held by ordinary living beings.”

teachings, he was not the same as the bhikṣu in the fourth dhyāna.<sup>12</sup> This bhikṣu, through the power of his having studied the sacred teachings, recognized himself that he was not an arhat and not an *anāgāmin*. The unlearned today, because they do not know what an arhat is, or what a buddha is, do not recognize they are not arhats, are not buddhas; their arbitrarily thinking, “I am a buddha,” is a huge mistake and a grave failing. What students need to do first is learn what a buddha is.

[T10:6] {2:423}

古徳云、習聖教者、薄知次位、縦生逾濫、亦易開解。

*A virtuous one of old has said,*<sup>13</sup>

*Those who have studied the sacred teachings have some knowledge of their stage; even if they exceed it, they easily understand it.*<sup>14</sup>

[T10:7]

まことなるかな、古徳の言。たとひ生見のあやまりありとも、すこしきも佛法を習學せらむ輩は、みづからに欺誑せられじ、他人にも欺誑せられじ。

How true, the words of the virtuous one of old. One may be mistaken in one's personal view, but those who have studied the buddha dharma even a little will not be deceived by themselves and will not be deceived by others.

[T10:8]

曾聞、有人自謂成佛。待天不曉、謂爲魔障。曉已、不見梵王請説。自知非佛、自謂是阿羅漢。又被他人罵之、心生異念、自知非是阿羅漢、仍謂是第三果也。又見女人起欲想、知非聖人。此亦良由知教相故、乃如是也。

12 **he was not the same as the bhikṣu in the fourth dhyāna** (*shizen biku ni wa hito-shikarazu* 四禪比丘にはひとしからず): I.e., he differs from the bhikṣu in the story told in section 1, above.

13 **virtuous one of old** (*kotoku* 古徳): I.e., Zhanran, in the lines immediately following his telling of the story of Upagupta's disciple, above, section 4 (*Zhiguan fuxing zhuan hongjue* 止観輔行傳弘決, T.1912.46:303a8-9).

14 **even if they exceed it** (*jū shō yūran* 縦生逾濫): A tentative translation of a phrase subject to two readings. The phrase might be rendered, “even if they commit a *sthūlātyaya*,” taking 逾濫 as *chūran* 偷蘭, understood as a transliteration of Sanskrit *sthūlātyaya* (more often rendered *chūran* 偷蘭), a transgression of the vinaya through intent to commit a serious offense — in this case, presumably, the monk's intention to have intercourse. The reading here takes *yūran* 逾濫 in its common meaning of “excessive” — in this case, presumably in reference to the monk's mistaken sense of his spiritual status — as is suggested by Dōgen's comment, in the following section, that the learned can easily resolve a mistaken view.

Once I heard that there was a person who thought he had attained buddhahood.<sup>15</sup> When dawn did not break as he expected, he thought it was due to the obstruction of Māra.<sup>16</sup> When dawn did break, and he failed to see King Brahmā requesting him to preach, he realized he was not a buddha but thought he was an arhat. When he was criticized for this by others and felt resentment, he realized he was not an arhat but thought he was at the third fruit. When he saw a woman and gave rise to lust, he knew he was not a sage. Again, it was very much because he knew the teachings that this was so.<sup>17</sup>

[T10:9] {2:424}

それ、佛法をしれるは、かくのごとくみづからが非を覺知し、はやくそのあやまりをなげすつ。しらざるともがらは、一生むなく愚蒙のなかにあり。生より生を受くるも、またかくのごとくなるべし。この優婆塞多の弟子は、四禪をえて四果とおもふといへども、さらに我非羅漢の智あり。無聞比丘も、臨命終のとき、四禪の中陰みゆることあらむに、我非羅漢としらば、謗佛の罪あるべからず。況や四禪をえてのちひさし、なむぞ四果にあらざるとかへりみしざらむ。すでに四果にあらざるとしらば、なむぞ改めざらむ。いたづらに僻計にとどこほり、空しく邪見にしづめり。

Those who know the buddha dharma, recognize their own errors like this and quickly cast aside their mistakes. Those who do not know spend their entire lives in pointless ignorance. Even receiving one life after another, they will still be like this. This disciple of Upagupta, though he may have thought that attaining the fourth dhyāna was the fourth fruit, had the wisdom to recognize he was not an arhat. When, at the end of his life, the unlearned bhikṣu saw his intermediate state in the fourth dhyāna, had he recognized he was not an arhat, he would not have committed the offense of slandering the Buddha. Not to mention that it had been a long time since he attained the fourth dhyāna; why, then, had he never reflected that it was not the fourth fruit? If he knew that it was not the fourth fruit, why did he never correct himself? He is fruitlessly stuck in his biased reckonings, pointlessly sunk in his false view.

15 **Once I heard** (*sō mon* 曾聞): Continuing to quote Zhanran at *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決, T.1912.46:303a9-14.

16 **When dawn did not break as he expected** (*tai ten fūgyō* 待天不曉): Presumably, a reference to the tradition that the Buddha's awakening occurred as the dawn star arose in the east. Similarly, the failure to see King Brahmā reflects the tradition that, following his awakening, the Buddha was encouraged to preach by the deva Brahmā.

17 **this was so** (*nai nyoze ya* 乃是也): These four glyphs, appearing at the end of the passage, do not occur in the source.



## [T10:10]

第三には、命終の時、おほきなる誤りあり。そのとが、ふかくして、つひに阿鼻地獄におちぬるなり。たとひなむぢ一生のあひだ、四果とおもひきたれりとも、臨命終の時、四禪の中陰みゆることあらば、一生の誤りを懺悔して、四果にはあらざりとおもふべし。いかでか、佛、われを欺誑して、涅槃なきに涅槃ありと施設せさせたまふとおもふべき。これ、無聞のとがなり、このつみすでに謗佛なり。これによりて、阿鼻の中陰現じて、命終して阿鼻地獄におちぬ。たとひ四果の聖者なりとも、いかでか如來におよばむ。

Third, at the end of his life, he committed a grave mistake.<sup>18</sup> His fault was profound and eventually led to his falling into the *avīci* hell. Even had you thought throughout your entire life that [the fourth dhyāna] was the fourth fruit, if, when facing the end of life, the intermediate state in the fourth dhyāna appeared, you should repent your lifelong mistake and admit that it was not the fourth fruit. How could you think that the Buddha deceives you by proposing nirvāṇa when there is no nirvāṇa? That is the error of the unlearned; this offense is clearly slandering the Buddha. As a result, his intermediate state in *avīci* appeared, and when his life ended, he fell into the *avīci* hell.

Even if one is a sage of the fourth fruit, how could one equal a tathāgata?<sup>19</sup>

## [T10:11] {2:425}

舍利弗は、久しくこれ四果の聖者なり。三千大千世界の所有の智慧をあつめて、如來をのぞきたてまつりて、ほかを一分とし、舍利弗の智慧を十六分にせる一分と、三千大千世界の智慧とを格量するに、舍利弗の十六分の一に及ばざるなり。しかあれど、如來未曾説の法をときますをききて、前後の佛説、ことにして、われを欺誑しますと、おもはず、波旬無此事と、ほめたてまつる。如來は福増をわたし、舍利弗は福増をわたさず、四果と佛果と、はるかにことなることかくのごとし。たとひ舍利弗及びもろもろの弟子のごとくならむ、十方界にみちみてたらむ、ともに佛智を測量せんこと、うべからず。孔・老にかくのごとくの功德、いまだなし。佛法を習學せむもの、たれか、孔子・老子測度せざらむ。孔・老を習學するもの、佛法を測量することいまだなし。いま宋國の輩、おほく孔・老と佛道と一致の道理をたつ、僻見、もともふかきものなり。しもにまさに廣説すべし。

Śāriputra was long a sage of the fourth fruit. If we were to collect all the wisdom existing in the trichiliocosm, excluding that of the tathāgatas, as a single sum, and measure the single sum of one sixteenth of the wisdom of Śāriputra against that wisdom of the trichiliocosm, the latter

18 **Third** (*daisan ni wa* 第三には): Turning to the last of the three errors proposed in section 3, above.

19 **Even if one is a sage of the fourth fruit** (*tatoi shika no shōja nari tomo* たとひ四果の聖者なりとも): Dōgen here introduces his topic of the next section.

would not equal the single sum of one sixteenth of that of Śāriputra.<sup>20</sup> However, when he heard a dharma never previously preached by the Tathāgata, instead of thinking, “The Buddha’s earlier and later teachings are different; he has deceived me,” he praised it, saying, “*Pāpīyān has no such thing.*”<sup>21</sup> The Tathāgata delivered Śrīvaddhi; Śāriputra did not deliver Śrīvaddhi.<sup>22</sup>

The vast difference between the fourth fruit and the buddha fruit is like this.<sup>23</sup> Even if Śāriputra and the likes of all the disciples filled the worlds in the ten directions, all together they could not fathom the wisdom of the Buddha. Confucius and Laozi never had such virtue. Among those who

20 **If we were to collect all the wisdom existing in the trichiliocosm** (*sanzen daisen sekai no shou no chie o atsumete* 三千大千世界の所有の智慧をあつめて): A convoluted way of expressing the claim that (not counting the wisdom of the buddhas) all the wisdom in the universe does not equal a sixteenth of Śāriputra’s wisdom. Dōgen is rephrasing here a verse, quoted in Zhanran’s *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:334c5-7), from the *Dazhidu lun* 大智度論 (T.1509.25:136a11-13):

一切衆生智、唯除佛世尊、欲比舍利弗、智慧及多聞、於十六分中、猶尚不及一。

The wisdom of all living beings,  
Only excepting the buddhas, the world-honored ones —  
Were we to compare it with  
The wisdom and learning of Śāriputra,  
Of sixteen parts,  
It would not amount to one.

21 **“Pāpīyān has no such thing”** (*Hajun mu shi ji* 波旬無此事): A reference to Māra, the Evil One (*Mahajun* 魔波旬; S. Māra-pāpīyān), quoting a verse in the *Lotus Sūtra*, in which Śāriputra expresses his conviction that the apparent inconsistencies in Śākyamuni’s teaching are merely a reflection of his skillful means and not the deception of Māra appearing as the Buddha (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:11b1-2):

世尊說實道、波旬無此事。以是我定知、非是魔作佛。  
The World-Honored One teaches the real path;  
Pāpīyān has no such thing.  
Therefore, I definitely know  
This is not Māra becoming the Buddha.

22 **The Tathāgata delivered Śrīvaddhi** (*Nyorai wa Fukuzō o watashi* 如來は福増をわたし): Reference to a story in which Śāriputra declines to accept a 120-year-old man, Śrīvaddhi, into the order of bhikṣus, but the Buddha does accept him. The story, which Dōgen quotes at length in his *Eihei kōroku* 永平廣錄 (DZZ.3:246-252, no. 381), is found in the *Damamūka-nidāna-sūtra* (*Xianyu jing* 賢愚經, T.202.4:376c13ff).

23 **The vast difference between the fourth fruit and the buddha fruit is like this** (*shika to bukka to, haruka ni kotonaru koto kaku no gotoshi* 四果と佛果と、はるかにことなることかくのごとし): The traditional distinction between the two fruits is that, while the arhat has fully mastered the four sacred truths and eliminated the defilements, the buddha is omniscient and in command of salvific expedient devices. The reader may wish to compare Dōgen’s remarks here with his treatment of the arhat in “Shōbōgenzō arakan” 正法眼藏阿羅漢。

study the buddha dharma, who could not fathom Confucius and Laozi? Among those who study Confucius and Laozi, there has never been one who fathomed the buddha dharma. Nowadays many in the Land of the Song have established the principle of the unity of Confucius, Laozi, and the way of the buddhas — a deeply biased view, on which we shall have more to say below.

[T10:12]

四禪比丘、みづからが僻見をまこととして、如來の、欺誑しますと思ふ、ながく佛を違背したてまつるなり。愚癡の甚だしき、六師等にひとしかるべし。

The bhikṣu in the fourth dhyāna, taking his own biased view as the truth, thinks the Tathāgata has deceived him and forever turns his back on the Buddha. His stupidity is as extreme as that of the six teachers.<sup>24</sup>

[T10:13]

古徳云、大師在世、尚有僻計生見之人、況滅後、無師不得禪者。

*A virtuous one of old has said,*<sup>25</sup>

*Even when the Great Master was in the world, there were people with biased reckonings and personal views; how much more so after his extinction, among those without a teacher, who have not attained the dhyānas.*

[T10:14] {2:426}

いま大師とは、佛世尊なり。まことに世尊在世、出家受具せる、なほ無聞によりては、僻計生見の誤り、のがれがたし。況や如來滅後、後五百歳、邊地下賤の時處、誤りなからむや。四禪を發せるもの、なほかくのごとし。況や四禪を發するに及ばず、徒に貪名愛利にしづめらむもの、官途世路を貪る輩、不足言なるべし。いま大宋國に寡聞愚鈍の輩多し。かれらがいはく、佛法と老子・孔子の法と、一致にして異轍あらず。

“The Great Master” here means the Buddha, the World-Honored One. Indeed, even for those who left home and received the full precepts when the World-Honored One was in the world, it was hard to escape the mistakes of “*biased reckonings and personal views.*” How much less, then, could there be no mistakes in remote places and debased times in the *latter five hundred years following the extinction of the Tathāgata.*<sup>26</sup> Even

24 **six teachers** (*rokushi tō* 六師等): I.e., six major non-Buddhist religious leaders at the time of Buddha Śākyamuni.

25 **A virtuous one of old** (*kotoku* 古徳): Zhanran, again, in lines following the passage Dōgen quoted in section 1, above (*Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決, T.1912.46:257b27-28).

26 **latter five hundred years following the extinction of the Tathāgata** (*nyorai metsu go, go gohyaku sai* 如來滅後、後五百歳): A fixed expression for the final, degenerate

those who have produced the fourth dhyāna are like this; how much more is this the case with those unable to produce the fourth dhyāna, those who would drown in vain in their lust for fame and love of profit, those who covet official posts and worldly advancement — they are not worth mentioning.

Nowadays, in the Land of the Great Song, there are many people who are ignorant and dimwitted.<sup>27</sup> They say that the buddha dharma and the teachings of Laozi and Confucius are a unity, without different tracks.

[T10:15]

大宋嘉泰中、有僧正受、撰進普燈錄三十卷。云、臣聞孤山智圓之言曰、吾道如鼎也。三教如足也。足一虧而鼎覆。臣嘗慕其人稽其說。乃知、儒之爲教、其要在誠意、道之爲教、其要在虛心。釋之爲教、其要在見性。誠意也、虛心也、見性也、異名體同。究厥攸歸、無適而不與此道會。云云。

*During the Jiatai of the Great Song, there was a monk, Zhengshou, who composed and presented the Pudeng lu in thirty scrolls.<sup>28</sup> He said,*

*Your servant has heard that Gushan Zhiyuan said, “My way is like a three-legged cauldron: the three teachings are like the feet. If one foot is missing, the cauldron topples over.”<sup>29</sup>*

*Your servant has long admired this man and reflected on what he said. I have come to understand that, in what the Confucians teach, the essence is in sincere intention; in what the Daoists teach, the essence is in an empty mind; and in what Śākyamuni teaches, the essence is in seeing one’s nature. Sincere intention, empty mind, and seeing one’s nature — the terms are different, but the substance is the same. When we fully study their convergence, there is nothing that does not accord with this way. . . .*

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age of the dharma of Buddha Śākyamuni. (See, e.g., the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:54b29).)

27 **Nowadays, in the Land of the Great Song** (*ima Daisō koku ni* いま大宋國に): Dōgen here begins his critique of the doctrine of the unity of the three teachings.

28 **During the Jiatai of the Great Song** (*Dai Sō Katai chū* 大宋嘉泰中): The Song-dynasty era spanning 1201-1204.

**Zhengshou** (*Shōju* 正受): i.e., Leian Zhengshou 雷庵正受 (1146-1209?), author of the Chan history *Jiatai Pudeng lu* 嘉泰普燈錄. The work was completed in 1204 and presented to the Song Emperor Ningzong 寧宗 (r. 1194-1224). Dōgen’s quotation here comes from the text accompanying the presentation (“Jinshang shu” 進上書, ZZ.137:2a5-9).

29 **Gushan Zhiyuan** (*Kozan Chien* 孤山智圓): 976-1022; a prominent figure in the “Off Mountain” (Shanwai 山外) branch of the Tiantai 天台 tradition.

## [T10:16]

かくのごとく、僻計生見の輩のみ多し、ただ智圓・正受のみにはあらず。この輩は、四禪を得て四果と思はむよりも、その誤りふかし。謗佛・謗法・謗僧なるべし。すでに撥無解脱なり、撥無三世なり、撥無因果なり、莽莽蕩蕩招殃禍、疑がひなし。三寶・四諦・四沙門なし、とおもふし輩にひとし。佛法、いまだその要、見性にあらず。西天二十八祖・七佛、いづれの處にか佛法の、ただ見性のみなりとある。六祖壇經に、見性の言あり、かの書、これ偽書なり、附法藏の書にあらず、曹溪の言句にあらず、佛祖の兒孫、またく依用せざる書なり。正受・智圓、いまだ佛法の一隅をしらざるによりて、一鼎三足の邪計をなす。

Those of biased reckonings and arbitrary views like this are many; it is not just Zhiyuan and Zhengshou. The mistakes of this lot are graver even than believing that attaining the fourth dhyāna is the fourth fruit. They disparage the buddha, disparage the dharma, disparage the saṃgha: it is the complete denial of liberation, the denial of the three times, the denial of cause and effect; without any doubt it is “an endless vastness, inviting disaster.”<sup>30</sup> They are equivalent to those who have thought there were no three treasures, four truths, or four *śramaṇa*.<sup>31</sup> In the buddha dharma, the essence has never been “seeing one’s nature.” Where have the twenty-eight ancestors of Sindh in the West or the seven buddhas said that the buddha dharma was just “seeing one’s nature”? The words “seeing one’s nature” are found in the *Platform Sūtra of the Sixth Ancestor*, but that book is a spurious text — not a text of the transmitted dharma treasury, not the words of Caoxi, a book absolutely not relied on by the descendants of the buddhas and ancestors.<sup>32</sup> Because Zhengshou and Zhiyuan never understood a single corner of the buddha dharma, they maintain their biased reckoning of a single cauldron with three legs.

## [T10:17] {2:427}

古德云、老子・莊子、尚自未識小乘能著所著・能破所破、況大乘中若著若破。是故不與佛法少同。然世愚者迷於名相、濫禪者惑於正理、欲將道德・逍遙之名齊於佛法解脱之說。豈可得乎。

30 “an endless vastness, inviting disaster” (*mōmō tōtō shō ōka* 莽莽蕩蕩招殃禍): From a line in the *Zhengdao ge* 證道歌, attributed to Yongjia Zhenjue 永嘉真覺 (665–713) (T.2014.48:396a27-28); also quoted in “Shōbōgenzō sanji gō” 正法眼藏三時業:

豁達空撥因果、莽莽蕩蕩招殃禍。

A wide-open void, dismissing cause and effect;

An endless vastness, inviting disaster.

31 four *śramaṇa* (*shi shamon* 四沙門): Alternate term for the four fruits (*shika* 四果).

32 *Platform Sūtra of the Sixth Ancestor* (*Rokuso dan kyō* 六祖壇經): The famous *Liuzu tan jing* 六祖壇經 (T.2007, T.2008), in which the expression “seeing one’s nature” (*jianxing* 見性) appears many times. “Caoxi” 曹溪 refers to the Sixth Ancestor, Huineng of Caoxi 曹溪慧能.

*A virtuous one of old has said,*<sup>33</sup>

*Even Laozi and Zhuangzi themselves never recognized what grasps and is grasped, rejects and is rejected, according to the Small Vehicle, much less grasping and rejecting according to the Great Vehicle. Therefore, [their teachings] are not even slightly similar to the buddha dharma. Yet worldly fools, deluded about names and forms, and excessive meditators, confused about correct principles, seek to equate the words of the Way and Its Virtue and Free and Easy with the teachings of liberation in the buddha dharma.*<sup>34</sup> *How could this be?*

[T10:18]

むかしより、名相にまどふもの、正理をしらざるともがら、佛法、莊子・老子にひとしむるなり。いささかも佛法の稽古あるともがら、むかしより、莊子・老子をおもくする一人なし。

Since long ago, those lost in “names and forms” and those ignorant of the “correct principles” have equated the buddha dharma with Zhuangzi and Laozi. Of those with even the slightest investigation of the ancients in the buddha dharma, since long ago there has not been a single person who took Zhuangzi and Laozi seriously.

[T10:19]

清淨法行經云、月光菩薩、彼稱顏回、光淨菩薩、彼稱仲尼、迦葉菩薩、彼稱老子。云云。

*In the Sūtra of Pure Dharma Conduct, it is said,*<sup>35</sup>

*Bodhisattva Candraprabha is there called Yan Hui; Bodhisattva Prabhāsvara is there called Zhongni; Bodhisattva Kāśyapa is there called Laozi.*<sup>36</sup>

33 **A virtuous one of old** (*kotoku* 古徳): Again, a quotation from the *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:247a11-15).

34 **worldly fools** (*se gusha* 世愚者): Zhanran’s original reads *shi jiangzhe* 世講者, “worldly lecturers” — i.e., scholars, in contrast to the following meditators. The compound “names and forms” (*myōsō* 名相) is generally interpreted here as “doctrines” or “doctrinal concepts.”

**Way and Its Virtue and Free and Easy** (*Dōtoku Shōyō* 道德・逍遙): i.e., The *Daode jing* 道德經 of Laozi 老師 and the opening chapter of the *Zhuangzi* 莊子, entitled “Free and Easy Wandering” (*Xiaoyao you* 逍遙遊).

35 **Sūtra of Pure Dharma Conduct** (*Shōjō hōgyō kyō* 清淨法行經): An indigenous Chinese scripture, probably composed in the fifth century, only a fragment of which is extant today. The quotation here is again from Zhanran’s *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:343c18-20), quoting the *Qingjing faxing jing* 清淨法行經.

36 **Bodhisattva Candraprabha is there called Yan Hui** (*Gakkō bosatsu, hi shō Gankai* 月光菩薩、彼稱顏回): Bodhisattva “Moonlight,” in iconography often associated with Buddha Bhaiṣajyaguru, is “there” (i.e., in China) Confucius’s favorite disciple, Yan Hui 顏回 (521-481 BCE). Bodhisattva Prabhāsvara (*Kōjō bosatsu* 光淨菩薩) has not been

[T10:20] {2:428}

むかしより、この經の説を擧して、孔子・老子等も菩薩なれば、その説、ひそかに佛説に同じかるべし、といひ、また、佛のつかひならむ、その説、おのづから佛説ならむ、といふ。この説、みな非なり。

Citing the teachings of this sūtra, it has long been said that, since Confucius, Laozi, and the like, were bodhisattvas, the intent of their teachings must have been the same as the teachings of the Buddha, or that they were the emissaries of the Buddha, whose teachings were inherently the teachings of the Buddha. These explanations are all false.

[T10:21]

古徳云、準諸目錄、皆推此經、以爲疑僞。云云。

*A virtuous one of old has said, "Judging from the catalogs, they all consider this sūtra to be spurious."*<sup>37</sup>

[T10:22]

いまこの説によらば、いよいよ佛法と孔・老とことなるべし。すでにこれ菩薩なり、佛果にひとしかるべからず。また和光應迹の功德は、ひとり三世諸佛菩薩の法なり、俗塵の凡夫の所能にあらず、實業凡夫、いかでか應迹に自在あらむ。孔・老いまだ應迹の説なし、況や孔・老は先因をしらず、當果をとかず、纔かに一世の忠孝をもて、君につかへ、家ををさむる術をむねとせり、さらに後世の説なし、すでにこれ斷見の流類なるべし。莊・老をきらふに、小乗なほしらず、況や大乘をや、といふは、上古の明師なり。三教一致といふは、智圓・正受なり、後代澆季愚闇の凡夫なり。汝、なんの勝出あればか、上古の先徳の所説をさみして、みだりに孔老と佛法とひとしかるべしといふ、なんだちが所見、すべて佛法の通塞を論ずるにたらず、負笈して明師に參學すべし。智圓・正受、汝ら、大・小兩乗すべていまだしらざるなり、四禪をえて四果と思ひしよりも、くらし。悲しむべし、澆風のあほぐ處、かくのごとくの魔子おほかることを。

Based on this claim here, the buddha dharma and Confucius and Laozi are even more different: since they are bodhisattvas, they cannot be equal to the buddha fruit.<sup>38</sup> Furthermore, the virtue of *softening the radiance and responding in traces* is a dharma only of the buddhas and bodhisattvas of the three times, not something that can be done by the common people in the dust of the world.<sup>39</sup> How could common people with their

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identified in Indian sources; Zhongni (*Chūji* 仲尼) is the style name of Confucius. Bodhisattva Kāśyapa may be the figure who converses with the Buddha in the eponymous chapter of the *Nirvāṇa Sūtra* (e.g., *Da banniepan jing* 大般涅槃經, T.374.12:560b9ff).

37 **A virtuous one of old** (*kotoku* 古徳): Zhanran, in a comment following his quotation of the sūtra (*Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決, T.1912.46:343c20-21). For an example in the catalogs, see *Kaiyuan lu* 開元祿, T.2154.55:485a20.

38 **Based on this claim here** (*ima kono setsu ni yoraba* いまこの説によらば): i.e., based on the claim that Confucius and Laozi were bodhisattvas.

39 **softening the radiance and responding in traces** (*wakō ōjaku* 和光應迹): A variant

actualized karma have the freedom to respond in traces?<sup>40</sup> There are no claims that Confucius and Laozi ever responded in traces; much less do Confucius and Laozi know of prior causes or talk of future effects. Their message is the arts of serving the lord and ordering the family, through the loyalty and filial piety of merely one lifetime; since they have no talk of later lifetimes, they are surely followers of annihilationist views.<sup>41</sup> Those who detested Zhuangzi and Laozi and said that they did not understand even the Small Vehicle, much less the Great Vehicle — they were wise masters of high antiquity; those who declare the unity of the three teachings are Zhiyuan and Zhengshou — ignorant common people of the later generations in our season of decline. What makes you so superior, that you would show contempt for the prior worthies of high antiquity and recklessly assert that Confucius and Laozi are equal to the buddha dharma? Your view is completely inadequate to consider how the buddha dharma is advanced or obstructed.<sup>42</sup> You should shoulder your trunk and go to study under a wise master. Zhiyuan and Zhengshou, you do not know anything about either the Great or the Small Vehicle; you are even more in the dark than the one who attained the fourth dhyāna and thought it was the fourth fruit. How sad, that where the winds of decline are stirring, such children of Māra are numerous.

[T10:23] {2:429}

古德云、如孔丘・姬旦之語、三皇・五帝之書、孝以治家、忠以治國、輔國利民、只是一世之內、不濟過未。齊佛法之益於三世、不謬乎。

*A virtuous one of old has said,*<sup>43</sup>

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of the more common expression *wakō dōjin* 和光同塵 (“softening the radiance and sharing the dust”), used in Buddhism in reference to the ability of buddhas and advanced bodhisattvas to manifest themselves in diverse “transformation bodies” (*ōjin* 應身; S. *nirmāṇa-kāya*) in response to the needs of beings.

40 **common people with their actualized karma** (*jitsugō bonbu* 實業凡夫): I.e., ordinary people subject to the consequences of their prior deeds (and, thus, not free to manifest themselves at will).

41 **followers of annihilationist views** (*danken no rurui* 斷見の流類): Or “followers of annihilationism” (S. *uccheda-dṛṣṭi*); i.e., believers in the view that living beings simply disappear at death and are not reborn based on their karma.

42 **how the buddha dharma is advanced or obstructed** (*buppō no tsūsoku* 佛法の通塞): More literally, “the passage and blockage of the buddha dharma.” The term *tsūsoku* 通塞 is a common expression indicating that a road or way is “open or blocked”; often carrying the idiomatic sense of affairs “going smoothly or not.”

43 **A virtuous one of old** (*kotoku* 古德): The first sentence here is taken from Zhanran (*Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決, T.1912.46:440b22-23); the remainder, though resembling a continuation of the Chinese passage, does not in fact occur in the source and seems to have been composed by Dōgen.



*In the words of Kong Qiu and Ji Dan, and the writings of the Three Sovereigns and Five Lords, through regulating the family by filial piety and regulating the state by loyalty, the state is assisted, and the people benefited.*<sup>44</sup>

*But this is only in the present time and is no help in past and future. [To say] that it is the equal of the benefits of the buddha dharma in the three times — how is this not a mistake?*

[T10:24]

まことなるかなや、古徳の語、よく佛法の至理に達せり、世俗の道理にあきらかなり。三皇・五帝の語、いまだ轉輪聖王の教へに及ぶべからず、梵王・帝釋の説にならべ論ずべからず。統領する處、所得の果報、はるかに劣なるべし。輪王・梵王・帝釋、なほ出家・受具の比丘に及ばず、何に況や如來にひとしからむや。孔丘・姫旦の書、また天竺の十八大經に及ぶべからず、四韋陀の典籍にならべがたし。西天婆羅門教、いまだ佛教に齊しからざるなり、なほ小乘聲聞教にひとしからず。あはれむべし、振旦小國邊方にして、三教一致の邪説あり。

How true, the words of the virtuous one of old: they reach the ultimate principle of the buddha dharma and are clear about the principles of the secular world. The words of the Three Sovereigns and Five Lords do not equal the teachings of the wheel-turning sage kings and should not be compared with the teachings of the Brahmā King or Lord Śakra.<sup>45</sup> What they rule over, their recompense, is far less.<sup>46</sup> And the wheel-turning sage kings, the Brahmā King, and Lord Śakra do not equal the bhikṣu who has left home and received the precepts; how much less are they equivalent to the tathāgatas. The books of Kong Qiu and Ji Dan do not equal the eighteen great scriptures of Sindhu and cannot stand alongside the books of the four *Vedas*.<sup>47</sup> The Brahmanical teachings of Sindhu in the West are not equivalent to the teachings of the buddhas, not equivalent

44 **Kong Qiu and Ji Dan** (*Kōkyū Kitan* 孔丘・姫旦): i.e., Confucius and the Duke of Zhou (Zhou Gong 周公). “The Three Sovereigns and Five Lords” (*sankō gotei* 三皇・五帝) refers to the set of eight mythological rulers of ancient China.

45 **wheel-turning sage kings** (*tenrin shōō* 轉輪聖王); **Brahmā King** (*Bonnō* 梵王); **Lord Śakra** (*Taishaku* 帝釋): i.e., respectively, the *cakravartin*, mythical kings of the four continents; the deva king of the heaven of Brahmā; and the mighty Indra, lord of the devas.

46 **What they rule over, their recompense** (*tōryō suru tokoro, shotoku no kahō* 統領する處、所得の果報): A tentative translation, taking the territory over which the ancient Chinese emperors ruled to be in apposition to their karmic recompense.

47 **eighteen great scriptures of Sindhu** (*Tenjiku no jūhachi daikyō* 天竺の十八大經): Eighteen texts of the Brahmanical tradition in India, comprised of the four *Vedas*; the traditional six *vedāṅgas*, or “limbs of the *Vedas*,” that supplement the *Vedas*; and eight *sāstras*, or treatises, on diverse subjects. A description is given in the *Bailun shu* 百論疏, by Jizang 吉藏 (549-623) (T.1827.42:251a20-b8).

even to the *śrāvaka* teachings of the Small Vehicle. How pitiful that in the small, marginal country of Cīnasthāna, there is the false theory of the unity of the three teachings.<sup>48</sup>

[T10:25]

第十四祖龍樹菩薩云、大阿羅漢辟支佛、知八萬大劫、諸大菩薩及佛、知無量劫。

*The Fourteenth Ancestor, Bodhisattva Nāgārjuna, has said, “The arhats and pratyeka-buddhas know eighty thousand great kalpas; the great bodhisattvas and buddhas know innumerable kalpas.”*<sup>49</sup>

[T10:26] {2:430}

孔老等、いまだ一世中の前後をしらず、一生・二生の宿通あらむ。何に況や一劫をしらむや、何に況や百劫・千劫をしらむや、何に況や八萬大劫をしらんむや、何に況や無量劫をしらんむや。この無量劫を明らかにてらし、しれること、たなごころをみるよりも明らかなる諸佛・菩薩を、孔・老等に比類せむ、愚闇といふにもたらざるなり。耳を掩て、三教一致の言をきくことなかれ、邪説中、最邪説なり。

Confucius, Laozi, and the like, do not know the past and future of a single life; would they have the power of [recollection of] one or two past lives? How much less could they know a whole kalpa; how much less could they know a hundred or a thousand kalpas; how much less could they know eighty great kalpas; how much less could they know innumerable kalpas. To compare Confucius, Laozi, and the like, to the buddhas and bodhisattvas, who clearly illumine innumerable kalpas, knowing them more clearly than they see the palm of their own hand — “stupidity” is not even the word for it. Cover your ears and do not listen to the words the “unity of the three teachings”; among false teachings, this is the worst.

[T10:27]

莊子云、貴賤苦樂、是非得失、皆是自然。

*In the Zhuangzi, it is said that noble and base, pain and pleasure, right and wrong, gain and loss — all occur of their own accord.*<sup>50</sup>

48 Cīnasthāna (*Shintan* 振旦): A transliteration of a Sanskrit name for China.

49 **The Fourteenth Ancestor, the Bodhisattva Nāgārjuna** (*dai jūshi so Ryūju bosatsu* 第十四祖龍樹菩薩): Quoting a line from the *Dajidu lun* 大智度論, traditionally attributed to Nāgārjuna (T.1509.25:98b5-6), defining the paranormal power of remembrance of former lives (*shukumyō tsū* 宿命通).

50 **the Zhuangzi** (*Sōshi* 莊子): Quoting the *Mohe zhiguan* 摩訶止觀 by Zhiyi 智顗 (538-597) (T.1911.46:135a19). The words do not occur in the *Zhuangzi* itself.

## [T10:28]

この見、すでに西國の自然見の外道の流類なり。貴賤・苦樂・是非・得失、みなこれ善惡業の感ずる處なり。滿業・引業をしらず、過世・末世を明らめざるがゆえに、現在にくらし、いかでか佛法に齊しからむ。

This view is just that of followers in the Western Land of the other path that holds the view of spontaneity.<sup>51</sup> “Noble and base, pain and pleasure, right and wrong, gain and loss” — all these are the responses to good and evil karma. Because he does not know about fulfilling karma and directive karma, and is unclear about past and future lives, he is ignorant of the present; how could this be the equivalent of the buddha dharma?<sup>52</sup>

## [T10:29]

あるが云く、諸佛如來、ひろく法界を證するゆえに、微塵法界、みな諸佛の所證なり、しかあれば、依正二報ともに如來の所證となりぬるがゆえに、山河大地・日月星辰・四倒三毒、みな如來の所證なり、山河をみるは如來をみるなり、三毒四倒、佛法にあらずといふことなし、微塵をみるは、法界をみるにひとし、造次顛沛、みな三菩提なり、これを大解脱といふ、これを單傳直指の祖道となづく。かくのごとくいふ輩が、大宋國に稻麻竹葦のごとく、朝野に遍滿せり。しかあれども、この輩、たれ人の兒孫といふことあきらかならず、おほよそ佛祖の道をしらざるなり。たとひ諸佛の所證となるとも、山河大地忽ちに凡夫の所見なかるべきにあらず、諸佛の所證となる道理をならはず、きかざるなり。汝、微塵をみるは法界をみるに齊し、といふ、民の、王に齊しといはむがごとし。またなむぞ法界をみて微塵に齊しといはざる。もし、この輩の所見を佛祖の大道とせば、諸佛、出世すべからず、祖師、出現すべからず、衆生、得道すべからざるなり。たとひ生即無生と體達すとも、この道理にあらず。

Some say,

Since the buddhas, the tathāgatas, have widely verified the dharma realms, the infinitesimal dust motes and the dharma realms are all verified by the buddhas. Therefore, since the secondary and primary recompenses have both been verified by the tathāgatas, mountains, rivers, and the whole earth, the sun, moon, and stars, the four inversions and three poisons are all verified by the tathāgatas.<sup>53</sup> To see the mountains

51 **Western Land** (*Saigoku* 西國): I.e., India.

**view of spontaneity** (*jinen ken* 自然見): I.e., the view that phenomena occur of their own accord, rather than through cause and effect.

52 **fulfilling karma and directive karma** (*mangō ingō* 滿業・引業): Types of karma distinguished by the nature of the effect: the latter determines the realm (deva, human, animal, etc.) into which one is reborn; the former determines one's better or worse status within that realm.

53 **secondary and primary recompenses** (*eshō nihō* 依正二報): A standard Buddhist term for two types of karmic retribution that one experiences in one's present birth; see Supplementary Notes, s.v. “Secondary and primary recompense.”

**four inversions and three poisons** (*shitō sandoku* 四倒三毒): The former, known as the

and rivers is to see the tathāgatas. It is not that the three poisons and four inversions are not the buddha dharma. To see an infinitesimal dust mote is the equivalent of seeing the dharma realms. Our *hasty acts when at risk* are all *sambodhi*.<sup>54</sup> This is called “the great liberation”; this is named, “the ancestral way of unique transmission and direct pointing.”

Those who talk this way are like “*rice, hemp, bamboo, and reeds*” in the Land of the Great Song, filling court and countryside.<sup>55</sup> It is unclear, however, just whose descendants these people are, for they know nothing about the way of the buddhas and ancestors. Even though they have become verified by the buddhas, it is not the case that the mountains, rivers, and whole earth are suddenly not what is seen by common people. They have not learned, have not heard, the principle of [what it means] to become verified by the buddhas. Your saying that to see an infinitesimal dust mote is the equivalent of seeing the dharma realms is like saying that the subjects are equivalent to the king. And why do you not say that to see the dharma realms is equivalent to seeing an infinitesimal dust mote? If we regard the views of these people as the great way of the buddhas and ancestors, the buddhas would not have appeared in the world, the ancestral masters would not have appeared, living beings would not have gained the way. Even if they have personally realized that *arising is not arising*, that is not this principle.<sup>56</sup>

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*viparyāsa* (*tendō* 顛倒), refers to the standard set of false views regarding permanence (*jō* 常; S. *nitya*), pleasure (*raku* 樂; S. *sukha*), self (*ga* 我; S. *ātman*), and purity (*jō* 淨; S. *śubha*); the latter refers to a standard list of the basic defilements: greed (*ton* 貪; S. *rāga*), anger (*shin* 瞋; S. *dveṣa*), and delusion (*chi* 癡; S. *moha*).

54 **hasty acts when at risk** (*zōji tenpai* 造次顛沛): A fixed idiom for fleeting experience, from a saying in the *Lunyu* 論語 4 (KR.1h0005.002.11b):

君子無終食之間違仁，造次必於是，顛沛必於是。

The gentleman does not violate humaneness even for the space of a meal: even when in haste, he keeps to it; even when at risk, he keeps to it.

55 **“rice, hemp, bamboo, and reeds”** (*tō ma chiku* 稻麻竹葦): I.e., dense and profuse; a simile from Kumārajīva’s translation of the *Lotus Sūtra*; see Supplementary Notes.

56 **arising is not arising** (*shō soku mushō* 生即無生): A common fixed phrase expressing the doctrine that the phenomena that arise in this world are ultimately empty and, therefore, do not really occur. The grammatical subject is unexpressed here and could be taken as “we.” The antecedent of “this principle” (*kono dōri* この道理) here is not entirely obvious; most likely, it refers to “the principle of [what it means] to become verified by the buddhas” (*shobutsu no shoshō to naru dōri* 諸佛の所證となる道理).

[T10:30] {2:431}

眞諦三藏云、震旦有二福、一無羅刹、二無外道。

*The Tripiṭaka Master Paramārtha said, “Cīnasthāna has two blessings: first, there are no rākṣasas; second, there are no followers of other paths.”*<sup>57</sup>

[T10:31]

この言、まことに西國の外道婆羅門の傳來せるなり。得道の外道なしといふとも、外道の見、おこす輩なかるべきにあらず。羅刹はいまだみえず、外道の流類はなきにあらず。小國邊地のゆえに、中印度のごとくにあらざること、佛法を纔かに修習すといへども、印度のごとくに證をとれるなし。

These words are [in reference to] Brāhmans of other paths actually having arrived from the Western Land.<sup>58</sup> There may be no followers of other paths who have gained the way, but it is not the case that there should not be those who produce the views of other paths.<sup>59</sup> Rakṣasas are not found, but it is not the case that there are no followers of other paths. Because it is a small country and a marginal place, [China] differs

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57 **Tripiṭaka Master Paramārtha** (*Shintai sanzō* 眞諦三藏): Seeming to combine two separate passages: from (a) *Mohe zhiguan* 摩訶止觀, T.1911.46:134b10-11:

眞諦三藏云、震旦國有二種福云云。

The Tripiṭaka Master Paramārtha said, “Cīnasthāna has two blessings, etc.”

And (b) *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決, T.1912.46:440a11-12:

震旦有二福者、一無羅刹、二無外道。

Cīnasthāna has two blessings: first, there are no rākṣasas; second, there are no followers of other paths.

58 **These words are [in reference to] Brāhmans of other paths actually having arrived from the Western Land** (*kono kotoba, makoto ni Saigoku no gedō baramon no denrai seru nari* この言、まことに西國の外道婆羅門の傳來せるなり): I.e., in denying that there are non-Buddhist religious figures in China, Pāramārtha is referring only to those from India (not indigenous types). Some texts read here *denrai seru naku* 傳來せるなく — a version that would yield the less awkward, “Although these words say that non-Buddhist Brāhmans did not actually arrive from the Western Land, and there are no followers of other paths who have attained the way, still it is not the case . . .”

59 **followers of other paths who have gained the way** (*tokudō no gedō* 得道の外道): The sense is uncertain: “non-Buddhist religious who converted to Buddhism,” or “non-Buddhist religious who attained awakening”? Some texts read here *tokutsū no gedō* 得通の外道 (“followers of other paths who have attained [spiritual] powers”), perhaps reflecting the line immediately following Pāramārtha’s saying in the *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:440a11-13):

震旦有二福者。一無羅刹二無外道。儻使此土有得通外道、此方道俗誰不歸之。

Cīnasthāna has two blessings: first, there are no rākṣasas; second, there are no followers of other paths. While this land may have had followers of other paths who have attained powers, none of the religious or laity here has taken refuge with them.

from a place like central India in that, while the buddha dharma may be practiced somewhat, there are none who have got verification as there are in India.

[T10:32]

古徳云、今時多有還俗之者、畏憚王役、入外道中。偷佛法義、竊解莊老、遂成混雜、迷惑初心孰正孰邪。是爲發得韋陀法之見也。

*A virtuous one of old has said,*<sup>60</sup>

*Recently, there are many laicized monks who, fearing they might be drafted into imperial service, have joined other paths. They steal the doctrines of the buddha dharma and surreptitiously interpret Zhuangzi and Laozi. In the end, they create a mixture, confusing beginners about what is true and what is false and claiming that this is a view developed from the teachings of the Vedas.*

[T10:33] {2:432}

しるべし、佛法と莊・老と、いずれか正、いずれか邪、をしらず、混雜するは、初心の輩なり。いまの智圓・正受等これなり。ただ愚昧の甚だしきのみにあらず、稽古なきいたり、顯然なり、炳焉なり。近日宋朝の僧徒、ひとりとしても、孔・老は佛法に及ばず、としれる輩なし。名を佛祖の兒孫にあれる輩、稻麻竹葦のごとく、九州の山野にみたりといふとも、孔・老のほかには佛法すぐれいでありと曉了せる一人・半人あるべからず。ひとり先師天童古佛のみ、佛法と孔・老とひとつにあらず、と曉了せり、晝夜に施設せり。經論師、また講者の名あれども、佛法はるかに孔・老の邊を勝出せりと曉了せるなし。近代一百年來の講者、おほく參禪學道の輩の儀をまなび、その解會をぬすまぬとす、尤もあやまれりといふべし。

We should recognize that those who mix together the buddha dharma with Zhuangzi and Laozi, not knowing which is true and which is false — they are the “beginners”; Zhiyuan and Zhengshou and their ilk here are this type.<sup>61</sup> Not only is it the height of stupidity, it completely lacks any investigation of the ancients. This is evident; this is clear. Among the monks of the Song dynasty in recent days, there are none who recognize that Confucius and Laozi are not the equal of the buddha dharma. Although those who in name are descendants of the buddhas and ancestors fill the mountains and fields of the nine provinces like “rice, hemp, bamboo, and reeds,” not a single person or half a person has

60 **A virtuous one of old** (*kotoku* 古徳): Quoting Zhiyi 智顗 in the *Mohe zhiguan* 摩訶止觀 (T.1911.46:134b14-17).

61 **they are the “beginners”** (*shoshin no tomogara nari* 初心の輩なり): The Honzan edition reads here “they confuse the beginners” (*shoshin no tomogara o meiwaku suru* 初心の輩を迷惑する). While such a reading reflects the wording of Zhiyi’s passage in section 32, it loses the sarcasm in Dōgen’s remark — that those like Zhiyuan and Zhengshou who mix together Buddhism with the teachings of Zhuangzi and Laozi are themselves the confused beginners. See Supplementary Notes, s.v. “Beginner’s mind.”

clearly comprehended that the buddha dharma is superior to Confucius and Laozi.<sup>62</sup> Only my former master, the Old Buddha of Tiantong, clearly comprehended, and preached day and night, that the buddha dharma and Confucius and Laozi are not the same.<sup>63</sup> Even among those with names as sūtra or treatise masters, or as lecturers, there are none who have clearly comprehended that the buddha dharma far surpasses the confines of Confucius and Laozi. Recently, during the last one hundred years, many lecturers have learned the deportment of those who practice meditation and study the way, hoping to appropriate their understanding; we have to say they are seriously mistaken.

[T10:34]

孔子の書、有生知、佛教、無生知、佛法有舍利之説、孔老不知舍利之有無。ひとつにして混雜せんと思ふとも、廣説の通塞、つひに不得ならむ。

In the writings of Confucius, *there is knowledge at birth; in the teachings of the buddhas, there is knowledge of non-birth*.<sup>64</sup> In the buddha dharma, there are accounts of *śārīra*; Confucius and Laozi do not know of the existence of *śārīra*. Even though one thinks to combine them into one, in the end working out a detailed account will be impossible.<sup>65</sup>

[T10:35]

論語云、生而知之上、學而知之者次、困而學之又其次也。困而不學、民斯爲下矣。

*In the Lunyu, it is said,*<sup>66</sup>

62 **nine provinces** (*kyūshū* 九州): I.e., the whole of China, from the nine states of ancient China.

63 **my former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): I.e., Dōgen's teacher, Tiantong Rujing 天童如淨 (1162–1227).

64 **there is knowledge at birth** (*ushōchi* 有生知); **knowledge of non-birth** (*mushōchi* 無生知): For some reason, Dōgen here shifts into Chinese, though there is no known source for these two sentences. The parallel play here with two quite different terms also occurs in “Shōbōgenzō hosshō” 正法眼藏法性. The expression “knowledge at birth,” or “innate knowledge” (*shōchi* 生知), derives from the saying of Confucius quoted just below, in section 35; see Supplementary Notes, s.v. “Knowledge at birth.” The Buddhist expression *mushōchi* 無生知 is typically understood here as “knowledge of non-arising” (i.e., recognition that dharmas are empty and do not arise (*mushō hō nin* 無生法忍; S. *anupattika-dharma-kṣānti*); alternatively, it could be taken as equivalent to the common *mushō chi* 無生智 (S. *anupāda-jñāna*), knowledge that one has achieved nirvāṇa and will not experience future rebirths.

65 **working out a detailed account** (*kōsetsu no tsūsoku* 廣説の通塞): More literally, “the passages and obstructions of an extended explanation,” presumably referring to the difficulties of reconciling the particulars of Buddhism with Confucianism and Daoism.

66 **Lunyu** (*Rongo* 論語): A slightly variant version of *Lunyu* 論語 16 (KR. 1h0005.008.16b-17a). The first two types here are also invoked in “Shōbōgenzō daigo” 正法眼藏大悟.

*Those who know at birth are the highest; those who know through study are next; those who are wanting but study are next; those who are wanting and do not study — of the people, these are the lowest.*

[T10:36] {2:433}

もし生知あらば、無因のとがあり、佛法には無因の説なし。四禪比丘は、臨命終の時、忽ちに謗佛の罪に墮す。佛法をもて孔・老の教に齊しとおもはむ、一生中より謗佛の罪ふかかるべし。學者、はやく孔老と佛法と一致なりと邪計する解をなげすつべし。この見、たくはへてすてずば、遂に惡趣におつべし。學者明らかにしるべし、孔・老は、三世の法をしらず、因果の道理をしらず、一洲の安立をしらず、況や四洲の安立をしらんや、六天のこと、なほしらず、況や三界九地の法をしらんや、小千界、しらず、中千界、しるべからず、三千大千世界をみることにあらんや、しることにあらんや。振旦一國、なほ小臣にして帝位にのぼらず、三千大千世界に王たる如來に比すべからず。如來は、梵王・帝釋・轉輪聖王等、晝夜に恭敬侍衛し、恆時に説法を請したてまつる。孔・老、かくのごとくの徳なし、ただこれ流轉の凡夫なり、いまだ出離解脱のみちをしらず、いかでか如來のごとく、諸法實相を究盡することあらん、もしいまだ究盡せずは、なにによりてか世尊にひとしとせん。孔・老、内徳なし、外用なし、世尊におよぶべからず、三教一致の邪説をはかむや。孔・老、世界の有邊際・無邊際を通達すべからず、廣をしらず、みず、大をしらず、みざるのみにあらず、極微色をみず、刹那量をしるべからず、世尊、明らかに極微色をみ、刹那量をしらせたまふ、いかにしてか孔・老にひとしめたてまつらむ。孔・老・莊子・惠子等は、ただこれ凡夫なり、なほ小乘の須陀洹に及ぶべからず、いかに況や第二・第三・第四の阿羅漢に及ばむや。

If you posit innate knowledge, you commit the error of denying causality; in the buddha dharma, there is no teaching that denies causality. The bhikṣu at the fourth dhyāna, when he faced the end of his life, suddenly fell into committing the offense of slandering the Buddha; to think that the buddha dharma is equivalent to the teachings of Confucius and Laozi is the grievous offense of slandering the Buddha for an entire life-time. Students should quickly cast aside the understanding that falsely reckons Confucius and Laozi and the buddha dharma to be one. If we retain this view without discarding it, we shall eventually fall into an evil destiny. Students should clearly recognize that Confucius and Laozi do not know of the teachings on the three times; they do not know the principles of cause and effect; they do not know of the establishment of a single continent, how much less could they know of the establishment of the four continents; they do not know even of the six heavens, how much less could they know of the three realms and nine levels.<sup>67</sup> Not knowing of a small chiliocosm, they could not know of the medium chiliocosm;

67 **four continents** (*shishū* 四洲): i.e., the four continents surrounding Mount Sumeru in the Buddhist world system; see Supplementary Notes, s.v. “Four Continents.”

**six heavens** (*rokuten* 六天): i.e., the six heavens of the desire realm, atop and above Mount Sumeru.



could they then see, could they know of, the three-thousandfold great chiliocosm?<sup>68</sup> They are petty officials in the single Land of Cīnasthāna, who do not rise to the rank of emperor; they are not to be compared to a tathāgata, king of a three-thousandfold great chiliocosm. King Brahmā, Lord Śakra, the wheel-turning sage kings, and the like, venerate, serve, and protect the tathāgata day and night, constantly requesting him to preach the dharma. Confucius and Laozi have no such virtue; they are merely common people adrift, still ignorant of the path to escape and liberation. How could they exhaustively investigate the real marks of the dharmas, as does the Tathāgata?<sup>69</sup> And, if they have not exhaustively investigated it, on what basis should we take them as equal to the World-Honored One? Confucius and Laozi, lacking internal virtue and external function, do not reach the level of the World-Honored One; are we then to profess the false claim of the unity of the three teachings? Confucius and Laozi cannot penetrate the question of whether the world is limited or limitless; not only do they fail to know or to see how wide it is, and fail to know or to see how large it is, they cannot see the atoms of matter, nor know the duration of a *kṣaṇa*. The World-Honored One clearly sees the atoms of matter and knows the duration of a *kṣaṇa*. How could he be equaled by Confucius and Laozi? Confucius, Laozi, Zhuangzi, Huizi, and the like — they are just common people, who do not reach even the *srotāpanna* of the Small Vehicle, much less the second or third [stages], or the arhat on the fourth [stage].<sup>70</sup>

[T10:37] {2:434}

しかあるを、學者くらきによりて、諸佛に齊しむる、迷中深迷なり。孔老は三世をしらず、多劫をしらざるのみにあらず、一念しるべからず、一心しるべからず。なほ日月天に比すべからず、四大王・衆天に及ぶべからざるなり。世尊に比するは、世間・出世間に迷惑せるなり。

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**three realms and nine levels** (*sangai kuji* 三界九地): See Supplementary Notes, s.v. “Three realms.”

**68 small chiliocosm** (*shō senkai* 小千界); **medium chiliocosm** (*chū senkai* 中千界); **three-thousandfold great chiliocosm** (*sanzen daisen sekai* 三千大千世界): The first represents 1000 Mount Sumeru world systems; the second represents 1000 of the first; the third represents 1000 of the second, or one billion world systems, the extent of a buddha's domain.

**69 exhaustively investigate the real marks of the dharmas** (*shohō jissō o gūjin suru* 諸法實相を究盡する): Invoking a line in the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

**70 Huizi** (*Keishi* 惠子): I.e. Hui Shi 惠施 (c. 370-310 BCE), philosopher friend of Zhuangzi, appearing often in the latter's writing.

***srotāpanna* of the Small Vehicle** (*shōjō no shudaon* 小乗の須陀洹): See above, section 1.

Nevertheless, that students, in their ignorance, make them the equal of the buddhas, is *deeper delusion within delusion*.<sup>71</sup> Not only are Confucius and Laozi ignorant of the three times and ignorant of the many kalpas; they do not know a single moment of thought or a single mental state. They should not be compared even to the devas of sun and moon; they do not reach the level of the devas of the four great kings.<sup>72</sup> To compare them with the World-Honored One is to be deluded about both the mundane and transmundane realms.<sup>73</sup>

[T10:38]

列傳云、喜、爲周大夫善星象。因見異氣、而東迎之、果得老子。請著書五千有言。喜亦自著書九篇、名關令子。準化胡經。老過關西、喜、欲從聃求去。聃云、若欲志心求去、當將父母等七人頭來、乃可得去。喜乃從教、七頭皆變豬頭。古德云、然俗典孝儒尚尊木像、老聃設化、令喜害親。如來教門、大慈爲本、如何老氏逆爲化原。

*In the biographies, it is said that Xi was a grand master in the Zhou who excelled in astrology.*<sup>74</sup> *On one occasion, sensing a strange aura, he traveled east to greet it and, as he expected, it was Laozi. He asked him to write some five thousand words.*<sup>75</sup> *Xi himself also composed a book in nine chapters entitled Commander of the Barrier, a standard for the Sūtra on the Conversion of the Northern Foreigners.*<sup>76</sup> *When*

71 **deeper delusion within delusion** (*meichū shin mei* 迷中深迷): Variant of the more common “further delusion within delusion” (*meichū u mei* 迷中又迷) that occurs several times in Dōgen’s writing; perhaps reflecting the *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄 at T.1998A.47:893a21.

72 **devas of the four great kings** (*shidaiō shuten* 四大王衆天): Although sometimes parsed as “the four great kings and the multitude of devas,” this common expression is probably better understood as a reference to the devas of the heaven of the four kings, the lowest of the heavens in the realm of desire.

73 **mundane and transmundane realms** (*seken shusseken* 世間・出世間): A distinction variously defined but typically indicating, respectively, the defiled (*uro* 有漏; S. *sāsrava*) world of the spiritual commoner (*bonbu* 凡夫; S. *prthagjana*) and the undefiled (*muro* 無漏; S. *anāsrava*) world of the sage, or noble (*shō* 聖; S. *ārya*) on the advanced stages of the spiritual path.

74 **biographies** (*retsuden* 列傳): Dōgen is here quoting Zhanran’s *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:325b21-28). The term *liezhuan* 列傳 refers to the biographical sections of traditional histories. It is typically taken here as the biographical section of the *Hanshu* 漢書 (KR.2a.0007ff; or, sometimes, the *Lie xian zhuan* 列仙傳, KR.5a0306), though Zhanran’s text does not appear to be a direct quotation from any one source.

**Xi** (*Ki* 喜): I.e., Yin Xi 尹喜, official of the Zhou court, commander of the Hangu Barrier (*Kankoku kan* 函谷關).

75 **some five thousand words** (*gosen u gon* 五千有言): I.e., the roughly five thousand words of Laozi’s *Daode jing* 道德經.

76 **Commander of the Barrier** (*Kanreishi* 關令子): A work, named after Yin Xi’s title,

Laozi went west through the barrier, Xi wished to accompany Dan.<sup>77</sup> Dan said, “If you are determined to accompany me, bring the heads of seven people including your father and mother; then you can go.” When Xi did as he was told, the seven heads all turned to boars’ heads. A virtuous one of old has said,<sup>78</sup>

However, filial Confucians in the secular texts revere even wooden images [of their parents], while Lao Dan’s instructions cause Xi to harm his parents. The teaching of the Tathāgata has great compassion as its base; how could Lao Shih’s heinous deed be the source of teaching?

[T10:39] {2:435}

むかしは、老聃をもて世尊にひとしむる邪儻あり、いまは、孔・老ともに世尊にひとしといふ愚侶あり、あはれまざらめやは。孔・老、なほ轉輪聖王の、十善をもて世間を化するに及ぶべからず。三皇・五帝、いかでか金・銀・銅・鐵諸輪王の、七寶・千子具足して、或は四天下を化して、或は三千界を領せるに及ばん。孔子はまたこれにも比すべからず。過・現・當來の諸佛諸祖、ともに孝順父母・師僧・三寶・病人等を供養するを化原とせり。害親を化原とせる、いまだむかしよりあらざる處なり。

Long ago, there was a nefarious bunch that equated Lao Dan with the World-Honored One; and now there are stupid monks who say both Confucius and Laozi are equal to the World-Honored One.<sup>79</sup> Is this not pathetic? Confucius and Laozi do not reach the level of the wheel-turning sage king’s teaching the world with the ten virtues.<sup>80</sup> How could the Three Sovereigns and Five Lords acquire the seven treasures and thousand children possessed by the gold, silver, copper, and iron wheel-turning kings, or teach the four continents under heaven, or rule over the threefold chiliocosm?<sup>81</sup> And Confucius cannot be compared even to

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*Guanlingzi*, apparently lost after the Han dynasty; the extant text purporting to be the original is regarded as a creation of the Tang or Song dynasties.

***Sūtra of the Conversion of the Northern Foreigners*** (*Keko kyō* 化胡經): I.e., the *Laozi huahu jing* 老子化胡經 (not extant) attributed to the Daoist figure Wang Fu 王浮 (fl. 300 CE), which famously claimed that Laozi taught in India.

77 **Dan** (*Tan* 聃): I.e., Laozi, posthumously also known as Li Dan 李聃.

78 **virtuous one of old** (*kotoku* 古德): I.e., Zhanran. Dōgen has here inserted a warning to the reader that what follows is Zhanran’s comment on the story he has related.

79 **stupid monks** (*guryō* 愚侶): Taking *ryo* 侶 (“confederate”) here as *sōryo* 僧侶 (“monk”). A somewhat unusual term, not occurring elsewhere in the *Shōbōgenzō*.

80 **ten virtues** (*jūzen* 十善): I.e., the way of ten virtuous deeds (*jūzengōdō* 十善業道), or the ten virtuous precepts (*jūzenkai* 十善戒) to be followed by the laity.

81 **Three Sovereigns and Five Lords** (*sankō gotei* 三皇・五帝): See above, section 23. **seven treasures and thousand children** (*shippō senshi* 七寶・千子): Standard possessions of the *cakravartin*.

**gold, silver, copper, and iron wheel-turning kings** (*kon gon dō tetsu shorinnō* 金・

them.<sup>82</sup> The buddhas and the ancestors of past, present, and future all regard as the source of teaching “*filial obedience toward father and mother, teachers, and the three treasures*,” and making offerings to the sick, and so on; to make killing one’s parents the source of teaching is something they have never done throughout their history.<sup>83</sup>

[T10:40]

しかあれば即ち、老聃と佛法と、ひとつにあらず。父母を殺害するは、必ず順次生業にして、泥犁に墮すること必定なり。たとひ老聃みだりに虚無を談ずとも、父母を害せむもの、生報まぬかれざらむ。

Thus, Lao Dan and the buddha dharma are not one. Killing one’s father or mother is invariably karma [to be experienced] in the next life, and descent into *niraya* is certain.<sup>84</sup> Lao Dan may talk wildly about the void, but those who kill their father or mother will not escape the recompense in the next life.<sup>85</sup>

[T10:41]

傳燈錄云、二祖每歎云、孔老之教、禮術風規、莊易之書、未盡妙理。近聞達磨大士、住止少林。至人不遠、當造玄境。

*In the Record of the Transmission of the Flame, it is said,*<sup>86</sup>

*The Second Ancestor always lamented, saying,*<sup>87</sup>

銀・銅・鐵諸輪王): The four types of *cakravartin*, ranked by the extent of their territories: The gold king rules over all of the four continents surrounding Mount Sumeru; the silver king, over the eastern, western, and southern continents; the copper king, over the eastern and southern; the iron king, over our southern continent of Jambudvīpa.

82 **And Confucius cannot be compared even to them** (*Kōshi wa mata kore ni mo hisu bekarazu* 孔子はまたこれにも比すべからず): The antecedent of “them” (*kore* これ) here is undoubtedly “the Three Sovereigns and Five Emperors.”

83 **“filial obedience toward father and mother, teachers, and the three treasures”** (*kōjun bumo shisō sanbō* 孝順父母・師僧・三寶): A phrase from the *Fanwang jing* 梵網經 (T.1484.24:1007b27-28). In the same text (T.1484.24:10005c8-9), making offerings to the sick is also recommended as the first among the eight fields of merit (*hachi fukuden* 八福田).

**source of teaching** (*kegen* 化原): Borrowing the expression from the last sentence of the quote from Zhanran in section 38, above.

84 **karma [to be experienced] in the next life** (*junji shō gō* 順次生業): Variant of *junji shō ju gō* 順次生受業. Patricide and matricide are two of the “five uninterrupted deeds” (*go muken gō* 五無間業) that lead to birth in the *avīci* hell in the life immediately following. The term *nairi* 泥犁 is a transliteration of Sanskrit *niraya* (“hell”).

85 **Lao Dan may talk wildly about the void** (*tatōi Rōtan midari ni kyōmu o danzutomo* たとひ老聃みだりに虚無を談ずとも): The compound term *xuwu* 虚無 does not actually occur in the *Daode jing*, though of course its two elements do.

86 **Record of the Transmission of the Flame** (*Dentō roku* 傳燈錄): *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:219b6-8).

87 **The Second Ancestor** (*niso* 二祖): I.e., Huīkē 慧可 (487–593), on his decision to

*The teachings of Kong and Lao are techniques of rites and guides for manners; the writings of Zhuang and Yi have not fully expressed the wondrous truth.<sup>88</sup> Recently, I heard that Bodhidharma, the Great One, is staying at Shaolin. Since a perfected person is not far off, I should visit his mysterious realm.*

[T10:42]

いまの輩、明らかに信ずべし、佛法の、振旦に正傳せることは、ただ偏へに二祖の參學の力なり。初祖たとひ西來せりとも、二祖をえずば、佛法つたはれざらむ。二祖もし佛法をつたへずば、東地いまに佛法なからん。おほよそ二祖は、餘輩に群すべからず。

Clearly, people today should believe that the direct transmission of the buddha dharma in Cīnasthāna is solely due to the power of the study of the Second Ancestor. Even though the First Ancestor came from the west, if he had not got the Second Ancestor, the buddha dharma would not have been transmitted. And, if the Second Ancestor had not received the transmission, there would not now be the buddha dharma in the Land of the East. In sum, the Second Ancestor should not be grouped with other people.

[T10:43] {2:436}

傳燈錄云、僧神光者、曠達之士也。久居伊洛、博覽群書、善談玄理。

*In the Record of the Transmission of the Flame, it is said,<sup>89</sup>*

*The monk Shenguang was a widely accomplished gentleman.<sup>90</sup> Residing for a long time in Yiluo, he read widely and skillfully discussed the profound principles.<sup>91</sup>*

[T10:44]

むかし二祖の、群書を博覽すると、いまの人の書卷をみると、はるかにことなるべし。得法・傳衣ののちも、むかしわれ孔・老教、禮術風規とおもふしは誤りなり、としめすことばなし。しるべし、二祖すでに孔老は佛法

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abandon the study of the Chinese classics and seek instruction from Bodhidharma.

**88 teachings of Kong and Lao** (*Kō Rō shi kyō* 孔老之教): I.e., the teachings of Confucius and Laozi.

**writings of Zhuang and Yi** (*Sō Eki shi sho* 莊易之書): I.e., the work of the late-fourth-century BCE Daoist philosopher Zhuangzi 莊子 and the *Zhou i* 周易, or *I jing* 易經 (*Book of Changes*).

**89 Record of the Transmission of the Flame** (*Dentō roku* 傳燈錄): *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:219b5-6), the lines just preceding those quoted in section 41, above.

**90 Shenguang** (*Shinkō* 神光): I.e., Huike; his name before he was renamed by Bodhidharma.

**91 Yiluo** (*Iraku* 伊洛): I.e., the area of the capital at Luoyang 洛陽, the confluence of the Yi 伊 and Luo 洛 Rivers.

にあらずと通達せり、いまの遠孫、なにとしてか祖父に違背して、佛法と一致なりといふや。まさにしるべし、これ邪説なり。二祖の遠孫にあらずば、正受等が説、誰か用いむ。二祖の兒孫たるべくは、三教一致といふことなかれ。

There is a huge difference between the wide reading of the Second Ancestor long ago and the reading of people today. Even after he attained the dharma and received transmission of the robe, he has no words indicating that he was mistaken earlier in thinking that “*the teachings of Confucius and Laozi are techniques of rites and guides for manners.*”<sup>92</sup> We should recognize that the Second Ancestor fully penetrated the fact that Confucius and Laozi were not the buddha dharma; how, then, could his distant descendants turn their backs on their progenitor and say that they form a unity with the buddha dharma? We should recognize that this is a false teaching. Unless one is not a distant descendant of the Second Ancestor, who would use the teachings of Zhengshou and his ilk?<sup>93</sup> Those who would be a scion of the Second Ancestor, do not speak of “the unity of the three teachings.”

[T10:45]

如來在世有外道、名論力。自謂、論議無與等者、其力最大。故曰論力。受五百梨昌募、撰五百明難、來難世尊、來至佛所、而問佛云、爲一究竟道、爲衆多究竟道。[佛言、唯一究竟道。論力云、我等諸師、各説有究竟道。]以外道中、各各自謂是、毀訾他人法、互相是非故、有多道。世尊其時、已化鹿頭成無學果、在佛邊立。佛問論力、衆多道中、誰爲第一。論力云、鹿頭第一。佛言、其若第一、云何捨其道、爲我弟子、入我道中。論力見已、慚愧低頭、歸依入道。是時、佛説義品偈言、

各各謂究竟、而各自愛著、各自是非彼、是皆非究竟、  
是人入論衆、辯明義涅槃、各各相是非、勝負懷憂苦、  
勝者墮慢坑、負者墮憂獄、是故有智者、不墮此二法、  
論力汝當知、我諸弟子法、無虛亦無實、汝欲何處求、  
汝欲壞我論、終已無此處、一切知難明、還是自毀壞。

*When the Tathāgata was in the world,*<sup>94</sup>

92 **Even after he attained the dharma and received transmission of the robe** (*tokuho den'e no nochi mo* 得法・傳衣ののちも): Reference to Huike's recognition as Bodhidharma's successor. The point here is that (unlike those Buddhists today who see wisdom in the writings of Confucius and Laozi) Huike seems never to have changed his earlier opinion that they were merely mundane teachings.

93 **Unless one is not a distant descendant of the Second Ancestor** (*niso no enson ni arazuba* 二祖の遠孫にあらずば): Tentative interpretation of a problematic reading. Other versions read here *nite araba* にてあらば or *ni araba* にあらば (“if one is . . .”), as well as *ni arazu wa* にあらずは or *nite arazuba* にてあらずば.

94 **When the Tathāgata was in the world** (*nyorai zaise* 如來在世): Introducing a sto-

There was a follower of an other path called Vivādabala.<sup>95</sup> He thought himself to be unequaled in debate and supremely strong; hence, he was called “Strong in Debate.” Recruited by five hundred Licchavis, he compiled five hundred difficulties to be explained and came to challenge the World-Honored One.<sup>96</sup> Arriving where the Buddha was, he questioned the Buddha, saying, “Is there one ultimate path, or many ultimate paths?”

[The Buddha said, “There is only one ultimate path.”<sup>97</sup>

Vivādabala said, “Our teachers each say they have the ultimate path.] Among the non-Buddhists, each claims to be right and disparages the teaching of others. Since they are mutually right and wrong, there are many paths.”

At the time, the World-Honored One had already converted Mṛgaśīrṣa, who had attained the fruit of the non-student, and who was standing by the Buddha.<sup>98</sup> The Buddha asked Vivādabala, “Among the many paths, whose is first?”

Vivādabala said, “That of Mṛgaśīrṣa is first.”

The Buddha said, “If his is first, why has he abandoned that path, become my disciple, and entered my path?”

When Vivādabala saw him, he was ashamed, bowed, took refuge, and entered the path. At this time, the Buddha recited a gāthā expressing his meaning:<sup>99</sup>

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ry in Zhanran's *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:440b5-15), which is based on a passage in the *Dazhidu lun* 大智度論 (T.1509.25:193b8-29). While Dōgen's version follows Zhanran's text fairly closely, the concluding verse here, lacking in the latter, is supplied from the *Dazhidu lun* account.

95 **Vivādabala** (*Ronriki* 論力): Tentative reconstruction of a name, not attested in Sanskrit, meaning “strong in debate.”

96 **Licchavis** (*Rishō* 梨昌): The clan inhabiting Vaiśālī.

97 [The Buddha said, “There is only one ultimate path”] (*Butsu gon, yui ichi kikyō dō* 佛言、唯一究竟道): The Chinese for this and the following words in square brackets here is missing in the MS and has been interpolated from the *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:440b9-10).

98 **Mṛgaśīrṣa** (*Rokutō* 鹿頭): A disciple of the Buddha who had formerly been a member of a non-Buddhist religious community.

**fruit of the non-student** (*mugaku ka* 無學果): I.e., the status of arhat.

99 **gāthā expressing his meaning** (*gibon ge* 義品偈): Tentative translation of an obscure expression. The term *gibon* 義品 is sometimes used to render the Sanskrit *artha-vargīya*, in reference to a collection of early teachings corresponding to the Pali *Aṭṭhaka-vagga* — in which case, our expression might be rendered “a verse of the *Artha-vargīya*”; but the verse that follows here is not found in the extant Chinese translation, the *Yizu jing* 義足經 (T.198).

Each claims to have the ultimate,  
 So, each is attached to his own.  
 One's own is right and the other wrong —  
 None of them is ultimate.  
 These people enter into debates,  
 To elucidate nirvāṇa as a doctrine.  
 They argue over right and wrong,  
 But their wins and losses are but sorrow and pain.  
 The winners fall into the pit of pride;  
 The losers, into the hell of sorrow.  
 Therefore, those possessed of wisdom  
 Do not fall into these two things.  
 Vivādabala, you should know,  
 The dharma taught by my disciples,  
 Is neither false nor yet true.  
 What is it, then, that you seek?  
 You wish to refute my position,  
 But, in the end, you have no grounds.  
 Omniscience is difficult to explain;  
 Instead, your own views fall apart.

[T10:46] {2:438}

いま世尊の金言、かくのごとし。東土愚闇の衆生、みだりに佛教に違背して、佛道とひとしきみちありいふことなかれ。即ち謗佛・謗法となるべきなり。西天の鹿頭、ならびに論力、乃至長爪梵志・先尼梵志等は、博學の人たり、東土にむかしよりいまだなし。孔・老さらに及ぶべからざるなり。これらみなみづからが道をすてて、佛道に歸依す。いま孔・老の、俗人をもて佛法に比類せむは、きかぬものもつみあるべし。況や阿羅漢・辟支佛も、みなつひに菩薩となる、一人としても小乗にしてをはるものなし。いかでかいまだ佛道にいらざる孔・老を、諸佛にひとしとし、いはむ。大邪見なるべし。

Such are the golden words of the World-Honored One. Ignorant beings of the Land of the East must not rashly turn their backs on the teachings of the buddhas and say that there is a way equal to the way of the buddhas. To do so amounts to slandering the buddhas and denigrating their dharma. Mṛgaśīrṣa, along with Vivādabala, and including the brahman Dīrghanakha, the brahman Śreṇika, and the like in Sindh in the West, were persons of extensive learning, such as never existed in the Land of the East.<sup>100</sup> Confucius and Laozi surely could never equal them. They

100 the brahman Dīrghanakha, the brahman Śreṇika, and the like (*Chōsō bonshi Senni bonshi tō* 長爪梵志・先尼梵志等): No doubt reflecting a list of learned men converted to Buddhism that appears in the *Dazhidu lun* 大智度論 (T.1509.25:61b20-22). Dīrghanakha ("Long Nails") is said to have converted to Buddhism under Śāriputra after



all abandoned their own ways and took refuge in the way of the buddhas. Those who compare the laymen Confucius and Laozi to the buddha dharma — even those who listen to them would be guilty of an offense. Moreover, the arhats and *pratyeka-buddhas* all eventually become bodhisattvas; not a single one will end up in the Small Vehicle.<sup>101</sup> How can we say that Confucius and Laozi, who have not even entered the way of the buddhas, are equal to the buddhas? This is a major false view.

[T10:47]

おほよそ如來世尊、はるかに一切を超越しますこと、即ち諸佛如來・諸大菩薩・梵天帝釋、みなともにほめたてまつり、しりたてまつる處なり。西天二十八祖・唐土六祖、ともにしれる處なり。おほよそ參學力あるもの、みなともにしれり。いま澆運の輩、宋朝の愚闇の輩、三教の狂言、用いるべからず、不學のいたりなり。

In sum, the fact that the Tathāgata, the World-Honored One, far transcends all is something known and celebrated by the buddhas, the tathāgatas, the great bodhisattvas, the Deva Brahmā, and the Lord Śakra; it is something known by the twenty-eight ancestors of Sindh in the West and the six ancestors in the Land of the Tang. In sum, all those with the power of study know it. Those now in a time of declining fortune should not use the crazy words on the three teachings of the stupid bunch in the Song dynasty. It is the height of ignorance.

正法眼藏四禪比丘第十  
Treasury of the True Dharma Eye  
The Bhikṣu of the Fourth Dhyāna  
Number 10

[Honzan edition:]

建長七年乙卯夏安居日、以御草案本書寫畢。懷奘

*Finished copying from his draft, on a day of the summer retreat, in the  
junior wood year of the rabbit, the  
seventh year of Kenchō [1255]. Ejō<sup>102</sup>*

studying the eighteen classics of Hinduism; Śreṇika Vatsagotra is said to have achieved wisdom through faith.

101 **the arhats and *pratyeka-buddhas* all eventually become bodhisattvas** (*arakan byakushibutsu mo, mina tsui ni bosatsu to naru* 阿羅漢・辟支佛も、みなつひに菩薩となる): Invoking the doctrine of the *Lotus Sūtra* there is ultimately only one vehicle, which leads all Buddhists to buddhahood.

102 The source for this colophon in the Honzan edition is uncertain; identical (or very similar) colophons are found in four other texts of the twelve-chapter *Shōbōgenzō*.

**his draft** (*gosōan* 御草案): i.e., Dōgen's draft.

**day of the summer retreat** (*ge angō no hi* 夏安居日): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth lunar month through the fifteenth of the seventh month; in 1255, this would have corresponded to 22 May through 18 August.

TREASURY OF THE TRUE DHARMA EYE  
THE TWELVE-CHAPTER COMPILATION  
NUMBER 11

One Hundred Eight Gateways  
to the Illumination of the Dharma  
*Ippyakuhachi hōmyō mon*  
一百八法明門

# One Hundred Eight Gateways to the Illumination of the Dharma

## *Ippyakuhachi hōmyō mon*

### INTRODUCTION

This undated work is unusual among the *Shōbōgenzō* texts in that it is found only in the twelve-chapter compilation and, therefore, was long unknown before that compilation's discovery in the twentieth century. It is also unusual in that it consists almost entirely of a quotation from a single scripture, simply listing, without comment, the items in the venerable Buddhist teaching of the one hundred eight gateways to the dharma, as given in the *Abhiniṣkramaṇa-sūtra* (*Fo benxing ji jing* 佛本行集經; *Sūtra of the Collection of the Past Acts of the Buddha*). Only at the very end of the text does Dōgen add his own note, complaining that the teaching has been much neglected and recommending that those who would become teachers should make themselves familiar with it. In this literary character, the work is quite similar to the last text of the twelve-chapter compilation, “Hachi dainin gaku” 八大人覺.

## 正法眼藏第十一

## Treasury of the True Dharma Eye

## Number 11

## 一百八法明門

One Hundred Eight Gateways  
to the Illumination of the Dharma

[T11:1] {2:439}

爾時護明菩薩、觀生家已。時兜率陀有一天宮、名曰高幢。縱廣正等、六十由旬。菩薩時時上彼宮中、爲兜率天說於法要。是時菩薩、上於彼宮、安坐訖已、告於兜率諸天子言、汝等諸天、應來聚集、我身不久、下於人間。我今欲說一法明門、名入諸法相方便門、留教化汝最後。汝等憶念我故、汝等若聞此法門者、應生歡喜。時兜率陀諸天大衆、聞於菩薩如此語已、及天玉女、一切眷屬、皆來聚會畢已。欲爲說法、即時更化作一天宮、在彼高幢本天宮上。高大廣闊、覆四天下、可喜微妙端正少雙、威德巍巍、衆寶莊飾。一切欲界天宮殿中、無匹喻者。色界諸天、見彼化殿、於自宮殿、生如是心、如塚墓相。

*At that time, Bodhisattva Jyotipala completed his contemplation of the family into which he would be reborn.<sup>1</sup> At the time, there was in Tuṣita a heavenly palace named Uccadhvaja, in height and breadth exactly sixty yojanas.<sup>2</sup> From time to time, the Bodhisattva would ascend to*

**1 One Hundred Eight Gateways to the Illumination of the Dharma** (*ippyakuhachi hōmyō mon* 一百八法明門): I.e., one hundred eight teachings providing access to the buddha dharma. The expression *hōmyō mon* 法明門 translates the Sanskrit *dharmāloka-mukha* (“gateway to the light of the dharma”), but *myō* 明 is often read here as a verbal noun, “to illumine,” and *hōmyō* 法明 parsed as an object-predicate compound with the sense “clarification of the dharma.”

**the Bodhisattva Jyotipala** (*Gomyō bosatsu* 護明菩薩): Here and in the following sections (through section 21), Dōgen is quoting the *Abhiniṣkramaṇa-sūtra* (*Fo benxing ji jing* 佛本行集經, T.190.3:680b20-682b9). A parallel text occurs in the *Lalitavistara* translated by Divākara (*Vaipulya-mahāvīrya-sūtra*; *Fangguang da zhuangyan jing* 方廣大莊嚴經, T.187). Jyotipala is the name of the bodhisattva, dwelling in Tuṣita Heaven, who is to be born in his next life as Prince Siddhārtha and become Buddha Śākyamuni. At this point in the sūtra, Jyotipala has realized that he is about to be born among humans on the continent of Jambudvīpa and prepares to give his obligatory final teachings to the devas in heaven.

**2 Tuṣita** (*Tosotsuda* 兜率陀): Fourth of the six heavens of the realm of desire (*yokukai* 欲界), from which the bodhisattva descends to the human realm in his last incarnation.

**Uccadhvaja** (*Kōdō* 高幢): “High Banner,” famed palace of the devas, occurring often in the literature.

that palace and preach the essentials of the dharma for the devas of Tuṣita. At that time, the Bodhisattva ascended to that palace and, after sitting peacefully, addressed the devas of Tuṣita, saying:

Devas, come and gather round. This body of mine will before long descend among humans. So now, I wish to speak of a gateway for the illumination of the dharma, called the “gateway of expedience for entering into the marks of the dharmas,” that I shall leave as my final teaching to you.<sup>3</sup> Since you will remember me, when you hear this dharma gate, you will feel joy.

At the time, having heard the Bodhisattva speak thus, the great throng of devas in Tuṣita, including the heavenly jewel maidens and all their retinue, all came and gathered.<sup>4</sup> After they had assembled, wishing to preach the dharma, he thereupon magically produced a heavenly palace atop his original Uccadhvaja heavenly palace. Lofty and vast, covering the four continents under heaven; pleasing, exquisite, of proportions rarely matched; majestic and towering, adorned with many jewels. Among all the palaces in the heavens of the desire realm, none could compare with it. Upon seeing this magical palace, the devas of the form realm thought of their own palaces as looking like tombs.

[T11:2] {2:440}

護明菩薩、已於過去、行於寶行、種諸善根、成就福聚、功德具足。所成莊嚴、師子高座、昇上而座。護明菩薩、在彼師子高座之上、無量諸寶、莊嚴間錯、無量無邊。種種天衣、而敷彼座、種種妙香、以薰彼座。無量無邊寶爐燒香、出於種種微妙香華、散其地上。高座周帀、有諸珍寶、百千萬億、莊嚴放光、顯耀彼宮。彼宮上下、寶網羅覆、於彼羅網、多懸金鈴。彼諸金鈴、出聲微妙。彼大寶宮、復出無量種種光明。彼寶宮殿、千萬幡蓋、種種妙色、映覆於上。彼大宮殿、垂諸流蘇、無量無邊、百千萬億諸天玉女、各持種種七寶、音聲作樂讚歎、說於菩薩往昔無量無邊功德。護世四王、百千萬億、在於左右、守護彼宮。千萬帝釋、禮拜彼宮。千萬梵天、恭敬彼宮。又諸菩薩、百千萬億那由他衆、護持彼宮、十方諸佛、有於萬億那由他數、護念彼宮。百千萬億那由他劫、前修行行、諸波羅蜜、福報成就、因緣具足、日夜增長、無量功德、悉皆莊嚴、如是如是、難說難說。彼大微妙、師

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**yojana** (*yujun* 由旬): A measure of distance, varying greatly depending on the source, but often said to range from seven to nine miles.

3 “gateway of expedience for entering into the marks of the dharmas” (*nisshohō sō hōben mon* 入諸法相方便門): Presumably meaning something like, “a teaching providing aids to the understanding of the characteristics of the dharmas”; a title that does not seem to occur elsewhere in the canon.

4 **all came and gathered** (*kai rai shu* 皆來聚): Kawamura’s text omits hereafter 14 glyphs from the sūtra (at *Fo benxing ji jing* 佛本行集經, T.190.3:680b28-29):

集、上於彼宮。護明菩薩見彼天衆聚

[... all came and gathered] together and ascended to his palace. Bodhisattva Jyotipala, seeing that the throng of devas had assembled, [wishing to preach the dharma ...]

子高座、菩薩座上、告於一切諸天衆言、汝等諸天、今此一百八法明門、一生補處菩薩大士、在兜率宮、欲下託生於人間者、於天衆前、要須宣暢說此一百八法明門、留與諸天、以作憶念、然後下生。汝等諸天、今可至心諦聽諦受、我今說之。

*Bodhisattva Jyotipala had in the past already performed precious practices, planted good roots, achieved an accumulation of blessings, and was fully possessed of merit, with which he had adorned the high lion seat to which he had mounted and on which he now sat.<sup>5</sup> On the high lion seat where Bodhisattva Jyotipala sat were incalculable jewels and inlaid adornments, incalculable and limitless. Various heavenly garments were draped over his seat, and various marvelous scents perfumed his seat. Incense burned in incalculable, limitless jeweled censers, from which came forth all manner of delicate and wondrous fragrant flowers that scattered on the ground. Surrounding the high seat were rare jewels, numbering in the hundreds of thousands of myriads of *koṭis*, the light emitted from these adornments illuminating the palace. The palace from top to bottom was covered by jeweled nets, from which hung golden bells that rang with a marvelous subtle sound. That great jeweled palace emitted incalculable lights of all sorts, the thousand myriad banners and canopies of the palace covered it with marvelous colors of all sorts, and tassels hung from the great palace. Incalculable, limitless hundreds of thousands of myriads of *koṭis* of heavenly jewel maidens, each holding various of the seven treasures, their voices melodious, praised the bodhisattva, telling of the incalculable, limitless merit of his past. The four kings who protect the world, a hundred thousand myriad million of them, guarded the palace on the left and right; a thousand myriad Lord Śakras paid obeisance at the palace; and a thousand myriad Deva Brahmās venerated the palace. In addition, a multitude of bodhisattvas, a hundred thousand myriad *koṭis* of *nayutas* of them, protected the palace; and the buddhas of the ten directions, numbering a myriad *koṭis* of *nayutas*, bore the palace in mind.<sup>6</sup> All the adornments of his incalculable merit increased day and night, from a hundred thousand myriad *koṭis* of *nayutas* of kalpas of past practices, in which he practiced the *pāramitās*, fulfilled the blessed recompense, and fully equipped himself with the causes and conditions — what they were like is impossible to describe.*

5 **Bodhisattva Jyotipala** (*Gomyō bosatsu* 護明菩薩): Continuing the quotation of the *Fo benxing ji jing* 佛本行集經 (T.190.3:680c5-681a1). Though not given in verse format, this entire passage in the sūtra is composed of four-glyph lines.

6 **myriad *koṭis* of *nayutas*** (*man'oku nayuta* 萬億那由他): Countless numbers; S. *koṭi* was used for a crore (ten million), while *nayuta* indicates an indefinite “multitude.”

On that huge, finely-crafted high seat of the lion, the Bodhisattva sat and announced to all the heavenly host, “You devas, regarding the present one hundred eight gateways to the illumination of the dharma, when a successor bodhisattva, a great being, residing in his Tuṣita palace, is about to descend to incarnation among humans, he must proclaim these one hundred eight gateways to the illumination of the dharma before the devas, leaving them with the devas to remember; after which, he descends to his rebirth.<sup>7</sup> You devas, listen intently and accept, as I now explain them.”

[T11:3] {2:442}

一百八法明門者何、

What are the one hundred eight gateways to the illumination of the dharma?<sup>8</sup>

[T11:4]

正信是法明門、不破堅牢心故。淨心是法明門、無濁穢故。歡喜是法明門、安穩心故。愛樂是法明門、令心清淨故。

Correct faith is a gateway to the illumination of the dharma, for a steadfast mind is imperturbable.<sup>9</sup>

A pure mind is a gateway to the illumination of the dharma, for it is without impurities.<sup>10</sup>

Delight is a gateway to the illumination of the dharma, for it is a mind at ease.<sup>11</sup>

Enjoyment is a gateway to the illumination of the dharma, for it purifies the mind.<sup>12</sup>

7 **successor bodhisattva** (*isshō fusho bosatsu* 一生補處菩薩): i.e., a bodhisattva who will become a buddha in his next life.

8 **What are the one hundred eight gateways to the illumination of the dharma?** (*ippyakuhachi hōmyō mon sha ka* 一百八法明門者何): *Fo benxing ji jing* 佛本行集經, T.190.3:681a1. The following list, through section 20, below, is found at *Fo benxing ji jing* 佛本行集經, T.190.3:681a2-682b6; and at *Da zhuangyan jing* 大莊嚴經, T.187.3:544b02-545a26.

9 **Correct faith** (*shōshin* 正信): S. *śraddhā*.

10 **pure mind** (*jōshin* 淨心): S. *prasāda* (“purity”).

11 **Delight** (*kanki* 歡喜): S. *prāmodya*.

12 **Enjoyment** (*airaku* 愛樂): S. *prīti*.

[T11:5]

身行正行是法明門、三業淨故。口行淨行是法明門、斷四惡故。意行淨行是法明門、斷三毒故。

*Correct practice of physical behavior is a gateway to the illumination of the dharma, for the three acts are purified.*<sup>13</sup>

*Pure practice of verbal behavior is a gateway to the illumination of the dharma, for it eliminates the four evils.*<sup>14</sup>

*Pure practice of mental behavior is a gateway to the illumination of the dharma, for it eliminates the three poisons.*<sup>15</sup>

[T11:6]

念佛是法明門、觀佛清淨故。念法是法明門、觀法清淨故。念僧是法明門、得道堅牢故。

*Recollecting the Buddha is a gateway to the illumination of the dharma, for one's view of the Buddha is pure.*<sup>16</sup>

*Recollecting the dharma is a gateway to the illumination of the dharma, for one's view of the dharma is pure.*<sup>17</sup>

*Recollecting the saṃgha is a gateway to the illumination of the dharma, for one's gaining of the way is steadfast.*<sup>18</sup>

13 **Correct practice of physical behavior** (*shingyō shōgyō* 身行正行): S. *kāya-saṃvara* (“physical restraint”; *shinkai* 身戒). This and the following two items cover the three types of karma (*sangō* 三業): body, speech, and mind. The reference here to the purification of “the three acts” is not to the three types of karma but to the three physical acts — killing (*sesshō* 殺生), stealing (*chūtō* 偷盜), and illicit sex (*jain* 邪淫) — in the standard list of the ten evil deeds (*jū aku* 十惡), the remainder of which will be covered in the following two items. The *Da zhuangyan jing* 大莊嚴經 (T.187.3:544b5) has here:

除三惡故。

For one eliminates the three evils.

14 **Pure practice of verbal behavior** (*kugyō jōgyō* 口行淨行): S. *vāk-saṃvara* (“verbal restraint”; *gokai* 語戒). “The four evils” (*shi aku* 四惡) refers to the four verbal acts — lying (*mōgo* 妄言), flowery speech (*kigo* 綺語), abusive speech (*akuku* 惡口), and treachery (*ryōzetsu* 兩舌) — in the list of ten evil deeds.

15 **Pure practice of mental behavior** (*igyō jōgyō* 意行淨行): S. *manah-saṃvara* (“mental restraint”; *ikai* 意戒). “The three poisons” (*san'aku* 三惡) are greed (*tonyoku* 貪欲), anger (*shin'i* 瞋恚), and delusion (*guchi* 愚癡), the three mental acts in the list of ten evil deeds.

16 **Recollecting the Buddha** (*nenbutsu* 念佛): S. *buddhānusmṛti*. The three items in this section cover the three refuges (*san kie* 三歸依; S. *triśaraṇa*) of Buddha, dharma, and saṃgha; together with the three items in the following section, they form a traditional set known as “the six recollections” (*rokunen* 六念; S. *ṣaḍ anusmṛtayaḥ*).

17 **Recollecting the dharma** (*nenpō* 念法): S. *dharmānusmṛti*.

18 **Recollecting the saṃgha** (*nensō* 念僧): S. *saṃghānusmṛti*.



[T11:7]

念施是法明門、不望果報故。念戒是法明門、一切願具足故。念天是法明門、發廣大心故。

*Recollecting giving is a gateway to the illumination of the dharma, for one anticipates no reward.*<sup>19</sup>

*Recollecting the discipline is a gateway to the illumination of the dharma, for all one's aspirations are fulfilled.*<sup>20</sup>

*Recollecting the heavens is a gateway to the illumination of the dharma, for one develops a broad mind.*<sup>21</sup>

[T11:8]

慈是法明門、一切生處善根攝勝故。悲是法明門、不殺害衆生故。喜是法明門、捨一切不喜事故。捨是法明門、厭離五欲故。

*Kindness is a gateway to the illumination of the dharma, for it surpasses all good roots wherever they arise.*<sup>22</sup>

*Compassion is a gateway to the illumination of the dharma, for one does not kill living beings.*<sup>23</sup>

*Joy is a gateway to the illumination of the dharma, for it removes all unpleasantness.*<sup>24</sup>

*Equanimity is a gateway to the illumination of the dharma, for one loaths the five desires.*<sup>25</sup>

19 **Recollecting giving** (*nense* 念施): S. *tyāgānusmṛti*. The *Da zhuangyan jing* 大莊嚴經 (T.187.3:544b8) gives the reason here as:

棄一切事故。

For one abandons everything.

20 **Recollecting the discipline** (*nenkai* 念戒): S. *śīlānusmṛti*.

21 **Recollecting the heavens** (*nenten* 念天): S. *devānusmṛti*. The “broad mind” (*kōdai shin* 廣大心; S. *udāra-citta*) typically refers to a liberal, or lenient, mind, though here it may well indicate the “great” mind of the four immeasurable states of mind that are covered in the following section.

22 **Kindness** (*ji* 慈): S. *maitrī*. The translation of the reason here is tentative. The four items in this section cover the four “immeasurables” (*shi muryō shin* 四無量心; S. *apramāṇa*), practiced in the meditations of the four *brahma-vihāras* (*shi bonju* 四梵住).

23 **Compassion** (*hi* 悲): S. *karuṇā*.

24 **Joy** (*ki* 喜): S. *muditā*.

25 **Equanimity** (*sha* 捨): S. *upekṣa*. The “five desires” (*goyoku* 五欲) are the desires associated with the five senses.

[T11:9] {2:443}

無常觀是法明門、觀三界欲故。苦觀是法明門、斷一切願故。無我觀是法明門、不染著我故。寂定觀是法明門、不擾亂心意故。

*Examination of impermanence is a gateway to the illumination of the dharma, for one observes the desires of the three realms.*<sup>26</sup>

*Examination of suffering is a gateway to the illumination of the dharma, for it cuts off all our longings.*<sup>27</sup>

*Examination of lack of self is a gateway to the illumination of the dharma, for one is undefiled by attachment to self.*<sup>28</sup>

*Examination of quiescence is a gateway to the illumination of the dharma, for one's mind is not agitated.*<sup>29</sup>

[T11:10]

慚愧是法明門、內心寂定故。羞恥是法明門、外惡滅故。

*Shame is a gateway to the illumination of the dharma, for internally the mind is calm.*<sup>30</sup>

*Modesty is a gateway to the illumination of the dharma, for externally evil ceases.*<sup>31</sup>

[T11:11]

實是法明門、不誑天人故。真是法明門、不誑自身故。法行是法明門、隨順法行故。三歸是法明門、淨三惡道故。知恩是法明門、不捨善根故。報恩是法明門、不欺負他故。不自欺是法明門、不自譽故。爲衆生是法明門、不毀咎他故。爲法是法明門、如法而行故。知時是法明門、不輕言說故。攝我慢是法明門、智慧滿足故。不生惡心是法明門、自護護他故。無障導是法明門、心無疑惑故。信解是法明門、決了第一義故。不淨觀是法明門、捨欲染心故。不諍鬭是法明門、斷瞋訟故。不癡是法明門、斷殺生故。樂法義是法明門、求法義故。愛法明是法明門、得法明故。求多聞是法明門、正覺法相故。正方便是法明門、具正行故。知名色是法明門、除諸障導故。除因見是

26 **Examination of impermanence** (*mujō kan* 無常觀): S. *anitya-pratyavekṣā*. The phrase *sangai yoku* 三界欲, rendered here “desires of the three realms,” might also be read “desire for [existence in] the three realms (of desire, form, and formlessness).” See Supplementary Notes, s.v. “Three realms.” The *Da zhuangyan jing* 大莊嚴經 (T.187.3:544b13) gives simply:

息諸貪愛故。

For one ceases desires.

The four items in this section cover “the four seals of the dharma” (*shi hōin* 四法印): impermanence, suffering, lack of self, and nirvāṇa.

27 **Examination of suffering** (*ku kan* 苦觀): S. *duḥkha-pratyavekṣa*.

28 **Examination of lack of self** (*muga kan* 無我觀): S. *anātma-pratyavekṣā*.

29 **Examination of quiescence** (*jakujo kan* 寂定觀): S. *śānta-pratyavekṣā*.

30 **Shame** (*zangi* 慚愧): S. *hrī*.

31 **Modesty** (*shūchi* 羞恥): S. *apatrāpya*.

法明門、得解脫故。無怨親心是法明門、於怨親中生平平等故。陰方便是法明門、知諸苦故。諸大平等是法明門、斷於一切和合法故。諸入是法明門、修正道故。無生忍是法明門、證滅諦故。

*Truth is a gateway to the illumination of the dharma, for one does not deceive devas and humans.*<sup>32</sup>

*Genuineness is a gateway to the illumination of the dharma, for one does not deceive oneself.*<sup>33</sup>

*Dharma practice is a gateway to the illumination of the dharma, for it accords with the dharma.*<sup>34</sup>

*The three refuges are a gateway to the illumination of the dharma, for they purify the three evil paths.*<sup>35</sup>

*Gratitude is a gateway to the illumination of the dharma, for one does not forsake one's good roots.*<sup>36</sup>

*Obligation is a gateway to the illumination of the dharma, for one does not mistreat others.*<sup>37</sup>

*Not deceiving oneself is a gateway to the illumination of the dharma, for one does not praise oneself.*<sup>38</sup>

*Taking living beings into account is a gateway to the illumination of the dharma, for one does not disparage others.*<sup>39</sup>

*Taking the dharma into account is a gateway to the illumination of the dharma, for one practices according to the dharma.*<sup>40</sup>

32 **Truth** (*jitsu* 實): S. *satya*.

33 **Genuineness** (*shin* 眞): S. *bhūta*.

34 **Dharma practice** (*hōgyō* 法行): S. *dharma-caraṇa*.

35 **three refuges** (*sanki* 三歸): S. *triśaraṇagamana*. I.e., taking refuge in the three treasures of Buddha, dharma, and saṃgha. The three evil paths (*san akudō* 三惡道) are the lower realms of rebirth: animal, *preta*, and hell. The *Da zhuangyan jing* 大莊嚴經 (T.187.3:544b18) gives as the reason here the more expected,

超三惡趣故。

For one transcends the three evil destinies.

36 **Gratitude** (*chion* 知恩): S. *kṛtajñatā*.

37 **Obligation** (*hōon* 報恩): S. *kṛtaveditā*.

38 **Not deceiving oneself** (*fujigi* 不自欺): S. *ātmajñatā* (“self-knowledge”). The set, beginning here, of four types of knowledge — self, others, dharma, and time — is obscured by the *Fo benxing ji jing* 佛本行集經 translation that Dōgen is using; the *Da zhuangyan jing* 大莊嚴經 (T.187.3:544b20) has “knowing oneself” (*jichi* 自知).

39 **Taking living beings into account** (*i shujō* 爲衆生): Or “[doing] for the sake of living beings.” S. *sattvajñatā* (“knowledge of beings”).

40 **Taking the dharma into account** (*i hō* 爲法). Or “[doing] for the sake of the dharma.” S. *dharmajñatā* (“knowledge of dharma”).

*Knowing the time is a gateway to the illumination of the dharma, for one does not take words lightly.*<sup>41</sup>

*Controlling pride is a gateway to the illumination of the dharma, for one's wisdom is perfected.*<sup>42</sup>

*Not giving rise to hostile thoughts is a gateway to the illumination of the dharma, for it protects both self and other.*<sup>43</sup>

*Absence of obstacles is a gateway to the illumination of the dharma, for the mind is without doubts.*<sup>44</sup>

*Confidence is a gateway to the illumination of the dharma, for one decisively comprehends the prime meaning.*<sup>45</sup>

*Examination of impurity is a gateway to the illumination of the dharma, for one abandons thoughts of desire.*<sup>46</sup>

*Non-dissension is a gateway to the illumination of the dharma, for it eliminates anger and litigiousness.*<sup>47</sup>

*Nondelusion is a gateway to the illumination of the dharma, for it eliminates the taking of life.*<sup>48</sup>

*Delighting in the meaning of the dharma is a gateway to the illumination of the dharma, for one pursues the meaning of the dharma.*<sup>49</sup>

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41 **Knowing the time** (*chi ji* 知時): S. *kālaññatā*. Divākara (*Da zhuangyan jing* 大莊嚴經, T.187.3:544b22) gives as the reason here,

無癡暗見故。

For one's views are not worthless.

42 **Controlling pride** (*setsu gaman* 攝我慢): S. *nihata-mānatā*.

43 **Not giving rise to hostile thoughts** (*fushō akushin* 不生惡心): S. *apratihata-cittatā*.

44 **Absence of obstacles** (*mu shōge* 無障礙): S. *anupanāha* ("non-hostility"). Divākara (*Da zhuangyan jing* 大莊嚴經, T.187.3:544b24) gives:

不恨是法門由不悔故。

Non-hostility is a dharma gate, for one does not regret.

45 **Confidence** (*shinge* 信解): S. *adhimukti*. Divākara (*Da zhuangyan jing* 大莊嚴經, T.187.3:544b25) gives as the reason here:

無疑滯故。

For one will have no impediment of doubt.

46 **Examination of impurity** (*fujō kan* 不淨觀): S. *aśubha-pratyavekṣa*.

47 **Non-dissension** (*fujōtō* 不諍鬪): S. *avyāpāda*.

48 **Nondelusion** (*fuchi* 不癡): S. *amoha*. Again, Divākara (*Da zhuangyan jing* 大莊嚴經, T.187.3:544b27) gives the more likely reason here:

破壞無智故。

For it destroys ignorance.

49 **Delighting in the meaning of the dharma** (*rakuhō* 樂法): S. *dharmārthikatā* ("wanting dharma"). Divākara (*Da zhuangyan jing* 大莊嚴經, T.187.3:544b27) reads:

Love of the illumination of dharma is a gateway to the illumination of the dharma, for one gains the gateways to the illumination of the dharma.<sup>50</sup>

Seeking learning is a gateway to the illumination of the dharma, for one correctly perceives the marks of the dharma.<sup>51</sup>

Correct application is a gateway to the illumination of the dharma, for one is possessed of correct practice.<sup>52</sup>

Knowledge of names and forms is a gateway to the illumination of the dharma, for it removes obstacles.<sup>53</sup>

Removal of views of causality is a gateway to the illumination of the dharma, for one attains liberation.<sup>54</sup>

Absence of anger and affection is a gateway to the illumination of the dharma, for it produces impartiality of anger and affection.<sup>55</sup>

Skill with the aggregates is a gateway to the illumination of the dharma, for one knows sufferings.<sup>56</sup>

Equality of the elements is a gateway to the illumination of the dharma, for it eliminates all causes.<sup>57</sup>

The sense fields are a gateway to the illumination of the dharma, for one practices the correct path.<sup>58</sup>

Acceptance of non-arising is a gateway to the illumination of the dharma, for one realizes the truth of extinction.<sup>59</sup>

求法是法門依止於義故。

Seeking the dharma is a dharma gate, for one relies on the meaning.

50 **Love of the illumination of dharma** (*ai hōmyō* 愛法明): S. *dharmakāmatā*.

51 **Seeking learning** (*kyū tamon* 求多聞): S. *śruta-paryeṣṭi*.

52 **Correct application** (*shō hōben* 正方便): S. *samyakprayoga*.

53 **Knowledge of names and forms** (*chi myōshiki* 知名色): S. *nāmarūpaparijñā*.

54 **Removal of views of causality** (*jo inken* 除因見): S. *hetudṛṣṭisamuddhāta*.

55 **Absence of anger and affection** (*mu onshin shin* 無怨親心): S. *anunaya-pratigha-prahāṇa*.

56 **Skill with the aggregates** (*on hōben* 陰方便): S. *skandhakaśālya*. The reasons for this and the following three items cover the four sacred truths: suffering, cause, path, and cessation.

57 **Equality of the elements** (*shodai byōdō* 諸大平等): S. *dhātusamatā*. “Causes” here loosely translates *wagō hō* 和合法, used for *samudaya* (“aggregation”), the second sacred truth.

58 **sense fields** (*shonyū* 諸入): S. *āyatanāpakarṣaṇa* (“withdrawal of the sense fields”). The *Da zhuangyan jing* 大莊嚴經 (T.1087.3:544c4) reads “not grasping” (*fushu* 不取).

59 **Acceptance of non-arising** (*mushōnin* 無生忍): S. *anutpāda-kṣānti*. I.e., acceptance of the fact that all dharmas are empty and do not really occur.

[T11:12]

身念處是法明門、諸法寂靜故。受念處是法明門、斷一切諸受故。心念處是法明門、觀心如幻化故。法念處是法明門、智慧無翳故。

*Mindfulness of the body is a gateway to the illumination of the dharma, for the dharmas are quiescent.*<sup>60</sup>

*Mindfulness of sensations is a gateway to the illumination of the dharma, for one eliminates all sensations.*<sup>61</sup>

*Mindfulness of the mind is a gateway to the illumination of the dharma, for one examines the mind as an illusion.*<sup>62</sup>

*Mindfulness of the dharmas is a gateway to the illumination of the dharma, for one's wisdom is unclouded.*<sup>63</sup>

[T11:13] {2:444}

四正勤是法明門、斷一切惡成諸善故。四如意足是法明門、身心輕故。

*The four right efforts are a gateway to the illumination of the dharma, for they eliminate all vices and perfect the virtues.*<sup>64</sup>

*The four wish-fulfilling bases are a gateway to the illumination of the dharma, for one's body and mind are light.*<sup>65</sup>

60 **Mindfulness of the body** (*shin nenjo* 身念處): *S. kāyagatānusmṛti*. Divākara (*Da zhuangyan jing* 大莊嚴經, T.187.3:544c6) gives as the reason here:

分析觀身故。

For one observes the body analytically.

The four items in this section cover the four foundations of mindfulness (*shi nenjo* 四念處; *S. catvāri-śmṛty-upasthānāni*): body, sensations, mind, and dharmas. This set is the first of the thirty-seven factors of bodhi (*sanjūshichi hon bodai bunpō* 三十七品菩提分法; *S. saptatrimśad-bodhi-pakṣikā-dharmāḥ*), which will be covered in the items listed through section 17, below; Dōgen discusses them in his “Shōbōgenzō sanjūshichi hon bodai bunpō” 正法眼藏三十七品菩提分法。

61 **Mindfulness of sensations** (*ju nenjo* 受念處): *S. vedanāgatānusmṛti*.

62 **Mindfulness of the mind** (*shin nenjo* 心念處): *S. cittagatānusmṛti*.

63 **Mindfulness of the dharmas** (*hō nenjo* 法念處): *S. dharmagatānusmṛti*. This item is missing in the *Da zhuangyan jing* 大莊嚴經。

64 **The four right efforts** (*shi shōgon* 四正勤): *S. catvāri samyakprahāṇāni*. The second set of the thirty-seven factors of bodhi; also known as “the four right abandonments” (*shi shōdan* 四正斷): eliminating evils already arisen; avoiding evils not yet arisen; producing good not yet arisen; and continuing good already arisen.

65 **The four wish-fulfilling bases** (*shi nyoi soku* 四如意足): *S. catvāra rddhipādā*; i.e., the bases for developing paranormal powers. The third set of the thirty-seven factors of bodhi; also known as “spiritual bases” (*jinsoku* 神足): desire (*yoku* 欲), effort (*gon* 勤), thought (*shin* 心), and examination (*kan* 觀).

[T11:14]

信根是法明門、不隨他語故。精進根是法明門、善得諸智故。念根是法明門、善作諸業故。定根是法明門、心清淨故。慧根是法明門、現見諸法故。

*The faculty of faith is a gateway to the illumination of the dharma, for one does not follow the words of others.<sup>66</sup>*

*The faculty of effort is a gateway to the illumination of the dharma, for one's wisdom is well acquired.<sup>67</sup>*

*The faculty of mindfulness is a gateway to the illumination of the dharma, for one's deeds are well done.<sup>68</sup>*

*The faculty of concentration is a gateway to the illumination of the dharma, for the mind is pure.<sup>69</sup>*

*The faculty of wisdom is a gateway to the illumination of the dharma, for one directly perceives the dharmas.<sup>70</sup>*

[T11:15]

信力是法明門、過諸魔力故。精進力是法明門、不退轉故。念力是法明門、不共他故。定力是法明門、斷一切念故。慧力是法明門、離二邊故。

*The power of faith is a gateway to the illumination of the dharma, for it surpasses the powers of Māra.<sup>71</sup>*

*The power of effort is a gateway to the illumination of the dharma, for one does not regress.<sup>72</sup>*

*The power of mindfulness is a gateway to the illumination of the dharma, for one does not associate with others.<sup>73</sup>*

66 **faculty of faith** (*shinkon* 信根): S. *śraddhendriya*. Here begins the list of the five faculties (*gokon* 五根), the fourth set of the thirty-seven factors of bodhi.

67 **faculty of effort** (*shōjin kon* 精進根): S. *vīryendriya*.

68 **faculty of mindfulness** (*nenkon* 念根): S. *smṛtīndriya*.

69 **faculty of concentration** (*jōkon* 定根): S. *samādhīndriya*. The *Da zhuangyan jing* 大莊嚴經 (T.187.3:544c11) gives as the reason here:

由心解脫故。

For the mind is thereby liberated.

70 **faculty of wisdom** (*ekon* 慧根): S. *prajñendriya*.

71 **power of faith** (*shinriki* 信力): S. *śraddhābala*. Here begins the list of the five powers (*goriki* 五力), the fifth set of the thirty-seven factors of bodhi.

72 **power of effort** (*shōjin riki* 精進力): S. *vīryabala*.

73 **power of mindfulness** (*nenriki* 念力): S. *smṛtibala*. The *Da zhuangyan jing* 大莊嚴經 (T.187.3:544c13-14) gives as the reason here:

不遺忘故。

For one does not forget.

*The power of concentration is a gateway to the illumination of the dharma, for one eliminates all thoughts.*<sup>74</sup>

*The power of wisdom is a gateway to the illumination of the dharma, for one is free from the two extremes.*<sup>75</sup>

[T11:16]

念覺分是法明門、如諸法智故。法覺分是法明門、照明一切諸法故。精進覺分是法明門、善知覺故。喜覺分是法明門、得諸定故。除覺分是法明門、所作已辦故。定覺分是法明門、知一切法平等故。捨覺分是法明門、厭離一切生故。

*The factor of awakening of mindfulness is a gateway to the illumination of the dharma, for it is knowledge of the dharmas as they are.*<sup>76</sup>

*The factor of awakening of dharma [analysis] is a gateway to the illumination of the dharma, for it illumines all dharmas.*<sup>77</sup>

*The factor of awakening of effort is a gateway to the illumination of the dharma, for one perceives correctly.*<sup>78</sup>

*The factor of awakening of joy is a gateway to the illumination of the dharma, for one attains the concentrations.*<sup>79</sup>

*The factor of awakening of alleviation is a gateway to the illumination of the dharma, for what is done is taken care of.*<sup>80</sup>

*The factor of awakening of concentration is a gateway to the illumination of the dharma, for one knows the equality of all dharmas.*<sup>81</sup>

74 **power of concentration** (*jōriki* 定力): *S. samādhibala*.

75 **power of wisdom** (*eriki* 慧力): *S. prajñābala*. The *Da zhuangyan jing* 大莊嚴經 (T.187.3:544c15) gives as the reason here:

無能損壞故。

For one cannot be injured.

76 **factor of awakening of mindfulness** (*nen kakubun* 念覺分): *S. smṛti-sambodhyaṅga*. Here begins the list of the seven factors of awakening (or “limbs of awakening” [*kakushi* 覺支; *S. bodhyaṅga*]), the sixth set of the thirty-seven factors of bodhi.

77 **factor of awakening of dharma [analysis]** (*chakuhō kakubun* 擇法覺分): Supplying *chaku* 擇, missing in Kawamura’s text. *S. dharma-pravicaya-sambodhyaṅga*. The *Da zhuangyan jing* 大莊嚴經 (T.187.3:544c16) gives as the reason here:

圓滿一切法故。

For it perfects all dharmas.

78 **factor of awakening of effort** (*shōjin kakubun* 精進覺分): *S. vīrya-sambodhyaṅga*.

79 **factor of awakening of joy** (*ki kakubun* 喜覺分): *S. prīti-sambodhyaṅga*.

80 **factor of awakening of alleviation** (*jo kakubun* 除覺分): *S. praśrabhisambodhyaṅga*. The *Da zhuangyan jing* 大莊嚴經 (T.187.3:544c18) translates this as “serenity” (*kyōan* 輕安).

81 **factor of awakening of concentration** (*jō kakubun* 定覺分): *S. samādhisaṃbodhyaṅga*.



*The factor of awakening of equanimity is a gateway to the illumination of the dharma, for one loaths all births.*<sup>82</sup>

[T11:17]

正見是法明門、得漏盡聖道故。正分別是法明門、斷一切分別・無分別故。正語是法明門、一切名字・音聲・語言、知如響故。正命是法明門、除滅一切惡道故。正行是法明門、至彼岸故。正念是法明門、不思念一切法故。正定是法明門、得無散亂三昧故。

*Correct views are a gateway to the illumination of the dharma, for one attains the noble path on which the contaminants are exhausted.*<sup>83</sup>

*Correct discrimination is a gateway to the illumination of the dharma, for one eliminates all discrimination and nondiscrimination.*<sup>84</sup>

*Correct speech is a gateway to the illumination of the dharma, for one knows that all words, sounds, and language are like echoes.*<sup>85</sup>

*Correct livelihood is a gateway to the illumination of the dharma, for it does away with all evil paths.*<sup>86</sup>

*Correct exertion is a gateway to the illumination of the dharma, for it leads to the other shore.*<sup>87</sup>

*Correct mindfulness is a gateway to the illumination of the dharma, for one does not think of any dharmas.*<sup>88</sup>

*Correct concentration is a gateway to the illumination of the dharma, for one attains samādhi, free from distraction.*<sup>89</sup>

82 **factor of awakening of equanimity** (*sha kakubun* 捨覺分): *S. upekṣāsaṃbodhyaṅga*.

83 **Correct views** (*shōken* 正見); *S. samyagdrṣṭi*. Here begin the items of the noble eightfold path, the seventh and final set of the thirty-seven factors of bodhi.

84 **Correct discrimination** (*shō funbetsu* 正分別): *S. samyaksamkalpa*.

85 **Correct speech** (*shō go* 正語): *S. samyagvāg*. Dōgen's text is missing the fourth item of the eightfold path, "correct action" (*shōgō* 正業; *S. samyakkarmānta*), which occurs at *Fo benxing ji jing* 佛本行集經, T.190.3:681c22:

正業是法明門、無業無報故。

Correct action is a gateway to the illumination of the dharma, for it is without acts and without recompense.

86 **Correct livelihood** (*shōmyō* 正命): *S. samyagājīva*. The *Da zhuangyan jing* 大莊嚴經 (T.187.3:544c23) gives as the reason here:

離一切希求故。

For one is free from all seeking.

87 **Correct exertion** (*shōgyō* 正行): *S. samyagvyāyāma*.

88 **Correct mindfulness** (*shōnen* 正念): *S. samyaksamrti*.

89 **Correct concentration** (*shōjō* 正定): *S. samyaksamādhi*.

[T11:18]

菩提心是法明門、不斷三寶故。依倚是法明門、不樂小乘故。正信是法明門、得最勝佛法故。增進是法明門、成就一切諸善根法故。

*The thought of bodhi is a gateway to the illumination of the dharma, for it does not cut off the three treasures.*<sup>90</sup>

*Reliance is a gateway to the illumination of the dharma, for one does not desire the Small Vehicle.*<sup>91</sup>

*Correct faith is a gateway to the illumination of the dharma, for one attains the supreme buddha dharma.*<sup>92</sup>

*Advancement is a gateway to the illumination of the dharma, for one achieves all good roots.*<sup>93</sup>

[T11:19]

檀度是法明門、念念成就相好、莊嚴佛土、教化慳貪諸衆生故。戒度是法明門、遠離惡道諸難、教化破戒諸衆生故。忍度是法明門、捨一切瞋恚・我慢・諂曲・調戲、教化如是諸惡衆生故。精進度是法明門、悉得一切諸善法、教化懈怠諸衆生故。禪度是法明門、成就一切禪定及諸神通、教化散亂諸衆生故。智度是法明門、斷無明黑暗及著諸見、教化愚癡諸衆生故。

*Perfection of dāna is a gateway to the illumination of the dharma, for, moment by moment, one achieves the marks and signs, adorns a buddha land, and instructs living beings who are greedy.*<sup>94</sup>

*Perfection of morality is a gateway to the illumination of the dharma, for one is distant from the troubles of the evil paths and instructs living beings who have broken the precepts.*<sup>95</sup>

*Perfection of patience is a gateway to the illumination of the dharma, for one abandons all malice, arrogance, deceit, and frivolousness, and instructs living beings who are [afflicted by] such evils.*<sup>96</sup>

90 **thought of bodhi** (*bodai shin* 菩提心): *S. bodhicitta*.

91 **Reliance** (*ei* 依倚): *S. āśaya*. The *Da zhuangyan jing* 大莊嚴經 (T.187.3:544c2) takes this as “great intention” (*dai igyō* 大意樂).

92 **Correct faith** (*shōshin* 正信): *S. adhyāśaya* (“higher intention”); compare *shōshin* 正信 for śraddhā, section 4, above.

93 **Advancement** (*zōshin* 增進): *S. prayoga* (“application”).

94 **Perfection of dāna** (*dan do* 檀度): *S. dāna-pāramitā*. “Marks and signs” (*sōkō* 相好) refers to the major marks and minor auspicious signs on the body of a buddha. Here begins the list of the six perfections (*rokudo* 六度; *S. ṣaṭ-pāramitā*).

95 **Perfection of morality** (*kai do* 戒度): *S. śīla-pāramitā*.

96 **Perfection of patience** (*nin do* 忍度): *S. kṣānti-pāramitā*.

*Perfection of vigor is a gateway to the illumination of the dharma, for one acquires all good dharmas and instructs living beings who are lazy.*<sup>97</sup>

*Perfection of dhyāna is a gateway to the illumination of the dharma, for one achieves all the meditations and spiritual powers, and instructs living beings who are distracted.*<sup>98</sup>

*Perfection of wisdom is a gateway to the illumination of the dharma, for one eliminates the darkness of ignorance and attachment to views, and instructs living beings who are ignorant.*<sup>99</sup>

[T11:20]

方便是法明門、隨衆生所見威儀、而示現教化、成就一切諸佛法故。四攝法是法明門、攝受一切衆生、得菩提已、施一切衆生法故。教化衆生是法明門、自不受樂、不癡勸故。攝受正法是法明門、斷一切衆生諸煩惱故。福聚是法明門、利益一切諸衆生故。修禪定是法明門、滿足十力故。寂定是法明門、成就如來三昧具足故。慧見是法明門、智慧成就滿足故。入無尋辯是法明門、得法眼成就故。入一切行是法明門、得佛眼成就故。成就陀羅尼是法明門、聞一切諸佛法、能受持故。得無尋辯是法明門、令一切衆生皆歡喜故。順忍是法明門、順一切諸佛法故。得無生法忍是法明門、得受記故。不退轉地是法明門、具足往昔諸佛法故。從一地至一地智是法明門、灌頂成就一切智故。灌頂地是法明門、從生出家、乃至得成阿耨多羅三藐三菩提故。

*Expedient means is a gateway to the illumination of the dharma, for one displays instructions according to the views and behaviors of living beings, and one achieves the dharma of all the buddhas.*<sup>100</sup>

*The four methods of attraction are a gateway to the illumination of the dharma, for one gathers in all living beings and, after attaining bodhi, offers the dharma to all of them.*<sup>101</sup>

*Instructing living beings is a gateway to the illumination of the dharma, for one does not enjoy pleasure for oneself and does not become exhausted.*<sup>102</sup>

97 **Perfection of vigor** (*shōjin do* 精進度): S. *vīrya-pāramitā*.

98 **Perfection of dhyāna** (*zen do* 禪度): S. *dhyāna-pāramitā*.

99 **Perfection of wisdom** (*chi do* 知度): S. *prajñā-pāramitā*.

100 **Expedient means** (*hōben* 方便): S. *upāyakaūśala*.

101 **four methods of attraction** (*shi shōbō* 四攝法): S. *catvāri-saṃgrahavastūni*. Four ways in which the bodhisattva can attract people to the buddha dharma: giving (*fuse* 布施; S. *dāna*), kind words (*aigo* 愛語; S. *priyavacana*), helpful deeds (*rigyō* 利行; S. *arthakṛtya*), and participation (*dōji* 同事; S. *samānārtha*). The *Da zhuangyan jing* 大莊嚴經 (T.1873:545a11-12) gives as the reason here:

攝諸群生令求趣證大菩提法故。

For one gathers in living beings and causes them to seek verification of the dharma of great bodhi.

102 **Instructing living beings** (*kyōke shujō* 教化衆生): S. *sattva-paripāka*. “Become

*Embracing the true dharma is a gateway to the illumination of the dharma, for one eliminates the afflictions of all living beings.*<sup>103</sup>

*Accumulation of merit is a gateway to the illumination of the dharma, for it benefits all living beings.*<sup>104</sup>

*Practice of meditation is a gateway to the illumination of the dharma, for one perfects the ten powers.*<sup>105</sup>

*Calm concentration is a gateway to the illumination of the dharma, for one achieves the fulfillment of the samādhi of the tathāgatas.*<sup>106</sup>

*Insight is a gateway to the illumination of the dharma, for wisdom is achieved and perfected.*<sup>107</sup>

*Entrance into unimpeded analysis is a gateway to the illumination of the dharma, for one gains achievement of the dharma eye.*<sup>108</sup>

*Entrance into all things is a gateway to the illumination of the dharma, for one gains achievement of the buddha eye.*<sup>109</sup>

*Acquiring dhāraṇīs is a gateway to the illumination of the dharma, for one can receive and keep all the dharmas of the Buddha.*<sup>110</sup>

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exhausted” (*hiken* 疲勸): reading *hi* 疲 (“to tire”) for *chi* 癡 (“ignorance”), after the sūtra text.

103 **Embracing the true dharma** (*shōju shōbō* 攝受正法): *S. saddharma-parigraha*.

104 **Accumulation of merit** (*fukuju* 福聚): *S. puṇya-saṃbhāra*.

105 **Practice of meditation** (*shu zenjō* 修禪定): *S. jñāna-saṃbhāra* (“accumulation of knowledge”). Lists of the ten powers (*jūriki* 十力) of a buddha vary, but a common version gives: (1) knowledge of what is appropriate (*sho riki* 處力), (2) knowledge of karma (*gō riki* 業力), (3) knowledge of concentrations (*jō riki* 定力), (4) knowledge of faculties (*kon riki* 根力), (5) knowledge of desires (*yoku riki* 欲力), (6) knowledge of natures (*shō riki* 性力), (7) knowledge of destinies (*shisho riki* 至處力), (8) knowledge of former lives (*shukumyō riki* 宿命力), (9) the deva eye (*tengen* 天眼), (10) knowledge of the exhaustion of the contaminants (*rojin riki* 漏盡力). (See, e.g., *Lüzong xinxue mingju* 律宗新學名句, ZZ.105:661a5-7.)

106 **Calm concentration** (*jakujo* 寂定): *S. śamatha-saṃbhāra*.

107 **Insight** (*eken* 慧見): *S. vidarśanā-saṃbhāra* (“accumulation of insight”). The *Da zhuangyan jing* 大莊嚴經 (T.187.3:545a17) gives as the reason here:

獲得慧眼故。

For one attains the wisdom eye.

This and the following two items, then, cover the attainment of the three spiritual eyes in the list of the five eyes (*gogen* 五眼): physical, deva, wisdom, dharma, and buddha.

108 **Entrance into unimpeded analysis** (*nyū mugeben* 入無導辯): *S. pratiśamvid-avatāra*.

109 **Entrance into all things** (*nyū issai gyō* 入一切行): *S. pratiśaraṇāvatāra* (“entrance into the reliable”?). The *Da zhuangyan jing* 大莊嚴經 (T.187.3:545a18) translates as *jueze* 決擇 (“discrimination,” “selection,” etc.).

110 **Acquiring dhāraṇīs** (*jōju darani* 成就陀羅尼): *S. dhāraṇī-pratilambha*.

*Attaining unimpeded eloquence is a gateway to the illumination of the dharma, for it causes all living beings to rejoice.*<sup>111</sup>

*Patience in accordance is a gateway to the illumination of the dharma, for one accords with all the dharmas of the Buddha.*<sup>112</sup>

*Attaining patience in the non-arising of dharmas is a gateway to the illumination of the dharma, for one receives a prediction.*<sup>113</sup>

*The stage of non-regression is a gateway to the illumination of the dharma, for one is fully endowed with the dharma of the buddhas of the past.*<sup>114</sup>

*The wisdom that progresses from stage to stage is a gateway to the illumination of the dharma, for one is consecrated in the achievement of omniscience.*<sup>115</sup>

*The stage of consecration is a gateway to the illumination of the dharma, for one goes from birth and leaving home up to attaining anuttara-samyak-saṃbodhi.*<sup>116</sup>

111 **Attaining unimpeded eloquence** (*toku muge ben* 得無礙辯): *S. pratibhāna-pratīlamḥa*.

112 **Patience in accordance** (*junnin* 順忍): *S. ānulomika-dharma-kṣānti* ("patience in accordance with the dharma"). One of the three (or five) types of patience, variously defined; beginning here, the final members of the list represent the bodhisattva's progress through the stages (*S. bhūmi*) of the path to buddhahood — this member representing the stages before the seventh *bhūmi*.

113 **Attaining patience in the non-arising of dharmas** (*toku mushōbō nin* 得無生法忍): *S. anutpattika-dharma-kṣānti*, commonly held to occur at the seventh *bhūmi*. "Prediction" (*juki* 受記; *S. vyākaraṇa*) refers to the prediction of eventual buddhahood.

114 **stage of non-regression** (*fu taiten ji* 不退轉地): *S. avaivartika-bhūmi*; typically located at the seventh *bhūmi* of the bodhisattva path.

115 **wisdom that progresses from stage to stage** (*jū ichiji shi ichiji chi* 從一地至一地智): *S. bhūmerbhūmi-saṃkrānti-jñāna*; i.e., on (the higher stages of) the bodhisattva path.

116 **stage of consecration** (*kanjō ji* 灌頂地): *S. abhiṣeka-bhūmi*; i.e., the final, buddha stage of the bodhisattva path. The *Da zhuangyan jing* 大莊嚴經 (T.187.3:545a24-26) gives as the reason here the full career of the bodhisattva:

從兜率天下生。入胎初生出家苦行。詣菩提場降魔成佛。轉正法輪起大神通。從初利天下現入涅槃故。

For one goes from the descent from the Tuṣṭā heaven, entrance into the womb, birth, leaving home, painful practice, reaching the place of bodhi, defeating Māra, becoming a buddha, turning the great dharma wheel, displaying the great spiritual powers, descending from the Trāyastriṃśa heaven, and entering nirvāṇa.

[T11:21]

爾時護明菩薩、說是語已、告彼一切諸天衆言、諸天當知、此是一百八法門、留與諸天。汝等受持、心常憶念、勿令忘失。

*At that time, Bodhisattva Jyotipala, having finished speaking these words, addressed all the devas, saying, “Devas, you should know these are the one hundred eight dharma gates. I leave them for the devas. Receive and keep them, always remembering them, without ever letting them be forgotten.”*<sup>117</sup>

[T11:22] {2:450}

これ、即ち一百八法門なり。一切の一生所繫の菩薩、都史多天より閻浮提に下生せむとする時、必ずこの一百八法明門を、都史多天衆のために敷揚して、諸天を化するは、諸佛の常法なり。

These are the one hundred eight dharma gates. It is the constant norm of the buddhas that, whenever bodhisattvas bound to a single life are about to descend from the Tuṣiṭa heaven to rebirth in Jambudvīpa, they always instruct the devas by expounding these one hundred eight gateways to illumination of the dharma for the throngs in the Tuṣiṭa heaven.<sup>118</sup>

[T11:23]

護明菩薩とは、釋迦牟尼佛、一生補處として、第四天にましますときの名なり。李駙馬、天聖廣燈錄を撰するに、この一百八法門の名字をのせたり。參學の輩、明らめ、しれるはすくなく、しらざるは稻麻竹葦のごとし。いま初心・晩學の輩のために、これを撰す。師子の座にのぼり、人天の師となれらん輩、審細參學すべし。この都史多天に一生所繫として住せざれば、さらに諸佛にあらざるなり。行者、みだりに我慢することなかれ。一生所繫の菩薩は、中有なし。

Bodhisatta Jyotipala was the name of Buddha Śākyamuni when he was in the fourth heaven as the successor. When Escort Li composed the *Tiansheng guangdeng lu*, he included the term “one hundred eight dharma gates.”<sup>119</sup> Yet few who study have clarified or known them; and those who are ignorant of them are like “rice, hemp, bamboo, and reeds.”<sup>120</sup> Now, I have composed this for beginners and latecomers. Those who

117 **At that time** (*niji* 爾時): *Fo benxing ji jing* 佛本行集經, T.190.3:682b7-9.

118 **bodhisattvas bound to a single life** (*issihō shoke no bosatsu* 一生所繫の菩薩): i.e., bodhisattvas with one final life, during which they will attain buddhahood.

119 **Escort Li** (*Ri Fuba* 李駙馬): i.e., Li Zunxu 李遵勗 (988-1038). His *Tiansheng guangdeng lu* 天聖廣燈錄 was completed in 1036. Mention of the bodhisattva’s teaching of the hundred eight gateways occurs at ZZ.135:609a14.

120 **“rice, hemp, bamboo, and reeds”** (*tō ma chiku i* 稻麻竹葦): i.e., dense and profuse; a simile from Kumārajīva’s translation of the *Lotus Sūtra*; see Supplementary Notes.

would ascend the seat of the lion and become the teachers of humans and devas should study it in detail. Those who have not resided in the Tuṣiṭa heaven as one bound to a single life are definitely not buddhas. Practitioners, do not foolishly be proud of yourselves. Bodhisattvas bound to a single life have no intermediate state.<sup>121</sup>

正法眼藏一百八法明門第十一

Treasury of the True Dharma Eye

One Hundred Eight Gateways to the Illumination of the Dharma

Number 11

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121 **have no intermediate state** (*chūu nashi* 中有なし): i.e. no state between rebirths (S. *antarā-bhava*). Perhaps, an error for the more likely *chūyō* 中夭 (S. *antarā-mṛthu*; “premature death”), said of the bodhisattva in Tuṣiṭa.

TREASURY OF THE TRUE DHARMA EYE  
THE TWELVE-CHAPTER COMPILATION  
NUMBER 12

The Eight Understandings  
of the Great Person  
*Hachi dainin gaku*

八大人覺



# The Eight Understandings of the Great Person

## *Hachi dainin gaku*

### INTRODUCTION

According to its colophon, this chapter, written at the start of 1253, just months before its author's death, was the last work Dōgen composed for the *Shōbōgenzō*. The same colophon, by Dōgen's disciple Ejō 懷奘, famously reports that the work represents the twelfth of a planned hundred-chapter *Shōbōgenzō* collection, left unfinished due to Dōgen's final illness. In addition to the twelve-chapter compilation, the work is found as number 12 in the twenty-eight-text *Shōbōgenzō* collection (in fascicle 2, number 9), as well as number 95 in the vernacular edition.

As its title indicates, the text is devoted to a standard list of eight spiritual desiderata found in a number of early sūtras. Dōgen draws on two sources here, introducing each of the eight topics according to the list in the *Dasheng yi zhang* 大乘義章 (*Compendium of Meanings of the Great Vehicle*), by the sixth-century scholar Jingying Huiyuan 淨影慧遠, and then explaining each as defined in the *Fo yijiao jing* 佛遺教經 (*Sūtra of the Bequeathed Teachings of the Buddha*), a popular sūtra, translated by Kumārajīva, that purports to be the final teaching of the Buddha. As is the case with the preceding chapter, "Ippyakuhachi hōmyō mon" 一百八法明門, this material is merely quoted verbatim, with almost no comment. Only at the end of the text does Dōgen offer brief remarks lamenting his contemporaries' neglect of the teaching and urging his audience to study it.

## 正法眼藏第十二

## Treasury of the True Dharma Eye

## Number 12

## 八大人覺

The Eight Understandings  
of the Great Person

[T12:1] {2:451}

諸佛是大人、大人之所覺知、所以稱八大人覺也。覺知此法、爲涅槃因。我釋迦牟尼佛、入涅槃夜、最後之所說也。

*The buddhas are great persons.<sup>1</sup> What the great person understands is called the “eight understandings of the great person.”<sup>2</sup> Understanding of these dharmas is the cause of nirvāṇa. They are the final teaching of our Buddha Śākyamuni, on the night he entered nirvāṇa.<sup>3</sup>*

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1 **The buddhas are great persons** (*shobutsu ze dainin* 諸佛是大人): “Great person” (*dainin* 大人; S. *mahāpuruṣa*) is a standard epithet of a buddha. The first three sentences here are a paraphrase of lines introducing the entry on the eight understandings in the *Dasheng yi zhang* 大乘義章, by Jingying Huiyuan 淨影慧遠 (523-592) (T.1851.44:735a13-14):

八大人覺者、佛是大人。諸佛大人覺知此法爲涅槃因、名大人覺。所覺不同、一門說八。

“The eight understandings of the great person”: A buddha is a great person. The understanding by the buddhas, the great persons, of these dharmas is the cause of their nirvāṇa. What they understand is not the same; so, the one teaching is spoken of as eight.

2 **“eight understandings of the great person”** (*hachi dainin gaku* 八大人覺): i.e., eight desiderata recognized by a buddha. The term *kaku* 覺 (“to be aware,” “to recognize,” etc.) here probably renders the Sanskrit *vitarka* (“to consider,” etc.).

3 **They are the final teaching** (*saigo shi shosetsu ya* 最後之所說也): Dōgen’s comment, in Chinese, perhaps reflecting the opening of the *Fo yijiao jing* 佛遺教經 (T.389.12:1110c17-20), the sūtra to which Huiyuan directs his reader for details on the eight understandings, and from which Dōgen will quote repeatedly below.

[T12:2]

一者少欲。於彼未得五欲法中、不廣追求、名爲少欲。

1) *Few desires.*<sup>4</sup> *Among the objects of the five desires, not widely pursuing those not yet acquired is called “few desires.”*<sup>5</sup>

[T12:3]

佛言、汝等比丘、當知、多欲之人、多求名利故、苦惱亦多。少欲之人、無求・無欲、則無此患。直爾少欲尚應修習、何況少欲能生諸功德。少欲之人、則無諂曲以求人意、亦復不爲諸根所牽。行少欲者、心則坦然、無所憂畏、觸事有餘、常無不足。有少欲者、則有涅槃。是名少欲。

*The Buddha said,*<sup>6</sup>

*Bhikṣus, you should know that those with many desires, because they seek much fame and profit, also have much suffering. Those of few desires, being without seeking and without desiring, are without these troubles. Having few desires should be practiced in its own right; how much more, then, when having few desires can produce merits. Those of few desires are not obsequious in order to please others, nor are they led about by their senses. In those who practice few desires, the mind is at ease, without anxiety or fear; they have plenty in all matters, never feeling unsatisfied. For those with few desires, there is nirvāṇa. This is called “few desires.”*

[T12:4] {2:452}

二者知足。已得法中、受取以限、稱曰知足。

2) *Knowing contentment.*<sup>7</sup> *Among those already acquired, setting limits on what is taken is called “knowing contentment.”*

[T12:5]

佛言、汝等比丘、若欲脫諸苦惱、當觀知足。知足之法、即是富樂安穩之處。知足之人、雖臥地上、猶爲安樂、不知足者、雖處天堂、亦不稱意。不知足者、雖富而貧、知足之人、雖貧而富。不知足者、常爲五欲所牽、爲知足之者之所憐愍。是名知足。

4 **Few desires** (*shōyoku* 少欲): The virtue known as having “few wants” (*S. alpeccha*). Quoting the *Dasheng yi zhang* 大乘義章 (T.1851.44:735a15, 17-18).

5 **five desires** (*goyoku* 五欲): *S. pañca-kāma*; the desires associated with the five senses.

6 **The Buddha said** (*butsu gon* 佛言): Quoting the *Fo yijiao jing* 佛遺教經 (T.389.12:1111b28-c4).

7 **Knowing contentment** (*chisoku* 知足): The virtue of being satisfied with what one has (*S. samtuṣṭi*). Quoting the *Dasheng yi zhang* 大乘義章 (T.1851.44:735a15, 18).

*The Buddha said,*<sup>8</sup>

*Bhikṣus, if you wish to be liberated from sufferings, you should contemplate knowing contentment. The dharma of knowing contentment — this is a place of wealth and joy, peace and tranquility. Those who know contentment are happy even when sleeping on the ground; those who do not know contentment are still dissatisfied even when staying in a heavenly mansion. Those not knowing contentment are poor even when rich; those knowing contentment are rich even when poor. Those who do not know contentment are always led about by the five desires and are pitied by those who know contentment. This is called “knowing contentment.”*

[T12:6]

三者樂寂靜。離諸憤鬧、獨處空間、名樂寂靜。

3) *Enjoying quietude.*<sup>9</sup> *Living alone in a vacant space, apart from hustle and bustle, is called “enjoying quietude.”*

[T12:7] {2:453}

佛言、汝等比丘、欲求寂靜無爲安樂、當離憤鬧獨處閑居。靜處之人、帝釋諸天、所共敬重。是故、當捨己衆他衆、空間獨處、思滅苦本。若樂衆者、則受衆惱。譬如大樹衆鳥集之、則有枯折之患。世間縛著沒於衆苦、譬如老象溺泥、不能自出。是名遠離。

*The Buddha said,*<sup>10</sup>

*If you bhikṣus wish to seek the unconditioned joy of quietude, you should live alone in a quiet abode, apart from hustle and bustle. Those who live in quiet places are all respected by Lord Śakra and the other devas. Therefore, abandoning your own group and other groups, you should live alone in a vacant space, thinking on eradicating the root of suffering. Those who enjoy groups suffer multiple afflictions. They are like a great tree troubled by withering and breaking when birds gather in it. When we are bound to the world, we drown in sufferings, like an old elephant sinking in mud, unable to extricate itself. This is called “isolation.”*

8 **The Buddha said** (*butsu gon* 佛言): Quoting the *Fo yijiao jing* 佛遺教經 (T.389.12:1111c5-10).

9 **Enjoying quietude** (*gyō jakujō* 樂寂靜): The virtue of liking isolation (S. *viveka-kāma*). Quoting the *Dasheng yi zhang* 大乘義章 (T.1851.44:735a15, 18-19).

10 **The Buddha said** (*butsu gon* 佛言): Quoting the *Fo yijiao jing* 佛遺教經 (T.389.12:1111c11-16).

[T12:8]

四者勤精進。於諸善法、勤修無間故、云精進。精而不雜、進而不退。

4) *Diligent exertion.*<sup>11</sup> *Diligently practicing good deeds without interruption is called “exertion.”*

*Concentrated, without adulteration; advancing, without regressing.*<sup>12</sup>

[T12:9]

佛言、汝等比丘、若勤精進、則事無難者。是故汝等、當勤精進。譬如少水常流、則能穿石。若行者之心、數數懈廢、譬如鑽火、未熱而息、雖欲得火、火難可得。是名精進。

*The Buddha said,*<sup>13</sup>

*If you bhikṣus diligently exert yourselves, things will not be difficult for you. Therefore, you should diligently exert yourselves, just as even a small amount of water constantly running can penetrate stone. If the mind of the practitioner repeatedly neglects and abandons the practice, it is just as if one, boring wood to make a fire, were to stop before it got hot: one may want the fire, but the fire will be hard to get. This is called “exertion.”*

[T12:10] {2:454}

五者不忘念。亦名守正念。守法不失、名爲正念、亦名不忘念。

5) *Not neglecting mindfulness, also called “maintaining right mindfulness.”*<sup>14</sup> *Maintaining the dharma without losing it is called “right mindfulness,” also called “not neglecting mindfulness.”*

[T12:11]

佛言、汝等比丘、求善知識、求善護助、無如不忘念。若有不忘念者、諸煩惱賊、則不能入。是故汝等、常當攝念在心。若失念者、則失諸功德。若念力堅強、雖入五欲賊中、不爲所害。譬如著鎧入陣、則無所畏。是名不忘念。

11 **Diligent exertion** (*gon shōjin* 勤精進): The virtue of “vigor” (S. *vīrya*). Quoting the *Dasheng yi zhang* 大乘義章 (T.1851.44:735a15-16, 19-20).

12 **Concentrated, without adulteration; advancing, without regressing** (*shō ni fuzō, shin ni futai* 精而不雜、進而不退): A definition of the two elements in the term *shōjin* 精進 (S. *vīrya*), not given in the *Dasheng yi zhang* passage but found in a number of texts of the Chinese Buddhist canon (see, e.g., *Miaofa lianhua jing jujia* 妙法蓮華經句解, ZZ.47.861a7).

13 **The Buddha said** (*butsu gon* 佛言): Quoting the *Fo yijiao jing* 佛遺教經 (T.389.12:1111c17-20).

14 **Not neglecting mindfulness** (*fumōnen* 不忘念): The virtue of mindfulness (S. *smṛ-ti*). Dōgen here uses the term found in the *Fo yijiao jing* 佛遺教經 (T.389.12:1111c21-25); the alternative term, “maintaining right mindfulness” (*shu shōnen* 守正念), represents the preference of the *Dasheng yi zhang* 大乘義章 (T.1851.44:735a16).

*The Buddha said,*<sup>15</sup>

*If you bhikṣus seek a wise friend, if you seek good protection and support, there is nothing like not neglecting mindfulness. In those who do not neglect mindfulness, the bandits of the afflictions cannot enter. Therefore, you should always concentrate your thoughts and be mindful. Those who lose mindfulness lose merit. If one's mindfulness is firm and strong, one will not be harmed even amidst the bandits of the five desires. It is like entering enemy ranks while wearing armor: one feels no fear. This is called "not neglecting mindfulness."*

[T12:12]

六者修禪定。住法不亂、名曰禪定。

6) *Practicing meditation.*<sup>16</sup> *Abiding in the dharma without distraction is called "meditation."*

[T12:13]

佛言、汝等比丘、若攝心者、心則在定。心在定故、能知世間生滅法相。是故汝等、常當精勤、修習諸定。若得定者、心則不散。譬如防水之家、善治堤塘。行者亦爾。爲智慧水故、善修禪定、令不漏失。是名爲定。

*The Buddha said,*<sup>17</sup>

*Bhikṣus, if you gather the mind, it will be in concentration. Because it is in concentration, it can know the marks of the dharmas of the arising and ceasing of the world. Therefore, you should diligently practice the concentrations. If you attain concentration, the mind will not be scattered. It is like a household protecting its water supply by properly maintaining its banks. Practitioners are like this: for the sake of the water of wisdom, they properly practice meditation, so that none will leak out. This is called "concentration."*

15 **The Buddha said** (*butsu gon* 佛言): Quoting the *Fo yijiao jing* 佛遺教經 (T.389.12:1111c21-25).

16 **Practicing meditation** (*shu zenjō* 修禪定): The virtue of "meditation" or "concentration" (S. *dhyaṇa*, *samādhi*). Quoting the *Dasheng yi zhang* 大乘義章 (T.1851.44:735a16, 20-21).

17 **The Buddha said** (*butsu gon* 佛言): Quoting the *Fo yijiao jing* 佛遺教經 (T.389.12:1111c26-1112a1).

[T12:14] {2:455}

七者修智慧。起聞思修證、爲智慧。

7) *Cultivating wisdom.*<sup>18</sup> *The arousing of hearing, considering, practicing, and verifying is wisdom.*

[T12:15]

佛言、汝等比丘、若有智慧、則無貪著。常自省察、不令有失。是則於我法中、能得解脫。若不爾者、既非道人、又非白衣、無所名也。實智慧者、則是度老病死海堅牢船也、亦是無明黑闇大明燈也、一切病者之良藥也、伐煩惱樹之利斧也。是故汝等、當以聞思修慧、而自增益。若人有智慧之照、雖是肉眼、而是明見人也。是名智慧。

*The Buddha said,*<sup>19</sup>

*Bhikṣus, if you have wisdom, you will have no craving or attachment. By constant self-reflection, you will prevent it from being lost. Thus, you can attain liberation in my dharma. Otherwise, you are neither a wayfarer nor white-robed, one for whom there is no name.*<sup>20</sup> *True wisdom is a sturdy boat that ferries one across the sea of old age, sickness, and death; it is a bright lamp in the darkness of ignorance; the good medicine for all who are ill; a sharp axe to cut down the tree of the afflictions. Therefore, you should enhance your benefits through the wisdoms of hearing, considering, and practicing. A person with the illumination of wisdom is a person that sees clearly, even with the physical eyes.*<sup>21</sup> *This is called “wisdom.”*

18 **Cultivating wisdom** (*shu chie* 修智慧): The virtue of “wisdom” (S. *prajñā*). Quoting the *Dasheng yi zhang* 大乘義章 (T.1851.44:735a16, 21). Our text here obscures the definition in the original, which gives the traditional formula of three types of *prajñā*: hearing (*mon* 聞; S. *śruta*), considering (*shi* 思; S. *cintā*), and practicing (*shu* 修; S. *bhāvanā*):

起聞思修說爲智慧。

To arouse hearing, considering, and practicing is called “wisdom.”

19 **The Buddha said** (*butsu gon* 佛言): Quoting the *Fo yijiao jing* 佛遺教經 (T.389.12:1112a2-9), with slight variation.

20 **wayfarer** (*dōnin* 道人); **white-robed** (*byakue* 白衣): I.e., Buddhist practitioner and layperson, respectively.

21 **even with the physical eyes** (*nikugen* 肉眼): The sūtra has here “even without the deva eye” (*tengen* 天眼; S. *divya-cakṣus*; i.e., paranormal vision). See Supplementary Notes, s.v. “Eye.”

[T12:16] {2:456}

八者不戲論。證離分別、名不戲論。究盡實相、乃不戲論。

8) *Not engaging in frivolous discourse.*<sup>22</sup> *Realizing freedom from discrimination is called “not engaging in frivolous discourse.”*

*Exhaustively investigating the real marks is not engaging in frivolous discourse.*<sup>23</sup>

[T12:17]

佛言、汝等比丘、若種種戲論、其心則亂。雖復出家、猶未得脱。是故比丘、當急捨離亂心・戲論。汝等若欲得寂滅樂者、唯當善滅戲論之患。是名不戲論。

*The Buddha said,*<sup>24</sup>

*Bhikṣus, if you engage in all sorts of frivolous discourse, your minds will be confused. Even if you have left home, you will still not attain liberation. Therefore, bhikṣus, you should quickly abandon the confused mind and frivolous discourse. If you wish to attain the bliss of extinction, you should fully extinguish the troubles of frivolous discourse. This is called “not engaging in frivolous discourse.”*

\* \* \* \* \*

[T12:18]

これ八大人覺なり。＜一一各具八、すなはち六十四あるべし。ひろくするときは無量なるべし、略すれば六十四なり。＞大師釋尊、最後之説、大乘之所教誨之至極、二月十五日夜半の極唱。これよりのち、さらに説法しまさず、ついに般涅槃します。

These are the eight understandings of the great person. (Each one of these includes the other eight, which would make sixty-four. Fully expanded, they would be incalculable; abbreviated, they are sixty-four.)<sup>25</sup> *They are the last words of Great Master Śākya, the Honored One, the ultimate teaching of the Great Vehicle, his ultimate song in the middle*

22 **Not engaging in frivolous discourse** (*fukeron* 不戲論): The virtue of avoidance of prolixity (S. *prapañca*, etc.). Quoting the *Dasheng yi zhang* 大乘義章 (T.1851.44:735a16-17, 21-22).

23 **Exhaustively investigating the real marks** (*gūjin jissō* 究盡實相): A comment in Chinese added by Dōgen, reflecting a line in the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

24 **The Buddha said** (*butsu gon* 佛言): Quoting the *Fo yijiao jing* 佛遺教經 (T.389.12:1112a10-13).

25 **Each one of these includes the other eight** (*ichiichi kaku gu hachi* 一一各具八): The two sentences in parentheses here represent an interlinear note in the MS.



of the night on the fifteenth of the second month.<sup>26</sup> Thereafter, he did not preach the dharma again and finally entered *parinirvāṇa*.

[T12:19]

佛言、汝等比丘、常當一心勤求出離道。一切世間動・不動法、皆是敗壞不安之相。汝且止、而勿得復語。時欲將過、我欲滅度。是我最後之所教誨。

*The Buddha said,*<sup>27</sup>

*Bhikṣus, you should always single-mindedly strive diligently to seek the way out of here. The dharmas of all worlds, whether changing or unchanging, are all marked by decomposition and instability.*<sup>28</sup>

*But stop now, do not speak further. The time has come for me to pass into extinction. These are my final instructions.*

[T12:20] {2:457}

このゆえに、如來の弟子は、必ずこれを習學したてまつる、これを修習せず、しらざらんは、佛弟子にあらず。これ如來の正法眼藏涅槃妙心なり。

Therefore, the disciples of the Tathāgata invariably study this. Those who do not study it, who do not know it, are not disciples of the Buddha. This “the treasury of the true dharma eye, the wondrous mind of nirvāṇa” of the Tathāgata.<sup>29</sup>

[T12:21]

しかあるに、いましらざるものはおほく、見聞せることあるものはすくなきは、魔嬈によりてしらざるなり。また宿殖善根すくなきもの、きかず、みず。むかし正法・像法のあひだは、佛弟子みな、これをしれり、修學し參學しき。いまは千比丘のなかに、一・兩、この八大人覺しれるものなし。あはれむべし、澆季の陵夷、たとふるにものなし。如來の正法、いま

26 **last words of Great Master Śākya, the Honored One** (*Daishi Shakuson saigo shi setsu* 大師釋尊最後之説): Dōgen here switches to Chinese to expand on the final sentence of the *Fo yijiao jing* 佛遺教經 (T.389.12:1112b20-21) that he will quote in the next section.

**his ultimate song in the middle of the night on the fifteenth of the second month** (*nigatsu jūgonichi yahan no gokushō* 二月十五日夜半の極唱): I.e., the Buddha's ultimate teaching on the night traditionally given for his death, in the year 949 BC.

27 **The Buddha said** (*butsu gon* 佛言): Quoting the final lines of the *Fo yijiao jing* 佛遺教經 (T.389.12:1112b18-21).

28 **dharmas of all worlds, whether changing or unchanging** (*issai seken dō fudō hō* 一切世間動・不動法): I.e., dharmas of the fluctuating realm of desire (*yokkai* 欲界; S. *kāma-dhātu*) and the stable realms of form (*shikikai* 色界; S. *rūpa-dhātu*) and formlessness (*mushikikai* 無色界; S. *ārūpya-dhātu*).

29 **“the treasury of the true dharma eye, the wondrous mind of nirvāṇa”** (*shōbō-genzō nehan myōshin* 正法眼藏涅槃妙心): I.e., the teaching handed down by the buddhas and ancestors, as described by the Buddha Śākyamuni in the first transmission of Zen on Vulture Peak.

大千に流布して、白法、いまだ滅せざらんとき、いそぎ習學すべきなり、緩怠なることなかれ。

Nowadays, however, there are many who do not know it, few who have seen or heard it; charmed by demons, they do not know it. Again, those with sparse good roots planted in past lives do not hear it or see it. Long ago, during the true dharma and semblance dharma, the Buddha's disciples all knew it, practiced it, and studied it.<sup>30</sup> Nowadays, among a thousand bhikṣus, there are not even one or two who know the eight understandings of the great person. How pitiful — the deterioration in this season of decline is beyond compare.<sup>31</sup> Now, when the true dharma of the Tathāgata has spread throughout the chiliocosm, and the white dharma has not yet disappeared, we should hasten to study it.<sup>32</sup> Do not be lax or lazy.

[T12:22]

佛法にあふたてまつること、無量劫にかたし。人身をうること、またかたし。たとひ人身をうくるといへども、三洲の人身よし。そのなかに、南洲の人身すぐれたり、見佛・聞法・出家・得道するゆえなり。如來の般涅槃よりさきに涅槃にいり、さきだちて死せるともがらは、この八大人覺をきかず、ならはず。いまわれら、見聞したてまつり、習學したてまつる、宿殖善根のちからなり。いま習學して生生に増長し、かならず無上菩提にいたり、衆生のためにこれをとかわむこと、釋迦牟尼佛にひとしくして、ことなることなからむ。

To encounter the buddha dharma is difficult, even in innumerable kalpas. To receive a human body is likewise difficult. And even while having received a human body, it is good to have a human body of the three continents; and, among them, the human body of the southern continent is best, for we can see the Buddha and hear his dharma, leave home and gain the way.<sup>33</sup> Those who entered nirvāṇa before the Buddha's *parinirvāṇa*, who

30 **true dharma and semblance dharma** (*shōbō zōhō* 正法・像法): The first two of the three stages in a common reckoning of the degeneration of the dharma: true, semblance, and final dharma (*shō zō mappō* 正像末法). The period of the “true dharma” (*shōbō* 正法) was most often taken as the first thousand years following the *parinirvāṇa* of the Buddha; the “semblance dharma” (*zōhō* 像法), during which there was practice but no longer attainment of awakening, was said to last an additional one thousand years; during the “final dharma” (*mappō* 末法), lasting ten thousand years, there was neither authentic practice nor awakening. Based on the traditional East Asian Buddhist reckoning of the date of Śākya-muni's *parinirvāṇa* as 949 BCE, the final dharma was thought to have begun in 1052 CE.

31 **season of decline** (*gyōki* 澆季): Reference to the final, decadent age of the dharma, following the periods of the true and semblance dharma.

32 **white dharma** (*byakuhō* 白法): I.e., the good, buddha dharma (S. *śukla-dharma*), as opposed to dark, evil teachings.

33 **three continents** (*sanshū* 三洲): Three of the four continents surrounding Mount Sumeru that make up a Buddhist world system, excluding the northern continent of Ut-tarakuru (*Kurushū* 俱盧洲), where life is so long and easy that its denizens have little ex-

died before him, did not hear, did not learn these eight understandings of the great person; that we now see and hear them, learn and study them is due to the power of good roots planted in past lives. Learning and studying them now, we enhance them in life after life; we shall surely reach unsurpassed bodhi and teach them to living beings. In this, we shall be the same as Buddha Śākyamuni, without any difference from him.

正法眼藏八大人覺第十二

Treasury of the True Dharma Eye  
The Eight Understandings of the Great Person  
Number 12

[Yōkōji MS:]

彼本奥書曰、建長五年正月六日、書于永平寺

*The colophon of the manuscript says, "Written at Eihei-ji; sixth day, first month, fifth year of Kenchō [5 February 1253]"*<sup>34</sup>

今應永廿七稔孟夏上旬日、於永安精舍衣鉢閣下拜書之

*Respectfully copied this in the Robe and Bowl Hall of Eian Vihāra; first third, early summer [4th month], twenty-seventh year of Ōei [May 1420]*<sup>35</sup>

于時文安三年三月八日、能州藏見保於藥師堂書之。之意趣者、以此良結緣、生生世世、見佛聞法、出家得道、供養三寶、濟度衆生、成等正覺。永平末流小新戒比丘

*Copied this in the Yakushi Hall, Kurumi Estate, Noshū; eighth day, third month, third year of Bun'an [4 April 1446]. My aspiration is that, by these favorable karmic conditions, birth after birth and lifetime after lifetime, I will see a buddha and hear the dharma, leave home and attain the way, make offerings to the three treasures, deliver living beings, and attain perfect awakening. A newly ordained bhikṣu, humble descendant of Eihei*<sup>36</sup>

[Himitsu MS:]

彼本奥書曰、建長五年正月六日書永平寺

如今建長七年乙卯解制之前日、令義演書記書寫畢。同一校之

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perience of the first sacred truth of suffering (and, hence, no aptitude for Buddhism). The southern continent of Jambudvīpa (*Enbudai* 閻浮提) is considered especially auspicious, since it is there that buddhas appear. See Supplementary Notes, s.v. "Four Continents."

34 Presumed to be written by Ejō in reference to a colophon by Dōgen. The referent of "the manuscript" (*tahon* 彼本) is uncertain: if a reference to a MS by Dōgen, one would expect the honorific *gohon* 御本, and it may be that 彼 here is an error for 御.

35 Copyist unknown.

36 Copyist unknown.

右本、先師最後御病中之御草也。仰以前所撰假名正法眼藏等皆書改、  
竝新草具都廬一百卷、可撰之云云

*The colophon of the manuscript says, “Written at Eihei-ji; sixth day, first month, fifth year of Kenchō [5 February 1253].”*

*Now, on the day prior to the unbinding of the rule, in the junior wood year of the rabbit, the seventh year of Kenchō [17 August 1255], I had the Secretary Gien make a copy and collated them together.<sup>37</sup>*

*The preceding text is his draft composed during my former master’s final illness.<sup>38</sup> He said that he would rewrite all the *kana Shōbōgenzō* texts he had previously composed and combine them with new drafts to compose altogether one hundred chapters.<sup>39</sup>*

既始草之御此卷、當第十二卷也。此之後、御病漸漸重增。仍御草案等事即止也。所以此御草等、先師最後教敕也。我等不幸不拜見一百卷之御草、尤所恨也。若奉戀慕先師之人、必書此十二卷、而可護持之。此釋尊最後之教敕、且先師最後之遺教也。懷奘記之。

*This chapter, which he had already drafted, corresponds to the twelfth chapter. Thereafter, his illness gradually worsened, and his work on the drafts came to an end. Therefore, these drafts were my former master’s final instructions.<sup>40</sup> It is most regrettable that unfortunately we cannot see the drafts of the one hundred chapters. Those who cherish and admire my former master should copy this twelfth chapter and preserve it.<sup>41</sup> It is the final instruction of Buddha Śākyamuni, as well as the bequeathed teaching of my former master.<sup>42</sup> Written by Ejō*

37 **unbinding of the rule** (*kaisei* 解制): The last day of the summer retreat (*ango* 安居), most often occurring on the fifteenth of the seventh month.

**Secretary Gien** (*Gien shoki* 義演書記): D. 1314. A student of Dōgen, he became a disciple of Ejō following Dōgen’s death and, in 1287, was appointed abbot of Eihei-ji. The secretary (*shoki* 書記) is one of the six major monastic offices.

**collated them together** (*dō ikkō shi* 同一校之): Presumably, meaning that Ejō collated Dōgen’s draft with Gien’s copy.

38 **his draft** (*gosō* 御草): I.e., Dōgen’s draft.

39 ***kana Shōbōgenzō*** 假名正法眼藏: I.e., the *Shōbōgenzō* texts written in Japanese (presumably, as opposed to the *shinji Shōbōgenzō* 眞字正法眼藏 collection of three hundred cases in Chinese).

40 **these drafts** (*shi gosō tō* 此御草等): The reference is uncertain; usually, taken to be the twelve chapters referred to above but might also be Gien’s draft and Ejō’s collated draft.

41 **this twelfth chapter** (*shi jūni kan* 此十二卷): Might also be read, “these twelve chapters,” though the following sentence suggests otherwise.

42 **bequeathed teaching** (*yuikyō* 遺教): Allusion to the *Fo yijiao jing* 佛遺教經 (*Sūtra of the Bequeathed Teaching of the Buddha*) quoted in this chapter.

Supplementary Chapters  
of the *Shōbōgenzō*

## INTRODUCTION TO THE SUPPLEMENTARY CHAPTERS OF THE *SHÔBÔGENZÔ*

The nine titles in this collection of supplementary chapters represent works included in the 1815 ninety-five-chapter Honzan edition of the *Shôbôgenzô* that are not found in either the seventy-five- or twelve-chapter compilations. The inclusion of these extra chapters in the Honzan edition is the result of an effort within the Sôtôshû to create the most comprehensive possible *Shôbôgenzô*, an effort that began at least as early as the beginning of the fifteenth century.

In 1419, Taiyô Bonsei 太容梵清 (who in 1422 would become abbot of Sôjiji 総持寺) produced a *Shôbôgenzô* in eighty-four chapters, consisting of the basic seventy-five-chapter version plus a supplement of nine additional chapters found in the sixty-chapter compilation. Of our titles translated below, two (numbers S3 and S5) were among these additional chapters. Bonsei's original manuscript still exists, although it was heavily damaged by fire in 1814. Over the centuries, his work served as the model for subsequent attempts to compile a comprehensive *Shôbôgenzô*.

Over two and a half centuries later, in 1686, Manzan Dôhaku 卍山道白 (1636–1714) created an eighty-nine chapter compilation, based on Bonsei's eighty-four chapters, renumbered and put into a rough chronological order, plus a new supplemental section of five additional chapters. Two of these works are found in the twelve-chapter *Shôbôgenzô* (though Manzan's source for them is uncertain); two (numbers S2 and S6 below) are brief monastic regulations not originally associated with the *Shôbôgenzô*. The fifth text added by Menzan (S1 below) is the famous “Bendôwa” 辦道話, a previously little-known work from a manuscript of unknown provenance.

A few years later, in 1693, Handô Kôzen 版機晃全 (1625–1693), an abbot at Eiheiiji 永平寺, expanded Manzan's *Shôbôgenzô* to ninety-six chapters, adding six works discovered among the manuscripts in the so-called *Himitsu* 秘密 collection of twenty-eight texts belonging to Eiheiiji. (He also included one additional work, entitled “Shinzo” 陞座 [“Ascending the Seat”], that was subsequently deemed spurious and omitted from the ninety-five-chapter Honzan edition.) Kôzen integrat-

ed the supplemental chapters into a single chronological sequence, an arrangement subsequently followed by the 1815 Honzan edition. Of the six works added from the *Himitsu* collection, two have counterparts in the twelve-chapter *Shōbōgenzō* (numbers T7 and T10), while four are unique to the *Himitsu* collection and are translated here below (numbers S4, S7, S8, and S9).

The nine supplemental chapters in this section correspond to the chapters in the 1815 Honzan edition as follows:

Supplementary chapters	Honzan chapters
S1	1
S2	5
S3	17
S4	19
S5	45
S6	81
S7	91
S8	92
S9	93





TREASURY OF THE TRUE DHARMA EYE  
SUPPLEMENTARY CHAPTER 1

Talk on Pursuing the Way  
*Bendōwa*

辦道話

# Talk on Pursuing the Way

## *Bendōwa*

### INTRODUCTION

The “Bendōwa” represents the first chapter of the Honzan edition of the *Shōbōgenzō*; but this celebrated work, often regarded as the introduction to the *Shōbōgenzō*, was almost certainly not originally composed with that collection in mind and, indeed, was not included in any of the pre-modern compilations of the *Shōbōgenzō*. According to its colophon, it was written in the autumn of 1231, only four years after Dōgen’s return from China and a year before he opened his Kōshōji and began work on the *Shōbōgenzō*.

Rather like his earlier *Fukan zazen gi* 普勸坐禪儀, the “Bendōwa” seeks to introduce to a Japanese audience the practice of seated meditation that its author had experienced on the mainland. Unlike that earlier text, carefully crafted in elegant Chinese, this work is written in the vernacular language used for informal Buddhist homiletic literature. The work is divided into two parts: (a) an introductory essay (represented by the first fourteen sections here) extolling seated meditation as the Buddha’s “samādhi of self-enjoyment,” recounting the author’s quest for the dharma in Japan and China, and rehearsing the history of the transmission of the Zen tradition; and (b) a set of eighteen questions and answers about the practice. In both parts, we see the young Dōgen writing in a style and addressing themes more common to the Japanese Buddhism of his day than is the more technical Zen discourse of the representative *Shōbōgenzō* essays.

The version of the “Bendōwa” given below translates the Honzan text, which is based on a woodblock print published in 1788 by Gentō Sokuchū 玄透即中 (1729–1807). The work is also extant in a variant version, preserved in the Shōbōji 正法寺 manuscript (dated 1332, recopied 1515), the translation of which can be found below, as Variant Text 1.

## 正法眼藏別輯一

Treasury of the True Dharma Eye  
Supplementary Chapter 1

## 辨道話

## Talk on Pursuing the Way

(玄透開版本)

(Gentō printed text)

[S1:1] {2:460}

諸佛如來、ともに妙法を單傳して、阿耨菩提を證するに、最上無爲の妙術あり。これ、ただほとけ、佛にさづけてよこしまなることなきは、すなはち自受用三昧、その標準なり。この三昧に遊化するに、端坐參禪を正門とせり。

The buddhas, the tathāgatas, all have a wondrous skill, supreme and unconditioned, for uniquely transmitting the wondrous dharma and verifying *anuttara-bodhi*. That it is bestowed only from buddha to buddha without error is because the samādhi of self-enjoyment is its standard.<sup>1</sup> To disport oneself in this samādhi, studying Zen in upright sitting, is considered the main gateway.<sup>2</sup>

[S1:2]

この法は、人人の分上にゆたかにそなはれりといへども、いまだ修せざるにはあらはれず、證せざるにはうることなし。はなてば、てにみてり、一多のきはならむや。かたれば、くちにみつ、縦横、きはまりなし。諸佛の、つねにこのなかに住持たる、各各の方面に知覺をのこさず。群生の、としなへにこのなかに使用する、各各の知覺に方面あらはれず。

Although this dharma is abundantly allotted to each person, when we have not practiced it, it does not appear, and when we do not verify it, it is not attained.<sup>3</sup> Let it go, and it fills the hand — how could it be bounded by one or many? Speak of it, and it fills the mouth — vertically and

1 **samādhi of self-enjoyment is its standard** (*ji juyū zanmai, sono hyōjun nari* 自受用三昧、その標準なり): i.e., the concentration in which the buddhas experience their own awakening is the standard by which is measured the transmission of their “wondrous dharma.”

2 **main gateway** (*shōmon* 正門): Or “the correct, or primary, approach”; a term treated below, sections 17 and 18, but not otherwise common in the *Shōbōgenzō*.

3 **this dharma** (*kono hō* この法): Presumably, the antecedent is the “wondrous dharma” marked by “the samādhi of self-enjoyment.”

horizontally without limit. The buddhas are always within it, dwelling in and maintaining it, without leaving perception of it in any of its quarters; living beings are continuously within it, making use of it, without its quarters appearing in any of their perceptions.<sup>4</sup>

[S1:3]

いまをしふる功夫辦道は、證上に萬法をあらしめ、出路に一如を行ずるなり。その超關脱落のとき、この節目にかかはらむや。

The concentrated effort in pursuit of the way that I teach here brings the myriad dharmas into existence based on verification and practices their oneness on the path leading out.<sup>5</sup> When we pass beyond those barriers and slough them off, how could we be concerned with these particulars?<sup>6</sup>

\* \* \* \* \*

[S1:4] {2:461}

予、發心求法よりこのかた、わが朝の遍方に知識をとぶらひき。ちなみに建仁の全公をみる。あひしたがふ霜華、すみやかに九廻をへたり。いささか臨濟の家風をきく。全公は、祖師西和尚の上足として、ひとり無上の佛法を正傳せり、あへて餘輩のならぶべきにあらず。予、かさねて大宋國におもむき、知識を兩浙にとぶらひ、家風を五門にきく。つひに太白峰の淨禪師に參じて、一生參學の大事、ここにをはりぬ。

4 **The buddhas are always within it, dwelling in and maintaining it** (*shobutsu no, tsune ni kono naka ni jūji taru* 諸佛の、つねにこのなかに住持たる): This sentence might be paraphrased, “The buddhas reside in this dharma without being self-conscious of it; we are also living in this dharma but are oblivious of it.”

5 **brings the myriad dharmas into existence based on verification and practices their oneness on the path leading out** (*shōjō ni manbō o arashime, shutsuro ni ichinyo o gyōzuru* 證上に萬法をあらしめ、出路に一如を行ずる): Perhaps meaning something like, “revealing all things as they are to the awakened consciousness, practices on the path to liberation in the light of their ultimate unity.” The term *shutsuro* 出路 (rendered here “path leading out”) is not common in Dōgen’s writing; it is taken here as roughly synonymous with his more common *katsuro* 活路 (“path to survival”; “lifesaving route”).

6 **When we pass beyond those barriers and slough them off** (*sono chōkan datsuraku no toki* その超關脱落のとき): The antecedent of “those” (*sono* その) here is not entirely obvious: it could be taken as the distinction between “verification” (*shōjō* 證上) and “the path leading out” (*shutsuro* 出路); or, perhaps, between “the myriad dharmas” (*manbō* 萬法) and their “oneness” (*ichinyo* 一如). The following “these particulars” (or, perhaps, “this division”; *kono setsumoku* この節目) presumably refers to the same distinction. For the use of “slough off” (*datsuraku* 脱落), see Supplementary Notes, s.v. “Slough off.”

From the time that I brought forth the mind [of bodhi] and sought the dharma, I inquired of wise friends throughout our kingdom. Thus, I met the Honorable Zen of Kennin.<sup>7</sup> Frosts and flowers, one after another, swiftly passed nine rounds, as I heard something of the house style of Linji.<sup>8</sup> The Honorable Zen, the foremost disciple of the Ancestral Master Reverend Sai, alone received the direct transmission of the unsurpassed buddha dharma; none of the others could compare.<sup>9</sup>

Thereafter, journeying to the Land of the Great Song, I called on wise friends in the Two Zhes and heard of the house styles at the five gates.<sup>10</sup> Finally, I went to study under Chan Master Jing of Taibai Peak, and here the great matter of my entire life's study was resolved.<sup>11</sup>

[S1:5]

それよりのち、大宋紹定のはじめ、本郷にかへりし、すなはち弘法救生をおもひとせり、なほ重擔をかたにおけるがごとし。しかあるに、弘通のころを放下せん激揚のときをまつゆえに、しばらく雲遊萍寄して、まさに先哲の風をきこえんとす。

Thereafter, at the beginning of Shaoding in the Great Song, I returned to my native land, with the intention of spreading the dharma and saving beings.<sup>12</sup> It was just as if I had shouldered a heavy burden. Nevertheless, I put aside my thoughts of propagation and, in order to wait for a time

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7 **the Honorable Zen of Kennin** (*Kennin no Zen kō* 建仁の全公): I.e., Myōzen 明全 (1184–1225), a dharma heir in the Rinzaï 臨濟 lineage of Eisai 榮西 (1141–1215), founder of Kenninji 建仁寺.

8 **Frosts and flowers** (*sōka* 霜華): I.e., autumn frosts and spring flowers; the seasons of the year. The “nine rounds” (*kue* 九廻) here represents the years from 1217, when Dōgen first met Myōzen, to 1225, when the latter died while Dōgen was accompanying him on pilgrimage to China.

9 **the Ancestral Master Reverend Sai** (*soshi Sai oshō* 祖師西和尚): I.e., Eisai 榮西. In fact, he had a number of prominent disciples, including Taikō Gyōyū 退耕行勇 (1162–1241), who succeeded him as abbot of Kenninji.

10 **I called on wise friends in the Two Zhes and heard of the house styles at the five gates** (*chishiki o Ryōsetsu ni toburai, kafū o gomō ni kiku* 知識を兩浙にとぶらひ、家風を五門にきく): I.e., Dōgen sought out teachers in the Districts of Zhedong (*Settō* 浙東) and Zhexi (*Sessai* 浙西) (in present-day Jiangsu and Zhejiang) and learned the teachings of the five houses (*goke* 五家) of Chan.

11 **Chan Master Jing of Taibai Peak** (*Taihaku hō no Jō zenji* 太白峰の淨禪師): I.e., Tiantong Rujing 天童如淨 (1162–1227). Taibai Peak (*Taihaku hō* 太白峰) is the mountain, near Ningbo, in present-day Zhejiang, at which Rujing's Tiantong 天童 monastery was located.

12 **at the beginning of Shaoding in the Great Song** (*Daisō Jōtei no hajime* 大宋紹定のはじめ). The first year of the Shaoding era corresponds to 1228 CE in the Gregorian calendar.

when I could fully devote myself to it, I *drifted like a cloud and floated like a water plant*, seeking to convey the style of the former wise men.<sup>13</sup>

[S1:6]

ただし、おのづから名利にかかはらず、道念をさきとせん眞實の參學あらんか、いたづらに邪師にまどはされて、みだりに正解をおほひ、むなしく自狂にえふて、ひさしく迷郷にしづまん。なにによりてか般若の正種を長じ、得道の時をえん。貧道は、いま雲遊萍寄をこととすれば、いづれの山川をか、とぶらはん。これをあはれむゆえに、まのあたり大宋國にして、禪林の風規を見聞し、知識の玄旨を稟持せしを、しるしあつめて、參學閑道の人にのこして、佛家の正法をしらしめんとす。これ眞訣ならむかも。

Still, there could occasionally be a few genuine students, unconcerned with fame or profit and giving priority to thoughts of the way.<sup>14</sup> Led astray in vain by false teachers, rashly obscuring the correct understanding and worthlessly drunk on their own delusions, they may sink into the land of delusion. How could they nurture the true seed of prajñā and reach a time when they gain the way? If this humble wayfarer is now *drifting like a cloud and floating like a water plant*, what mountains and rivers will they visit?<sup>15</sup> Out of pity for them, compiling these teachings of what I personally experienced of the customs and rules of the Chan groves and what I received of the dark import of the wise friends while I was in the Land of the Great Song, I leave them for those who would study and master the way, that they may know the true dharma of the house of the buddhas.<sup>16</sup> This indeed is the true arcanum.

[S1:7]

いはく、大師釋尊、靈山會上にして法を迦葉につけ、祖祖正傳して菩提達磨尊者にいたる。尊者、みづから神丹國におもむき、法を慧可大師につけき。これ東地の、佛法傳來のはじめなり。かくのごとく單傳して、おのづから六祖大鑑禪師にいたるとき、眞實の佛法まさに東漢に流演して、節目にかかはらぬむねあらはれき。ときに、六祖に二位の神足ありき、南嶽

13 **Nevertheless** (*shika aru ni* しかあるに): Some readers suggest this should be taken in the sense “thus” (*shika areba* しかあれば).

**drifted like a cloud and floated like a water plant** (*unyū hyōki* 雲遊萍寄): A fixed expression for the life of the peripatetic monk.

14 **occasionally** (*onozukara* おのづから): Taking this in the sense *tama ni* たまに.

15 **what mountains and rivers will they visit?** (*izure no sansen o ka, toburawan* いづれの山川をか、とぶらはん): I.e., where can they go for instruction?

16 **those who would study and master the way** (*sangaku kandō no hito* 參學閑道の人): Taking *kan* 閑 in the sense *kanshū* 閑習 (“to learn”), as is often done here. The phrase may be a play with the opening line of the famous *Zhengdao ge* 證道歌, attributed to Yongjia Xuanjue 永嘉玄覺 (or Zenjue 眞覺, d. 713) (T.2014.48:395c9), which describes not the student in need of instruction, but one with nothing more to study:

絶學無爲閑道人。

A person at ease in the way, finished learning, with nothing to do.

の懷讓と青原の行思となり。ともに佛印を傳持して、おなじく人天の導師なり。その二派の流通するに、よく五門ひらけたり。いはゆる、法眼宗・滄仰宗・曹洞宗・雲門宗・臨濟宗なり。見在大宋には臨濟宗のみ天下にあまねし。五家ことなれども、ただ一佛心印なり。

It is said that Great Master Śākya, the Honored One, at an assembly on Vulture Peak, entrusted the dharma to Kāśyapa.<sup>17</sup> Directly transmitted by ancestor after ancestor, it reached Venerable Bodhidharma. The Venerable himself traveled to the Land of Cīnasthāna and entrusted the dharma to Great Master Huike. This was the start of the transmission of the buddha dharma in the Eastern Earth. In this way, having been uniquely transmitted, when it reached the Sixth Ancestor, Chan Master Dajian, the genuine buddha dharma spread throughout Han in the East, and its message, uninvolved in particulars, became apparent.<sup>18</sup> At the time, the Sixth Ancestor had two superior disciples: Huairang of Nanyue and Xingsi of Qingyuan.<sup>19</sup> Both received transmission of the buddha seal and were equally the guides of humans and devas. As their two factions spread, five gates were opened: the Fayan lineage, Weiyang lineage, Caodong lineage, Yunmen lineage, and Linji lineage.<sup>20</sup> At present in the Great Song, the Linji lineage alone is widespread throughout the land. Although the five houses differ, they are but one buddha mind seal.

[S1:8] {2:462}

大宋國も、後漢よりこのかた、教籍、あとをたれて一天にしけりといへども、雌雄、いまださだめざりき。祖師西來ののち、直に葛藤の根源をきり、純一の佛法ひろまれり。わがくにも、又しかあらむことを、こひねがふべし。

Even in the Land of the Great Song, although since the Later Han texts of the teachings had spread and left their traces throughout the realm, their strengths and weaknesses were still undetermined. After the An-

17 **at an assembly on Vulture Peak** (*Ryōzen e jō ni shite* 靈山會上にして): I.e., the legendary gathering of the Buddha's community on Grdhrakūṭa-parvata (*Ryōjusen* 靈鷲山), at which the Buddha is said to have held up a flower and wordlessly transmitted the treasury of the true dharma eye to his disciple Mahākāśyapa; see Supplementary Notes, s.v. "Treasury of the True Dharma Eye."

18 **the Sixth Ancestor, Chan Master Dajian** (*Rokuso Daikan zenji* 六祖大鑑禪師): I.e., Caoxi Huineng 曹溪慧能.

**Han in the East** (*Tōkan* 東漢): Here, a reference to China, not the Eastern Han (or Later Han) dynasty (25-220 CE).

19 **Huairang of Nanyue and Xingsi of Qingyuan** (*Nangaku no Ejō to Seigen no Gyōshi* 南嶽の懷讓と青原の行思): I.e., Nanyue Huairang 南嶽懷讓 (677-744) and Qingyuan Xingsi 青原行思 (d. 740), the two disciples of the Sixth Ancestor from whom the lineages leading to the five houses were said to descend.

20 **five gates** (*gomon* 五門): I.e., the five houses (*goke* 五家) of Chan recognized in Song-dynasty histories of the school.

cestral Master came from the west, the roots of the tangled vines were immediately cut off, and the pure buddha dharma spread.<sup>21</sup> We should earnestly hope for the same in our land as well.

[S1:9]

いはく、佛法を住持せし諸祖ならびに諸佛、ともに自受用三昧に端坐依行するを、その開悟のまさしきみちとせり。西天東地、さとりをえし人、その風にしたがへり。これ、師資ひそかに妙術を正傳し、眞訣を稟持せしによりてなり。

It is said that the ancestors, along with the buddhas, who maintain the buddha dharma have all regarded practice that relies on upright sitting in the samādhi of self-enjoyment as the right path to the opening of awakening. From Sindh in the West to the Land of the East, those who have attained awakening have followed that style. This is because the masters and disciples privately transmitted directly the wondrous skill and received the true arcanum.

[S1:10]

宗門の正傳にいはく、この單傳正直の佛法は、最上のなかに最上なり。參見知識のはじめより、さらに焼香・禮拜・念佛・修懺・看經をもちいず、ただし打坐して身心脱落することをえよ。

In the direct transmission of our school, it is said, “This uniquely transmitted, true and direct buddha dharma is supreme among the supreme.<sup>22</sup> From the start of your consultation with a wise friend, without further need of burning incense, making bows, recollecting the buddha, practicing repentance or reading sūtras, just sit and attain the sloughing off of body and mind.”

[S1:11]

もし人、一時なりといふとも、三業に佛印を標し、三昧に端坐するとき、遍法界みな佛印となり、盡虚空ことごとくさとりとなる。ゆえに、諸佛如來をしては、本地の法樂をまし、覺道の莊嚴をあらたにす。および十方法界・三途六道の群類、みなともに一時に身心明淨にして、大解脱地を證し、本來面目現ずるとき、諸法みな正覺を證會し、萬物ともに佛身を使用して、すみやかに證會の邊際を一超して、覺樹王に端坐し、一時に無等等の大法輪を轉じ、究竟無爲の深般若を開演す。

21 **tangled vines** (*kattō* 葛藤): Literally, “arrowroot and wisteria,” twining plants commonly used as a metaphor for “entanglements,” or “complications,” especially of the Buddhist teachings or language in general; see Supplementary Notes, s.v. “Tangled vines.”

22 **In the direct transmission of our school, it is said** (*shūmon no shōden ni iwaku* 宗門の正傳にいはく): Variation on a saying that Dōgen attributes elsewhere to Rujing 如淨; see Supplementary Notes, s.v. “Just sit.”



If someone, even once, marks the three modes of karma with the buddha seal and sits upright in samādhi, at that time, everything throughout the dharma realms becomes the buddha seal and everywhere in the entirety of empty space becomes awakening.<sup>23</sup> Therefore, for the buddhas, the tathāgatas, it increases the bliss of the dharma of their original ground and renews the adornments of their awakening to the way. Then, beings throughout the dharma realms in the ten directions, in the three roads and six paths, being bright and pure in body and mind, will all together simultaneously verify the ground of the great liberation and manifest their original face.<sup>24</sup> At that time, the dharmas, all realizing right awakening, and the myriad things, all using the buddha body, quickly transcending the boundaries of realization, sit upright at the king tree of awakening, simultaneously turn the great dharma wheel, equal to the unequalled, and proclaim the profound prajñā, ultimate and unconditioned.<sup>25</sup>

[S1:12] {2:463}

これらの等正覺、さらにかへりてしたしくあひ冥資するみちかよふがゆえに、この坐禪人、確爾として身心脱落し、從來雜穢の知見思量を截斷して、天真の佛法に證會し、あまねく微塵際そこばくの諸佛如來の道場ごとに、佛事を助發し、ひろく佛向上の機にかうぶらしめて、よく佛向上の法を激揚す。このとき、十方法界の土地・草木・牆壁・瓦礫、みな佛事をなすをもて、そのおこすところの風水の利益にあづかるともがら、みな甚妙不可思議の佛化に冥資せられて、ちかきさとりをあらはす。この水火を受用するたぐひ、みな本證の佛化を周旋するゆえに、これらのたぐひと共住して同語するもの、またことごとくあひたがひに無窮の佛徳そなはり、展轉廣作して、無盡、無間斷、不可思議、不可稱量の佛法を、遍法界の内外に流通するものなり。しかあれども、このもろもろの當人の知覺に昏ぜざらしむることは、靜中の無造作にして、直證なるをもてなり。もし、凡流のおもひのごとく、修證を兩段にあらせば、おのおのあひ覺知すべきなり。もし、覺知にまじはるは、證則にあらず、證則には、迷情およばざるがゆえに。

Because these perfectly awakened ones then return and follow the path of intimately providing mutual dark assistance, this person of seated meditation, definitely having body and mind sloughed off and severing previous confused and defiled knowledge and thinking, realizes the natural buddha dharma and, at every practice place of the buddhas, the tathāgatas, numerous as infinitesimal dust motes, furthers the buddha work and, widely providing for listeners beyond the buddha, vigorously

23 **marks the three modes of karma with the buddha seal** (*sangō ni butsu'in o hyōshi* 三業に佛印を標し): I.e., to express the acts of a buddha in body, speech, and mind.

24 **three roads and six paths** (*sanzu rokudō* 三途六道): I.e., the three evil destinies and the six destinies; see Supplementary Notes, s.v. "Six paths."

25 **king tree of awakening** (*kakujuō* 覺樹王): I.e., the bodhi tree, king of trees, under which Siddhārtha attained awakening.

promotes the dharma beyond the buddha.<sup>26</sup> At this time, by all the lands, grasses and trees, fences and walls, tiles and pebbles of dharma realms in the ten directions engaging in the buddha work, all those enjoying the benefits of wind and water thereby produced, darkly assisted by the extremely wondrous inconceivable buddha conversion, manifest an intimate awakening.<sup>27</sup>

Because the ones who receive and use this water and fire all circulate the buddha conversion of original verification, those who dwell and speak with them are also ones who are all endowed together with inexhaustible buddha virtues, and who, gradually expanding their work, disseminate the inexhaustible, ceaseless, inconceivable, inestimable buddha dharma throughout the interior and exterior of the dharma realms.<sup>28</sup> The reason that, nevertheless, all these do not darken the perception of that person is that it is a direct verification, unconstructed in stillness.<sup>29</sup> If, as is thought by deluded people, practice and verification were located on two levels, each would perceive the other; but [for them] to be

**26 path of intimately providing mutual dark assistance** (*shitashiku ai myōshi suru michi* したしくあひ冥資するみち): I.e., the practice of unseen spiritual aid.

**further the buddha work** (*butsuji o jōhotsu shi* 佛事を助發し): I.e., “this person of seated meditation” contributes to the dissemination of the buddha dharma.

**widely providing for listeners beyond the buddha** (*hiroku butsu kōjō no ki ni kōbushimete* ひろく佛向上の機にかうぶらしめて): Taking *ki* 機 here as those being taught. Likely referring to audiences for whom the highest teaching — “the dharma beyond the buddha” (*butsu kōjō no hō* 佛向上の法) — is appropriate. See Supplementary Notes, s.v. “Beyond the buddha.”

**27 benefits of wind and water** (*fū sui no riyaku* 風水の利益): I.e., the spiritual benefits of the preaching by “all the lands, grasses, and trees,” etc. “Wind and water” (*fū sui* 風水) here, and “water and fire” (*sui ka* 水火) just below, likely represent synecdoches for the four elements (*shidai* 四大), of earth, water, fire, and wind, that make up the physical world of Buddhist cosmology. See Supplementary Notes, s.v. “Four elements and five aggregates.”

**28 buddha conversion of original verification** (*honshō no bukke* 本證の佛化): Can be taken either as “the Buddha’s teaching about original verification” or “the Buddha’s teaching that is originally verified.”

**29 The reason that, nevertheless, all these do not darken the perception of that person** (*shika aredomo, kono moromoro no tōnin no chikaku ni konzazarashimuru koto* しかあれども、このもろもろの當人の知覺に昏ぜざらしむること): Perhaps meaning something like, “the reason that all those involved in this dissemination of the buddha dharma nevertheless do not affect the mind of the person in the samādhi”; taking the antecedent of *moromoro* もろもろ (“all these”) as the *mono* もの (“those who”) of the previous sentence, and *tōnin* 當人 (“that person”) as a reference to the *zazen nin* 坐禪人 (“person of seated meditation”) in the opening sentence of this section.

**it is a direct verification, unconstructed in stillness** (*jōchū no muzōsa ni shite, jikishō naru* 靜中の無造作にして、直證なる): I.e., it is the immediate, unconstructed experience in their samādhi.

mixed into [that] perception would not meet the standard of verification, for, in the standard of verification, deluded feelings do not extend to it.<sup>30</sup>

[S1:13] {2:464}

又、心・境ともに静中の證入悟出あれども、自受用の境界なるをもて、一塵をうごかさず、一相をやぶらず、廣大の佛事、甚深微妙の佛化をなす。この化道のおよぶところの草木・土地、ともに大光明をはなち、深妙法をとくこと、きはまるときなし。草木・牆壁は、よく凡聖含靈のために宣揚し、凡聖含靈は、かつて草木・牆壁のために演暢す。自覺覺他の境界、もとより證相をそなへてかけたることなく、證則おこなはれておこたるときなからしむ。

Moreover, although, in the stillness, both mind and object enter verification and exit awakening, since it is the realm of self-enjoyment, without disturbing a single dust mote, without destroying a single aspect, one engages in the vast buddha work, the extremely profound and subtle buddha conversion.<sup>31</sup> All the grasses and trees and the lands reached by this guidance emit a great radiance, and their preaching of the profound, wondrous dharma is without end. The grasses and trees, fences and walls, proclaim it to commoners, sages, and all the animate; the commoners, sages, and all the animate in turn proclaim it to the grasses and trees, fences and walls.<sup>32</sup> The realm of self-awakening and awakening others is endowed from the start with the marks of verification, with nothing lacking, and carries out the standard of verification, leaving no time for negligence.

[S1:14]

ここをもて、わづかに一人一時の坐禪なりといへども、諸法とあひ冥し、諸時とまどかに通ずるがゆえに、無盡法界のなかに、去・來・現に、常恆の佛化道事をなすなり。彼彼ともに一等の同修なり、同證なり。ただ坐上の修のみにあらず、空をうちてひびきをなすこと、撞の前後に妙聲綿綿たるものなり。このきはのみにかぎらんや、百頭みな本面目に本修行をそなへて、はかりはかるべきにあらず。しるべし、たとひ十方無量恆河沙數の

30 **each would perceive the other** (*ono ono aikakuchi su beki nari* おのおのあひ覺知すべきなり): Presumably referring to those who are practicing and those who have verified, or, perhaps, those who are disseminating the buddha dharma and the person of zazen.

**[for them] to be mixed into [that] perception** (*kakuchi ni majiwaru wa* 覺知にまじはるは): Taking the unexpressed grammatical subject here to be “all these” (*ono ono* おのおの) and assuming that the perception in question belongs to “that person” (*tōnin* 當人).

31 **enter verification and exit awakening** (*shōnyū goshutsu* 證入悟出): An unusual expression, not encountered elsewhere; perhaps, meaning simply “verify and awaken.”

32 **commoners, sages, and all the animate** (*bonshō ganrei* 凡聖含靈): A fixed expression for sentient beings, including ordinary humans and advanced Buddhist adepts; “the animate” renders *ganrei* 含靈, “those possessed of spirit.”

諸佛、ともにちからをはげまして、佛知慧をもて、一人坐禪の功德をはかり、しりきはめんとすといふとも、あへてほとりをうることあらじ。

Accordingly, even if it is the seated meditation of merely one person for one time, because it is imperceptibly one with the dharmas and perfectly penetrates the times, it carries out the constant work of the way of buddha conversion within inexhaustible dharma realms in the past, present, and future. For each and every one, it is equally the same practice, the same verification.<sup>33</sup> It is not just practice while seated: striking the sky and making an echo has a wondrous sound that continues on and on both before and after the strike.<sup>34</sup> How could it be limited just to this time? The hundred heads, all endowed with the original practice by their original faces, are not to be calculated or measured.<sup>35</sup> We should know that, even if the buddhas of the ten directions, numerous as the incalculable sands of the Ganges, were to use their powers together, and by their buddha wisdom, were to try to calculate and fully know the merit of the seated meditation of a single person, they still would not be able to get to the end of it.

\* \* \* \* \*

[S1:15]

いま、この坐禪の功德、高大なることを、ききをはりぬ。

Now, we have heard how lofty and great are the merits of this seated meditation.<sup>36</sup>

[S1:16]

おろかならん人、うたがふていはむ、佛法におほくの門あり、なにをもてかひとへに坐禪をすすむるや。

Foolish people will doubt this, saying, “The buddha dharma has many gates; why do you only recommend seated meditation?”<sup>37</sup>

33 **it is equally the same practice, the same verification** (*ittō no dōshu nari, dōshō nari* 一等の同修なり、同證なり): A phrase that could also be read, “it is equally their practice together, their verification together.”

34 **striking the sky and making an echo** (*kū o uchite hibiki o nasu koto* 空をうちてひびきをなすこと): This phrase could also be read, “striking emptiness and making an echo.”

35 **The hundred heads** (*hyakutō* 百頭): Generally taken to mean “everyone.”

36 **Now** (*ima* いま): A sentence presumably spoken by the fictive interlocutor in the following question and answer portion of the text.

37 **Foolish people** (*oroka naran hito* おろかならん人): Question number 1.

[S1:17] {2:465}

しめしていはく、これ佛法の正門なるをもてなり。

Answer: Because it is the main gate to the buddha dharma.

[S1:18]

とふていはく、なんぞひとり正門とする。しめしていはく、大師釋尊、まさしく得道の妙術を正傳し、又三世の如來、ともに坐禪より得道せり。このゆえに、正門なることをあひつたへたるなり。しかのみにあらず、西天東地の諸祖、みな坐禪より得道せるなり。ゆえに、いま正門を人天にしめす。

Question: Why do you take it alone as the main gate?<sup>38</sup>

Answer: Definitely, the Great Master, Śākya, the Honored One, directly transmitted this wondrous skill for gaining the way; also, the tathāgatas of the three times all gained the way by seated meditation. Therefore, they have handed down the fact that it is the main gate. Not only that, but the ancestors of Sindh in the West and the Land of the East all gained the way from seated meditation. Therefore, I now teach the main gate to humans and devas.

[S1:19]

とふていはく、あるいは如來の妙術を正傳し、または祖師のあとをたづねるによらむ、まことに凡慮のおよぶにあらず。しかはあれども、讀經・念佛は、おのづからさとの因縁となりぬべし。ただむなく坐してなすところなからむ、なにによりてかさとりをうるたよりとならむ。

Question: Directly to transmit the wondrous technique of the tathāgatas, or to follow in the tracks of the ancestral masters, is certainly beyond the thought of the common person.<sup>39</sup> However, reading the sūtras or recollecting the buddhas can themselves be the causes of awakening. How can sitting idly without doing anything be the basis for attaining awakening?

[S1:20]

しめしていはく、なんぢいま、諸佛の三昧、無上の大法を、むなく坐してなすところなし、とおもはむ、これを、大乘を謗する人、とす。まどひのいとふかき、大海のなかにいながら、水なし、といはむがごとし。すでにかたじけなく、諸佛自受用三昧に安坐せり。これ、廣大の功德をなすにあらずや。あはれむべし、まなこ、いまだひらけず、こころ、なほえひにあることを。

38 Question: Why do you take it alone as the main gate? (*tōte iwaku, nanzo hitori shōmon to suru* どうていはく、なんぞひとり正門とする): Question number 2.

39 Question: Directly to transmit the wondrous technique of the tathāgatas (*tōte iwaku, arui wa nyorai no myōjutsu o shōden shi* どうていはく、あるいは如來の妙術を正傳し): Question number 3.

Answer: To think, as you do here, that the samādhi of the buddhas, their unsurpassed great dharma, is “sitting idly without doing anything” — this makes you a person who blasphemes the Great Vehicle. It is very deep delusion, like saying there is no water while being in a great ocean. Fortunately, the buddhas surely sat peacefully in the samādhi of self-enjoyment. Was this not creating vast merit? How pitiful you are, with your eyes still not open, and your mind still intoxicated.

[S1:21]

おほよそ諸佛の境界は、不可思議なり、心識のおよぶべきにあらず、いはむや不信劣智のしることをえむや。ただ正信の大機のみ、よくいることをうるなり。不信の人は、たとひをしふとも、うくべきことかたし。靈山に、なほ退亦佳矣のたぐひあり。おほよそ心に正信おこらば、修行し、參學すべし。しかあらずば、しばらくやむべし。むかしより法のうるほひなきことを、うらみよ。

In sum, the realm of the buddhas is inconceivable; it is beyond the reach of mind or consciousness, much less can it be known by those of no faith and deficient wisdom. Only one of great capacity for true faith can enter it; the person without faith cannot accept it even when taught about it. Even on Vulture Peak, there was the type [of which it was said,] “it is just as well that they withdraw.”<sup>40</sup> If true faith arises in the mind, we should practice and study; otherwise, we should stop for a while and regret the fact that we lack the moistening of the dharma from long ago.<sup>41</sup>

[S1:22]

又、讀經・念佛等のつとめにうるところの功德を、なんぢ、しるやいなや。ただ、したをうごかし、こえをあぐるを、佛事功德とおもへる、いとはかなし。佛法に擬するに、うたたとほく、いよいよはるかなり。又、經書をひらくことは、ほとけ、頓・漸修行の儀則ををしへおけるを、あきらめしり、教のごとく修行すれば、かならず證をとらしめむ、となり。いたづらに思量念度をつひやして、菩提をうる功德に擬せん、とにはあらぬなり。おろかに千萬誦の口業をしきりにして、佛道にいたらむとするは、なほこれ、ながえをきたにして、越にむかはむ、とおもはんがごとし。又、圓孔に方木をいれんとせん、とおなじ。文をみながら、修するみちにくらき、それ、醫方をみる人の、合藥をすすれん、なにの益かあらん。口聲をひまなくせる、春の田のかへるの、晝夜になくがごとし、つひに又、益な

40 “it is just as well that they withdraw” (*tai yaku kei i* 退亦佳矣): Words of Buddha Śākyamuni in the *Lotus Sūtra*, in reference to the five thousand members of his audience who withdrew upon hearing that he would preach a new doctrine of the one vehicle (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a13):

舍利弗。如是增上慢人。退亦佳矣。

Śāriputra, arrogant ones like that, it is just as well that they withdraw.

41 **the moistening of the dharma from long ago** (*mukashi yori hō no uruoi* むかしより法のうるほひ): Presumably, the spiritual benefits of encounter with the buddha dharma in former lives.

し。いはむやふかく名利にまどはさるるやから、これらのことをすてがたし、それ利貪のころ、はなはだふかきゆえに。むかしすでにありき、いまのよになからむや、もともあはれむべし。

Furthermore, do you know the merit derived from the services of reading sūtras, recollecting the buddha, and the like? To think that merely moving the tongue and raising the voice is the merit of the buddha work is pure vanity. As an assessment of the buddha dharma, it is getting far off, ever more distant. Again, opening the books of scripture is so that, when we clarify the teachings left by the Buddha on the procedures of the sudden and gradual practices, and we practice in accordance with these teachings, we invariably gain verification of them; it is not so that, wasting our thinking and calculating, we try in vain to assess their merit for attaining bodhi. Trying to reach the way of the buddhas by foolishly repeating the verbal acts of a thousand or ten thousand recitations is like facing your cart thills north and thinking to head to Yue.<sup>42</sup> Again, it is the same as trying to put a square peg in a round hole. Again, to read the words while ignorant of how to practice them is like a person reading the prescription who forgets to prepare the medicine: what benefit is there in that? To vocalize ceaselessly is like the frog in the spring paddy fields croaking day and night: again, in the end, there is no benefit. Not to mention that it is hard to abandon these things for those who are deeply deluded by fame and profit, for their greed is so deep.<sup>43</sup> They existed in ancient times; how could they not exist today? How pitiful they are.

[S1:23]

ただまさにしるべし、七佛の妙法は、得道明心の宗匠に、契心證會の學人あひしたがふて正傳すれば、的旨あらはれて稟持せらるるなり、文字習學の法師の、しりおよぶべきにあらず。しかあればすなはち、この疑迷をやめて、正師のをしへにより、坐禪辨道して諸佛自受用三昧を證得すべし。

We should know that the exact import of the wondrous dharma of the seven buddhas appears and is instilled when students who have matched their minds and verified their understanding follow and receive direct transmission from lineage teachers who have gained the way and clar-

42 like facing your cart thills north and thinking to head to Yue (*nagae o kita ni shite, Etsu ni mukawamu, to omowan ga gotoshi* ながえをきたにして、越にむかはむ、とおもはんがごとし): I.e., to head in the opposite direction from your intended destination (“Yue” 越 here referring to the territory south of China); a Japanese version of the Chinese idiom *bei yuan shi yue* 北轅適楚. Dōgen uses the simile again in his “Shōbōgenzō shōji” 正法眼藏生死.

43 those who are deeply deluded by fame and profit (*fukaku myōri ni madowasaruru yakara* ふかく名利にまどはさるるやから): Perhaps a reference to those who gain a reputation for piety through public recitation and/or to those who gain popularity by preaching recitation as an alternative to ascetic and contemplative practices.

ified their minds.<sup>44</sup> This is not something that the dharma masters who study words and letters can know. Thus, putting an end to this doubt and delusion, and relying on the teachings of a true master, we should pursue the way in seated meditation and verify the samādhi of self-enjoyment of the buddhas.

[S1:24] {2:467}

とふていはく、いまわが朝につたはれるところの法華宗・華嚴教、ともに大乘の究竟なり。いはむや、眞言宗のごときは、毘盧遮那如來したしく金剛薩埵につたへて、師資みだりならず。その談ずるむね、即心是佛、是心作佛といふて、多劫の修行をふることなく、一座に五佛の正覺をとふ、佛法の極妙といふべし。しかあるに、いまいふところの修行、なにのすぐれたることあれば、かれらをさしおきて、ひとへにこれをすすむるや。

Question: The Hokke school and Keron teachings now transmitted to our kingdom are both the ultimate versions of the Great Vehicle.<sup>45</sup> Not to mention a school like Shingon, personally transmitted by Tathāgata Vairocana to Vajrasattva, with the line of masters and disciples undisrupted.<sup>46</sup> The gist of what they say is that “*this mind itself is the buddha*,” “*this mind becomes the buddha*”; they proclaim that, without spending many kalpas of practice, one has the right awakening of the five buddhas in a single sitting.<sup>47</sup> This must be called the most wondrous expression of the buddha dharma. So, what is so superior in the practice you speak of here that you would set them aside and solely recommend it?

[S1:25]

しめしていはく、しるべし、佛家には、教の殊劣を對論することなく、法の淺深をえらばず、ただし修行の眞偽をしるべし。草華山水にひかれ

44 **students who have matched their minds and verified their understanding** (*kaishin shōe no gakunin* 契心證會の學人): I.e., students whose understanding accords with that of their master.

45 **Question: The Hokke school and Keron teachings now transmitted to our kingdom** (*tōte iwaku, ima waga chō ni tsutawareru tokoro no Hokke shū Keron kyō* どうていはく、いまわが朝につたはれるところの法華宗・華嚴教): Question number 4. Reference to the Tendai 天台 school, based on the *Lotus Sūtra*, and Keron 華嚴 school, based on the *Avatamsaka Sūtra*. In the hierarchy of Buddhist teachings widely accepted in Dōgen's Japan, these two represented the ultimate exoteric teachings (*kengyō* 顯教) of the Mahāyāna, “above” the more rudimentary teachings of the Hossō 法相 and Sanron 三論 schools, and “below” the esoteric teachings (*mikkyō* 密教) of the Shingon school 眞言宗.

46 **personally transmitted by Tathāgata Vairocana to Vajrasattva** (*Birushana nyo-rai shitashiku Kongōsatta ni tsutaete* 毘盧遮那如來したしく金剛薩埵につたへて): According to the tradition in Japanese Shingon that Buddha Mahāvairocana transmitted his teaching to Bodhisattva Vajrasattva (typically identified with Bodhisattva Samantabhadra).

47 **five buddhas** (*go butsu* 五佛): I.e., the buddhas of the four directions and the center of the vajradhatu (*kongō kai* 金剛界) maṇḍala.



て、佛道に流入することありき、土石沙礫をにぎりて、佛印を稟持することあり。いはむや廣大の文字は、萬象にあまりて、なほゆたかなり、轉大法輪、又一塵にをさまれり。しかあればすなはち、即心即佛のことば、なほこれ水中の月なり、即坐成佛のむね、さらに又、かがみのうちのかげなり。ことばのたくみにかかはるべからず。いま直證菩提の修行をすすむるに、佛祖單傳の妙道をしめして、眞實の道人とならしめん、となり。

Answer: We should know that, in the house of the buddhas, we do not debate the superiority or inferiority of the teachings, nor distinguish the dharmas as shallow or deep; we should just know whether the practice is genuine or spurious. There have been cases of drifting onto the way of the buddhas by being drawn to it by grass and flowers, mountains and waters; there are cases of receiving the buddha seal by holding earth and rocks, sand and pebbles.<sup>48</sup> Not to mention that the vast writings are even more abundant than the myriad forms, and the turning of the great dharma wheel is contained within a single dust mote.<sup>49</sup> Thus, the words, “*this mind itself is the buddha*,” are just the moon in the water; the message of “*becoming a buddha in this very sitting*” is likewise the reflection in the mirror. We should not have anything to do with clever talk. In recommending here the practice that directly verifies bodhi, I seek to make you a true person of the way by teaching you the wondrous way uniquely transmitted by the buddhas and ancestors.

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48 **drawn to it by grass and flowers, mountains and waters** (*sōka sansui ni hikarete* 草華山水にひかれて): Perhaps recalling famous Chan stories of those who were awakened by the experience of nature; e.g., Lingyun Zhiqin 靈雲志勤 (dates unknown), whose insight upon seeing peach blossoms is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:206, case 155); or Xiangyan Zhixian 香嚴智閑 (d. 898), who famously gained an understanding upon hearing a bit of debris strike a bamboo (*shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:134, case 17); or the poet Su Dongpo 蘇東坡, whose awakening upon hearing the sound of a mountain stream Dōgen discusses in the “*Shōbōgenzō keisei sanshoku*” 正法眼藏溪聲山色.

**holding earth and rocks, sand and pebbles** (*doseki sharyaku o nigirite* 土石沙礫をにぎりて): Perhaps recalling Śākyamuni’s promise in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:8c23-25) that all who pile up earth to make stūpas, even children who make stūpas while playing with sand, will have attained the way of the buddhas; or the story of a prior life of King Aśoka, when, as a boy, he offered sand to the Buddha’s begging bowl and received the prediction that he would become a *cakravartin* (see, e.g., *Ayu wang jing* 阿育王經, T.2043.50:131c9-132b2).

49 **Not to mention that the vast writings are even more abundant than the myriad forms** (*iwamuya kōdai no monji wa, manzō ni amarite, nao yutaka nari* いはむや廣大の文字は、萬象にあまりて、なほゆたかなり): Presumably, meaning that the Buddhist scriptures are more extensive than all the objects in the world (and yet, in the following clause, are all contained in even the tiniest object). See Supplementary Notes, s.v. “Myriad forms.”

## [S1:26]

又、佛法を傳授することは、かならず證契の人を、その宗師とすべし。文字をかぞふる學者をもて、その導師とするにたらず、一盲の、衆盲をひかんがごとし。いまこの佛祖正傳の門下には、みな得道證契の哲匠をうやまひて、佛法を住持せしむ。かるがゆえに、冥陽の神道もきたり歸依し、證果の羅漢もきたり問法するに、おのおの心地を開明する手をさづけずといふことなし、餘門にいまだきかざるところなり、ただ、佛弟子は、佛法をならふべし。

Furthermore, in the transmitting of the buddha dharma, we should always take as our teacher a person who has verified and accorded [with the dharma]. It is not enough to take as one's guiding master a scholar who counts words and letters; this would be like the blind leading the blind. In this present tradition directly transmitted by the buddhas and ancestors, all venerate the wise instructors who have gained the way and verified and accorded [with the dharma] and have them maintain the buddha dharma. For this reason, when the deities of the dark and bright come to take refuge, and the arhats, who have verified the fruit, come to inquire about the dharma, [the masters] never fail to extend a hand that reveals the mind ground of each.<sup>50</sup> This is something never heard of in other traditions. Disciples of the Buddha should just study the buddha dharma.<sup>51</sup>

## [S1:27] {2:468}

又しるべし、われらは、もとより無上菩提かけたるにあらず、とこしなへに受用すといへども、承當することをえざるゆえに、みだりに知見をおこすことをならひとして、これを物とおふによりて、大道いたづらに蹉過す。この知見によりて、空華まちまちなり。あるいは十二輪轉・二十五有の境界とおもひ、三乗・五乗、有佛・無佛の見、つくることなし。この知見をならうて、佛法修行の正道とおもふべからず。しかあるを、いまはまさしく佛印によりて萬事を放下し、一向に坐禪するとき、迷・悟情量のほとりをこえて、凡・聖のみちにかかはらず、すみやかに格外に逍遙し、大菩提を受用するなり。かの文字の筌罟にかかはるものの、かたをならぶるにおよばむや。

We should also know that, although from the beginning we have never lacked unsurpassed bodhi and have always been enjoying it, because we are unable to accede to it, we form the habit of mindlessly producing views and chasing after them as things, thereby pointlessly missing the great way. Based on these views, the sky flowers are varied: we may

50 **deities of the dark and bright** (*meiyō no shindō* 冥陽の神道): I.e., deities of realms invisible and visible to humans.

51 **Disciples of the Buddha should just study the buddha dharma** (*tada, butsu deshī wa, buppō o narau beshi* ただ、佛弟子は、佛法をならふべし): The implication would seem to be that Buddhist schools outside “this tradition directly transmitted by the buddhas and ancestors” are not the buddha dharma.

think of the turning of the wheel of the twelve or the realms of the twenty-five forms of existence, or views of the three vehicles or five vehicles, of the existence of buddhas or the nonexistence of buddhas — there is no end to them.<sup>52</sup> Accustomed as we are to these views, we should not think them the correct path of the practice of the buddha dharma.

Now, however, when, based on the buddha seal, we truly cast aside the myriad affairs and single-mindedly sit in meditation, transcending the bounds of the feelings of delusion and awakening, without regard for the paths of the commoner and sage, we quickly wander beyond the norm and enjoy the great bodhi. How could those caught up in the traps and snares of words and letters stand shoulder to shoulder with us?

[S1:28]

とふていはく、三學のなかに定學あり、六度のなかに禪度あり。ともにこれ一切の菩薩の、初心よりまなぶところ、利・鈍をわかず修行す。いまの坐禪も、そのひとつなるべし。なにによりてか、このなかに、如來の正法あつめたりといふや。

Question: Among the three disciplines is the discipline of concentration; within the six perfections is the perfection of meditation.<sup>53</sup> These are both studied by all bodhisattvas from their first thought [of awakening] and practiced without distinction of sharp or dull [faculties]. The seated meditation here must be one of these. Why do you say that the true dharma of the tathāgatas is consolidated within it?

[S1:29] {2:469}

しめしていはく、いまこの如來一大事の正法眼藏無上の大法を、禪宗となづくるゆえに、この間、きたれり。しるべし、この禪宗の號は、神丹以東におこれり、竺乾にはきかず。

52 **sky flowers** (*kūge* 空華): S. *khaṇḍapā*; spots appearing to the diseased eye; a standard metaphor in Buddhist texts for what is mere appearance without objective reality; see Supplementary Notes, s.v. “Clouded eyes and sky flowers.”

**wheel of the twelve** (*jūni rin* 十二輪): I.e., the twelvefold chain of dependent origination (*jūni innen* 十二因緣).

**twenty-five forms of existence** (*nijūgo u* 二十五有): Divisions of the three realms (*sangai* 三界) of saṃsāra; see Supplementary Notes, s.v. “Three realms.”

**three vehicles or five vehicles** (*sanjō gojō* 三乘・五乘): I.e., the vehicles of the *śrāvaka*, *pratyeka-buddha*, and bodhisattva; the “five vehicles” adds to the three vehicles the vehicles of humans and devas.

53 **Question: Among the three disciplines is the discipline of concentration; within the six perfections is the perfection of meditation** (*tōte iwaku, sangaku no naka ni jōgaku ari, rokudo no naka ni zendo ari* どうていはく、三學のなかに定學あり、六度のなかに禪度あり): Question number 5. The interlocutor assumes that Dōgen’s seated meditation (*zazen* 坐禪) is merely the samādhi or dhyāna in these standard lists of Buddhist practices. The term *zen* 禪, of course, is a transliteration of the Sanskrit *dhyāna*.

Answer: This question arises because this unsurpassed great dharma, the treasury of the true dharma eye that is “the one great matter” of the tathāgatas, has been called the “Zen school.”<sup>54</sup> We should realize that this name, “Zen school,” occurred in Cīnasthāna to the east and was never heard of in Sindhu.<sup>55</sup>

[S1:30]

はじめ達磨大師、嵩山の少林寺にして九年面壁のあひだ、道俗、いまだ佛正法をしらず、坐禪を宗とする婆羅門となづけき。のち代代の諸祖、みなつねに坐禪をもはらす。これをみるおろかなる俗家は、實をしらず、ひたたけて坐禪宗といひき。いまのよには、坐のことばを簡して、ただ禪宗といふなり。そのころ、諸祖の廣語にあきらかなり。六度および三學の禪定にならつていふべきにあらず。

In the beginning, while Great Master Dharma spent nine years facing a wall at the Shaolin Monastery on Mount Song, the clerics and lay people, not yet knowing the true dharma of the buddhas, called him the “brahman who takes seated meditation as the essential point.”<sup>56</sup> Thereafter, the ancestors of generation after generation took seated meditation as their main focus. Seeing this, foolish lay people, not knowing the reality of the matter, casually called them the “seated meditation school.” Nowadays, the word “seated” has been dropped, and they just say, “the meditation [or *zen*] school.” Its meaning is clear in the extensive records of the ancestors.<sup>57</sup> It is not to be equated with the meditations of the six perfections or three disciplines.

54 **“the one great matter”** (*ichidaiji* 一大事): A fixed idiom for the work of leading beings to supreme bodhi; best known from the famous passage in the *Lotus Sūtra*, in which Buddha Śākyamuni reveals that the buddhas come into this world only to lead beings to buddhahood. See Supplementary Notes, s.v. “Buddhas, the world-honored ones, appear in the world for the reason of one great matter alone.”

55 **this name, “Zen school,” occurred in Cīnasthāna to the east and was never heard of in Sindhu** (*kono zenshū no gō wa, Shintan itō ni okoreri, Chikuken ni wa kikazu* この禪宗の號は、神丹以東におこれり、竺乾にはきかず): The use of the term *Chan zong* 禪宗 (J. *Zenshū*; “Zen school,” or “Zen lineage”) in reference to the tradition of Bodhidharma seems to have begun in China in the ninth century.

56 **“brahman who takes seated meditation as the essential point”** (*zazen o shū to suru baramon to nazukeki* 坐禪を宗とする婆羅門となづけき): Or, depending on how one interprets the term *shū* 宗 here, “the brahman who makes a school of seated meditation.” Dōgen likely has in mind here a passage in the *Linjian lu* 林間錄, by Juefan Huihong 覺範慧洪 (1071-1128), that he quotes in the “Shōbōgenzō gyōji” 正法眼藏行持 and “Shōbōgenzō butsudō” 正法眼藏佛道. See Supplementary Notes, s.v. “Practitioner of dhyāna.”

57 **Its meaning is clear in the extensive records of the ancestors** (*sono kokoro, shoso no kōgo ni akiraka nari* そのころ、諸祖の廣語にあきらかなり): I.e., the meaning of “seated meditation” is obvious in the sayings of the Chan masters.

[S1:31]

この佛法の相傳の嫡意なること、一代にかくれなし。如來、むかし靈山會上にして、正法眼藏涅槃妙心無上の大法をもて、ひとり迦葉尊者にのみ付法せし儀式は、現在して上界にある天衆、まのあたりにみしもの存せり、うたがふべきにたらず。おほよそ佛法は、かの天衆、とこしなへに護持するものなり、その功、いまだふりず。まさにしるべし、これは佛法の全道なり、ならべていふべきものなし。

The fact that this buddha dharma is the legitimately inherited intent of the transmission has never been hidden for a single generation.<sup>58</sup> There are those at present among the host of devas in the higher realms who personally witnessed the ceremony long ago at the assembly on Vulture Peak in which the Tathāgata bequeathed the unsurpassed great dharma of the treasury of the true dharma eye, the wondrous mind of nirvāṇa, to Venerable Kāśyapa. It is not to be doubted. Those deva hosts forever protect the buddha dharma, and their efforts never flag. We should know that this is the entire way of the buddha dharma; nothing else can compare with it.

[S1:32]

とふていはく、佛家、なにによりてか、四儀のなかに、ただし坐にのみおほせて禪定をすすめて證入をいふや。

Question: In saying that it recommends meditation for entering verification, among the four deportments, on what basis does the house of the buddhas solely pursue sitting?<sup>59</sup>

[S1:33]

しめしていはく、むかしよりの諸佛、あひつぎて修行し證入せるみち、きはめしりがたし。ゆえをたづねば、ただ佛家のもちいるところをゆえとしるべし、このほかにたづぬべからず。ただし、祖師ほめていはく、坐禪はすなはち安樂の法門なり。はかりしりぬ、四儀のなかに安樂なるゆえか。いはむや、一佛・二佛の修行のみちにあらず、諸佛諸祖にみなこのみちあり。

Answer: It is impossible to know fully the ways by which the buddhas one after another from ancient times practiced and entered verification. If we ask for the reason, we should know that the reason is just that it is what is used by the house of the buddhas; we should not ask anything

58 **the legitimately inherited intent of the transmission** (*sōden no tekii* 相傳の嫡意): Taking the unusual term *tekii* 嫡意 to mean something like “the intent (or meaning) handed down in legitimate succession.”

59 **among the four deportments, on what basis does the house of the buddhas solely pursue sitting?** (*bukke, nani ni yorite ka, shigi no naka ni, tadashi za ni nomi oosete* 佛家、なにによりてか、四儀のなかに、ただし坐にのみおほせて): Question number 6. The four deportments (*shigi* 四儀) are walking, standing, sitting, and reclining (*gyōjūza-ga* 行住坐臥).

other than this.<sup>60</sup> Still, the ancestral masters praise it, saying, “seated meditation is the dharma gate of ease and joy.”<sup>61</sup> We can assume that the reason may be that, among the four deportments, it is the one of “ease and joy.” Not to mention that it is the way of practice of not just one or two buddhas; all the buddhas and ancestors have this way.

[S1:34] {2:470}

とふていはく、この坐禪の行は、いまだ佛法を證會せざらんものは、坐禪辨道してその證をとるべし。すでに佛正法をあきらめえん人は、坐禪なのにまつところかあらむ。

Question: Regarding this practice of seated meditation, someone who has yet to verify an understanding of the buddha dharma should get that verification by pursuing the way in seated meditation; but what can someone who has already been able to clarify the true dharma of the Buddha expect from seated meditation?<sup>62</sup>

[S1:35]

しめしていはく、癡人のまへにゆめをとかず、山子の手には舟棹をあたへがたしといへども、さらに訓をたるべし。

Answer: “One does not tell dreams in front of a fool”; “one cannot put an oar in the hands of a woodsman.”<sup>63</sup> Nevertheless, I shall give you some instruction.

[S1:36]

それ、修・證はひとつにあらずとおもへる、すなはち外道の見なり。佛法には、修證これ一等なり。いまも證上の修なるゆえに、初心の辨道すなはち本證の全體なり。かるがゆえに、修行の用心をさづくるにも、修のほかには證をまつおもひなかれ、とをしふ、直指の本證なるがゆえなるべし。

60 If we ask for the reason (*yue o tazuneba* ゆえをたづねば): i.e., the reason why sitting is emphasized.

61 the ancestral masters praise it (*soshi homete* 祖師ほめて): Or, perhaps, “an ancestral master has praised it.” Likely recalling a line in the *Zuochan yi* 坐禪儀, by Changlu Zongze 長蘆宗蹟 (dates unknown) (*Chixiu Baizhang qinggui* 勅修百丈清規, T.2025.48:1143a14-15) that Dōgen quotes in his *Fukan zazen gi* 普勸坐禪儀:

坐禪乃安樂法門。

Seated meditation is the dharma gate of ease and joy.

62 Question (*tōte iwaku* とうていはく): Question number 7.

63 “One does not tell dreams in front of a fool” (*chinin no mae ni yume o tokazu* 癡人のまへにゆめをとかず); “one cannot put an oar in the hands of a woodsman” (*sansu no te ni wa shūtō o ataegatashi* 山子の手には舟棹をあたへがたし): Japanese versions of two Chinese proverbs said to originate with the Jin-dynasty poet Tao Yuanming 陶淵明 (365-427): *chiren mianqian bude shuo meng* 癡人面前不可說夢; *shanzi shou buke yu zhouzhao* 山子手不可與舟棹。

Now, to think that practice and verification are not one is a view of other paths. In the buddha dharma, practice and verification are identical. Even now, because it is practice based on verification, the pursuit of the way by the beginner is the complete embodiment of original verification.<sup>64</sup> For this reason, in giving cautionary advice on practice as well, it is taught not to expect verification outside of practice, which must be because it is the original verification directly pointed at.<sup>65</sup>

[S1:37]

すでに修の證なれば、證にきはなく、證の修なれば、修にはじめなし。ここをもて、釋迦如來・迦葉尊者、ともに證上の修に受用せられ、達磨大師・大鑑高祖、おなじく證上の修に引轉せらる。佛法住持のあと、みなかくのごとし。すでに證をはなれぬ修あり、われらさいはひに一分の妙修を單傳せる、初心の辦道すなはち一分の本證を無爲の地にうるなり。

Since it is the verification of practice, verification has no limit; since it is the practice of verification, practice has no beginning. Hence, Tathāgata Śākya and Venerable Kāśyapa both enjoyed practice based on verification; Great Master Dharma and the Eminent Ancestor Dajian were similarly pulled along by practice based on verification.<sup>66</sup> The traces of those who have maintained the buddha dharma are all like this. There being a practice already inseparable from verification, and we fortunately having been uniquely transmitted one share of wondrous practice, our beginner's pursuit of the way attains one share of original verification at the ground of the unconditioned.<sup>67</sup>

[S1:38] {2:471}

しるべし、修をはなれぬ證を染汚せざらしめんがために、佛祖、しきりに修行のゆるくすべからざるとをしふ。妙修を放下すれば、本證、手の中にみたり、本證を出身すれば、妙修、通身におこなはる。

We should know that, in order to avoid defiling the verification inseparable from practice, the buddhas and ancestors repeatedly teach us not

64 **the beginner** (*shoshin* 初心): More technically, “one who has brought forth the initial thought [of bodhi at the beginning of the bodhisattva path].” See Supplementary Notes, s.v. “Beginner’s mind.”

65 **it is the original verification directly pointed at** (*jikishi no honshō naru* 直指の本證なる): I.e., practice is itself the inherent realization directly indicated by Zen teachers.

66 **the Eminent Ancestor Dajian** (*Daikan kōso* 大鑑高祖): I.e., the Sixth Ancestor, Huineng 慧能.

67 **one share of wondrous practice** (*ichibun no myōshu* 一分の妙修); one share of original verification (*ichibun no honshō* 一分の本證): A tentative translation. It might be better to take *ichibun* 一分 here in the sense “our own full measure.”

**the ground of the unconditioned** (*mui no chi* 無爲の地): In a soteriological sense, the stage of nirvāṇa, the final station on the bodhisattva’s path; in a metaphysical sense, the absolute ground “beneath” conditioned existence.

to relax our practice. When we cast aside wondrous practice, original verification fills our hands; when the body escapes from original verification, wondrous practice occurs in the body throughout.

[S1:39]

又、まのあたり大宋國にしてみしかば、諸方の禪院みな坐禪堂をかまへて、五百六百、および二千僧を安じて、日夜に坐禪をすすめき。その席主とせる傳佛心印の宗師に、佛法の大意をとぶらひしかば、修證の、兩段にあらぬむねを、きこえき。

Moreover, as I personally saw in the Land of the Great Song, the Chan cloisters of all quarters had all built halls for seated meditation, occupied by five or six hundred, up to one or two thousand, monks, engaged in seated meditation day and night. When I asked the teachers who transmit the buddha mind seal who were regarded as seat holders there about the great meaning of the buddha dharma, they taught me the message that practice and verification are not on two different levels.<sup>68</sup>

S1:

このゆえに、門下の參學のみにあらず、求法の高流、佛法のなかに眞實をねがはむ人、初心・後心をえらばず、凡人・聖人を論ぜず、佛祖のをしへにより、宗匠の道をおふて、坐禪辦道すべし、とすすむ。

Therefore, we recommend that, not only students in our tradition, but eminent persons, persons seeking the truth within the buddha dharma, should pursue the way in seated meditation, following the path of a teacher according to the teachings of the buddhas and ancestors, without discriminating between beginner or advanced, without considerations of common person or sage.

[S1:41]

きかずや、祖師のいはく、修證はすなはちなきにあらず、染汚することはえじ。又いはく、道を見るもの、道を修す、と。しるべし、得道のなかに修行すべしといふことを。

Have you not heard that the ancestral masters have said, “It’s not that it lacks practice and verification, but it can’t be defiled by them.”<sup>69</sup> And

68 the teachers who transmit the buddha mind seal who were regarded as seat holders there (*sono sekishu to seru den busshin'in no shūshi* 其の席主とせる傳佛心印の宗師): i.e., those teachers, authentic inheritors of the lineage, who were regarded as the leaders at these Chan monasteries.

69 “It’s not that it lacks practice and verification, but it can’t be defiled by them” (*shushō wa sunawachi naki ni arazu, zenna suru koto wa eji* 修證はすなはちなきにあらず、染汚することはえじ): Japanese rendering of words, much loved by Dōgen, attributed to Nanyue Huairang 南嶽懷讓, in the famous dialogue with his teacher, the Sixth Ancestor, Huineng 慧能 (see, e.g., *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 101). Upon receiving Nanyue, the Ancestor asked, “What thing is it that comes



they have said, “One who sees the way practices the way.”<sup>70</sup> We should know that this means we should practice within gaining the way.

[S1:42]

とふていはく、わが朝の先代に、教をひろめし諸師、ともにこれ入唐傳法せしとき、なんぞこのむねをさしおきて、ただ教をのみつたへし。

Question: Why is it that all the masters who spread the teachings in our kingdom in former ages, when they entered the Tang and transmitted the dharma, set aside this message and only transmitted the teachings?<sup>71</sup>

[S1:43]

しめしていはく、むかしの人師、この法をつたへざりしことは、時節のいまだいたらざりしゆえなり。

Answer: The fact that the teachers of humans in the past did not transmit this dharma is because the occasion had not yet arrived.<sup>72</sup>

[S1:44]

とふていはく、かの上代の師、この法を會得せりや。

Question: Did those masters of antiquity understand this dharma?<sup>73</sup>

like this?” Nanyue replied, “To say it’s like any thing wouldn’t hit it.” The Ancestor continued.

還假修證否。師曰、修證即不無、染汚即不得。

“Then does it depend on practice and verification?”

The Master [Nanyue] said, “It’s not that it lacks practice and verification, but it can’t be defiled by them.”

For the full dialogue, see Supplementary Notes, s.v. “What thing is it that comes like this?”

70 “**One who sees the way practices the way**” (*dō o miru mono, dō o shusu* 道をみるもの、道を修す): Japanese version of the first lines of a verse by Sikong Benjing 司空本淨 (667-761) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:243a23-24) that actually raises a question about the need for practice:

見道方修道、不見復何修。道性如虛空、虛空何所修。

One who sees the way practices the way;

But, for one who doesn’t see it, what’s the practice?

The nature of the way is like empty space;

What’s there to practice in empty space?

71 **Question** (*tōte iwaku* どうていはく): Question number 8.

72 **Answer** (*shimeshite iwaku* しめしていはく): C.f. the answer given in section 35 of the sixty-chapter *Shōbōgenzō* text:

示曰、昔の人師、此の法を傳へざりし事、昔の人に問ふべし。我は今の人なり。

Answer: Why the teachers of humans in the past did not transmit this dharma, you should ask the people of the past. I am a person of the present.

73 **Question** (*tōte iwaku* どうていはく): Question number 9.

[S1:45] {2:472}

しめしていはく、會せば通じてむ。

Answer: If they had understood it, they would have communicated it.

[S1:46]

とふていはく、あるがいはく、生死をなげくことなかれ、生死を出離するに、いとすみやかなるみちあり、いはゆる、心性の常住なることわりをするなり、そのむねたらく、この身體は、すでに生あればかならず滅にうつされゆくことありとも、この心性は、あへて滅する事なし、よく、生滅にうつされぬ心性わが身にあることをしりぬれば、これを本來の性とするがゆえに、身はこれかりのすがたなり、死此生彼さだまりなし、心はこれ常住なり、去・來・現在かはるべからず、かくのごとくしるを、生死をはなれたりとはいふなり、このむねをしるものは、從來の生死ながくたえて、この身、をはるとき、性海にいる、性海に朝宗するとき、諸佛如來のごとく、妙徳、まさにそなはる、いまはたとひしるといへども、前世の妄業になされたる身體なるがゆえに、諸聖とひとしからず、いまだこのむねをしらざるものは、ひさしく生死にめぐるべし、しかあればすなはち、ただいそぎて心性の常住なるむねを了知すべし、いたづらに閑坐して一生をすぐさん、なにのまつところかあらむ。かくのごとくいふむね、これはまことに諸佛諸祖の道にかなへりや、いかむ。

Question: Some say,<sup>74</sup>

Do not lament birth and death. There is a very quick path to escape from birth and death: it is to know the principle that the nature of the mind is permanent. The point is that, while this body, having been born, inevitably moves on to extinction, the nature of the mind is never extinguished. When we have understood that the nature of the mind that does not move from birth to extinction is within us, insofar as we take it as our original nature, our body is a temporary form, dying here, born there, indefinitely; our mind is permanent, unchanging across past, present, and future.<sup>75</sup> To understand in this way is said to have escaped from birth and death. For those who know this doctrine, the birth and death up till now cease forever, and, when this body ends, they enter the ocean of the nature. When they flow into the ocean of the nature, they are endowed with wondrous virtues, like those of the buddhas, the tathāgatas; for now, though they know [the doctrine], since their bodies are made from the deluded karma of former lives, they are

74 **Question: Some say** (*tôte iwaku, aru ga iwaku* どうていはく、あるがいはく): Question number 10. It may well be that only the first two sentences of the following description are intended as a quotation of what “some say,” while the remainder, beginning with “the basic doctrine is that” (*sono mune taraku* そのむねたらく) represents the interlocutor’s explanation.

75 **dying here, born there** (*shi shi shō hi* 死此生彼): A fixed expression for the process of death in one life and rebirth in another.

not equivalent to the sages.<sup>76</sup> Those who do not know this doctrine will long revolve in birth and death. Thus, we should just quickly recognize the doctrine that the nature of the mind is permanent. What can one expect from spending one's life idly sitting in vain?

What about such a doctrine? Does it truly conform to the way of the buddhas and ancestors?

[S1:47]

しめしていはく、いまいふところの見、またく佛法にあらず、先尼外道が見なり。いはく、かの外道の見は、わが身、うちにひとつの靈知あり、かの知、すなはち縁にあふところに、よく好惡をわきまへ、是非をわきまふ、痛痒をしり、苦樂をしる、みなかの靈知のちからなり、しかあるに、かの靈性は、この身の滅するとき、もぬけてかしこにむまるるゆえに、ここに滅すとみゆれども、かしこの生あれば、ながく滅せずして常住なり、といふなり。かの外道が見、かくのごとし。

Answer: The view you describe here is definitely not the buddha dharma; it is the view of the other path of Śreṇika.<sup>77</sup> The view of that other path holds that, within our body, there is a numinous awareness, and that, upon encountering objects, this awareness distinguishes likes and dislikes, distinguishes right and wrong, feels pains and itches, feels suffering and joy — all these due to the powers of that numinous awareness. Yet, when this body perishes, that numinous awareness withdraws and is born elsewhere; hence, though it appears to perish here, since it is born elsewhere, it is forever unchanging and permanent. Such is the view of that other path.

[S1:48] {2:473}

しかあるを、この見をならふて佛法とせむ、瓦礫をにぎつて金寶とおもはんよりもなほおろかなり、癡迷のはづべき、たとふるにものなし。大唐國の慧忠國師、ふかくいましめたり。いま心常相滅の邪見を計して、諸佛の妙法にひとしめ、生死の本因をおこして、生死をはなれたりとおもはん、おろかなるにあらずや、もともあはれむべし。ただこれ、外道の邪見なりとしれ、みみにふるべからず。ことやむことをえず、いまなほあはれみを

76 **ocean of the nature** (*shōkai* 性海): i.e., the buddha nature (*busshō* 佛性) or dharma nature (*hosshō* 法性) likened to an ocean; a common term in East Asian Buddhist texts, perhaps especially associated with the Huayan literature, for the ultimate realm of suchness.

**they are not equivalent to the sages** (*shoshō to hitoshikarazu* 諸聖とひとしからず): i.e., they do not yet have the wondrous virtues of the advanced Buddhist adept.

77 **other path of Śreṇika** (*Senni gedō* 先尼外道): “Other path” here renders *gedō* 外道 (*S. tīrthika*), used in reference to non-Buddhist religions — especially, as in this case, Hinduism; “Śreṇika” represents a reconstruction of the Chinese *Xianni* 先尼, the name of a brahman appearing in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:594a14-596b10), who argues for a self that transmigrates from body to body. Dōgen refers to this view in several texts of the *Shōbōgenzō*.

たれて、なんぢが邪見をすくはば、しるべし、佛法には、もとより身心一如にして、性相不二なりと談ずる、西天東地おなじくしれるところ、あへてたがふべからず。いはむや、常住を談ずる門には、萬法みな常住なり、身と心とをわくことなし、寂滅を談ずる門には、諸法みな寂滅なり、性と相とをわくことなし。しかあるを、なんぞ身滅心常といはむ、正理にそむかざらむや。しかのみならず、生死はすなはち涅槃なり、と覺了すべし、いまだ生死のほかには涅槃を談ずることなし。いはむや、心は身をはなれて常住なりと領解するをもて、生死をはなれたる佛智に妄計すといふとも、この領解・智覺の心は、すなはちなほ生滅して、まったく常住ならず、これ、はかなきにあらずや。

Still, to study this view and take it as the buddha dharma is more foolish than grasping tiles and pebbles and thinking them to be gold and jewels.<sup>78</sup> There is nothing to compare with such shameful delusion. The National Teacher Huizhong of the Land of the Great Tang has strictly warned against it.<sup>79</sup> Is it not foolish to treat the false view here that *the mind is permanent while its attributes cease* as equivalent to the wondrous dharma of the buddhas, and to think that one is free from birth and death even while creating the fundamental cause of birth and death? This is most pathetic. We should just recognize this as the false view of other paths and not give ear to it.

Yet the matter cannot be helped: if I am still to show you pity here and save you from your false view, you should know that, in the buddha dharma, from the start, we talk of body and mind as one and nature and attribute as not two. This is something known in Sindh in the West and the Land of the East alike, without any deviation. Moreover, in teachings that talk of permanence, the myriad dharmas are all permanent, without distinction between body and mind; and in teachings that talk of quiescence, the dharmas are all quiescent, without distinction between nature and mark. Despite this, how can we say that the body perishes but the mind is constant? Does this not go against reason? Not only that, but we should realize that birth and death are themselves nirvāṇa; we never speak of nirvāṇa apart from birth and death. Not to mention that, even if, understanding that the mind is free from the body and is permanent, one mistakes that for the buddha wisdom, free from birth and death, the mind that has this understanding and awareness would itself still arise and cease and in no sense be permanent. Is this not ludicrous?

78 **gold and jewels** (*kinpō* 金寶): Or, perhaps, “golden treasures.”

79 **The National Teacher Huizhong** (*Echū kokushi* 慧忠國師): i.e., Nanyang Huizhong 南陽慧忠 (d. 775), disciple of the Sixth Ancestor. His warning against mistaking Śreṇika's view as Buddhist can be found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:437c17-438a6; Dōgen quotes the passage in his “Shōbōgenzō soku shin ze butsu” 正法眼藏即心是佛.

[S1:49] {2:474}

嘗觀すべし、身心一如のむねは、佛法のつねの談ずるところなり。しかあるに、なんぞこの身の生滅せんとき、心ひとり身をはなれて、生滅せざらむ。もし、一如なるときあり、一如ならぬときあらば、佛説おのづから虚妄になりぬべし。又、生死はのぞくべき法ぞとおもへるは、佛法をいとふつみとなる。つつしまざらむや。

We should try to see that the teaching of the unity of body and mind is something always talked about in the buddha dharma. How, then, when the body arises and ceases, could the mind alone separate from the body and not arise or cease? If there are times when they are one and times when they are not one, the Buddha's preaching would become false. Moreover, to think that birth and death are dharmas to be eliminated amounts to the offense of despising the buddha dharma. Shouldn't we be more prudent?

[50]

しるべし、佛法に心性大總相の法門といふは、一大法界をこめて、性相をわかず、生滅をいふことなし。菩提・涅槃におよぶまで、心性にあらざるなし。一切諸法・萬象森羅、ともにただこれ一心にして、こめずかねざることなし。このもろもろの法門、みな平等一心なり。あへて異違なしと談ずる、これすなはち佛家の心性をしれる様子なり。しかあるを、この一法に身と心とを分別し、生死と涅槃とをわくことあらむや。すでに佛子なり、外道の見をかたる狂人のしたのひびきを、みみにふるることなかれ。

We should know that, in the buddha dharma, what is called the dharma gate of the great universal attribute of the nature of the mind collects the entire great dharma realm, without distinguishing nature and attribute, and does not speak of arising and ceasing.<sup>80</sup> There is nothing, even up to bodhi and nirvāṇa, that is not the nature of the mind. All the dharmas, the thicket of myriad forms, are all just this one mind, with nothing not included and unified.<sup>81</sup> The various dharma gates are all equally the one

80 the dharma gate of the great universal attribute of the nature of the mind (*shin-shō daisōsō no hōmon* 心性大總相の法門): i.e., a teaching that treats the ultimate nature of the dharma realm as a whole. Perhaps, a reference to a doctrine of the *Dasheng qixin lun* 大乘起信論, which distinguishes two approaches to the mind: the gate of the true suchness of the mind (*xin zhenru men*; J. *shin shinnyo mon* 心眞如門), and the gate of the arising and ceasing of the mind (*xin shengmie men*; J. *shin shōmetsu mon* 心生滅門). Of the former, it is said (T.1666.32:576a8-9):

心眞如者、即是一法界大總相法門體。

The suchness of the mind is the substance of the dharma gate of the great universal attribute of the entire dharma realm. The nature of the mind does not arise and does not cease.

81 thicket of myriad forms (*manzō shinra* 萬象森羅): Also read *banzō shinra* 萬象森羅. A common expression for all things in the universe, based on the image of a dense stand of trees. See Supplementary Notes, s.v. "Myriad forms."

mind. To talk of there being no differences — this is the sign that the house of the buddhas has understood the nature of the mind. Despite this, how could one differentiate this one dharma into body and mind and distinguish birth and death and nirvāṇa? Since we are children of the Buddha, do not give ear to the sounds of the tongues of crazy people who talk of the views of other paths.

[S1:51]

とふていはく、この坐禪をもはらせむ人、かならず戒律を嚴淨すべしや。

Question: Should the person who would exclusively practice seated meditation invariably observe the precepts in strict purity?<sup>82</sup>

[S1:52]

しめしていはく、持戒梵行は、すなはち禪門の規矩なり、佛祖の家風なり。いまだ戒をうけず、又、戒をやぶれるもの、その分なきにあらず。

Answer: Keeping the precepts and pure practice are the standards for the Zen gate and the house style of the buddhas and ancestors. But it is not the case that those who have not yet received the precepts or who have broken the precepts are disqualified.

[S1:53]

とふていはく、この坐禪をつとめん人、さらに眞言・止觀の行を、かね修せん、さまたげあるべからずや。

Question: Are there no obstacles to someone's performing this seated meditation who engages in dual cultivation with the practices of Shingon or Calming and Contemplation?<sup>83</sup>

[S1:54]

しめしていはく、在唐のとき、宗師に眞訣をききしちなみに、西天東地の古今に、佛印を正傳せし諸祖、いづれも、いまだ、しかのごときの行を、かね修すときかず、といひき。まことに、一事をこととせざれば、一智に達することなし。

Answer: When I was in the Tang, listening to the true arcanum of my teacher, he said that he had never heard of any of the ancestors who directly transmitted the buddha seal in Sindh in the West and the Land of the East, past or present, who engaged in the dual cultivation of such practices. Truly, when we do not devote ourselves to one thing, we do not master one wisdom.<sup>84</sup>

82 Question (*tôte iwaku* どうていはく): Question number 11.

83 Question (*tôte iwaku* どうていはく): Question number 12.

**Shingon or Calming and Contemplation** (*Shingon Shikan* 眞言・止觀): i.e., the esoteric teachings (*mikkyō* 密教) or the meditation teachings of the Tendai 天台 tradition.

84 when we do not devote ourselves to one thing, we do not master one wisdom

[S1:55] {2:475}

とふていはく、この行は、在俗の男女もつとむべしや、ひとり出家人のみ修するか。

Question: Is this practice something that lay men and women should also perform, or is it engaged in solely by those who have left home?<sup>85</sup>

[S1:56]

しめしていはく、祖師のいはく、佛法を會すること、男女・貴賤をえらぶべからず、ときこゆ。

Answer: The ancestral masters say that, in the understanding of the buddha dharma, we should not discriminate between male or female, noble or base.

[S1:57]

とふていはく、出家人は、諸縁すみやかにはなれて、坐禪辦道にさはりなし。在俗の繁務は、いかにしてか一向に修行して、無爲の佛道にかなはむ。

Question: People who have left home, quickly escaping the various involvements, have no obstacles to pursuing the way in seated meditation; but how can the busy lay person practice single-mindedly and conform to the unconditioned way of the buddhas?<sup>86</sup>

[S1:58]

しめしていはく、おほよそ、佛祖あはれみのあまり、廣大の慈門をひらきおけり。これ、一切衆生を證入せしめんがためなり、人天、たれかいらざらむものや。ここをもて、むかし・いまをたづぬるに、その證、これおほし。しばらく、代宗・順宗の、帝位にして、萬機いとしげかりし、坐禪辦道して佛祖の大道を會通す、李相國・防相國、ともに輔佐の臣位にはむべりて、一天の股肱たりし、坐禪辦道して佛祖の大道に證入す。ただこれ、こころざしのあり・なしによるべし、身の在家・出家には、かかはらじ。又、ふかくことの殊劣をわきまふる人、おのづから信ずることあり。いはむや、世務は佛法をさゆ、とおもへるものは、ただ、世中に佛法なし、とのみしりて、佛中に世法なき事を、いまだしらざるなり。ちかごろ大宋に、馮相公といふありき、祖道に長ぜりし大官なり、のちに詩をつくりて、みづからをいふにいはく、公事之餘喜坐禪、少曾將脇到牀眠。雖然現出宰官相、長老之名四海傳。これは、宦務にひまなかりし身なれども、

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(*ichiji o koto to sezareba, ichichi ni tassuru koto nashi* 一事をこととせざれば、一智に達することなし): Variation on a saying common in Chan texts, usually put, “If you don’t rely on one thing, you don’t develop one wisdom” (*buyin yishi buchang yizhi* 不因一事不長一智).

85 Question (*tôte iwaku* どうていはく): Question number 13.

86 Question (*tôte iwaku* どうていはく): Question number 14.

the unconditioned way of the buddhas (*mui no butsudō* 無爲の佛道): Or “the buddhas’ path of non-action.”

佛道にこころざしふかければ、得道せるなり。他をもてわれをかへりみ、むかしをもていまをかがみるべし。大宋國には、いまのよの國王・大臣・士俗・男女、ともに心を祖道にとどめずといふことなし。武門・文家、いづれも參禪學道をこころざせり。こころざすもの、かならず心地を開明することおほし。これ、世務の、佛法をさまたげざる、おのづからしられたり。國家に眞實の佛法弘通すれば、諸佛・諸天ひまなく衛護するがゆえに、王化太平なり、聖化太平なれば、佛法そのちからをうるものなり。又、釋尊の在世には、逆人邪見みちをえき。祖師の會下には、獷者・樵翁、さとりをひらく。いはむや、そのほかの人をや。ただ、正師の教道を、たづぬべし。

Answer: The buddhas and ancestors, with an overabundance of empathy, have opened this gate of compassion. It was in order to enable all living beings to enter verification; who among the humans and devas could not enter it? Hence, when we inquire into past and present, there are many who have had this verification. For the moment, [we might mention] Daizong and Shunzong, who, while serving as emperors and completely occupied with the myriad affairs of state, pursued the way in seated meditation and understood the great way of the buddhas and ancestors; or State Minister Li and State Minister Fang, who both served in ministerial posts as adjuncts and were the very arms and legs of the emperor, and who pursued the way in seated meditation and entered verification of the great way of the buddhas and ancestors.<sup>87</sup>

This must only depend on whether there is or is not the aspiration; it should have nothing to do with whether one's status is that of household-er or renunciant. Again, the person who profoundly evaluates the value of things will naturally believe. Not to mention that those who think that worldly duties interfere with the buddha dharma know only that there is no buddha dharma within the worldly but do not yet recognize that there are no worldly dharmas within the buddha [dharma].

Recently, in the Great Song, there was a certain Ministerial Magistrate Feng, a high official advanced in the way of the ancestors.<sup>88</sup> Later, he

87 **Daizong and Shunzong** (*Daisō Junsō* 代宗・順宗): Daizong, eighth emperor of the Tang dynasty (r. 762-779), appears in Chan literature as a patron of Nanyang Huizhong 南陽慧忠 (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:244a11ff). Shunzong, briefly the tenth emperor of the Tang (r. 805), appears as an interlocutor in the sayings of Foguon Ruman 佛光如滿 (dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:249a3) and of Jingzhao Shili 京兆尸利 (dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:253a17-22).

**State Minister Li and State Minister Fang** (*Li shōkoku Bō shōkoku* 李相國・防相國): Identities uncertain. Traditionally, said to refer respectively to Li Ao 李翱 (772-841), a follower of Yaoshan Weiyān 藥山惟儼 (751-834), and Pei Xiu 裴休 (791-864), associated with Huangbo Xiyun 黃檗希運 (dates unknown).

88 **Ministerial Magistrate Feng** (*Hyō shōkō* 馮相公): I.e., Feng Ji 馮楫 (d. 1153),



composed a verse in which he refers to himself, saying,

*As official duties allow, I enjoy seated meditation,  
Rarely reclining on a bed to sleep.  
Though appointed to the Offices of the Secretariat,  
My name as an elder is spread across the four seas.*

Though he was someone without a break from his government duties, because his aspiration for the way of the buddhas was profound, he gained the way. We should use him to reflect on ourselves and use the past as a model for the present. In the Land of the Great Song today, the kings of the realm, the great ministers, the nobles, men and women — none fail to turn their minds to the way of the ancestors. Both military men and literati aspire to practice meditation and study the way. Of those who aspire, many are sure to clarify the mind ground. From this, we naturally recognize that worldly duties do not hinder the buddha dharma. When the genuine buddha dharma is spread throughout the realm, because the buddhas and devas constantly protect it, the royal influence brings great peace; and, when the sagely influence brings great peace, the buddha dharma gains strength. Moreover, when Śākya, the Honored One, was in the world, transgressive people and those with false views attained the way.<sup>89</sup> Within the assemblies of the ancestral masters, hunters and woodcutters opened awakening, not to mention the other people.<sup>90</sup> We should just seek the teaching of the way of a true master.

[S1:59] {2:476}

とふていはく、この行は、いま末代惡世にも、修行せば證をうべしや。

Question: If one cultivates this practice, can one attain verification even in the present evil world of the final age?<sup>91</sup>

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styled Layman Budong 不動居士; a follower of Foyan Qingyuan 佛眼清遠 (1067-1120). His verse quoted here occurs at *Jiatāi pudeng lu* 嘉泰普燈錄, ZZ.137:322b12-13.

89 **transgressive people and those with false views** (*gyakunin jaken* 逆人邪見): I.e., people who violate the precepts and people who hold erroneous beliefs.

90 **hunters and woodcutters** (*ryōsha shōō* 獵者・樵翁): Perhaps references respectively to Shigong Huizang 石翬慧藏 (dates unknown), disciple of Mazu Daoyi 馬祖道一 (709-788), who had been a hunter in lay life; and the Sixth Ancestor, Huineng 慧能, who worked as a woodcutter as a layman.

91 **Question** (*tōte iwaku* とうていはく): Question number 15, reflecting the widespread belief among Dōgen's contemporaries that they were living at a time when awakening was no longer possible.

[S1:60]

しめしていはいく、教家に名相をこととせるに、なほ大乘實教には、正・像・末法をわくことなし、修すれば、みな得道すといふ。いはむや、この單傳の正法には、入法出身、おなじく自家の財珍を受用するなり。證の得否は、修せむものおのづからしらむこと、用水の人の、冷暖をみづからわきまふるがごとし。

Answer: In the teaching houses, even while focusing on names and forms, it is still said that, in the real teachings of the Great Vehicle, everyone who practices can gain the way, without distinction among the true, semblance, and final dharma.<sup>92</sup> How much more, then, in this uniquely transmitted true dharma, where, in entering the dharma and leaving the body, we all equally enjoy the precious assets of our own house.<sup>93</sup> Whether or not one has attained verification, those who practice know for themselves, just as people who use water can tell for themselves whether it is cold or hot.

[S1:61] {2:477}

とふてはいはいく、あるがいはいく、佛法には、即心是佛のむねを了達しぬるがごときは、くちに經典を誦せず、身に佛道を行ぜざれども、あへて佛法にかけたところなし、ただ、佛法はもとより自己にありとし、これを得道の全圓とす、このほかさらに、他人にむかひてもとむべきにあらず、いはむや、坐禪辨道をわづらはしくせむや。

Question: Some say that, in the buddha dharma, those who fully understand the teaching that “*this mind itself is the buddha*,” though they neither recite scriptures with their mouths nor practice the way of the

92 **the real teachings of the Great Vehicle** (*daijō jikkyō* 大乘實教): No doubt reflecting the practice, common in Dōgen's day, of dividing the exoteric Mahayāna schools into “provisional” (*gon* 權) and “real” (*jitsu* 實); the latter were typically thought of as Tendai and Keron.

**true, semblance, and final dharma** (*shō zō mappō* 正・像・末法): According to a common reckoning, the three stages in the degeneration of the dharma. The period of the “true dharma” (*shōbō* 正法) was most often taken as the first thousand years following the *parinirvāṇa* of the Buddha; the “semblance dharma” (*zōhō* 像法), during which there was practice but no longer attainment of awakening, was said to last an additional one thousand years; during the “final dharma” (*mappō* 末法), lasting ten thousand years, there was neither authentic practice nor awakening. Based on the traditional East Asian Buddhist reckoning of the date of Śākyamuni's *parinirvāṇa* as 949 BCE, the final dharma was thought have begun in 1052 CE.

93 **entering the dharma and leaving the body** (*nippō shusshin* 入法出身): An unusual combination, presumably meaning “from start to finish” of the practice. The expression *shusshin* 出身 can also mean to establish oneself as a teacher.

**the precious assets of our own house** (*jika no zaichin* 自家の財珍): Presumably, a metaphor for one's inherent spiritual riches.

buddhas with their bodies, lack nothing of the buddha dharma.<sup>94</sup> Merely knowing that the buddha dharma is within oneself — this constitutes the entire perfection of gaining the way; aside from this, there is nothing further to seek from others, much less any need to pursue the way in seated meditation.

[S1:62]

しめしていはく、このことば、もともはかなし。もしなんぢがいふごとくならば、こころあらむもの、たれかこのむねををしへむに、しることならむ。しるべし、佛法は、まさに自・他の見をやめて學するなり。もし、自己即佛、とするをもて得道とせば、釋尊、むかし化道にわづらはじ。しばらく古徳の妙則をもて、これを證すべし。

Answer: These words are completely baseless. If it were as you say, how could anyone with a mind fail to know this teaching were someone to tell it to them? We should recognize that the buddha dharma is to study having quit views of self and other; if knowing that the self is buddha constitutes gaining the way, Śākya, the Honored One, would not have bothered long ago to teach the way. Here, let me verify this with a marvelous case of the old worthies.

[S1:63]

むかし、則公監院といふ僧、法眼禪師の會中にありしに、法眼禪師とうていはく、則公監寺、なんぢわが會にありていくばくのと看ぞ。則公がいはいはく、われ師の會にはむべりて、すでに三年をへたり。禪師のいはく、なんぢはこれ後生なり、なんぞつねにわれに佛法をとほざる。則公がいはいはく、それがし、和尚をあざむくべからず。かつて青峰の禪師のところによりしとき、佛法におきて安樂のところを了達せり。禪師のいはく、なんぢいかなることばによりてか、いることをえし。則公がいはいはく、それがし、かつて青峰にとひき、いかなるかこれ學人の自己なる。青峰のいはく、丙丁童子來求火。法眼のいはく、よきことばなり。ただし、おそらくはなんぢ會せざらむことを。則公がいはいはく、丙丁は火に屬す、火をもてさらに火をもとむ、自己をもて自己をもとむるにいたり、と會せり。禪師のいはく、まことにしりぬ、なんぢ會せざりけり。佛法、もしかくのごとくならば、けふまでつたはれじ。ここに則公、慄慄して、すなはちたちぬ。中路にいたりておもひき、禪師はこれ天下の善知識、又五百人の大導師なり、わが非をいさむる、さだめて長處あらむ。禪師のみもとにかへりて、懺悔禮謝してとふていはく、いかなるかこれ學人の自己なる。禪師のいはく、丙丁童子來求火、と。則公、このことばのしたに、おほきに佛法をさとりき。

Long ago, when a certain cleric, the monastic comptroller Honorable Ze, was in the assembly of Chan Master Fayen, Chan Master Fayen

94 **Question** (*tōte iwaku* とうていはく): Question number 16. “This mind itself is the buddha” (*soku shin ze butsu* 即心是佛) is a famous saying attributed to Mazu Daoyi 馬祖道一, cited in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:266, case 278) and many other Chan sources; see Supplementary Notes.

asked him, “Comptroller Ze, how long have you been in my assembly?”<sup>95</sup>

The Honorable Ze said, “I’ve served in the Master’s assembly for three years already.”

The Chan Master said, “You’re my junior. Why don’t you ever ask me about the buddha dharma?”

The Honorable Ze said, “I shouldn’t deceive the Reverend. Previously, when I was with the Chan Master of Qingfeng, I fully understood what is ease and joy in the buddha dharma.”<sup>96</sup>

The Chan Master said, “What words enabled you to enter it?”

The Honorable Ze said, “I once asked Qingfeng, ‘What is this student’s self?’<sup>97</sup> Qingfeng said, ‘*The bingding youth comes seeking fire.*’”<sup>98</sup>

Fayan said, “Good words. But I’m afraid you didn’t understand them.”

The Honorable Ze said, “*Bing* and *ding* belong to fire. I understood that seeking fire with fire is like seeking the self with the self.”

The Chan Master said, “I knew it. You haven’t understood it. If the buddha dharma were like this, it would never have come down to us today.”

At this, the Honorable Ze was upset and immediately left. On the road, he thought, “The Chan Master is renowned everywhere as a wise friend; moreover, he is a great guide for five hundred people. Surely, his warning me of my error has merit.”

95 a certain cleric, the monastic comptroller Honorable Ze (*Sokukō kannin to iu sō* 則公監院といふ僧): I.e. Baoen Xuanze 報恩玄則 (dates unknown). “Comptroller” (*kan’in* 監院) is one of the six traditional monastic offices (equivalent to *kanji* 監寺, appearing just below). This section represents a Japanese rendering of a Chinese dialogue found in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:192, case 122); the source is thought to be the *Hongzhi chanshi guanglu* 宏智禪師廣錄 (T.2001.48:3a6-16).

Chan Master Fayan (*Hōgen zenji* 法眼禪師): I.e., Fayan Wenyi 法眼文益 (886–958).

96 Chan Master of Qingfeng (*Seihō no zenji* 青峰の禪師): Identity uncertain; sometimes said to refer to Baizhao Zhiyuan 白兆志圓 (dates unknown), after a suggestion at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:413b12.

97 “What is this student’s self?” (*ikanaru ka kore gakunin no jiko naru* いかなるかこれ學人の自己なる): Variant versions of the story (e.g., at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:413b11-19, and *Biyan lu* 碧巖錄, T.2003.48:147b12-24) give Ze’s question here as “What is a buddha?” (*ru he shi fo*; J. *nyo ka ze butsu* 如何是佛).

98 “The *bingding* youth comes seeking fire” (*byōjō dōji rai gu ka* 丙丁童子來求火): Also read *heitei dōji*. *Bing* 丙 and *ding* 丁 are the third and fourth celestial stems of the Chinese calendar, representing respectively the *yang* 陽 and *yin* 陰 aspects of fire (*huo* 火) among the five phases (*wuxing* 五行). “The *bingding* youth” (or “fire boy”) has been variously understood, as a fire god, and as the boy in charge of the monastic lamps.

He returned to the Chan Master, repented, made bows in apology, and asked, “What is this student’s self?”

The Chan Master said, “*The bingding youth comes seeking fire.*”

At these words, the Honorable Ze had a great awakening to the buddha dharma.

[S1:64] {2:478}

あきらかにしりぬ、自己即佛の領解をもて、佛法をしれりといふにはあらず、といふことを。もし自己即佛の領解を佛法とせば、禪師、さきのことばをもてみちびかじ、又、しかのごとくいましむべからず。ただまさに、はじめ善知識をみむより、修行の儀則を咨問して、一向に坐禪辦道して、一知半解を心にとどむることなかれ。佛法の妙術、それむなしからじ。

We clearly see here that understanding that the self is the buddha does not mean that one has known the buddha dharma. If understanding that the self is the buddha were the buddha dharma, the Chan Master would not have guided him with the above words, nor would he have admonished him like this. From the time you first meet a wise friend, just inquire of the procedures for practice, single-mindedly pursue the way in seated meditation, and do not stop at a single knowledge and a half understanding.<sup>99</sup> The wondrous technique of the buddha dharma will not be in vain.

[S1:65]

とふていはく、乾唐の古今をきくに、あるいは、たけのこえをききて道をさと、あるいは、はなのいろをみてころをあきらむる物あり、いはむや、釋迦大師は、明星をみしとき道を證し、阿難尊者は、刹竿のたふれしところに法をあきらめし、のみならず、六代よりのち、五家のあひだに、一言半句のしたに、心地をあきらむるものおほし。かれらかならずしも、かつて坐禪辦道せるもののみならむや。

Question: We hear that in the past and present of Gandhāra and the Tang, there were those who awakened to the way upon hearing the sound of bamboo, or those who clarified the mind upon seeing the color of flowers; not to mention that Great Master Śākyamuni verified the way when he saw the dawn star, or that Venerable Ānanda clarified the dharma at the toppling of the flagpole.<sup>100</sup> And not only that but, after the sixth

99 a single knowledge and a half understanding (*itchi hange* 一知半解): A set phrase for little or shallow knowledge.

100 Question (*tōte iwaku* どうていはく): Question number 17.

Gandhāra and the Tang (*Ken Tō* 乾唐): I.e., India and China; an unusual expression, presumably derived from *Kendo* 乾土 (“Gandhāra,” used metonymically for “India”).

those who awakened to the way upon hearing the sound of bamboo, or those who clarified the mind upon seeing the color of flowers (*arui wa, take no koe o kikite dō o satori, arui wa hana no iro o mite kokoro o akiramuru mono ari* あるいは、たけの

generation, among the five houses, there were many who clarified the mind ground at a single word or half a line. Were they invariably only those who had previously pursued the way in seated meditation?

[S1:66] {2:479}

しめしていはく、古今に見色明心し、聞聲悟道せし當人、ともに辨道に擬議量なく、直下に第二人なきことをしるべし。

Answer: We should know that those people who, in past and present, saw the color and clarified the mind or heard the sound and awakened to the way were all, without pondering or conjecturing in their pursuit of the way, right here, without a second person.<sup>101</sup>

[S1:67]

とふていはく、西天および神丹國は、人もとより質直なり。中華のしからしむるによりて、佛法を教化するに、いとはやく會入す。我朝は、むかしより人に仁智すくなくして、正種つもりがたし、蕃夷のしからしむる、うらみざらむや。又、このくにの出家人は、大國の在家人にもおとれり。舉

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こえをききて道をさと、あるいははなのいろをみてところをあきらむる物あり): Likely recalling the stories, respectively, of Xiangyan Zhixian 香嚴智閑, who had an understanding upon hearing the sound of a bit of debris striking a bamboo (see Supplementary Notes, s.v. “A painted cake can’t satisfy hunger”); and Lingyun Zhiqin 靈雲志勤, student of Dawei Lingyou 大潯靈祐 (771-853), who gained an understanding upon seeing peach trees in bloom (see Supplementary Notes, s.v. “Peach blossoms”). Dōgen cites these two anecdotes together elsewhere in the *Shōbōgenzō*.

**Venerable Ānanda clarified the dharma at the toppling of the flagpole** (*Anan sonja wa, sekkan no taureshi tokoro ni hō o akirameshi* 阿難尊者は、刹竿のたふれしところに法をあきらめし): Reference to a dialogue between Mahākāśyapa and Ānanda recorded at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:212, case 169 (the source is thought to be the *Zongmen tongyao ji* 宗門統要集, ZTS.1:17a11-13):

二祖阿難尊者、問迦葉尊者曰、師兄傳佛金襴袈裟外、別傳箇什麼。迦葉召曰、阿難。阿難應諾。迦葉曰、倒却門前刹竿著。阿難大悟。

The Second Ancestor, Venerable Ānanda, asked Venerable Kāśyapa, “Elder brother, apart from the transmission of Buddha’s gold brocade *kāśāya*, what else was transmitted?”

Kāśyapa called, “Ānanda.”

Ānanda answered.

Kāśyapa said, “Topple the flagpole in front of the gate.”

Ānanda had a great awakening.

101 **without pondering or conjecturing** (*gigi ryō* 擬議量): A tentative translation of an unusual combination appearing elsewhere only in the “*Shōbōgenzō jippō*” 正法眼藏十方 chapter. *Gigi* 擬議 is a common term with the sense “to consider [saying something],” “to be on the verge of speaking”; the glyph *ryō* 量 (“measure”) here might be taken as *shiryō* 思量 (“thinking”) or, perhaps, *shōryō* 商量 (“deliberation”).

**right here, without a second person** (*jikige ni daini nin naki* 直下に第二人なき): An expression, also appearing in the “*Shōbōgenzō bussō*” 正法眼藏佛性, that seems to reflect the Chinese of the *Fozhao chanshi zoudui lu* 佛照禪師奏對錄 (*Guzunsu yulu* 古尊宿語錄, ZZ.118:823a7): *zhixia geng wu dier ren* 直下更無第二人。

世おろかにして、心量、狭少なり。ふかく有爲の功を執して、事相の善をこのむ。かくのごとくのやから、たとひ坐禪すといふとも、たちまちに佛法を證得せむや。

Question: In Sindh in the West and in the Land of Cīnasthāna, people are fundamentally straightforward.<sup>102</sup> Being central cultures makes them so, and, as a result, when taught the buddha dharma, they are quick to understand it.<sup>103</sup> In our kingdom, from long ago, the benevolent and wise have been few, and the true seeds have been hard to accumulate.<sup>104</sup> Is it not regrettable that our being barbarians has made this so?<sup>105</sup> Moreover, the renunciants of this land are inferior to the householders of the great countries. Our whole world is stupid; our mentality, narrow and petty. Deeply attached to conditioned merit, we delight in superficial goods. Could such a people, even if they practice seated meditation, quickly verify the buddha dharma?

[S1:68]

しめしていはく、いふがごとし。わがくにの人、いまだ仁智あまねからず、人、また迂曲なり。たとひ正直の法をしめすとも、甘露かへりて毒となりぬべし。名利にはおもむきやすく、惑執、とらけがたし。しかはあれども、佛法に證入すること、かならずしも人天の世智をもて出世の舟航とするにはあらず。佛在世にも、てまりによりて四果を證し、袈裟をかけて大道をあきらめし、ともに愚暗のやから、癡狂の畜類なり。ただし、正信のたすくるところ、まどひをはなるるみちあり。また、癡老の比丘、黙坐せしをみて、設齋の信女、さとりをひらきし、これ智によらず、文によらず、ことばをまたず、かたりをまたず、ただしこれ正信にたすけられたり。

Answer: It is as you say. Benevolence and wisdom are not widespread, and the people are disingenuous. Even if we instruct them with the correct, straightforward dharma, the sweet nectar will become a poison. They easily turn toward fame and profit and find it hard to disperse their delusions and attachments.<sup>106</sup> Nevertheless, entering verification of the buddha dharma is not necessarily building a vessel to appear in

102 **Question** (*tôte iwaku* どうていはく): Question number 18.

103 **central cultures** (*chūka* 中華): A term typically used in reference only to China, it is unclear if it is intended to include India here.

104 **true seeds** (*shōshu* 正種): Or “correct seeds”; presumably, the karma, or spiritual potential, to understand the true dharma (or, perhaps, the people with such karma). The term appears again below (section 69) in the phrase “the true seeds of prajñā” (*hannya no shōshu* 般若の正種).

105 **barbarians** (*ban’i* 蕃夷): A Chinese term for the non-Han peoples living beyond the pale of Han civilization.

106 **delusions and attachments** (*wakushū* 惑執): Not a common term in the *Shōbō-genzō*; may be taken as *meiwaku shūjaku* 迷惑執著 or, possibly, *giwaku shūjaku* 疑惑執著 (“doubts and attachments”).

the world by the worldly wisdom of humans and devas. Even when the Buddha was in the world, both the one who verified the fourth fruit because of a handball and the one who clarified the great way by donning a *kāśāya* were foolish and ignorant, deranged beasts.<sup>107</sup> Yet, where true faith saved them, they had a path to free themselves from their delusion. Again, upon seeing a stupid old bhikṣu sitting silently and offering him a meal, a woman of faith opened an awakening; this was not based on wisdom, not based on texts, did not depend on words, did not depend on explanations: she was just saved by true faith.<sup>108</sup>

[S1:69] {2:480}

また、釋教の、三千界にひろまること、わづかに二千餘年の前後なり。刹土のしなじななる、かならずしも仁智のくににあらず、人、またかならずしも利智聰明のみあらむや。しかあれども、如來の正法、もとより不思議の大功德力をそなへて、ときいたれば、その刹土にひろまる。人、まさに正信修行すれば、利・鈍をわかず、ひとしく得道するなり。わが朝は、仁智のくににあらず、人に知解おろかなりとして、佛法を會すべからず、とおもふことなかれ。いはむや、人みな般若の正種ゆたかなり。ただ承當することまれに、受用することいまだしきならし。

Moreover, the spread of the teachings of Śākya across the three chiliocosms has taken barely two thousand some years, more or less.<sup>109</sup> These lands are varied, not necessarily countries of benevolence and wisdom, their people also not necessarily sharp witted and clear. Nevertheless, when the time comes, the true dharma of the Tathāgata, endowed from

107 **one who verified the fourth fruit because of a handball** (*temari ni yorite shika o shō shi* てまりによりて四果を證し): Allusion to the story of an old monk who became an arhat, the fourth and final stage in the traditional *śrāvaka* path, when hit by a ball. The story, which is also alluded to in the Shinpukuji 真福寺 text of the “Shōbōgenzō daigo” 正法眼藏大悟, can be found in the *Samyukta-ratna-piṭaka-sūtra* (*Zabaozang jing* 雜寶藏經, T.203.4:494a22-b29).

**one who clarified the great way by donning a *kāśāya*** (*kesa o kakete daidō o aki-rameshi* 袈裟をかけて大道をあきらめし): Allusion to the Buddha’s disciple, the Bhikṣuṇī Utpalavarṇā, who became an arhat with the six spiritual powers because, in a previous life as a courtesan, she once wore the robe of a *bhikṣuṇī* as a joke. Her story is told in the *Dazhidu lun* 大智度論 (T.1509.25:161a27-b17), which Dōgen quotes in his “Shōbōgenzō kesa kudoku” 正法眼藏袈裟功德 and “Shōbōgenzō shukke kudoku” 正法眼藏出家功德.

108 **a woman of faith** (*shinnyo* 信女): Allusion to the story of a lay woman who invited an ignorant old bhikṣu for a meal, after which she asked for a teaching. She then closed her eyes and sat waiting, while the bhikṣu, having nothing to say, left without a word. Then the woman, sitting quietly, perceived for herself the three signs of conditioned dharmas and attained the first fruit of the *śrāvaka* path. See *Zabaozang jing* 雜寶藏經, T.203.4:494c1-16.

109 **three chiliocosms** (*sanzenkai* 三千界): Abbreviation of *sanzen daisen sekai* 三千大千世界 (“three-thousandfold great thousandfold world system”), equal to one billion Sumeru world systems; the extent of a buddha’s domain.



the start with the inconceivable power of great merit, spreads throughout these lands. When the people practice with true faith, they equally gain the way, whether they are sharp or dull. Do not think that, as our kingdom is not a land of benevolence and wisdom, and the intelligence of its people is stupid, they cannot understand the buddha dharma. Needless to say, people are all endowed with the true seeds of prajñā; they just rarely accede to it and have yet to enjoy it.

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[S1:70]

さきの問答往來し、賓主相交すること、みだりがはし。いくばくか、はななきそらにはなをなさしむる。しかありとも、このくに、坐禪辦道におきて、いまだその宗旨つたはれず、しらむところざさむもの、かなしむべし。このゆえに、いささか異域の見聞をあつめ、明師の眞訣をしるしとどめて、參學のねがはむにきこえむとす。このほか、叢林の規範、および寺院の格式、いましめすにいとまあらず、又、草草にすべからず。

The preceding back and forth of questions and answers, with its alternation of guest and host, is rather random. It creates so many flowers in a flowerless sky. Nevertheless, in this land, the essential point of pursuit of the way in seated meditation has not been transmitted, and those who aspire to know it are to be pitied. For this reason, collecting something of what I saw and heard in the foreign regions, and recording the true arcanum of the illumined masters, I sought to inform those who wish to study them. Apart from this, I do not have time here to explain the rules and regulations of the monastic groves, or the customs and procedures of the temples and cloisters, which, moreover, should not be treated perfunctorily.

[S1:71]

おほよそ我朝は、龍海の以東にところして、雲煙はるかなれども、欽明・用明の前後より、秋方の佛法東漸する、これすなはち人のさいはひなり。しかあるを、名相事縁、しげくみだれて、修行のところにわづらふ。いまは、破衣綴盂を生涯として、青巖白石のほとりに茅をむすむで、端坐修練するに、佛向上の事たちまちにあらはれて、一生參學の大事すみやかに究竟するものなり。これすなはち龍牙の誠教なり、鷄足の遺風なり。その坐禪の儀則は、すぎぬる嘉祿のころ撰集せし普勸坐禪儀に依行すべし。

In sum, our kingdom is located east of the dragon seas, far across the clouds and mist; yet, to the good fortune of its people, since around the time of Kinmei and Yōmei, the buddha dharma from the autumnal direction gradually came east.<sup>110</sup> However, matters of names and forms

110 **around the time of Kinmei and Yōmei** (*Kinmei Yōmei no zengo* 欽明・用明の前後): The Emperor Kinmei 欽明 reigned 531-571 (traditionally, 539-571), during which

were seriously confused and created problems over the places of practice. Now, while we lead a life of torn robes and mended bowls, thatching reed roofs by green crags and white boulders, as we train ourselves sitting erect, the matter beyond the buddha immediately appears, and the great matter of a lifetime of study is quickly brought to completion. This is the admonition of Longya, the style bequeathed at Cock's Foot.<sup>111</sup> The procedures for its seated meditation should be carried out according to the *Universal Promotion of the Principles of Seated Meditation* that I composed during the preceding Karoku.<sup>112</sup>

[S1:72] {2:481}

それ、佛法を國中に弘通すること、王勅をまつべしといへども、ふたたび靈山の遺囑をおもへば、いま百萬億刹に現出せる王公相將、みなともにかたじけなく佛勅をうけて、夙生に佛法を護持する素懷をわすれず、生來せるものなり。その化をしくさかひ、いづれのところか佛國土にあらざらむ。このゆえに、佛祖の道を流通せむ、かならずしもところをえらび、縁をまつべきにあらず、ただ、けふをはじめとおもはむや。

While it may be that the propagation of the buddha dharma within a country should await a royal decree, when we recall once more the final bequest on Vulture Peak, the kings and dukes, magistrates and minis-

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time it was said that Buddhism was imported to Japan; the Emperor Yōmei 用明, who reigned 585-587, was known as a strong early supporter of Buddhism.

**autumnal direction** (*shūhō* 秋方): I.e., the west, the direction associated with the autumn season.

**111 the admonition of Longya, the style bequeathed at Cock's Foot** (*kore sunawachi Ryūga no kaichoku nari, keisoku no ifū nari* これすなはち龍牙の誡敕なり、鷄足の遺風なり): "Cock's Foot" refers to Mount Kukkuṭapāda (*Keisokusen* 鷄足山), where legend has it that the First Ancestor, Mahākāśyapa, retired to practice and where he remains still today, waiting to transmit the robe of Buddha Śākyamuni to the future Buddha, Maitreya.

"The admonition of Longya" is traditionally thought to refer to the verses of Longya Judon 龍牙居遁 (835-923), especially his lines celebrating the reclusive life (see *Channen zhuzushi jisong* 禪門諸祖師偈頌, ZZ.116:923b14-15):

木食艸衣心似月。一生無念復無涯。時人若問居何處。淥水青山是我家。

Eating from trees and robed in grass, my mind like a mirror.

My whole life without a thought, without any horizon.

If someone were ever to ask where I live,

Clear waters and green mountains are my home.

**112 *Universal Promotion of the Principles of Seated Meditation* that I composed during the preceding Karoku** (*suginuru Karoku no koro senshū seshi Fukan zazen gi* すぎぬる嘉禄のころ撰集せし普勸坐禪儀): The Karoku era spanned the years 1225-1227. Since Dōgen only returned to Japan from China in 1227, the work mentioned here must have been composed almost immediately upon his return. The content of this work is unknown, since our earliest extant version of the *Fukan zazen gi* 普勸坐禪儀 is dated in the first year of the Tenpuku era (1233), after the composition of the "Bendōwa."

ters who now appear in hundreds of myriads of *koṭis* of realms were all reborn having humbly accepted the Buddha's decree and not forgotten their cherished ideal from former lives to protect the buddha dharma. Which of the regions covered by their rule is not a buddha land? Therefore, in disseminating the way of the buddhas and ancestors, we need not necessarily choose the place nor await the circumstance: shall we simply think of today as the beginning?<sup>113</sup>

[S1:73]

しかあればすなはち、これをあつめて、佛法をねがはむ哲匠、あはせて道をとぶらひ雲遊萍寄せむ參學の眞流に、のこす。

Thus, compiling this, I leave it for teachers who desire the buddha dharma, as well as for the genuine stream of students who are like wandering clouds and floating weeds in search of the way.

ときに、寛喜辛卯中秋日、入宋傳法沙門道元記

*On the mid-autumn day, in the junior metal year of the rabbit, in Kangi [12 September 1231], written by the Śramaṇa Dōgen, who entered the Song and transmitted the dharma*<sup>114</sup>

辦道話

Talk on Pursuing the Way

113 **shall we simply think of today as the beginning?** (*tada, kyō o hajime to omowamuya* ただ、けふをはじめとおもはむや): A rhetorical question: i.e., we should recognize that our present dissemination of the buddha dharma is but a continuation of an age-old process.

114 **mid-autumn day** (*chūshū* 中秋): i.e., the Harvest Moon Festival, on the fifteenth of the eighth month.



TREASURY OF THE TRUE DHARMA EYE  
SUPPLEMENTARY CHAPTER 2

Procedures for the Hall of Gathered Clouds  
*Jūundō shiki*

重雲堂式

# Procedures for the Hall of Gathered Clouds

## *Jūundō shiki*

### INTRODUCTION

This short work was not composed for the *Shōbōgenzō* and does not occur in the early manuscript traditions of that collection. Rather, it was first associated with the *Shōbōgenzō* chapters only in 1686, when Manzan Dōhaku 叡山道白 (1636–1714) included it in his eighty-nine-chapter *Shōbōgenzō* compilation; thereafter, it was reproduced in the ninety-five-chapter compilation by Handō Kōzen 版機晃全 (1625–1693) and eventually published as number 5 in the 1815 Honzan edition. The version translated here is based on a manuscript preserved at the Kōfukuji 廣福寺 in Kumamoto Prefecture.

The text bears a colophon dated in the fourth month of 1239, near the start of the summer retreat, at Dōgen's newly established Kōshōji in Uji. This monastery was noteworthy for its introduction to Japan of the Chinese Chan practice of seated meditation on platforms in the saṃgha hall (*sōdō* 僧堂), or “cloud hall” (*undo* 雲堂). As its title indicates, the *Jūundō shiki* represents a set of guidelines for practice in this hall. Thus, although written in the vernacular, the subject matter of the work belongs with its author's more formal *kanbun* writings on monastic regulations collected in the *Eihei shingi* 永平清規.

正法眼藏別輯二

Treasury of the True Dharma Eye  
Supplementary Chapter 2

重雲堂式

Procedures for the Hall of Gathered Clouds

(廣福寺所藏本)

(Kōfukuji text)

[S2:1] {2:482}

道心ありて、名利をなげすてん人、いるべし、いたづらにまことなからんもの、いるべからず。あやまりていれりとも、かんがへていだすべし。しるべし、道心ひそかにおこれば、名利たちどころに解脱するものなり。おほよそ大千界のうちに、正嫡の附嘱、まれなり。わがくに、むかしよりいま、これを本源とせん、のちをあはれみても、いまをおもくすべし。

Those with a mind of the way who have cast aside fame and profit should be admitted; those not genuine should not be casually admitted. Those admitted in error should be reconsidered and dismissed. We should understand that, when the mind of the way occurs within us, we are liberated from fame and profit on the spot. Generally speaking, within the great chiliocosm, the bequest to a legitimate heir is rare. In our land from ancient times to the present, this will be taken as the original source; in consideration of those who follow, we should take the present seriously.<sup>1</sup>

1 **Kannon Dōri Kōshō Gokokuji** 観音導利興聖護國寺: Better known as Kannon Dōri Kōshō Hōrinji 観音導利興聖寶林寺; the monastery at Fukakusa 深草, in Uji 宇治, south of Heiankyō, where Dōgen taught during the period 1236-1243.

**Procedures for the Hall of Gathered Clouds** (*Jūundō shiki* 重雲堂式): More often translated as “Rules for the Auxiliary Cloud Hall,” after the suggestion by Manzan Dōhaku 叡山道白 (1636–1714) that *jūundo* 重雲堂 here refers to a second saṃgha hall built at Kōshōji 興聖寺 to accommodate the overflow of practitioners (though there does not appear to be record of such a hall). In his notes to the text, Kawamura suggests that *jū* 重 modifies *shiki* 式 (“procedures”) and carries the sense “serious,” “to be respected” (*sonchō su beki* 尊重すべき) — hence, “major rules.” This translation takes *jūun* 重雲 as a compound meaning “layered (or ‘accumulated’) clouds,” in poetic reference to the great assembly (*daishū* 大衆) of monks gathered in the cloud hall.

**this will be taken as the original source** (*kore o hongen to sen* これを本源とせん): The antecedent of “this” (*kore* これ) here is unclear; often taken to be “this cloud hall” — i.e., “this authentic Zen-style saṃgha hall will be recognized as the first in the history of

## [S2:2]

堂中の衆は、乳水のごとくに和合して、たがひに道業を一興すべし。いまは、しばらく賓主なりといえども、のちには、ながく佛祖なるべし。しかあればすなはち、おのおのともにあひがたきにあひて、おこなひがたきをおこなふ、まことのおもひを、わすることなかれ。これを佛法の身心といふ、かならず佛となり祖となる。すでに、いえをはなれ、さとをはなる。くもをたのみ、みづをたのむ。みをたすけ、道をたすけむこと、この衆の恩は、父母にもすぐるべし。父母は、しばらく生死のなかの親なり、この衆は、ながく佛道のともにてあるべし。

The assembly in the hall should blend together like milk and water, mutually supporting the work of the way. Although now, for a while, we are guest and host, later, we shall forever be buddhas and ancestors.<sup>2</sup> So, each of us is encountering what is hard to encounter and practicing what is hard to practice; do not forget your genuine aspirations. This is called the body and mind of the buddha dharma; it will definitely become a buddha and become an ancestor. We have already left our homes and left our villages; we rely on the clouds and rely on the waters.<sup>3</sup> In its support of us and support of the way, our debt to this assembly is greater than that to our fathers and mothers. Our fathers and mothers are parents for a while in birth and death; this assembly will be our companions forever on the way of the buddhas.

## [S2:3] {2:483}

ありきを、このむべからず。たとひ切要には、一月に一度をばゆるす。むかしの人、とほきやまにすみ、はるかなるはやしにおこなふし、人事、まれなるのみにあらず、萬縁、ともにすつ。韜光晦跡せしころを、ならふべし。いまは、これ頭燃をはらふときなり、このときをもて、いたづらに世縁にめぐらさん、なげかざらめや。無常たのみがたし、しらず、露命いかなるみちのくさにかおちむ、まことにあはれむべし。

Do not enjoy going out. If it is absolutely necessary, once a month is permitted. The ancients lived in distant mountains and practiced in remote forests; not only were their human contacts rare but they abandoned the myriad involvements. We should learn from their attitude of “*hiding one’s light and covering one’s tracks*.”<sup>4</sup> Now is the time to “brush

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Buddhism in Japan.” It is also possible to take it as a reference to Dōgen’s introduction to Japan of the lineage of the “legitimate heirs” of the Zen tradition.

2 **guest and host** (*hinju* 賓主): I.e., disciples and masters, respectively.

3 **we rely on the clouds and rely on the waters** (*kumo o tanomi, mizu o tanomu* くもをたのみ、みづをたのむ): From the expression “clouds and water” (*unsui* 雲水) used in reference to the Buddhist monk.

4 “**hiding one’s light and covering one’s tracks**” (*tōkō kaiseki* 韜光晦跡): A Chinese idiom (also written 韜光晦蹟) for not exposing one’s abilities. This and the following advice on “brushing the fire from your head” and “illuminating the mind beneath the bright window” reflect the *Guijing wen* 龜鏡文 in the *Chanyuan qinggui* 禪苑清規



the fire from your head”; is it not deplorable to spend this time involved in worldly matters?<sup>5</sup> Unable to rely on the impermanent, not knowing on what wayside grass our dew-like life will fall — we are truly pitiful.

[S2:4]

堂のうちにて、たとひ禪冊なりとも、文字をみるべからず、消息もとりにるべからず。堂にしては、究理辨道すべし、明窓にむかふては、古教照心すべし。寸陰、すつることなかれ、専一に功夫すべし。

Do not read in the hall, even Zen books, and do not bring in correspondence. While in the hall, we should investigate the principle and pursue the way. We should “illumine the mind with the ancient teachings” when we are by the bright window.<sup>6</sup> Do not waste an inch of shadow; we should make single-minded effort.<sup>7</sup>

[S2:5]

おほよそ、よるも、ひるも、さらんところをば、堂主にしらすべし。ほしいまに、あそぶことなかれ、衆の規矩にかかはるべし。しらず、今生のをはりにてもあるらん、閑遊のなかに、いのちををえん、さだめて、のちにくやしからん。

In general, whether day or night, we should inform the hall chief where we are going. Do not wander off as you please; we should conform to the regulations of the assembly. We never know if this might be the end of this life; we would certainly regret it later if we were to end our life in idle wanderings.

[S2:6] {2:484}

他人のひみに、てかくべからず。にくむころにて、人の非をみるべからず。不見他非、我是自然の、むかしのことばあり。又、人の非をならぶべからず、わが徳を修すべし。ほとけも、非を制することあれども、にくめ、とにはあらず。

(ZZ.111:918a16-18):

手不把筆如救頭燃所以報書狀也。明窓淨案古教照心所以報藏主也。韜光晦迹不事追陪所以報知客也。

Never touching the writing brush, [practicing] as if saving one's head from a fire, is to repay the secretary [of the monastery]. At the clean desk by the bright window, illumining the mind with the ancient teachings, is to repay the canon prefect. Hiding one's light and covering one's tracks, without engaging in excursions, is to repay the guest prefect.

5 **“brush the fire from your head”** (*zunen o harau* 頭燃をはらふ): A common expression for the urgency of Buddhist practice, appearing elsewhere in Dōgen's writing.

6 **bright window** (*meisō* 明窓): i.e., windows providing lighting in the *sūtra* reading halls (*kankindō* 看經堂) and common quarters (*shuryō* 衆寮), beneath which were located reading desks (*an* 案); see Supplementary Notes.

7 **an inch of shadow** (*sun'in* 寸陰): A literary expression for “a moment of time,” occurring often in Dōgen's writings.

Do not contribute to another's transgressions; do not look upon others' errors with hatred. There is an old saying, "When one does not see others in error and oneself in the right, naturally . . . ."<sup>8</sup> Also, do not imitate others' errors, but cultivate your own virtues. The Buddha proscribed errors but not out of hatred for them.

[S2:7]

大小の事、かならず堂主にふれて、おこなふべし。堂主にふれずして、ことをおこなはん人は、堂をいだすべし。賓主の禮みだれば、偏正あきらめがたし。

Matters both large and small should be conducted in consultation with the hall chief. Those who act without consulting the hall chief should be ejected. When the etiquette of guest and host is confused, inclined and upright cannot be clarified.<sup>9</sup>

[S2:8]

堂のうち、ならびにその近邊にて、こえをたくし、かしらをつどえて、ものいふべからず。堂主、これを制すべし。

Within the hall and in its vicinity, do not raise the voice or gather together to talk. The hall chief should prevent this.

[S2:9]

堂のうちにて、行道すべからず。

Do not circumambulate within the hall.<sup>10</sup>

[S2:10]

堂のうちにて、數珠、もつべからず。てをたれて、いで・いりすべからず。

Do not carry counting beads in the hall.<sup>11</sup> Do not exit or enter the hall with arms dangling.

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8 **an old saying** (*mukashi no kotoba* むかしのことば): Quoting lines from a verse by Baiyang Fashun 白楊法順 (dates unknown; disciple of Longmen Qingyuan 龍門清遠, 1067-1120). Dōgen's version here seems to have been corrupted (or the source misread?); see, e.g., *Jitai pudeng lu* 嘉泰普燈錄, ZZ.137:246b18:

不見他非我是、自然上敬下恭。

When one does not see others in error and oneself in the right,  
Naturally, one is respected by superiors and admired by inferiors.

9 **upright and inclined** (*shōhen* 正偏): Or "center and side"; terms used in Zen thought in reference to "absolute and relative" but here perhaps indicating something like "principle and practice." See Supplementary Notes, s.v. "Upright or inclined."

10 **circumambulate** (*gyōdō* 行道): Likely referring to the ritual practice of walking recitation.

11 **counting beads** (*juzu* 數珠): i.e., the rosary used in counting recitations.

## [S2:11]

堂のうちにて、念誦・看經すべからず。檀那の、一會の看經を請せんは、ゆるす。

Do not perform recitations or sūtra readings within the hall. When requested by a *dānapati*, a single sūtra reading is permitted.<sup>12</sup>

## [S2:12] {2:485}

堂のうちにて、はな、たかくかみ、つばき、たかくはくべからず。こえたかく、わらふべからず。道業の、いまだ通達せぬことを、かなしむべし。光陰の、ひそかに行道のいのちをうばふことを、をしむべし。おのづから少水のうほのころあらん。

Do not blow your nose loudly or cough up phlegm loudly in the hall. Do not laugh loudly. We should lament the fact that the work of the way is not yet penetrated. We should regret the fact that the years and months are imperceptibly robbing us of the life in which to practice the way. We feel like “fish in dwindling water.”<sup>13</sup>

## [S2:13]

一堂の衆、あやおりものを、きるべからず、かみ・ぬのなどを、きるべし。むかしより、みちをあきらめし人、みなかくのごとし。

The assembly in the hall should not wear patterned textiles. Wear paper or plant fiber fabrics. Since ancient times, those who have clarified the way have all done so.

## [S2:14]

さけにえいて、堂中へいるべからず。わすれてあやまらんは、禮拜・懺悔すべし。又、さけを、とりいるべからず、にらぎのか、して、堂中へいるべからず。

Do not enter the hall drunk. Those who inadvertently make this mistake should make prostrations and repentance. Also, do not bring in wine, and do not enter the hall smelling of leeks and scallions.<sup>14</sup>

12 *dānapati* (*danna* 檀那): i.e., a lay donor.

13 “fish in dwindling water” (*shōsui no uo* 少水のうほ): Japanese version of a well-known simile for the evanescence of life, found in a verse in the *Fajū jing* 法句經 (T.210.4:559a26-27); it is quoted in *Chanyuan qinggui* 禪苑清規 at ZZ.111:886a3-4:

是日已過、命亦隨滅。如少水魚、斯有何樂。

This day has passed,

And our lives reduced accordingly.

Like fish in dwindling water,

What joy is there in this?

14 **smelling of leeks and scallions** (*niragi no ka, shite* にらぎのか、して): A tentative translation, based on the reading suggested at *Shōbōgenzō monge* 正法眼藏開解, SCZ.1:316; taking *niragi* as 韮葱 (“leeks and scallions”) and *kashite* as 香して

## [S2:15]

いさかひせんものは、二人ともに、下寮すべし。みづからが道業をさまたぐるのみにあらず、他人をもさまたぐるゆえに。いさかはんをみて制せざらんものも、おなじくとがあるべし。

Quarrelers should both be dismissed to quarters; for they interfere not only with their own work of the way but that of others as well.<sup>15</sup> Those who witness quarrels without preventing them are equally at fault.

## [S2:16]

堂中のおしへにかかはらざらんは、諸人、おなじころにて擯出すべし。をかしと、をなじころにあらんは、とが、あるべし。

Those who disregard the teaching in the hall should be expelled, with the consent of all. The one in violation and those in sympathy with it are both at fault.<sup>16</sup>

## [S2:17] {2:486}

僧・俗を堂内にまねきて、衆を起動すべからず。きんぺんにても、賓客と、ものいひ、こえたかくすべからず。ことさら修練を自稱して、供養をむさぼることなかれ。ひさしく參學のころざしあらんか、あながちに巡禮のころあらんは、いるべし。そのときも、かならず堂主にふるべし。

Do not disturb the assembly by inviting monastics or laity into the hall. Do not raise your voice when speaking with a guest in the vicinity of the hall. Do not deliberately praise your own training out of desire for offerings. One who has long aspired to study and is determined to perform the circuit of prostrations should be admitted.<sup>17</sup> At such time, the hall chief should be informed.

## [S2:18]

坐禪は、僧堂のごとくにすべし。朝參暮請、いささかもおこたることなかれ。

Seated meditation should be done as in the saṃgha hall. Never neglect morning consultation or evening solicitation.<sup>18</sup>

(“smelling”). Vinaya texts prohibit the consumption by monks of leeks, scallions, garlic, and other vegetables in the onion family, which were believed to stimulate libido.

15 **dismissed to quarters** (*aryō* 下寮; also read *geryō*): Or, perhaps, “dismissed from quarters,” presumably, a reference to the monks’ common quarters (*shuryō* 衆寮).

16 **The one in violation** (*okashi* おかし): A tentative translation, taking *okashi* as 犯し (“violation”); often taken rather to mean “amusing” — hence, “those who find it amusing.”

17 **the circuit of prostrations** (*junrei* 順禮): I.e., the ritual of entry into the saṃgha hall.

18 **morning consultation or evening solicitation** (*chōsan boshō* 朝參暮請): The rituals of morning and evening instruction in the master’s quarters.

[S2:19]

齋粥のとき、鉢盂の具足を地におとさん人は、叢林の式によりて、罰油あるべし。

Those who drop their *pātra* bowl utensils on the floor during meals should be charged the oil penalty, according to the rules of the monastic grove.<sup>19</sup>

[S2:20]

おほよそ佛祖の制誡をば、あながちにまぶるべし。叢林の清規は、ほねにも銘ずべし、こころにも銘ずべし。

In general, the rules and regulations of the buddhas and ancestors must be strictly observed. We should engrave the rules of purity of the monastic grove on our bones, engrave them on our minds.

[S2:21]

一生安穩にして、辦道無爲にあらんと、ねがふべし。

We should pray that our lives are peaceful and tranquil, and our pursuit of the way effortless.<sup>20</sup>

[S2:22]

以前の數條は、古佛の身心なり、うやまひ、したがふべし。

The above articles are the body and mind of the old buddhas. We should honor and follow them.

[Kōfukuji MS:]

延應元年己亥四月二十五日

*Twenty-fifth day, fourth month of the junior earth year of the pig, the first year of En'ō [29 May 1239]*

堂主宗信

*Hall Chief Sōshin*<sup>21</sup>

19 **the oil penalty** (*batsuyu* 罰油): i.e., offerings of oil before the icon in the hall; in the saṃgha hall, typically the statue of the “Sacred Monk” Mañjuśrī.

20 **our pursuit of the way effortless** (*bendō mui* 辦道無爲): An unusual phrase, not occurring elsewhere in the *Shōbōgenzō*; the expression *mui* 無爲 may have the sense either of “non-action” or of “unconditioned.”

21 **Hall Chief Sōshin** (*dōshū Sōshin* 堂主宗信): Thought to be the person to whom the text was addressed by Dōgen.

[Honzan edition:]<sup>22</sup>

延應元年己亥四月二十五日、觀音導利興聖護國寺開闢沙門道元示  
觀音導利興聖護國寺重雲堂式、終

*Twenty-fifth day, fourth month of the junior earth year of the pig, the  
first year of En'ō [29 May 1239], presented by the Śramaṇa Dōgen,  
founder of the Kannon Dōri Kōshō Gokoku Monastery.  
Here ends the "Procedures for the Hall of Gathered Clouds of Kannon  
Dōri Kōshō Gokoku Monastery."*

爾の時の堂主宗信、この文をうつして、のちにつたふるなり、ゆえに  
近代流布の本のおはりに、堂主宗信の四字をのするものあり。しかあ  
れども、撰者にあらざること、しるべきなり。

Sōshin, the hall chief at the time, copied this document and passed it  
down. For this reason, the texts in circulation in recent times have at  
the end the four glyphs "Hall Chief Sōshin." Nevertheless, we should  
know that he is not the author.

22 This colophon reflects that on the text published in the ninety-five-chapter *Shōbō-genzō* compiled by Handō Kōzen 版機晃全 (1625–1693).

TREASURY OF THE TRUE DHARMA EYE  
SUPPLEMENTARY CHAPTER 3

The *Lotus* Turns the *Lotus*  
*Hokke ten Hokke*

法華轉法華

# The *Lotus* Turns the *Lotus*

## *Hokke ten Hokke*

### INTRODUCTION

This work represents number 12 in the sixty-chapter *Shōbōgenzō* and appears in the ninety-five-chapter Honzan edition as number 17. The text bears an unusual set of colophons, recording that it was composed at Kōshōji, during the summer retreat of 1241, and presented to a monk named Edatsu 慧達 in celebration of his second tonsure. Nothing more is known of this monk, but it was in the spring of this year that Dōgen's community at Kōshōji accepted a number of followers of the so-called Daruma school; and, judging from the pronunciation of his name, it is possible that Edatsu was a colleague of the Daruma school converts Ejō 懷奘 and Ekan 懷鑑.

The title theme of the essay represents Dōgen's interpretation of a verse by the Sixth Ancestor, Huineng 慧能, on the recitation of the *Lotus Sūtra*: "If your mind is deluded, the *Lotus* turns you; if your mind is awakened, you turn the *Lotus*." After an introduction that treats the Zen tradition as the historical embodiment of the sūtra teachings, Dōgen translates the account of Huineng's teaching on the *Lotus* and then proceeds in the remainder of his essay to explore what it means to turn and be turned by the *Lotus*.

Unlike most of the *Shōbōgenzō* texts, the discussion here is remarkably free from reference to the literature of the Chan masters; rather, it is almost wholly given over to elaborate play with the words and lines of the sūtra itself — a character that amply displays the degree to which its author, the former Tendai monk, remained steeped in the text of this scripture. Such is the pervasiveness of the play that a close translation is often quite bewildering without reference to the Chinese source and has required therefore an inordinate amount of annotation.



正法眼藏別輯三

Treasury of the True Dharma Eye  
Supplementary Chapter 3

法華轉法華

The *Lotus* Turns the *Lotus*

(六十卷本系・洞雲寺所収本)

(Sixty-chapter edition, Tōunji text)

{2:487}

興聖寺 某甲説  
Taught at Kōshōji

[S3:1]

十方佛土中者、法華の唯有なり。これに十方三世諸佛・阿耨多羅三藐三菩提衆は、轉法華あり、法華轉あり。これすなはち、本行菩薩道の不退不轉なり、諸佛智慧甚深無量なり、難解難入の安祥三昧なり。あるひは、これ文殊師利佛として、大海佛土なる唯佛與佛の如是相あり。あるひは、これ釋迦牟尼佛として、唯我知是相、十方佛亦然なる出現於此あり。これすなはち、我及十方佛、乃能知是事と欲令衆生、開示悟入せしむる一時なり。あるひはこれ普賢なり。不可思議の功德なる法華轉を成就し、深大久遠なる阿耨多羅三藐三菩提を閻浮提に流布せしむるに、三草二木、大小諸樹を能生する地なり、能潤するあめなり。法華轉を所不能知に盡行成就なるのみなり。普賢の流布いまだをはらざるも、靈山の大會きたる。普賢の往來する、釋尊、これを白毫光相と證す。釋迦の佛會、いまだなかばにあらざるに、文殊の惟付、すみやかに彌勒に授記する法華轉あり。普賢・諸佛・文殊大會、ともに初・中・後善の法華轉を、知見波羅蜜なるべし。

“Within the buddha lands of the ten directions” means the *Lotus* “only exists.”<sup>1</sup> Here, among the buddhas of the ten directions and three times,

1 The *Lotus* Turns the *Lotus* (*Hokke ten Hokke* 法華轉法華): *Hokke* 法華 (“dharma blossom”) is a common abbreviation of *Hokke kyō* 法華經 (*Dharma Blossom Sūtra*), itself an abbreviated reference to the *Miaofa lianhua jing* 妙法蓮華經 (*Sūtra of the Lotus Blossom of the Wondrous Dharma*; *S. Saddharma-puṇḍarīka-sūtra*). To “turn” (*ten* 轉) a sūtra means to read or recite the sūtra.

“Within the buddha lands of the ten directions” means the *Lotus* “only exists” (*jippō butsudo chū sha, hokke no yui u nari* 十方佛土中者、法華の唯有なり): This odd sentence could also be read, “‘Within the buddha lands of the ten directions’ is the ‘only existence’ of the *Lotus*.” As he will do throughout this chapter, Dōgen is playing here with a line from the *Saddharma-puṇḍarīka-sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:8a17):

the multitude of *anuttara-samyak-saṃbodhi*, there is “turning the *Lotus*,” and there is “the *Lotus* turning.”<sup>22</sup> This is precisely not regressing from the “original practice of the bodhisattva path,”; it is the “wisdom of the buddhas, extremely profound and incalculable”; it is “the serene” “samādhi,” “hard to understand and hard to enter.”<sup>23</sup>

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十方佛土中、唯有一乘法。

Within the buddha lands of the ten directions,  
There only exists the dharma of the one vehicle.

**2 multitude of *anuttara-samyak-saṃbodhi*** (*anokutara sanmyaku san bodai shu* 阿耨多羅三藐三菩提衆): Subject to two possible readings: (1) “the multitude of [buddhas, who have attained] *anuttara-samyak-saṃbodhi*”; (2) “the multitude of [bodhisattvas, who aspire to] *anuttara-samyak-saṃbodhi*.” If the second reading, Dōgen may have had in mind here (and in the following sentence) a line in the description of the audience for the preaching of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:2a2-3):

菩薩摩訶薩八萬人、皆於阿耨多羅三藐三菩提不退轉。

There were *bodhisattva-mahāsattvas* numbering eighty thousand, all of whom were irreversible in [their progress toward] *anuttara-samyak-saṃbodhi*.

**there is “turning the *Lotus*,” and there is “the *Lotus* turning”** (*ten Hokke ari, Hokke ten ari* 轉法華あり、法華轉あり): Dōgen here alludes to the words of the Sixth Ancestor, Huineng 慧能, that he will quote below, section 4:

心迷法華轉、心悟轉法華。

If your mind is deluded, the *Lotus* turns you;  
If your mind is awakened, you turn the *Lotus*.

**3 This is precisely not regressing from the “original practice of the bodhisattva path”** (*kore sunawachi, hongyō bosatsu dō no futai futen nari* これすなはち、本行菩薩道の不退不轉なり): The antecedent of “this” (*kore* これ) here is unclear; perhaps the activity of “turning the *Lotus*” and “the *Lotus* turning.” “The original practice of the bodhisattva path” (*hon gyō bosatsu dō* 本行菩薩道) are the words of Buddha Śākyamuni in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:4222-23):

諸善男子、我本行菩薩道所成壽命、今猶未盡復倍上數。

Good sons, the lifespan attained by my original practice of the bodhisattva path is even now still not exhausted; it is twice the above [incalculably great] number.

The expression *futai futen* 不退不轉 (“not regressing”) is a variant of the term *futaiten* 不退轉 (*S. avaivartika*, etc.), used in reference to the bodhisattva’s attainment of “irreversibility” on the path to buddhahood.

**“wisdom of the buddhas, extremely profound and incalculable”** (*shobutsu chie jinjin muryō* 諸佛智慧甚深無量): This and the following clause are playing with the opening words of Chapter 2 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5bb25-26):

爾時世尊從三昧安詳而起。告舍利弗、諸佛智慧甚深無量。其智慧門難解難入。

At this time, the World-Honored One arose serenely from his samādhi and addressed Śāriputra, “The wisdom of the buddhas is extremely profound and incalculable; the gates of their wisdom are hard to understand and hard to enter.”

As Buddha Mañjuśrī, it has “such marks” of “only buddhas with buddhas” that are the buddha land of the great ocean; or, as Buddha Śākyamuni, it has the *appearing in this* that is “I alone know its marks, as do the buddhas of the ten directions.”<sup>4</sup> This is precisely the “one time” in which he “wishes to cause living beings to open, show, awaken, and enter” [the knowledge of] “I and the buddhas of the ten directions can know these matters.”<sup>5</sup>

4 **The Buddha Mañjuśrī** (*Monjushiri butsu* 文殊師利佛): An unusual designation, not occurring elsewhere in the *Shōbōgenzō*, for the Bodhisattva Mañjuśrī; given the reference here to the (equally unusual) “buddha land of the great ocean” (*daikai butsudo* 大海佛土), likely an allusion to a passage in Chapter 12 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:35a22-24):

爾時文殊師利、坐千葉蓮華大如車輪、俱來菩薩亦坐寶蓮華、從於大海娑竭羅龍宮自然踊出。

At that time, Mañjuśrī, seated on a thousand-petaled lotus as large as a carriage wheel, accompanied by bodhisattvas also seated on jeweled lotuses, spontaneously emerged from the dragon palace of Sāgara in the great ocean.

“such marks” of “only buddhas with buddhas” (*yui butsu yo butsu no nyoze sō* 唯佛與佛の如是相): The awkward English seeks to convey Dōgen’s play with a passage in the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

the appearing in this that is “I alone know its marks, as do the buddhas of the ten directions” (*yui ga chi ze sō, jippō butsu yaku nen naru shutsugen o shi* 唯我知是相、十方佛亦然なる出現於此): The curious Chinese phrase “appearing in this” (*shutsugen o shi* 出現於此), which will recur below, is probably to be understood as “appearing in this world.” Further play with two other passages of the *Lotus Sūtra*:

1) *Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a21-22:

諸佛世尊唯以一大事因緣故出現於世。

The buddhas, the world-honored ones, appear in the world for the reason of one great matter alone.

2) *Miaofa lianhua jing* 妙法蓮華經, T.262.9:6a18-20:

又告舍利弗、無漏不思議、甚深微妙法、我今已具得、唯我知是相、十方佛亦然。

Again, [the Buddha] addressed Śāriputra,  
“The undefined, inconceivable,  
Extremely profound and subtle dharma  
That I have attained —  
I alone know its marks,  
As do the buddhas of the ten directions.”

5 “one time” (*ichiji* 一時): Likely a reference to the occasion of the preaching of the *Lotus Sūtra*, from its opening line (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:1c19):

如是我聞、一時佛住王舍城耆闍崛山中。

Thus have I heard, at one time the Buddha was staying at Rājagṛha, on Mount Grdhrakūṭa.

“wishes to cause living beings to open, show, awaken, and enter” (*yoku ryō shujō, kai ji go nyū seshimuru* 欲令衆生、開示悟入せしむる): Alluding to the “one great matter”

Or it is Samantabhadra.<sup>6</sup> His achieving the turning of the *Lotus* that is his “inconceivable merit” and his “disseminating throughout Jambudvīpa” the “*anuttara-samyak-saṃbodhi*” that is “profound” and “long ago,” are the “ground” that “grows” and the “rain” that “moistens” the three herbs and the two trees, the “trees large and small.”<sup>7</sup> “While incapable

for which buddhas appear in the world; see Supplementary Notes, s.v. “Buddhas, the world-honored ones, appear in the world for the reason of one great matter alone.”

**“I and the buddhas of the ten directions can know these matters”** (*ga gyū jippō butsu, nai nō chi ze ji* 我及十方佛、乃能知是事): Quoting the *Lotus Sūtra* at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:5c21-24:

於無量億劫、行此諸道已。道場得成果、我已悉知見。如是大果報、種種性相義。我及十方佛、乃能知是事。

For incalculable *koṭis* of kalpas,  
Having practiced these ways.  
At the place of awakening, attaining the fruit,  
I knew everything completely.  
Such great effects and recompense,  
The manifold meanings of natures and marks —  
I and the buddhas of the ten directions  
Can know these matters.

**6 Samantabhadra** (*Fugen* 普賢): The bodhisattva who vows (in Chapter 28) to protect the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:61c14-20):

世尊。我今以神通力故守護是經。於如來滅後。閻浮提內廣令流布使不斷絕。爾時釋迦牟尼佛讚言。善哉善哉。普賢。汝能護助是經。令多所衆生安樂利益。汝已成就不可思議功德深大慈悲。從久遠來發阿耨多羅三藐三菩提意。而能作是神通之願守護是經。

“World-Honored One, now, with my spiritual powers, I shall protect this sūtra. After the extinction of the Tathāgata, I shall disseminate it widely throughout Jambudvīpa and not let it disappear.”

At that time, Buddha Śākyamuni praised him, saying, “Excellent. Excellent. Samantabhadra, in protecting this sūtra, you will cause joy and benefit to many living beings. You have achieved inconceivable merit and profound great compassion. Long ago, you brought forth the aspiration for *anuttara-samyak-saṃbodhi* and made this spiritual vow to protect this sūtra.”

**7 three herbs and the two trees, the “trees large and small”** (*sansō niboku, daishō shoju* 三草二木、大小諸樹): Allusion to a passage in Chapter 5 of the *Lotus Sūtra* on the one teaching that nurtures the three vehicles of *śrāvaka*, *pratyeka-buddha*, and bodhisattva, both the Great and Small Vehicles (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:19a27-b6):

迦葉、譬如三千大千世界、山川谿谷土地所生卉木叢林、及諸藥草種類若干名色各異。密雲彌布遍覆三千大千世界。一時等澍其澤普洽卉木叢林及諸藥草。小根小莖小枝小葉、中根中莖中枝中葉、大根大莖大枝大葉、諸樹大小、隨上中下各有所受。一雲所雨、稱其種性而得生長。華葉敷實。雖一地所生一雨所潤。而諸草木各有差別。迦葉當知。

Kāśyapa, it is like the grasses, trees, thickets, and forests, as well as the various types of medicinal plants of diverse names and colors, that grow in the mountains, rivers, valleys, and lands of the threefold great chiliocosm. Dense clouds completely cover the threefold great chiliocosm, and at one time it rains everywhere, moistening

of being known,” they are just his “achievement” of the “exhaustive practice” of the turning of the *Lotus*.<sup>8</sup> Though Samantabhadra’s dissemination had not yet ended, he came to the great assembly on Vulture Peak.<sup>9</sup> Samantabhadra’s arrival was acknowledged by Śākyamuni, the World-Honored One, with light from his white tuft of hair.<sup>10</sup>

equally the grasses, trees, thickets, and forests, as well as the medicinal plants. Those with small roots, small stems, small branches, and small leaves; those with medium roots, medium stems, medium branches, and medium leaves; those with large roots, large stems, large branches, and large leaves — the trees great and small receive it according to whether they are tall, medium, or low. From the rain of a single cloud, they grow in keeping with the nature of their seeds, and their blossoms open and fruit ripens. Although grown on a single ground and moistened by a single rain, the grasses and trees are different.

See Supplementary Notes, s.v. “Dharma rain,” “Roots, stalks, branches, and leaves, flowers and fruit, lustrous and colored,” and “Three vehicles.”

**8 “While incapable of being known”** (*sho funō chi ni* 所不能知に): A phrase seeming to function as an adverb modifying “achievement of the exhaustive practice” (*jingyō jōju* 盡行成就). Dōgen is again alluding here to the opening lines of Chapter 2 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5b25-c1):

爾時世尊從三昧安7詳而起。告舍利弗。諸佛智慧甚深無量。其智慧門難解難入。一切聲聞辟支佛所不能知。所以者何。佛曾親近百千萬億無數諸佛。盡行諸佛無量道法。勇猛精進名稱普聞。成就甚深未曾有法。隨宜所說意趣難解。

At this time, the World-Honored One arose serenely from his samādhi and addressed Śāriputra, “The wisdom of the buddhas is extremely profound and incalculable; the gates of their wisdom are hard to understand and hard to enter. It is not something capable of being known by any *śrāvaka* or *pratyeka-buddha*. Why is this? The buddhas have been close to innumerable hundreds of thousands of myriads of *koṭis* of buddhas; they have exhaustively practiced incalculable dharmas of the way of the buddhas, with courage and vigor, for which they are universally renowned. They have achieved the extremely profound, unprecedented dharma, and their intentions in according their explanations of it to what is appropriate are hard to understand.”

**9 he came to the great assembly on Vulture Peak** (*Ryōzen no daie kitaru* 靈山の大会きたる): Reference to the opening of Chapter 28 of the *Lotus Sūtra*, in which the Bodhisattva Samantabhadra arrives at Vulture Peak (*Ryōzen* 靈山), where the sūtra is being preached (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:61a11-13):

到娑婆世界耆闍崛山中、頭面禮釋迦牟尼佛、右繞七匝白佛言。

Arriving at Mount Gr̥dhraḥkūṭa in the Sahā world, he bowed to Buddha Śākyamuni, circled him seven times to the right, and addressed the Buddha, saying . . .

**10 light from his white tuft of hair** (*byakugō kōmyō* 白毫光明): The “white tuft” (*byakugō* 白毫) refers to the circle of hair between the eyebrows (S. *ūrṇā*), one of the thirty-two marks of a great being. The English here follows Kawamura, where other texts read *byakugō kōsō* 白毫光相 (“radiant mark of white tuft”[?]), an unusual expression, perhaps corrupted from the common *byakugōsō kō* 白毫相光 (“light from his white tuft mark”). In either case, Dōgen may be recalling here the opening lines of Chapter 24 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:55a23-24):

爾時釋迦牟尼佛、放大人相肉髻光明、及放眉間白毫相光、遍照東方百八萬億那由他恆河沙等諸佛世界 . . . 釋迦牟尼佛白毫光明遍照其國。

At that time, Buddha Śākyamuni, emitting light from his topknot, the mark of a great

While Śākyamuni's buddha assembly was not yet half over, Mañjuśrī “presumes” that there will be a turning of the *Lotus* that quickly confers a prediction on Maitreya.<sup>11</sup> Samantabhadra, the buddhas, Mañjuśrī, and the great assembly — all are the *pāramitā* of knowledge and insight regarding the turning of the *Lotus*, good in the beginning, middle, and end.<sup>12</sup>

[S3:2] {2:488}

このゆえに、唯以一乗、爲一大事として出現せるなり。この出現、すなはち一大事なるがゆえに、唯佛與佛、乃能究盡、諸法實相とあるなり。その法、かならず一佛乘にして、唯佛さだめて唯佛に究盡せしむるなり。諸佛・七佛、おのおの佛佛に究盡せしめ、釋迦牟尼佛に成就せしむるなり。

Therefore, they have “appeared” to represent the “one great matter” “only with the one vehicle.”<sup>13</sup> Since this “appearance” is itself “the one

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being, and light from the white tuft mark between his eyebrows, illuminated all the buddha worlds in the eastern quarter equal to the sands of a hundred eight myriads of *koṭis* of *ayutas* of Ganges Rivers. . . . The light from the white tuft of hair of Buddha Śākyamuni illuminated that entire realm.

11 **While Śākyamuni's buddha assembly was not yet half over** (*Shaka no butsue, imada nakaba ni arazaru ni* 釋迦の佛會、いまだなかばにあらざるに): Mañjuśrī's prediction of Maitreya's buddhahood occurs in the very first chapter of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5b12):

其後當作佛、號名曰彌勒。

Thereafter, he will become a buddha,

With the name Maitreya.

**Mañjuśrī “presumes”** (*Monju no ison* 文殊の惟忖): Likely recalling Mañjuśrī's presumption, in Chapter 1, that Buddha Śākyamuni was about to preach the *Lotus Sūtra*; see Supplementary Notes, s.v. “Dharma rain.”

12 ***pāramitā* of knowledge and insight regarding the turning of the *Lotus*** (*hokketen o chicken haramitsu* 法華轉を知見波羅蜜): An odd turn of phrase, likely suggested by a sentence in Chapter 2 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5c3-4):

如來方便知見波羅蜜、皆已具足。

The tathāgatas are fully endowed with the *pāramitās* of skillful means, and knowledge and insight.

**good in the beginning, middle, and end** (*sho chū go zen* 初・中・後善): Variation on a common description of the buddha dharma, found in the *Lotus Sūtra* and many other scriptures; see Supplementary Notes, s.v. “Good in the beginning, middle, and end.”

13 **they have “appeared” to represent the “one great matter”** (*i ichidaiji toshite shutsugen seru nari* 爲一大事として出現せるなり): The translation takes the unexpressed grammatical subject to be the members of the *Lotus* assembly mentioned at the end of section 1, but it might also be understood as Buddha Śākyamuni (or buddhas more generally). This clause reflects the sūtra at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a21-22:

諸佛世尊唯以一大事因緣故出現於世。

great matter,” it is said, “*only buddhas with buddhas can exhaustively investigate the real marks of the dharmas*.”<sup>14</sup> Those dharmas, being invariably “the one buddha vehicle,” “only buddhas” are definitely “exhaustively investigated” by “only buddhas.” The buddhas, the seven buddhas, are “exhaustively investigated” by buddha after buddha and achieved in Buddha Śākyamuni.

[S3:3]

西天竺・東震旦にいたる、十方佛土中なり。三十三祖大鑑禪師にいたるも、すなはち究盡にてある唯佛一乘法なり。唯以のさだめて一大事なる、一佛乘なり。いま出現於世なり、出現於此なり。青原の佛風、いまにつたはれ、南嶽の法門、よに開演する、みな如來如實知見なり。まことに、唯佛與佛の究盡なり、嫡佛、佛嫡の開示悟入なり、と法華轉すべし。これを妙法蓮華經ともなづく、教菩薩法なり。これを諸法となづけきたれるゆえに、法華を國土として、靈山も、虚空もあり、大海もあり、大地もあり。これはすなはち實相なり、如是なり、法住法位なり、一大事因縁なり。佛之知見なり、世相常住なり、如實なり、如來壽量なり、甚深無量なり、諸行無常なり。法華三昧なり、釋迦牟尼佛なり、轉法華なり、法華轉なり、正法眼藏涅槃妙心なり、現身度生なり。授記作佛なる保任あり、住持あり。

From Sindhu in the West to Cīnasthāna in the East is “within the buddha lands of the ten directions”; down to the Thirty-third Ancestor, Chan Master Dajian, is also the *dharma of the one vehicle of “only buddhas,”* “exhaustively investigated.”<sup>15</sup> “Only with” is definitely “the one buddha vehicle” that is “the one great matter.”<sup>16</sup> Now, it is “*appearing in the*

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The buddhas, the world-honored ones, appear in the world for the reason of one great matter alone.

“**only with the one vehicle**” (*yui i ichijō* 唯以一乘): From the concluding verse of Chapter 2 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:10b5-6, here and below, substituting *yui* 唯 for the Sūtra’s *tan* 但):

普告諸大衆、但以一乘道、教化諸菩薩、無聲聞弟子。

I widely proclaim to the great assemblies,

Only with the path of the one vehicle,

I instruct the bodhisattvas;

I have no *śrāvaka* disciples.

14 “**only buddhas with buddhas can exhaustively investigate the real marks of the dharmas**” (*yui butsu yo butsu, nai nō gūjin, shohō jissō* 唯佛與佛、乃能究盡、諸法實相): See above, Note 4.

15 **down to the Thirty-third Ancestor, Chan Master Dajian** (*sanjūsan so Daikan zenji ni itaru* 三十三祖大鑑禪師にいたる): I.e., the lineage of thirty-three ancestors, from the First Ancestor, Mahākāśyapa, down to the famous Sixth Ancestor, Huineng 慧能. See Supplementary Notes, s.v. “Buddhas and ancestors.” “Chan Master Dajian” 大鑑禪師 is Huineng’s posthumous honorific title.

16 “**Only with**” (*yui i* 唯以): Dōgen here creates a novel nominative, borrowed presumably from the phrase “only with the one vehicle” (*yui i ichijō* 唯以一乘), quoted in the previous section.

world”; it is *appearing in this*.<sup>17</sup> The buddha style of Qingyuan transmitted now, the dharma gate of Nanyue proclaimed in the world — they are both “*the Tathāgata views as they really are*.”<sup>18</sup> Truly, the *Lotus* must turn as “*only buddhas with buddhas*” are “exhaustively investigating,” and successor buddhas and buddha successors are “opening, showing, awakening, and entering.”<sup>19</sup> This is also called the “*Sūtra of the Lotus Blossom of the Wondrous Dharma*”; it is the “*dharma taught to bodhisattvas*.”<sup>20</sup> Because this has been called “the dharmas,” taking the *Lotus* as their land, there are Vulture Peak and empty space; there is the great ocean; there is the whole earth.<sup>21</sup>

17 “**appearing in the world**” (*shutsugen o se* 出現於世); **appearing in this** (*shutsugen o shi* 出現於此): See above, Note 4.

18 **buddha style of Qingyuan** (*Seigen no butsumō* 青原の佛風); dharma gate of Nanyue (*Nangaku no hōmon* 南嶽の法門): I.e., respectively, the Caodong 曹洞 tradition descended from Qingyuan Xingsi 青原行思 (d. 740), and the Linji 臨濟 tradition from Nanyue Huairang 南嶽懷讓 (677–744).

“**the Tathāgata views as they really are**” (*nyorai nyojitsu chiken* 如來如實知見): From *Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c13:

如來如實知見三界之相。

The Tathāgata views the marks of the three realms as they really are.

19 **successor buddhas and buddha successors** (*chakubutsu, butsuchaku* 嫡佛、佛嫡): I.e., the members of the lineage of ancestors.

20 This is also called the “*Sūtra of the Lotus Blossom of the Wondrous Dharma*”; it is the “*dharma taught to bodhisattvas*” (*kore o Myōhō renga kyō to mo nazuku, kyō bosatsu hō nari* これを妙法蓮華經ともなづく、教菩薩法なり): Recalling Mañjuśrī’s conjecture that the Buddha was about to teach the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:4b17-18):

是故惟忖、今日如來當說大乘經、名妙法蓮華、教菩薩法、佛所護念。

Therefore, I conjecture that today the Tathāgata will preach a sūtra of the Great Vehicle, called the *Lotus Blossom of the Wondrous Dharma*, a dharma taught to bodhisattvas, which the buddhas bear in mind.

21 **Because this has been called “the dharmas”** (*kore o shohō to nazukekitareru yue ni* これを諸法となづけきたれるゆえに): Likely a reference to the famous passage in which Śākyamuni explains the difficulty of his teaching (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a17-21):

舍利弗。諸佛隨宜說法意趣難解。所以者何。我以無數方便種種因緣譬喻言辭演說諸法。是法非思量分別之所能解。唯有諸佛乃能知之。

Śāriputra, the intention of the buddhas’ appropriate preaching of the dharma is hard to understand. Why? I expound the dharmas by innumerable expedients and various means, parables, and expressions. This dharma is not something that can be understood by reason and discrimination; only the buddhas can know it.

**taking the *Lotus* as their land, there are Vulture Peak and empty space; there is the great ocean; there is the whole earth** (*hokke o kokudo toshite, Ryōzen mo, kokū mo ari, daikai mo ari, daichi mo ari* 法華を國土として、靈山も、虚空もあり、大海もあり、大地もあり): Given the context, probably not simply that the sūtra content covers these



This is the “real marks”; it is “such”; it is the “*dharma*s abide in their *dharma* positions”; it is the “reason of one great matter.”<sup>22</sup> It is the “knowledge and insight of a buddha”; it is “the marks of the world ever abiding”; it is “as they really are”; it is the “lifespan of the Tathāgata”; it is “extremely profound and incalculable.”<sup>23</sup> It is “compounded things are impermanent”; it is the “*Lotus samādhi*”; it is Buddha Śākyamuni; it is “turning the *Lotus*”; it is “the *Lotus* turning.”<sup>24</sup> It is the “treasury of the true *dharma* eye, the wondrous mind of *nirvāṇa*,” it is “manifesting a body to deliver living beings.”<sup>25</sup>

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places but that its preaching occurs everywhere. Dōgen seems here to have moved the meaning of “the *dharma*s” (*shohō* 諸法) taught by the buddhas from the “teachings” to all “phenomena.”

22 **This is the “real marks”** (*kore wa sunawachi jissō nari* これはすなはち實相なり): See above, Note 4. The antecedent of “this” (*kore* これ) throughout this passage is uncertain; perhaps most likely, the teachings of the ancestral masters of Zen, also called the *Lotus Sūtra*.

“**such**” (*nyoze* 如是): See above, Note 4.

“**dharmas abide in their *dharma* positions” (*hō jū hōi* 法住法位): The English here renders a traditional reading of a line in the *Lotus Sūtra* much cited by Dōgen. See Supplementary Notes, s.v. “Dharma**

“**reason of one great matter**” (*ichi daiji innen* 一大事因縁): See above, Note 4.

23 **“knowledge and insight of a buddha”** (*butsu shi chicken* 佛之知見): See above, Note 5,

“**the marks of the world ever abiding**” (*sesō jōjū* 世相常住): See above, Note 22.

“**as they really are**” (*nyo jitsu* 如實): See above, Note 18.

“**lifespan of the Tathāgata**” (*nyorai juryō* 如來壽量): Title of Chapter 16 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42a29), in which Śākyamuni reveals the extraordinary length of his lifespan.

“**extremely profound and incalculable**” (*jinjin muryō* 甚深無量): See above, Note 8.

24 **“compounded things are impermanent”** (*shogyō mujō* 諸行無常): An extremely common phrase, found throughout the Buddhist literature (though not in the *Lotus Sūtra*).

“***Lotus samādhi***” (*hokke zanmai* 法華三昧): A concentration mentioned in Chapter 24 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:55a27, 56c1), the name of which was adopted for a meditation ritual in the Tiantai school.

25 **“treasury of the true *dharma* eye, the wondrous mind of *nirvāṇa*”** (*shōbōgenzō nehan myōshin* 正法眼藏涅槃妙心): Reference to the words of Buddha Śākyamuni describing what he was transmitting on Vulture Peak to the First Ancestor, Mahākāśyapa; the essence of the Buddhist teaching, handed down through the lineage of the buddhas and ancestors. See Supplementary Notes, s.v. “Treasury of the true *dharma* eye.”

“**manifesting a body to deliver living beings**” (*gen shin do shō* 現身度生): Likely an allusion to the thirty-three manifestations of the Bodhisattva Avalokiteśvara taught in Chapter 25 of the *Lotus Sūtra*, the description of which (at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:57a23ff) begins,

It maintains, it sustains, the “bestowal of the prediction of becoming a buddha.”<sup>26</sup>

\* \* \* \* \*

[S3:4] {2:489}

大唐國廣南東路、韶州曹溪山寶林寺大鑑禪師の會に、法達といふ僧、まみれりき。みづから稱す、われ法華經を讀誦することすでに三千部なり。祖いはく、たとひ萬部におよぶとも、經をえざらんは、とがをしるにもおよばざらん。法達いはく、學人は愚鈍なり、從來、ただ文字にまかせて誦念す、いかでか宗趣をあきらめん。祖いはく、なんぢころみに一遍を誦すべし、われ、なんぢがために解説せん。法達、すなはち誦經す。方便品にいたりて、祖いはく、とどまるべし。この經は、もと因縁出世を宗旨とせり、たとひおほくの譬喩をとくも、これよりこゆることなし。何者因縁といふに、唯一大事なり。唯一大事は、即佛知見なり、開示悟入なり。おのづから、これ佛之知見なり、已具知見、彼既是佛なり。なんぢいままさに信すべし、佛知見者、只汝自心なり。かさねてしめす偈にいはいく、心迷法華轉、心悟轉法華、誦久不明己、與義作讐家、無念念即正、有念念成邪、有無俱不計、長御白牛車。

To the community of Chan Master Dajian, of the Baolin Monastery, Mount Caoxi, in Shaozhou, Guangnan East Circuit, in the Land of the Great Tang, there came a monk named Fada.<sup>27</sup> He said of himself, “I’ve recited the *Lotus Sūtra* three thousand times already.”

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若有國土衆生應以佛身得度者、觀世音菩薩即現佛身而爲說法。

If there are in the land living beings who ought to attain deliverance by a buddha body, the Bodhisattva Avalokiteśvara manifests a buddha body and preaches the dharma to them.

See Supplementary Notes, s.v. “Manifesting a body to preach the dharma.”

**26 It maintains, it sustains, the “bestowal of the prediction of becoming a buddha”** (*juki sabutsu naru hōnin ari, jūji ari* 授記作佛なる保任あり、住持あり): A loose rendering of a sentence likely meaning something like, “[The tradition of the buddhas and ancestors] upholds the *Lotus Sūtra*’s promise of buddhahood for all.” “Bestowal of the prediction of becoming a buddha” (*juki sabutsu* 授記作佛) refers to Śākyamuni’s predictions of buddhahood to his disciples; the phrase occurs at the opening of Chapter 3, in the words of Śāriputra (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:10c2-4), upon learning that he can hope to become a buddha:

我昔從佛聞如是法、見諸菩薩授記作佛、而我等不豫斯事。

In the past, I heard such a dharma from the Buddha and saw the bestowal of predictions of becoming a buddha on the bodhisattvas, but we [disciples] did not participate in this matter.

**27 Chan Master Dajian** (*Daikan zenji* 大鑑禪師): I.e., the Sixth Ancestor, Caoxi Huineng 曹溪慧能. The following account in Japanese is based loosely on the biography of Huineng’s follower Fada 法達 (dates unknown) in the *Jingde chuangdeng lu* 景德傳燈錄 (T.2076.51:237c21ff). Huineng’s Baolin Monastery 寶林寺 at Mt. Caoxi 曹溪山 was located in present-day Guangdong Province.

The Ancestor said, “Even if you reach ten thousand times, without grasping the sūtra, you won’t even know your errors.”

Fada said, “Your student is stupid and dull. Up till now, I’ve simply recited according to the words. How can I clarify the meaning?”

The Ancestor said, “Try reciting it once, and I’ll explain it to you.”

Fada thereupon recited it. When he had reached the “Skill in Means” Chapter, the Ancestor said:

You may stop. Fundamentally, this sūtra takes as its essential point the reason for [the *Tathāgata*’s] appearing in the world. Although it gives many parables, they don’t go beyond this. What is that reason? It’s only the one great matter. “Only the one great matter” is the knowledge and insight of a buddha, is opening, showing, awakening, and entering. This itself is the knowledge and insight of a buddha. One who is endowed with this knowledge and insight is already a buddha. Now you should believe that the knowledge and insight of a buddha is just your own mind. In a gāthā repeating this, he said,

*If your mind is deluded, the Lotus turns you;*

*If your mind is awakened, you turn the Lotus.*

*Long recitation without clarifying oneself,*

*Turns the meaning into your foe.*

*The thinking of no-thought is correct;*

*The thinking with thoughts yields the false.<sup>28</sup>*

*When not concerned with either one,*

*We drive forever the white ox cart.<sup>29</sup>*

[S3:5]

法達、すなはち偈をききて、かさねて祖にまうす、經にいはいく、諸大警聞、乃至菩薩、みな盡思度量するに、佛智、はかる事あたはず。いま、凡夫をしてただし、自心をさとしめんを、すなはち佛之知見となづけん。上根にあらずよりは、疑謗をまぬかれがたし。又、經に三車をとくに、大牛車と白牛車と、いかなる區別かあらん。ねがはくは和尚、ふたたび宣説をたれんことを。祖のいはいく、經意はあきらかなり、なんぢおのづから迷背す。諸三乗人の、佛智をはかることあたはざる患は、度量にあるなり。

**28 The thinking of no-thought is correct; the thinking with thoughts yields the false** (*munen nen soku shō, unen nen jō ja* 無念念即正、有念念成邪): Following the traditional reading of these lines (which might otherwise be read, “having no thought after thought is correct; having thought after thought yields the false”). “No-thought” (*munen* 無念) is a famous doctrine of the Sixth Ancestor.

**29 white ox cart** (*byakugo sha* 白牛車): i.e., the one, buddha vehicle; from the famous parable of the burning house in Chapter 3 of the *Lotus Sūtra*, in which a wealthy man lures his children from his burning house with the prospect of goat, deer, and ox carts outside, representing in the parable the three Buddhist vehicles of *śrāvaka*, *pratyekabuddha*, and buddha, respectively; once they are safely outside, he gives them great carts pulled by white oxen. See Supplementary Notes, s.v. “Burning house.”

たとひかれら盡思共推すとも、うたた懸遠ならん。佛は、本爲凡夫説のみなり、不爲佛説なり。この理を信ずること不肯にして退席すとも、ことにしらず、白牛車に坐しながら、さらに門外にして三車をもとむることを。經文、あきらかになんちにむかひていふ、無二亦無三と。なんちいかがさとりざる。三車はこれ假なり、昔時なるがゆえに。一乗はこれ實なり、今時なるがゆえに。ただ、なんちをして假をば去とし、實をば歸とせしむ。歸實するには、實も名もあらず。しるべし、所有は、みな珍寶なり、ことごとくなんちに屬す。由汝受用なり。さらに、父想ならず、また子想ならず、また用想なしといへども、これは法華經となづくるなり。劫より劫にいたり、晝より夜にいたるに、手不釋卷なれども、誦念にあらざるときなきなり。

Fada, after hearing the gāthā, again asked the Ancestor,

In the sūtra, it is said that *the great śrāvakas and bodhisattvas*, all *exhausting their thinking and gauging*, cannot measure the buddha's wisdom.<sup>30</sup> Now, if making a common person simply understand his or her own mind is to be called the "*knowledge and insight of a buddha*," one who is not of superior faculties could hardly avoid doubting and disparaging it. Also, in the sūtra, in its explanation of the three vehicles, what is the distinction between the great ox cart and the white ox cart?<sup>31</sup> Please, Reverend, could you explain it again.

The Ancestor said,

The meaning of the sūtra is clear; you yourself are rejecting it in your delusion. The trouble people of the three vehicles have in fathoming the buddha's wisdom lies in their reckoning. Even though they exhaust their thoughts thinking together, they get further away from it. The Buddha *fundamentally teaches only for common people; he doesn't teach for buddhas*. Even those who, lacking consent to faith in this principle, leave their seats, don't realize that they are searching for

30 In the sūtra, it is said (*kyō ni iwaku* 經にいはいく): What follows seems to reflect a verse in Chapter 2 (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:6a2-3):

假使滿世間、皆如舍利弗、盡思共度量、不能測佛智。

Even if the entire world

Were filled with such as Śāriputra,

Who exhausted their thoughts gauging together,

They could not fathom the wisdom of the buddhas.

31 *the great ox cart and the white ox cart* (*dai go sha to byakugo sha to* 大牛車と白牛車と): Since these terms do not in fact occur in the parable of the burning house, the exact implication of Fada's question is uncertain. Presumably, it concerns the famous issue in *Lotus Sūtra* exegesis over whether the ox cart initially offered to the children by the father as a lure is the same as the great carts pulled by white oxen that are actually granted to them once they emerge from the house. Some interpreters made a distinction, favored here by Huineng, between the former, representing the traditional bodhisattva vehicle, and the latter, standing for a "higher" buddha vehicle. See Supplementary Notes, s.v. "Burning house."

the three carts outside the gate while seated in the white ox cart.<sup>32</sup> The text of the sūtra clearly says to you, “There are not two nor are there three.”<sup>33</sup> How can you not understand? The three carts are provisional, for they are of the past; the one vehicle is real, for it is of the present.<sup>34</sup> [The sūtra] leads you to leave the provisional and return to the real. After one returns to the real, the real has no name. You should realize that everything you have is a precious treasure, all of it belonging to you. It is up to you to make use of it. Beyond this, it is not any ideas of the father, not any ideas of the children, and, though lacking the use of any ideas, this is called the “*Lotus Sūtra*.”<sup>35</sup> From kalpa to kalpa, from day to night, while your hand never lets go of the scrolls, there is no time you are not reciting it.

32 **leave their seats** (*taiseki* 退席): Allusion to the five thousand saṃgha members who, out of pride in their own understanding, withdrew from the assembly when the Buddha began to preach the new revelation of the *Lotus Sūtra*. (See *Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a5-11.)

**they are searching for the three carts outside the gate** (*monge ni shite sansha o moto-muru* 門外にして三車をもとむる): I.e., [though already on the buddha vehicle] they are still like the children who came out of the house in search of the three carts offered by their father.

33 **“There are not two nor are there three”** (*mu ni yaku mu san* 無二亦無三): From the verse at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:8a17-18:

十方佛土中、唯有一乘法。無二亦無三、除佛方便說。

In the buddha lands of the ten directions,  
There is only the dharma of the one vehicle.  
There are not two nor are there three,  
Except in the expedient talk of the buddhas.

34 **they are of the past** (*sekiji naru* 昔時なる): Presumably referring to the fact that, prior to his revelation of the one vehicle, the Buddha had been preaching the “provisional” (*ke* 假) doctrine that there were three separate vehicles.

35 **Beyond this, it is not any ideas of the father, not any ideas of the children, and, though lacking the use of any ideas** (*sara ni, fu sō narazu, mata shi sō narazu, mata yō sō nashi to iedomo* さらに、父想ならず、また子想ならず、また用想なしといへども): A tentative translation of an odd sentence; especially problematic is the phrase *yō sō nashi* (rendered here “lacking the use of any ideas”), by which Dōgen has translated the Chinese *wuyong xiang* 無用想 (“useless ideas”). Indeed, Dōgen’s Japanese in this and the following sentence is more obscure than the Chinese original (at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:238b11-13):

更不作父想。亦不作子想。亦無用想。是名持法華經。從劫至劫手不釋卷。從晝至夜無不念時也。

Not having further ideas about the father, or ideas about the children, or any useless ideas — this is called keeping the *Lotus Sūtra*. From kalpa to kalpa, your hand never lets go of the scrolls; from day to night, there is no time you are not reciting it.

## [S3:6] {2:490}

法達、すでに啓發をかうぶりて、踊躍歡喜して、偈、呈し贊していはく、  
經誦三千部、曹溪一句亡、未明出世旨、寧歇累生狂、羊・鹿・牛權設、  
初・中・後善揚、誰知火宅内、元是法中王。

Fada, having received this revelation and dancing for joy, presented a gāthā in praise, saying,<sup>36</sup>

*The sūtra recited three thousand times —  
With Caoxi's one line, all forgotten.  
Without understanding the meaning of his advent,  
How can we end the madness of lifetimes?  
Goat, deer, and ox, posited as provisional;  
Beginning, middle, and end, proclaimed as good.  
Who knew that within the burning house,  
Was originally the king of the dharma?*

## [S3:7] {2:491}

この偈を呈するに、祖いはく、なんぢ、いまよりは念經僧となづけつべし。

When he presented this gāthā, the Ancestor said, “Henceforth, you’ll surely be called a monk who thinks on the sūtra.”<sup>37</sup>

## [S3:8]

法達禪師の、曹溪に參ぜし因縁、かくのごとく、これより、法華轉と轉法華との法華は、開演するなり。それよりさきは、きかず。まことに佛之知見をあきらめんことは、かならず正法眼藏ならん、佛祖なるべし。いたづらに沙石をかぞふる文字の學者は、しるべきにあらずといふこと、いまこの法達の從來にても、見るべし。法華の正宗をあきらめんことは、祖師の開示を、唯一大事因縁と究盡すべし、餘乗にとぶらはんとすることなかれ。いま法華轉の實相・實性・實體・實力・實因・實果の如是なる、祖師より以前には、震旦國にいまだきかざるところ、いまだあらざるところなり。

Such is the episode of Chan Master Fada’s study under Caoxi. Ever since, the Lotus of “the Lotus turning” and “turning the Lotus” has been expounded; prior to that, it was not heard.<sup>38</sup> Truly, the clarification of “the knowledge and insight of a buddha” is invariably “the treasury of

36 Fada, having received this revelation (*Hōtatsu, sude ni keihatsu o kōburite* 法達、すでに啓發をかうぶりて): Continuing to relate the account in Fada’s biography at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:238b13-18).

37 “you’ll surely be called a monk who thinks on the sūtra” (*nenkin sō to nazuketsu beshi* 念經僧となづけつべし): In the context, clearly a compliment, though the expression may also refer to the monk who merely reads the sūtras.

38 Ever since, the Lotus of “the Lotus turning” and “turning the Lotus” has been expounded (*kore yori, Hokke ten to ten Hokke to no Hokke wa, kaien suru nari* これより、法華轉と轉法華との法華は、開演するなり): I.e., ever since Huineng introduced

the true dharma eye,” is the buddhas and ancestors. The fact that the scholars of letters who vainly count sand and pebbles cannot know it can be seen in Fada’s past. To clarify the true import of the *Lotus* we should exhaustively investigate the instruction of the Ancestral Master as “*only the reason of the one great matter*,” do not try to make inquiries of other vehicles. That the “real marks,” real “natures,” real “substance,” real “power,” real “causes,” and real “effects” of the present “*Lotus turning*” are “such” was unheard of, was nonexistent, in the Land of Cīnastāna before the Ancestral Master.<sup>39</sup>

[S3:9]

いはゆる法華轉といふは、心迷なり。心迷は、すなはち法華轉なり。しかあればすなはち、心迷は法華に轉ぜらるるなり。その宗趣は、心迷たとひ萬象なりとも、如是相は法華に轉ぜらるるなり。この轉ぜらるる、よろこぶべきにあらず、まつべきにあらず、うるにあらず、きたるにあらず、しかあれども、法華轉はすなはち無二亦無三なり。唯一佛乘にてあれば、如是相の法華にてあれば、能轉・所轉といふとも、一佛乘なり、一大事なり、唯以の赤心片片なるのみなり。

“The *Lotus turning*” is “the mind is deluded”; “the mind deluded” is itself “the *Lotus turning*.”<sup>40</sup> Thus, “the mind is deluded” is being turned by the *Lotus*. The meaning of this is that, though “the mind is deluded” takes myriad forms, its “such marks” are being turned by the *Lotus*. This “being turned” is not to be welcomed, not to be anticipated, not to be got, not coming; yet “the *Lotus turning*” is precisely “there are not two nor are there three.”<sup>41</sup> Because it is “there is only the one buddha vehicle,” because it is the *Lotus* of “such marks,” whether it is “turning” or “being turned,” it is “the one buddha vehicle,” “the one great matter”; it is just the bare mind in pieces of “only with.”<sup>42</sup>

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the expressions, Chan masters have discussed the *Lotus Sūtra* in terms of “the *Lotus turning*” and “turning the *Lotus*.”

39 That the “real marks,” real “natures,” real “substance,” real “power,” real “causes,” and real “effects” of the present “*Lotus turning*” are “such” (*ima hokke ten no jissō jissō jittai jitsuriki jitsuin jikka no nyoze naru* いま法華轉の實相・實性・實體・實力・實因・實果の如是なる): A play with the famous sūtra passage on the ten “suchnesses” (*nyoze* 如是); see above, Note 4.

Land of Cīnastāna (*Shintan koku* 震旦國): Transliterating a Sanskrit name for China (“Land of the Qin”).

40 “The *Lotus turning*” is “the mind is deluded” (*iwayuru hokke ten to iu wa shin mei nari* いはゆる法華轉といふは心迷なり): Here, Dōgen begins his extended commentary on the first line of the Sixth Ancestor’s verse in section 4, above.

41 “the *Lotus turning*” is precisely “there are not two nor are there three” (*hokke ten wa sunawachi mu ni yaku mu san nari* 法華轉はすなはち無二亦無三なり): From the sūtra verse on the one vehicle; see above, Note 33.

42 Because it is “there is only the one buddha vehicle” (*yui u ichi butsu jō nite*

## [S3:10]

しかあれば、心迷をうらむることなかれ、汝等所行、是菩薩道なり、本行菩薩道の奉観於諸佛なり、開・示・悟・入、みな各々の法華轉なり。火宅に心迷あり、當門に心迷あり、門外に心迷あり、門前に心迷あり、門内に心迷あり。心迷に門内・門外、乃至當門・火宅等を現成せるがゆえに、白牛車のうへにも開示悟入あるべし。この車上の莊校として、入を存せんとき、露地を所入とや期せん、火宅を所出とや認せん、當門は、經歷のところなるとのみ究盡すべきか。まさにしるべし、くるまのなかに、火宅を開示悟入せしむる轉もあり、露地に、火宅を開示悟入せしむる轉もあり、當門の全門に、開示悟入を轉ずるあり、普門の一門に、開示悟入を轉ずるあり。開・示・悟・入の各各に、普門を開示悟入する轉あり、門内に、開示悟入を轉ずるあり、門外に、開示悟入するあり、火宅に、露地を開示悟入するあり。

Thus, do not resent “the mind is deluded.” It is “what you are practicing is the bodhisattva path”; it is having “audiences with the buddhas” of the “original practice of the bodhisattva path.”<sup>43</sup> “Opening, showing,

*areba* 唯一佛乘にてあれば): From the sūtra verse at the conclusion of Chapter 7 of the *Lotus Sūtra*; see Supplementary Notes, s.v. “Three vehicles.”

it is just the bare mind in pieces of “only with” (*yui i no sekishin henpen naru nomi nari* 唯以の赤心片片なるのみなり): Perhaps meaning something like, “the authentic operation of the mind.” An awkward attempt to retain Dōgen’s play again with the adverb *yui i* 唯以 (“only with”) in the sūtra line “only with the path of the one vehicle” (see above, Notes 13 and 16). “The bare mind in pieces” (*sekishin henpen* 赤心片片) is a common expression in Chan texts; see Supplementary Notes, s.v. “Bare mind in pieces.”

43 “what you are practicing is the bodhisattva path” (*nyo tō shogyō, ze bosatsu dō* 汝等所行、是菩薩道): Quoting a verse from Chapter 5 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:20b22-24):

今爲汝等、說最實事。諸聲聞衆、皆非滅度。汝等所行、是菩薩道。漸漸修學、悉當成佛。

Now, for your sakes,

I shall teach the supreme truth:

There are no *śrāvakas*

Delivered to extinction.

What you are practicing

Is the bodhisattva path.

If you keep gradually practicing it,

You will all attain buddhahood.

“audiences with the buddhas” of the “original practice of the bodhisattva path” (*hon gyō bosatsu dō no bugon o shobutsu* 本行菩薩道の奉観於諸佛): See above, Note 3. Perhaps variation on a line in a verse in Chapter 8 of the *Lotus Sūtra* predicting the buddhahood of the disciple Kauṇḍinya (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:28c13-17:

其國土清淨、菩薩皆勇猛、咸昇妙樓閣、遊諸十方國。以無上供具、奉獻於諸佛。

His land will be pure,

The bodhisattvas, all courageous;

They will all climb wondrous towers

And travel to lands in the ten directions.



awakening, and entering” are all instances of “the Lotus turning.” There is “the mind is deluded” in the burning house; there is “the mind is deluded” at the gate; there is “the mind is deluded” outside the gate; there is “the mind is deluded” in front of the gate; there is “the mind is deluded” inside the gate.<sup>44</sup> Because “inside the gate,” “outside the gate,” and so on, including “at the gate” and “the burning house,” appear in “the mind is deluded,” there must be “opening, showing, awakening, and entering” even on the white ox cart. When we think of “entering” as the “adornment” of this cart, should we anticipate the “open ground” as the place we enter?<sup>45</sup> Should we recognize the “burning house” as the place we exit? Should we exhaustively investigate “at the gate” only as the place we pass through?

We should realize that, within the cart, there is a turning that makes the “burning house” “open, show, awaken, and enter”; and on the “open

With unsurpassed offerings,  
They will have audiences with the buddhas.

44 **there is “the mind is deluded” outside the gate** (*monge ni shin mei ari* 門外に心迷あり): Presumably, “outside the gate” (*monge* 門外) refers to the children’s position once they have exited the gate of the burning house; however, in the sūtra, the term occurs only in the father’s false promise of the three carts (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:12c9-10):

羊車鹿車牛車今在門外。

Now, outside the gate, there is a goat cart, a deer cart, and an ox cart.

See Supplementary Notes, s.v. “Burning house.”

45 **When we think of “entering” as the “adornment” of this cart** (*kono shajō no shōkyō to shite, nyū o zon sen toki* この車上の莊校として、入を存せんとき): I.e., when we consider the cart in terms of the Buddha’s intention to enable us to “enter the way of the buddha’s knowledge and insight.” The term *shōkyō* 莊校 (“adornment”) here recalls the sūtra’s description of the great ox carts provided for the children (e.g., at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:12c18-19):

其車高廣衆寶莊校、周匝欄楯四面懸鈴。

These carts were high and wide, adorned with jewels and surrounded by railings with bells suspended on the four sides.

See Supplementary Notes, s.v. “Burning house.”

**should we anticipate the “open ground” as the place we enter?** (*roji o shonyū to ya ki sen* 露地を所入とや期せん): I.e., is escape from the burning house of saṃsāra equivalent to gaining the cart? The term *rochi* 露地 (“open ground”) derives from the sūtra’s account of the children’s escape from the house (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:12c13-15):

是時長者。見諸子等安隱得出。皆於四衢道中露地而坐。無復障礙。其心泰然歡喜踊躍。

At that time, the wealthy man, seeing his children safely out and seated out of harm’s way on open ground at a crossroad, was calmed and rejoiced.

See Supplementary Notes, s.v. “Burning house.”

ground” there is a turning that makes the burning house “open, show, awaken, and enter.” There is “at the gate” turning “opening, showing, awakening, and entering” into the whole gate; there is the “universal gate” turning “opening, showing, awakening, and entering” into the “one gate.”<sup>46</sup> There is “opening,” “showing,” “awakening,” and “entering” each turning the “universal gate” into “opening,” “showing,” “awakening,” and “entering.” There is turning “opening,” “showing,” “awakening,” and “entering” “inside the gate”; there is “opening, showing, awakening, and entering” “outside the gate.”<sup>47</sup> There is “opening, showing, awakening, and entering” the “open ground” in the burning house.

[S3:11] {2:492}

このゆえに、火宅も不會なり、露地も不識なり。輪轉三界を、たれかくるまと一乗せん。開示悟入を、たれか門なりと出入せん。火宅よりくるまをもとむれば、いくばくの輪轉ぞ、露地より火宅をのぞめば、そくばくの深遠のみなり。露地に靈山を安穩せりとや究盡せん、靈山に露地の平坦なるとや修行せん。衆生所遊樂を我淨土不毀と常在せるをも、審細に本行すべきなり。

Therefore, the “burning house” is not understood, and the “open ground” is not known. Who would ride the cycles of the three realms on the one vehicle as a cart?<sup>48</sup> Who would exit and enter “opening, showing,

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46 **There is “at the gate” turning “opening, showing, awakening, and entering” into the whole gate** (*tōmon no zenmon ni, kai ji go nyū o tenzuru ari* 當門の全門に、開示悟入を轉ずるあり): Perhaps meaning something like, “the particular gate through which the children escape the burning house can be read as the entire teaching (‘the whole gate’) for which the buddha appeared in the world.”

**there is the “universal gate” turning “opening, showing, awakening, and entering” into the “one gate”** (*fumon no ichimon ni, kai ji go nyū o tenzuru ari* 普門の一門に、開示悟入を轉ずるあり): The term *fumon* 普門 (“universal gate”) likely alludes to the *Lotus Sūtra*’s chapter on the Bodhisattva Avalokiteśvara, entitled “The Universal Gateway” (*Fumon bon* 普門品). The “one gate” (*ichimon* 一門) here refers to the single doorway of the rich father’s house through which the children escape (at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:12b15):

其家廣大、唯一門。

His house was vast but had only one gate.

See Supplementary Notes, s.v. “Burning house.”

47 **there is “opening, showing, awakening, and entering” “outside the gate”** (*monge ni, kai ji go nyū suru ari* 門外に、開示悟入するあり): Some texts read here *kai ji go nyū o ten zuru* 開示悟入を轉ずる (“turning ‘opening, showing, awakening, and entering’”).

48 **Who would ride the cycles of the three realms on the one vehicle as a cart?** (*rinden sangai o, tare ka kuruma to ichijō sen* 輪轉三界を、たれかくるまと一乗せん): “The cycles of the three realms” (*rinden sangai* 輪轉三界) refers to repeated births in the three realms of *samsāra*; see Supplementary Notes, s.v. “Three realms.” The predicate *ichijō sen* 一乗せん plays with “the one vehicle” (*ichijō* 一乘) as a verb.

awakening, and entering” as a gate? When we seek the cart from the burning house, how many cycles will there be? When we gaze upon the burning house from the “open ground,” how remote will it be? Should we exhaustively investigate how Vulture Peak has “remained secure” on the “open ground”?<sup>49</sup> Should we practice how the “open ground” is level on Vulture Peak? And we should “originally practice” in detail how “where living beings disport themselves” has “always remained” as “my pure land, indestructible.”<sup>50</sup>

49 Vulture Peak has “remained secure” on the “open ground” (*roji ni Ryōzen o annon seri* 露地に靈山を安穩せり): Reflecting the verse at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:43c5-7; see following note. For the motif of “open ground” (*rochi* 露地), see Supplementary Notes, s.v. “Burning house.”

50 And we should “originally practice” in detail how “where living beings disport themselves” has “always remained” as “my pure land, indestructible” (*shujō sho yūroku o ga jōdo fuki to jōzai seru o mo, shinsai ni hongyō su beki nari* 衆生所遊樂を我淨土不毀と常在せるをも、審細に本行すべきなり): Probably meaning something like, “we should carefully study the Buddha’s claim that this world is his indestructible pure land.” The sentence combines a series of expressions from the *Lotus Sūtra*. “Originally practice” (*hongyō* 本行): See above, Note 3. “Where living beings disport themselves” (*shujō sho yūroku* 衆生所遊樂): This phrase and the remainder of the sentence derive from the verse conclusion to Chapter 16 of the sūtra, in which the Buddha explains that, despite his apparent *parinirvāṇa*, he continues to dwell in this world, a lovely buddha land for those who can see it as such (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:43c4-13):

於阿僧祇劫、常在靈鷲山、及餘諸住處。衆生見劫盡、大火所燒時、我此土安隱。天人常充滿、園林諸堂閣、種種寶莊嚴、寶樹多花菓、衆生所遊樂、諸天擊天鼓、常作衆伎樂、曼陀羅花、散佛及大衆。我淨土不毀、而衆見燒盡、憂怖諸苦惱、如是悉充滿。

For *asaṃkheya-kalpas*,  
I always remained on Vulture Peak,  
As well as other places.  
At the end of the kalpa, when beings see  
Everything consumed by the great fire,  
This land of mine remains secure.  
Always full of devas and humans,  
Its gardens and palaces  
Adorned with jewels,  
Its jeweled trees filled with flowers and fruit.  
Where living beings disport themselves,  
And the devas beat heavenly drums,  
Always making all sorts of music,  
And *mandārava* blossoms  
Fall on the Buddha and his great assembly.  
My pure land is indestructible,  
Though beings see it as destroyed in flames  
And everywhere filled with  
Anxiety and suffering.

## [S3:12]

一心欲見佛は、みづからなりとや參究する、他なりとや參究する。分身と成道せしときあり、全身と成道せしときあり。俱出靈鷲山は、身命を自惜せざるによりてなり。常住此說法なる開示悟入あり、方便現涅槃なる開示悟入あり。而不見の雖近なる、たれか一心の會・不會を信ぜざらん。天人常充滿のところは、すなはち釋迦牟尼佛・毘盧遮那の國土、常寂光土なり。おのづから四土に具するわれら、すなはち如一の佛土に居するなり。微塵をみるとき、法界をみざるにあらず、法界を證するに、微塵を證せざるにあらず。諸佛の、法界を證するに、われらを證にあらざらしむるにあらず。その初・中・後善なり。

**“Wishing single-mindedly to see the Buddha”** — is this to be investigated as oneself, or is it to be investigated as another?<sup>51</sup> There are times when the way is attained as a “separate body”; there are times when the way is attained as the “whole body.”<sup>52</sup> **“Appearing together on Vulture Peak”** depends on “not begrudging their bodies and lives.”<sup>53</sup> There is **“opening, showing, awakening, and entering”** that is **“I always abide**

51 **“Wishing single-mindedly to see the Buddha”** (*isshin yoku kenbutsu* 一心欲見佛): Quoting a line of verse at the conclusion to Chapter 16 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:43b22-24), in which Śākyamuni promises to appear to the faithful:

衆生既信伏、質直意柔軟、一心欲見佛、不自惜身命、時我及衆僧、俱出靈鷲山。

When living beings are submissive in faith,  
When they are upright and pliant,  
Wishing single-mindedly to see the Buddha,  
Not begrudging their bodies and lives,  
Then will I and my saṃgha  
Appear together on Vulture Peak.

**is this to be investigated as oneself** (*mizukara nari to ya sankyū suru* みづからなりとや參究する): It is unclear whether this should be taken as “is it oneself that wishes to see?” or “is it oneself that one wishes to see?” (or both).

52 **“separate body”** (*bunshin* 分身); **“whole body”** (*zenshin* 全身): The sentence would seem to be raising the question of which sort of buddha body one wishes to see. Both these terms reflect their several occurrences in the *Lotus Sūtra*. For example, at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:32c15-16):

我滅度後、欲供養我全身者、應起一大塔。

[The Buddha Prabhūtaratna said,] “After my extinction, those wishing to make offerings to my whole body should erect a great stūpa.”

And later, in the same passage (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:32c28-29):

世尊、我等亦願欲見世尊分身諸佛、禮拜供養。

[Mahāpratibhāna addressed the Buddha, saying] “World-Honored One, we also wish to see the buddhas that are the separate bodies of the World-Honored One, to pay obeisance and make offerings to them.”

53 **“Appearing together on Vulture Peak”** (*kushutsu Ryōjusen* 俱出靈鷲山): Quoting again the verse cited just above in “wishing single-mindedly to see the Buddha” (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:43b23).

here preaching the dharma.”<sup>54</sup> There is “opening, showing, awakening, and entering” that is “by skillful device I show my nirvāṇa.”<sup>55</sup> “Not to see me” is “though I am near”: who would not believe that this is the understanding or not understanding of the “single-minded.”<sup>56</sup>

The place “always full of devas and humans” is precisely the land of Buddha Śākyamuni and Vairocana, the land of eternal serene light.<sup>57</sup> We

54 “I always abide here preaching the dharma” (*jō jū shi seppō* 常住此說法): Here and in the next two sentences, Dōgen is incorporating earlier lines from the same verse at the end of Chapter 16 (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:43b16-17):

爲度衆生故、方便現涅槃。而實不滅度、常住此說法。我常住於此、以諸神通力、令顛倒衆生、雖近而不見。

For the sake of living beings,  
By skillful device I show my nirvāṇa;  
But, in fact, I do not enter extinction  
And always abide here preaching the dharma.  
I always abide here,  
But by means of my spiritual powers,  
I cause the deluded living beings  
Not to see me, though I am near.

55 “by skillful device I show my nirvāṇa” (*hōben gen nehan* 方便現涅槃): Quoting another line in the verse cited in the previous note here (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:43b16).

56 “Not to see me” is “though I am near” (*ni fukun no sui gon naru* 而不見の雖近なる): A tentative translation of a problematic sentence. Dōgen is playing here with the final line in the passage cited just above in the note “I always abide here preaching the dharma” (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:43b19). “Single-minded” (*isshin* 一心) here likely refers to those appearing just above who “wish single-mindedly to see the Buddha.”

57 The place “always full of devas and humans” (*ten nin jō jūman no tokoro* 天人常充滿のところ): From the verse passage cited above, Note 50 (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:43c7):

我此土安隱、天人常充滿。  
This land of mine remains secure,  
Always full of devas and humans.

land of eternal serene light (*jō jikkō do* 常寂光土): As Dōgen himself comments in his next sentence, one of the four lands (*shido* 四土) discussed especially in the Tiantai literature (e.g., in the *Fo shuo guan wuliang shou jing shu* 佛說觀無量壽經疏, by Zhiyi 智顗 [538-597], T.1750.37:188b16ff):

四種淨土、謂凡聖同居土、方便有餘土、實報無障礙土、常寂光土也。

The four types of pure land are [1] the land where common people and sages live together, [2] the land of expedience, with remainder, [3] the land of real recompense, without obstacles, and [4] the land of eternal serene light.

The same text (T.1750.37:188c4-6) defines the fourth land as follows:

常寂光者、常即法身、寂即解脫、光即般若。是三點不縱橫並別。名祕密藏、諸佛如來所遊居處、眞常究竟極爲淨土。

“Eternal serene light”: “eternal” is the dharma body; “serene” is liberation; “light” is

who are naturally possessed of the four lands reside in the buddha land that is “as one.”<sup>58</sup> When we see an infinitesimal dust mote, it is not that we are not seeing the dharma realm; when we verify the dharma realm, it is not that we fail to verify the infinitesimal dust mote. When the buddhas verify the dharma realm, it is not that they fail to include us in the verification. Their beginning, middle, and end are good.<sup>59</sup>

[S3:13] {2:493}

しかあれば、いまも證の如是相なり、驚・疑・怖・畏も、如是にあらざるなし。ただこれ佛之知見をもて微塵をみると、微塵に坐するとの、ことなるのみなり。法界に坐するとき、廣にあらず、微塵に坐するとき、せばきにあらざるゆえは、保任にあらざれば、坐すべからず、保任するには、廣・狭に驚疑なきなり。これ法華の體・力を究盡せるによりてなり。

Thus, the present is also “such marks” of the verification; and “alarm, doubt, and fear” are also no other than “such.”<sup>60</sup> It is just that, in the “*the knowledge and insight of a buddha*,” seeing the infinitesimal dust mote and sitting in the infinitesimal dust mote are different. When we sit in the dharma realm, it is not vast; when we sit in the infinitesimal dust mote, it is not minute. Therefore, we cannot sit when we do not entrust ourselves to it; when we do entrust ourselves to it, there is no alarm or doubts about

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wisdom. These three are not horizontal or vertical, together or separate. It is called the secret treasury. It is the place inhabited by the buddhas, the tathāgatas; a pure land of the extreme of the ultimate, truly eternal.

**58 the buddha land that is “as one”** (*nyoitsu no butsudo* 如一の佛土): Or “one and the same buddha land.” The expression likely reflects the sūtra at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:52a12-13:

于時十方世界通達無礙、如一佛土。

At that time, the worlds in the ten directions penetrated each other without obstruction, as if one buddha land.

**59 Their beginning, middle, and end are good** (*sono sho chū go zen nari* その初・中・後善なり): Usually used in reference to a buddha’s teaching (see, e.g., above, Note 12); but here, perhaps, the antecedent of “their” (*sono* その) is the set of Dōgen’s own three sentences just above.

**60 the present is also “such marks” of the verification** (*ima mo shō no nyoze sō nari* いまも證の如是相なり): Perhaps meaning something like, “our present state is included in such verification [by the buddha].” For “such marks” (*nyoze sō* 如是相), see above, Note 4.

**“alarm, doubt, and fear”** (*kyōgi fui* 驚・疑・怖・畏): From a passage in Chapter 10 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:31c19-21):

若有菩薩、聞是法華經驚疑怖畏、當知是爲新發意菩薩。若聲聞人、聞是經驚疑怖畏、當知是爲增上慢者。

If there are bodhisattvas who are alarmed, doubtful, and fearful upon hearing this sūtra, know that they are bodhisattvas who have only newly brought forth the aspiration [for buddhahood]. If there are *śrāvakas* who are alarmed, doubtful, and fearful upon hearing this sūtra, know that they are the arrogant ones.

vast or minute. This is based on our having exhaustively investigated the “substance and power” of the *Lotus*.<sup>61</sup>

[S3:14]

しかあれば、われらがいまの相・性、この法界に本行すとやせん、微塵に本行すとやせん。驚疑なし、怖畏なし、ただ法華轉の本行なる、深遠・長遠なるのみなり。この微塵をみるに、法界をみると有作有量にあらざるなり。有量有作も、法華量をならひ、法華作をならふべし。開示悟入をきかんには、欲令衆生ときくべし。いはゆる、開佛知見の法華轉なる、示佛知見にならふべし、悟佛知見の法華轉なる、入佛知見にならふべし、示佛知見の法華轉なる、悟佛知見にならふべし。かくのごとく、開・示・悟・入の法華轉、おのおの究盡のみちあるべし。

So, do we take our present “marks and natures” as “originally practicing” in this dharma realm, or do we take them as “originally practicing” in an infinitesimal dust mote? Without “alarm or doubt,” without “fear,” it is just that the “original practice” that is the “*Lotus turning*” is so deep and long. This seeing the infinitesimal dust mote and seeing the dharma realm, are not construction or measurement; with measurement and construction as well, we should study the measurement of the *Lotus*, the construction of the *Lotus*.<sup>62</sup>

In hearing “opening, showing, awakening, and entering,” we should hear them as “wishing to cause living beings.”<sup>63</sup> That is, “opening the knowledge and insight of a buddha” as the “*Lotus turning*,” we should study in “showing the knowledge and insight of a buddha.” “Awakening to the knowledge and insight of a buddha” as the “*Lotus turning*,” we should study in “entering the knowledge and insight of a buddha.” “Showing the knowledge and insight of a buddha” as the “*Lotus turn-*

61 “substance and power” of the *Lotus* (*hokke no tai riki* 法華の體力): Two of the ten “suchnesses” (*nyoze* 如是); see above, Note 4.

62 This seeing the infinitesimal dust mote and seeing the dharma realm (*kono mijin o miru ni, hokkai o miru to* この微塵をみるに、法界をみると): Following those texts that read here the less problematic *kono mijin o miru to* この微塵をみると.

construction or measurement (*usa uryō* 有作有量): Adopting the common practice of reading these terms here as referring to the mental state of “seeing.” Taken as referring to the objects of the seeing, they might be rendered “conditioned or measured” — i.e., the distinction between the mote of dust and the dharma realm is not a matter of whether or not they are conditioned or limited.

63 In hearing “opening, showing, awakening, and entering” (*kai ji go nyū o kikan ni wa* 開示悟入をきかんには): Dōgen returns here to the sūtra passage (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a22-27) cited above, Note 5.

we should hear them as “wishing to cause living beings” (*yoku ryō shujō to kiku beshi* 欲令衆生ときくべし): Borrowing the causative phrase repeated for each of the four verbs in the same sūtra passage; perhaps meaning that we should regard the four verbs here as diverse expressions of the Buddha’s wish to guide beings.

ing,” we should study in “*awakening to the knowledge and insight of a buddha*.” In this way, each of the “*Lotus* turnings” of “*opening, showing, awakening, and entering*” has a path of exhaustive investigation.

[S3:15] {2:494}

おほよそ、この諸佛如來の知見波羅蜜は、廣大深遠なる法華轉なり。授記は、すなはち自己の開佛知見なり、他のさづくるにあらざる法華轉なり。これすなはち、心迷法華轉なり。

In sum, this “*pāramitā of knowledge and insight*” of the buddhas, the tathāgatas, is the “*Lotus* turning” that is “*vast and deep*.”<sup>64</sup> The “*prediction*” is precisely one’s own “*opening of the knowledge and insight of a buddha*”; it is “the *Lotus* turning” not conferred by another. This, then, is “*if your mind is deluded, the Lotus turns you*.”

[S3:16]

心悟轉法華といふは、法華を轉ずるといふなり。いはゆる、法華の、われらを轉ずるちから究盡するときに、かへりてみづからを轉ずる如是力を現成するなり。この現成は、轉法華なり。從來の轉、いまもさらにやむことなしといへども、おのづからかへりて法華を轉ずるなり。驢事、いまだをはられども、馬事到來すべし。出現於此の唯以一大事因縁あり。地涌千界の衆、ひさしき法華の大聖尊なりといへども、みづからに轉ぜられて地涌し、他に轉ぜられて地涌す。地涌のみを轉法華すべからず、虚空涌をも轉法華すべし。地・空のみにあらず、法華涌とも佛知すべし。

“*If your mind is awakened, you turn the Lotus*” means turning the *Lotus*.<sup>65</sup> That is, when we exhaustively investigate the power of the *Lotus* to turn us, we realize on the other hand “such power” to turn ourselves.<sup>66</sup> This realization is “turning the *Lotus*.” While the previous turning does not stop even now, on the other hand, now we turn the *Lotus*. “The donkey business isn’t over, but the horse business will have arrived.”<sup>67</sup> We

64 this “*pāramitā of knowledge and insight*” of the buddhas, the tathāgatas, is the “*Lotus* turning” that is “*vast and deep*” (*kono shobutsu nyorai no chiken haramitsu wa, kōdai jin’on naru hokke ten nari* この諸佛如來の知見波羅蜜は、廣大深遠なる法華轉なり): Reflecting the passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5c4-5) immediately following that cited in Note 12, above:

舍利弗、如來知見廣大深遠。

Śāriputra, the knowledge and insight of the tathāgatas is vast and deep.

65 “*If your mind is awakened, you turn the Lotus*” (*shin go ten Hokke* 心悟轉法華): Here, Dōgen begins his comments on the second line of the Sixth Ancestor’s verse quoted in section 4 above.

66 “such power” to turn ourselves (*mizukara o tenzuru nyoze riki* みづからを轉ずる如是力): The awkward “such power” (*nyoze riki* 如是力) here is borrowed from the famous list of ten “suchnesses” (*nyoze* 如是) at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:5c10-13; see above, Note 4.

67 “The donkey business isn’t over, but the horse business will have arrived” (*roji, imada owarazaredomo, baji tōrai su beshi* 驢事、いまだをはられども、馬事到來



have “the reason of the one great matter alone” for “appearing here.”<sup>68</sup>

Although those in the assembly that “sprang from the earth” in the thousand realms were equally great sages of the *Lotus*, they “earth-spring,” turned by themselves, and “earth-spring,” turned by another.<sup>69</sup> We should not turn the *Lotus* only of “earth-springing”: we should also turn the *Lotus* of “empty-space-springing.” And not just earth and sky: we should also have the buddha knowledge of “*Lotus*-springing.”<sup>70</sup>

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すべし): I.e., “turning” and “being turned” will overlap. Dōgen’s Japanese version of a Chinese saying with a sense something like the English “one damned thing after another.” The saying, attributed to Lingyun Zhiquan 靈雲志勤 (dates unknown), appears in several Chan sources (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:285b12-13) and Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:206, case 156):

師問、如何是佛法大意。雲云、驢事未去、馬事到來。

The Master [Changqing Huileng (854-932)] asked, “What is the great meaning of the buddha dharma?”

Yun said, “The donkey business isn’t gone yet, and the horse business has already arrived.”

**68 We have “the reason of the one great matter alone” for “appearing here”** (*shutsugen o shi no yui i ichi daiji innen ari* 出現於此の唯以一大事因縁あり): I.e., we are now, like the buddhas, preachers of the *Lotus Sūtra* doctrine of the one vehicle. Again, reflecting the sūtra at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a21-22:

諸佛世尊唯以一大事因縁故出現於世。

Buddhas, the world-honored ones, appear in the world for the reason of one great matter alone.

See Supplementary Notes.

**69 assembly that “sprang from the earth” in the thousand realms** (*chiyū sengai no shu* 地涌千界の衆): Reference to the famous scene, in Chapter 15 of the *Lotus Sūtra*, in which a multitude of bodhisattva disciples of Buddha Śākyamuni emerge from the earth and hover in the sky (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:41a6-8):

其佛侍者、各各見是菩薩大衆、於三千大千世界四方、從地踊出住於虛空。

Every one of the attendants of these buddhas saw this great assembly of bodhisattvas that sprang out from the earth and hovered in empty space in the four directions of the trichiliocosm.

**great sages** (*dai shōson* 大聖尊): A term (typically rendering S. *mahārṣi*) normally used in reference to buddhas, here applied to Śākyamuni’s bodhisattva disciples.

**they “earth-spring”** (*chiyū shi* 地涌し): Dōgen has invented a verb “to earth-spring” from the sūtra’s phrase “sprang out from the earth” (*jūchi yōshutsu* 從地踊出). Similarly, *mutatis mutandis*, the following “empty-space springing” and “*Lotus*-springing.”

**70 we should also have the buddha knowledge of “*Lotus*-springing”** (*hokke yū tomo butchi su beshi* 法華涌とも佛知すべし): “Have the buddha knowledge” renders Dōgen’s neologistic predicate *butchi su* 佛智す (“to buddha-know”), presumably derived from the sūtra’s recurrent “knowledge and insight of a buddha” (*butsu chicken* 佛知見).

## [S3:17]

おほよそ法華の時は、かならず父少而子老なり。子の子にあらざるにはあらず、父の父にあらざるにはあらず、まさに、子は老なり、父は少なり、とならふべし。世の不信にならうて、おどろくことなかれ、世の不信なるは、法華の時なり。これをもって一時佛住を轉法華すべし。開示悟入に轉ぜられて地涌し、佛之知見に轉ぜられて地涌す、この轉法華のとき、法華の心悟あるなり、心悟の法華あるなり。あるいは下方といふ、すなはち空中なり。この下、この空、すなはち轉法華なり、すなはち佛壽量なり。佛壽と法華と法界と一心とは、下とも現成し、空とも現成すると、轉法華すべし。かるがゆえに、下方空といふは、すなはち轉法華の現成なり。おほよそこのとき、法華を轉じて、三草ならしむることあり、法華を轉じて、二木ならしむることもあり。有覺とまつべきにあらず、無覺とあやしむべきにあらず。自轉して發菩提なるとき、すなはち南方なり。この成道、もとより南方に集會する靈山なり、靈山かならず轉法華なり。虚空に集會する十方佛土あり、これ轉法華の分身なり。すでに十方佛土と轉法華す、一微塵のいるべきところなし。色即是空の轉法華あり、若退若出にあらず。空即是色の轉法華あり、無有生死なるべし。在世といふべきにあらず、滅度のみにあらんや。われに親友なるは、われもかれに親友なり。親友の禮勤、わするべからざるゆえに、髻珠をもあたふ、衣珠をもあたふる時節、よくよく究盡すべし。佛前に寶塔ある轉法華あり、高五百由旬なり。塔中に佛坐する轉法華あり、量二百五十由旬なり。從地涌出、住在空中の轉法華あり、心も礙罣なし、色も罣礙なし。從空涌出、住在地中の轉法華あり、まなこにもさへらる、身にもさへらる。塔中に靈山あり、靈山に寶塔あり。寶塔は虚空に寶塔し、虚空は寶塔を虚空す。塔中の古佛は、坐を靈山のほとけにならべ、靈山のほとけは、證を塔中のほとけに證す。靈山のほとけ、塔中へ證入するには、すなはち靈山の依・正ながら、轉法華入するなり。塔中のほとけ、靈山に涌出するには、古佛土ながら、久滅度ながら、涌出するなり。涌出も轉入も、凡夫二乘にならばざれ、轉法華を學すべし。久滅度は、佛上にそなはれる證莊嚴なり。塔中と佛前と、寶塔と虚空と、靈山にあらず、法界にあらず、半段にあらず、全界にあらず、是法位のみにかかはれず、非思量なるのみなり。

Generally speaking, at the time of the *Lotus*, invariably “the father is young while the children are old.”<sup>71</sup> It is not that the children are not the

71 “the father is young while the children are old” (*fu shō ni shi rō* 父少而子老): A reference to the apparent miracle in the *Lotus Sūtra* that the great assembly of bodhisattvas that sprang from the earth to bear witness to the sūtra could have been trained by Buddha Śākyamuni during the short span of his human lifetime as a buddha. In a verse at the conclusion to Chapter 15 (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42a11-14), the Bodhisattva Maitreya expresses his doubts through a simile:

譬如少壯人、年始二十五、示人百歳子、髮白而面皺、是等我所生、子亦說是父。父少而子老、舉世所不信。

It is as if a young man,  
His years barely twenty-five,  
Says of people of a hundred years,  
Their hair white, their faces wrinkled,  
“These are my offspring,”  
And the children also say, “This is our father.”

children, nor that the father is not the father. We should just understand that the children are old and the father young. Do not imitate “the disbelief of the world” and be shocked.<sup>72</sup> That the world does not believe is the time of the *Lotus*.<sup>73</sup> With this, we should turn the *Lotus* of “at one time, the Buddha was staying.”<sup>74</sup> Turned by “opening, showing, awakening, and entering,” we “earth-spring”; turned by the “knowledge and insight of a buddha,” we “earth-spring.” At the time of this turning the *Lotus*, we have “the mind is awakened” of the *Lotus*; we have the *Lotus* of “the mind is awakened.”

Again, “beneath” means “in space.”<sup>75</sup> This “beneath” and this “space” are turning the *Lotus*, are the “lifespan of the Buddha.” We should turn the *Lotus* so that the buddha’s lifespan, and the *Lotus*, and the dharma realm, and the single-minded appear beneath and appear in space.<sup>76</sup> Therefore, the “space beneath” means the appearance of turning the *Lotus*. At this time, more generally, in turning the *Lotus*, we make it into “the three herbs”; in turning the *Lotus*, we make it into “the two trees.”<sup>77</sup>

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The father is young while the children are old:

No one in the whole world would believe it.

72 “**disbelief of the world**” (*yo no fushin* 世の不信): Allusion to the line in Maitreya’s verse (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42a14):

舉世所不信。

No one in the whole world would believe it.

73 **That the world does not believe is the time of the Lotus** (*yo no fushin naru wa, hokke no ji nari* 世の不信なるは、法華の時なり): Perhaps to be understood as saying that, even at the time the *Lotus Sūtra* was preached, people did not believe in it. Alternatively, it could be read as a reflection of the sūtra’s repeated claims to be a beacon of dharma in dark times of disbelief.

74 **we should turn the Lotus of “at one time, the Buddha was staying”** (*ichiji butsu jū o ten Hokke su beshi* 一時佛住を轉法華すべし): Perhaps meaning that we should turn the *Lotus* as it was originally taught by Buddha Śākyamuni on Vulture Peak; from the opening line of the sūtra (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:1c19-20):

如是我聞。一時佛住王舍城耆闍崛山中、與大比丘衆萬二千人俱。

Thus have I heard. At one time, the Buddha was staying on Mount Gr̥dhrakūṭa, at Rājagṛha, together with a great bhikṣu assembly of twelve thousand.

75 **“beneath” means “in space”** (*gehō to iu, sunawachi kūchū nari* 下方といふ、すなはち空中なり): Reference to a line of verse in Chapter 15 of the *Lotus Sūtra*, in which the Buddha describes the subterranean dwelling place of his bodhisattva disciples who sprang from the earth (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:41b20):

在娑婆世界、下方空中住。

They dwell in space beneath

The Sahā world.

76 **the single-minded** (*isshin* 一心): Taken here as a reference to those “wishing single-mindedly to see the Buddha” (q.v., above, Note 51).

77 **we make it into “the three herbs”** (*sansō narashimuru koto ari* 三草ならしむる

We need not anticipate having awakening; we need not be doubtful of lacking awakening.<sup>78</sup>

The time when we turn ourselves and bring forth bodhi, that is “the south.”<sup>79</sup> This attaining the way is originally the Vulture Peak that assembles in the south; it is the Vulture Peak always turning the *Lotus*.<sup>80</sup> There are buddha lands in the ten directions that assemble in empty space; they are “separate bodies” that turn the *Lotus*. Since they turn the *Lotus* as the buddha lands in the ten directions, there is nowhere that a single infinitesimal dust mote can enter.

There is turning the *Lotus* of “form is itself emptiness”; it is not “whether withdrawing or emerging.”<sup>81</sup> There is turning the *Lotus* of

ことあり); we make it into “the two trees” (*nimoku narashimuru koto mo ari* 二木ならしむることもあり): Perhaps meaning something like, “we make it [i.e., the dharma] applicable to followers of the three vehicles”; see above, Note 7.

**78 We need not anticipate having awakening** (*ukaku to matsu beki ni arazu* 有覺とまつべきにあらず): It is unclear whether “awakening” in this and the following phrase refers to the spiritual state of the one turning the *Lotus* or the “three herbs” and “two trees” for whom the *Lotus* is being turned.

**79 “the south”** (*nanpō* 南方): Likely a reference to the Stainless (S. *vimalā*) world in the south where the daughter of the dragon king attained buddhahood, as recounted in Chapter 12 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:35c16-19):

當時衆會皆見龍女、忽然之間變成男子、具菩薩行、即往南方無垢世界、坐寶蓮華成等正覺、三十二相八十種好、普爲十方一切衆生演說妙法。

At that time, the assembly saw the dragon daughter suddenly become a male, equip herself with the practices of the bodhisattva, go to the Stainless world in the south, sit upon a jeweled lotus, attain perfect awakening, with the thirty-two marks and eighty auspicious signs, and universally expound the wondrous dharma for the sake of all living beings in the ten directions.

**80 This attaining the way is originally the Vulture Peak that assembles in the south** (*kono jōdō, motoyori nanpō ni shūe suru Ryōzen nari* この成道、もとより南方に集會する靈山なり): Some readers take this odd claim to mean something like, “this attaining the way originally [takes place on] Vulture Peak, where [the audience] assembles in the south.” The translation here assumes that Dōgen is personifying Vulture Peak and the following “buddha lands of the ten directions” as themselves turners of, and assembled audience for, the *Lotus Sūtra*.

**81 “form is itself emptiness”** (*shiki soku ze kū* 色即是空): This and the line in the following sentence, “emptiness is itself form” (*kū soku ze shiki* 空即是色), are best known from the *Heart Sūtra*: see Supplementary Notes, s.v. “Form is itself emptiness; emptiness is itself form.”

**“whether withdrawing or emerging”** (*nyaku tai nyaku shutsu* 若退若出): This phrase and the expressions in the following two sentences, “there is no birth or death” (*mu u shōji* 無有生死), “existence in the world” (*zaise* 在世), and “extinction” (*metsudo* 滅度) are drawn from a passage in Chapter 16 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c13-15):

如來、如實知見三界之相。無有生死、若退若出。亦無在世及滅度者。非實非虛

“emptiness is itself form”; it is “there is no birth or death.” We cannot call it “existence in the world”; could it be only “extinction”? His being a friend of mine is my being a friend of his.<sup>82</sup> Because we should not forget the etiquette of friendship, we should exhaustively investigate well the occasion when “the jewel in the topknot” is given, when “the jewel in the robe” is given.<sup>83</sup>

There is a turning of the *Lotus* in which the “jeweled stupa” is “before the Buddha”; it is “five hundred yojanas in height.”<sup>84</sup> There is a turning of the *Lotus* of the buddha seated inside the stupa; it is “two hundred fifty yojanas” in size.<sup>85</sup> There is a turning of the *Lotus* of “springing forth from the earth and hovering in space”: the mind has no obstruction; form

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非如非異。不如三界見於三界。

The Tathāgata views the marks of the three realms as they really are: there is no birth or death, whether withdrawing or emerging; there is also no existence in the world or extinction; they are neither true nor false, neither the same nor different. He does not view the three realms as [those in] the three realms view them.

**82 His being a friend of mine is my being a friend of his** (*ware ni shinyū naru wa, ware mo kare ni shinyū nari* われに親友なるは、われもかれに親友なり): The implication here is unclear. Some would take the pronoun *kare* かれ as referring to the Buddha; but elsewhere (in his “Shōbōgenzō zazen shin” 正法眼藏坐禪箴), Dōgen uses this same expression to exemplify the logical interdependence of two terms, and it may be that here too he is simply personifying the mutual entailment of the phrases “form is emptiness” and “emptiness is form.”

**83 “jewel in the topknot”** (*keiju* 髻珠); **“jewel in the robe”** (*ēju* 衣珠): Allusion to two parables in the *Lotus Sūtra*. The former term refers to the jewel in a king’s topknot, which marks his royal status and, therefore, cannot casually be given away; it is used in Chapter 14 of the sūtra as a metaphor for the teachings of the Lotus. The latter term alludes to the parable, in Chapter 8, in which the hitherto unrecognized truth that the Buddha’s followers can themselves become buddhas is likened to a gem sewn by a friend into the robe of a sleeping pauper. See Supplementary Notes, s.v. “Jewel in the topknot,” and “Jewel in the robe.”

**84 the “jeweled stupa” is “before the Buddha”** (*butsu zen ni hōtō aru* 佛前に寶塔ある): Allusion to the opening lines of Chapter 11 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:32b16-18):

爾時佛前有七寶塔、高五百由旬、縱廣二百五十由旬。從地踊出住在空中。

At that time, there was before the buddha a seven-jeweled stūpa, five hundred yojanas in height and two hundred fifty yojanas in breadth. It sprang from the earth and hovered in space.

**“five hundred yojanas in height”** (*kō gohyaku yujun* 高五百由旬): The yojana (*yujun* 由旬) is a measure of distance, varying greatly depending on the source, ranging from roughly 4.5 miles to twice that number (thus, yielding a stupa 2250-4500 miles in height, extending far into the earth’s exosphere).

**85 the buddha seated inside the stūpa** (*tōchū ni butsuza suru* 塔中に佛坐する): Reference to Buddha Prabhūtaratna (*Tahō butsu* 多寶佛), who vowed that after his nirvāṇa, his stūpa would appear wherever the *Lotus Sūtra* was preached. (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:32c8ff.)

has no obstruction. There is *springing forth from space and hovering in the earth*: it is obstructed by the eye; it is obstructed by the body.<sup>86</sup>

There is Vulture Peak inside the stūpa; there is a jeweled stūpa inside Vulture Peak. The jeweled stūpa makes a jeweled stūpa in empty space; empty space makes empty space of the jeweled stūpa.<sup>87</sup> The old buddha inside the stūpa shares his seat with the buddha of Vulture Peak; the buddha of Vulture Peak verifies his verification with the buddha inside the stūpa.<sup>88</sup> When the buddha of Vulture Peak enters verification inside the stūpa, even while being the secondary and primary recompense of Vulture Peak, he enters the turning of the *Lotus*.<sup>89</sup> When the buddha inside

**86 springing forth from space and hovering in the earth** (*jū kū yu shutsu, jū zai chichū* 從空涌出、住在地中): Dōgen's play with the preceding sūtra line. If we take "earth" and "space" (or "sky") as metaphors, we might read the sūtra's line as representing "form is emptiness," and Dōgen's reversal as "emptiness is form"; in the former, the turning of the Lotus is unobstructed by "mind" and "form"; in the latter, it is defined by "eye" and "body."

**obstructed by the eye** (*manako ni mo saeraru* まなこにもさへらる): Dōgen regularly uses the pattern "obstructed by X" in the sense "defined by X," "identified with X." The expression "obstructed by the eye" occurs elsewhere in his writing, probably inspired by a saying of Fayen Wenyi 法眼文益 (885-958) that Dōgen records in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:186, case 111); see Supplementary Notes, s.v. "Obstructed by the eye."

**87 The jeweled stūpa makes a jeweled stūpa in empty space; empty space makes empty space of the jeweled stūpa** (*hōtō wa kokū ni hōtō shi, kokū wa hōtō o kokū su* 寶塔は虚空に寶塔し、虚空は寶塔を虚空す): Dōgen here invents the verbs *hōtō shi* 寶塔し and *kokū su* 虚空す; hence, more literally, "the jeweled stūpa jewel-stūpas in empty space; empty space empty-spaces the jeweled stūpa."

**88 The old buddha inside the stūpa shares his seat with the buddha of Vulture Peak** (*tōchū no kobutsu wa, za o Ryōzen no hotoke ni narabe* 塔中の古佛は、座を靈山のほとけにならべ): Reference to the famous scene in which Buddha Śākyamuni joins Buddha Prabhūtaratna inside the latter's stūpa (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:33c5-8):

爾時多寶佛、於寶塔中分半座、與釋迦牟尼佛、而作是言、釋迦牟尼佛、可就此座。即時釋迦牟尼佛、入其塔中坐其半座、結加趺坐。

At that time, Buddha Prabhūtaratna shared half his seat within the jeweled stūpa with Buddha Śākyamuni, saying, "Buddha Śākyamuni, you may have this seat." Thereupon, Buddha Śākyamuni entered that stūpa and sat cross-legged on half the seat.

**the buddha of Vulture Peak verifies his verification with the buddha inside the stūpa** (*Ryōzen no hotoke wa, shō o tōchū no hotoke ni shōsu* 靈山のほとけは、證を塔中のほとけに證す): Or, perhaps, "verifies verification in the buddha inside the stūpa."

**89 even while being the secondary and primary recompense of Vulture Peak** (*Ryōzen no e shō nagara* 靈山の依・正ながら): I.e., even while remaining himself as the buddha of Vulture Peak. "Secondary and primary recompense" (*eshō* 依正) is a standard Buddhist term for the results of past karma reflected respectively in the circumstances into which one is born and the mental and physical makeup of the person; see Supplementary Notes, s.v. "Secondary and primary recompense."

the stūpa springs out at Vulture Peak, even while from an ancient buddha land, even while long extinct, he springs out.<sup>90</sup> “Springing out” and “entering the turning” are not to be learned from common people or the two vehicles; we should study the turning of the *Lotus*. “Long extinct” is an adornment of verification belonging to a buddha land. “Inside the stūpa” and “before the buddha,” “the jeweled stūpa” and “empty space” — they are not Vulture Peak; they are not the dharma realm; they are not half of it; they are not the whole realm. They have nothing to do merely with their “dharma position”; they are merely “nonthinking.”<sup>91</sup>

[S3:18] {2:496}

或現佛身、而爲說法、或現此身、而爲說法なる轉法華あり。或現提婆達多なる轉法華あり、或現退亦佳矣なる轉法華あり。合掌瞻仰待、かならず六十小劫と、はかる事なかれ。一心待の量をつづめて、しばらくいく無量劫といふとも、なほこれ不能測佛智なり。待なる一心、いく佛智の量とかせん。この轉法華は、本行菩薩道のみなりと認ずることなかれ。法華一坐のところ、今日、如來說大乘と轉法華なる功德なり。法華のいまし法華なる、不覺不知なれども、不識不會なり。しかあれば、五百塵點は、しばらく一毛許の轉法華なり、赤心片片の佛壽の、開演せらるるなり。

There is turning the *Lotus* in which one “manifests a buddha body and preaches the dharma to them,” or one manifests this body and preaches the dharma to them.<sup>92</sup> There is turning the *Lotus* in which one manifests

90 even while from an ancient buddha land, even while long extinct (*kobutsu do nagara, ku metsudo nagara* 古佛土ながら、久滅度ながら): After the description of Buddha Prabhūtaratna in Chapter 11; e.g., at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:33c17-18:

聖主世尊、雖久滅度、在寶塔中、尚爲法來。

The Sage, the World-Honored One,

Although long extinct,

In his jeweled stūpa,

Has come for the dharma.

91 their “dharma position” (*ze hōi* 是法位): See above, Note 22.

they are merely “nonthinking” (*hi shiryō naru nomi nari* 非思量なるのみなり): Readers familiar with Dōgen will immediately recall here his famous discussion of “thinking” (*shiryō* 思量), “not thinking” (*fu shiryō* 不思量), and “nonthinking” (*hi shiryō* 非思量), in his “Shōbōgenzō zazen shin” 正法眼藏坐禪箴 (see Supplementary Notes, s.v. “Yaoshan’s not thinking”); but in this context, he may well be reflecting the well-known lines in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a20-21), in which the negative *hi* 非 does not in fact govern “thinking” (*shiryō* 思量):

是法非思量分別之所能解。唯有諸佛乃能知之。

This dharma is not something that can be understood by thinking and discrimination. Only the buddhas can know it.

92 “manifests a buddha body and preaches the dharma to them” (*waku gen busshin ni i seppō* 或現佛身而爲說法): Quoting the *Lotus Sūtra*, Chapter 25, on the first

Devadatta; there is turning the *Lotus* in which one manifests [those who] “it is well that they withdraw.”<sup>93</sup>

Do not reckon the “waiting in adoration, with palms together” as necessarily “sixty minor kalpas.”<sup>94</sup> Even if we were for now to abbreviate

of the thirty-three manifestations of the Bodhisattva Avalokiteśvara (Kanzeon bosatsu 觀世音菩薩) (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:57a23-24):

若有國土衆生應以佛身得度者、觀世音菩薩、即現佛身而爲說法。

If there are in the land living beings who ought to attain deliverance by a buddha body, the Bodhisattva Avalokiteśvara manifests a buddha body and preaches the dharma to them.

See Supplementary Notes, s.v. “Manifesting a body to preach the dharma.”

**one manifests this body and preaches the dharma to them** (*waku gen shi shin ni i sep-pō* 或現此身而爲說法): This and the following two parallel clauses represent Dōgen’s variations on the sūtra passage.

93 **one manifests Devadatta** (*waku gen Daibadatta* 或現提婆達多): The Buddha’s evil cousin Devadatta is described in Chapter 12 of the *Lotus Sūtra* as having previously been a seer who taught the sūtra to a king who was Śākyamuni in a previous life (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:34c3-4):

時有仙人來白王言、我有大乘、名妙法華經。若不違我當爲宣說。

At that time, there was a seer who came and said to the king, “I have the Great Vehicle, called the *Lotus Sūtra of the Wondrous Dharma*. If you do not disobey me, I shall expound it for you.”

**one manifests [those who] “it is well that they withdraw”** (*waku gen tai yaku kei i* 或現退亦佳矣): I.e., one among those five thousand followers who withdrew from the assembly when the Buddha announced that he would deliver the new revelation of the *Lotus Sūtra*. Upon their departure, the Buddha said to Śāriputra (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a12-13):

我今此衆無復枝葉、純有貞實。舍利弗、如是增上慢人、退亦佳矣。

Now, this assembly of mine has no more branches or leaves but purely firm fruit. Śāriputra, it is well that arrogant ones such as these withdraw.

94 **“waiting in adoration, with palms together”** (*gasshō sengō tai* 合掌瞻仰待): From the verse in Chapter 2 of the *Lotus Sūtra*, in which Śāriputra entreats the Buddha to preach (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:6c1-2):

佛口所生子、合掌瞻仰待。願出微妙音、時爲如實說。

The sons born of the Buddha’s mouth,

Wait in adoration, with palms together.

We beseech you to use your subtle voice,

Now to speak for us the truth.

**“sixty minor kalpas”** (*rokuju shōkō* 六十小劫): From the verse in Chapter I of the *Lotus Sūtra*, in which Mañjuśrī recalls the time, in the far distant past, that Buddha Candrasūryapradīpa taught the sūtra (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5a5-6):

說是法華經、滿六十小劫、不起於此座。

He taught this *Lotus Sūtra*

For fully sixty minor kalpas,

Without rising from his seat.



the amount of “single-minded waiting” to some number of innumerable kalpas, we would still be “unable to fathom the wisdom of the buddhas.”<sup>95</sup> What amount of the Buddha’s wisdom shall we take as the “single mind” that is “waiting”?

Do not consider this turning of the *Lotus* merely as the “original practice of the bodhisattva path”: where there is a *Lotus* assembly, it is the merit that is turning the *Lotus* as “today, the Tathāgata will preach the Great Vehicle.”<sup>96</sup> That the *Lotus* is the *Lotus* right now, though we are “unaware and oblivious,” is not known and not understood.<sup>97</sup> Thus, five hundred “bits of ink” are but one hair’s worth of turning the *Lotus*; they are the Buddha’s lifespan of the “bare mind in pieces” being expounded.<sup>98</sup>

95 “single-minded waiting” (*isshin tai* 一心待): From the verse in Chapter 1 of the *Lotus Sūtra*, in which Mañjuśrī predicts that the Buddha is about to preach the sūtra; see Supplementary Notes, s.v. “Dharma rain.”

“unable to fathom the wisdom of the buddhas” (*funō shiki butchi* 不能測佛智): See above, Note 30.

96 it is the merit that is turning the *Lotus* as “today, the Tathāgata will preach the Great Vehicle” (*konnichi, nyorai setsu daijō to ten Hokke naru kudoku nari* 今日、如來說大乘と轉法華なる功德なり): I.e., [our turning of the *Lotus*] is equivalent to the Tathāgata’s preaching, as predicted by Mañjuśrī in Chapter 1 of the sūtra (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:4b17-18):

今日如來當說大乘經、名妙法蓮華教菩薩法佛所護念。

Today, the Tathāgata will preach a sūtra of the Great Vehicle called the *Lotus of the Wondrous Dharma*, a dharma taught to bodhisattvas and born in mind by the buddhas.

97 though we “do not perceive and do not know,” is not known and not understood (*fukaku fuchi naredomo, fushiki fue nari* 不覺不知なれども、不識不會なり): For “not known and not understood” (*fushiki fue* 不識不會), see above, section 11. “Do not perceive, do not know” (*fukaku fuchi* 不覺不知) likely reflects the human condition described in Chapter 3 of the *Lotus Sūtra*, in which we are likened to the children playing in the burning house (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:13a23-25):

如是等種種諸苦、衆生沒在其中、歡喜遊戲。不覺不知不驚不怖、亦不生厭、不求解脫。

Livings beings, although sunk in a multitude of such sorrows, rejoice and play; they do not perceive it, do not know it, are not alarmed, are not afraid; unrepulsed, they do not seek liberation.

See Supplementary Notes, s.v. “Burning house.”

98 five hundred “bits of ink” are but one hair’s worth of turning the *Lotus* (*gohyaku jinten wa, shibaraku ichimōko no ten Hokke nari* 五百塵點は、しばらく一毛許の轉法華なり): A “hair” (*mō* 毛) is a minute measure of length, equal to one-tenth of a *rin* 厘. “Bits of ink” (*jinten* 塵點) suggests an incalculable length of time, reflecting a passage in Chapter 7 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:22b7-17) describing the time that has passed since the *parinirvāṇa* of Buddha Mahābhijñānābhībū:

如人以力磨、三千大千土、盡此諸地種、皆悉以爲墨。過於千國土、乃下一塵

## [S3:19]

おほよそ震旦にこの經つたはれ、轉法華してよりこのかた數百歳、あるひは疏釋をつくるともがら、ままにしげし。又、この經によりて、上人の法をうるもあれども、いま、われらが高祖曹溪古佛のごとく、法華轉の宗旨をえたるなし、轉法華の宗旨、つかふあらず。いま、これをきき、いま、これにあふ、古佛の古佛にあふにあへり、古佛土にあらざらんや。よろこぶべし、劫より劫にいたるも法華なり、晝より夜にいたるも法華なり、法華これ從劫至劫なるがゆえに、法華これ乃晝乃夜なるがゆえに。たとひ自身心を強弱すとも、さらにこれ法華なり。あらゆる如是は珍寶なり、光明なり、道場なり、廣大深遠なり、深大久遠なり、心迷法華轉なり、心悟轉法華なる、實にこれ法華轉法華なり。

In sum, over the several hundred years since this sūtra was transmitted to Cīnasthāna and the *Lotus* was turned, those who produced commentaries have been many. Moreover, some have attained the dharma of a superior person on the basis of this sūtra.<sup>99</sup> Yet none got the essential point of “the *Lotus* turning” or used the essential point of “turning the *Lotus*,” as did our Eminent Ancestor, the Old Buddha of Caoxi, here. Hearing it now, encountering it now, we have encountered an old buddha encountering an old buddha; is it not an old buddha land?<sup>100</sup>

We should rejoice: from kalpa to kalpa is the *Lotus*; from day to night is the *Lotus*; for the *Lotus* is “from kalpa to kalpa”; for the *Lotus* is

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點。如是展轉點、盡此諸塵墨。如是諸國土、點與不點等、復盡末爲塵、一塵爲一劫、此諸微塵數、其劫復過是、彼佛滅度來、如是無量劫。

Suppose a man, with all his might, ground  
The earth of the trichiliocosm,  
And exhausting the various kinds of earth,  
Made them all into powdered ink.  
Then, passing a thousand lands,  
He dropped a single bit of powder.  
And, in this way, continued dropping the bits,  
Till he had exhausted all of the ink.  
If all these lands —  
Both where he dropped and where he did not —  
Were again completely turned to dust,  
And each grain were one kalpa,  
The number of these infinitesimal dust motes  
Would be surpassed by the kalpas  
Since that buddha entered extinction.  
Such are the innumerable kalpas.

“bare mind in pieces” (*sekishin henpen* 赤心片片): See above, Note 42.

99 dharma of a superior person (*shōnin no hō* 上人の法): i.e., the status of a respected cleric.

100 an old buddha encountering an old buddha (*kobutsu no kobutsu ni au* 古佛の古佛にあふ): The exact sense is uncertain; perhaps to be understood as Huineng encountering Śākyamuni. See Supplementary Notes, s.v. “Old buddha.”

“from day to night.”<sup>101</sup> Though one’s own body and mind grows strong or weak, this too is the *Lotus*. All its suchness is a “precious treasure,” is the “ray of light,” is the “place of awakening,” is “vast and deep,” is “profound” and “long ago,” is “if your mind is deluded, the *Lotus* turns you,” is “if your mind is awakened, you turn the *Lotus*” — truly this is the *Lotus* turning the *Lotus*.<sup>102</sup>

101 for the *Lotus* is “from kalpa to kalpa”; for the *Lotus* is “from day to night” (*hokke kore jū gō shi gō naru ga yue ni, hokke kore nai chū nai ya naru ga yue ni* 法華これ從劫至劫なるがゆえに、法華これ乃晝乃夜なるがゆえに): Recalling the Sixth Ancestor’s words to Fada (see above, Note 35):

從劫至劫手不釋卷。從晝至夜無不念時也。

From kalpa to kalpa, your hand never lets go of the scrolls; from day to night, there’s no time you’re not reciting it.

102 “precious treasure” (*chinbō* 珍寶): Perhaps recalling the Sixth Ancestor’s words (quoted above, section 5): “Everything you have is a precious treasure” (*shou wa mina chinbō nari* 所有はみな珍寶なり); and likely reflecting the *Lotus Sūtra*’s description of the great ox cart given to the rich man’s children (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:13a2-3):

是長者等與諸子珍寶大車。

The wealthy man equally gave the children a great cart decorated with precious treasures.

“ray of light” (*kōmyō* 光明): Likely a reference to the light emitted from the forehead of the Buddha as a sign that he would preach the *Lotus Sūtra*; see above, Note 10.

“place of awakening” (*dōjō* 道場): I.e., the place of a buddha’s awakening. Dōgen may here be recalling the verse, in Chapter 1 of the sūtra, in which Maitreya asks about the meaning of the ray of light emitted by the Buddha (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:3c6-7):

何所饒益、演斯光明。佛坐道場、所得妙法、爲欲說此。

What is the benefit

Of his spreading this light?

When the Buddha sat at the place of awakening,

The wondrous dharma that he attained —

Does he wish to preach it to us?

“vast and deep” (*kōdai jin’on* 廣大深遠): See above, section 15.

“profound” and “long ago” (*jindai ku’on* 深大久遠): This phrase, which also occurs above, section 1, may reflect the Buddha’s praise of the Bodhisattva Samantabhadra, in Chapter 28 of the sūtra; see above, Note 6.

[S3:20] {2:497}

心迷法華轉、心悟轉法華、究盡能如是、法華轉法華。

*If your mind is deluded, the Lotus turns you;  
 If your mind is awakened, you turn the Lotus;  
 When exhaustive investigation can be such,  
 The Lotus turns the Lotus.*

[S3:21]

かくのこつく供養、恭敬、尊重、讃歎する、法華是法華なるべし。

*To offer, revere, honor, and praise like this is the Lotus being the Lotus.*<sup>103</sup>

正法眼藏法華轉法華第十二  
 Treasury of the True Dharma Eye  
 The Lotus Turns the Lotus  
 Number 12

[Tōunji MS:]

仁治二年辛丑夏安居日、これをかきて慧達禪人にさづく。これ出家修道を感喜するなり。ただ鬢髪をそる、なほ好事なり。かみをそり、又かみをそる、これ眞出家兒なり。今日の出家は、從來の轉法華の如是力の如是果報なり。いまの法華、かならず法華の法華果あらん。釋迦の法華にあらず、諸佛の法華にあらず、法華の法華なり。ひごろの轉法華は、如是相も不覺不知、かかれり。しかも、いまの法華、さらに不識不會にあらはる。昔時も出息入息なり、今時も出息入息なり。これを妙難思の法華と保任すべし。

On a day of the summer retreat in the junior metal year of the ox, the second year of Ninji [1241], I wrote this and gave it to the Zen person Etatsu, to celebrate his leaving home to practice the way.<sup>104</sup> Just shaving one's head is already auspicious; to shave one's head and shave it again — this is a true home-leaving child.<sup>105</sup> Today's leaving home

103 **offer, revere, honor, and praise** (*kuyō, kugyō, sonjū, santan* 供養、恭敬、尊重、讃歎): A fixed phrase typically used in the *Lotus Sūtra* to describe the worship of a buddha.

104 **day of the summer retreat** (*ge angō no hi* 夏安居日): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth lunar month through the fifteenth of the seventh month; in 1241, this would have corresponded to 27 May through 23 August.

**Zen person Etatsu** (*Etatsu zennin* 慧達禪人): Otherwise unknown; from the pronunciation of his name, possibly, a colleague of Ejō 懷奘 and Ekan 懷鑑, members of the so-called Daruma school who converted to Dōgen's community.

105 **a true home-leaving child** (*shin shukke ji* 眞出家兒): A fixed expression, found

is “such effects” of “such power” of his previous turning the *Lotus*.<sup>106</sup>

With the present *Lotus*, the *Lotus* will inevitably bear *Lotus* fruit. It is not the *Lotus* of Śākyamuni; it is not the *Lotus* of the buddhas: it is the *Lotus* of the *Lotus*. In our usual turning of the *Lotus*, “such marks” were governed by our being “unaware and oblivious”; but the present *Lotus* appears anew as “not known and not understood.”<sup>107</sup> In the past, we exhaled and inhaled; now, we exhale and inhale. We should maintain this as the *Lotus*, “wondrous and hard to comprehend.”<sup>108</sup>

開山觀音導利興聖寶林寺、入宋傳法沙門御名記。在御判

*Written by the founder of Kannon Dōri Kōshō Hōrin Monastery (his name), the śramaṇa who entered the Song and transmitted the dharma. (His seal)*<sup>109</sup>

[Myōshōji MS:]<sup>110</sup>

仁治辛丑仲夏中三日、書寫之于首座寮。懷奘

*Copied in the Head Seat's Quarters, third day of mid-summer, the junior metal year of the ox, in Ninji [13 June 1241]. Ejō*<sup>111</sup>

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especially in Chan texts, for a renunciant. That Etatsu shaved his head a second time suggests he may have been a monk who renewed his ordination under Dōgen when he underwent a conversion, or “change of robes” (*kōe* 更衣).

106 “such effects” of “such power” (*nyoze riki no nyoze kahō* 如是力の如是果報): From the *Lotus Sūtra*’s list of ten “suchnesses” (*jū nyoze* 十如是) (see above, Note 4); similarly, the “such marks” (*nyoze sō* 如是相) occurring just below in this section.

107 “unaware and oblivious” (*fukaku fuchi* 不覺不知); “not known and not understood” (*fushiki fue* 不識不會): See, above, Note 97.

108 “wondrous and hard to comprehend” (*myō nanshi* 妙難思): From Chapter 2 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:6c19):

我法妙難思

My dharma is wondrous and hard to comprehend.

109 Copyist unknown. “His name” and “his seal” refer to Dōgen.

110 The Myōshōji MS 妙昌寺本 of the sixty-chapter *Shōbōgenzō* was completed in 1751; its colophon attributed to Ejō 懷奘 is unknown in earlier manuscript witnesses.

111 mid-summer (*chūka* 仲夏): I.e., the fifth lunar month.



TREASURY OF THE TRUE DHARMA EYE  
SUPPLEMENTARY CHAPTER 4

The Mind Cannot Be Got

*Shin fukatoku*

心不可得

# The Mind Cannot Be Got

## *Shin fukatoku*

### INTRODUCTION

This work is preserved in the twenty-eight-text *Himitsu Shōbōgenzō* collection, where it occurs as number 3 of the first fascicle; it is included in the ninety-five-chapter Honzan edition as number 19. The chapter is often referred to as “Go Shin fukatoku” 後心不可得 (the “Latter Mind Cannot be Got”), to distinguish it from another chapter of the same title (translated above in Volume I), appearing as number 18 in the Honzan edition, number 8 in the seventy-five-chapter *Shōbōgenzō*, and number 4 of fascicle 1 in the *Himitsu* collection. It bears a colophon similar to that of the seventy-five-chapter *Shōbōgenzō* text, identifying it as a work written at Dōgen’s Kōshōji, during the summer retreat of 1241.

The text is clearly divided into two parts, of roughly equal length. The first deals with the title theme, the famous story of an old woman selling cakes who bests the monk Deshan 德山, a learned scholar of the *Diamond Sūtra*. This part corresponds, often quite closely, to the text of the “Shin fukatoku” chapter of the seventy-five-chapter *Shōbōgenzō*. The second part of our essay treats the well-known story of Chan Master Huizhong’s 慧忠 test of the mind-reading powers of an Indian monk. This story is the focus of the “Tashin tsū” 他心通, a work of 1245 occurring as number 73 in the seventy-five-chapter *Shōbōgenzō* and number 80 in the Honzan edition. Here again, the correspondence in content and language is often quite close. It is now generally assumed that the present text represents an early draft of a work from 1241 that was subsequently divided into two separate essays, perhaps around 1245, when the “Tashin tsū” chapter is dated.

The notes to the translation below will be limited to material specific to this text and its relationship to chapters 8 and 73 of the seventy-five-chapter *Shōbōgenzō*, where more complete annotation can be found.



正法眼藏別輯四

Treasury of the True Dharma Eye  
Supplementary Chapter 4

心不可得

The Mind Cannot Be Got

(草案本系・「秘密正法眼藏」初冊所收)

(Draft version, in the first volume of the *Himitsu Shōbōgenzō*)

{2:498}

觀音導利興聖寶林寺

Kannon Dōri Kōshō Hōrin Monastery

[S4:1]

心不可得者、諸佛なり。みづから阿耨多羅三藐三菩提と保任し來れり。

“*The mind cannot be got*” is the buddhas. They have themselves maintained it as *anuttara-samyak-sambodhi*.

[S4:2]

金剛經云、過去心不可得、現在心不可得、未來心不可得。

*It is said in the Diamond Sūtra, “The past mind cannot be got; the present mind cannot be got; the future mind cannot be got.”*<sup>1</sup>

[S4:3]

これすなはち、諸佛なる心不可得の保任の現成せる、三界心不可得なり、諸法心不可得なり、と保任し來れるなり。これをあきらむる保任は、諸佛にならば、證取せず、諸祖にならば、正傳せざるなり。ならふ、と云は、丈六身にならひ、一莖草にならふなり。諸祖にならふ、と云は、皮肉骨髓にならひ、破顔微笑にならふなり。この宗旨は、正法眼藏あきらかに正傳しきたりて、佛佛祖祖の心印、まさに直指なること、嫡嫡單傳せるにとぶらひならふに、かならずその骨髓面目つたはれ、身體髮膚うくるなり。佛道をなはず、祖室にいらざらんは、見聞せず、會取せず。問取の法におよばず、道取の分、夢にもいまだみざるところなり。

This has expressed how they have maintained “*the mind cannot be got*” that is the buddhas; they have been maintaining it as *the three realms*

1 *Diamond Sūtra* (*Kongō kyō* 金剛經): This quotation represents section 1 in the seventy-five-chapter *Shōbōgenzō* text of the “Shin fukatoku” chapter.

are “the mind cannot be got,” as the dharmas are “the mind cannot be got.” The maintaining of it that makes this clear cannot be verified if not learned from the buddhas, cannot be directly transmitted if not learned from the ancestors. “To learn” means to learn from “the sixteen-foot body,” to learn from “a single blade of grass.”<sup>2</sup> “To learn from the ancestors” means to learn from their skin, flesh, bones, and marrow, to learn from *breaking into a smile*.<sup>3</sup> The essential point of this is that, when we inquire of and learn from those who clearly have directly transmitted the treasury of the true dharma eye, who have uniquely transmitted through successor after successor the fact that the mind seal of buddha after buddha and ancestor after ancestor is directly pointed at, invariably, their bones and marrow, face and eyes are passed down to us, and we receive their body, hair, and skin. Those who do not learn the way of the buddhas, who do not enter the chambers of the ancestors, do not see or hear it, do not understand it; the way to ask about it is beyond them, and the status to speak of it, they have never even dreamt of.<sup>4</sup>

[S4:4] {2:499}

徳山の、そのかみ不丈夫なりしとき、金剛經に長ぜりき。ときの人、これを周金剛王と稱しき。八百餘家のなかに王なり。ことに、青龍疏をよくせるのみにあらず、さらに十二擔の書籍を釋集せり、齊肩の講者あることなし。ちなみに、南方に無上道の嫡嫡相承せるありと聞て、書をたづさへて山川をわたりゆく。龍潭にいたらんとするみちの左に歇息するに、婆子來り逢ふ。徳山問、汝はこれなに人ぞ。婆子云く、我は、もちひ、うる老婆也。徳山云、我がために、もちひを賣るべし。婆子云、和尚、かうてなにかせん。徳山の云、もちをかうて、點心にすべし。婆子云く、和尚の、そこばくたづさへてあるは、これなにものぞ。徳山云く、汝聞かずや、我是周金剛王なり、金剛經に長ぜり、通達せずといふところなし、このたづさへてあるは、金剛經の解釋也。これをききて、婆子云く、老婆に一問あり、和尚、これをゆるすやいなや。徳山云く、ゆるす、汝が心ろにまかせ

2 “To learn” means to learn from “the sixteen-foot body,” to learn from “a single blade of grass” (*narau, to iu wa, jōroku shin ni narai, ikkyō sō ni narau nari* ならふ、と云は、丈六身にならひ、一茎草にならふなり): Some versions of our text read here *shobutsu ni narau to iu wa* 諸佛にならふと云は (“To learn from the buddhas” means . . .). For the association of the “sixteen-foot body” with “one blade of grass,” see Supplementary Notes, s.v. “One blade of grass.”

3 skin, flesh, bones, and marrow (*hi niku kotsu zui* 皮肉骨髓); breaking into a smile (*hagan mishō* 破顔微笑): Allusions respectively to the story of Bodhidharma’s transmission to the second Chinese ancestor, Huike 慧可, and to the story of Śākyamuni’s transmission to the first Indian ancestor, Mahākāśyapa. See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow” and “Break into a smile.”

4 Those who do not learn the way of the buddhas, who do not enter the chambers of the ancestors (*butsudō o narawazu, soshitsu ni irazaran* 佛道をならはず、祖室にいらざらん): i.e., those outside of Dōgen’s tradition of the buddhas and ancestors; a point reiterated in the seventy-five-chapter *Shōbōgenzō* text of the “Shin fukatoku,” section 2.

て問べし。云、我、かつて金剛經をきくに云く、過去心も不可得、現在心不可得、未來心不可得、いま、もちひをしていづれの心をか點ぜんとする、和尚、若道得ならんには、もちひ、うるべし、和尚、もし道不得ならんには、もちひをうるべからず。徳山、ときに茫然として、祇對すべきことをえざりき。婆子、すなはち拂袖して出ぬ、つひにもちひ餅を徳山にうらず。

Deshan, at a time when he was not much of a man, excelled at the *Diamond Sūtra*.<sup>5</sup> People at the time called him “Zhou, King of the *Diamond*.” He was king among over eight hundred scholars. Not only was he particularly versed in the *Qinglong Commentary*, but he also compiled twelve piculs of books. He was without peer as a lecturer.

Once, upon hearing that in the south the unsurpassed way had been inherited by successor after successor, he packed his books and crossed mountains and rivers. As he paused for a rest to the left of the road he was taking to Longtan, an old woman came along.<sup>6</sup>

Deshan asked, “Who are you?”

The old woman said, “I’m an old woman selling cakes.”

Deshan said, “Sell me a cake.”

The old woman said, “Why is the Reverend buying a cake?”

Deshan said, “I’m buying the cake for a refreshment.”

The old woman said, “What is that load the Reverend is carrying?”

Deshan said, “Haven’t you heard? I’m Zhou, King of the *Diamond*. I’m an expert on the *Diamond Sūtra*. There’s nothing [in it] I haven’t penetrated. What I’m carrying here are interpretations of the *Diamond Sūtra*.”

Hearing this, the old woman said, “This old woman has a question. Does the Reverend grant it?”

Deshan said, “Granted. Feel free to ask.”

The old woman said, “I once heard it said in the *Diamond Sūtra*, ‘The past mind cannot be got; the present mind cannot be got; the future mind cannot be got.’ Now which mind will you refresh with the cake? If the Reverend can answer, I’ll sell you the cake; if the Reverend can’t answer, I won’t sell you the cake.”

5 **Deshan** (*Tokusan* 徳山): The retelling of the Deshan story in this section of our text corresponds to sections 3-6 of the seventy-five-chapter *Shōbōgenzō* text of the “Shin fukatoku.”

**not much of a man** (*fujōbu* 不丈夫): From the common Chinese usage of *zhangfu* 丈夫 for the manly male.

6 **Longtan** (*Ryūtan* 龍潭): A reference to Longtan Chongxin 龍潭崇信 (dates unknown; a disciple of Tianhuang Daowu 天皇道悟 [748-807], in the lineage of Qingyuan 青原) with whom Deshan would subsequently study.

Deshan was at a loss and could think of nothing to reply. The old woman thereupon shook out her sleeves and left. She never sold Deshan the cake.

[S4:5]

うらむべし、數百軸の釋主、數十年の講者、わづかに弊婆の一間をうるに、すみやかに負處におちぬること。師承あると師承なきと、正師の室にとぶらふと正師の室に入らざると、はるかにことなるによりてかくのごとし。不可得の言をききては、彼此ともにおなじく、うることあるべからず、とのみ解せり、さらに活路なし。又、うべからず、といふは、もとよりそなはれるゆえに云ふ、なんどおもふ人もあり。これを、いかにもあたらぬことなり。徳山、このときはじめて、えにかけける餅、うゑをやむるにあたはず、としり、又、佛道修行には、必ずその人に逢べきとおもひしりき。又、いたづらに經書にのみかかはれるが、まことのちからをうべからざることをも、おもひしりき。つひに、龍潭に參じて、師資のみち見成せりしより、まさにその人なりき。いまは、雲門・法眼の高祖なるのみにあらず、人中・天上の導師なり。

What a pity.<sup>7</sup> A commentator of several hundred rolls, a lecturer of several tens of years, gets but a single question from a tired, worn-out old woman and is immediately defeated. This happens because of the great difference between those who have succession from a master and those who lack succession from a master, those who have visited the rooms of a true master and those who have not entered the rooms of a true master. Hearing the words “cannot be got,” they understand only that this and that are all equally impossible to get, and they have no way out. Again, there are people who think that [the sūtra] says “cannot be got” because we possess it from the start; this does not get it at all. At this time, Deshan first recognized that “a painted cake can’t satisfy hunger”; and he understood that, to practice the way of the buddhas, we have to encounter “that person”; and he understood that one fruitlessly engaged only with books cannot develop real strength.<sup>8</sup> Eventually, he studied with Longtan and, after realizing the way of master and disciple, was truly “that person.” Now, he is not only the eminent ancestor of Yunmen and Fayen but a guide to humans and devas.<sup>9</sup>

7 **What a pity** (*uramu beshi* うらむべし): This section parallels material in sections 7-8 of the seventy-five-chapter *Shōbōgenzō* text of the “Shin fukatoku.”

8 **“that person”** (*sono hito* その人): I.e., a true master.

9 **the eminent ancestor of Yunmen and Fayen** (*Unmon Hōgen no kōso* 雲門・法眼の高祖): I.e., an ancestor in the lineage leading to the Yunmen 雲門 and Fayen 法眼 houses of Chan. This line has no parallel in the seventy-five-chapter *Shōbōgenzō* text.

## [S4:6] {2:500}

この因縁をおもふに、徳山、むかし、あきらめざることは、いまみゆる處なり。婆子、いま、徳山を杜口せしむればとても、實に、その人にてあらんことも、さだめがたし。しばらく心不可得のことばをききて、心あるべきにあらず、とばかりおもひて、かくのごとくとふにてあるらん、とおぼゆ。徳山の、丈夫にてありしかば、かんがふるちからもありなまし。かんがふることあらば、婆子はその人にてありけるときもきこゆべかりしかども、徳山の、徳山にてあらざりしときにてあれば、婆子はそのひとなることも、いまだしられず、みえざるなり。

When we think about this episode, we can see here that at that time Deshan had not clarified [the dharma].<sup>10</sup> Although here the old woman may have shut Deshan's mouth, it is still difficult to decide that she was really "that person." It seems likely that she asks as she does because, merely having heard the words "the mind cannot be got," she thinks simply that there must be no mind. Had Deshan been a man, he would have had the strength to judge her; and, had he judged her, we would have heard when the old woman was "that person." But, since this was a time when Deshan was not yet Deshan, whether the old woman was "that person" is still not known, still cannot be seen.

## [S4:7] {2:501}

又、いま婆子を疑著すること、ゆえなきにあらず。徳山道不得ならんに、などか徳山にむかうて云はざる、和尚、いま道不得なり、さらに老婆に問べし、老婆、かへりて和尚のためにいふべし、と。このとき、徳山の間をえて、徳山にむかひていふことありせば、老婆がまことにてあるちからも、あらはれぬべし。

Again, we are not without reasons to doubt the old woman here.<sup>11</sup> When Deshan was unable to say anything, why did she not say to him, "Since the Reverend is unable to say anything, ask this old woman, and the old woman will answer for the Reverend"? At this time, having got Deshan's question, if she had something to say to Deshan, the old woman's real strength would have appeared.

10 **When we think about this episode** (*kono innen o omou ni* この因縁をおもふに): This section parallels material in section 8 of the seventy-five-chapter *Shōbōgenzō* text of the "Shin fukatoku."

11 **we are not without reasons to doubt the old woman here** (*ima bashi o gijaku suru koto, yue naki ni arazu* いま婆子を疑著すること、ゆえなきにあらず): This section parallels material in section 9 of the seventy-five-chapter *Shōbōgenzō* text of the "Shin fukatoku."

## [S4:8]

かくのごとくの古人の骨髓も面目も、古佛の光明も現瑞も、同參の功夫ありて、徳山をも婆子をも、不可得をも可得をも、餅をも心をも、把定にわづらはざるのみにあらず、放行にもわづらはざるなり。

With the concentrated effort that studies together with the bones and marrow, face and eyes of the ancients, with the radiance and auspicious signs of the old buddhas, one has no trouble, not only getting hold of, but also letting go of Deshan, of the old woman, of “cannot be got,” of “can be got,” of the “cake,” and of the “mind.”<sup>12</sup>

## [S4:9]

いはゆる、佛心はこれ三世なり。心と三世と、あひへだたること毫釐にあらずと雖も、あひはなれ、あひさる事を論ずるには、則ち十萬八千よりもあまれる深遠なり。いかにあらんか是過去心、と云ば、かれにむかひて云ふべし、是不可得、と。如何にあらんかこれ現在心、と云ば、かれにむかひていふべし、是不可得、と。如何にあらんか是未來心、と云はば、かれに向ていふべし、是不可得、と。

That is, the buddha mind is itself the three times. Although the mind and the three times are not separated by a hair's breadth, when we discuss their separation, their departure from each other, it is a profound distance, exceeding one hundred eight thousand. If we are asked, “What is the ‘past mind’?” we should answer, “It is ‘cannot be got.’” If we are asked, “What is the ‘present mind’?” we should answer, “It is ‘cannot be got.’” If we are asked, “What is the ‘future mind’?” we should answer, “It is ‘cannot be got.’”

## [S4:10]

云はくのところは、心をしばらく、不可得となづくる心あり、とは云はず、しばらく、不可得なり、と云ふ。心うべからず、とはいはず、ひとへに、不可得、と云ふ。心うべし、とはいはず、ひとへに、不可得、と云ふなり。又、如何なるか過去心不可得、といわば、生死去來、と云べし。如何なるか現在心不可得、と云はば、生死去來、といふべし。如何なるか未來心不可得、と云はば、生死去來、と云ふべし。をほよそ、牆壁瓦礫にて在る佛心在り、三世諸佛、共に是を不可得にてありと證す。佛心にて在る牆壁瓦礫のみ在り、諸佛、三世に是を不可得なりと證す。況や、山河大地にてある不可得の、自にて在るあり、草木風水なる不可得の、則ち心なる在り、又、應無所住、而生其心の、不可得なるあり、又、十方諸佛の、一代の代にて八萬法門をとく。不可得の心、其れかくのごとし。

12 the radiance and auspicious signs of the old buddhas (*kobutsu no kōmyō mo genzui mo* 古佛の光明も現瑞も): I.e., the nimbus surrounding the body of a buddha and the miraculous portents of his actions. The Honzan version of our text reads here *gentan* 現端 (“beauty”[?]; perhaps from *jigen tanshō* 示現端正 [“to display beauty”]). This and the following two sections have no parallel in the seventy-five-chapter *Shōbōgenzō* text of the “Shin fukatoku,” which concludes with Dōgen’s suggestions on how the conversation between Deshan and the old woman could be improved.

The point of this is that we are not saying of the mind that there is a mind that, for now, we call “cannot be got”; we are saying, for now, it is “cannot be got.”<sup>13</sup> We are not saying that we cannot get the mind; we are saying solely, “it cannot be got.” We are not saying that we can get the mind; we are saying solely, “it cannot be got.” Again, if we are asked, “What is ‘the past mind cannot be got’?” we should say, “birth and death, coming and going.” If asked, “What is ‘the present mind cannot be got’?” we should say, “birth and death, coming and going.” If asked, “What is ‘the future mind cannot be got’?” we should say, “birth and death, coming and going.”

In general, there is a buddha mind that is “fences, walls, tiles, and pebbles”; the buddhas of the three times all verify this as “it cannot be got.”<sup>14</sup> There are only the fences, walls, tiles, and pebbles that are the buddha mind; in the three times, the buddhas verify them as “it cannot be got.” Not to mention that there is [the case in which] the “it cannot be got” that is the “mountains, rivers, and the whole earth” exists in itself; there [the case in which] the “it cannot be got” that is “grasses, trees, wind, and water” is the mind.<sup>15</sup> Or, again, there is [the case in which] “one should produce a thought that does not abide anywhere” is “it cannot be got.”<sup>16</sup> Again, the mind of “it cannot be got” with which the buddhas of the ten directions, in each age, preach the eighty thousand dharma gates is like this.

\* \* \* \* \*

13 **we are not saying of the mind that there is a mind that, for now, we call “cannot be got”** (*shin o shibaraku, fukatoku to nazukuru shin ari, to wa iwazu* 心をしばらく、不可得となづくる心あり、とは云はず): Presumably, meaning something like, “it is not that ‘cannot be got’ is an attribute of the mind.”

14 **a buddha mind that is “fences, walls, tiles, and pebbles”** (*shō heki ga ryaku nite aru busshin ari* 牆壁瓦礫にて在る佛心在り): Allusion to a well-known saying in Chan texts first attributed to Nanyang Huizhong 南陽慧忠 (d. 775). See Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.”

15 **there is [the case in which] the “it cannot be got” that is the “mountains, rivers, and the whole earth” exists in itself** (*senga daichi nite aru fukatoku no, onozukara nite aru ari* 山河大地にてある不可得の、自にて在るあり): A tentative rendering of an odd locution. “Mountains, rivers, and the whole earth” (*senga daichi* 山河大地) is a fixed expression occurring often in Chan texts; here, perhaps, reflecting a conversation between Weishan Lingyou 滙山靈祐 (771-853) and his disciple Yangshan Huiji 仰山慧寂 (803-887) recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:212, case 168); see Supplementary Notes, s.v. “Sun, moon, and stars.”

16 **“one should produce a thought that does not abide anywhere”** (*ō mushojū, ni shō go shin* 應無所住、而生其心): From the famous line in the *Diamond Sūtra* (*Jingang bore boluomi jing* 金剛般若波羅蜜經, T.235.8:749c22-23), on hearing which it is said the future Sixth Ancestor, Huineng 慧能, was awakened.

## [S4:11] {2:502}

又、大證國師のとき、大耳三藏、はるかに西天より到京せり。他心通をえたりと講ず。唐の肅宗皇帝、ちなみに國師に命じて試験せしむるに、三藏わづかに國師をみて、速に禮拜して右にたつ。國師つひに問、なんぢ、他心通を得りやいなや。三藏まうす、不敢、と。國師の云、汝云ふべし、老僧、今いづれの處にか在る。三藏まうす、和尚、是一國の師也、なんぞ西川に行て競渡のふねをみる。國師やや久くして再問す、なんぢ云べし、老僧、今何處にか在る。三藏まうす、和尚は一國の師也、なんぞ天津橋の上に行て、猢猻を弄するをみる。國師又問、汝云べし、老僧、今何處にか在る。三藏、やや久く在れ共、しることなし、みるところなし。國師、ちなみに叱して云、この野狐精、汝が他心通、何の處にかある。三藏、又祇對なし。

Again, at the time of the National Teacher Dazheng, the Tripiṭaka Master Daer arrived in the capital from distant Sindh in the West.<sup>17</sup> He claimed to have attained the knowledge of other minds. The Tang Emperor Suzong thus ordered the National Teacher to test him. As soon as the Tripiṭaka Master saw the National Teacher, he quickly paid obeisance and stood off to the right.

After a while, the National Teacher asked him, “You have the knowledge of other minds, do you?”

The Tripiṭaka Master said, “I wouldn’t presume.”

The National Teacher said, “Tell me, where’s this old monk right now?”

The Tripiṭaka Master said, “The Reverend is the teacher to a nation. Why has he gone off to Xichuan to watch the boat races?”

The National Teacher after a while asked again, “Tell me, where’s this old monk right now?”

The Tripiṭaka Master said, “The Reverend is the teacher to a nation. Why has he gone onto the Tianjin bridge to watch the monkeys play?”

The National Teacher asked once more, “Tell me, where’s this old monk right now?”

The Tripiṭaka Master was silent for a while but did not know, did not see anything.

The National Teacher then rebuked him, saying, “This fox spirit! Where’s his knowledge of other minds?”

The Tripiṭaka Master had no response.

17 **the National Teacher Dazheng** (*Daishō kokushi* 大證國師): Dōgen begins here his discussion of material found in the “Shōbōgenzō tashin tsū” 正法眼藏他心通. His Japanese retelling of the encounter between Huizhong and Daer here corresponds to the Chinese version in section 1 of that text. His comments in the following two sections, however, while consistent with his treatment there, have no exact parallel.



[S4:12]

かくのごとくの事と、しらざればあし、きかざればあやしみぬべし。佛祖と三蔵とひとしかるべからず、天地懸隔なり。佛祖は、佛法をあきらめてあり、三蔵は、いまだあきらめず。まことにそれ三蔵は、在俗も三蔵なることあり。たとへば文華にところをえたらんがごとし。然あれば、ひろく竺漢の言音をあきらめてあるのみにあらず、他心通をも修得せりと云へども、佛道の身心におきては、ゆめにもいまだみざるゆえに、佛祖の位に證せる國師にまみゆるには、すなはち勘破せらるるなり。いはゆる佛道に心をならふには、萬法即ち心なり、三界唯心なり。唯心これ唯心なるべし、是佛即心なるべし。たとひ自なりとも、たとひ他なりとも、佛道の心をあやまらざるべし。いたづらに西川に流落すべからず、天津橋におもひわたるべからず。佛道の身心を保任すべくは、佛道の智通を學習すべし。

If we did not know of such a matter, it would be bad; if we had not heard of it, we would have been suspicious. The buddhas and ancestors and the tripiṭaka masters cannot be equal; the gap is as great as heaven and earth. The buddhas and ancestors have clarified the buddha dharma; the tripiṭaka masters have not clarified it. Indeed, with tripiṭaka masters, there are cases where laymen are tripiṭaka masters, as when one has attained a place in literary culture. Thus, while he may not only have widely understood the languages of Sindh and Han but also cultivated the knowledge of other minds, because he has never seen even in his dreams the body and mind of the way of the buddhas, when he meets with the National Teacher, who has verified the status of the buddhas and ancestors, he is immediately seen through.

When we study the mind in the way of the buddhas, it is, the myriad dharmas are the mind; it is, the three realms are only mind.<sup>18</sup> It should be, only mind is only mind; it should be, this buddha is this mind itself.<sup>19</sup> Whether it is one's own or another's, we should not be mistaken about the mind in the way of the buddhas. It does not vainly drift off to Xichuan; it does not wander over the Tianjin bridge. To maintain the body and mind of the way of the buddhas, we should study the spiritual knowledge of the way of the buddhas.<sup>20</sup>

18 **the myriad dharmas are the mind** (*manbō sunawachi shin nari* 萬法即ち心なり): Japanese rendering of the phrase *wanfa jixin* 萬法即心, occurring in Chan texts (see, e.g., *Zongjing lu* 宗鏡錄, T.2016.48:603c25).

**the three realms are only mind** (*sangai yui shin* 三界唯心): A very common expression found throughout Chan literature as well as other Chinese texts of the Mahāyāna; see Supplementary Notes, s.v. “The three realms are only mind.”

19 **this buddha is this mind itself** (*ze butsu soku shin* 是佛即心): Playing with the well-known expression “this mind itself is the buddha” (*soku shin ze butsu* 即心是佛); see Supplementary Notes.

20 **spiritual knowledge of the way of the buddhas** (*butsudō no chitsū* 佛道の智通): Probably meaning “paranormal knowledge as it is properly understood in the way of

## [S4:13] {2:503}

いはゆる佛道には、盡地みな心なり、起滅にあらたまらず。盡法みな心なり、盡心を智通とも學すべし。三藏すでにこれをみず、野狐の精のみなり。然あれば、已然兩度も、いまだ國師の心を見ず、國師の心に通ずることなし。いたづらなる西川と天津と、競渡・獼猴とのみにたはむる野狐子なり、いかにしてか國師を見ん。又、國師の在處をみるべからざる道理、あきらけし。老僧今いづれの處にかある、と三たび問に、このことばをきかず。若しきくことあらば、たづぬべし、きかざれば蹉過するなり。三藏、若し佛法をならふことありせば、國師のことばをきかまし、國師の身心をみることあらまし。ひごろ佛法をならはざるが故に、人中・天上の導師にうまれあふといへども、いたづらにすぎぬるなり、あはれむべし、かなしむべし。おほよそ三藏の學者、いかでか佛祖の行履におよばん、國師の邊際をしらん。況や、西天の論師および竺乾三藏、たえて國師の行履をしるべからず。三藏のしらんことは、天帝もしるべし、論師もしるべし。論師・天帝しらんこと、補處の智力、およばざらんや。十聖三賢も、およばざらんや。國師の身心は、天帝もしるべからず、補處もいまだあきらめざる也。身心を佛家に論ずること、かくのごとし。しるべし、信ずべし。我が大師釋尊の法、いまだ二乘・外道等の野狐の精には、おなじからざるなり。

That is, in the way of the buddhas, all the earth is mind; it does not change in arising and ceasing. All the dharmas are mind; we should also study all the mind as the spiritual powers.<sup>21</sup> Since the Tripiṭaka Master does not see this, he is just the spirit of a fox. Thus, in the previous two times as well, he never sees the mind of the National Teacher, he does not know the mind of the National Teacher. He is a fox cub just idly playing around at Xichuan and Tianjin, boat races and monkeys. How could he see the National Teacher? Again, the reason that he cannot see the whereabouts of the National Teacher is obvious. Asked three times “where’s this old monk right now?” he does not hear these words. If he heard them, he could have inquired about them; since he did not hear them, he missed them. Had he learned the buddha dharma, the Tripiṭaka Master would have heard the words of the National Teacher, would have seen the body and mind of the National Teacher. Because he did not regularly learn the buddha dharma, though he may have been born to meet a guide of humans and devas, he idly passes it by.<sup>22</sup> How pathetic. How sad.

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the buddhas.” The term *chitsū* 知通 (“spiritual knowledge”), occurring here and in the following section, is not found elsewhere in the *Shōbōgenzō*; it is synonymous with *jinzū* 神通 (“spiritual powers”; S. *abhijñā*). See Supplementary Notes, s.v. “Spiritual powers.”

21 **all the mind** (*jinshin* 盡心): In parallel with “all the earth”; or, perhaps, “all minds,” in parallel with “all dharmas.” In common parlance, the term *jinshin* 盡心 means “to exhaust the mind” in wholehearted effort.

22 **though he may have been born to meet a guide of humans and devas** (*ninchū tenjō no dōshi ni umareau to iedomo* 人中・天上の導師にうまれあふといへども); i.e., though he had the opportunity to encounter Huizhong, of whom tradition held that he

In general, how could scholars of the tripiṭaka reach the conduct of the buddhas and ancestors or know the whereabouts of the National Teacher? It goes without saying that the treatise masters of Sindh in the West and the Indian tripiṭaka masters could know nothing of the conduct of the National Teacher. What the tripiṭaka master knows is known as well by the Deva Lord, is known as well by the treatise master.<sup>23</sup> What the treatise master or the Deva Lord knows — how could it not be equaled by the knowledge power of the heir apparent?<sup>24</sup> How could it not be equaled by the ten sages and three worthies?<sup>25</sup> The body and mind of the National Teacher cannot be known even by the Deva Lord and is still not clarified even by the heir apparent. This is how body and mind are discussed in the house of the buddhas. We should know it; we should believe it. The dharma of our great master Śākya, the World-Honored One, has never been the same as the fox spirits of the two vehicles and other paths.

[S4:14] {2:504}

然あるに、この一段の因縁、ふるくより諸代の尊宿おのおの参究するに、その話、のこれり。

Now, from long ago, venerables over the generations have investigated this episode, and their talk on it remains.

[S4:15]

僧ありて趙州にとふ、三藏、なにとしてか第三度に國師の所在をみざる。趙州云、國師在三藏鼻孔上、所以不見。又僧ありて玄沙問、既在鼻孔上、爲甚不見。玄沙云、只爲太近。海會端云、國師若在三藏鼻孔上、有什麼難。又、玄沙、三藏を徴して云く、汝道、前兩度還見麼。雪竇顯云、敗也、敗也。又、僧ありて仰山に問、第三度、なにとしてか、三藏ややひさしくあれど國師の所在をみざる。仰山云、前兩度は涉境心、後入自受用三昧、所以不見。

A monk asked Zhaozhou, “Why did the Tripiṭaka Master not see the whereabouts of the National Teacher the third time?”<sup>26</sup>

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was teacher, on earth, to the emperors of China and, in the heavens, to Indra, king of the gods.

23 **Deva Lord** (*Tentai* 天帝): i.e., Indra, king of the gods.

24 **heir apparent** (*fusho* 補處): i.e., a bodhisattva destined to become the next buddha.

25 **ten sages and three worthies** (*jisshō sanken* 十聖三賢): Also read *jisshō sangen*. Reference to those on the path of the bodhisattva: the ten stages, or “grounds” (*chi* 地; S. *bhūmi*), of the “sage,” or “noble” (*shō* 聖; S. *ārya*), ones — i.e., those on the advanced levels of the path — and the three types of “wise,” or “worthy” (*ken* 賢; S. *bhadra*) ones — i.e., those on the level just preceding the *ārya*.

26 **A monk asked Zhaozhou** (*sō mon Jōshū* 僧問趙州): This section (throughout which Dōgen switches back and forth between Chinese quotation and Japanese translation) corresponds to the Chinese text in section 2 of the “Shōbōgenzō tashin tsū.”

*Zhaozhou said, “The National Teacher was on the Tripiṭaka Master’s nose; that’s why he didn’t see him.”*

Again, a monk asked Xuansha, “Since he was on his nose, why didn’t he see him?”

*Xuansha said, “Because he was too close.”*

*Duan of Haihui said, “If the National Teacher was on the Tripiṭaka Master’s nose, why would it be hard?”<sup>27</sup>*

Again, Xuansha summoned the Tripiṭaka Master, saying, “Tell me, did you in fact see him the first two times?”

*Chan Master Mingjue Zhongxian of Xuedou said, “Defeated! Defeated!”*

Again, a monk asked Yangshan, “On the third time, although he was silent for a while, why didn’t the Tripiṭaka Master see the National Teacher’s whereabouts?”

*Yangshan said, “The first two times were the mind that plays across objects. After that, he entered the samādhi of personal enjoyment; that’s why he didn’t see him.”*

[S4:16] {2:505}

この五位尊宿、そのともに諦當なれども、國師の行履は蹉過せり。いはゆる、第三度しらず、とのみ論じて、前兩度は知れり、とゆるすに似たり。是即ち古先の蹉過する處なり、晚進のしるべきなり。

These five venerables may all be on the mark, but they have missed the conduct of the National Teacher: they discuss only the fact that he did not know the third time and seem to accept that he knew the first two times.<sup>28</sup> This is a place our old forebears missed, and latecomers should recognize it.

[S4:17]

興聖、今、五位の尊宿を疑著すること、兩般あり。一には云、國師の、三藏を試験する意趣をしらず。二には云、國師の身心をしらず。しばらく國師、三藏を試験する意趣を不知と云ふは、第一番に國師云く、汝道老僧即今在什麼處、と問こころは、三藏、若佛法をしれりや、いまだしらずや、と試問するとき、三藏、もし佛法を聞ことあらば、老僧今在甚麼處、ときくことばを、佛法にならふべきなり。佛法にならふ、と云ふは、國師の、

27 **Duan of Haihui** (*Kaie Tan* 海會端): Our version here is missing some text; the original, given in full in the “Shōbōgenzō tashin tsū” and also below, section 27, has:

國師若在三藏鼻孔上、有什麼難見、殊不知國師在三藏眼睛裏。

If the National Teacher was on the Tripiṭaka Master’s nose, why would it be hard to see him? He’s completely unaware that the National Teacher was in the Tripiṭaka Master’s eye.

28 **These five venerables** (*kono goi sonshuku* この五位尊宿): This section corresponds to material in section 3 of the “Shōbōgenzō tashin tsū.”

老僧今いづれの處にかある、と云ふは、這邊にあるか、那邊にあるか、無上菩提にあるか、般若波羅蜜にあるか、空にかかれるか、地にたてるか、草菴にあるか、寶所にあるか、と問なり。三藏、この心を不知、いたづらに凡夫二乗等の見解をたてまつる。國師かさねて問、汝道老僧即今在甚麼處。ここに三藏、更にいたづらのことばをたてまつる。國師かさねてとふ、汝道老僧即今在甚麼處。ときに三藏、ややひさしくあれども、ものいはず、こち茫然なり。ちなみに國師、即三藏を叱して云、這野狐精、他心通在甚麼處。かくいふに、三藏、なほ云ふことなし。

Kōshō's doubts about the five venerables here are of two sorts: first, they do not know the National Teacher's basic intention in testing the Tripiṭaka Master; second, they do not know the body and mind of the National Teacher.<sup>29</sup>

Now, for a start, when I say that they are ignorant of the National Teacher's basic intention in testing the Tripiṭaka Master, I mean this: that the National Teacher's thought in saying the first time, "*Tell me, where's this old monk right now?*" is to test whether the Tripiṭaka Master knew the buddha dharma or not.

When asked this, if the Tripiṭaka Master had heard the buddha dharma, the words asking, "where's this old monk right now?" he should have learned from the buddha dharma.<sup>30</sup> To "learn from the buddha dharma," means that the National Teacher's asking, "Where's this old monk right now?" is "Am I here?" "Am I there?" "Am I in unsurpassed bodhi?" "Am I in *mahā-prajñā-pāramitā*?" "Am I suspended in space?" "Am I standing on the earth?" "Am I in a thatched hut?" "Am I at the treasure trove?"<sup>31</sup>

The Tripiṭaka Master, not recognizing this thought, worthlessly offers the views of common people and the two vehicles. The National Teacher asks him again, "*Tell me, where's this old monk right now?*" Here, the Tripiṭaka Master again offers worthless words. The National Teacher asks yet again, "*Tell me, where's this old monk right now?*" At this point, the Tripiṭaka Master, though silent for a while, says nothing and feels at a loss. Whereupon the National Teacher rebukes the Tripiṭaka

29 **Kōshō** 興聖: Dōgen uses the custom of referring to himself in the third person by the name of his monastery, Kōshōji 興聖寺. This section loosely corresponds to sections 4-6 in the "Shōbōgenzō tashin tsū."

30 **he should have learned from the buddha dharma** (*buppō ni narau beki nari* 佛法にならふべきなり): Perhaps meaning, "he should have understood in terms of the buddha dharma."

31 **treasure trove** (*hōsho* 寶所): The metaphor of the treasure trove as the true goal of Buddhism comes from a famous parable in the *Lotus Sūtra*, in which the buddha is depicted as a caravan leader, taking people to a treasure (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:25c26ff).

Master, saying “*This fox spirit! Where’s his knowledge of other minds?*” Thus spoken to, the Tripiṭaka Master had nothing to say.

[S4:18]

つらつらこの因縁をおもふに、古先ともにおもはくは、今國師の、三藏を叱すること、前兩度は國師の所在をしるといへども、第三度、しらざるがゆえに叱するなりと。然かにはあらず。おほよそ三藏の、野狐精のみにして、佛法は夢也未見在なることを、叱するなり。前兩度はしれり、第三度はしらざる、とは云ぬなり。叱するは、惣じて三藏を叱するなり。國師のころは、まづ佛法を、他心通と云ことありやいなや、ともおもふ。又たとひ他心通と云とも、他も、佛道にならふ他を擧すべし、心も、佛道にならふ心を擧すべし、通も、佛道にならふ通を擧すべきに、今三藏いふところは、かつて佛道にならふ處にあらず、いかでか佛法といはん、と國師はおもふなり。試験す、と云ふは、たとひ第三度云ふ處ありとも、前三度の如くあらば、佛法の道理にあらず、國師の本意にあらず、されば叱すべきなり。三度問著するは、三藏もし國師のこたばを聞くたびやあると、かねて問著するなり。

Fully thinking through this episode, our old forebears have all thought that, the National Teacher’s rebuking the Tripiṭaka Master here was because, though he may have known the whereabouts of the National Teacher the first two times, the third time he did not know. This is not so. He rebuked him for being nothing but a fox spirit that had never seen the buddha dharma even in its dreams. He did not say that he knew the first two times and did not know the third time. The rebuke was a general rebuke of the Tripiṭaka Master.

The National Teacher’s thought was, first of all, to consider whether there is such a thing as speaking of the buddha dharma as “knowing other minds.” Then, even if spoken of as “knowing other minds,” for “other,” we should take up the other learned in the way of the buddhas; for “minds,” we should take up the mind learned in the way of the buddhas; and for “knowing,” we should take up the knowing learned in the way of the buddhas. Yet, the National Teacher thought, what the Tripiṭaka Master is saying here is nothing ever learned in the way of the buddhas; how could we call it the buddha dharma? In his testing him, even if he had had something to say the third time, had it been like the first two times, it would not have been the truth of the buddha dharma, would not have been the basic intention of the National Teacher, and therefore would have been criticized.<sup>32</sup> Asking him three times was repeatedly asking the Tripiṭaka Master whether he had heard the National Teacher’s words.

32 **had it been like the first two times** (*zen sando no gotoku araba* 前三度の如くあらば): Reading *zen ryōdo* 前兩度 (“the first two times”) for the problematic *zen sando* (“the first three times”). This section corresponds to sections 7-8 in the “Shōbōgenzō tashin tsū.”

## [S4:19] {2:506}

二に、國師の身心をしらず、と云は、いはゆる國師の身心は、三藏のしるべきにあらず、通すべきにあらず。十聖三賢およばず、補處・等覺のあきらむるにあらず、凡夫三藏いかでかしらんと。

Secondly, to say that they do not know the body and mind of the National Teacher is to say that the body and mind of the National Teacher are not something the Tripiṭaka Master could know, not something he could read.<sup>33</sup> The ten sages and three worthies cannot reach it; the heir apparent and virtually awakened do not clarify it — how could a commoner tripiṭaka master know it?

## [S4:20]

この道理、あきらかに決定すべし。國師の身心は、三藏もしるべし、およぶべし、と擬するは、おのれ、すでに國師の身心をしらざるによりてなり。他心通をえんともがら、國師をしるべしと云はば、二乗、更に國師をしるべきか、しかあるべからず、二乗人は、たえて國師の邊際におよぶべからざるなり。今、大乘經をよむ二乗人おほし、かれらも、國師の身心をしるべからず、又、佛法の身心、夢にも見るべからざるなり、たとひ大乘經を讀誦するに似たれども、まったくかれは小乗人也、とあきらかにしるべし。おほよそ國師の身心は、神通修證をうるともがらの、しるべきにあらざるなり。國師の身心は、國師猶はかりがたからん。故如何。行履ひさしく作佛を圖せず、ゆえに佛眼も覷不見なり。去就、はるかに窠窟を脱落せり、籠羅の拘牽すべきにあらざるなり。

Clearly, we should be firmly convinced of this principle.<sup>34</sup> Those who suppose that the body and mind of the National Teacher could be known, could be reached by, the Tripiṭaka Master do so because they themselves clearly do not know the body and mind of the National Teacher. If we say that those who have got the knowledge of other minds could know the National Teacher, could those of the two vehicles then know the National Teacher? This could not be. Those of the two vehicles could never reach the borders of the National Teacher. Now, there are many people of the two vehicles that read the scriptures of the Great Vehicle; they too cannot know the body and mind of the National Teacher, nor can they see even in their dreams the body and mind of the buddha dharma. We should clearly recognize that, while they seem to read and recite the scriptures of the Great Vehicle, they are wholly people of the Small Vehicle. In sum, the body and mind of the National Teacher cannot be known by those who attain the practice and verification of the spiritual

33 **Secondly** (*ni ni* 二に): This section corresponds to the first part of section 9 of the “Shōbōgenzō tashin tsū.”

34 **Clearly, we should be firmly convinced of this principle** (*kono dōri, akiraka ni ketsujō su beshi* この道理、あきらかに決定すべし): This section parallels material in section 9 of the “Shōbōgenzō tashin tsū.”

powers. The body and mind of the National Teacher might be difficult even for the National Teacher to gauge. Why? For long, his conduct has not figured to make a buddha; hence, even the buddha eye cannot see it. In going and staying, he has cast off the nest; he cannot be constrained by nets and cages.

[S4:21] {2:507}

いま五位尊宿、ともに勘破すべし。

Now we need to see through each of our five venerables.<sup>35</sup>

[S4:22]

趙州云、國師は三藏の鼻孔上にある、ゆえに見ず。この話、なにとかいふ。本をあきらめずして末を云ふには、かくの如くのあやまりあり。國師、いかにしてか三藏の鼻孔の上にあらん、三藏、いまだ鼻孔なし。又、國師と三藏、あひみるたよりあるに似れども、相近みちなし。明眼は、まさに辨看すべし。

Zhaozhou said, “The National Teacher was on the Tripitaka Master’s nose; that’s why he didn’t see him.”<sup>36</sup> What is this saying? When we talk about the branches without clarifying the root, we get this sort of mistake. How could the National Teacher be on the Tripitaka Master’s nose? The Tripitaka Master does not yet have a nose. Again, while it may seem as if there is a basis for the National Teacher and the Tripitaka Master to see one another, there is no way for them to approach one another. Clear eyes should discern this.

[S4:23]

玄沙云く、只爲太近。まことに太近は、さもあらばあれ、あたりにはあたらず。いかなるをか太近といふ、なにをか太近と擧する。玄沙いまだ太近をしらず、太近を參ぜず、佛法におきては遠之遠矣。

Xuansha said, “Because he was too close.”<sup>37</sup> To be sure, “too close” may be as it may; but, as for hitting it, this does not hit it. What is he calling “too close”? What does he bring up as “too close”? Xuansha has not understood “too close,” has not studied “too close”; in terms of the buddha dharma, he is the farthest of the far.

[S4:24]

仰山云、前兩度涉境心、後入自受用三昧、所以不見。これ、小釋迦のほまれ西天にたかくひらくと雖も、この不是なきにあらず。相見のところは必ず涉境なり、と云はば、佛祖相見の處なきがごとし、授記作佛の功德、な

35 Now we need to see through each of our five venerables (*ima goi sonshuku, tomoni kanpa su beshi* いま五位尊宿、ともに勘破すべし): Paralleling section 16 of the “Shōbōgenzō tashin tsū.”

36 Zhaozhou (*Jōshū* 趙州): Paralleling section 17 in the “Shōbōgenzō tashin tsū.”

37 Xuansha (*Gensha* 玄沙): Paralleling section 18 in the “Shōbōgenzō tashin tsū.”



らはざるに似たり。前兩度は、實に三藏よく國師の所在をしれり、といふ、國師の一毛の功德をしらずといふべし。

Yangshan said, “The first two times were ‘the mind that plays across objects.’<sup>38</sup> After that, he entered ‘the samādhi of personal enjoyment’; that’s why he didn’t see him.” Even if he has a towering reputation in Sindh in the West as a little Śākyamuni, he is not without wrong here. If we say that, where there is seeing each other it is always “playing across objects,” then it would seem there is nowhere that the buddhas and ancestors see each other; it is as if he had never learned of the virtue of granting a prediction of becoming a buddha.<sup>39</sup> To say that the first two times the Tripiṭaka Master really knew the whereabouts of the National Teacher, we must say is not to know the virtue of a single hair of the National Teacher.

[S4:25] {2:508}

玄沙の徴に云く、前兩度還見麼。この還見麼の一句、いふべきを云ふに似たりといへども、見如不見と云はんとす。ゆえに是にあらず。

Xuansha summoned him, saying, “Did you in fact see him the first two times?”<sup>40</sup> Although these words, “Did you in fact see him?” sound as if they are saying what needs to be said, it seeks to say that *his seeing is like not seeing*. Hence, it is not right.

[S4:26]

これをききて、雪竇明覺禪師云く、敗也、敗也。これ玄沙の道を道とするとき、しか云ふべし。道にあらずとせんとき、しかいふべからず。

Hearing this, Chan Master Mingjue of Mount Xuedou said, “Defeated! Defeated!” When we take Xuansha’s saying as saying something, we should say this; when we take it as not saying anything, we should not say it.<sup>41</sup>

[S4:27]

海會端云く、國師もし在三藏鼻孔上、有什麼難見。殊不知、國師在三藏眼睛裏。是又、第三度を論ずるなり。前兩度もみざることを、呵すべきを呵せず、いかんが國師の鼻孔上にあり、眼睛裏にありともしらん。

38 **Yangshan** (*Kyōzan* 仰山): Paralleling section 19 in the “Shōbōgenzō tashin tsū.”

39 **granting a prediction of becoming a buddha** (*juki sabutsu* 授記作佛): Presumably, Dōgen’s point here is that, if knowledge of another’s mind is limited to the ordinary mind that “plays across objects,” the buddhas would be unable to predict (as they are held to do) the future buddhahood of the advanced adept.

40 **Xuansha** (*Gensha* 玄沙): Corresponding to section 21 in the “Shōbōgenzō tashin tsū.”

41 **When we take Xuansha’s saying as saying something** (*Gensha no dō o dō to suru toki* 玄沙の道を道とするとき): Corresponding to section 22 in the “Shōbōgenzō tashin tsū.”

Duan of Haihui said, “If the National Teacher was on the *Tripiṭaka Master's* nose, why would it be hard to see him?<sup>42</sup> He's completely unaware that the National Teacher was in the *Tripiṭaka Master's* eye.” This also discusses the third time. It does not scoff, as it should scoff, at the fact that he also fails to see him the first two times. How can he know either that the National Teacher is on his nose or is in his eye?

[S4:28]

五位尊宿、何れも國師の功德にくらし、佛法の辨道、ちからなきに似たり。しるべし、國師は即ち一代の佛なり、佛正法眼藏あきらかに正傳せり。小乗の三藏・論師等、さらに國師の邊際をしらざる、その證、これなり。他心通といふこと、小乗のいふが如きは、他念通といひぬべし。小乗三藏の他心通のちから、國師の一毛端をも、半毛端をも、しるべしとおもへるは、あやまりなり。小乗の三藏、すべて國師の功德の有所在、みるべからずと、一向ならふべきなり。たとひ、もし國師、さきの兩度は所在をしらるといへども、第三度にしらざらんは、三分に兩分の能あらん、叱すべきあらず。たとひ叱すとも、全分虧闕にあらず。これを叱せん、たれか國師を信ぜん。意趣は、三藏すべていまだ佛法の身心あらざることを、叱せしなり。五位尊宿、すべて國師の行李をしらざるによりて、かくのごとくの不是あり。

The five venerables are all ignorant of the virtues of the National Teacher and appear to lack the power of pursuing the way of the buddha dharma.<sup>43</sup> We should realize that the National Teacher was a buddha for his age, who directly transmitted the treasury of the true dharma eye of the Buddha. The proof that the *tripiṭaka* masters, the treatise masters, and the like, of the Small Vehicle can never know the borders of the National Teacher is this. Knowledge of other minds of the sort described by the Small Vehicle should be called knowledge of others' thoughts. It is a mistake to think that the power of the knowledge of other minds of a *tripiṭaka* master of the Small Vehicle might know even the tip of a single hair, or of half a hair, of the National Teacher. We should learn solely that a *tripiṭaka* master of the Small Vehicle cannot see anything of the whereabouts of the National Teacher. If he could know the whereabouts of the National Teacher the first two times, but failed to know the third time, he would have had the ability to get two out of three; he should not have been rebuked. Or, even if rebuked, it would not be as completely deficient. Had he rebuked him for this, who would trust the National Teacher? His intention was to rebuke the *Tripiṭaka Master* entirely for lacking the body and mind of the buddha dharma. Because none of the five venerables understood the conduct of the National Teacher, they had errors like this.

42 **Duan of Haihui** (*Kaie Tan* 海會端): Corresponding to the first part of section 23 of the “*Shōbōgenzō tashin tsū*.”

43 **The five venerables** (*goi sonshuku* 五位尊宿): This section corresponds to material in sections 24-25 of the “*Shōbōgenzō tashin tsū*.”

## [S4:29] {2:509}

このゆえに、いま佛道の心不可得をきかしむるなり。この一法を通ずることえざらんともがら、自餘の法を通ぜりといはんこと信じがたしといへども、古先もかくの如く將錯就錯ありとしるべし。

Therefore, we tell of “mind cannot be got” in the way of the buddhas. It is hard to believe that those who cannot penetrate this one dharma have penetrated other dharmas; yet even our old forebears have *made mistakes of mistakes* like this.<sup>44</sup>

## [S4:30]

あるとき、僧ありて國師に問、いかにあらぬかこれ古佛心。國師いはく、牆壁瓦礫。これも、心不可得なり。

Once, the National Teacher was asked by a monk, “What is the old buddha mind?”<sup>45</sup> The National Teacher said, “Fences, walls, tiles, and pebbles.”

This is also “*the mind cannot be got.*”

## [S4:31]

あるとき、僧ありて國師に問、いかにあらんかこれ諸佛常住心。國師いはく、幸遇老僧參内。これも、不可得の心を參究するなり。

Once, the National Teacher was asked by a monk, “What is the constantly abiding mind of the buddhas?”<sup>46</sup> The National Teacher said, “Fortunately, you’ve encountered this old monk’s palace visit.”

This is also studying the mind that “cannot be got.”

## [S4:32]

天帝釋、あるとき國師に問、いかにしてか有爲を解脱せん。國師の云く、天子、修道して有爲を解脱すべし。天帝釋、かさねて問、いかならんか是道。國師云く、造次心、これ道。天帝釋云く、いかならんかこれ造次心。國師、ゆびをもつてさして云く、這箇是般若臺、那箇是眞珠網。天帝釋、禮拜す。

44 **made mistakes of mistakes** (*shōshaku jushaku* 將錯就錯): A fixed expression occurring several times in the *Shōbōgenzō*; often understood in the sense, “to recognize a mistake for what it is,” but here more likely simply something like “to make mistake after mistake”; see Supplementary Notes, s.v. “Make a mistake of a mistake.”

45 “**What is the old buddha mind?**” (*ika ni aranu ka kore kobutsushin* いかにあらぬかこれ古佛心): A well-known dialogue (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:438a9), appearing several times in Dōgen’s writings (although not in the “*Shōbōgenzō tashin tsū*”).

46 “**What is the constantly abiding mind of the buddhas?**” (*ika ni aran ka kore shobutsu jōjū shin* いかにあらんかこれ諸佛常住心): The source of this dialogue is unknown (and the significance of Huizhong’s response is unclear). Again, not a dialogue appearing in the “*Shōbōgenzō tashin tsū*.”

The National Teacher was once asked by Deva Lord Śakra, “How is one liberated from the conditioned?”<sup>47</sup>

The National Teacher said, “Deva, by practicing the way, one is liberated from the conditioned.”

Deva Lord Śakra asked again, “What is the way?”

The National Teacher said, “One’s fleeting mind is the way.”

Deva Lord Śakra said, “What is the fleeting mind?”

The National Teacher pointed and said, “*This is the altar of prajñā; that is the net of pearls.*”

Deva Lord Śakra bowed.

[S4:33]

おほよそ佛道に身心を談ずること、佛佛祖祖の會におほし。ともにこれを參學せんことは、凡夫・賢聖の念慮・知覺にあらず。心不可得を參究すべし。

In sum, in the way of the buddhas, talk of body and mind is common in the communities of buddha after buddha and ancestor after ancestor. To study any of them is not the thinking or perception of the common people or the worthies and sages. We should investigate “*the mind cannot be got.*”

正法眼藏心不可得

Treasury of the True Dharma Eye  
The Mind Cannot Be Got<sup>48</sup>

仁治二年辛丑夏安居日、書于興聖寶林寺

*Written at Kōshō Hōrin Monastery; a day of the summer retreat, in the junior metal year of the ox, the second year of Ninji [1241]*<sup>49</sup>

47 **Deva Lord Śakra** (*Ten Taishaku* 天帝釋): i.e., the god Indra, in whose heaven it is said Huizhong preached. The source of this dialogue, absent in the “*Shōbōgenzō tashin tsū*,” is unknown.

48 The “*Shin fukatoku*” of the seventy-five-chapter *Shōbōgenzō* adds here “Number 8” (*daihachi* 第八).

49 This date represents a correction, found in the Honzan edition, of the era name Hōji 寶治 given in the *Himitsu Shōbōgenzō* MS colophon; the second year of Hōji would have been 1248, the senior earth year of the monkey (*boshin* 戊申), long after Dōgen had left Kōshōji. Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth lunar month through the fifteenth of the seventh lunar month; in 1241, the equivalent of 27 May through 23 August.

TREASURY OF THE TRUE DHARMA EYE  
SUPPLEMENTARY CHAPTER 5

The Four Attractions of the Bodhisattva  
*Bodaisatta shishōbō*

菩提薩埵四攝法

# The Four Attractions of the Bodhisattva

## *Bodaisatta shishōbō*

### INTRODUCTION

This short work was preserved as number 28 in the sixty-chapter *Shōbōgenzō* and included in the ninety-five-chapter Honzan edition as number 45. The Tōunji 洞雲寺 manuscript version translated here lacks a colophon for this chapter; the eighteenth-century Myōshōji 妙昌寺 manuscript ascribes it to the late spring of 1243, shortly before its author was to abandon his Kōshōji near the capital and withdraw to the province of Echizen.

As its title indicates, the text deals with the traditional set of four practices through which the bodhisattva attracts converts to Buddhism. The treatment of this theme is noteworthy for its use of examples from Chinese literature, and for its lack of reference to the Chinese Chan literature or use of Chan locutions of the sort we see in Dōgen's other *Shōbōgenzō* texts from the early 1240s; in this, the work seems closer to the style and themes of the twelve-chapter *Shōbōgenzō*.

正法眼藏別輯五

Treasury of the True Dharma Eye  
Supplementary Chapter 5

菩提薩埵四攝法

The Four Attractions of the Bodhisattva

(六十卷本系・洞雲寺所収本)

(Sixty-Chapter Compilation, Tōunji text)

[S5:1] {2:510}

一者、布施。二者、愛語。三者、利行。四者、同事。

*First is giving, second is kind speech, third is beneficial acts, fourth is cooperation.<sup>1</sup>*

[S5:2]

その布施といふは、不貪なり。不貪といふは、むさぼらざるなり。むさぼらずといふは、よのなかにいふ、へつらはざるなり。たとひ四洲を統領すれども、正道の教化をほどこすには、かならず不貪なるのみなり。たとへば、すつるたからを、しらぬ人にほどこさんがごとし。遠山の華を、如來に供じ、前生のたからを、衆生にほどこさん、法におきても、物におきても、面面に布施に相應する功德を本具せり。我物にあらざれども、布施をさへざる道理あり。そのもののかるきをきはらず、その功の實なるべきなり。道を道にまかするとき、得道す。得道のときは、道、かならず道にまかせられゆくなり。財の、たからにまかせらるるとき、財、かならず布施となるなり。自を自にほどこし、他を他にほどこすなり。この布施の因縁力、とほく天上・人間までも通じ、證果の賢・聖までも通ずるなり。そのゆえは、布施の、能受となりて、すでに縁をむすぶがゆえに。

“Giving” means “not craving.” “Not craving” means “not being greedy.” “Not being greedy” means, in worldly terms, “not currying fa-

1 **giving** (*fuse* 布施): The first in the standard list of the “four things that attract” (*shi shōbō* 四攝法; S. *catvāri-saṃgraha-vastūni*): giving (*fuse* 布施; S. *dāna*), kind words (*aigo* 愛語; S. *priyavacana*), beneficial acts (*rigyō* 利行; S. *arthakṛtya*), and cooperation (*dōji* 同事; S. *samānārtha*). In the “Shōbōgenzō ippyakuhachi hōmyōmon” 正法眼藏一八法明門, Dōgen quotes the *Abhiniṣkramaṇa-sūtra* (*Fo benxing ji jing* 佛本行集經, T.190.3:682a16-17):

四攝法是法明門。攝受一切衆生。得菩提已、施一切衆生法故。

The four things that attract are a gateway to the illumination of the dharma, for one gathers in all living beings and, after attaining bodhi, offers the dharma to all living beings.

vor.” Even if one rules the four continents, in offering the teaching of the true way, one is necessarily simply not craving. It is like offering discarded jewels to a stranger. In offering the flowers of a distant mountain to a tathāgata or offering treasures from a previous life to a living being, whether it is the dharma or an object, each is originally endowed with the merit accompanying giving. There is a principle that, even if they are not one's own objects, this does not obstruct giving. Without despising the fact that the object is trivial, [we should recognize] that its merit is real. When we leave the way to the way, we gain the way; when we gain the way, the way invariably continues to be left to the way. When possessions are left to possessions, the possessions invariably become giving. It is offering the self to the self; offering the other to the other. The causal efficacy of this giving penetrates even to the distant heavens and human realms, penetrates even to the worthies and sages who have verified the fruit. The reason for this is that the giving, becoming experience, has formed a bond with them.<sup>2</sup>

[S5:3] {2:511}

ほとけののたまはく、布施する人の、衆會のなかにきたるときは、まづその人を、諸人、のぞみみる。

The Buddha said, “When the person who gives enters the assembly, the people immediately look to that person.”<sup>3</sup>

[S5:4]

しるべし、ひそかにそのこころの通ずるなり、と。しかあればすなはち、一句・一偈の法をも布施すべし、此生他生の善種となる。一錢・一草の財をも布施すべし、此世多世の善根をきざす。法もたからなるべし、財も法なるべし。願樂によるべきなり。

“We should understand that the person's mind imperceptibly penetrates.”<sup>4</sup>

**2 The reason for this is that the giving, becoming experience, has formed a bond with them** (*sono yue wa, fuse no, nōju to narite, sude ni en o musubu ga yue ni* そのゆえは、布施の、能受となりて、すでに縁をむすぶがゆえに): A tentative translation, taking *nōju* 能受 here to refer to the “experience” of those to whom the “causal efficacy” (*innen riki* 因縁力) has penetrated. The term might well be rendered “recipient” (as it is below, section 5), though it is unclear how that would work in this context.

**3 The Buddha said** (*Hotoke no notamawaku* ほとけののたまはく): The Buddha's words, given here in Japanese, appear to extend to the final quotation marker *to* と, at the end of the first sentence of the following section. The source is uncertain, though commonly said to reflect a line in the *Ekottarāgama* (*Zengyi ahan jing* 增一阿含經, T.125.2:681a4-5):

檀越施主、衆人敬仰見者歡悅。

The chief donor is admired by the people and looked upon with joy.

**4 “We should understand that the person's mind imperceptibly penetrates”** (*shi-*



Thus, we should give even one line or one gāthā of dharma; it will form good seeds for this life and other lives. We should give one coin or one blade of grass of possessions; it will portend good roots in this world and many worlds. The dharma should be one's wealth, and one's wealth should be the dharma; it depends on one's expectations.

[S5:5]

まことにすなはち、ひげをほどこしては、もののころをととのへ、いさごを供じては、王位をうるなり。ただかれが報謝をむさぼらず、みづからがちからをわかつなり。舟をおき、橋をわたすも、布施の檀度なり。もしよく布施を學するとき、受身・捨身ともにこれ布施なり、治生産業もとより布施にあらざる事なし。はなを風にまかせ、鳥をときにまかすも、布施の功業なるべし。阿育大王の半菴羅果、よく數百の僧に供養せし、廣大の供養なりと證明する道理、よくよく能受の人も學すべし。身力をはげますのみにあらず、便宜をすごさざるべし。まことに、みづからに布施の功德の本具なるゆえに、いまのみづからは、えたるなり。

Truly, therefore, offering a beard fixes someone's heart; offering sand gets one the rank of king.<sup>5</sup> Without desiring the other's gratitude, one simply shares one's own strengths. Providing a boat and building a

*ru beshi, hisoka ni sono kokoro no tsūzuru nari, to* しるべし、ひそかにそのころの通ずるなり、と): Apparently, a continuation of the Buddha's words quoted in section 3, presumably, as an explanation of why the people look to the donor.

5 **offering a beard** (*hige o hodokoshite* ひげをほどこして): Likely an allusion to the story of the Tang Emperor Taizong's 太宗 (r. 626-649) contributing the hair of his beard to a medicine to cure General Li Ji 李勣 (594-669) (see, e.g., *Hanyuan xinshu* 翰苑新書, KR.3k0038.100.9a):

勣既忠力、帝謂可托大事。嘗暴疾。醫曰、用須灰可治。帝乃自翦須以和藥。及愈、入謝、頓首流血。帝曰、吾爲社稷計、何謝爲。

Ji served with complete loyalty, the Emperor entrusting him with great matters. Once, he suddenly became ill. The doctor said, "He can be healed with ashes."

The Emperor thereupon cut his own beard and mixed it into the medicine. [Ji] then recovered and offered thanks, kowtowing till he bled.

The Emperor said, "I was thinking of the country. Why thank me?"

**offering sand gets one the rank of king** (*isago o kūjite* いさごを供じて): Allusion to the story of a prior life of King Aśoka, when, as a boy, he offered sand to Buddha Śākyamuni; see, e.g., *Ayuwang jing* 阿育王經 (T.2043.50:131c9ff). Once, when the Buddha was traveling, he came upon two boys playing in the sand. One of them put some sand in the Buddha's begging bowl. The Buddha accepted it, smiled, and emitted a multi-colored light from his body that reached throughout the three-thousandfold world and then returned. When Ānanda questioned the Buddha, he replied (T.2043.50:132a26-b2.):

阿難、汝見小兒以手捧沙置鉢中不。阿難白佛、唯然已見。世尊又言、此兒者我入涅槃百年後、當生波咤利弗多城王名阿育。爲四分轉輪王信樂正法。當廣供養舍利起八萬四千塔饒益多人。

"Ānanda, did you see the boy offer sand to the bowl?"

Ānanda said to the Buddha, "Just so, I saw it."

The World-Honored One continued, "One hundred years after my entrance into nirvāṇa, this boy will be born as a king of Pāṭaliputra named Aśoka. He will become

bridge are also the *dāna-pāramitā* of giving.<sup>6</sup> When we study giving well, receiving a body and discarding a body are both giving; earning a living and working are fundamentally nothing other than giving. Leaving flowers to the wind, leaving birds to the time must also be meritorious acts of giving.<sup>7</sup> The Great King Aśoka made an offering of half an *āmalaka* to several hundred monks; the principle demonstrating that it was a vast offering should be carefully studied as well by the recipients.<sup>8</sup> Not only should we exert our physical strength, but we should not miss opportunities. Truly, it is because we are originally endowed with the merit of giving that we have attained ourselves now.

[S5:6]

ほとけののたまはく、於其自身、尚可受用、何況能與父母妻子。

The Buddha said, “They can even enjoy it themselves, how much more give it to their father or mother, wife or child.”<sup>9</sup>

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a wheel-turning king of the four quarters, having faith in the true dharma. He will make offerings widely to the *śārīra*, erect 84,000 stūpas, and benefit many people.”

**6 Providing a boat and building a bridge** (*fune o oki, hashi o watasu* 舟をおき、橋をわたす): The fourth and fifth of the seven good deeds leading to birth in the heaven of Brahmā according to the *Zhudefutian jing* 諸德福田經 (T.683.16:777b2ff). The others are, first, constructing Buddhist buildings; second, providing shade trees; third, providing medicines; sixth, digging wells; seventh, providing latrines. The fourth and fifth are given (at T.683.16:777b5-6) as:

四者、作牢堅船濟度人民。五者、安設橋梁過度羸弱。

Fourth, constructing sturdy boats to take the people across the water. Fifth, setting up bridges for the frail to cross.

**7 Leaving flowers to the wind, leaving birds to the time** (*hana o kaze ni makase, tori o toki ni makasuru* はなを風にまかせ、鳥をときにまかす): I.e., letting nature take its course: letting the wind carry away the spring blossoms; letting the cocks crow in the morning.

**8 The Great King Aśoka** (*Aiku daiō* 阿育大王): Reference to the story that, at the end of his life, King Aśoka had nothing left to give the saṃgha but the piece of fruit in his hand. (The fruit in question, given here as *anraka* 菴羅果, is regularly taken as the mango [S. *āmra*]; Sanskrit *āmalaka* is the emblic, or Indian gooseberry.) According to the version of the story in the *Ayuwang jing* 阿育王經 (T.2043.50:148b16-20), addressing his ministers in attendance, the king said,

唯此一事汝應當作。此半阿摩勒菓送與鷄寺、宣我語曰、阿育王禮衆僧足。昔領一切閻浮提地、今者唯有半阿摩勒菓。是我最後所行布施。願僧受之。此物雖小以施衆僧福德廣大。

There is but one thing you should do for me. Send this half *āmalaka* to Kurkuṭārāma and report my words: “King Aśoka prostrates himself at the feet of the saṃgha. In the past, he ruled all the territory of Jambudvīpa; now he has only half an *āmalaka*. This is my final donation. I beg the saṃgha to receive it. The thing is small, but the merit of giving it to the saṃgha is vast.”

**9 The Buddha said** (*hotoke no tamawaku* ほとけののたまはく): The source is uncertain, but it appears that the quotation as given here may be playing with a line of scrip-

## [S5:7] {2:512}

しかあればしりぬ、みづからもちいるも、布施の一分なり、父母・妻子にあたふるも、布施なるべし。もし、よく布施に一塵を捨てんときは、みづからが所作なりといふとも、しづかに隨喜すべきなり。諸佛のひとつの功德を、すでに正傳しつくれるゆえに。菩薩の一法を、はじめて修行するがゆえに。

Thus, we know that using it oneself is a part of giving; offering it to father or mother, wife or child is giving. When we relinquish one particle of dust in giving, we should quietly rejoice, though we have done it ourselves. For we have already directly transmitted and produced one of the merits of the buddhas; for we are practicing for the first time one of the dharmas of the bodhisattva.

## [S5:8]

轉じがたきは衆生のころなり、一財をきざして衆生の心地を轉じはじむるより、得道にいたるまでも轉ぜんとおもふなり。そのはじめ、かならず布施をもてすべきなり。かるがゆえに、六波羅蜜のはじめに、檀波羅蜜あるなり。心の大小は、はかるべからず、物の大小も、はかるべからず。されども、心轉物のときあり、物轉心の布施あるなり。

Hard to change are the minds of living beings. One seeks to change them, from beginning to change the mind ground, with one possession as a start, until they reach gaining the way. At this beginning, we should always use giving. Therefore, at the beginning of the six *pāramitās* is the *dāna-pāramitā*. We should not measure the size of the mind; we should not measure the size of the object. Still, there are times when the mind changes the object; there is giving in which the object changes the mind.

\* \* \* \* \*

## [S5:9]

愛語、といふは、衆生をみるに、まづ慈愛の心をおこし、顧愛の言語をほどこすなり。おほよそ、暴惡の言語なきなり。世俗には、安否をとふ禮儀あり、佛道には、珍重のことばあり、不審の孝行あり。慈念衆生、猶如

ture. The reading of the first clause, “can even enjoy” (*shō ka juyū* 尚可受用), is attested in several MS witnesses; but the Tōunji text, on which this edition is based, has “do not even enjoy” (*shō fū juyū* 尚不受用), a reading that mirrors a passage in the *Bhaiṣajya-guru-pūrva-praṇidhāna-sūtra* (*Yaoshi benyuan jing* 藥師本願經, T.450.14:405c11-19), in which the Buddha criticizes the stingy who do not share their wealth:

積集資財。於其自身尚不受用。何況能與父母妻子奴婢作使及來乞者。彼諸有情從此命終。生餓鬼界或傍生趣。

They pile up wealth, which they do not even enjoy themselves, much less give to father or mother, wife or child, servant or envoy, or the beggar who approaches them. When these sentient beings end their lives, they are born in the realm of hungry ghosts or the animal destiny.

赤子おもひをたくはへて言語するは、愛語なり。徳あるは、ほむべし、徳なきは、あはれむべし。愛語をこのむよりは、やうやく愛語を増長するなり。しかあれば、ひごろしられず、みえざる愛語も、現前するなり。現在の身命の存せらんあひだ、このむで愛語すべし、世生生生にも、不退轉ならん。怨敵を降伏し、君子を和睦ならしむること、愛語を根本とするなり。むかひて愛語をきくは、おもてをよろこばしめ、こころをたのしくす。むかはずして愛語をきくは、肝に銘じ、魂に銘ず。しるべし、愛語は、愛心よりおこる、愛心は、慈心を種子とせり。愛語、よく回天のちからあることを、學すべきなり、ただ、能を賞するのみにあらず。

“Kind speech” means that, when we see a living being, we first of all give rise to a mind of compassion and offer caring words. In general, it means having no rough or bad words. In the secular world, we have the etiquette of asking if another is well or not; in the way of the buddhas, there are the words “take care of yourself,” and the filial act of “how are you?”<sup>10</sup> Speaking with the feeling, “*she thinks compassionately on living beings, as if they were her babies,*” is kind speech.<sup>11</sup>

Those with virtue are to be praised; those without virtue are to be pitied. From a fondness for kind speech, kind speech is gradually extended. Thus, the kind speech that we ordinarily do not recognize and do not notice appears. While our present life exists, we should be fond of using kind speech; in age after age and life after life, we shall not regress from it. Kind speech is fundamental to overcoming enemies and creating harmony among the virtuous. To hear kind speech directly makes the face happy and the heart joyful; to hear of kind speech indirectly inscribes it on one's being, inscribes it on one's spirit. We should know that kind speech arises from a kind heart, and a kind heart represents the seed of a compassionate heart. We should study that kind speech has the power to reverse the heavens; it is not merely praising ability.<sup>12</sup>

\* \* \* \* \*

[S5:10] {2:513}

利行、といふは、貴賤の衆生におきて、利益の善巧をめぐらすなり。たとへば、遠近の前途をまぼりて、利他の方便をいとなむ。窮邇をあはれみ、病雀をやしなふべし。窮邇をみ、病雀をみしとき、かれが報謝をもとめず、ただひとへに、利行にもよほさるるなり。

10 “take care of yourself” (*chinchō* 珍重); “how are you?” (*fushin* 不審): Salutations used among Buddhist clerics: the former is a farewell; the latter, a greeting.

11 “she thinks compassionately on living beings, as if they were her babies” (*jinen shujō, yū nyo shakushi* 慈念衆生、猶如赤子): The words of Mañjuśrī in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:35b19-20), as a description of the eight-year-old daughter of the nāga king Śāgara.

12 reverse the heavens (*kaiten* 回天): i.e., reverse a bad situation.

“Beneficial acts” means using skillful means to benefit living beings, both high and low; for example, looking to the near and distant future, we carry out expedient acts to benefit others. We should take pity on the distressed tortoise and take care of the sick sparrow.<sup>13</sup> When they saw the distressed tortoise and saw the sick sparrow, without seeking their gratitude, they simply carried out beneficial acts.

[S5:11]

愚人おもはくは、利他をさきとせば、自が利、はぶかれぬべし、と。しかには、あらざるなり。利行は、一法なり、あまねく自他を利するなり。むかしの人、ひとたび沐浴するに、みたびかみをゆひ、ひとたび飲食するに、みたび、はきいだしは、ひとへに他を利せしころなり。ひとのくにの民なれば、をしへざらんとにはあらざりき。

Foolish people think that, if they give priority to benefiting others, their own benefit will be excluded. This is not the case. Beneficial acts are a single dharma, widely benefiting self and other. The person long ago who bound his hair three times in one bath and spat out his food three times in one meal had in mind only the benefit of others; it was not that he would teach them because they were subjects of another’s land.<sup>14</sup>

[S5:12]

しかあれば、怨親、ひとしく利すべし、自他おなじく利するなり。もし、このころをうれば、草木・風水にも、利行の、おのれづから不退不轉なる道理、まさに利行せらるるなり。ひとへに愚をすくはんと、いとなむなり。

13 **distressed tortoise** (*kyūki* 窮龜): Allusion to the story, found in the *Jinshu* 晉書 and included in the Tang anthology *Mengqiu* 蒙求 (Kong Yu fang gui 孔愉放龜, KR.3k0010.002.68a-b), of Kong Yu 孔愉 of the Jin dynasty, governor of Yubu 餘不, who once released a tortoise from captivity; as the tortoise swam away it turned its head to the left to look back at him. Thereafter, when the tortoise depicted on the governor’s seal was cast, the head seemed to be turned to the left. This and the following reference to the sick sparrow also appear together in the “Shōbōgenzō gyōji” 正法眼藏行持 (2).

**sick sparrow** (*byōjaku* 病雀): Allusion to the story, also found in the *Mengqiu* 蒙求 (Yang Bao huang qui 楊寶黃雀, KR.3k0010.001.121a-b), of Yang Bao 楊寶 of the Later Han dynasty, who as a boy saved a baby sparrow; he was subsequently visited by an emissary of the Queen Mother of the West (Xiwangmu 西王母), who gave him four rings symbolizing the four generations of his descendants who would hold the three highest government offices.

14 **The person long ago** (*mukashi no hito* むかしの人): Reference to another story anthologized in the *Mengqiu* 蒙求 (Zhou Gong wo fa 周公握髮, KR.3k0010.002.10a-b), the saying attributed to the Duke of Zhou in the *Shiji* 史記 (Lu Zhou Gong shijia 魯周公世家, KR.2a0001.400.126a), as advice to his son, recently appointed governor of Lu 魯, that, in order to keep wise men in the land, he would leave his bath (“bind his hair”) three times and interrupt his meal (“spit out his food”) three times to receive them. The reference to “subjects of another’s land” (*hito no kuni no tami* ひとのくにの民) likely reflects the status of Lu as a vassal state of Zhou.

Thus, we should benefit friend and enemy equally; we benefit self and other alike. If we attain this mind, the principle that beneficial acts naturally do not regress will be beneficially practiced even by the grasses and trees, winds and waters. We single-mindedly endeavor to save the foolish.

\* \* \* \* \*

[S5:13]

同事、といふは、不違なり。自にも不違なり、他にも不違なり。たとへば、人間の如來は、人間に同ぜるがごとし。人界に同ずるをもてしりぬ、同餘界なるべし。同事をしるとき、自他一如なり。かの琴・詩・酒は、人を、ともし、天を、ともし、神を、ともし。人は、琴・詩・酒をともし、琴・詩・酒は、琴・詩・酒をともし、人は、人をともし、天は、天をともし、神は、神をともしることわりあり。これ、同事の習學なり。

“Cooperation” means “not differing”; it is not differing from self, not differing from others.<sup>15</sup> For example, it is like the human tathāgata identifying with humans: given that he identifies with the human realm, we know he must identify with other realms. When we understand cooperation, self and other are one. Those “lute, poetry, and wine” make friends with people, make friends with devas, make friends with the gods.<sup>16</sup> There is a principle that people make friends with the lute, poetry, and wine; the lute, poetry, and wine make friends with the lute, poetry, and wine; people make friends with people; devas make friends with devas; gods make friends with gods. This is the study of “cooperation.”

[S5:14] {2:514}

たとへば、事といふは、儀なり、威なり、態なり。他をして自に同ぜしめて、のちに自をして他に同ぜしむる道理あるべし。自・他は、ときにしたがうて無窮なり。

“Thing,” for example, means conduct, means deportment, means attitude.<sup>17</sup> There is a principle that one lets the other identify with the self, and then subsequently lets the self identify with the other. According to the time, self and other are limitless.

15 “Cooperation” means “not differing” (*dōji*, *to iu wa, fui nari* 同事、といふは、不違なり): The translation obscures Dōgen’s interpretation here and below. The term for “cooperation” is more literally “the same thing” (*dōji* 同事); hence, it suggests “not differing” (*fui* 不違) from others, as exemplified by the tathāgata’s being “the same as” (*dōzeru* 同ぜる) those in the realms where he appears.

16 lute, poetry, and wine (*kin shi shu* 琴・詩・酒): i.e., the famous “three friends” (*sanyou* 三友) of the Tang poet Bai Juyi 白居易 (772-846).

17 “Thing” (*ji* 事): Dōgen is here giving examples of the “things” intended by the term *dōji* 同事 (“the same thing”).

[S5:15]

管子云、海不辭水、故能成其大。山不辭土、故能成其高。明主不厭人、故能成其衆。

*In the Guanzi, it is said,<sup>18</sup>*

*The ocean does not reject water; therefore, it is able to achieve its size. The mountain does not reject earth; therefore, it is able to achieve its height. The wise ruler does not despise people; therefore, he is able to achieve his following.*

[S5:16]

しるべし、海の、水を辭せざるは、同事なり。さらにしるべし、水の、海を辭せざる徳も、具足せるなり。このゆえに、よく水あつまりて海となり、土かさなりて山となるなり。ひそかにしりぬ、海は、海を辭せざるがゆえに、海をなし、おほきなることをなす。山は、山を辭せざるがゆえに、山をなし、たかきことをなすなり。明主は、人をいとはざるがゆえに、その衆をなす。衆とは、國なり。いはゆる明主とは、帝王をいふなるべし。帝王は、人をいとはざるなり、人をいとはずといへども、賞・罰なきにあらず、賞・罰ありといへども、人をいとふことなし。

We should know that the ocean's not rejecting water is cooperation. Further, we should know that water is also endowed with the virtue of not rejecting the ocean. Therefore, water accumulates and becomes the ocean; earth piles up and becomes the mountain. We personally know that, because the ocean does not reject the ocean, it becomes the ocean and becomes big; because the mountain does not reject the mountain, it becomes the mountain and becomes tall. Because he does not despise people, the wise ruler forms his following. "His following" means the country; "the wise ruler" is the emperor. The emperor does not despise people. He does not despise people, but this does not mean there is no reward and punishment; there is reward and punishment, but this does not mean he despises people.

[S5:17] {2:515}

むかし、すなほなりしときは、國に賞・罰なかりき。かのときの賞・罰は、いまと、ひとしからざればなり。いまでも、賞をまたずして道をもとむる人もあるべきなり、愚夫の思慮の、およぶべきにあらず。明主は、あきらかなるがゆえに、人をいとはず。人、かならず國をなし、明主をもとむるころあれども、明主の明主たる道理をことごとくする事まれなるゆえに、明主にいとはれずとのみよろこぶといへども、わが、明主をいとはざるとしらず。このゆえに、明主にも、暗人にも、同事の道理あるがゆえに、同事は、薩埵の行願なり。ただまさに、やはらかなる容顔をもて、一切にむかふべし。

18 *Guanzi* (*Kanshi* 管子): Quoting a line at *Guanzi* 管子, Xingshi jie 形勢解, KR.3c0001.020.7a.

Long ago, when people were obedient, countries had no reward and punishment; for the reward and punishment of that time was not the same as now. Even now, there are people who seek the way without expecting rewards, something beyond the thoughts of fools. Because the wise ruler is wise, he does not despise people. Although people invariably wish to form a country and seek out a wise ruler, it is rare that they fully understand the principle that makes a wise ruler a wise ruler; therefore, they rejoice simply that they are not despised by the wise ruler but do not realize that they themselves do not despise the ruler. Therefore, because the principle of cooperation is possessed by both the wise ruler and the ignorant people, cooperation is the practice and vow of the bodhisattva. We should simply face everyone with a gentle countenance.

[S5:18]

この四攝、おのおの四攝を具足せるがゆえに、十六攝なるべし。

Because each of these four attractions is endowed with the four attractions, it is sixteen attractions.

正法眼藏菩提薩埵四攝法第二十八  
Treasury of the True Dharma Eye  
The Four Attractions of the Bodhisattva  
Number 28

[Myōshōji MS:]

仁治癸卯端午日記録

*Recorded on the day of the initial horse, the junior water year of the rabbit, in Ninji [24 May 1243]<sup>19</sup>*

[Honzan edition:]

仁治癸卯端午日記録、入宋傳法沙門道元記

*Recorded on the day of the initial horse, the junior water year of the rabbit, in Ninji [24 May 1243], recorded by the Śramaṇa Dōgen, who entered the Song and transmitted the dharma*

19 The Tōunji 洞雲寺MS lacks a colophon for this chapter; this colophon is first found in the Myōshōji MS 妙昌寺本 of the sixty-chapter *Shōbōgenzō* completed in 1751.

**initial horse** (*tango* 端午): i.e., the fifth day of the fifth lunar month.



TREASURY OF THE TRUE DHARMA EYE  
SUPPLEMENTARY CHAPTER 6

Instructions for the Administration Cloister  
*Ji kuin mon*

示庫院文

# Instructions for the Administration Cloister

## *Ji kuin mon*

### INTRODUCTION

In medieval times, this work was never included in any *Shōbōgenzō* manuscript tradition; rather, it survived only in the *Kenzei ki* 建撕記, the hagiography of Dōgen compiled in 1452 by Kenzei 建撕 (1415–1474), fourteenth abbot of Eihei-ji. It was first included in the *Shōbōgenzō* by Manzan Dōhaku 叡山道白 (1636–1714), in his 1686 *Shōbōgenzō* compilation in eighty-nine chapters; and, thereafter, was published in the 1815 Honzan edition as number 81 (or 82 in the Iwanami and Shūmichō versions). Kenzei's version was in Chinese, followed by a note stating that it represents a summary of Dōgen's Japanese original. Unfortunately, that original is not extant; and the Japanese text in the Honzan edition, on which this translation is based, represents a *yomikudashi* 訓み下し, or Japanese reading, of Kenzei's Chinese.

Rather like the *Jū undō shiki* 重雲堂式, another text first added to the *Shōbōgenzō* by Manzan, the *Ji kuin mon* is purely a work of instruction on monastic practice, without the sort of commentary typical of the *Shōbōgenzō* texts; thus, in terms of content, if not in style, it belongs with Dōgen's other, more formal, writings on monastic regulations. Unlike the *Jū undō shiki*, which dates from its author's early career, this text is clearly identified as a work of his later years, composed in the early autumn of 1246, when Dōgen was concerned with establishing the rules of a proper Zen monastery at his newly founded Eihei-ji.

The administrative cloister (*kuin* 庫院) in medieval Chinese Chan and Japanese Zen monasteries was the hall housing the kitchen, storerooms, and administrative offices of the institution. As here, the name was also used in reference simply to the kitchen.

正法眼藏別輯六

Treasury of the True Dharma Eye  
Supplementary Chapter 6

示庫院文

Instructions for the Administration Cloister

(本山版正法眼藏所収)

(In the Honzan *Shōbōgenzō*)

[S6:1] {2:516}

寛元四年八月六日、示衆云、齋僧之法、以敬爲宗。

*Sixth day, eighth month, fourth year of Kangen, instructing the assembly: “In the manner of offering meals to the saṃgha, reverence is essential.”*<sup>1</sup>

[S6:2]

はるかに、西天竺の法を正傳し、ちかくは、震旦國の法を正傳するに、如來滅度ののち、あるいは諸天の天供を、佛ならびに僧に奉獻し、あるいは國王の王膳を、佛ならびに僧に供養したてまつりき。そのほか、長者・居士のいへよりたてまつり、毘闍・首陀のいへよりたてまつるもありき。かくのごとくの供養、ともに敬重するところ、ねんごろなり。よく天上・人間のなかに、極重の敬禮をもちい、至極の尊言をして、うやまひたてまつりて、飯饌等の供養のそなへを、造作するなり、深意あり。いま、遠方の深山なりとも、寺院の香積局、その禮儀・言語、したしく正傳すべきなり。これ、天上・人間の、佛法を習學するなり。

In the correct transmission of the dharma in distant Sindhu in the West and the correct transmission of the dharma in the nearby Land of Cīnasthāna, after the passing of the Tathāgata, the devas have presented celestial offerings to the buddhas and saṃgha members, and the kings have made offerings of royal fare to the buddhas and saṃgha members. In addition, they have been made by the wealthy and the laity, and by the vaiśya and the śūdra. All such offerings are sincere in their reverence. In

<sup>1</sup> **Sixth day, eighth month, fourth year of Kangen** (*Kangen shinen hachigatsu rokunichi* 寛元四年八月六日): Corresponding to 17 September 1246 in the Gregorian calendar.

**“In the manner of offering meals to the saṃgha, reverence is essential”** (*saisō shi hō, i kyō i shū* 齋僧之法、以敬爲宗): Quoting the opening line of the section on feeding the saṃgha in the *Chanyuan qingguo* 禪苑清規, by Changlu Zongze 長蘆宗頤 (d. 1107?) (ZZ.111:930a16).

the heavens above and among humans, they create preparations of offerings of food and the like, paying homage by showing the utmost respect and using the most honorific language. There is profound significance in this. Now, although it is deep in the mountains of a remote quarter, the Office of Aromatic Provisions of our monastery should correctly transmit this ceremony and language.<sup>2</sup> This is studying the buddha dharma in the heavens above and among humans.

[S6:3] {2:517}

いはゆる粥をば、御粥、とまをすべし、朝粥、ともまをすべし、粥、とまをすべからず。齋をば、御齋、とまをすべし、齋時、ともまをすべし、齋、とまをすべからず。よね、しろめまいらせよ、とまをすべし、よね、つけ、といふべからず。よね、あらひまゐらすをば、淨米しまゐらせよ、とまをすべし、よね、かせ、とまをすべからず。

For instance, we should refer to gruel as the “esteemed gruel” or the “morning gruel”; we should not call it “gruel.” We should refer to the midday meal as the “esteemed midday meal” or the “midday mealtime”; we should not call it “midday meal.”<sup>3</sup> We should say, “Would you whiten the rice”; we should not say, “polish the rice.” Referring to washing rice, we should say, “Would you clean the rice”; we should not say, “Rinse the rice.”

[S6:4]

御菜の御料のなにもの、えりまいらせよ、とまをすべし、菜えれ、とまをすべからず。御汁のもの、し、まいらせよ、とまをすべし、汁、によ、とまをすべからず。御羹、しまいらせよ、とまをすべし、羹せよ、とまをすべからず。御齋・御粥は、むませさせたまひたる、とまをすべし。齋・粥いれたてまつらん調度、みなかくのごとく、うやまふべし。不敬は、かへりて殃過をまねく、功德をうること、なきなり。

We should say, “Would you select an esteemed ingredient for the esteemed vegetable”; we should not say, “Pick a vegetable.” We should say, “Would you prepare the esteemed soup”; we should not say, “Heat the soup.” We should say, “Would you prepare the esteemed broth”; we should not say, “Make the broth.” We should say, “The esteemed midday meal — or the esteemed gruel — has been well prepared.” All utensils in

2 the Office of Aromatic Provisions (*kōjaku kyoku* 香積局): i.e., the monastic kitchen.

3 “esteemed gruel” (*okayu* 御粥); “esteemed midday meal” (*otoki* 御齋): Terms attaching the respectful prefix *o* 御 (also read *on* or *go*), an untranslatable use, here and below infelicitously rendered by “esteemed” simply to indicate the distinction from the unadorned noun. “Gruel” (*shuku* or *kayu* 粥) is used both for porridge in general and for the monastery morning meal in particular; “midday meal” (*sai* or *toki* 齋) refers to the monastery meal taken before noon (as well as Buddhist meals more generally).

which the midday meal or gruel is to be placed should be shown respect in this way. Lack of respect invites disaster and never gains merit.<sup>4</sup>

[S6:5]

齋・粥をととのへまいらするとき、人の息にて、米・菜、およびいづれのものをも、ふくべからず。たとひ、かわきたるものなりとも、綴袖に觸することなかれ。頭・顔に觸たる手を、いまだあらはずして、齋・粥の器および齋・粥に、手、ふるることなかれ。よねをえりまいらすより、乃至、飯羹につくりまいらす經營のあひだ、身のかゆきところかきては、かならずその手をあらふべし。齋・粥をととのへまいらするところにては、佛經の文および祖師の語を、誦誦すべし。世間の語、雜穢の話、いふべからず。おほよそ米・菜・鹽・醬等のいろいろのもの、まします、とまをすべし。米あり、菜あり、とまをすべからず。齋・粥のあらんとおほくをすぎんには、僧・行者は問訊したてまつるべし。零菜・零米等ありとも、齋・粥ののち使用すべし。齋・粥、をはらざらんほど、をかすべからず。齋・粥、をととのへまいらす調度、ねんごろに護惜すべし、他事にもちいるべからず。在家よりきたれらんとものがらの、いまだ手をきよめざらんには、手をふれさすべからず。在家よりきたれらん菜果等、いまだきよめずば、洒水して行香し行火してのちに、三寶・衆僧にたてまつるべし。現在大宋國の諸山・諸寺には、もし在家より饅頭・乳餅・蒸餅等きたらんは、かさねてむしまいらせて、衆僧にたてまつる。これ、きよむるなり。いまだむさざれば、たてまつらざるなり。

When preparing the midday meal or gruel, we should not breathe on the rice, vegetables, or any other dishes. Do not touch even dried goods with the sleeve. If you have touched your head or face, do not touch the midday meal or gruel, or the utensils for them, until you have washed your hands. We should always wash our hands if we have scratched an itch at any time during the meal preparation, from selecting the rice through cooking the rice and broth. Where the midday meal and gruel are prepared, we should recite passages from the sūtras of the buddhas or the words of the ancestral masters; we should not engage in worldly talk or idle chatter. In general, we should use [the verb] *mashimasu* in reference to the rice, vegetables, salt, sauce, and so on; we should not say [using the more informal predicate], “there’s rice” or “there are vegetables.”<sup>5</sup> When passing the place where the midday meal or gruel is,

4 **invites disaster** (*ōka o maneku* 殃過をまねく): Japanese version of an expression best known in Chan and Zen literature from the line in the *Zhengdao ge* 證道歌 (T.2014.48:396a27-28):

豁達空撥因果、莽莽蕩蕩招殃禍。

A wide-open void, dismissing cause and effect;

An endless vastness, inviting disaster.

5 **we should use [the verb] *mashimasu*** (*mashimasu*, to *mōsu beshi* まします、とまをすべし): The verb *masu* ます is a polite substitute for *ari* (“to exist”), the predicate in the following phrases here: “there’s rice,” “there are vegetables.”

monks and postulants should make a bow.<sup>6</sup> Spilled vegetables, spilled rice, and the like, should be used after the midday meal or gruel; so long as the midday meal or gruel has not finished, we should not intrude.<sup>7</sup> We should maintain and care for the utensils used in preparation of the midday meal and gruel, and should not use them for other purposes. They should not be touched by those coming from lay households until they have washed their hands. Fruits, vegetables, and the like, coming from lay households, if they are not yet purified, should be offered to the three treasures and the monks after they have been washed, incensed, and cooked. At present, at the various mountains and other monasteries in the Land of the Great Song, when dumplings, milk cakes, steamed cakes, and the like, come from lay households, they are re-steamed and presented to the monks.<sup>8</sup> This is to purify them. If they have not been steamed, they are not presented.

[S6:6] {2:518}

これ、おほかるなかに、すこしばかりなり。この大旨をえて、庫院香積、これを行すべし。萬事、非儀なることなかれ。

These are but a few [items] among many. The Administration Cloister and Aromatic Provisions should grasp the main points and apply them. In the myriad matters, do not be improper.

[Honzan edition:]

右條條、佛祖之命脈、衲僧之眼睛也。外道未知、天魔不堪、唯有佛子、乃能傳之。庫院之知事、明察莫失焉。

開闢沙門、道元示

*The above articles constitute the very lifeblood of the buddhas and ancestors, the very eye of the patch-robed monk. The other paths do not know them; the deva-māras could not manage them; only the descendants of the buddhas can transmit them. The kitchen stewards should clearly note them and never omit them.*

*Presented by the founding Śramaṇa Dōgen,<sup>9</sup>*

6 **monks and postulants should make a bow** (*sō anja wa monjin shitatematsuru beshi* 僧・行者は問訊したてまつるべし): “Make a bow” here renders *monjin* 問訊 (literally, “make inquiries”), the Buddhist standing bow, with palms together, used in greeting, acknowledgement, reverence, etc.

7 **we should not intrude** (*okasu bekarazu* をかすべからず): Presumably, the point here is that we should not interrupt the meal service by dealing with spilled food.

8 **various mountains** (*shozan* 諸山): Also read *shosan*. A term for the major Buddhist monasteries.

9 This colophon is found in the earliest extant copy of the *Ji kuin mon*, the 1552 Zuichō 瑞長 MS of the *Kenzei ki* 建撕記, where it is followed by this note, presumably by the

[S6:7]

永平寺 今告知事。自今已後、若過午後檀那供飯、留待翌日。如其麪餅菓子、諸般粥等、雖晚猶行、乃佛祖會下藥石也。況大宋國之內、有道之勝躡也。如來曾許雪山僧之裹腹衣、當山亦許雪時之藥石矣。

*Eiheiji hereby informs the stewards:*<sup>10</sup>

*Hereafter, if a dānapati offers rice after noon has passed, it is kept until the following day. With noodles, cakes, fruit, various gruels, and the like, proceed to serve, even in the evening; for they are medicinals in the communities of the buddhas and ancestors.<sup>11</sup> Indeed, there is excellent precedent among those on the path in the Land of the Great Song. The Tathāgata permitted an undergarment for monks in the Snowy Mountains; and this mountain likewise permits medicinals during the snowy season.<sup>12</sup>*

開闢永平沙門、希玄

*Kigen, Śramaṇa founder of Eihei*<sup>13</sup>

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author, Keizei 建掣 (reproduced at DZZ.2:652):

此正本ハ假名也、今以眞字書寫之肝要也、此正本筆者靈梅院開基壇那勝義也、此人ハ三世壇那ノ二男、四世壇那兄也、屋敷ノ名字從此始ル也。

The original manuscript is in Japanese script (*kana*). I have summarized its key points in Chinese script (*shinji*). The original manuscript was copied by Katsuyoshi, founding patron of Reibai'in [at Eiheiji]. He was the second son of [Eiheiji's] third-generation patron [Shigemichi 重通] and the older brother of its fourth-generation patron [Tomomichi 朝通]. Their domestic names began with these [numerical designations].

10 This appended note and its colophon, appearing in the Honzan edition, is not found in the *Kenzei ki* 建掣記. Rather, it reproduces a text known as the *Eiheiji koku chiji mon* 永平寺告知事文 (DZZ.7:284), preserved in a MS owned by Myōōji 妙應寺, in Gifu Prefecture.

**Eiheiji** 永平寺: Presumably, Dōgen here refers to himself by the name of his monastery.

11 **medicinals in the communities of the buddhas and ancestors** (*busso e ge yakuseki* 佛祖會下藥石): I.e., food consumed after the noon meal in Chan monasteries. Dōgen uses the common euphemism *yakuseki* 藥石 ("medicine and stone" [acupuncture needles]) for such food.

12 **Snowy Mountains** (*Sessen* 雪山): I.e., the Himalayas.

13 **Kigen** 希玄: I.e., Dōgen.





TREASURY OF THE TRUE DHARMA EYE  
SUPPLEMENTARY CHAPTER 7

Only Buddhas with Buddhas  
*Yui butsu yo butsu*

唯佛與佛

# Only Buddhas with Buddhas

## *Yui butsu yo butsu*

### INTRODUCTION

This relatively short work is not included in either the seventy-five or sixty-chapter compilations of the *Shōbōgenzō*; rather, it was found among the texts of the *Himitsu Shōbōgenzō* collection, as number 6 of fascicle 3. The colophon identifies it as “Treasury of the True Dharma Eye, Number 38,” though the source and significance of this number are unclear. It was included in the Honzan edition as number 91.

The title of the work comes from the famous passage in the *Lotus Sūtra*, in which Buddha Śākyamuni warns that “only buddhas with buddhas can exhaustively investigate the real marks of the dharmas” — i.e., only the fully awakened buddhas know what things are really like. The theme of the buddhas’ awakening is introduced in the first sections of the text, and the claim that only buddhas know what is on the mind of buddhas reappears in the final sections. In between, Dōgen explores several Zen sayings on “the whole earth” as the body of a buddha and our own true body.

## 正法眼藏別輯七

Treasury of the True Dharma Eye  
Supplementary Chapter 7

## 唯佛與佛

## Only Buddhas with Buddhas

(秘密正法眼藏後冊所収)

*(Himitsu Shōbōgenzō, last volume)*

[S7:1] {2:519}

佛法は、人の知るべきにはあらず。この故に昔しより、凡夫として佛法を悟るなし、二乗として佛法をきはむるなし、獨り佛にさとらるる故に、唯佛與佛、乃能究盡、と云ふ。

The buddha dharma is not to be known by humans. Therefore, from long ago, the common people have not awakened to the buddha dharma, and those of the two vehicles have not mastered the buddha dharma; since buddhas alone awaken to it, it is said, “*only buddhas with buddhas can exhaustively investigate it*.”<sup>1</sup>

[S7:2]

其れをきはめ悟る時、われながらも、かねてより、悟るとはかくこそあらめ、とおもはるる事はなきなり。縦ひおぼゆれども、そのおぼゆるにたがはぬ悟にてなきなり。悟りも、おぼえしが如にてもなし。かくあれば、兼て思ふ、そのように、たつべきにあらず。悟りぬる折りは、いかにありける、故に悟りたりとおぼえぬなり。是にてかへりしるべし、悟りより先に、兔角おもひけるは、悟りの用にあらぬと。さきのさまざまおもふ、おもひのやうにあらざりけるは、おもひの、まことにあしくて、其のちから

1 **from long ago** (*mukashi yori* 昔しより): It is also possible to read this phrase as governing the final verb: “from long ago, it has been said . . .”

**two vehicles** (*nijō* 二乗): I.e., the non-Mahāyāna Buddhists of the *śrāvaka-yāna* (*shōmon jō* 聲聞乘) and *pratyeka-buddha-yāna* (*engaku jō* 緣覺乘); a common term of dismissal in Dōgen’s writings.

“**only buddhas with buddhas can exhaustively investigate it**” (*yui butsu yo butsu, nai nō gūjin* 唯佛與佛、乃能究盡): From a line in Kumārajīva’s translation of the *Lotus Sūtra*; see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.” The rather clumsy “only buddhas with buddhas” (or “only a buddha and a buddha”) renders Kumārajīva’s four-glyph Chinese phrase for what in his Sanskrit text was probably simply *tathāgata eva* (“only a *tathāgata*”).

の、なきにてはなし。こしかたのおもひも、さながら悟りにて有けるを、其をりは、さかさまにせんとしける故に、ちからのなきとは、おもひも、いひもするなり。えうにあらざとおぼゆる事は、しるべき處、必ずあり。いはゆる、ちひさくはならじ、と恐れける。若、悟りよりさきのおもひをちからとして、悟りのいでこんは、たのもしかからぬ悟りにてありぬべし。悟りよりさきにちからとせず、はるかに越えて來れる故に、悟りとは、ひとすぢに、さとのちからにのみたすけらる。まどひはなきものぞ、とも知べし、さとりはなき事ぞ、とも知るべし。

When we completely awaken to it, there is nothing that we ourselves had previously thought awakening to be like. We may think about it, but it is not an awakening like what we think about it. Awakening is not as we thought; hence, thinking about it in advance is not helpful. When we have awakened, we do not know what it was that caused us to be awakened. We should reflect on this: having thought of this and that prior to awakening is of no use for awakening. That it was not as our various earlier thoughts had imagined is not because our thoughts were actually wrong and lacked force. Our previous thoughts were themselves awakening; but, at that time, because we were taking them as the opposite, we thought, and we said, that they had no force. In thinking that they are of no use, there is always something we should recognize: we were afraid that they could not get smaller.<sup>2</sup> An awakening that came about on the strength of our thoughts before awakening would be an unreliable awakening. Because we did not give them force prior to awakening and have far transcended them, our awakening is solely assisted only by the force of awakening itself. We should realize that there is no such thing as delusion; we should realize that there is no such thing as awakening.

[S7:3] {2:520}

無上菩提の人にて有をり、是を佛と云ふ。佛の無上菩提にてあるとき、是を無上菩提と云ふ。この道に有時の面目、しらざらんはおろかなりぬべし。いはゆる其の面目は、不染汚なり。不染汚とは、趣向なく、取舍なからんと、しひていとなみ、趣向にあらざらん處、つくろひするにはあらずなり。いかにも趣向せられず、取舍せられぬ不染汚の有なり。たとへば、人にあふに、面目のいかやうなると、おぼえぬ。はなにも、月にも、今ひとつの光・色おもひかさねず。はるは、ただはるながらの心、あきも又、あきながらの美・惡にて、のがるべきにあらぬを、われにあらざらんとするには、われなるにても、おもひしるべし。このはる・あきのこえ、われならんとするにも、われにあらざるにても、かへりみるべし。われにつもれるにてもなし、今も我に有おもひにてもなきなり。其心は、今の四大五蘊、各われと我とすべきにてもあらず、たれ、とたどるべからず。然れば、花・月のもよほす心のいろ、又、我とすべきにあらぬを、われとおもふ。われにあらぬを、われとおもひ、さもあらばあれ、そむくべきかたの

2 we were afraid that they could not get smaller (*chiisaku wa naraji, to osorekeru* ちひさくはならじ、と恐れける): Tentatively taking this to mean that we disparaged our thoughts as unawakened.

色も、おもむくべきかたの、そめられぬべきもなしとてらす時、おのづから、道に有る行履もかくれざりける、本來の面目なり。

When unsurpassed bodhi is a person, we call it “buddha”; when a buddha is unsurpassed bodhi, we call it “unsurpassed bodhi.” Failing to recognize the face when one is on this path is stupid. “The face” here is “not defiled.”<sup>3</sup> “Not defiled” does not mean intentionally acting so as to have no direction or to have no picking and choosing, or to keep on with what is not our direction. In fact, there is a “not defiled” that is without direction, without picking and choosing. For example, when we meet someone, we do not think about what kind of face it is; with a flower, with the moon, we do not imagine another brightness or color. We should recognize that when, though we cannot escape the fact that spring simply has the heart of spring, and autumn also is just the beauty and ugliness of autumn, we try to be other than ourselves, we are ourselves. We should also reflect that, when we try to make the voices of this spring and autumn ourselves, they are not ourselves. They have not accumulated in us; they are not thoughts in us just now. The point here is that we cannot take any of the present four elements or five aggregates as any self of ourselves or seek it out in another.<sup>4</sup> The colors of the mind moved by the flower or the moon, which therefore should also not be ourselves, we think of as ourselves. Let thinking of what is not ourselves as ourselves be as it may, when we illumine the fact that both the colors to be rejected and those to be approached were never stained, [the fact] that the conduct naturally on the way has never been hidden is our original face.<sup>5</sup>

3 “The face” here is “not defiled” (*iwayuru sono menmoku wa, fuzenna nari* いはゆる其の面目は、不染汚なり): Perhaps recalling the conversation, alluded to throughout the *Shōbōgenzō*, between the Sixth Ancestor and his disciple Nanyue Huairang 南嶽懷讓 (677-744), to the effect that buddhas and ancestors are “not defiled” (*fuzenna* 不染汚) by Buddhist practice and verification. (See Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 101.)

4 **four elements or five aggregates** (*shidai goun* 四大五蘊): Standard Buddhist technical terms for the physical and mental constituents of the world; see Supplementary Notes, s.v. “Four elements and five aggregates.” Here, as elsewhere, Dōgen seems to be using these terms to refer to what we might call the psychophysical organism, much as he uses the expression “body and mind” (*shinjin* 身心).

5 [the fact] that the conduct naturally on the way has never been hidden is our original face (*onozukara, dō ni aru anri mo kakurezarikeru, honrai no menmoku nari* おのづから、道に有る行履もかくれざりける、本來の面目なり): Following Kawamura’s punctuation after *kakurezarikeru* かくれざりける; the sentence could be read without it, yielding something like, “The conduct that is naturally on the way is our original face, never hidden.” On either reading, the argument of this difficult sentence would seem to be that, while we may mistake the objects of the mind as ourselves, once we realize that these objects are undefiled, we recognize that our life with them has always been the Buddhist practice of our true nature.

## [S7:4] {2:521}

ふるき人の云、盡大地、これ自己の法身、にて有れ共、法身にさへられざるべし。もし法身にさへられぬるには、いささか、身を轉ぜんとするにもかなはず。出身の道あるべし、いかなるかは諸人の出身の道、と。若、この出身のみちをいはざるらんものは、法身のいのちも、たちまちにたえて、ながく苦海にしづみぬべし。如是とはんに、いかにといはんか、法身をもいけ、苦海にもしづまざるべきと。このとき云べし、盡大地、自己の法身なりと。もしこの道理にてあらん、盡大地自己の法身、と云ふをりはいはれぬ。又、いはれざらんとき、ふつといはぬとやこころうべき。いはぬ、いはぬ古佛のいへること有、死のなかにいけること有、いけるなかに死せること有。死せるがつねに死せるあり、いけるがつねにいけるあり。是、人の、しひてしかあらしむるにあらず、法の、かくのごとくなるなり。

A person of old has said,<sup>6</sup>

All the whole earth is one's own dharma body; nevertheless, we are not obstructed by the dharma body. If we were obstructed by the dharma body, we could not turn our bodies at all. There should be a way out of the body. What is your way out of the body? Those who cannot speak of this way out of the body, with the life of the dharma body immediately coming to an end, will be forever sunk in the sea of suffering.<sup>7</sup>

When asked in this way, what should we say to keep alive the dharma body and not sink into the sea of suffering? At this time, we should say, "All the whole earth is one's own dharma body." If this is the truth, when we say, "All the whole earth is one's own dharma body," we have said it.<sup>8</sup> Again, when we cannot speak, we should set our minds not to speak at all. The old buddha who "doesn't say, doesn't say" has a saying that, in death there is being alive; in being alive there is being dead.<sup>9</sup> Being

6 **A person of old** (*furuki hito* ふるき人): A Japanese passage that, like the quotation in section 10, below, seems to be based very loosely on a saying by the Song-dynasty Chan Master Yaoshan Liyu 藥山利昱 (dates unknown; disciple of Liangshan Yuanguan 梁山緣觀); see Supplementary Notes. s.v. "Iron bull."

7 **"Those who cannot speak of this way out of the body"** (*moshi, kono shusshin no michi o iwazaran mono* 若、この出身のみちをいはざるらんもの): Though it follows the word *to* と that marks the end of the quotation, in fact, this sentence continues Dōgen's Japanese version of Liyu's words (as seen in the note above). Oddly, a second quotation marker occurs at the end of the subsequent sentence, which is not found in Liyu's saying and almost certainly represents the beginning of Dōgen's comment on the saying.

8 **we have said it** (*iwarenu* いはれぬ): Presumably, meaning, "[if what we say is true,] we have spoken of the way out of the body."

9 **The old buddha who "doesn't say, doesn't say"** (*iwanu, iwanu kobutsu* いはぬ、いはぬ古佛): Presumably, a reference to Daowu Yuanzhi 道吾圓智 (769-835), who, when asked at a funeral whether what was in the coffin was alive or dead, refused to say; but the saying attributed to him here does not, in fact, seem to be his words. Rather, it appears to be Dōgen's interpretation of why he "doesn't say," perhaps inspired by the verse comment on the Daowu story by Yuanwu Keqin 圓悟克勤 (1063-1135), cited in

dead is always being dead; being alive is always being alive. This is the way the dharma is, without anyone intentionally bringing it about.

[S7:5]

然かあれば、法輪の轉ずるをりも、如是の光り有、こえあり、現身度生にも、しかありとしるべし。是を、無生の知見、とは云。現身度生とは、度生現身にて有りけるなり。度にむかひて現をたどらず、現をみるに度をあやしむことなかるべし。是度に、佛法はきはめつくせりと、心うべし、とくべし、證すべし。現にも身にも、度のごとくにありけると、聞くなり、とくなり。是も、現身度生の、しかあらしめけるとなり。この旨を證しけるにぞ、得道のあしたより、涅槃のゆふべにいたるまで、一字をもとかざりけりとも、とかるることばの、自在なりける。

Thus, we should know that, when the wheel of dharma turns, he has a radiance, he has a voice, such as this; and, when he manifests a body and delivers living beings, it is like this.<sup>10</sup> This is called “the knowledge of non-arising.”<sup>11</sup> “Manifesting a body and delivering living beings” means it was “delivering living beings and manifesting a body.”<sup>12</sup> We do

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“Shōbōgenzō zenki” 正法眼藏全機. For the story and Yuanwu’s verse, see Supplementary Notes s.v. “Manifestation of the full function.”

10 **when the wheel of dharma turns** (*hōrin no tenzuru ori* 法輪の轉ずるをり): The unexpressed agent is taken here as “Buddha Śākyamuni.” The antecedent of “such as this” (*kaku no gotoku* 如是) and “like this” (*shika ari* しかあり) is unclear; the most likely interpretation of the sentence would seem to be that the Buddha’s teachings (“radiance” [*hikari* 光り], “voice” [*koe* こえ]) are like the saying of “the old buddha who ‘doesn’t say, doesn’t say.’”

11 **This is called “the knowledge of non-arising”** (*kore o, mushō no chicken, to wa iu* 是を、無生の知見、とは云): “Non-arising” (*mushō* 無生) most often refers to the emptiness (*kū* 空; S. *śūnyatā*) of dharmas (i.e., that they do not really occur); but here Dōgen is quite likely playing on the glyph *shō* 生 in the sense “being alive” (*ikeru* 生ける), as in the old buddha’s saying above, “in death there is being alive” (*shi no naka ni ikeru koto ari* 死のなかにいけること有).

12 **“Manifesting a body and delivering living beings” means it was “delivering living beings and manifesting a body”** (*genshin doshō to wa, doshō genshin nite arikeru nari* 現身度生とは、度生現身にて有りけるなり): The implication of the chiasmus here is subject to interpretation; often taken to mean that the deliverance of beings was (or caused) the manifestation of the body. The use of the past tense here (*nite arikeru* にて有りける) and below suggests that Dōgen has in mind the historical advent of Buddha Śākyamuni.

Though not identical, the language of “manifestation” and “deliverance” here is reminiscent of that used in the famous description in the *Lotus Sūtra* of the thirty-three manifestations of the Bodhisattva Avalokiteśvara, which begins (at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:57a23-24):

若有國土衆生應以佛身得度者、觀世音菩薩即現佛身而爲說法。

If there are in the land living beings who ought to attain deliverance by a buddha body, the Bodhisattva Avalokiteśvara manifests a buddha body and preaches the dharma to them.

not seek the “manifesting” while facing the “delivering”; we should not doubt the “delivering” while seeing the “manifesting.”<sup>13</sup> We should understand, should preach, and should verify that the buddha dharma was ultimately completed in this “delivering”; it is hearing and preaching that, in “manifesting” and in “a body,” it was the same as “delivering.” This too was brought about by his “manifesting a body and delivering living beings.” In having verified this point, from the morning of his gaining the way to the evening of his nirvāṇa, even if he never preached a single word, the words he preached were masterful.

[S7:6] {2:522}

古佛云、盡大地是眞實人體なり、盡大地是解脫門也、盡大地是毘盧一隻のまなこなり、盡大地是自己法身なり。

An old buddha has said, “All the whole earth is the true human body; all the whole earth is the gate of liberation; all the whole earth is the single eye of Vairocana; all the whole earth is one’s own dharma body.”<sup>14</sup>

[S7:7]

いはゆるところは、眞實とは、まことの身、となり。盡大地を、われらがかりにあらざりけるまことしき身にてありける、とはしるべし。ひごろは、なにとしてかしらざりける、と問人あらば、盡大地は眞實人體といひつることを我にかへせ、と云べし。又、盡大地眞實人體とは、かくのごと

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See Supplementary Notes, s.v. “Manifesting a body to preach the dharma.”

13 **We do not seek the “manifesting” while facing the “delivering”** (*do ni mukaite gen o tadorazu* 度にむかひて現をたどらず): i.e., once we have the one, we already have the other; the following clause expresses the same point in reverse.

14 **An old buddha** (*kobutsu* 古佛): Words akin to one or another of these sayings, given here in mixed Chinese and Japanese, can be found in the records of various Chan masters; but a source for the four together in this form seems extant only in a lecture by Chan Master Renwang Qin of Xishu 西蜀仁王欽禪師, in a passage that also contains the verse by Xingjiao Hongshou (944-1022) quoted below, section 15 (*Jiatai pudeng lu* 嘉泰普燈錄, ZZ.137:342b17-343a1):

要見一切諸法不離本心。大地虛空非心外法。所以撲落非他物、縱橫不是塵。山河及大地、全露法王身。方明山河及大地、全露法王身。方明盡大地是眞實人體。大地是解脫門。盡大地是毘盧一隻眼。盡大地是自己法身。恁麼見得。心外無法

You must see that all the dharmas are not apart from the original mind; the whole earth and empty space are not dharmas outside the mind. Therefore,  
Scattered, but not another thing;

Their dimensions, not a mote of dust.

The mountains, rivers, and the whole earth

Fully expose the body of the Dharma King.

Only then will you clarify that all the whole earth is the true human body; the whole earth is the gate of liberation; all the whole earth is the single eye of Vairocana; all the whole earth is one’s own dharma body. When you can see like this, there is no dharma outside the mind.



く知共云べし。又、盡大地これ解脱門とは、いかにもまつはれ、かかふることなきに、なづくるなり。盡大地、のことばは、ときにも、としにも、心にも、ことばにも、したしくして、ひまなく親密なり。かぎりなく、ほとりなきを、盡大地、と云べきなり。この解脱門にいらんことをもとめ、いでんことをもとめんに、又うべからざるなり。なにとして如是なる。發問をかへり見るべし。あらぬ處を尋ねばやとおもはんにも、かなふべからざるものなり。又、盡大地は、是毘盧のひとつのまなこなり、とは、佛は、ひとつのまなこといへる、かならずしも人のまなこのやうにあらんずる、とはおもはざれ。人にも目こそは二もあれ、まなこを云ときは、人眼、とばかりいひて、二とも三ともいはぬなり。教をまなぶものの、佛眼、といひ、法眼、といひ、天眼、などといふも、めにてあり、とはならはぬなり。目のやうにあらんとしれるをば、はかなきといふ。今は、ただ佛けの眼こひとつにて、盡大地ありける、ときくべし。千眼もあれ、萬のまなこもあれ、まづしばらく盡大地が、そのなかのひとつにてあるとなり。かくおほかるなかに、ひとつぞ、と云も、とがなし。又、佛にはただまなこはひとつのみあり、とするもあやまらず。まなこは、さまざまあるべきぞかし、三あるもあり、千眼あるもあり、八萬四千ありと云事もあれば、まなこの、かくの如くなりとききて、耳をおどろかさざるべし。又、盡大地はみづから法身なり、ときくべし。みづからをしらん事をもとむるは、いけるもののさだまれる心なり。然れ共、まことのみづからをば、みるものまれなり、ひとり佛のみ、これをしれり。其外の外道等は、いたづらにあらぬをのみ、われとおもふなり。佛の云ふみづからは、則ち盡大地にてあるなり。然ば、みづから知も知ぬも、皆ともにおのれにあらず盡大地はなし。この時のことば、かのときの人に、ゆづるべし。

The meaning of this is that the “true” is the real “body.” We should recognize “all the whole earth” as, not our provisional, but our real body. If someone asks, “Why did I not know this before?” we should say, “Give me back my saying that ‘all the whole earth is the true human body.’”<sup>15</sup> Or we should say, “We know like this that ‘all the whole earth is the true human body.’”

Again, “all the whole earth is the gate of liberation” designates having nothing at all to be entangled or burdened with. The words “all the whole earth” are closely, inseparably intimate with the time, the year, the mind, the words. We should call the limitless, the borderless, “all the whole earth.” When we seek to enter or to exit this “gate of liberation,” we cannot do it. Why is this so? We should reflect on this question. We may think to seek out some non-existing place, but this is something impossible.

Again, “all the whole earth is the single eye of Vairocana” says that the Buddha has one eye, but do not think that it is necessarily like a human eye. In humans, there are two eyes; so, in speaking of the eye, we just say “the human eye,” without speaking of two or three. Those who study

15 “Give me back my saying” (*iitsuru koto o ware ni kaese* いひつることを我にかへせ): Japanese rendering of a Chinese linguistic pattern that appears elsewhere in the *Shōbōgenzō*: *kan ga . . . rai* 還我...來 (“give me back. . .”).

the teachings speak of the “buddha eye,” the “dharma eye,” the “deva eye,” and the like; but they do not learn that these are eyes.<sup>16</sup> Those who understand them as being like eyes are called “unreliable.” Here, we should just hear that “all the whole earth” existed as the one eye of the Buddha.<sup>17</sup> There may be a thousand eyes or ten thousand eyes; but first of all, for now, “the whole earth” is one among them. There is no error in saying that it is one among so many; nor are we mistaken in understanding that the Buddha has but a single eye. There should be various kinds of eyes: there are cases of three; there are cases of a thousand eyes; there are cases of eighty-four thousand; so, the ear should not be surprised to hear that the eye is like this.<sup>18</sup>

Again, we should hear that “all the whole earth is one’s own dharma body.” Seeking to know oneself is the fixed intention of living beings. Yet, those who see their true self are rare; only a buddha knows it. Others, on other paths, think in vain of only what does not exist as their self. The self of which the buddhas speak is “all the whole earth.” Thus, for everyone, whether they know or do not know themselves, there is no “all the whole great earth” that is not their own. The words of this time, we should defer to people of that time.

[S7:8] {2:523}

昔し僧有て古徳に問、百千萬境、一時に來らん時、いかがすべき。古徳云く、莫管他。

Long ago, there was a monk who asked an old worthy, “When a hundred thousand myriad objects all come at once, what should we do?”<sup>19</sup>

16 **speak of the “buddha eye,” the “dharma eye,” the “deva eye,” and the like** (*butsugen, to ii, hōgen, to ii, tengen, nado to iu* 佛眼、といひ、法眼、といひ、天眼、などといふ): Reference, no doubt, to the standard list of the “five eyes” (*gogen* 五眼); see Supplementary Notes, s.v. “Eye.”

17 **“all the whole earth” existed as the one eye of the Buddha** (*hotoke no manako hitotsu nite, jin daichi arikeru* 佛けの眼こひとつにて、盡大地ありける): Taking *nite* にて as *ni arite* にありて: “The eye of the Buddha being one, there was ‘the whole earth.’” The past tense here may represent a reference back to the quotation.

18 **there are cases of three; there are cases of a thousand eyes; there are cases of eighty-four thousand** (*mitsu aru mo ari, sengen aru mo ari, hachiman yonsen ari to iu koto mo areba* 三あるもあり、千眼あるもあり、八萬四千ありと云事もあれば): “Three eyes” (*sangen* 三眼) may refer to the first three of the five eyes (q.v.) or, again, to the convention of the third, wisdom eye between the eyebrows. The most familiar instance of a “thousand eyes” is the thousand-armed, thousand-eyed Avalokiteśvara (*senju sengen Kannon* 千手千眼觀音). “Eighty-four thousand eyes” (*hachiman yonsen gen* 八萬四千眼) does not seem to be a common expression and probably represents here simply the use of this stock Buddhist number for “a multitude.”

19 **there was a monk** (*sō arite* 僧有て): Dōgen’s Japanese version of this exchange seems to be combining two Chinese sources:

The old worthy said, “Don’t deal with them.”

[S7:9]

云心は、來ん事はさもあらば有れ、兎も角もうごかすべからず、となり。是、すみやかなる佛法にてあり、境にてはなし。このことばをば、炳誠とは心うべからず、諦實にて有り、と心得べし。いかにも管ずるかとするれば、管ぜられざりけるなり。

What this means is that, let their “coming” be as it may, in any case we should not move them.<sup>20</sup> They are the pure buddha dharma, not “objects.”<sup>21</sup> We should not take these words as a clear warning; we should take them as the truth: however much we try to deal with them, they cannot be dealt with.<sup>22</sup>

1) *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:294c13-15):

鎮州寶壽沼和尚僧問、萬境來侵時如何。師曰、莫管他。僧禮拜。師曰、不要動著。動即打折汝腰。

Reverend Zhao, Baoshou of Zhenzhou, was asked by a monk, “How about when the ten thousand objects assail you?”

The Master said, “Don’t deal with them.”

The monk bowed. The Master said, “Don’t move. If you move, you’ll break your back.”

2) *Liandeng huiyao* 聯燈會要 (ZZ.136:544a17-18; see also *Tanzhou Weishan Lingyu chanshi yulu* 潭州潯山靈祐禪師語錄, T.1989.47:579c26-28):

仰山問、百千萬境一時來作麼生。師云。青不是黃、長不是短。諸法各住自位、非干我事。仰山乃作禮。

Yangshan [Huiji] asked, “When a hundred thousand myriad objects all come at once, what should we do?”

The Master said, “Green is not yellow; long is not short. Each of the dharmas abides in its own position and is none of my business.”

Yang made a bow.

20 **we should not move them** (*ugokasu bekarazu* うごかすべからず): Perhaps based on Baoshou’s telling the monk, “Don’t move” (*buyao dongje* 不要動著) — though one would then expect an intransitive form. The object of the verb here is unexpressed; presumably, the “objects” that are “coming” at us.

21 **They are the pure buddha dharma, not “objects”** (*kore, sumiyaka naru buppō nite ari, kyō nite wa nashi* 是、すみやかなる佛法にてあり、境にてはなし): Or, perhaps, “they are pure buddha dharmas” — i.e., what is coming at us are sacred phenomena (or truths), not merely the objects of our senses.

22 **We should not take these words as a clear warning** (*kono kotoba o ba, heikai to wa kokoro u bekarazu* このことばをば、炳誠とは心うべからず): i.e., the sentence, “don’t deal with them,” is not to be understood as an imperative.

## [S7:10] {2:524}

ふるき佛の云く、山河大地と諸人と同くむまれ、三世の諸佛と諸人と同く行ひ來れり。

An old buddha said, “Mountains, rivers, and the whole earth are born together with all of you; the buddhas of the three times have been practicing together with all of you.”<sup>23</sup>

## [S7:11]

然あればすなはち、一人むまるるをりに、山河大地をみるに、この一人がむまれざりつるさきよりありける山河大地のうへに、いまひとへかさねてむまれいづるとみえず。しかあればとても、又ふるきことばのむなしかるべきにはあらず。いかに心うべき。心えられずとて、さしおくべきにはあらねば、かならずこころうべし、とふべし。すでにとけることばにてあれば、きくべし、ききては、また心うべきなり。

This being the case, when a person is born, when we look at the mountains, rivers, and whole earth, we do not see that anything has been added on top of the mountains, rivers, and the whole earth that were there before the person was born.<sup>24</sup> Still, the words of old are not empty. How should we understand them? Since we should not ignore them just because we have not understood them, we should definitely understand them, definitely ask about them. Since they are clearly the words of a buddha, we should listen to them and, having listened, should understand them.

## [S7:12]

是を心えんやうは、このむまるる一人がかたより、この生をたづぬるに、この生と云ことは、いかにあることと、はじめ・をはり、明めける人はたれぞ。終もはじめも知ざれ共、うまれきたれり。夫れ、ただ山河大地のきはもしらざれ共、ここをばみる、この處をばふみありくがごとし。生のごとくにあらぬ山河大地よりと、うらむるおもひなかれ。山河大地をひとしき我生なりといへりけりと、あきらむべし。又、三世諸佛は、すでにおこなひて、道をも、なり、悟りも、をはれり。この、佛と我とひとし、とは、又いかに心うべき。まづしばらく佛の行をこころうべし。佛の行は、盡大地とおなじくおこなひ、盡衆生、ともにおこなふ。もし盡一切にあらぬは、いまだ佛の行にてはなし。

23 An old buddha (*furuki hotoke* ふるき佛): Seeming to reflect the opening lines of the lecture by Yaoshan Liyu 藥山利昱 suggested by the quotation in section 4, above (q.v.) (*Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:837b3-4):

山河大地日月星辰與諸上座同生。三世諸佛與諸上座同參。

Mountains, rivers, and the whole earth, the sun, moon, and the stars, are born together with you senior seats; the buddhas of the three times study together with you senior seats.

24 This being the case (*shika areba sunawachi* 然あればすなはち): Presumably, meaning that, if mountains, rivers, and the whole earth are born together with people, we would expect some change in them when a person is born, but we do not see that.

The way to understand them is [to ask], when we inquire about this birth from the side of the person who was born, who is the person who has clarified the beginning and end of what this birth is? Although we do not understand the end or the beginning, we have been born. It is like the fact that, although we do not know the boundaries of the mountains, rivers, and whole earth, we see here and walk about in this place. Do not resent the mountains, rivers, and the whole earth for not being like birth; we should clarify the mountains, rivers, and the whole earth as they are said to be equivalent to our birth.<sup>25</sup>

Again, “the buddhas of the three times” having practiced, have already attained the way and completed awakening. How, then, are we to understand this [saying that] the buddhas are the same as us? First of all, we should understand the practice of a buddha. The practice of a buddha is carried out together with all the whole earth, together with all living beings. If it is not all of everything, it is not the practice of a buddha.

[S7:13] {2:525}

然かあれば、心をおこすより、さとりをうるにいたるまで、かならず盡大地と盡衆生と、さとりも、おこなひもするなり。これにいかにかうたがふおもひもあるべきに、しられぬおもひもまじるににたをあきらめんとて、如是のこえのきこゆるも、人のよう、とはあやしまざるべし。是は、心うる、をしへにては、三世の諸佛のころをもおこし、おこなふは、かならず、われらが身心をばもらさぬことわりの有なり、としるべし。

Thus, from bringing forth the mind [of bodhi] until attaining awakening, both the awakening and the practice invariably take place with all the whole earth and all living beings. Should we have doubts about this, in seeking to clarify what seems to mix in what we cannot know, we should not be suspicious like [ordinary] people when we hear a voice such as this. As the teaching to be understood, we should know that there is a principle that the bringing forth of the mind and the practice of the buddhas of the three times never exclude our body and mind.

[S7:14]

これをうたがひおもふは、すでに三世の諸佛をそしるなり。しづかにかへりみれば、我らが身心は、まことに三世の諸佛とおなじくおこなひける道理あり、發心しける道理もありぬべくみゆるなり。この身心のさき・のちを、かへりみ、てらせば、尋ぬべき人の、我にあらず、人にあらざらんには、なにをとどこほる處としてか、三世には、へだたれりとおもはん。このおもひども、しかしながらあれにあらず。なにとてかは、又、三世の諸佛の本心の處行道のときをば、さへんとはすべき。しばらく道は、知・不知にはあらぬとはなづくべし。

25 Do not resent the mountains, rivers, and the whole earth for not being like birth (*shō no gotoku ni aranu senga daichi yori to, uramuru omoi nakare* 生のごとくにあらぬ山河大地よりと、うらむるおもひなかれ): Reading *yo to* よと for *yori to* よりと。

To doubt this is surely to slander the buddhas of the three times. When we quietly reflect, we can see that in fact there must be a truth that our bodies and minds have been practicing with, a truth that we brought forth the mind [of bodhi] with, the buddhas of the three times. When we reflect and illumine the before and after of our bodies and minds, since the person we should be looking for is neither ourselves nor another, where do we think they are stuck, such that they are separated from the three times? These thoughts are by no means of ourselves.<sup>26</sup> Why, furthermore, should we obstruct the time of the practice of the way of the original mind of the buddhas of the three times? For now, let us just call it “the way is neither knowing nor not knowing.”<sup>27</sup>

[S7:15]

ふるき人の云く、撲落も他物にあらず、縦横、これ論にあらず。山河および大地、すなはち全露法王身なり。

An ancient said,<sup>28</sup>

Scattered, but not another thing;  
Their dimensions beyond discussion.  
The mountains, rivers, and the whole earth  
Fully expose the body of the Dharma King.

26 **These thoughts are by no means of ourselves** (*kono omoedomo, shikashi nagara are ni arazu* このおもひども、しかしながらあれにあらず): Reading *ware* われ for *are* あれ. Perhaps the sense here is that the thoughts that suppose we are separated from the buddhas of the three times are not thoughts about ourselves “before and after our bodies and minds.”

27 **“the way is neither knowing nor not knowing”** (*dō wa, chi fuchi ni wa aranu* 道は、知不知にはあらぬ): Likely reflecting the words of Nanquan Puyuan 南泉普願 (748-835) to Zhaozhou Congshen 趙州從諗 (778-897) recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:134, case 19); see Supplementary Notes, s.v. “Ordinary mind is the way.”

28 **An ancient** (*furuki hito* ふるき人): Japanese rendering of a verse appearing in several Chinese texts, including the *Jiatāi pudeng lu* 嘉泰普燈錄 passage (at ZZ.137:342b16-17) that seems to have provided Dōgen's quotation in section 6, above. Most often cited as a source are the opening lines of the *Linjian lu* 林間錄, by Juefan Huihong 覺範慧洪 (1071-1128):

杭州興教小壽禪師、初隨天台韶國師。普請、聞墮薪而悟。作偈曰、撲落非他物、縦横不是塵。山河及大地、全露法王身。

Chan Master Hongshou [reading *hong* 洪 for *xiao* 小], Xingjiao of Kangzhou, initially followed the National Teacher Shao of Tiantai. At communal labor, upon hearing a faggot of firewood fall, he was awakened and composed a gāthā:

Scattered, but not another thing;  
Their dimensions, not a mote of dust.  
The mountains, rivers, and the whole earth  
Fully expose the body of the Dharma King.

## [S7:16]

いまの人も、昔の人のいへるが如く、ならふべし。すでに法王の身にてあり、しかれば、撲落もことなるものにはあらざりけると、心うる法王ありける。このころは、山の、地にあるが如し、地の、山をのせてあるにいたり。心うるに、心えざりつるをりのきたりて、心うる、さまたげず。又、心うるが、心えざりつるをやぶることもなくして、しかも心うると、心えぬとの、はるのころ、あきのこえあり。それをも心えざりつるは、聲、おほきにしてときける、その聲、耳にいらず、耳、こえのなかにあそびありきける。心うるは、こえ、すでに耳に入りて三昧あらはるをりにてあるべし。この心うるは、ちひさく、心えぬは、おほきにてありけるとも思はざるべし。わたくしにおもひえたる事にはあらねば、法王の、如是なりけるとするべし。法王のみとは、まなこも、身のごとくにあり、心も、みと、ひとしかるべし。心と、みと、一毫の隔てなく、全露にてあるべし。光明にも説法も、かみに云が如くに、法王身にてあり、と心うるなり。

People today also should learn according to what was said by a person of the past. Since they are “the body of the Dharma King,” there was a Dharma King who understood that “though scattered, they were not another thing.” The meaning of this is like the mountains being on the earth, like the earth supporting the mountains.<sup>29</sup> When we understand, the time when we did not understand does not come back to interfere with our understanding. Also, understanding does not destroy not understanding; rather, understanding and not understanding have the colors of spring and the sounds of autumn.<sup>30</sup> Our failure to understand this too is because, while it was said in a loud voice, that voice did not enter our ears; our ears were wandering about within the voice. Understanding should be when, the voice having entered our ears, *samādhi* appears. We should not think that this understanding is small, while not understanding was large: we should recognize that, because it is not something we

29 like the mountains being on the earth, like the earth supporting the mountains (*yama no, chi ni aru ga gotoshi, chi no, yama o nosete aru ni nitari* 山の、地にあるが如し、地の、山をのせてあるにいたり): Perhaps meaning that the “scattered” phenomena are to the Buddha’s “body” as the mountains are to the earth. The image may reflect a saying of the eighth-century figure Panshan Baoji 盤山寶積 (dates unknown) invoked in the “*Shōbōgenzō sanjūshichi hon bodai bunpō*” 正法眼藏三十七品菩提分法; found at *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:253b20-21:

似地擎山不知山之孤峻。如石含玉不知玉之無瑕。

It is like the earth that bears the mountain not knowing the mountain is steep, like the stone that contains the gem not knowing the gem is flawless.

30 understanding and not understanding have the colors of spring and the sounds of autumn (*kokoro uru to, kokoro enu to no, haru no koro, aki no koe ari* 心うると、心えぬとの、はるのころ、あきのこえあり): Reading *iro* いろ for *koro* ころ; the Honzan edition reads *kokoro* ころ. Whatever the reading, the sense is probably that both understanding and not understanding are equally valuable phases of the spiritual life.

could think up, the Dharma King was like this.<sup>31</sup> “The body of the Dharma King” means that his eye is also like his body; his mind must also be the same as his body. His mind and his body must be “fully exposed,” without a hair’s breadth of separation. We understand that, in his radiance as well, his preaching the dharma is also the body of the Dharma King as it is discussed above.<sup>32</sup>

[S7:17] {2:526}

昔しより自いへること有り、いはゆる、うをにあらざれば、うをのころを知ず、とりにあらざれば、鳥のあとを尋づねがたし。このことわりをも、よく知れる人まれなり。人の、うをの心をしらぬと、人の、うをの心をしらぬとのみおもへるは、あしくしれり。これを知るやうは、魚と魚とは、かならずあひたがひに其の心を知るなり。人のやうにしらぬことはなくて、龍門をさかのぼらんとおもふにも、ともにしられ、同く心をひとつにするなり。九漸をしのぐ心もかよひ、しるなり。これを、うをにあらぬは、しることなし。

From long ago, there has been a saying that, if you are not a fish, you do not know the mind of the fish; if you are not a bird, you cannot follow the traces of the bird.<sup>33</sup> The people who know the reasoning in this are rare. Those who have thought only that humans do not know the mind of the fish and that humans do not know the mind of the fish have misunderstood: the way to understand this is that fish invariably know each other’s minds; they do not fail to understand as humans do.<sup>34</sup> Even

31 **We should not think that this understanding is small, while not understanding was large** (*kono kokoro uru wa, chiisaku, kokoro enu wa, ooki nite arikeru to mo omowazaru beshi* この心うるは、ちひさく、心えぬは、おほきにてありけるとも思はざるべし): Perhaps meaning that we should not overemphasize the significance of our earlier misunderstanding of the body of the Dharma King: that body was like this quite apart from our misunderstanding of it.

32 **in his radiance as well, his preaching the dharma is also the body of the Dharma King as it is discussed above** (*kōmyō ni mo seppō mo, kami ni iu ga gotoku ni, hōō shin nite ari* 光明にも説法も、かみに云が如くに、法王身にてあり): The Honzan text has here *kōmyō ni mo seppō ni mo* 光明にも説法も, which suggests a reading, “In his radiance and in his preaching the dharma, it is also the body of the Dharma King as it is discussed above.” “Radiance” (*kōmyō* 光明) can refer both to the physical aureola said to emanate from a buddha’s body and to a buddha’s wisdom that illumines the world.

33 **From long ago, there has been a saying** (*mukashi yori mizukara ieru koto ari* 昔より自いへること有り): The odd *mizukara* 自 (*onozukara*?) here, though apparently found across witnesses, looks suspiciously like a copyist’s *kanbun* duplication of the preceding *yori* より (“from”).

34 **Those who have thought only that humans do not know the mind of the fish and that humans do not know the mind of the fish** (*hito no, uo no kokoro o shiranu to, hito no, uo no kokoro o shiranu to nomi omoeru* 人の、うをの心をしらぬと、人の、うをの心をしらぬとのみおもへる): Some MS witnesses, as well as the Honzan edition, read the oddly repetitive clause following the conjunction as “humans do not know the mind of the bird” (*hito no tori no kokoro o shiranu* 人の鳥の心をしらぬ).



when they think to go back through the dragon gate, they all know it and are all of one mind about it.<sup>35</sup> The determination to push through the ninefold breaks is shared and known to them; those who are not fish do not know it.<sup>36</sup>

[S7:18] {2:527}

又、鳥の、空を飛ぬるをば、いかにも、ことけだものは、このあしのあとをしり、このあとをみて尋ることは、夢にもいまだおもひよらず。さありと知らねば、おもひよるためしもなし。しかあるを、鳥は、よくちひさき鳥の、いく百千むらがれすぎにける。これは、おほきなる鳥の、いくつら、みなみにさり、きたに飛にけるあとよと、かずかずにみるなり。車の跡の、路にのこり、馬の跡の、草にみゆるよりも、かくれなし。鳥は鳥のあとを見る也。

Again, with the flight of birds in the sky, other animals have never imagined, even in their dreams, knowing their tracks or seeing and following their traces. Since they do not know that such a thing exists, they do not try to imagine it. Birds, however, see in many ways the traces of small birds passing in a flock of some hundred thousand, or see that this is the trace of so many large birds that went south or flew north. They are even less hidden than the traces left by a cart on a road or the traces of a horse seen in the grass. Birds see the traces of birds.

[S7:19]

この理は、佛にも有り。佛の、いくよよにおこなひすぎにけるよとおもはれ、ちひさき佛け、おほきなる佛、かずにめぬるかずながらしるなり。佛にあらざるをりは、いかにも知らざる事なり。いかにしられざるぞ、と云ふ人もありぬべし。佛のまなこにて、其あとをみるべきが故に、佛にあらぬは、佛の眼をそなへず。佛の、ものかぞふるかずなり。しらねば、すべて佛の路のあとをば、たどりぬべし。このあと、若、めにみえば、佛にてあるやらんと、足のあとをもたくらぶべし。たくらぶる處に、佛のあともしられ、佛のあとの長短も、浅深もしられ、我があとの、あきらめらるることは、佛のあとをはかるよりうるなり。このあとをうるを、佛法とは云なるべし。

This principle also holds for the buddhas. They think of how many ages the buddhas have spent in practice and know small buddhas and large buddhas in numbers beyond reckoning. When we are not buddhas, this is something we cannot possibly know. There may be people who

35 **the dragon gate** (*ryūmon* 龍門): Or the Yu Gate (*Umon* 禹門), the rapids on the Yellow River at Longmen (in present-day Shansi Province) beyond which the climbing carp is said to change into a dragon.

36 **the ninefold breaks** (*kyūsetsu* 九折): Taking *kyū* 九 (“nine”) as “manifold,” “multiple” (as in *kyūen* 九淵; “ninefold abyss”), and reading *setsu* 折 as *setsu* 折, in reference to the bends (or rapids?) in a river. Some take *setsu* 折 as a reference to the Zhe River 浙江. Dōgen uses the term *kyūsetsu* 九折 in a verse recorded in the *Eihei kōroku* 永平廣錄 (DZZ.4:230, no. 70).

ask why we cannot know it. Because those traces must be seen with the eye of a buddha, and those who are not buddhas are not endowed with the eye of a buddha. [The number of buddhas] is a number counted by a buddha. If we do not know it, all should follow the traces on the road taken by the buddhas. If these traces appear, we should compare [our own] footprints to see if they are those of a buddha. Where we compare them, we recognize the traces of a buddha, we know the length and depth of the traces of a buddha; the clarification of our own traces is gained through taking the measure of the traces of a buddha. Gaining these traces should be called the buddha dharma.

正法眼藏第三十八唯佛與佛  
Treasury of the True Dharma Eye  
Number 38  
Only Buddhas with Buddhas

弘安十一年季春晦日、於越州吉田縣志比莊、吉祥山永平寺知賓寮南軒  
書寫之。

*Copied this under the southern eaves of the guest quarters of Eihei Mon-  
astery, Mount Kichijō, Shihi Estate, Yoshida District, Esshū; last day of  
the end of spring, Kōan 11 [1 May 1288]*

TREASURY OF THE TRUE DHARMA EYE  
SUPPLEMENTARY CHAPTER 8

Birth and Death

*Shōji*

生死

# Birth and Death

## *Shōji*

### INTRODUCTION

This work, one of the shortest in the *Shōbōgenzō*, represents the second text of fascicle 1 in the twenty-eight-text *Himitsu Shōbōgenzō*; it is included in the Honzan edition as number 92. The work bears only an end title but no colophon; hence, its date and place of composition are unknown. Since the seventeenth century, when Handō Kōzen 版橋晃全 (1625–1693) first included it in his new ninety-five-chapter *Shōbōgenzō*, doubts have been raised regarding its authorship — doubts arising from its lack of colophon, extreme brevity, pedestrian homiletic style, and textual parallels with other medieval Japanese Buddhist sources.

The work begins with the words of two Chan masters, but Dōgen does not go on here to pursue the sort of close reading of the words that we see elsewhere in the *Shōbōgenzō*. Instead, he simply invokes the familiar claim that *saṃsāra* (i.e., birth and death) is itself *nirvāṇa*, that it is the very life of the buddha, and that we should therefore neither cling to nor seek to escape from it. Abandoning concern for ourselves, he concludes, we should “throw ourselves into the house of the buddhas,” and let the buddhas act through us.

## 正法眼藏別輯八

Treasury of the True Dharma Eye  
Supplementary Chapter 8

## 生死

## Birth and Death

(「秘密正法眼藏」初冊所收)

(In the first volume of the *Himitsu Shōbōgenzō*)

[S8:1] {2:528}

生死の中に佛あれば、生死なし。又云く、生死の中に佛なければ、生死にまどはず。

“Since there’s a buddha within birth and death, there’s no birth and death.” It is also said, “Since there isn’t a buddha within birth and death, we aren’t deluded by birth and death.”

[S8:2]

こころは、夾山・定山といはれし、ふたりの禪師のことばなり。得道の人のことばなれば、さだめてむなくまうけじ。

These thoughts were expressed by Jiashan and Dingshan; they are the words of two Chan masters.<sup>1</sup> Since they are the words of those who have gained the way, they were certainly not spoken frivolously.

1 **Jiashan and Dingshan** (Kassan Jōzan 夾山定山): I.e., Jiashan Shanhui 夾山善會 (805-881) and Dingshan Shenying 定山神英 (dates unknown). Their sayings appear in an episode recorded in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:254c27-255a4) and other Chan texts. Here is the version found in the *Liandeng huiyao* 聯燈會要, ZZ.136:500a13-b1:

定山與夾山同行、言語次、定山云、生死中無佛、即無生死。夾山云、生死中有佛、即不迷生死。是非不已。二人上山、求決親疏。纔人事罷、夾山舉前話。問云、不知那箇較親。師云、一親一疏。山復問、那箇親。師云、且去明日來。夾山明日又問。師云、親者不問、問者不親。夾山住後云、我當時在大梅失却一隻眼。

Dingshan and Jiashan were walking together and talking. Dingshan said, “Since there’s a buddha within birth and death, there’s no birth and death.” Jiashan said, “Since there isn’t a buddha within birth and death, we aren’t deluded by birth and death.” They kept on arguing.

The two climbed the mountain to seek a decision [from Chan Master Fachang of Mount Demei 大梅山法常禪師] on which was closer to it. As soon as they had greeted him, Jiashan raised the previous conversation and said, “We don’t know which is closer.”

## [S8:3]

生死をはなれんとおもはん人、まさにこのむねをあきらむべし。もし人、生死のほか、ほとけをもとむれば、ながえをきたにして、越にむかひ、おもてをみなみにして、北斗をみんとするがごとし。いよいよ生死の因をあつめて、さらに解脱のみちをうしなへり。ただ、生死すなはち涅槃、とこころえて、生死としていとふべきもなく、涅槃としてねがふべきもなし。このとき、はじめて生死をはなるる分あり。

Those who would be free from birth and death should clearly understand the meaning of this. If one seeks the buddha apart from birth and death, it is like turning your cart thills north to head for Yue, like facing south to see the Northern Dipper.<sup>2</sup> More and more accumulating the causes of birth and death, one will have completely lost the way to liberation. Just understanding that birth and death is itself nirvāṇa, one should neither despise birth and death nor seek after nirvāṇa. Only then will one be in a position to get free from birth and death.

## [S8:4]

生より死にうつる、と心うるは、これ、あやまりなり。生は、ひとときのくらゐにて、すでにさきあり、のちあり。故に、佛法の中には、生すなはち不生、といふ。滅も、ひとときのくらゐにて、又、さきあり、のちあり。これによりて、滅すなはち不滅、といふ。生といふときには、生よりほかにもなく、滅といふとき、滅のほかにもなし。かるがゆえに、生、きたらばただこれ生、滅、來らばこれ滅にむかひて、つかふべしといふことなかれ、ねがふことなかれ。

To think that we move from birth to death is a mistake. Birth is one position in time and clearly has a before and after.<sup>3</sup> Therefore, in the

The Master said, "One is close, and one is distant."

Jiashan asked, "Which is closer?"

The Master said, "Go away and come back tomorrow."

The next day, Jiashan asked again. The Master said, "The close one doesn't ask. The one who asks isn't close."

Later, Jiashan said, "At the time, when I was at Damei, I lost an eye."

**2 turning your cart thills north to head for Yue** (*nagae o kita ni shite, Etsu ni mukai* ながえをきたにして、越にむかひ): I.e., to head in the opposite direction from your intended destination ("Yue" 越 here referring to the territory south of China); a Japanese version of the Chinese idiom *bei yuan shi yue* 北轅適楚. Dōgen uses the same simile in his "Bendōwa" 辦道話.

**like facing south to see the Northern Dipper** (*omote o minami ni shite, hokuto o min to suru ga gotoshi* おもてをみなみにして、北斗をみんとするがごとし): Japanese version of a common saying, *mian nan kan beidou* 面南看北斗, appearing often in Chan texts.

**3 Birth is one position in time** (*shō wa, hitotoki no kurai nite* 生は、ひとときのくらゐにて): In this section, Dōgen shifts from discussion of "birth and death" (*shōji* 生死), used in reference to sentient existence in saṃsāra, to "birth and extinction," or "arising and ceasing" (*shōmetsu* 生滅), used in reference to the occurrence of the dharmas that

buddha dharma it is said that birth is “unborn.” Cessation is also one position in time and also has a before and after. Consequently, it is said that cessation is “unceasing.” When we say “birth,” there is nothing apart from birth; when we say “cessation,” there is nothing apart from cessation. Therefore, when birth comes, when cessation comes, we should face them and make use of them as birth and cessation; do not despise them, do not seek them.<sup>4</sup>

[S8:5] {2:529}

この生死は、即ち佛の御いのちなり。これをいとひすてんとすれば、すなはち佛の御いのちをうしなはんとするなり。これにとどまりて、生死に著すれば、これも、佛のいのちを、うしなふなり、佛のありさまを、とどむるなり。いとふことなく、したふことなき、このとき、はじめて佛のこころにいる。

This birth and death is itself the life of a buddha. When we despise and would abandon it, this is precisely to lose the life of a buddha. When we are mired in it and are attached to birth and death, this is also to lose the life of a buddha, to restrict the buddha’s state. Without despising it, without yearning for it — only at this time do we enter into the mind of the buddha.

[S8:6]

ただし、心を以て、はかることなかれ、ことばをもって、いふことなかれ。ただ、わが身をも心をもはなちわすれて、佛のいへになげいれて、佛のかたよりおこなはれて、これにしたがひもてゆくとき、ちからをもらいえず、こころをもつひやさずして、生死をはなれ、佛となる。たれの人か、こころにとどこほるべき。

However, do not calculate with your mind; do not talk about it with your words. When we just cast aside and forget about our own body and mind, throwing ourselves into the house of the buddhas, letting the buddhas act and according with them, then without exerting ourselves, without expending our minds, we are free from birth and death and become a buddha. Who would remain stuck in the mind?

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make up phenomenal existence. The argument here seems to be that the arising and the ceasing of these dharmas occupy (or represent) discrete positions in the flow of time (and therefore do not themselves arise and cease). See Supplementary Notes, s.v. “Dharmas abide in their dharma positions.”

4 **Therefore, when birth comes** (*karu ga yue ni, shō, kitaraba* かるがゆえに、生きたらば): A tentative translation of an awkward sentence; the English follows the common practice of amending the phrase *tsukau beshi to iu koto nakare* つかふべしといふことなかれ (which might be read something like “do not say we should use”) to *tsukau beshi itou koto nakare* つかふべしいとふことなかれ (“we should use; do not despise”).

## [S8:7]

佛となるに、いとやすきみちあり。もろもろの惡をつくらず、生死に著するころなく、一切衆生のためにあはれみふかくして、上をうやまひ、下をあはれみ、よろづをいとふころなく、ねがふ心なくて、心におもふことなく、うれふることなき、これを佛となづく。又ほかに、たづぬることなかれ。

There is a very easy way to become a buddha. Not to do any evil, not to have a mind that clings to birth and death, to have profound compassion for all living beings, with respect for those above us and pity for those beneath us, not to despise or to yearn for anything, without worry, without distress — this is called buddhahood. Do not seek it elsewhere.

正法眼藏生死  
Treasury of the True Dharma Eye  
Birth and Death



TREASURY OF THE TRUE DHARMA EYE  
SUPPLEMENTARY CHAPTER 9

The Way of the Buddhas

*Butsudō*

佛道

(*Dōshin* 道心)

# The Way of the Buddhas

## *Butsudō*

### INTRODUCTION

This short, undated work is preserved in the *Himitsu Shōbōgenzō* collection in twenty-eight texts, where it occurs as number 7 of fascicle 1. The same text was included in the Honzan edition as number 93, under the new title “Dōshin” 道心 (“Mind of the Way”), to distinguish it from the “Butsudō” text of the seventy-five-chapter *Shōbōgenzō* compilation. The content of the latter work is completely different from our text here.

Our text is striking, not only for its extreme brevity, but for the simplicity both of its language and its message. It represents a very basic guide to Buddhist devotional practice, with none of the linguistic and intellectual challenges characteristic of Zen literature and of Dōgen's more arcane writing. The guide recommends five practices: cultivation of the aspiration for awakening; recitation of the three refuges, sponsorship of the making of buddha images, copying of the *Lotus Sūtra*, and practice of seated meditation. Only the last of these would distinguish this kind of Buddhism from that recommended for lay householders in other vernacular Buddhist homilies of Dōgen's day. The fact that the practitioner is enjoined here to wear the monastic *kāśāya* during meditation suggests that at least this practice was intended for the professional religious.

正法眼藏別輯九

Treasury of the True Dharma Eye  
Supplementary Chapter 9

佛道

The Way of the Buddhas

(「秘密正法眼藏」初冊所收)

(In the first volume of the *Himitsu Shōbōgenzō*)

[S9:1] {2:530}

佛道をもとむるには、まづ道心をさきとすべし。道心のありやう、しれる人、まれなり。あきらかにしれらん人に、問うべし。

In seeking the way of the buddhas, we should give first priority to the mind of the way.<sup>1</sup> Those who know the nature of the mind of the way are rare; we should ask those who have clearly understood it.

[S9:2]

よの人は、道心ありといへども、まことには、道心なき人あり。まことに道心ありて、人にしられざる人あり。かくのごとく、あり・なし、しるがたし。おほかた、おろかに、あしき人のことばを信ぜず、きかざるなり。また、わがころを、さきとせざれ、佛のとかせたまひたるのりを、さきとすべし。よくよく道心あるべきやうを、よる・ひるつねにころにかけて、この世にいかでかまことの菩提あらまし、と、ねがひ、いのるべし。

Among people of the world, there are those who are said to have the mind of the way who in fact lack the mind of the way. There are those who in fact have the mind of the way but are unrecognized by people. Thus, it is hard to tell who has it and who does not. As a general rule, we do not believe, do not listen to, the words of foolish or bad people. Also, we do not put forward our own thoughts but put forward the law preached by the Buddha. Constantly concerned, day and night, with the state of the mind of the way, we should wish and pray that somehow there will be true bodhi in this world.

1 **mind of the way** (*dōshin* 道心): Equivalent to the more common *bodai shin* 菩提心 (“thought of bodhi”; S. *bodhi-citta*), from the use of *dō* 道 as a translation of *bodhi*. See Supplementary Notes, s.v. “Bring forth the mind.”

## [S9:3]

世のすえには、まことある道心者、おほかたなし。しかあれども、しばらく心を無常にかけて、世のはかなく、人のいのちのあやふきこと、わすれざるべし。われは、世のはかなきことをおもふと、しらざるべし。あひかまへて、法をおもくして、わが身、我がいのちをかるくすべし。法のためには、身もいのちも、をしまざるべし。

At the end of the age, there are not many with a true mind of the way.<sup>2</sup> Still, paying attention to impermanence, we should not forget that the world is fleeting and human life precarious. [Yet] we should not be aware that we are thinking that the world is fleeting. We should always take the dharma seriously and our own bodies, our own lives, lightly. We should not begrudge our bodies or our lives for the sake of the dharma.

## [S9:4] {2:531}

つぎには、ふかく佛・法・僧三寶を、うやまひたてまつるべし。生をかへ、身をかへても、三寶を供養し、うやまひたてまつらんことを、ねがふべし。ねてもさめても、三寶の功德を、おもひたてまつるべし、ねてもさめても、三寶を、となへたてまつるべし。たとひこの生をすてて、いまだ後の生にむまれざらんそのあひだ、中有と云ふことあり。そのいのち七日なる、そのあひだも、つねにこえもやまず、三寶を、となへたてまつらんと、おもふべし。七日をへぬれば、中有にて死して、また中有の身をうけて、七日あり。いかにひさしといへども、七ヶ日をばすぎず。このとき、なにごとを見、きくも、さはりなきこと、天眼のごとし。かからんとき、心をはげまして三寶をとなへたてまつり、

南無歸依佛、南無歸依法、南無歸依僧

と、となへたてまつらんこと、わすれず、ひまなく、となへたてまつるべし。

Next, we should deeply revere the three treasures of buddha, dharma, and saṃgha. We should wish to make offerings to and revere the three treasures even as we change our births and change our bodies. Whether sleeping or waking, we should think on the virtues of the three treasures; whether sleeping or waking, we should recite the three treasures. In the interval after we have abandoned this life but have yet to be born into the next life, there is what is called the “intermediate state.” During that life of seven days as well, we should think to recite the three treasures without ceasing. After seven days, we die in the intermediate state and again receive a body in the intermediate state for seven days — for seven days at the longest. At this time, we see and hear everything without obstruction, like the deva eye. At such time, we should push ourselves to recite the three treasures, reciting without forgetting, without pausing,

2 **end of the age** (*yo no sue* 世のすえ): I.e., the age of the final dharma (*mappō* 末法), when the Buddha's teaching is in decline.

*I take refuge in the Buddha, I take refuge in the dharma, I take refuge in the saṃgha.*

[S9:5]

すでに中有をすぎて、父母のほとりにちかづかんときも、あひかまへてあひかまへて、正知ありて託胎せん。處胎藏にありても、三寶を、となへたてまつるべし。むまれおちんときも、となへたてまつらんこと、おこたらざらん。六根にへて、三寶を、くやうしたてまつり、となへたてまつり、歸依したてまつらんと、ふかくねがふべし。

After we have passed the intermediate state and are drawing near our parents, we should enter the womb making repeated efforts to maintain right knowledge.<sup>3</sup> In the womb as well, we should recite the three treasures. And at the time of birth as well, we do not neglect our recitation. And as we develop the six faculties, we should wish to make offerings to, recite, and take refuge in the three treasures.<sup>4</sup>

[S9:6] {2:532}

また、この生のをはるときは、二つの眼、たちまちにくらくなるべし。そのときを、すでに生のをはりとしりて、はげみて、南無歸依佛、ととなへたてまつるべし。このとき、十方の諸仏、あはれみをたれさせたまふ縁ありて、悪趣におもむくべきつみも轉じて、天上にむまれ、佛前にうまれて、ほとけををがみたてまつり、佛のとかせたまふのりを、きくなり。

Again, when this life is ending, our eyes will suddenly go dark. At this time, knowing that our life is ending, we should strive to recite “*I take refuge in the buddha*.” At this time, we form a connection in which the buddhas of the ten directions take pity on us, and the sins that would lead us to the evil destinies are transformed; born in a heaven, born in the presence of a buddha, we bow down to the buddha and hear the law preached by the buddha.<sup>5</sup>

3 **drawing near our parents** (*bumo no hotori ni chikazukan* 父母のほとりにちかづかん): I.e., approaching conception in the next life, when the gandharva (the intermediate being) finds those who will be its parents.

4 **as we develop the six faculties** (*rokkon o hete* 六根をへて): I.e., as the fetus develops into a fully formed sentient being.

5 **born in a heaven, born in the presence of a buddha** (*tenjō ni mumare, butsuzen ni umarete* 天上にむまれ、佛前にうまれて): The relationship between these two phrases is probably disjunctive: buddhas do not typically inhabit the heavens but, rather, establish their own buddha “fields” (S. *kṣetra*). Conspicuous by its absence here is any reference to the practice, increasingly popular in Dōgen’s day, of deathbed prayer directed at birth in the Western Pure Land of Buddha Amitābha.

## [S9:7]

眼の前に、やみのきたらんよりのちは、たゆまずはげみて、三歸依、となへたてまつること、中有までも、後生までも、おこたるべからず。かくのごとくして、生生世世をつくして、となへたてまつるべし。佛果菩提にいたらんまでも、おこたらざるべし。これ、諸佛菩薩の、おこなはせたまふみちなり。これを、深く法りをさとる、とも云ふ、佛道の、身にそなはる、とも云ふなり。更に、ことおもひをまじへざらん、とねがふべし。

After the darkness falls before our eyes, ceaselessly encouraging ourselves, we should not neglect to recite the three refuges, until the intermediate existence, until the next life. In this way, throughout life after life, in age after age, we should recite it. We should not neglect it until we reach the buddha fruit of bodhi. This is the way practiced by the buddhas and bodhisattvas. It is called profound awakening to the law; it is called the embodiment of the way of the buddhas. We should hope not to mix it together with any other thoughts.

## [S9:8]

又、一生のうちに、佛をつくりたてまつらんと、いとなむべし。つくりたてまつりては、三種の供養、したてまつるべし。三種とは、草座・石甕漿・燃燈なり。これを、くやうしたてまつるべし。

Again, we should work to produce a buddha during this life.<sup>6</sup> Having produced it, we should make three kinds of offerings to it.<sup>7</sup> The three kinds are the grass seat, sugar syrup, and lamps. We should offer these.

## [S9:9]

又、この生のうちに、法華經、つくりたてまつるべし。かきもし、摺寫も、したてまつりて、たもちたてまつるべし。つねには、いただき、禮拜したてまつり、華・香・みあかし・飲食・衣服も、まいらすべし。つねに、いただきをきよくして、いただきまいらすべし。

Again, we should produce a *Lotus Sūtra* during this life. We should write, copy, and retain it. We should always place it on our head and pay obeisance to it, offering it flowers, incense, lamps, food and drink, and robes. We should always receive it in purity.<sup>8</sup>

6 **produce a buddha** (*butsu o tsukuritatematsuran* 佛をつくりたてまつらん): I.e., construct (or sponsor construction of) an image of a buddha.

7 **three kinds of offerings** (*sanshu no kuyō* 三種の供養): A set of offerings found, e.g., in the *Dazhidu lun* 大智度論 (T.1509.25:83b18).

8 **We should always receive it in purity** (*tsune ni, itadaki o kiyoku shite, itadaki mairasu beshi* つねに、いただきをきよくして、いただきまいらすべし): Some read *itadaki* いただき here as the concrete act of “receiving on the head” and take “receiving with purity” (*itadaki o kiyoku shite* いただきをきよくして) to mean “having cleansed the head.”

[S9:10] {2:533}

又、つねに、けさをかけて、坐禪すべし。袈裟は、第三生に得道する先蹤あり。すでに、三世の諸佛の衣なり、功德、はかるべからず。坐禪は、三界の法にあらず、佛祖の法なり。

Again, we should always don the *kāṣāya* and engage in seated meditation. There is precedent that the *kāṣāya* [enables the wearer to] gain the way in the third lifetime.<sup>9</sup> Since it is the robe of the buddhas of the three times, its virtues cannot be measured. Seated meditation is not the dharma of the three realms; it is the dharma of the buddhas and ancestors.

正法眼藏佛道  
Treasury of the True Dharma Eye  
The Way of the Buddhas

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9 **There is precedent that the *kāṣāya* [enables the wearer to] gain the way in the third lifetime** (*kesa wa, daisan shō ni tokudō suru senshō ari* 袈裟は、第三生に得道する先蹤あり): Likely a reference to the tale of the Bhikṣuṇī Utpalavarṇā, who became an arhat in three lifetimes after she put on the Buddhist robe as a joke. Dōgen quotes this story (from *Dazhidu lun* 大智度論, T.1509.25:161a27-b17) in his “Shōbōgenzō kesa kudoku” 正法眼藏袈裟功德 and “Shukke kudoku” 出家功德.





Variant Texts  
of the *Shōbōgenzō*

## INTRODUCTION TO THE VARIANT TEXTS OF THE *SHŌBŌGENZŌ*

The seven works in this section represent drafts of chapters the edited versions of which are found elsewhere in the various compilations of the *Shōbōgenzō*. We know that, throughout his career, Dōgen was in the habit of revising his work, a practice revealed in comparisons of the texts in the sixty-chapter *Shōbōgenzō* with those of the more polished seventy-five-chapter compilation; the drafts in the present section preserve important additional evidence regarding the evolution of Dōgen's thinking, teaching, and writing style. The sources of these seven works are of three types:

### A. Drafts preserved in the sixty-chapter *Shōbōgenzō*:

V4. "Washing the Face," *Senmen* 洗面: number 50 in the sixty-chapter *Shōbōgenzō*; revised as number 50 in the seventy-five-chapter compilation.

V5. "Extensive Study," *Henzan* 遍參: number 37 in the sixty-chapter *Shōbōgenzō*; revised as number 57 in the seventy-five-chapter compilation.

V7. "Karma of the Three Times," *Sanji gō* 三時業: number 6 in the sixty-chapter *Shōbōgenzō*; revised as number 8 in the twelve-chapter compilation.

### B. Draft preserved in the twenty-eight-text *Himitsu Shōbōgenzō* collection:

V3. "Beyond the Buddha," *Butsu kōjō ji* 佛向上事: number 1 of fascicle 1 in the *Himitsu* collection; revised as number 26 in the seventy-five-chapter *Shōbōgenzō*.

### C. Drafts preserved in individual manuscripts:

V1. "Talk on Pursuing the Way," *Bendōwa* 辨道話: the Shōbōji 正法寺 manuscript; revised as number 1 in the Honzan edition (i.e., the Gentō 玄透 print, translated here as Supplementary Text 1).

V2. "The Inheritance Certificate," *Shisho* 嗣書: the Kōjakuji 香積寺 manuscript; revised as number 39 in the seventy-five-chapter *Shōbōgenzō*.

V6. "Great Awakening," *Daigo* 大悟: the Shinpukuji 真福寺 manuscript; revised as number 10 in the seventy-five-chapter *Shōbōgenzō*.

Treasury of the True Dharma Eye  
Variant Text 1

Talk on Pursuing the Way  
*Bendōwa*

辦道話

# Talk on Pursuing the Way

## *Bendōwa*

### INTRODUCTION

This text is a variant version of the “Bendōwa,” usually thought to represent an earlier draft of the Honzan text (the 1788 woodblock print by Gentō Sokuchū 玄透即中, translated above as Supplementary Text 1). It is preserved in a manuscript, discovered in the late 1930s, copied in 1515 by Juun Ryōchin 壽雲良椿, abbot of Shōbōji 正法寺, from a 1332 manuscript copied by the monk Shikoku 旨國 of Yōkōji 永光寺. A colophon gives the same date of composition (12 September 1231) as the Gentō text but mistakenly identifies the author as resident at Kannon Dōriin 觀音導利院 (the monastery that Dōgen would open the following year).

In general, this version of the “Bendōwa” is quite similar to the Honzan text, with only occasional interesting variations. The most notable of these is that, while the latter gives a set of eighteen questions and answers, the Shōbōji text includes an additional, nineteenth question and answer (in section 26, below).

The annotation here does not repeat the notes given in the translation of the Gentō text; rather, it is limited to material specific to this version and to noting the relationship of the material in this version to the Gentō text.

正法眼藏拾遺一

# Treasury of the True Dharma Eye Variant Text 1

草案本

Draft Text

辨道話

## Talk on Pursuing the Way

(正法寺所藏本)

(Shōbōji collection text)

永平開山元和尚記

Written by Reverend Gen, founder of Eihei<sup>1</sup>

[V1:1] {2:536}

諸佛如來、共に妙法を單傳して、阿耨菩提を證するに、最上無爲の妙術あり。是れ、但だ佛、ほとけに授け枉なる事無は、則ち自受用三昧、其標準なり。此三昧に遊戲するに、端坐參禪を直道とせり。

The buddhas, the tathāgatas, all have a wondrous skill, supreme and unconditioned, for uniquely transmitting the wondrous dharma and verifying *anuttara-bodhi*. That it is bestowed only from buddha to buddha without error is because the samādhi of self-enjoyment is its standard. To disport oneself in this samādhi, studying Zen in upright sitting, is considered the direct path.<sup>2</sup>

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1 **Written by Reverend Gen, founder of Eihei** (*Eihei kaisan Gen oshō ki* 永平開山元和尚記): I.e., Dōgen, founder of Eiheiji 永平寺. The use of the title *oshō* 和尚 here and the identification of Dōgen as founder of Eiheiji (founded 1246) indicate that this attribution was added by a later copiest. It does not occur in the Gentō text.

2 **direct path** (*jikidō* 直道): The Gentō text reads here the “main gateway” (*shōmon* 正門).

## [V1:2]

此の法、人人の分上にゆたかなりと雖も、未修には不顯、不證無得。放てば手に満り、一・多のきはならむや、語れば口に満つ、縦横無極。諸佛の、常に此の中に住持たる、各各の方面に知覺を不殘。群生の、長此の中に使用する、各各の知覺に方面不顯。

Although this dharma is abundantly allotted to each person, when we have not practiced it, it does not appear, and when we do not verify it, it is not attained. Let it go, and it fills the hand — how could it be bounded by one or many? Speak of it, and it fills the mouth — vertically and horizontally without limit. The buddhas are always within it, dwelling in and maintaining it, without leaving perception of it in any of its quarters; living beings are continuously within it, making use of it, without its quarters appearing in any of their perceptions.

## [V1:3]

今ま教る功夫辨道は、證上に萬法を集、出路に一如を行ずるなり。其の超關脱落のとき、此節目にかかはらむや。

The concentrated effort in pursuit of the way that I teach here gathers the myriad dharmas based on verification and practices their oneness on the path leading out.<sup>3</sup> When we pass beyond those barriers and slough them off, how could we be concerned with these particulars?

\* \* \* \* \*

## [V1:4] {2:537}

道元、發心求法よりこのかた、わが朝の遍方に知識をとぶらひき。因みに建仁の全公にまみえて、九廻霜華すみやかにせし程に、聊か臨濟の宗風を聞き、始て沙を算るが如く、實にあらざる旨を知る。全公は、祖師西和尚の上足として、獨り無上の佛法を正傳せり。印可、但だ此の室にあり。函丈に獨歩せる、敢て餘輩の及ぶべきにあらず。予、重て大宋國に趣て、知識を兩浙に訪ひ、家風を五門に聽く。終に大白峰の淨和尚に參じて、一生の大事、此ここに終ぬ。其より後、大宋紹定の初、本郷に趣きし、則ち弘法教生をおもひとせり、尚ほ重担を肩におけるが如し。然るに、弘通の心を放下せむ激揚の時を待つ故に、暫く雲遊萍寄なり、先哲の風を聽えんとす。何ぞ只し自ら名利に不拘、道念を先きとせん眞實の參學有んか、徒づらに邪師に纏わされて、妄りに正解をおほひ、虚く自狂に酔て、久しく迷郷に沈まん。何によりてか般若の妙種を長じ、得道の正縁を得ん。貧道は今、雲遊萍寄を事とすれば、何れの山川をかとぶらはん。是を憐む故に、まのあたり大宋國にして禪林の風規を見聞し、知識の玄旨を稟持せしを記して、參學閑道の人に残し、佛家の正法を知らしめんとす。是、眞訣ならん。

3 gathers the myriad dharmas (*manbō o atsume* 萬法を集): The Gentō text reads “brings the myriad dharmas into existence” (*manbō o arashime* 萬法をあらしめ).

From the time that Dōgen brought forth the mind [of bodhi] and sought the dharma, I inquired of wise friends throughout our kingdom.<sup>4</sup> Thus, I met the Honorable Zen of Kennin; and, as nine rounds of frost and flowers swiftly passed, I heard something of the lineage style of Linji and first knew that those who count grains of sand are not genuine.<sup>5</sup> The Honorable Zen, the foremost disciple of the Ancestral Master Reverend Sai, alone received the direct transmission of the unsurpassed buddha dharma. The seal of approval only exists in this room; he walked alone in the abbot's quarters; none of the others could compare.<sup>6</sup>

Thereafter, journeying to the Land of the Great Song, I called on wise friends in the Two Zhes and heard of the house styles at the five gates. Finally, I went to study under Reverend Jing of Taibai Peak, and here the great matter of my entire life was resolved.

Thereafter, at the beginning of Shaoding in the Great Song, I returned to my native land, with the intention of spreading the dharma and saving beings. It was just as if I had shouldered a heavy burden. Nevertheless, I put aside my thoughts of propagation and, in order to wait for a time when I could fully devote myself to it, *I drifted like a cloud and floated like a water plant*, seeking to convey the style of the former wise men.

Still, there could occasionally be a few genuine students, unconcerned with fame or profit and giving priority to thoughts of the way. Led astray in vain by false teachers, rashly obscuring the correct understanding and worthlessly drunk on their own delusions, they may sink into the land of delusion. How could they nurture the wondrous seed of prajñā and gain the right circumstances for gaining the way? If this humble wayfarer is now “*drifting like a cloud and floating like a water plant*,” what mountains and rivers will they visit? Out of pity for them, recording what I personally experienced of the customs and rules of the Chan groves and what I received of the dark import of the wise friends while I was in the Land of the Great Song, I leave them for those who would study and

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4 **From the time that Dōgen brought forth the mind [of bodhi] and sought the dharma** (*Dōgen, hosshin guhō yori kono kata* 道元、發心求法よりこのかた): Dōgen speaks of himself in the third person. This section corresponds to sections 4-6 in the Gentō text.

5 **first knew that those who count grains of sand are not genuine** (*hajimete isago o kazouru ga gotoku, makoto ni arazaru mune o shiru* 始めて沙を算るが如く、實にあらざる旨を知る): A criticism of scholastic Buddhists who merely study the details of doctrine; see Supplementary Notes, s.v. “Counting sand.” This line does not occur in the Gentō text.

6 **The seal of approval only exists in this room; he walked alone in the abbot's quarters** (*inka, tada kono shitsu ni ari. kanjō ni dokuho seru* 印可、但だ此の室にあり。函丈に獨歩せる): This line does not occur in the Gentō text.

master the way, that they may know the true dharma of the house of the buddhas. This is the true arcanum.

[V1:]

大師釋尊、靈山會上にして、法を迦葉につけ、祖祖正傳して、菩提達磨尊者に至る。尊者、自ら神丹國に趣て、法を慧可大師につけき。是れ東地の佛法の初祖なり。如是單傳してより、六祖大鑑禪師に至る。此の時、正に眞實の佛法、唐家に流演して、節目にかかはらぬ旨、顯れき。時に六祖に二位の神足あり、南嶽の懷讓と、青原の行思となり。共に佛印を傳持して、同く人天の導師なり。其の二派の流通するに、好く五門開けたり。所謂、法眼宗・潯仰宗・雲門宗・臨濟宗・曹洞宗也。見在大宋には、臨濟宗・曹洞宗のみ天下普し。五家異れども、唯だ一佛心印也。大宋國も、後漢より以來、教法流傳して一天にしけりと雖も、雌雄未だ定めざりき。祖師西來の後、直に葛藤の根源を截斷して、純一の佛法おこなはる。華夷、其の慶を蒙れり、我國にも、又しかあらん事を喜ばざらんや。

Great Master Śākya, the Honored One, at an assembly on Vulture Peak, entrusted the dharma to Kāśyapa.<sup>7</sup> Directly transmitted by ancestor after ancestor, it reached Venerable Bodhidharma. The Venerable himself traveled to the Land of Cīnasthāna and entrusted the dharma to Great Master Huike. This was the First Ancestor of the buddha dharma in the Land of the East.<sup>8</sup> In this way, having been uniquely transmitted, [the buddha dharma] reached the Sixth Ancestor, Chan Master Dajian. At this time, truly, the genuine buddha dharma spread throughout the Tang, and its message, uninvolved in particulars, became apparent. At the time, the Sixth Ancestor had two superior disciples: Huairang of Nanyue and Xingsi of Qingyuan. Both received transmission of the buddha seal and were equally the guides of humans and devas. As their two factions spread, five gates were opened: the Fayan lineage, Weiyang lineage, Yunmen lineage, Linji lineage, and Caodong lineage. At present in the Great Song, only the Linji lineage and Caodong lineage are widespread throughout the land.<sup>9</sup> Although the five houses differ, they are but one buddha mind seal.

7 **Great Master Śākya, the Honored One** (*daishi Shakuson* 大師釋尊): This section corresponds to sections 7-8 in the Gentō text.

8 **This was the First Ancestor of the buddha dharma in the Land of the East** (*kore Tōchi no buppō no shoso nari* 是れ東地の佛法の初祖なり): The reference is to Bodhidharma. The Gentō text reads here, “This was the start of the transmission of the buddha dharma in the Land of the East” (*kore Tōchi no buppō denrai no hajime nari* これ東地の佛法傳來のはじめなり).

9 **only the Linji lineage and Caodong lineage are widespread throughout the land** (*Rinzai shū Sōtō shū nomi tenka amaneshi* 臨濟宗・曹洞宗のみ天下普し): The Gentō text reads here, “the Linji lineage alone is widespread throughout the land” (*Rinzai shū nomi tenka ni amaneshi* 臨濟宗のみ天下にあまねし).



Even in the Land of the Great Song, although since the Later Han the teachings had spread throughout the realm, their strengths and weaknesses were still undetermined. After the Ancestral Master came from the west, the roots of the tangled vines were immediately severed, and the pure buddha dharma put into practice. This felicity has been enjoyed in the Chinese territories; would it not be a matter of rejoicing were the same to occur in our land as well?<sup>10</sup>

[V1:6] {2:537}

可知、佛法を住持せし諸祖ならびに諸佛、共に自受用三昧に端坐するを以て開悟の直道とせり。西天東地、悟をえし人、此の清規に隨へり。此れ師資、正しく妙術を正傳し、眞訣を稟持せしによりて、佛印のあとある、其如是。

We should know that the ancestors, along with the buddhas, who maintained the buddha dharma have all regarded upright sitting in the samādhi of self-enjoyment as the direct path to the opening of awakening. From Sindh in the West to the Land of the East, those who have attained awakening have followed these rules of purity.<sup>11</sup> It is because the masters and disciples correctly transmitted directly the wondrous skill that the traces of the buddha seal are like this.

[V1:7]

宗門の正規に云く、單傳正直の佛法は、最上の中に最上なり。參見知識の初めより、更に燒香・禮拜・念佛・修懺・看經を不用、唯だ専ら打坐して身心脱落する事を得よ。

In the correct rules of our school it is said, “the uniquely transmitted, true and direct buddha dharma is supreme among the supreme. From the start of your consultation with a wise friend, without further need of burning incense, making bows, recollecting the buddha, practicing repentance or reading sūtras, just single-mindedly sit and attain the sloughing off of body and mind.”

[V1:8]

若し人、一時も、三業に佛印を持し、三昧に端坐する時、遍法界皆な佛身と現じ、盡虚空盡く悟になる。故に、諸佛如來をして、本地の法樂を益し、覺道の莊嚴を新たにす。及び十方世界・三途六道の群類、皆な共に一時に身心明淨にして、大解脱を證し、本來の面目現前する時、諸法皆な正覺を證會し、萬物ともに佛身を使用して、速に證會の邊際を一超して、覺樹王に端坐し、一時に無等等の大法輪を轉じ、究竟無爲の深般若を開演す。

10 **Chinese territories** (*kai* 華夷): More literally, “the Chinese and barbarians,” but here more likely a reference to the territory of the Song state.

11 **rules of purity** (*shingi* 清規): A term usually used for monastic codes; here, probably something like “norm of practice.” The Gentō text, section 9, reads here “style” (*fū* 風).

If someone, even once, keeps the buddha seal in the three modes of karma and sits upright in samādhi, at that time, everything throughout the dharma realms appears as the buddha body and everywhere in all empty space becomes awakening.<sup>12</sup> Therefore, for the buddhas, the tathāgatas, it increases the bliss of the dharma of their original ground and renews the adornments of their awakening to the way. And beings throughout the dharma realms in the ten directions, in the three roads and six paths, being bright and pure in body and mind, all together simultaneously verify the great liberation and manifest their original face. At that time, the dharmas, all realizing right awakening, and the myriad things, all using the buddha body, quickly transcending the boundaries of realization, sit upright at the king tree of awakening, simultaneously turn the great dharma wheel, equal to the unequalled, and proclaim the profound prajñā, ultimate and unconditioned.

[V1:9] {2:539}

是れこの等正覺、更にかへりて親くあひ冥資する道かよふ故に、此の坐禪人、確爾として身心脱落し、從來の雜穢の知見思量を截斷して、天真の佛位に證會し、遍く微塵際そこばくの諸佛如來の道場ごとに、佛事を助發し、博く佛向上の機にかうぶらしめて、好く佛向上の法を激揚す。此時、十方法界の土地・草木・牆壁・瓦礫、皆な佛事を行ずるを以て、其の起す所の風水の利益に預る輩ら、甚妙不可思議の佛化を受用する故に、深き迷を掃蕩し、近き悟を獲得して、小節に不拘。

Because these perfectly awakened ones then return and follow the path of intimately providing mutual dark assistance, the person of seated meditation, definitely having body and mind sloughed off and severing previous confused and defiled knowledge and thinking, realizes the natural buddha dharma and, at every practice place of the buddhas, the tathāgatas, numerous as infinitesimal dust motes, furthers the buddha work and, widely providing for listeners beyond the buddha, vigorously promotes the dharma beyond the buddha.<sup>13</sup> At this time, by all the lands, grasses and trees, fences and walls, tiles and pebbles of dharma realms in the ten directions practicing the buddha work, all those enjoying the benefits of wind and water thereby produced, because they enjoy the extremely wondrous inconceivable buddha conversion, deeply removing delusion and intimately attaining awakening, have no concern for trifles.<sup>14</sup>

12 **appears as the buddha body** (*busshin to genji* 佛身と現じ): The Gentō text, section 11, reads here, “becomes the buddha seal” (*butsu'in to nari* 佛印となり).

13 **these perfectly awakened ones** (*kono tōshōgaku* この等正覺): i.e., the awakened beings described in the preceding section. This section corresponds to the first half of section 12 in the Gentō text.

14 **because they enjoy** (*juyū suru yue ni* 受用する故に): The Gentō text has for this

## [V1:10]

此の水火を受用する類、皆本證の佛化を周旋する故に、彼等と共に住し同語する者、盡く相互に無窮の佛徳具て、展轉廣作して、無盡、無間斷、不可思議、不可商量の佛法を、遍法界の内外に流通する者なり。雖然、此の各各の當人の知覺、昆雜せず、汚染せられぬ事は、靜中の無造作にして、直證なるを以てなり。若し迷人の思へるが如く、修證を兩段に有らしめば、各各相ひ覺知すべきなり。もし覺知に交るは、證則にあらず、覺知の、迷情にかかはらざる故なり。又、心・境共に靜中の證入・悟出有れども、自受用の軌則なるを以て、一塵を不動、一相を壞らず、廣大の佛事、甚深微妙の佛化を成す。此の化道の及ぶ所の草木・土地、共に大光明を放て、深妙法を説くこと、辨ときなし。草木・牆壁は、能く凡聖・含靈の爲に宣揚し、凡聖・含靈は、草木・牆壁の爲に演暢す。自覺・覺他の境界、元より證相を具へて欠けたる事なく、證則行れて懈たる時き無らしむ。

Because the ones who receive and use this water and fire all circulate the buddha conversion of original verification, those who dwell and speak with them are ones who, endowed together with inexhaustible buddha virtues, gradually expanding their work, disseminate the inexhaustible, ceaseless, inconceivable, inestimable buddha dharma throughout the interior and exterior of the dharma realms.<sup>15</sup> The reason that, nevertheless, all these do not confuse, do not defile, the perception of that person is that it is a direct verification, unconstructed in stillness. If, as is thought by deluded people, practice and verification were located on two levels, each would perceive the other; but, [for them] to be mixed into [that] perception would not meet the standard of verification, for [that] awareness has nothing to do with deluded feelings.

Moreover, although, in the stillness, both mind and object enter verification and exit awakening, since it is governed by self-enjoyment, without disturbing a single dust mote, without destroying a single aspect, one engages in the vast buddha work, the extremely profound and subtle buddha conversion. All the grasses and trees and the lands reached by this guidance emit a great radiance, and their preaching of the profound, wondrous dharma is without ever discriminating.<sup>16</sup> The grasses and trees, fences and walls, proclaim it to commoners, sages, and all the

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clause, “darkly assisted by the extremely wondrous inconceivable buddha conversion, manifest an intimate awakening” (*jinmyō fukashigi no bukke ni myōshi serarete, chikaki satori o arawasu* 甚妙不可思議の佛化に冥資せられて、ちかきさとりをあらはす).

**15 the ones who receive and use this water and fire** (*kono sui ka o juyū suru tagui* 此の水火を受用する類): The first half of this section corresponds to the second half of section 12 in the Gentō text.

**16 is without ever discriminating** (*wakimaeru toki nashi* 辨ときなし): A tentative translation; the sense of *wakimaeru* 辨 here is uncertain. This half of the section corresponds to section 13 of the Gentō text, which reads here, “is without end” (*kiwamaru toki nashi* きはまるときなし).

animate; the commoners, sages, and all the animate in turn proclaim it to the grasses and trees, fences and walls. The realm of self-awakening and awakening others is endowed from the start with the marks of verification, with nothing lacking, and carries out the standard of verification, leaving no time for negligence.

[V1:11] {2:540}

爰を以て、僅に一時の坐禪なりとも、諸法と相冥し、諸事を圓に通ずるを以て、無盡法界の中に、去・來・現に、常恒の佛化道事を作すなり。彼彼共に一等の同修なり、同證なり。但だ坐上の修のみにあらず、空を打て響を作こと、撞の前後に妙聲綿綿たるなり。此のきはのみならんや、百頭皆本面目顯れ、本修おこなはれて、計り量るべきにあらず。可知、縦へ十方無量恒河沙數の諸佛、共に力を勵し、佛智慧を以て、一人坐禪の功德を計り窮せんに、敢てほとりを得ん事難し。

Accordingly, even if it is the seated meditation of merely one time, because it is imperceptibly one with the dharmas and perfectly penetrates the times, it carries out the constant work of the way of buddha conversion within inexhaustible dharma realms in the past, present, and future. For each and every one, it is equally the same practice, the same verification. It is not just practice while seated: striking the sky and making an echo has a wondrous sound that continues on and on both before and after the strike. How could it be just this time? The hundred heads, all endowed with the original practice by their original faces, are not to be calculated or measured. We should know that, even if the buddhas of the ten directions, numerous as the incalculable sands of the Ganges, using their powers together and by their buddha wisdom, were to calculate and fully know the merit of the seated meditation of a single person, they still would not be able to get to the end of it.

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[V1:12]

今此の坐禪の功德、廣大なる事、聞き終りぬ。

Now, we have heard how vast and great are the merits of this seated meditation.<sup>17</sup>

[V1:13]

おろかなる人疑て、佛法におほくの門あり、何を以てか偏へに坐禪を勧むるや。示曰、是佛法の正門なるを以てなり。

17 **Now** (*ima* 今): Here begins the question and answer portion of the text, corresponding to section 15 of the Gentō version.

Foolish people will doubt this, saying, “The buddha dharma has many gates; why do you only recommend seated meditation?”<sup>18</sup>

Answer: Because it is the main gate to the buddha dharma.

[V1:14]

問曰、何を以てか、獨り正門とする。示曰、大師釋尊、まさしく得道の妙術を正傳し、七佛共に傳はって、坐禪より得道せり。此の故に、正門なる事相ひ傳へ知るなり。しかのみにあらず、西天東地の諸祖、みな坐禪より得道せるなり。故に、正門を人天に勧むるなり。

Question: Why do you take it alone as the main gate?

Answer: Definitely, the Great Master, Śākya, the Honored One, directly transmitted this wondrous skill for gaining the way, and the seven buddhas all transmitted it and gained the way by seated meditation. Therefore, they have handed down and known the fact that it is the main gate. Not only that, but the ancestors of Sindh in the West and the Land of the East all gained the way from seated meditation. Therefore, I teach the main gate to humans and devas.

[V1:15]

問曰、或は如來の妙術を正傳し給はば、祖師のあとを尋るに依ん、凡慮の及にあらず。然れども、讀經・念佛は、自ら悟りの因縁となりぬべし。但だむなく坐して成らん、何によりてか悟を得る便りとならん。示曰、汝ち今、諸佛の三昧、無上大法を、空く坐して成す所ろなし、と思はん、是を大乘を謗する罪とす。迷のいと深き、大江の中に居ながら、水なし、と言んが如し。既に辱く、諸佛、自受用三昧に安坐せり、是廣大の功德を作にあらずや。可憐、眼未開、心猶ほ酔に有る事を。

Question: To directly transmit the wondrous technique of the tathāgatas, or to follow in the tracks of the ancestral masters, is certainly beyond the thought of the common person.<sup>19</sup> However, reading the sūtras or recollecting the buddhas can themselves be the causes of awakening. How can sitting idly without doing anything be the basis for attaining awakening?

Answer: To think, as you do here, that the samādhi of the buddhas, their unsurpassed great dharma, is “sitting idly without doing anything” — this constitutes the offense of blaspheming the Greater Vehicle. It is very deep delusion, like saying there is no water while being in a great river. Fortunately, the buddhas surely sat peacefully in the samādhi of self-enjoyment. Was this not creating vast merit? How pitiful you are, that your eyes are still not open, and your mind is still intoxicated.

18 **Foolish people** (*orokanaru hito* おろかなる人): This section corresponds to sections 16 and 17 in the Gentō text.

19 **Question** (*tōte iwaku* 問曰): The question and answer in this section correspond respectively to sections 19 and 20 in the Gentō text.

## [V1:16] {2:541}

凡そ諸佛の境界は、不可思議也、心識の及ぶべきにあらず、況不信劣智の知る事を得んや。只正信の大機のみ、能く入る事を得るなり。不信の人は、縦ひ、をしふるとも、可受あらず。靈山になほ退亦佳矣の類ひあり。只心に正信起らば、參學し、修行すべし。迷疑のこらば、止むべし、訓に不足、昔より法水の澤ひ無き事を可悲。

In sum, the realm of the buddhas is inconceivable; it is beyond the reach of mind or consciousness, much less can it be known by those of no faith and deficient wisdom. Only one of great capacity for true faith can enter it; the person without faith cannot accept it even when taught about it. Even on Vulture Peak, there was the type [of which it was said,] “it is just as well that they withdraw.” If true faith arises in the mind, we should study and practice; if delusion and doubt remain, we should stop and regret the fact that we are deficient in instruction and lack the moistening of the dharma water from long ago.

## [V1:17]

亦、讀經・念佛等の、勤めてうる所の功德を、汝、計り知るや。只是れ舌を動し、音をあげれば、佛事功德と思へる、いとはかなし。讀經・念佛を勧むる事は、是によりて、下根劣智の輩らをして、無作三昧を心地に發得せしめんが爲なり。徒に春の田の蝦のごとく、無隙聲をあげても、終に無益とにはあらず。此れ等の人は、佛法にはうたた遠く、彌よ遥なり。佛智を得ること、必しも有心・無心のちからにあらぬなり。

Furthermore, can you gauge the merit derived from working at reading sūtras, recollecting the buddha, and the like?<sup>20</sup> To think that merely moving the tongue and raising the voice is the merit of the buddha work is pure vanity. Reading the sūtras and recollecting the buddhas are recommended in order to cause those of inferior faculties and deficient wisdom to produce the non-intentional samādhi in the mind ground; it is not so that, like the frog in the spring paddy field, we ceaselessly raise our voices in vain, without benefit in the end.<sup>21</sup> These people are getting further away from the buddha dharma, ever more distant. Gaining the wisdom of the buddhas is not necessarily on the strength of having mind or not having mind.<sup>22</sup>

20 **Furthermore** (*mata* 亦): This and the following section loosely parallel section 22 of the Gentō version, with considerable variation.

21 **non-intentional samādhi** (*musa zanmai* 無作三昧): Typically taken as a synonym of the “wishless samādhi” (*mugan zanmai* 無願三昧), in which one is free from seeking. A term not found in the Gentō version or elsewhere in the *Shōbōgenzō*.

22 **Gaining the wisdom of the buddhas is not necessarily on the strength of having mind or not having mind** (*butchi o eru koto, kanarazushimo ushin mushin no chikara ni aranu nari* 佛智を得ること、必しも有心・無心のちからにあらぬなり): This sentence has no parallel in the Gentō text, and its point here is not clear. The pair “mind”

## [V1:18]

亦、經の教を開く事は、如來、頓・漸の修行を誨るをや。明に知りて、教の如く修行すれば、必ず證を取らしめんとなり、徒らに思量念度を費して、菩提を得る功德に擬せんとにはあらず。愚に千萬誦の口業を頻りにして、佛道に至らんとするは、猶ほ是れ轅を北にして、越に向はんと思はんが如し。又、圓穴に方木を擬するににたり。佛教に、縦へ妙旨有りと、執見の眼の前には、顯れ難し。必ず宗師に玄旨を稟て修行し、開悟するなり。

Again, opening the books of scripture is so that, clearly knowing what the Tathāgata teaches on the gradual and sudden practices, when we practice in accordance with these teachings, we invariably gain verification of them; it is not so that, wasting our thinking and calculating, we try in vain to assess their merit for attaining bodhi. Trying to reach the way of the buddhas by foolishly repeating the verbal acts of a thousand or ten thousand recitations is like facing your cart thills to the north and thinking to head to Yue. Again, it is the same as trying to put a square peg in a round hole. Even though there is a wondrous import in the teaching of the buddhas, it is hard for it to appear to the eye of those attached to their views.<sup>23</sup> Invariably, by receiving the dark import from a master in the lineage and then practicing, we open awakening.

## [V1:19] {2:542}

漢土にも、昔、師によらず、自解する者、ままだに有りき。皆な邪見に墮き。然れども、彼國には明師宗匠あれば、邪見を救ふ方便をめぐらす。我國には無し、いかがせん。三四百歳の前後に、佛教、わが國に傳はれりと云へども、明眼宗師なし、明文の學者、尚ほ稀なり。縦へ藥なれども、服する方にくらければ、曾毒をなす事深し。佛教の甘露、汝服せば、毒と成るべし。

On Han soil as well, from ancient times, there were sometimes those who had their own understandings, without relying on a master.<sup>24</sup> They all fell into false views. Still, in that land, since there were wise masters and lineage teachers, they thought up means to save those with false views. In our land, there are none. What shall we do? While the teachings of the buddhas were transmitted to our land roughly three or four

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(*ushin* 有心) and “no-mind” (*mushin* 無心) may refer here to “intentional” and “non-intentional,” as suggested by the aforementioned “non-intentional samādhi” (*musa zanmai* 無作三昧).

23 **Even though there is a wondrous import in the teaching of the buddhas** (*bukkyō ni tatoe myōshi aritomo* 佛教に縦へ妙旨有りと): This and the following sentence have no parallel in the Gentō text, which instead ends its section 22 with a criticism of those “deluded by fame and profit” (*fukaku myōri ni madowasaruru yakara* ふかく名利にまどはさるるやから).

24 **On Han soil as well** (*Kando ni mo* 漢土にも): This section lacks a parallel in the Gentō text.

hundred years ago, there are no lineage teachers with clear eyes, and even scholars clear on the texts are rare.<sup>25</sup> Even if it is medicine, when one is ignorant of how to take it, it is likely to become poison. If one medicates oneself with the ambrosia of the teaching of the buddhas, it will become poison.

[V1:20]

當知、七佛の妙法は、得道明心の宗匠に、契會の參學、順て正傳すれば、的旨顯れて稟持するなり、文字習學の法師の、知り及ぶべきにあらず。然れば即、此の疑迷を掃持して、正師の訓へに隨て、得道因由を知るべし。

We should know that the exact import of the wondrous dharma of the seven buddhas appears and is instilled when students who have matched their understanding follow and receive direct transmission from lineage teachers who have gained the way and clarified their minds. This is not something that the dharma masters who study words and letters can know. Thus, sweeping away this doubt and delusion, and following the instructions of a true master, we should know the causes of gaining the way.<sup>26</sup>

[V1:21]

問曰、今我朝に傳はれる所の法華宗・華嚴教、共に大乘の究竟なり。況眞言宗は、毘盧遮那、金剛薩埵に傳て、師資みだらず。其の談ずる旨、即心是佛、是心作佛と云て、多幼の修行をふる事なく、即座に五佛の正覺を唱、佛法の極妙と云べし。然るに、今云所の行、何の勝たる事有れば、彼を措おきて單に此を進むるや。

Question: The Hokke school and Kegon teachings now transmitted to our kingdom are both the ultimate versions of the Great Vehicle. Not to mention the Shingon school, personally transmitted by Tathāgata Vairocana to Vajrasattva, with the line of masters and disciples undisrupted. The gist of what they say is that “*this mind itself is the buddha*,” “*this mind itself becomes the buddha*”; they proclaim that, without spending

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25 While the teachings of the buddhas were transmitted to our land roughly three or four hundred years ago (*sanshihyaku sai no zengo ni, bukkyō, waga kuni ni tsutawareru to iedomo* 三四百歳の前後に、佛教、わが國に傳はれりと云へども): It is unclear why Dōgen, writing in the thirteenth century, would have dated the transmission of Buddhism to Japan (traditionally dated in the sixth century) so recently — unless, perhaps, he was thinking only of the establishment of the Tendai 天台 order in which he had studied, which was introduced in the ninth century, and which included the “Buddha Mind” (i.e., Zen) teachings as part of its curriculum.

26 we should know the causes of gaining the way (*tokudō inyu o shiru beshi* 得道因由を知るべし): Cf. the Gentō version (section 23) here:

坐禪辨道して諸佛自受用三昧を證得すべし。

We should pursue the way in seated meditation and verify the samādhi of self-enjoyment of the buddhas.



many kalpas of practice, one has the right awakening of the five buddhas in a single sitting. This must be called the most wondrous expression of the buddha dharma. So, what is so superior in the practice you speak of here that you would set them aside and solely recommend it?

[V1:22] {2:543}

示曰、知べし、佛家には、教の殊・劣を對論する事無く、法の淺・深を不擇。皆是れ小兒の啼を止し楊葉なる故に、只修行の眞偽を咨問すべきなり。若修行の眞道を通ずるが如きは、草花・山水にひかれて佛道に流入するありき、土石沙礫を握りて佛印を稟持する事あり。況廣大の文字は、萬象に餘りて猶ほ豊かなり。轉大法輪、亦一塵に収まれりと云へども、各各晦跡出路有れば、無爲の道に自在なり。然れば、即心即佛のことは、猶は水中の月なり、取らんとわづらひしは癡猿也。即座成道の旨、更に亦鏡の裏の像也、ともなはんとおもへるは、狂兒なり。此の魚の目を握て玉と思事なかれ。荊璞夜光、其の中にあらじ、舌の響にかかはるべからず。今、佛祖單傳の妙道を示すことは、眞實の道人と成しめんと思ふなり。

Answer: We should know that, in the house of the buddhas, we do not debate the superiority or inferiority of the teachings, nor distinguish the dharmas as shallow or deep; for they are all willow leaves to stop the crying of a child.<sup>27</sup> We should just ask whether the practice is genuine or spurious. Of those who penetrate the true path of practice, there were those who drifted onto the way of the buddhas having been drawn to it by grass and flowers, mountains and waters; there are cases of receiving the buddha seal by holding earth and rocks, sand and pebbles. Not to mention that the vast writings are even more abundant than the myriad forms. And, though the turning of the great dharma wheel is contained within a single dust mote, when they each cover their tracks and have a path leading out, they are free on the unconditioned way.<sup>28</sup>

Thus, the matter of “*this mind itself is the buddha*,” is just the moon in the water; those worried about getting it are foolish monkeys.<sup>29</sup> The mes-

27 **willow leaves to stop the crying of a child** (*shōni no naki o tomeshi yōyō* 小兒の啼を止し楊葉): I.e., merely skillful means, like yellow leaves that can mollify crying children who mistake their color for gold. This phrase does not occur in the parallel section 25 of the Gentō text.

28 **when they each cover their tracks and have a path leading out, they are free on the unconditioned way** (*ono ono kaiseki shutsuro areba, mu'i no michi ni jizai nari* 各各晦跡出路有れば、無爲の道に自在なり): A tentative translation that assumes the referent of “each” (*ono ono* 各各) is the aforementioned “those who penetrate the true path of practice” (*shugyō no shindō o tsūzuru ga gotoki* 修行の眞道を通ずるが如き). This clause has no parallel in the Gentō text, which reads here simply, “Not to mention that the vast writings are even more abundant than the myriad phenomena, and the turning of the great dharma wheel is contained within a single dust mote.”

29 **the matter of “this mind itself is the buddha”** (*soku shin soku butsu no koto wa* 即心即佛のことは): Perhaps better to read the final *koto wa* ことは (“the matter”) here as

sage of “attaining the way in this very sitting” is likewise the reflection in the mirror; those thinking to accompany it are crazy children.<sup>30</sup> Do not clutch this fish eye thinking it is a jewel. There is probably not a night light within the uncut gem of Jing.<sup>31</sup> We should not have anything to do with the sound of wagging tongues. My teaching here of the wondrous way uniquely transmitted by the buddhas and ancestors is intended to make you a true person of the way.

[V1:23]

又、佛法を傳授する事は、必ず證契の人を其の宗師とすべし。文字を算る學者を以て、其の導師とするにたらず、一盲の衆盲を引かんが如し。今の佛祖正傳の門下には、皆得道證契の哲匠を敬て、佛法を住持せしむるが故に、冥陽神道も來り歸依し、證果の羅漢も來て問法するに、各各心地を開明する手を授けずと云ことなし。餘門に未聞所也、只佛弟子は佛法を學はん志を運ぶべし。

Furthermore, in the transmitting of the buddha dharma, we should always take as our teacher a person who has verified and accorded [with the dharma]. It is not enough to take as one's guiding master a scholar who counts words and letters; this would be like the blind leading the blind. In this present tradition directly transmitted by the buddhas and ancestors, all venerate the wise instructors who have gained the way and verified and accorded [with the dharma] and have them maintain the buddha dharma; and, for this reason, when the deities of the dark and bright come to take refuge, and the arhats, who have verified the fruit, come to inquire about the dharma, [the masters] never fail to extend a hand that reveals the mind ground of each. This is something never heard of in other traditions. Disciples of the Buddha should just pursue the intention to study the buddha dharma.

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*kotoba* ことば (“the words”), as in the Gentō text.

**those worried about getting it are foolish monkeys** (*toran to wazuraishi wa chien nari* 取らんとわづらひしは癡猿也): Recalling the popular tale of the monkeys who, upon seeing the reflection of the moon in the water at the bottom of well, fell in while trying to retrieve it. This sentence does not occur in the Gentō text.

**30 those thinking to accompany it are crazy children** (*tomonawan to omoeru wa, kyōji nari* ともなはんとおもへるは、狂兒なり): This clause and the following two sentences do not occur in the Gentō text.

**31 There is probably not a night light within the uncut gem of Jing** (*Keiboku yakō, sono naka ni araji* 荊璞夜光、其の中にあらじ): The “night light” (*yakō* 夜光) is a jewel so bright it lights up the dark; the “uncut gem of Jing” (*Keiboku* 荊璞) refers to the famous jade discovered by Bian He 卞和, of the ancient kingdom of Chu 楚, and presented to King Wen of Zhou 周文王. Dōgen's sentence seems to reflect a line from the *Yilin* 意林 (Fuzi yibai ershi juan 傅子一百二十卷, KR.5g0071.005-23a):

荊璞無夜光之美。

The uncut gem of Jing lacks the beauty of the night light.

[V1:24]

亦可知、我等は無上菩提欠けたるに非ず、鎮へに受用すと云へども、承當する事を不得故に、虚知見を起す事を習として、是を物と思によりて、大道、徒らに蹉過す。此の知見によりて、空華増増重なりて、あるいは十二轉輪・二十五有の境界と思ひ、三乗・五乗、有佛・無佛の見、盡事なし。此の知見を習て、佛法修行の正道と思ふべからず。

We should also know that, although from the beginning we have never lacked supreme bodhi and have always been enjoying it, because we are unable to accede to it, we form the habit of mindlessly producing views and think of them as things, thereby pointlessly missing the great way.<sup>32</sup> Based on these views, the sky flowers proliferate: we may think of the turning wheel of the twelve or the realms of the twenty-five forms of existence, or views of the three vehicles or five vehicles, of the existence of buddhas or the nonexistence of buddhas — there is no end to them. Accustomed as we are to these views, we should not think them the correct path of the practice of the buddha dharma.

[V1:25] {2:544}

然るを、今は正しく佛印によりて、萬事を放下し、一向に坐禪する時、迷悟情量の舊窠を出て、凡聖測度の草庵を捨、速に格外に逍遙し、大菩提を受用する者のなり。彼の文字の筌罟に拘者の、肩を雙ぶるに不及。

Now, however, when, based on the buddha seal, we truly cast aside the myriad affairs and single-mindedly sit in meditation, transcending the old den of the feelings of delusion and awakening, abandoning the thatched hut of reckoning the common person and sage, we are one who quickly wanders beyond the norm and enjoys the great bodhi.<sup>33</sup> How could those caught up in the traps and snares of words and letters stand shoulder to shoulder with us?

32 **We should also know** (*mata shiru beshi* 亦可知): This and the following section correspond to section 27 in the Gentō text.

**think of them as things** (*kore o mono to omou* 是を物と思): The Gentō text reads here “chase after them as things” (*kore o mono to ou* これを物とおふ).

33 **abandoning the thatched hut of reckoning the common person and sage** (*bonshō shikitaku no sōan o sutete* 凡聖測度の草庵を捨): i.e., leaving the [mental] hermitage in which we are concerned with the stages of the Buddhist spiritual path. The Gentō text reads here, “without regard for the path of the common person and sage” (*bonshō no michi ni kakawarazu* 凡聖のみちにかかはらず).

## [V1:26]

問日、法華・眞言・華嚴教等は、其の教主勝れたり、樹下の應身にあらず、説く所の法も亦すぐれたり。今云所は、釋尊・迦葉に對せり。是應身の佛け、聲聞に蒙らしむる處、先きの大乘教の宗に及ぶべきにあらず、如何。示日、一翳眼に有れば、空華亂れ墜つ、委く顧るべし。況汝が云處の顯密の大乘教に、釋迦の外に教主ありと知れる、己れが教主をも未だ知ざるなり。此外に覓ば、捨父逃逝の初めなるべし。迦葉は偏に聲聞と思へる、村人愚なるが、王宮の臣位の列排を定んが如し。佛法の大道を錯るのみにあらず、教家の旨にも暗し。汝は外道か、天魔か。暫く歸て己が宗師に語れ、再び來らば汝が爲に説ん、我れ法を惜むべからず。

**Question:** The teaching authorities for such teachings as the Lotus, Shingon, and Kegon are superior, not the response body under the tree; and the dharma that they preached is also superior.<sup>34</sup> What you have said here concerns Śākya and Kāśyapa; but what this response body buddha offers to a *śrāvaka* cannot reach the doctrines of the aforementioned teachings of the Great Vehicle.<sup>35</sup> What about this?

**Answer:** When there is a single cataract, sky flowers fall in rank confusion; we should give this detailed attention. How much more so when, in what you say about the exoteric and esoteric Great Vehicle, you recognize that there are teaching authorities other than Śākya but have not recognized your own teaching authority. If you search outside of that, it will be the beginning of “*abandoning the father and running away*.”<sup>36</sup> To think of Kāśyapa only as a *śrāvaka* is like deciding that a village idiot belongs in the ranks of the ministers in the royal palace. You are not only

34 **Question** (*tôte iwaku* 問日): the question and answer of this section are not found in the Gentō text.

**The teaching authorities for such teachings as the Lotus, Shingon, and Kegon are superior** (*Hokke Shingon Kegon kyō tō wa, sono kyōshu suguretari* 法華・眞言・華嚴教等は、其の教主勝れたり): At issue here is the question of which of the three buddha bodies initially reveals the doctrine of the school. The claim, common in the Japanese Buddhism of Dōgen's day, was that the esoteric teachings of Shingon were taught directly by the ultimate, dharma body (*hosshin* 法身) of the buddha, while the highest of the exoteric teachings, the *Hokke* and *Kegon*, were taught by glorified, reward bodies (*hōjin* 報身). In contrast, Buddha Śākyamuni, who transmitted the dharma to Mahākāśyapa on Vulture Peak, was merely the historical, transformation body (*keshin* 化身), or response body (*ōjin* 應身), that attained awakening, as is said here, “under the [bodhi] tree.”

35 **what this response body buddha offers to a śrāvaka** (*kono ōjin no hotoke, shōmon ni kōmurashimuru tokoro* 是應身の佛け、聲聞に蒙らしむる處): Mahākāśyapa was considered to have followed the *śrāvaka* path and become an arhat under Buddha Śākyamuni; his future as a bodhisattva and eventual buddhahood is predicted in the *Lotus Sūtra*.

36 “**abandoning the father and running away**” (*shafu tōzei* 捨父逃逝): From the famous parable of the prodigal son in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:16b26).

mistaken about the great way of the buddha dharma; you are ignorant of the purport of the teaching houses.<sup>37</sup> Are you a follower of an other path? A Deva-māra?<sup>38</sup> For the time being, you should withdraw and speak with your master. If you come back again, I will talk with you; I will not begrudge you the dharma.

[V1:27]

問曰、三學の中に定學あり、六度の中に禪度あり、共に是一切の菩薩、初心より所學、利鈍をわかず修行す。今の坐禪も其の一つ成るべし。何によりてか佛法の嫡意とする、又此の中に佛法を集めたと云や。示曰、如來一大事の正法眼藏無上大法を、禪宗と名くる故に、此の間、來れり。知べし、此の禪宗の號は、神丹以東に起れり、印土には聞かず。初め達磨大師、京兆の嵩山少林寺にして、九年面壁の間だ、道俗未知佛正法、坐禪宗とする婆羅門と名き。後、代代の諸祖、皆常に坐禪を専らとす、故に愚なる俗家は、實を知らずして、ひたたけて坐禪宗と云、今は坐のみを簡要として、只禪宗と云なり、其比諸祖廣語にあきらかなり。六度及び三學の禪定に、竝べ云べきにあらず。此相傳嫡意なる事、一代に隠れなし。

Question: Among the three disciplines is the discipline of concentration; within the six perfections is the perfection of meditation.<sup>39</sup> These are both studied by all bodhisattvas from their first thought [of awakening] and practiced without distinction of sharp or dull [faculties]. The seated meditation here must be one of these. Why do you take it as the legitimately inherited intent of the buddha dharma and say that the buddha dharma is consolidated within it?

Answer: This question arises because this unsurpassed great dharma, the treasury of the true dharma eye that is “the one great matter” of the tathāgatas, has been called the “Zen school.” We should realize that this name, “Zen school,” occurred in Cīnasthāna to the east and was never heard of in India.

In the beginning, while Great Master Dharma spent nine years facing a wall at the Shaolin Monastery on Mount Song in Jingzhao, the clerics and lay people, not yet knowing the true dharma of the buddhas, called him “the brahman who takes seated meditation as the essential point.” Thereafter, the ancestors of generation after generation took seated med-

37 **teaching houses** (*kyōke* 教家): I.e., the Buddhist traditions, like the Hokke, Shingon, and Kegon, that Zen regards as transmitting only the teachings (*kyō* 教), as opposed to the intention (*i* 意), of the Buddha.

38 **Are you a follower of an other path? A Deva-māra?** (*nanji wa gedō ka, tenma ka* 汝は外道か、天魔か): I.e., are you a member of a non-Buddhist religion or Māra, the Evil One, who seeks to obstruct the buddha dharma; a common combination of pejorative epithets.

39 **Question** (*tōte iwaku* 問曰): This section parallels sections 28-30, and the first sentence of section 31, in the Gentō text.

itation as their main focus; and, therefore, foolish lay people, not knowing the reality of the matter, casually called them the “seated meditation school.” Nowadays, just the word “seated” has been omitted, and they just say, “the meditation [or *zen*] school.” Its meaning is clear in the extensive records of the ancestors. It is not to be equated with the meditations of the six perfections or three disciplines. The fact that this is the legitimately inherited intent of the transmission has never been hidden for a single generation.

[V1:28] {2:545}

如來、昔靈山會上にして、正法眼藏涅槃妙心無上の大法を以て、只迦葉にのみ付法せし儀式は、現在して上界に有る梵王・釋王等、まのあたり見し者の存せり、疑べきにたらず。又佛法は、必ず三學に不限、六度不限なり。如來、小兒の泣を止るに、無量の手を授け、方便を廻らす。然れども、小兒の泣を止つる後は、一法も有る事なし。只此の、相傳の佛法の全道なる事を可知。漢土に未だ此門の外に、付法の正しき事無きなり。教家に師子尊者に至る迄で付法すとするせしとも、其より以來、未だ師資相向て稟持せる事不聞。いかでか此門に祖祖正傳して廿八世に及び、自ら洪波を不亂、東土に來り、法を残し置けるに似たる事有らん。

There are those at present in the higher realms, King Brahmā, King Śakra, and the like, who personally witnessed the ceremony long ago at the assembly on Vulture Peak, in which the Tathāgata bequeathed the unsurpassed great dharma of the treasury of the true dharma eye, the wondrous mind of nirvāṇa, to Venerable Kāśyapa.<sup>40</sup> It is not to be doubted.

Also, the buddha dharma is not limited to the three disciplines, not limited to the six perfections.<sup>41</sup> In order to stop the tears of his little children, the Tathāgata extended his incalculable hands and employed his skillful means; but after he has stopped the tears of the little children, he is without even a single dharma. We should recognize the fact that this is the entire way of the buddha dharma that has been transmitted. On Han soil, apart from this gateway, there has yet to be any correct bequest of the dharma. Although it is said that in the teaching houses the dharma was bequeathed down to Venerable Śiṃhabhikṣu, thereafter we have never

40 **There are those at present in the higher realms, King Brahmā, King Śakra, and the like** (*genzai shite jōkai ni aru Bonnō Shakuō tō* 現在して上界に有る梵王・釋王等): A sentence corresponding to the second sentence of section 31 in the Gentō text — though that version mentions only those among the “host of devas” (*tenshu* 天衆) as witness to the ceremony.

41 **Also, the buddha dharma is not limited to the three disciplines** (*mata buppō wa, kanarazu sangaku ni kagirazu* 又佛法は、必ず三學に不限): This sentence and the remainder of the section do not occur in the Gentō text, which ends its section 31 with:

Those deva hosts forever protect the buddha dharma, and their efforts never flag. We should know that this is the entire way of the buddha dharma; nothing else can compare with it.

heard that the masters and disciples met and were invested.<sup>42</sup> How could it resemble this gateway, in which the direct transmission of ancestor after ancestor reached down to the twenty-eighth generation, who, unfazed by the waves, personally came to the Land of the East and left the dharma.<sup>43</sup>

[V1:29]

問曰、佛家に、何によりてか四威儀の中に、但坐にのみおほせて、修行を勧め證入を云や。昔より坐時に得道する人有り、又餘儀に開悟せる者の多し。如何。

Question: In saying that it recommends meditation for entering verification, on what basis does the house of the buddhas solely pursue sitting among the four deportments? From ancient times, there have been people who gained the way while sitting but many who opened awakening in the other deportments.<sup>44</sup> What about this?

[V1:30]

示曰、諸佛相ひ續てまさしく修行し證入せる道ち、はかり知るべきにあらず。何によりてか然るぞと知らんと思はば、千佛共に正傳せる故に、と知るべきなり、又この外に、所以を尋ぬ不可。但だ祖師譽て曰、坐禪は即安樂の法門なり。四儀の中に安樂なる故なるべし、金剛座に坐する坐にあらずば不聞。

Answer: The ways by which the buddhas, one after another, practiced and entered verification cannot be calculated. If we want to know on what basis they did so, we should know that it is because the thousand buddhas all directly transmitted it; we should not seek any reason other than this.<sup>45</sup> Still, the ancestral masters praise it, saying, “seated meditation is the dharma gate of ease and joy.” The reason must be that, among the four deportments, it is the one of “ease and joy.” We do not hear this of sitting that is not the sitting practiced on the vajra seat.<sup>46</sup>

42 **in the teaching houses the dharma was bequeathed down to Venerable Sīṃhabhikṣu** (*kyōke ni Shishi sonja ni itaru made fuhō su* 教家に師子尊者に至る迄で付法す): A reference to the lineage of Indian ancestors recognized by the Tiantai 天台 school. The *Fu fazang yinyuan zhuan* 付法藏因緣傳 (T.2058) lists 23 (or 24) generations, ending with Sīṃhabhikṣu (*Shishi* 獅子; also reconstructed as Ārasīṃha or Sīṃha), who is said to have been beheaded without dharma issue by the king of Kāśmīra.

43 **unfazed by the waves, personally came to the Land of the East** (*mizukara kōha o midasazu, Tōdo ni kitari* 自ら洪波を不亂、東土に來り): A tentative translation, taking *kōha o midasazu* 洪波を不亂 as a reference to the twenty-eighth Indian ancestor Bodhidharma's journey to China by sea.

44 **From ancient times** (*mukashi yori* 昔より): This and the final sentence here do not occur in the parallel section 32 of the Gentō text.

45 **thousand buddhas** (*sen butsu* 千佛): i.e., all the buddhas in each kalpa.

46 **We do not hear this of sitting that is not the sitting practiced on the vajra seat** (*kongō za ni zasuru za ni arazuba kikazu* 金剛座に坐する坐にあらずば不聞): The exact

## [V1:31] {2:546}

又實を論ぜば、南嶽と大寂と相ひ見て得法咨參せし因縁を可明。一撥兩頭動の旨有り。坐の外に開悟せしも、皆曾て坐の力有るなり。田を耕さで稲を得る人未聽、此法の深意を知らんと思はば、修して可知。洪波に不入、弄潮の方にくらし。

Also, if we are to discuss the reality of the matter, we should clarify the episode in which Nanyue and Daji met and consulted on attaining the dharma.<sup>47</sup> There is the point of *one chop and both move*.<sup>48</sup> Even those who open awaking outside of sitting all have the power of their previous sitting. We have yet to hear of someone getting rice without cultivating the paddy. If you want to know the deep meaning of this dharma, practice it and you will know it. If you do not enter the waves, you will not know how to play in the surf.

## [V1:32]

問曰、此の坐禪の行は、未だ佛法を證會せざらん者は、坐禪辨道して其の證を可待。既に佛正法に明ならん人は、坐禪、なにの待つ所か有らん。示曰、癡人の前に夢を説かず、山子の手には舟棹を與へがたと雖ども、更に訓をたるべし。其れ、修證は一に有らずと思へる、即外道の見なり。佛法には、修證是一等なり。今も證上の修なるが故に、初心の辨道即本證の全體也。故に、修行の用心を授くるにも、修の外に證を待つ思ひなかれ、と教ふ、直指の本證なるが故なるべし。既に修の證なれば、證に極め無

sense is uncertain; perhaps meaning that sitting would not be described as “ease and joy” were it not the posture adopted by the buddhas on the seat of their awakening. This sentence does not occur in section 33 of the Gentō text, which ends with the sentence, “Not to mention that it is the way of practice of not just one or two buddhas; all the buddhas and ancestors had this way.”

**47 episode in which Nanyue and Daji met and consulted on attaining the dharma** (*Nangaku to Daijaku to aimamiete tokuhō shisan seshi innen* 南嶽と大寂と相ひ見て得法咨參せし因縁): Presumably, a reference to the famous episode, appearing often in the *Shōbōgenzō*, in which Nanyue Huairang 南嶽懷讓 (677-744) teases Mazu Daoyi 馬祖道一 (709-788) for practicing seated meditation in order to become a buddha. See Supplementary Notes, s.v. “Nanyue polishes a tile.” This section does not occur in the Gentō text.

**48 one chop and both move** (*ippatsu ryōtō dō* 一撥兩頭動): The point here is not clear. The phrase would seem to allude to an interesting question posed to the ninth-century figure Changsha Jingcen 長沙景岑 (dates unknown) (see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:538a13-14):

竺尚書問、蚯蚓斬爲兩段、兩頭俱動。未審佛性在阿那箇頭。師曰、莫妄想。

Minister Chu asked, “When you cut a worm in two pieces, both of them move. I don’t understand, in which one is the buddha nature?”

The Master said, “Don’t have deluded ideas.”

If this conversation, which Dōgen discusses in his “*Shōbōgenzō busshō*” 正法眼藏佛性, is behind our phrase, the point may be that the buddha nature is present both inside and outside seated meditation — or, less graciously, a reminder to the interlocutor of Changsha’s response to the minister.



く、證の修なれば、修に初め無し。爰以て、釋迦如來・達磨尊者、共に證上の修に受用せられ、迦葉師兄・大鑑高祖、同く證上の修に引轉せらる。佛法住持のあと、皆以如是。

Question: Regarding this practice of seated meditation, someone who has yet to verify an understanding of the buddha dharma should get that verification by pursuing the way in seated meditation; but what can someone who has already clarified the true dharma of the Buddha expect from seated meditation?<sup>49</sup>

Answer: “One does not tell dreams in front of a fool”; “one cannot put an oar in the hands of a woodsman.” Nevertheless, I shall give you further instruction.

Now, to think that practice and verification are not one is a view of other paths. In the buddha dharma, practice and verification are identical. Even now, because it is practice based on verification, the pursuit of the way by the beginner is the complete embodiment of original verification. For this reason, in giving cautionary advice on practice as well, it is taught not to expect verification outside of practice, which must be because it is the original verification directly pointed at.

Since it is the verification of practice, verification has no limit; since it is the practice of verification, practice has no beginning. Hence, Tathāgata Śākya and Venerable Dharma both enjoyed practice based on verification; the Senior Disciple Kāśyapa and the Eminent Ancestor Dajian were similarly pulled along by practice based on verification. The traces of those who have maintained the buddha dharma are all like this.

[V1:33]

既に證を離れぬ修あり、我等、幸に一分妙修を單傳せる、初心の辦道、即ち十分の本證を無爲の地にうるなり。知べし、修を離れぬ證を染汚せざらしめんが爲に、佛祖頻に修行の寛くすべからざると教ふ。妙修を放下すれば、本證、満手に餘る、本證を出身すれば、妙修、通身におこなはる。亦、まのあたり大宋國にして見しにも、諸方の禪院、皆坐禪堂を構て、一二千僧を、床を安じ連て、日夜に坐禪を勧めき。其の席主とせる傳佛心印の宗師に、佛法の大意を問らひしかば、修證の兩段にあらぬ旨をきこえき。

There being a practice already inseparable from verification, and we fortunately having been uniquely transmitted one share of wondrous practice, our beginner's pursuit of the way attains a full share of original verification at the ground of the unconditioned.<sup>50</sup>

49 **Question** (*tōte iwaku* 問曰): This section corresponds to sections 35-36 and the first part of 37 in the Gentō text.

50 **There being a practice already inseparable from verification** (*sude ni shō o hanarenu shu ari* 既に證を離れぬ修あり): This section corresponds to the last sentence of section 37 and sections 38 and 39 in the Gentō text.

We should know that, in order to avoid defiling the verification inseparable from practice, the buddhas and ancestors repeatedly teach us not to relax our practice. When we cast aside wondrous practice, original verification overflows our hands; when the body escapes from original verification, wondrous practice occurs in the body throughout.

Moreover, as I personally saw in the Land of the Great Song, Chan cloisters in all quarters had all built halls for seated meditation, where one or two thousand monks lined the platforms engaged in seated meditation day and night. When I asked the teachers who transmit the buddha mind seal who were regarded as seat holders there about the great meaning of the buddha dharma, they taught me the message that practice and verification are not on two different levels.

[V1:34] {2:547}

此故に、門下の參學のみにあらず、求法の高流、佛法の中に眞實を願はん、初心・後心を擇らばず、凡人・聖人を不論、佛祖の訓により、宗匠の道をおうて、坐禪辨道すべしと勸む。

Therefore, we recommend that, not only students in our tradition, but eminent persons, persons seeking the truth within the buddha dharma, without discriminating between beginner or advanced, without considerations of common person or sage, should pursue the way in seated meditation, following the path of a teacher according to the instructions of the buddhas and ancestors.

[V1:35]

不聞や祖師の曰、修證は無きにあらず、汚染する事はえじ。又曰、道を見るもの、道を修す、と。知るべし、得道の中に修行すべし、と云事を。

Have you not heard that the ancestral masters have said, “It’s not that it lacks practice and verification, but it can’t be defiled by them.” And they have said, “One who sees the way practices the way.” We should know that this means we should practice within gaining the way.

[V1:36]

問曰、我朝の先代に、教を弘めし諸師、共に是入唐傳法せしに、何ぞ此の旨をさしおきて、只教をのみ傳し。示曰、昔の人師、此の法を傳へざりし事、昔の人に問ふべし。我は今の人なり。

Question: Why is it that all the masters who spread the teachings in our kingdom in former ages, when they entered the Tang and transmitted the dharma, set aside this message and only transmitted the teachings?<sup>51</sup>

Answer: Why the teachers of humans in the past did not transmit this

51 **Question** (*tôte iwaku* 問曰): This section corresponds to sections 42-43 in the Gentō text.

dharma, you should ask the people of the past.<sup>52</sup> I am a person of the present.

[V1:37]

問曰、彼の上代の師、是法を得せりや。示曰、會せば、通じてん。

Question: Did those masters of antiquity get this dharma?<sup>53</sup>

Answer: If they had understood it, they would have communicated it.

[V1:38]

問曰、あるが云く、生死を歎く事なかれ、生死を出離するに、いと速かなる道あり。所謂、心性の常住なる事わりを知るなり。其の旨たらく、此身體は、既に生有れば必ず滅にうつされゆくとも、心性は敢て滅る事なし。能く生滅に遷されぬ心性、我が身に有る事を知りぬれば、是を本來性とするが故に、身は假りの姿なり、死此生彼、定り無し。心は是常住なり、去・來・現在、かはるべからず。如是しるを、生死を離れたりと云なり。此の旨を知る者は、從來の生死永く絶えて、此身了る時、性海に入。性海に朝宗する時に、諸佛如來の如く、妙徳正に具る。縦へ知ると云へども、前世妄業にひかされたる身體なるが故に、諸聖と等しからず。未だ此の旨を知らざる者は、久生死に廻るべし。然れば即、いそぎて心性の常住なる旨を了知すべし。徒らに閑坐して一生を過さん、何の待つ處か有らん。如是云旨、實に佛祖の道に叶へりや、如何。示曰、今云處の見、全く佛法にあらず、先尼外道が見なり。曰く、彼の外道が見は、我が身の内に一の靈知あり、彼の知、即縁に相ふ處に、よく好惡を辨まえ、是非をわきまふ、痛痒を知り、苦樂を知る、皆彼の靈知の力なり。然るに、彼の靈性は、此の身の滅する時、もぬけて彼ここに生るる故に、ここに滅すと見えども、かしこの生を受れば、永く滅せずして常住也と云なり。彼の外道の見、如是。然るを、此の見を習て佛法とせん、瓦礫を握て金寶と思はんよりも尚ほ誤れり。癡迷の可恥、喩へるにものなし。大唐國の慧忠國師、深く禁たり。心常相滅の邪見を計して、諸佛の妙法に等うして、生死の本因をまして、生死を離れたりと思はん、おろかなるにあらずや、最も可憐。只是れ外道の邪見なりと知れ、耳に觸るべからず。事やむこと不能、今猶ほ憐を垂て、汝が邪見を救はん。

Question: Some say,

Do not lament birth and death.<sup>54</sup> There is a very quick path to escape from birth and death: it is to know the fact that the nature of the mind

52 **Answer** (*shimeshite iwaku* しめしていはく): C.f. the answer given in section 43 of the Gentō text:

しめしていはく、むかしの人師、この法をつたへざりしことは、時節のいまだいたらざりしゆえなり。

Answer: The fact that the teachers of humans in the past did not transmit this dharma is because the occasion had not yet arrived.

53 **Question** (*tōte iwaku* 問曰): This section corresponds to sections 44-45 in the Gentō text.

54 **Question** (*tōte iwaku* 問曰): This section corresponds to sections 46-47 and the first part of 48 in the Gentō text.

is permanent. The basic doctrine is that, while this body, having been born, inevitably moves on to extinction, the nature of the mind is never extinguished. When we have understood that the nature of the mind that does not move from birth to extinction is within us, insofar as we take it as our original nature, our body is a temporary form, dying here, born there, indefinitely; our mind is permanent, unchanging across past, present, and future. To understand in this way is said to have escaped from birth and death. For those who know this doctrine, the birth and death up till now cease forever, and, when this body ends, they enter the ocean of the nature. When they flow into the ocean of the nature, they are endowed with wondrous virtues, like those of the buddhas, the tathāgatas; though they know [the doctrine], since their bodies are made from the deluded karma of former lives, they are not equivalent to the sages. Those who do not know this doctrine will long revolve in birth and death. Thus, we should just quickly recognize the doctrine that the nature of the mind is permanent. What can one expect from spending one's life idly sitting in vain?

What about such a doctrine? Does it truly conform to the way of the buddhas and ancestors?

Answer: The view you describe here is definitely not the buddha dharma; it is the view of the other path of Śreṇika. The view of that other path holds that, within our body, there is a numinous awareness, and that, upon encountering objects, it distinguishes likes and dislikes, distinguishes right and wrong, feels pains and itches, feels suffering and joy — all these due to the powers of that numinous awareness. Yet, when this body perishes, that numinous awareness withdraws and is born elsewhere; hence, though it appears to perish here, since it receives a birth elsewhere, it is forever unchanging and permanent. Such is the view of that other path.

Still, to study this view and take it as the buddha dharma is more erroneous than grasping tiles and pebbles and thinking them to be gold and jewels. There is nothing to compare with such shameful delusion. The National Teacher Huizhong of the Land of the Great Tang has strictly warned against it. Is it not foolish to treat the false view here that *the mind is permanent while its attributes cease* as equivalent to the wondrous dharma of the buddhas, and to think that one is free from birth and death even while creating the fundamental cause of birth and death? This is most pathetic. We should just recognize this as the false view of other paths and not give ear to it. Yet the matter cannot be helped: I shall still show you pity here and save you from your false view.

## [V1:39] {2:549}

知るべし、佛法には、本より身心一如にして、性相不二なりと談ずる、西天東地、同く知れる所、改まる事なし。況や、常住を談ずる門には、萬法皆常住なり、身と心と分く事なし。寂滅を談ずる門には、諸法皆寂滅なり、性と相とをわく事なし。然るを、何ぞ身滅心常と云ん、正理に背かざらんや。しかのみならず、生死は即涅槃なりと覺知すべし、未だ生死の外に涅槃を談ずる事なし。況や、心は身を離て常住なりと領解するを以て、生死を離れたる佛智と妄計すと云とも、領解・知覺の心は、即猶ほ生滅して、全常住ならず。是れは、なきにあらずや。

You should know that, in the buddha dharma, from the start, we talk of body and mind as one and nature and mark as not two.<sup>55</sup> This is something known in Sindh in the West and the Land of the East alike, without any deviation. Moreover, in teachings that talk of permanence, the myriad dharmas are all permanent, without distinction between body and mind; and in teachings that talk of quiescence, the dharmas are all quiescent, without distinction between nature and mark. Despite this, how can we say that the body perishes but the mind is constant? Does this not go against reason? Not only that, but we should perceive that birth and death are themselves *nirvāṇa*; we never talk of *nirvāṇa* apart from birth and death. Not to mention that, even if, understanding that the mind is free from the body and is permanent, one mistakes that for the buddha wisdom, free from birth and death, the mind that has this understanding and perception would itself still arise and cease and in no sense be permanent. Is this not nonexistent?<sup>56</sup>

## [V1:40]

嘗觀すべし、身心一如の旨は、佛法の常に談ずる所なり。然るに、何ぞ此の身の生滅せんとき、心ひとり身を別れて生滅せざらん。若し一如なる時あり、一如ならぬ時あらば、佛説自ら虚妄になりぬべし。又、生死は除くべき法ぞと思へるは、佛法を厭過なる。

We should try to see that the teaching of the unity of body and mind is something always talked about in the buddha dharma. How, then, when the body arises and ceases, could the mind alone separate from the body and not arise or cease? If there are times when they are one and times when they are not one, the Buddha's preaching would become false. Moreover, to think that birth and death are dharmas to be eliminated amounts to the offense of despising the buddha dharma.<sup>57</sup>

55 **You should know** (*shiru beshi* 知るべし): This section corresponds to the second half of section 48 in the Gentō text.

56 **Is this not nonexistent?** (*kore wa, naki ni arazu ya* 是れは、なきにあらずや): Presumably, meaning, "this situation could not be." Cf. the Gentō text here: "Is this not ludicrous?" (*kore hakanaki ni arazu ya* これはかなきにあらずや).

57 **Moreover** (*mata* 又): The Gentō text follows this sentence with the rhetorical question, "Shouldn't we be more prudent?" (*tsutsushimazaramu ya* つつしまざらむや).

## [V1:41]

佛法の中に、心性大總相の法門と云は、一大法界を籠て、性相をわかず、生滅を云事なし。菩提・涅槃に及まで、心性にあらざるなし。一切諸法・萬象森羅、共に只一心にして、こめず兼いれずと云事なし。此の諸の法門、皆平等一心なり、敢て異違なしと談ずる、即佛家の心性を知れる様子なり。然るを、此の一法に身と心とを分別し、生死と涅槃とをわく事あらんや。既に佛子也、外道の見を語たる狂人の舌の響を、耳に觸るる事なかれ。

We should know that, in the buddha dharma, what is called the dharma gate of the great universal attribute of the nature of the mind collects the entire great dharma realm, without distinguishing nature and attribute, and does not speak of arising and ceasing. There is nothing, even up to bodhi and nirvāṇa that is not the nature of the mind. *All the dharmas, the thicket of myriad forms*, are all just this one mind, with nothing not included and unified. The various dharma gates are all equally the one mind. To talk of there being no differences — this is the sign that the house of the buddhas has understood the nature of the mind. Despite this, how could one differentiate this one dharma into body and mind and distinguish birth and death and nirvāṇa? Since we are children of the Buddha, do not give ear to the sounds of the tongues of crazy people who talk of the views of other paths.

## [V1:42] {2:550}

問曰、此の坐禪を純らせん人、必ず戒律を嚴淨すべしや。示曰、持戒梵行は、即ち禪門の規矩なり、佛祖の家風なり。未だ戒を不受、又戒を破れる者、其の分なきにあらず。

Question: Should the person who would exclusively practice seated meditation invariably observe the precepts in strict purity?<sup>58</sup>

Answer: Keeping the precepts and pure practice are the standards for the Zen gate and the house style of the buddhas and ancestors. But it is not the case that those who have not yet received the precepts or who have broken the precepts are disqualified.

## [V1:43]

問曰、此の坐禪を勤ん人、更に眞言・止觀の行をかね修せん、妨げ有べからざるか。示曰、在唐の時、宗師に眞訣を聽し因、西天東地の古今に、佛印を正傳せし諸祖、何も、いまだ、しかの如きの行を兼ね修すとはきかず、と謂ひき。誠に、一事をこととせざれば、一智了達する事なし。

58 **Question** (*tôte iwaku* 問曰): This section corresponds to sections 51-52 in the Gentō text.

**Question:** Are there no obstacles to someone's performing this seated meditation who engages in dual cultivation with the practices of Shin-gon or Calming and Contemplation?<sup>59</sup>

**Answer:** When I was in the Tang, listening to the true arcanum of my teacher, he said that he had never heard of any of the ancestors who directly transmitted the buddha seal in Sindh in the West and the Land of the East, past or present, who engaged in the dual cultivation of such practices. Truly, when one does not devote oneself to one thing, one does not master one wisdom.

[V1:44]

問曰、此の行、在俗の男女もつとむべしや、獨り出家人のみ修するか。示曰、祖師の曰、佛法を會する事、必ずしも男女・貴賤に預るべからず。

**Question:** Is this practice something that lay men and women should also perform, or is it engaged in solely by those who have left home?<sup>60</sup>

**Answer:** The ancestral masters say that the understanding of the buddha dharma should not necessarily have anything to do with male or female, noble or base.<sup>61</sup>

[V1:45]

問曰、出家人は、諸縁すみやかに離れて、坐禪辨道に無礙。在俗の繁務は、何にしてか一向に修行して、無爲の佛道に叶はん。示曰、おほよそ、佛祖あはれみの餘り、廣大の慈門を闢き置り。是れ一切衆生を證入せしめんが爲なり、人天を誰れか入らざらん者や。爰以、昔・今を尋に、其證、是れ多し。暫く代宗・順宗の、帝位にして、萬機、いとしげかりし、坐禪辨道して、佛祖の大道、會通す。李相國・防相國、共に輔佐の臣位に侍りて、一天の股肱となりし、坐禪辨道して、佛祖の大道に證入せりき。只志の有り無しに依るべし、身の在家・出家には、よるべからず。又深く事の殊・劣をわきまふる人、自ら信ずる事有り。況や、世務は佛法をさふと思ふ者は、只世中に佛法無しとのみ知りて、佛中に世法無き事を、未だ知らざるなり。近比大宋に、憑相公と云ありき、祖道に長ぜりし大官なり。後に詩を作りて、自を云に曰く、公事之餘喜坐禪、少曾將脇到牀眠、雖然現出宰官相、長老之名四海傳。此れは、官務に隙無き身なれども、佛道に志し深ければ得道せるなり。他を以て我を顧み、昔を以今をかへりみるべし。大宋國には、今の世の國王・大臣・士俗・男女、共に心を祖道にとど

59 **Question** (*tōte iwaku* 問曰): This section corresponds to sections 53-54 in the Gentō text.

60 **Question** (*tōte iwaku* 問曰): This section corresponds to sections 55-56 in the Gentō text.

61 **should not necessarily have anything to do with male or female, noble or base** (*kanarazushimo nannyo kisen ni azukaru bekarazu* 必ずしも男女・貴賤に預るべからず): Taking the verb *azukaru* 預る here in the sense *kakawaru* 係る (“be connected with”); cf. the Gentō text, “we should not discriminate between male or female, noble or base” (*nannyo kisen o erabu bekarazu* 男女貴賤をえらぶべからず).

めざるなし。武門・文家、何れも參禪學道を心ざせり。志す者、必ず心地を開明する事多し。是れ世務の佛法を妨げざる、自から知れたり。國家に眞實の佛法弘通すれば、諸佛・諸天無間衛護するが故に、賢士・智臣産れて、王化を助けて太平ならしむるを以て、終に佛法・世法一如に圓通す。庶民、誰か良縁を結ばざらん。又、釋尊の在世には、逆人・邪見、道をえき。祖師の會下には、獵者・樵翁、悟を開く。況や、其の外の人をや。只正師の教道を尋ぬべし。

Question: People who have left home, quickly escaping the various involvements, have no obstacles to pursuing the way in seated meditation; but how can the busy lay person practice single-mindedly and conform to the unconditioned way of the buddhas?<sup>62</sup>

Answer: The buddhas and ancestors, with an overabundance of empathy, have opened this gate of compassion. It was in order to enable all living beings to enter verification; who among the humans and devas could not enter it? Hence, when we inquire into past and present, there are many who have had this verification. For the moment, [we might mention] Daizong and Shunzong, who, while serving as emperors and completely occupied with the myriad affairs of state, pursued the way in seated meditation and understood the great way of the buddhas and ancestors; or State Minister Li and State Minister Fang, who both served in ministerial posts as adjuncts and were the very “arms and legs” of the emperor, and who pursued the way in seated meditation and entered verification of the great way of the buddhas and ancestors.

This must only depend on whether there is or is not the aspiration; it should not depend on whether one's status is that of householder or renunciant. Again, the person who profoundly evaluates the value of things will naturally believe. Not to mention that those who think that worldly duties interfere with the buddha dharma know only that there is no buddha dharma within the worldly but do not yet recognize that there are no worldly dharmas within the buddha [dharma].

Recently, in the Great Song, there was a certain Ministerial Magistrate Feng, a high official advanced in the way of the ancestors. Later, he composed a verse in which he refers to himself, saying,

*As official duties allow, I enjoy seated meditation,  
Rarely reclining on a bed to sleep.  
Though appointed to the Offices of the Secretariat,  
My name as an elder is spread across the four seas.*

Though he was someone without a break from his government duties, because his aspiration for the way of the buddhas was profound,

62 **Question** (*tôte iwaku* 問曰): This section corresponds to sections 57-58 in the Gentô text.



he gained the way. We should use him to reflect on ourselves and use the past as a model for the present. In the Land of the Great Song today, the kings of the realm, the great ministers, the nobles, men and women — none fail to turn their minds to the way of the ancestors. Both military men and literati aspire to practice meditation and study the way. Of those who aspire, many are sure to clarify the mind ground. From this, we naturally recognize that worldly duties do not hinder the buddha dharma. When the genuine buddha dharma is spread throughout the realm, because the buddhas and devas constantly protect it, intelligent men and wise ministers arise, and the royal influence brings great peace; on account of this, in the end, the buddha dharma and worldly dharma perfectly merge as one.<sup>63</sup> Who among the populace will not form favorable connections? Moreover, when Śākya, the Honored One, was in the world, transgressive people and those with false views attained the way. Within the assemblies of the ancestral masters, hunters and woodcutters opened awakening, not to mention the other people. We should just seek the teaching of the way of a true master.

[V1:46] {2:551}

問曰、此の行は、今末代惡世にも、修行せば證を得べしや。示曰、教家に名相を事とせるに、尚ほ正・像・末法を分く事なし、修すれば皆得道すと云。況や、此の單傳の正法には、入法出身、同く自家の財珍を受用する也。證の得否は、修せむ者自ら知らん事、用水の人の、冷暖を自らわきまふるが如し。

Question: If one cultivates this practice, can one attain verification even in the present evil world of the final age?<sup>64</sup>

Answer: In the teaching houses, even while focusing on names and forms, it is still said that, in the real teachings of the Great Vehicle, everyone who practices can gain the way, without distinction among the true, semblance, and final dharma. How much more, then, in this uniquely transmitted true dharma, where, in entering the dharma and leaving the body, we all equally enjoy the precious assets of our own house. Whether or not one has attained verification, those who practice know

63 **When the genuine buddha dharma is spread throughout the realm** (*kokka ni shinjitsu no buppō guzū sureba* 國家に眞實の佛法弘通すれば): Cf. the Gentō text paralleling this and the following sentence:

國家に眞實の佛法弘通すれば、諸佛・諸天ひまなく衛護するがゆえに、王化太平なり、聖化太平なれば、佛法そのちからをうるものなり。

When the genuine buddha dharma is spread throughout the realm, because the buddhas and devas constantly protect it, the royal influence brings great peace; and, when the sagely influence brings great peace, the buddha dharma gains strength.

64 **Question** (*tōte iwaku* 問曰): This section corresponds to sections 59-60 in the Gentō text.

for themselves, just as people who use water can tell for themselves whether it is cold or hot.

[V1:47] {2:552}

問曰、あるが云く、佛法には、即心是佛の旨を了達しぬるが如きは、口に經典を誦せず、身に佛道を行ぜざれども、敢て佛法に欠けたる所なし。只佛法は元より自己に有りと知る、是を得道の圓成とす。此外更に他人に向て求むべきにあらず、況や、坐禪辨道を煩しく爲や。示曰、此の言、尤はかなし。若汝が言ふが如くならば、心有ん者、誰か此の旨を知る事無らん。知べし、佛法は、正に自他の見を止て學するなり。自己即佛と知るを佛法とせば、釋迦尊、昔し化道に煩しくせんや。暫く古徳の妙則以て是を證すべし。

Question: Some say that, in the buddha dharma, those who fully understand the teaching that “*this mind itself is the buddha*,” though they neither recite scriptures with their mouths nor practice the way of the buddhas with their bodies, lack nothing of the buddha dharma.<sup>65</sup> Merely knowing that the buddha dharma is within oneself from the start — this constitutes the perfect completion of gaining the way; aside from this, there is nothing further to seek from others, much less any need to pursue the way in seated meditation.

Answer: These words are completely baseless. If it were as you say, how could anyone with a mind fail to know this teaching were someone to tell it to them? We should recognize that the buddha dharma is to study having quit views of self and other; if knowing that the self is buddha constitutes attaining the way, would Śākya, the Honored One, have bothered long ago to teach the way? Here, let me verify this with a marvelous case of the old worthies.

[V1:48]

昔則禪師と云、法眼禪師の會下にして監院を司どる時に、法眼禪師問て曰く、則監寺、汝我が會に有て幾の時ぞ。則公が云、我れ師の會に侍て既三年を歴たり。禪師の云く、汝は後生なり、何ぞ常に佛法を問はざる。則公曰く、某甲和尚を欺くべからず、曾て青峰禪師の處に有りし時、佛法に置て安樂の處を了達せり。禪師の曰く、汝、いかなる言ばによりてか入る事を得し。則公の云く、某甲曾て青峰に問ひき、如何是學人の自己。青峯の曰、丙丁童子來求火。禪師の曰、好き言ばなり、但し恐は汝得せざらん事を。則公が曰く、丙丁は火に属す、火を以て更に火を求む、自己を以て自己を求むるに似たり、と會せり。禪師の曰、實に知りぬ、汝ち不會けり。佛法もし如是ならば、けふ迄でに傳はらじ。此則公、燥悶して即ち立ちぬ。又中路に至りて思ひき、禪師は是天下の知識、又五百人の導師なり、我が非を諫む、定めて長處有らん。歸て懺悔禮謝して問て曰く、如何是學人の自己なる。禪師の曰、丙丁童子來求火。則公、言下に大に佛法を悟りき。

65 Question (*tōte iwaku* 問曰): This section corresponds to sections 61-62 in the Gentō text.

Long ago, when a certain Chan Master Ze was serving as the monastic comptroller in the assembly of Chan Master Fayan, Chan Master Fayan asked him, “Comptroller Ze, how long have you been in my assembly?”

The Honorable Ze said, “I’ve served in the Master’s assembly for three years already.”

Chan Master said, “You’re my junior. Why don’t you ever ask me about the buddha dharma?”

The Honorable Ze said, “I shouldn’t deceive the Reverend. Previously, when I was with Chan Master Qingfeng, I fully understood what is ease and joy in the buddha dharma.”

Chan Master said, “What words enabled you to enter it?”

The Honorable Ze said, “I once asked Qingfeng, ‘What is this student’s self?’ Qingfeng said, ‘*The bingding youth comes seeking fire.*’”

Fayan said, “Good words. But I’m afraid you didn’t understand them.”

The Honorable Ze said, “*Bing* and *ding* belong to fire. I understood that seeking fire with fire is like seeking the self with the self.”

Chan Master said, “I knew it. You haven’t understood it. If the buddha dharma were like this, it would never have come down to us today.”

At this, the Honorable Ze was upset and immediately left. On the road, he thought, “The Chan Master is renowned everywhere as a wise friend; moreover, he is a guide for five hundred people. Surely, his warning me of my error has merit.”

He returned to the Chan Master, repented, made bows in apology, and asked, “What is this student’s self?”

The Chan Master said, “*The bingding youth comes seeking fire.*”

At these words, the Honorable Ze had a great awakening to the buddha dharma.

[V1:49] {2:553}

明に知りぬ、自己佛法の領解を以て、佛法を知れりと云にはあらず、と云事を。若自己解會を佛法とせば、禪師、先の言を以て導びくべからず、又、しかの如く禁べからず。修行の儀則を咨問し、一向に坐禪辦道して、一知半解を留むる事なかれ。諸佛の妙法、其の功、虚かるべきにあらず。

We clearly see here that understanding that the self is the buddha dharma does not mean that one has known the buddha dharma. If understanding the self were the buddha dharma, the Chan Master would not have guided him with the above words, nor would he have admonished him like this. Just inquire of the procedures for practice, single-mindedly pursue the way in seated meditation, and do not stop at a single knowledge and a half understanding. The merit of the wondrous technique of the buddha dharma will not be in vain.

## [V1:50]

問曰、乾唐の古今を聞に、或は竹のおとを聴て道を悟り、或は花の色を見て心を明むる者あり。況や、釋迦大師は、明星を見し時、道を證し、阿難尊者は、刹竿を倒れし處に法を明めしのみにあらず、六代より後、五家の間に、一言半句の下に、心地を明らむる事多し。彼れ等、必ずしも坐禪辨道せる者のみならんや。示曰、古今の際に、見色明心し、聞聲悟道せし當人、共に辨道に擬議量無く、直下第二人無き事を知るべし。

Question: We hear that in the past and present of India and the Tang, there were those who awakened to the way upon hearing the sound of bamboo, or those who clarified the mind upon seeing the color of flowers; not to mention that Great Master Śākyamuni verified the way when he saw the morning star, or that Venerable Ānanda clarified the dharma at the toppling of the flagpole.<sup>66</sup> And not only that but, after the sixth generation, among the five houses, there were many who clarified the mind ground at a single word or half a line. Were they invariably only those who had previously pursued the way in seated meditation?

Answer: We should know that those people who, in past and present, saw the color and clarified the mind or heard sounds and awakened to the way were all, without pondering or conjecturing in their pursuit of the way, right here, without a second person.

## [V1:51]

問曰、西天及び神丹國は、人、もとより質直にして、佛法を以て教化するに、いと早く會入す。我が國は、昔より人に仁智少くして、正種つもり難し。況や、此國の出家人は、大國の在家にも猶劣れり。舉世愚にして、心量、狭少也。有爲の功を執して、事相の善をのみ好む。如是族、坐禪すとも、忽に佛法の無上甚深なるを證すべきにあらず、況や。示曰、所謂此の國の人、未だ仁智あまねからず、人又迂曲なり。辟ひ正直の法を示すとも、甘露返て毒となりぬべし。名利には赴き易く、惑執融け難し。然れども、佛法に證入する事、必ずしも人天の世智を以て出世の舟航とするには有らず。佛在世にも、てまりによりて四果を證し、袈裟を偷み、かけて、悟を開きし、共に愚暗の族、擬狂の畜類也。但し、正信の二つなきに助けらるれば、迷を離るる事速也。

Question: In Sindh to the West and in the Land of Cīnasthāna, people are fundamentally straightforward, and, when taught the buddha dharma, they are quick to understand it.<sup>67</sup> In our land, from long ago, the benevolent and wise have been few, and the true seeds have been hard to accumulate. Not to mention that the renunciants of this land are inferior to the householders of the great countries. Our whole world is stupid; our

66 **Question** (*tôte iwaku* 問曰): This section corresponds to sections 65-66 in the Gentō text.

67 **Question** (*tôte iwaku* 問曰): This section corresponds to section 67 and the first part of 68 in the Gentō text.

mentality, narrow and petty. Attached to conditioned merit, we delight only in superficial goods. How could such a people, even if they practice seated meditation, quickly verify the buddha dharma, unsurpassed and most profound?

Answer: As you say, among the people of this kingdom, benevolence and wisdom are not widespread, and the people are disingenuous. Even if we instruct them with the correct, straightforward dharma, the sweet nectar will become a poison. They easily turn toward fame and profit and find it hard to disperse their delusions and attachments. Nevertheless, entering verification of the buddha dharma is not necessarily building a vessel to appear in the world by the worldly wisdom of humans and devas. Even when the Buddha was in the world, both the one who verified the fourth fruit because of a handball and the one who opened awakening by pilfering and donning a *kāṣāya* were foolish and ignorant, deranged beasts. Yet, when they were saved by faith and nothing else, their escape from delusion was quick.

[V1:52] {2:554}

亦、癡老の比丘黙坐せしを見て、設齋の信女、悟りを開きし、これ智によらず、文によらず、言を不待、かたりを不待。但し、是れ正信に扶られたり。

Again, upon seeing a stupid old bhikṣu sitting silently and offering him a meal, a woman of faith opened an awakening; this was not based on wisdom, not based on texts, did not depend on words, did not depend on explanations: she was just aided by true faith.<sup>68</sup>

[V1:53]

又、釋教の、三千界に弘めらるる事、纔に二千餘年の前後也。刹土の区々なる、必ずしも仁智の國にあらず、又利智聰明のみあらんや。然れば有れども、如來の正法、もとより不思議の大功德力を備へて、時至れば其の刹土に廣まる。人、まさに正信修行すれば、利鈍を不分、齊しく得道するなり。我が國の人、智解おろかなり、佛法を會すべからずと思事なかれ。依之退せば、何れの時か佛法修行のみにおもむかん。

Moreover, the spread of the teachings of Śākya across the trichilocosm has taken barely two thousand some years, more or less. These lands are varied, not necessarily countries of benevolence and wisdom, [their people] also not necessarily sharp witted and clear. While this may be the case, still, when the time comes, the true dharma of the Tathāgata, endowed from the start with the inconceivable power of great merit, spreads throughout these lands. When the people practice with true faith, they equally gain the way, whether they are sharp or dull. Do not think

68 **Again** (*mata* 亦): This section corresponds to the last part of section 68 in the Gentō text.

that, as the understanding of the people of our kingdom is stupid, they cannot understand the buddha dharma. If they regress because of it, will they not at some point devote themselves solely to practice of the buddha dharma?<sup>69</sup>

[V1:54]

大宋國に、張天覺丞相と云人有りき。護法論を作れるに云、縦へ參じて未徹、猶佛種の因を結ぶ、學して未だ不成、尚ほ人天の果を益す。誠に佛種生長の因果、何によりてか修する道を勧めざらん。又、人皆般若の正信豊なれども、承當する事希なり、受用する事今ま正しきならじ。

In the Land of the Great Song, there was a certain Prime Minister Zhang Tianjue.<sup>70</sup> In his *Treatise in Defense of the Dharma*, he said that, inquiring into it without mastering it, “still forms the cause of the buddha seed; studying it without completing it, still enhances the effect of human and deva.” Truly, as the cause and effect of growing the buddha seed, why would one not recommend the way of practice? Moreover, although people are all rich in the true faith of prajñā, they rarely accede to it, and their enjoyment of it is not now correct.<sup>71</sup>

\* \* \* \* \*

69 **If they regress because of it** (*kore ni yorite tai seba* 依之退せば): This sentence does not occur in section 69 of the Gentō text.

70 **In the Land of the Great Song** (*Dai Sō koku* 大宋國): Except for its final sentence, this section has no parallel in the Gentō text.

**Prime Minister Zhang Tianjue** (*Chō Tenkaku jōshō* 張天覺丞相): I.e., Zhang Shangying 張商英 (*Chō Shōei*, 1043-1122). The words attributed to him here represent a loose Japanese rendering of a passage in his *Hufa lun* 護法論 (T.2114.52:641b15-17):

故古德云、聞而不信、尚結佛種之因。學而未成、猶益人天之福。

Therefore, an ancient worthy has said, “Hearing it without believing it still forms the cause of the buddha seed; studying it without completing it still enhances the good fortune of human and deva.”

**The “ancient worthy”** (*gude* 古德) mentioned here may refer to Yongming Yanshou 永明延壽 (904-975), in his *Yongming Zhijiao chanshi weixin jue* 永明智覺禪師唯心訣 (T.2018.48:996c21-22).

71 **Moreover** (*mata* 又): This sentence corresponds roughly to the final lines in section 69 of the Gentō text, which read,

いはむや、人みな般若の正種ゆたかなり。ただ承當することまれに、受用することいまだしきならし。

Needless to say, people are all endowed with the true seeds of prajñā; they just rarely accede to it and have yet to enjoy it.

**their enjoyment of it is not now correct** (*juyū suru koto ima tadashiki naraji* 受用する事今ま正しきならじ): Suggests a confusion with the Gentō text’s *juyū suru koto imadashiki narashi* 受用することいまだしきならし).

## [V1:55] {2:555}

先の問答往來し、賓主相交する事妄りがはし。幾か、花なきそらに花をなさしむる事を得ると云へども、釣を離れて三寸に道を快よくせん人を待つのにあらず。此國、坐禪辦道におきて、未だぞの宗旨を傳へ知らん。志さん者、可悲。此故に、異域の見聞を集め、明師の眞訣を記し、參學の願はんに傳へんとす。此外、叢林の規範、及寺院の格式、いま、しめすにいとまあらず、又、草草にすべからず。

The preceding back and forth of questions and answers, with its alternation of guest and host, is rather random. I may have managed to create a fair number of flowers in a flowerless sky, but I am not merely waiting for someone quick to say something “three inches from the hook.”<sup>72</sup> In this land, the essential point of pursuit of the way in seated meditation has not been transmitted and understood, and those who aspire [to learn it] are to be pitied. For this reason, I have collected what I saw and heard in the foreign regions, recorded the true arcanum of the illumined masters, and sought to convey them to those who wish to study them. Apart from this, I do not have time here to explain the rules and regulations of the monastic groves, or the customs and procedures of the temples and cloisters, which, moreover, should not be treated perfunctorily.

72 waiting for someone quick to say something “three inches from the hook” (*chō o hanarete sanzun ni dō o kokoroyoku sen hito o matsu* 釣を離れて三寸に道を快よくせん人を待つ): I.e., expecting someone to give a profound response. A rare instance in the “Bendōwa,” not found in section 70 of the Gentō text, of language reflecting a Chan saying — in this case, the words of Chuanzi (“The Boatman”) Decheng 船子德誠 (dates unknown), when Jiashan Shanhui 夾山善會 (805-881) visited his boat. Their conversation can be found in several Chinese sources (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:315b24-28; *Zongmen tongyao ji* 宗門統要集, ZTS.1:150c2-6); here is the version recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏, (DZZ.5:168-172, case 90):

師曰、甚處學得來。夾曰、非耳目之所到。師曰、一句合頭語、萬劫繫驢橛。又問、垂糸千尺、意在深潭。離釣三寸、子何不道。夾擬開口。師便以篙打落水中。夾纔出水上船、師曰、道道。夾又擬開口。師又打。夾山於是忽然大悟。

The Master [Decheng] said, “Where have you been studying?”

Jia said, “Where eye and ear don’t reach.”

The Master said, “Words of a single line in accord; a donkey’s tethering stake for ten thousand kalpas.”

Again, he asked, “I let down a line a thousand feet; its meaning lies in a deep pool. You’re three inches from the hook. Why don’t you say something?”

Jia was about to open his mouth, when the Master hit him with the boat pole, knocking him into the water. When Jia reemerged and climbed back in the boat, the Master said, “Say something! Say something!”

Again, Jai was about to speak, and again the Master hit him. With that, Jiashan suddenly had a great awakening.

## [V1:56]

凡我朝は、龍海の以東に、所として雲烟遙かなれども、欽明・用明の前後より、秋方の佛法東漸する、即人の幸なり。しかあるに、名相事縁、しげく紛て、修行に煩ふべし。此門不然。佛像・經典を不借、依所道場を無揀。只破衣綴盂を生涯として、青岩白石のほとりに茅を結び、端坐修練するに、佛向上の大道忽に圓通して、一生參學の大事速かに究竟するもの也。

In sum, although our kingdom is located east of the dragon seas, far across the clouds and mist, to the good fortune of its people, since around the time of Kinmei and Yōmei, the buddha dharma from the autumnal direction gradually came east.<sup>73</sup> However, matters of names and forms were seriously confused and must present problems for practice. This tradition is not like that: it does not make use of buddha images or scriptures; hence, it does not select practice places.<sup>74</sup> While we just lead a life of torn robes and mended bowls, thatching reed roofs by green crags and white boulders, as we train ourselves sitting erect, the matter beyond the buddha is immediately perfected, and the great matter of a lifetime of study is quickly brought to completion.

## [V1:57]

是即、佛佛祖祖單傳し直指して、今に及ぶ。鶏足の遺蹤なるべし、龍牙の誠教なるべし。其の坐禪の儀則は、過ぬる嘉禄中、撰集せりし普勸坐禪儀に依行すべし。

This is what buddha after buddha and ancestor after ancestor uniquely transmitted and directly indicated reaching us in the present.<sup>75</sup> It is the admonition of Longya; it is the style bequeathed at Cock's Foot. The procedures for its seated meditation should be carried out according to the *Universal Promotion of the Principles of Seated Meditation* that I composed during the preceding Karoku.

## [V1:58]

其佛法を弘通こと、王敕を待べしといへども、再靈山の遺囑をおもへば、國土は本佛國也、佛法を弘通せむに妨ぐべからず。人は皆佛子なり、誰か背く者有らん。況や今百萬億刹に現出せる王公相将、皆他生、佛法護持の

73 **In sum** (*ooyoso* 凡): This section corresponds to the first part of section 71 in the Gentō text.

74 **This tradition is not like that** (*kono mon wa shikarazu* 此門不然): This sentence does not occur in the Gentō text. The argument here seems to be that the worship of a particular buddha or scripture leads to institutional division.

75 **This is what buddha after buddha and ancestor after ancestor uniquely transmitted and directly indicated reaching us in the present** (*kore sunawachi, butsubutsu soso tanden shi jikishi shite, ima ni oyobu* 是即、佛佛祖祖單傳し直指して、今に及ぶ): This sentence does not occur in the Gentō text. The remainder of the section corresponds to the last part of section 71 in that text.



願志に引れて生來せる者なり、佛の使いと云べし。然れば即、依・正ともにふるき佛縁あり、今を初て思べきにあらず。如是の理に、此の短簡を以て、雲遊萍寄の衲子に流通し、捨邪歸正の宗匠に直指すべし。

While it may be that the propagation of the buddha dharma should await a royal decree, when we recall once more the final bequest on Vulture Peak, the land is originally a buddha land, and there should be no hindrance to disseminating the buddha dharma.<sup>76</sup> The people are all the children of the Buddha; who would turn their back on him? Not to mention that the kings and dukes, magistrates and ministers who now appear in hundreds of myriads of *koṭis* of realms were all reborn led by their vow in other lives to protect the buddha dharma; they may be called the emissaries of the Buddha. Thus, their secondary and primary recompense has ancient connections with the Buddha and should not be thought of as beginning now. Reasoning thus, we should disseminate this brief missive to the patch-robed, like wandering clouds and floating weeds, and point directly for teachers who have abandoned the false and taken refuge in the true.

于時寛喜辛卯中秋日、入宋傳法沙門住觀音導利院道元記  
*On the mid-autumn day, in the junior metal year of the rabbit, in Kangi*  
*[12 September 1231], written by Dōgen of Kannon Dōri Cloister, Śra-*  
*maṇa who entered the Song and transmitted the dharma*<sup>77</sup>

于時元德四年壬申正慶改元十一月七日、於能州洞谷山永光寺知賓寮西窓  
 書寫畢。旨國記

*Copied at the west window of the Guest Reception Quarters of Yōkō*  
*Monastery, Mount Tōkoku, Nōshū; seventh day, eleventh month, senior*  
*water year of the monkey, the fourth year of Gentoku (renamed the first*  
*year of Shōkyō) [25 November 1332], by Shikoku*<sup>78</sup>

76 **propagation of the buddha dharma** (*buppō o guzū koto* 佛法を弘通こと): This section corresponds roughly to sections 71-72 in the Gentō text.

77 **mid-autumn day** (*chūshū* 中秋): i.e., the Harvest Moon Festival, on the fifteenth of the eighth lunar month. In the MS, the date is accompanied by a note:

御皈朝以來四年後也。

This is four years after his [i.e., Dōgen's] return to this kingdom.

78 **Yōkō Monastery** 永光寺: Founded by Keizan Jōkin 瑩山紹瑾 (1268–1325).

**renamed the first year of Shōkyō** (*Shōkyō kaigen* 正慶改元): The era name was changed from Gentoku 元德 to Shōkyō 正慶 at the end of the fourth lunar month.

永正十二年乙亥八月廿八日奉記之、以奉報答高祖大和尚之二百六十三年忌辰、壽雲比丘謹敬記之

*Copied this on the twenty-eighth day, eighth month, junior wood year of the pig, twelfth year of Eishō [5 October 1515], as an offering in gratitude to the Most Reverend Eminent Ancestor on his two hundred sixty-third memorial. Respectfully copied by Bhikṣu Juun<sup>79</sup>*

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79 The date is accompanied by a note:

當年二百六十三年也。

This year is the two hundred sixty-third year.

**Most Reverend Eminent Ancestor** (*Kōso daioshō* 高祖大和尚): I.e., Dōgen, who died in 1252.

**Bhikṣu Juun** (*Juun biku* 壽雲比丘): I.e., Juun Ryōchin 壽雲良椿 (d. 1516), abbot of Shōbōji 正法寺. His MS includes the following two appended texts, not reproduced in Kawamura's edition, that reflect passages in the sixty-chapter *Shōbōgenzō*:

1) Variation on a line in the "Sanji gō" chapter (translated above as T8).

三時業事、一生順現法受業、二生順次生受業、三生順後次受業。

Karma of the three times: first birth [sic], karma experienced in the present; second birth, karma experienced in the next life; third birth, karma experienced in lives after the next.

2) Variation on a verse quoted in the "Hotsu bodai shin" chapter (translated above as T4).

發心畢竟二無別、如是二心先心難、自未得度先度他、是故我禮初發心。又、初發已爲天人師、勝出聲聞及圓覺、如是發心過三界、是故得名最無上。

Bringing forth the mind and the ultimate — the two are without distinction;

But of these two minds, the former mind is more difficult.

One delivers others before one is delivered oneself;

Therefore, I pay obeisance to the initial bringing forth of the mind.

Again,

Once it is brought forth, one is a teacher to devas and humans;

Surpassing the *śrāvakas* and perfectly awakened [sic].

Bringing forth the mind like this surpasses the three realms;

Therefore, it can be called completely unsurpassed.

Treasury of the True Dharma Eye  
Variant Text 2

The Inheritance Certificate  
*Shisho*

嗣書

# The Inheritance Certificate

## *Shisho*

### INTRODUCTION

This text, preserved at the Kōjakuji 香積寺, in Hiroshima Prefecture, represents what is thought to have been a draft version of the work of the same title occurring as number 39 of the seventy-five-chapter *Shōbōgenzō* (as well as number 8 of fascicle 2 in the twenty-eight-text collection, and number 16 in the ninety-five-chapter edition). It bears a colophon, identical to the seventy-five-chapter *Shōbōgenzō* text, dating the composition to May of 1241, at Dōgen's Kōshōji.

The Kōjakuji manuscript represents a seventeenth-century copy of a manuscript in Dōgen's own hand once owned by the monastery, which had the holograph cut into twenty-six sheets and distributed to its patrons. Today, fourteen of these fragments have been recovered (as identified in the head notes of the Kawamura edition of the text translated below here).

With a few notable exceptions, the text varies little from the seventy-five-chapter *Shōbōgenzō* version. The annotation of the following translation does not repeat the information provided for that version; rather, it is limited to noting how the sections of the two texts are related and to pointing out their occasional significant differences.

正法眼藏拾遺二

Treasury of the True Dharma Eye  
Variant Text 2

嗣書

The Inheritance Certificate

(草案本・香積寺所蔵)

(Draft text, Kōjakuji collection)

{2:557}

觀音導利興聖寶林寺

Kannon Dōri Kōshō Hōrin Monastery<sup>1</sup>

[V2:1]

佛佛、かならず佛佛に嗣法し、祖祖、かならず祖祖に嗣法する。これ證なり、これ單傳なり、このゆえに無上菩提なり。佛にあらざれば、佛を印證するにあたはず、佛の印證をえざれば、佛となることなし。佛にあらざるよりは、たれかこれを最尊なりとし、無上なりと印可することあらん。

Buddha after buddha invariably inherits the dharma from buddha after buddha; ancestor after ancestor invariably inherits the dharma from ancestor after ancestor. This is the verification and accord; this is the unique transmission. Therefore, it is unsurpassed bodhi. If one is not a buddha, one cannot certify a buddha; if one does not receive the certification of a buddha, there is no becoming a buddha. Insofar as one is not a buddha, who would deem this as most honored or certify it as unsurpassed?

[V2:2]

佛に印證せらるるに、無師獨悟するなり、無自獨證するなり。このゆえに、佛佛證嗣し祖祖證契すといふなり。この道理のていたらくは、佛佛にあらざるがあきらむべきにあらず、いはんや十地・等覺の所量ならんや。いかにいはんや、經師・論師等の、ゆめにもきかざるところなり。たとひきくとも、きくべからず、佛佛相嗣するがゆえに。

When one receives the certification of a buddha, one awakens alone without a teacher, one awakens alone without a self. Therefore, it is said that buddha after buddha verifies and inherits, ancestor after ancestor

<sup>1</sup> Kannon Dōri Kōshō Hōrin Monastery 觀音導利興聖寶林寺: This notice of the site of composition does not occur in the seventy-five-chapter *Shōbōgenzō* text.

verifies and accords. The way this principle really is cannot be clarified if one is not [one among] buddha after buddha; how could it be something measured by those on the ten stages or virtual awakening? How much less is it something that sūtra masters, treatise masters, and the like, hear of even in their dreams. Even if they did hear of it, they would not be able to hear it, for buddha after buddha inherits it.<sup>2</sup>

[V2:3] {2:558}

しるべし、佛道は、佛佛の究盡、佛佛にして佛佛にあらざるときなし。たとえば、石は石に相嗣し、玉は玉に相嗣することあり。又菊も相嗣し、松も印證するに、みな前菊後菊如如なり、前松後松究盡なるがごとし。しかあるをきかざる人、あきらめざるともがらあるは、いはゆる佛佛相傳の道得にあふといえども、いかにいふ道得なりとあやしむにもおよばず。佛佛相嗣し、祖祖證契すといふ領覽あることなし。あはれむべし、佛種族に相似せりといえども、佛子にあらざること、子佛にあらざること。

We should know that the way of the buddhas is the exhaustive investigation of buddha after buddha; there is no time that it is not buddha after buddha, as buddha after buddha. It is like, for example, stones inheriting from stones, and jewels inheriting from jewels; like when chrysanthemums inherit from each other, and pines certify each other, the *prior chrysanthemums and later chrysanthemums are all such*, and the *prior pines and later pines are all an exhaustive investigation* [of each other].<sup>3</sup> People who have not heard, those who have not clarified, that this is so, though they may encounter the saying “transmission of buddha after buddha,” do not even wonder what this saying means.<sup>4</sup> They have no comprehension that buddha after buddha inherits from each other, and ancestor after ancestor verifies and accords with each other. How pitiful that, though they may resemble the family of the buddha, they are not the children of the buddha, are not child buddhas.

2 **for buddha after buddha inherits it** (*butsubutsu sōshi suru ga yue ni* 佛佛相嗣するがゆえに): I.e., only those who inherit it can truly hear it. This phrase occurs in the seventy-five-chapter *Shōbōgenzō* text as the introductory clause of the first sentence in section 3.

3 **prior pines and later pines are all an exhaustive investigation** [of each other] (*zen shō go shō gūjin naru* 前松後松究盡なる): Presumably, meaning that, like buddha after buddha, they perfectly replicate each other. The seventy-five-chapter *Shōbōgenzō* text reads here simply:

前松後松如如なるがごとし。

The prior pines and later pines are all such.

4 **those who have not clarified** (*akiramezaru tomogara aru wa* あきらめざるともがらあるは): Ignoring the final *aru* ある; the seventy-five-chapter *Shōbōgenzō* text reads simply *tomogara wa* ともがらは。

## [V2:4]

六祖、あるとき衆にしめしていはく、七佛より慧能にいたるに四十祖あり、慧能より七佛にいたるに四十祖あり。

The Sixth Ancestor once addressed the assembly saying, “From the seven buddhas through Huineng, there are forty buddhas; from Huineng through the seven buddhas, there are forty ancestors.”

## [V2:5]

この道理、あきらかに参究すべし。いはゆる七佛は、過去莊嚴劫に出現せるもあり、賢劫に出現せるもあり。しかあるを、四十祖につらぬるは佛道なり、佛嗣なり。六祖より向上に七佛にいたれば、四十祖の佛嗣なり、七佛より向上して六祖にいたれば、四十佛の佛嗣なるべし。佛道祖道、かくのごとし。證契にあらず、佛祖にあざれば、佛智慧にあらず、祖究盡にあらざるなり。いはゆる、しばらく四十祖といふは、ちかきをあぐるなり。深遠に、佛佛あひ嗣法せることの不退不轉なり、不斷不絶なるを、佛學するなり。その佛儀は、釋迦牟尼佛は、七佛以前に成道すといえども、ひさしく迦葉佛に嗣法せるなり、降生より三十歳、十二月に成道すといえども、すなはち七佛以前に成道せり、又、迦葉佛は、釋迦牟尼佛に嗣法すると、参究するなり。この道理をしらざるには、佛道をあきらめず、佛道あきらめざれば、佛嗣にあらず。佛嗣といふことは、佛子といふことなり。

This principle, we should clearly investigate.<sup>5</sup> Of the “seven buddhas,” some appeared in the past, Adornment kalpa, some appeared in the Worthy kalpa. Nevertheless, what links the forty ancestors is the way of the buddhas, the inheritance of the buddhas.

When we go beyond the Sixth Ancestor through the seven buddhas, it is the inheritance of the buddhas of forty ancestors; and when we go above the seven buddhas through the Sixth Ancestor, it should be the inheritance of the buddhas of forty buddhas.<sup>6</sup> The way of the buddhas, the way of the ancestors, is like this. If it is not verification and accord, not buddhas and ancestors, then it is not the wisdom of the buddhas, not the exhaustive investigation of the ancestors.<sup>7</sup> That we talk for the moment of “forty ancestors” is just to bring up the ones that are close to us.

5 **This principle, we should clearly investigate** (*kono dōri, akiraka ni sankyū su beshi* この道理、あきらかに参究すべし): The first three sentences of this section correspond to section 5 in the seventy-five-chapter *Shōbōgenzō* text.

6 **When we go above the Sixth Ancestor through the seven buddhas** (*Rokuso yori kōjō ni shichi butsu ni itareba* 六祖より向上に七佛にいたれば): This and the following four sentences correspond to section 6 in the seventy-five-chapter *Shōbōgenzō* text.

7 **not the exhaustive investigation of the ancestors** (*so gūjin ni arazaru* 祖究盡にあらざる): The seventy-five-chapter *Shōbōgenzō* text continues here:

佛智慧にあざれば、佛信受なし、祖究盡にあざれば、祖證契せず。

It is Buddhist study of [the fact that] the mutual inheritance, profound and far-reaching, of the dharma of buddha after buddha is irreversible and unchanging, uninterrupted and unceasing.<sup>8</sup> That deportment of the buddhas is such that, although Buddha Śākyamuni may have attained the way before the seven buddhas, long after, he inherited the dharma from Buddha Kāśyapa; although he may have attained the way in the twelfth month, thirty years from his descent to birth, he attained the way before the seven buddhas.<sup>9</sup>

Moreover, we investigate the fact that Buddha Kāśyapa inherited the dharma from Buddha Śākyamuni.<sup>10</sup> When we do not know this principle, we have not clarified the way of the buddhas; and, if we have not clarified the way of the buddhas, we are not the heirs of the buddhas. To be an heir of the buddhas means to be a child of the buddhas.

[V2:6] {2:559}

釋迦牟尼佛、あるとき、阿難にとはしむ、過去諸佛は、これたれが弟子なるぞ。釋迦牟尼佛いはく、過去諸佛は、これ我釋迦牟尼佛の弟子なり。

Buddha Śākyamuni was once asked by Ānanda, “Whose disciples were the buddhas of the past?”<sup>11</sup>

Buddha Śākyamuni said, “The buddhas of the past were my, Buddha Śākyamuni’s, disciples.”

[V2:7]

諸佛の佛儀、かくのごとし。この諸佛に奉觀して、佛嗣を成熟せむ、すなはち佛佛の佛道にてあるべし。

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If it is not the wisdom of the buddhas, there is no trust in the buddha; if it is not the exhaustive investigation of the ancestors, the ancestors do not verify and accord.

8 **It is Buddhist study** (*butsugaku suru nari* 佛學するなり): The unexpressed grammatical subject here is probably the Sixth Ancestor’s saying above. This and the following sentence parallel section 7 in the seventy-five-chapter *Shōbōgenzō* text.

9 **he attained the way before the seven buddhas** (*shichi butsu izen ni jōdō seri* 七佛以前に成道せり): The seventy-five-chapter *Shōbōgenzō* text reads here:

降生より三十歳、十二月八日に成道すといへども、七佛以前の成道なり、諸佛齊肩同時の成道なり、諸佛以前の成道なり、一切の諸佛より末上の成道なり

Although he may have attained the way on the eighth day of the twelfth month, thirty years from his descent to birth, it was an attainment of the way preceding that of the seven buddhas, an attainment of the way equal to and simultaneous with that of the other buddhas, an attainment of the way preceding that of the other buddhas, an attainment of the way first before all the buddhas.

10 **Moreover** (*mata* 又): The remainder of this section corresponds to section 8 in the seventy-five-chapter *Shōbōgenzō* text.

11 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): This section corresponds to section 9 in the seventy-five-chapter *Shōbōgenzō* text.



The buddha deportment of the buddhas is like this. Attending these buddhas, receiving and fulfilling the buddhas' inheritance — precisely this must be the way of the buddhas of buddha after buddha.<sup>12</sup>

\* \* \* \* \*

[V2:8]

この佛道、かならず嗣法するとき、さだめて嗣書あり。もし嗣法なく、嗣書なきは、すなはち天然外道なり。佛道、もし嗣法を決定するにあらずよりは、いかでか今日にいたらん。これによりて、佛佛なるには、さだめて佛嗣佛の嗣書あるなり、佛嗣佛の嗣書をうるなり。その嗣書のていたらく、日月星辰を佛嗣しても嗣法すべし、皮肉骨髓を得せしめても嗣法すべし、正法眼藏を附しても嗣法すべし。あるいは袈裟を相嗣し、あるいは拄杖を相嗣し、あるいは松枝を相嗣し、あるいは拂子を相嗣す。あるいは優曇華を相嗣し、あるいは、金襴衣を相嗣す。鞞鞋の相嗣あり、竹篋の相嗣あり。

In this way of the buddhas, whenever someone inherits the dharma there is definitely an inheritance certificate. To be without dharma inheritance, without the inheritance certificate — this is an other path of natural occurrence. If there were no determining dharma inheritance in the way of the buddhas, how could it have reached us today? Accordingly, those who are [in the lineage of] buddha after buddha, definitely have inheritance certificates of a buddha inheriting from a buddha, definitely receive inheritance certificates of a buddha inheriting from a buddha. As for the nature of those inheritance certificates, we should inherit the dharma by a buddha inheritance of the sun, moon, and stars; we should inherit the dharma by getting the skin, flesh, bones, and marrow; we should inherit the dharma by a bequest of the treasury of the true dharma eye.<sup>13</sup> Some inherit a *kaṣāya*; some inherit a staff; some inherit a pine branch; some inherit a whisk; some inherit an *udumbara* flower; some inherit a gold brocade robe. There is an inheritance of shoes; there is an inheritance of bamboo staffs.

12 **The buddha deportment of the buddhas** (*shobutsu no butsugi* 諸佛の佛儀): This section corresponds to section 10 in the seventy-five-chapter *Shōbōgenzō* text.

13 **we should inherit the dharma by a bequest of the treasury of the true dharma eye** (*Shōbōgenzō o fushite mo shihō su beshi* 正法眼藏を附しても嗣法すべし): This clause is not found in the corresponding section 11 of the seventy-five-chapter *Shōbōgenzō* text.

## [V2:9]

これらの嗣法を相嗣するとき、あるいは指血して書嗣し、あるいは舌血して書嗣す、あるいは油乳をもてかき、嗣法する、ともにこれ嗣書なり。嗣せるもの、得せるもの、ともにこれ佛嗣なり。まことにそれ佛祖となると、嗣法かならず現成す。現成すること期せざれどもきたり、もとめざれども嗣得せる佛祖、ままにおほし。嗣法あるは、かならず佛佛祖祖なり。

When these dharma inheritances are inherited, blood from a finger may be used to document the inheritance, or blood from the tongue may be used to document the inheritance; or the dharma inheritance may be written with oil or milk: all of these are inheritance certificates.<sup>14</sup> Both the one who has made the inheritance and the one who has received it are heirs of the buddha. Truly, whenever they become buddhas and ancestors, dharma inheritance always occurs. When it occurs, it comes unanticipated, and there are many buddhas and ancestors who have inherited the dharma although they did not seek it. Those who have dharma inheritance are invariably buddha after buddha and ancestor after ancestor.

\* \* \* \* \*

## [V2:10] {2:560}

第二十八祖、西來よりこのかた、東土には、佛家に嗣法あることをきくなり、嗣法あることをみるなり、それよりさきは、かつていまだきかざりしなり。西天の論師・法師等、およばず、しらざるところなり。あはれむべし、十聖・三賢の境界、およばざるところ、三藏義學の呪術師等、ありとだにもうたがはざるものなり。かなしむべし、道器なる人身をうけて、いたづらに教網にまっはれて透脱の法をしらず、跳出の期を期せざらん。かるがゆえに、學道を、審細にすべき、參究の志氣を、もはらすべきなり。

Ever since the Twenty-eighth Ancestor came from the west, in the Land of the East, the fact that the house of the buddhas has dharma inheritance has been heard, the fact that it has dharma inheritance has been observed.<sup>15</sup> Prior to that, it had never been heard. It is something unreached by, unknown to, the likes of the treatise masters and dharma masters of Sindh in the West. What a pity that it is something unreached in the realm of the ten sages and three worthies, while the masters of spells among the doctrinal scholars of the tripitaka, and the like, do not even wonder whether it exists. How sad that, while receiving the human body that is a vessel of the way, being futilely entangled in a web of doctrine, they

14 **When these dharma inheritances are inherited** (*korera no shihō o sōshi suru toki* これらの嗣法を相嗣するとき): This section corresponds to section 12 in the seventy-five-chapter *Shōbōgenzō* text.

15 **Ever since the Twenty-eighth Ancestor came from the west** (*dai nijūhachi so, seirai yori kono kata* 第二十八祖、西來よりこのかた): This section corresponds to section 13 in the seventy-five-chapter *Shōbōgenzō* text.

do not know how to transcend it and have no expectation of a chance to spring forth from it. Therefore, we should study the way with the utmost care and should be single-minded in our resolve to investigate it.

[V2:11]

道元在宋のとき、嗣書を禮拜することをえしに、多般の嗣書あり。そのなかに、惟一西堂とて、天童に掛錫せしは、越上人なり、前住廣福寺の堂頭なり、先師と同郷人なり。先師、つねにいはく、境風は、一西堂に問取すべし。

When Dōgen was in the Song and was able to pay obeisance to inheritance certificates, there were many types of inheritance certificates.<sup>16</sup> Among them was [one shown to me by] the West Hall Weiyi, a person of Yue enrolled at Tiantong, who had formerly served as head of hall of Guangfu Monastery. He was from the same birthplace as my former master. My former master always said, “You should ask West Hall Yi about the customs of the region.”

[V2:12]

あるとき、西堂いはく、古蹟の可觀は、人間の珍玩なり、いくばくか見來せる。道元いはく、見來せることなし。ときに西堂いはく、吾那裏に壺軸の古蹟あり、甚麼次第なり、與老兄看。

On one occasion, the West Hall said, “To be able to inspect old calligraphy is one of the rare pleasures of a human. How many have you seen?”

Dōgen said, “I’ve never seen one.”<sup>17</sup>

Whereupon, the West Hall said, “In my place, I have a scroll of old calligraphy, somewhat questionable. *Let me show it to my elder brother.*”

[V2:13]

といひて、携來をみれば、嗣書なり。すなはち、法眼下のにてありけるを、老宿の衣鉢のなかより、えたりけり。惟一長老のにはあらざりけり。かれにかきたりし様は、

His having said that, when I saw what he brought, it was an inheritance certificate.<sup>18</sup> It had been in the lineage of Fayen and had been obtained from among the robe and bowl of an elder. It was not the Senior Weiyi’s own. On it was written the following:

16 **When Dōgen was in the Song** (*Dōgen zai Sō no toki* 道元在宋のとき): This section corresponds to section 14 in the seventy-five-chapter *Shōbōgenzō* text.

17 **“I’ve never seen one”** (*kenrai seru koto nashi* 見來せることなし): The corresponding passage in section 15 of the seventy-five-chapter *Shōbōgenzō* text reads “I’ve seen only a few” (*kenrai sukunashi* 見來すくなし).

18 **His having said that** (*to iite* といひて): This section corresponds to the second half of section 15 in the seventy-five-chapter *Shōbōgenzō* text.

[V2:14] {2:561}

初祖摩訶迦葉、悟於釋迦牟尼佛、釋迦牟尼佛悟於迦葉佛。

“*The First Ancestor, Mahākāśyapa, was awakened under Buddha Śākyamuni; Buddha Śākyamuni was awakened under Buddha Kāśyapa.*”<sup>19</sup>

[V2:15]

かくのごとくかきたりき。予、これをみしに、正嫡の、かならず正嫡にありけることを、決定す。未曾有の法なり。

It was inscribed like this.<sup>20</sup> Upon seeing it, I became firmly convinced that the direct descendant has invariably been a direct descendant. It is something unprecedented.

[V2:16]

雲門下の嗣書といひて、宗月長老の、天童の首座職に充せりしとき、道元にみせしは、いま嗣書をうる人のつぎかみの師、および西天・東地の佛祖をつらねならべて、そのしたに、嗣書うる人の名字あり。諸佛より直にいまの新祖師の名字につらぬるなり。しかあれば、如來より四十餘代、ともに新嗣の名字へきたれり。たとえば、おのおの新祖にさづけたるがごとし。しかあれば、摩訶迦葉・阿難陀等は、餘門のごとくにつらなれり。

When Elder Zongyue held the position of head seat at Tiantong, he showed Dōgen an inheritance certificate said to be from the Yunmen lineage.<sup>21</sup> The [name of the] master just preceding the recipient of the inheritance certificate was lined up in a row with the buddhas and ancestors of Sindh in the West and the Land of the East, and below those was the name of the recipient of the inheritance certificate. There was a direct connection from the buddhas to the name of the new ancestral master. Thus, it extended from the Tathāgata, through more than forty

19 **The First Ancestor, Mahākāśyapa** (*shoso Makakashō* 初祖摩訶迦葉): This section corresponds to the first sentence of section 16 in the seventy-five-chapter *Shōbōgenzō* text.

20 **It was inscribed like this** (*kaku no gotoku kakitariki* かくのごとくかきたりき): This sentence represents the last sentence of section 16 in the seventy-five-chapter *Shōbōgenzō* text. The remaining two sentences here correspond roughly to part of section 17 of the seventy-five-chapter *Shōbōgenzō* text, which reads:

予道元これらを見しに、正嫡の、正嫡に嗣法あることを、決定信受す。未曾見の法なり。佛祖の、冥感して兒孫を護持する時節なり、感激不勝なり。

Upon seeing this, I, Dōgen, became firmly convinced that there is dharma inheritance by a direct descendant from a direct descendant. It was something I had never seen. This was an instance of the buddhas and ancestors using their hidden influence to protect one of their descendants. I was unbearably moved.

21 **When Elder Zongyue held the position of head seat at Tiantong** (*Shūgetsu chōro no, Tendō no shuso shoku ni jū serishi toki* 宗月長老の、天童の首座職に充せりしとき): This section corresponds to section 18 in the seventy-five-chapter *Shōbōgenzō* text.

generations, down to and including the name of the new heir. It was as if each had bestowed [the transmission] on the new ancestor. Thus, Mahākāśyapa, Ānanda, and the rest, were lined up as in other traditions.

[V2:17]

ときに道元、宗月首座にとふ、和尚、いま五家、宗派をつらぬるに、いささかの同異あり。そのころいかん。西天より嫡嫡相嗣せらば、あに同異あらんや。宗月いはく、たとひ同異はるかなりといふとも、ただまさに、雲門山の佛はかくのごとし、とならうべし。釋迦老子、なによりてか尊重他なる、悟道によりて尊重なり。雲門大師、なによりてか尊重他なる、悟道によりて尊重なり。

At the time, Dōgen asked the head seat Zongyue, “Reverend, what is the meaning of the fact that there are slight discrepancies in the delineation of the lineages of the present five houses?<sup>22</sup> If they have been inherited from successor to successor from Sindh in the West, how could there be any discrepancies?”

Zongyue said, “Even were the discrepancies vast, you should just think that the buddhas of Mount Yunmen are like this. For what was old man Śākya honored? He was honored for his awakening to the way. For what was Great Master Yunmen honored? He was honored for his awakening to the way.”

[V2:18]

道元、この語をきくに、いささか領覽あり。

Upon hearing these words, Dōgen had a slight understanding.<sup>23</sup>

[V2:19] {2:562}

いま江浙に、大刹の主とあるは、おほく臨濟・雲門・洞山等の嗣法なり。しかあるに、臨濟の遠孫と自稱するやから、ままにくわだつる不是あり。いはく、頂相壺副・法語壺軸を請して、嗣法の標準にそなふ。しかあるに、一類のいぬあり、尊宿のほとりにして法語・頂相等を懇請して、かくし、たくわふることあまたあるに、官家に陪錢し、一院を討得して、住持のときは、法語の師に嗣法せず、當代の名譽あり、攝政に長親附なるものに嗣法するときは、得法をとはず、名譽をむさぼる。かなしむべし、末法惡時、かくのごとくの邪風あふぐことを。かくのごとくのやから、かつていまだ祖佛の道に通達せることなし。

At present, in Jiangzhe, the leaders of the great monasteries mostly have dharma inheritance from Linji, Yunmen, or Dongshan.<sup>24</sup> But a

22 **At the time** (*toki ni* ときに): This section corresponds to the question and answer in section 19 in the seventy-five-chapter *Shōbōgenzō* text.

23 **Upon hearing these words** (*kono go o kiku ni* この語をきくに): This line corresponds to the last sentence of section 19 in the seventy-five-chapter *Shōbōgenzō* text.

24 **At present, in Jiangzhe** (*ima Kōsetsu ni* いま江浙に): This section parallels section 20 in the seventy-five-chapter *Shōbōgenzō* text, the last sentence of which reads,

bunch calling themselves distant descendants of Linji occasionally engage in scheming improprieties: that is, asking for a copy of a mortuary portrait or a scroll of dharma words, they provide themselves with a sign of their dharma inheritance. And then there is one kind of dog that, begging in the vicinity of venerables for dharma words, a portrait, or the like, hides them away and builds up a large store of them. Then, he bribes government officials and is granted a cloister; and, when he becomes abbot, instead of inheriting the dharma from the master whose dharma words he has, he inherits the dharma from someone currently famous, someone long and intimately connected with the regency. At that time, there is no question of his having attained the dharma; it is just desire for fame. How lamentable that there blow such corrupt winds in this evil age at the end of the dharma. This type has never penetrated the way of the ancestors and buddhas.

[V2:20]

おほよそ、法語・頂相等をあたふることは、教宗の講師および在家の男女等にもさづけ、投院せる行者等にもゆるすなり。そのむね、諸家の録にあきらかなり。又、その人にあらざるが、みだりに嗣法の證據をのぞむによりて、壺軸の書をもとむることあり。有道のいたむところなりといえども、なまじいに援筆する尊宿あり。古來の書式によらず、いささか師吾のよしをかくなり。近來の法は、ただその師の會にて得力すれば、すなはちかの師を師と嗣法するなり。かつてその師の印をえざれども、ただ入室・上堂に咨參して、長連牀にあるともがら、住院のときは、その師承を擧するにいとまあらざれども、大事打開するとき、その師を師とせるのみおほし。

In general, in the granting of dharma words, mortuary portraits, and such, they are given even to lecturers in the teaching houses, as well as to male and female householders.<sup>25</sup> They are also granted to postulants attached to a cloister, and the like. This point is clear in the records of the various houses. Or, again, an unqualified person, shamelessly desiring proof of dharma inheritance, may seek a scroll of writing; though this may be painful for those who possess the way, there are venerables who reluctantly take up the brush. They do not follow the traditional form of composition but just write a little something to the effect, “the teacher, I . . .” [The recipients] have never received the teacher’s certification, but have merely sought instruction in his room-entering and convocations, while spending time on the long platforms; though, once they become

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かくのごとくのかからのなかに、いまだかつて一人として、佛祖の道を夢にも見聞するあらず。

Among this type, there has never been one who saw or heard the way of the buddhas and ancestors even in his dreams.

25 In general (*ooyoso* おほよそ): This section corresponds to section 21 in the seventy-five-chapter *Shōbōgenzō* text.

abbots of cloisters, they have no time to bring up their inheritance from their master, there are many of them who simply regard as their master the master at the time that the great matter was opened.

[V2:21] {2:563}

又、龍門佛眼禪師清遠和尚の遠孫にて、傳藏といふものありき。かの傳藏主、また嗣書を帶せり。嘉定のはじめに、やまふしけるに、郷僧隆禪上座、かの傳藏を看病しけるに、勤勞ありけるによりて、看病を謝せむがために、嗣書をとりいだして、拜せしめけり。みがたきものなり、與爾禮拜いひけり。

Again, there was a person named Canon [Prefect] Zhuan, a distant descendant of Reverend Qingyuan, Chan Master Foyan of Longmen.<sup>26</sup> That Canon Prefect Zhuan also had an inheritance certificate. When he took ill at the beginning of Jiading, our countryman monk, the Senior Seat Ryūzen, had nursed that Canon [Prefect] Zhuan; and, because his efforts had been so diligent, in order to thank him for nursing him, [Zhuan] took out his inheritance certificate and allowed [Ryūzen] to pay obeisance to it, saying, “It’s something one rarely gets to see, but *I’ll let you pay obeisance to it.*”

[V2:22]

それよりのち八年ののち、嘉定十六年癸未あきのころ、道元、はじめて天童山に寓直するに、隆禪上座、ねんごろに傳藏主に請して、嗣書を道元にみせしは、その嗣書のかきやう、七佛よりのち臨濟にいたるまで四十五祖をつらねかきて、臨濟よりのちの師は、一圓相をつくりて、そのなかにめぐらして、法諱と花字とをうつし、かけり。新嗣は、おはりに、年號の下頭にかけり。臨濟の尊宿に、かくのごとくの不同ありとするべし。

After that, eight years later, in the autumn of the junior water year of the sheep, the sixteenth year of Jiading, when Dōgen first lodged at Mount Tiantong, Senior Seat Ryūzen kindly made a request of Canon Prefect Zhuan, who let Dōgen see the inheritance certificate.<sup>27</sup> In the format of the inheritance certificate, it listed in a row the forty-five ancestors from the seven buddhas through Linji; for the masters after Linji, there was a circle with the dharma names and signatures copied around the interior. The new heir was last, written beneath the name of the year. We should realize that there are such differences among [the inheritance certificates of] the venerables of Linji.

26 **Again** (*mata* 又): This section corresponds to section 22 in the seventy-five-chapter *Shōbōgenzō* text.

27 **After that, eight years later** (*sore yori nochi hachinen no nochi* それよりのち八年ののち): This section corresponds to section 23 in the seventy-five-chapter *Shōbōgenzō* text.

## [V2:23]

先師天童堂頭、ふかく、みだりに嗣法せる人を、いましめき。叢林の中興なり。みずからも、まだらなる袈裟をもちいず。芙蓉山の楷禪師の納法衣つたはれりといえども、上堂陞座等にもちいず。おほよそ住持職として、まだらなる法衣、かつて一生のうちにかけず。こころある、ものしらざる、ともにほめき。眞箇なりと尊重す。

My former master, Head of Hall of Tiantong, warned against people who improperly got dharma inheritance.<sup>28</sup> [His tenure saw] the revival of the monastery. He himself did not use a patterned *kāṣāya*. Although the patchwork dharma robe of Chan Master Daokai of Mount Furong had come down to him, he did not use it even when ascending to the hall or mounting the seat, and the like. In general, while serving as an abbot, he never once donned a patterned dharma robe throughout his entire life. Both the thoughtful and the ignorant alike praised him. They respected him as authentic.

## [V2:24]

先師、上堂するに、つねに諸方をいましめていはく、近來、祖道に名をかれるやから、みだりに法衣を搭し、長髪をこのみ、師號に署せることを出世の舟航とせり。あはれむべし、たれかこれをすくはん。うらむらくは、諸方長老、無道心にして學道せざることを。嗣書・嗣法の因縁をきけるもまれなり。これ、祖道の凌遲なり。

In his convocations, my former master regularly admonished those of all quarters, saying:<sup>29</sup>

In recent times, many of those who borrow the name of the way of the ancestors improperly don dharma robes, like to grow out their hair, and regard signing with the title of master as a vessel for appearance in the world. How pitiful. Who can save them? It is regrettable that the elders in all quarters lack the mind of the way and do not study the way. Those who have heard the circumstances of inheritance certificates and dharma inheritance are also rare. This is the erosion of the way of the ancestors.

## [V2:25] {2:564}

かくのごとく、よのつねにいましむるに、天下の長老、うらみず。しかあればすなはち、誠心辨道することあらば、嗣書あることをきくべし。きくことをえ、しることをえば、學道なるべし。

28 **My former master, Head of Hall of Tiantong** (*senshi Tendō dōchō* 先師天童堂頭): This section corresponds to section 24 in the seventy-five-chapter *Shōbōgenzō* text, with slight variation.

29 **In his convocations** (*senshi, jōdō suru ni* 先師、上堂するに): This section corresponds to all but the final sentence of section 25 in the seventy-five-chapter *Shōbōgenzō* text, with slight variation.



When he repeatedly remonstrated in this way, the elders from everywhere did not resent it.<sup>30</sup>

Thus, when there is sincere pursuit of the way, one will surely hear that there are inheritance certificates. And, when one is able to hear that and able to know that, it is surely the study of the way.

\* \* \* \* \*

[V2:26]

臨濟の嗣書は、まづその名字をかきて、某甲子、われに參ず、とも、わが會にきたれり、とも、入吾堂奥、とも、嗣吾、ともかきて、ついでのごとく前代をつらぬるなり。かれも、いささかいひきたれる法訓あり。いはゆる宗趣は、嗣は、おはり・はじめに、これただ眞善知識をとぶらふの旨なり。臨濟にかけけるは、かくのごとくかく、まのあたりみしによりて、しるすなり。

In Linji inheritance certificates, [the master] first writes his name, then writes, “disciple so-and-so inquired of me,” or writes, “joined my community,” or writes, “entered the interior of my hall,” or writes, “inherited from me,” and then lines up the previous generations in order.<sup>31</sup> Those, too, have a few dharma instructions handed down by word of mouth. The import of what they say is that inheritance, in the end and the beginning, comes down to the clear point of visiting a true wise friend. In Linji, they are written like this. Since I have seen one with my own eyes, I present it here.

[V2:27]

了派藏主者、威武人也。今吾子也。德光參侍徑山杲和尚、徑山嗣夾山勤、勤嗣楊岐演、演嗣海會端、端嗣楊岐會、會嗣慈明圓、圓嗣汾陽昭、昭嗣首山念、念嗣風穴昭、昭嗣南院顓、顓嗣興化獎、獎是臨濟高祖之長嫡也。

*Canon Prefect Liaopai is a person of Weiwu.<sup>32</sup> He is now my offspring. Deguang trained under Reverend Gao of Mount Jing. Jingshan inherited from Qin of Mount Jia. Qin inherited from Yan of Yangqi. Yan inherited from Paiyun Duan of Haihu. Duan inherited from Hui of Yangqi. Hui inherited from Yuan of Ciming. Yuan inherited from Zhao of Fenyang. Zhao inherited from Nian of Mount Shou. Nian inherited*

30 **When he repeatedly remonstrated in this way** (*kaku no gotoku, yo no tsune ni imashimuru ni* かくのごとく、よのつねにいましむるに): This section corresponds to the final sentence of section 25 and section 26 in the seventy-five-chapter *Shōbōgenzō* text.

31 **In Linji inheritance certificates** (*Rinzai no shisho wa* 臨濟の嗣書は): This section corresponds to section 27 in the seventy-five-chapter *Shōbōgenzō* text.

32 **Canon Prefect Liaopai** (*Ryōha zōsu* 了派藏主): This section corresponds to section 28 in the seventy-five-chapter *Shōbōgenzō* text.

*from Zhao of Fengxue. Zhao inherited from Yong of Nanyuan. Yong inherited from Jiang of Xinghua. Jiang's inheritance was as the oldest legitimate heir of the Eminent Ancestor Linji.*

[V2:28]

これは、阿育王山佛照禪師徳光、かきて派無際にさづけてありけるを、天童の住持にてありしとき、小師僧智庚、ひそかにもちきたりて、了然寮にして道元にみせし。ときに、大宋嘉定十七年甲申正月二十一日、はじめてこれをみる、喜感いくそばくぞ。すなはち佛祖の冥感なり、焼香・禮拜して披看に、この嗣書を請出することは、去年七月のころ、師廣都寺、ひそかに寂光堂にして、道元にかたれり。

This was written by Deguang, Chan Master Fozhao, of Mount Ayuwang, who conferred it on Pai Wuji.<sup>33</sup> When the latter was abbot of Tiantong, the young monk Zhigeng confidentially brought it and showed it to Dōgen in the Liaoran quarters. I first saw this on the twenty-first day of the first month of the senior wood year of the monkey, the seventeenth year of Jiading in the Great Song. How great was my joy! It was surely due to the hidden influence of the buddhas and ancestors. Burning incense and making bows, I unrolled and examined it. I had asked that this inheritance certificate be taken out because, in the seventh month of the previous year, the Prior Shiguang had told Dōgen about it in private in the Jiguang Hall.

[V2:29] {2:565}

道元、すなはち都寺にとふ、如今、たれ人かこれを帶持せる。都寺いはく、堂頭老漢那裏有相似。のちに請出ねんごろにせば、さだめてみすることあらん。

Dōgen asked the Prior, “Who has it now?”<sup>34</sup>

The Prior said, “*It seems to be in the old man head of hall's place. Later, if you ask him politely to take it out, I'm sure you can see it.*”

[V2:30]

道元、このことばをききて、喜踊ほねにとほり、もとむるころ日夜に休せず。このゆえに、今年ねんごろに小師の僧智庚をかたらひ、一片の心をなげて請得せりしなり。

After Dōgen heard these words, joy penetrated my bones, and my desire to see it did not let up day or night.<sup>35</sup> Therefore, in the following

33 **Deguang, Chan Master Fozhao, of Mount Ayuwang** (*Aikuōzan Busshō zenji Tokkō* 阿育王山佛照禪師徳光): This section corresponds to section 29 and the first sentence of section 30 in the seventy-five-chapter *Shōbōgenzō* text.

34 **Dōgen asked the Prior** (*Dōgen, sunawachi tsūsu in tou* 道元、すなはち都寺にとふ): This exchange occurs in section 30 in the seventy-five-chapter *Shōbōgenzō* text.

35 **After Dōgen heard these words** (*Dōgen, kono kotoba o kikite* 道元、このこと

year, I spoke with the young monk Zhigeng and, with my single-mindedness, got my request.

[V2:31]

そのかける地は、白絹の表背せるにかく、表紙は、あかき錦なり、軸は、玉なり、長九寸ばかり、闊七尺餘なり、閑人にはみせず。

The material on which it was written was mounted on white silk.<sup>36</sup> The backing was red brocade; the spindle was jade. The height was just nine inches; the length, more than seven feet. It was not shown to outsiders.

[V2:32]

道元、すなはち智庚を謝す。又即時に堂上に参じて焼香、禮謝無際和尚。ときに無際いはく、遮一段事、少曾見知。今老兄知得、學道之實歸也。

Dōgen thanked Zhigeng.<sup>37</sup> Also, I immediately called upon the head of hall, burned incense, and made a prostration to thank Reverend Wuji. Whereupon, Wuji said, “*This is something that few are able to see for themselves. Now, elder brother, you know of it, and it will be a true refuge in your study of the way.*”

[V2:33]

ときに、道元喜感無勝。

At the time, Dōgen's joy was unbearable.<sup>38</sup>

[V2:34]

又、寶慶のころ、道元、台山・鴈山等に雲遊するついでに、平田の萬年寺にいたる。住持者福州の元肅和尚なり。宗鑑長老退院ののち肅和尚、補す、叢席を一興す。

Also, during the Baoqing era, while Dōgen was wandering to Mount Tai, Mount Yan, and so on, I arrived at the Wannian Monastery of Pingtian.<sup>39</sup> The abbot was Reverend Yuanzi of Fuzhou. After the retirement of Elder Zongjian, Reverend Yuanzi filled the post and greatly revived the monastic seat.

ばをききて): This section parallels the last two sentences of section 30 in the seventy-five-chapter *Shōbōgenzō* text.

36 **The material on which it was written was mounted on white silk** (*sono kakeru ji wa, hakuken no hyōhai seru ni kaku* そのかける地は、白絹の表背せるにかく): This section parallels the first part of section 31 in the seventy-five-chapter *Shōbōgenzō* text.

37 **Dōgen thanked Zhigeng** (*Dōgen, sunawachi Chikō o shasu* 道元、すなはち智庚を謝す): This section parallels the second part of section 31 in the seventy-five-chapter *Shōbōgenzō* text.

38 **At the time** (*toki ni* ときに): This section corresponds to the final sentence of section 31 in the seventy-five-chapter *Shōbōgenzō* text.

39 **Also, during the Baoqing era** (*mata, Hōkyō no koro* 又、寶慶のころ): This and the following sections through 39 together correspond to section 32 in the seventy-five-chapter *Shōbōgenzō* text.

[V2:35]

人事のついでに、むかしよりの佛祖の家風を往來せしむるに、大湊・仰山の令嗣話を君擧するに、

When I had an interview with him, we conversed about the house styles of the buddhas and ancestors from ancient times; and, when we raised the topic of Dawei and Yangshan's talk on designating an heir,

[V2:36]

長老いはく、曾看嗣書也否。道元いはく、いかでかこれをみん。

The Elder said, "Have you ever seen my inheritance certificate?"

Dōgen said, "How could I have seen it?"

[V2:37]

長老、すなはちみづからたちて、嗣書をささげていはく、

The Elder immediately stood up himself, presented the inheritance certificate to me, and said:

[V2:38] {2:566}

這箇は、たとひ親人なりといえども、たとひ侍僧の、としをへたるといえども、これをみせしめず、これすなはち佛祖の法訓なり。しかあれども、元熏、ひごろ出城して見知府のために在城のとき、一夢を感じずにいはく、大梅山法常禪師とおぼしき高僧ありて、梅花一枝をさしあげていはく、

I would not show this even to people close to me, even to an acolyte monk after years of service. This is the rule of the buddhas and ancestors. However, recently, when Yuanzi went out to the city and stayed there to see the prefectural governor, I had a dream, in which an eminent monk I thought was Chan Master Fachang of Mount Damei held out a sprig of plum blossoms and said,

[V2:39]

もし、すでに船舷をこゆる實人あらんには、花をおしむことなかれ、といひて、梅花を、われにあたふ。ときに元熏、おぼえずして夢中に吟じていはく、未跨船舷、好與三十、しかあるに、不經五日、與老兄相見。いはんや、老兄に、すでに船舷跨來、この嗣書、また梅花綾にかけり。大梅のおしふるところならむ、夢草と符合するゆえにとりいだすなり。老兄、もしわれに嗣法せんことをもとむや、たとひもとむとも、おしむべきにあらず。

"If there is a real person who has 'crossed the gunwales,' do not begrudge him the flowers."

So saying, he gave me the plum blossoms. Without thinking, in the dream, Yuanzi recited the lines, "Even before you crossed the gunwales, I should have given you thirty blows."

And now, *not five days have passed, and I meet my elder brother*. What's more, the elder brother has "crossed the gunwales," and this inheritance certificate is written on plum blossom figured damask. It must be what Damei was teaching me. It is because it matches the plant in my dream that I've brought this out. Do you seek to inherit the dharma from me? Should you seek it, I could not refuse.

[V2:40]

道元、信感おくところなし。嗣書を請すべしといえども、ただ焼香・禮拜して、恭敬供養するのみなり。ときに、焼香侍者法寧といふあり、はじめて嗣書をみるといひき。これは、落地梅綾のしろきにかけり。長九寸餘、闊一尋餘なり。軸子は、黄玉なり、表紙は、錦なり。

Dōgen could not contain his devout emotions.<sup>40</sup> Although I was supposed to request an inheritance certificate, I only offered my respects, merely burning incense and bowing. At the time, there was an incense acolyte named Faning there, who said that it was the first time he had seen the inheritance certificate.

It was written on white damask with a plum pattern.<sup>41</sup> The height was over nine inches; the length was over eight feet. The spindle was yellow jade; the backing was brocade.

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40 **Dōgen could not contain his devout emotions** (*Dōgen, shinkan oku tokoro nashi* 道元、信感おくところなし): This section corresponds to section 33 in the seventy-five-chapter *Shōbōgenzō* text, which is followed by two sections not included here:

道元ひそかに思惟しき、この一段の事、まことに佛祖の冥資にあらざれば、見聞なほかたし。邊地の愚人として、なんのさいはひありてか數番、これを見る。感涙霑袖。

Dōgen thought to himself, truly without the unseen help of the buddhas and ancestors, it would be hard to experience this event. By what good fortune could an ignorant person from a peripheral land see these several times? Tears of joy wet my sleeves.

ときに維摩室・大舍堂等に、閑闐無人なり。

At the time, the Weimo room, Dasheng hall, and the rest, were silent and empty.

41 **It was written on white damask with a plum pattern** (*kore wa, rakuchi bairyō no shiroki ni kakeri* これは、落地梅綾のしろきにかけり): This and the last two sentences of this section correspond to section 36 in the seventy-five-chapter *Shōbōgenzō* text

## [V2:41]

道元、台山より天童にかえる路程に、大梅山護聖寺の旦過に宿するに、大梅祖師きたる、開花せる一枝の梅花をさづくる靈夢を感じず。祖鑑、もとも仰憑するものなり。その一枝花の、縦・横、一尺餘なり。梅花、あに優曇にあらざらんや。道元、在宋のあひだ、歸國ののち、いまだかつて人にかたらず。

On my way back to Tiantong from Mount Tai, Dōgen stayed at the overnight quarters at Husheng Monastery on Mount Damei.<sup>42</sup> There, I experienced a numinous dream, in which the Ancestral Master Damei came and presented me with a sprig of plum blossoms in full bloom. The mirror of the ancestors is a most reliable thing. The diameter of the blossoms on the sprig was more than one foot. How could the plum blossoms be anything but *udumbara*?<sup>43</sup> While Dōgen was in the Song and after my return to this land, I have never spoken of this to anyone.

\* \* \* \* \*

## [V2:42]

いま、わが洞山宗門にかける、臨濟等にかけるにことなり。佛祖の衣裏にかかれりけるを、青原高祖したしく六祖の几前にして、手指より淨血をいだしてかき、正傳せりけるなり。この指血に、六祖の指血を合してかきけると、相傳せり。初祖・二祖のところにも、合血の儀、おこなはれけると、相傳す。これ、吾子參吾、などはかかず、七佛および諸佛の、かきつたえられける嗣書の儀なり。

The writing of inheritance certificates in our present Dongshan lineage differs from their writing in Linji and the rest.<sup>44</sup> What was afixed within the robes of the buddhas and ancestors, the Eminent Ancestor Qingyuan received in direct transmission, personally drawing pure blood from his finger and writing at the desk of Caoxi. Tradition has it that it was written and transmitted by mingling the blood from his finger with the blood from Caoxi's finger. Tradition has it that the rite of mingling blood was carried out in the case of the First Ancestor and Second Ancestor as well. Without writing such things as “my offspring” or “made inquiries

42 **On my way back** (*kaeru rotei ni* かえる路程に): This section corresponds to section 37 in the seventy-five-chapter *Shōbōgenzō* text.

43 **How could the plum blossoms be anything but *udumbara*?** (*baika, ani udon ni arazaran ya* 梅花、あに優曇にあらざらんや): The corresponding sentence in section 37 of the seventy-five-chapter *Shōbōgenzō* text is followed by an interesting sentence not included here:

夢中と覺中とおなじく眞實なるべし。

What happens in dreams and in waking must be equally real.

44 **our present Dongshan lineage** (*ima, waga Tōzan shūmon* いま、わが洞山宗門): This section corresponds to section 38 in the seventy-five-chapter *Shōbōgenzō* text.

of me,” this is the procedure for the inheritance certificate written and handed down among the buddhas as well as the seven buddhas.<sup>45</sup>

嗣書

### The Inheritance Certificate

仁治二年辛丑春三月二十七日書

*Written on the twenty-seventh day of the third month of the junior metal year of the ox, the second year of Ninji [9 May 1241]*<sup>46</sup>

[V2:43]

先師天童和尚、しめしていはく、諸佛、かならず嗣法あり、いはゆる釋迦牟尼佛者、迦葉佛に嗣法す、迦葉佛は、拘那含牟尼佛に嗣法す、拘那含牟尼佛者、拘留孫佛に嗣法するなり。かくのごとく佛佛相嗣して、いまにおよぶと信受すべし、これ、學佛の道なり。ときに道元まうす、迦葉佛、入涅槃ののち、釋迦牟尼佛、はじめて出世・成道せり。いはんやまた、賢劫の諸佛、いかにして莊嚴劫の諸佛に嗣法せむ。この道理、いかん。先師いはく、なんぢがいふところは、聽教の解なり、十聖・三賢等の道なり、佛祖嫡嫡のみちにあらす。わが佛佛相傳の道は、しかあらず。釋迦文佛、まさしく迦葉佛に嗣法せり、とならひきたるなり。釋迦の、嗣法してのちに、迦葉佛は入涅槃すると、學するなり。釋迦佛、もし迦葉佛に嗣法せざらんは、天然外道とおなじかるべし、たれか釋迦佛を信ずるあらん。かくのごとく佛佛相嗣して、いまにおよびきたれるによりて、箇箇佛ともに正嗣なり、つらなるにあらず、あつまれるにあらず、まさにかくのごとく佛佛相嗣すると學するなり。諸阿笈摩教のいふところの劫量・壽量等にかかはるべからず。もし、ひとえに釋迦佛よりおこれり、といはば、わづかに二千餘年なり、ふるきにあらず。相嗣もわづかに四十餘代なり、あらたなる、といひぬべし。この佛嗣は、しかのごとく學するにあらず。釋迦佛は、迦葉佛に嗣法する、と學し、迦葉佛は、釋迦佛に嗣法せり、と學するなり。かくのごとく學するとき、まさに諸佛諸祖の嗣法にてはあるなり。

**45 the procedure for the inheritance certificate written and handed down among the buddhas as well as the seven buddhas** (*shichi butsu oyobi shobutsu no, kakitsu-taerarekeru shisho no gi* 七佛および諸佛の、かきつたえられける嗣書の儀): In the seventy-five-chapter *Shōbōgenzō* text, there follows an important additional section not found here:

しかあればしるべし、曹溪の血氣は、かたじけなく青原の淨血に和合し、青原の淨血、したしく曹溪の親血に和合して、まのあたり印證をうることは、ひとり高祖青原和尚のみなり、餘祖のおよぶところにあらず。この事子をしれるともがらは、佛法はただ青原のみに正傳せる、と道取するなり。

Thus, we should realize that, the lifeblood of Caoyi being graciously mingled with the pure blood of Qingyuan, and the pure blood of Qingyuan being intimately mingled with the parental blood of Caoyi, the personal reception of the seal of verification was only by the Eminent Ancestor Reverend Qingyan alone and was not something achieved by any other ancestors. Those who know the facts of this matter say that the buddha dharma was directly transmitted only to Qingyuan.

**46 Written on the twenty-seventh day** (*nijūshichi nichi sho* 二十七日書): A notice of the date of composition does not appear at this point in the seventy-five-chapter *Shōbōgenzō* text.

My former master, Reverend Tiantong, taught:

The buddhas always have dharma inheritance. That is, Buddha Śākyamuni inherited the dharma from Buddha Kāśyapa; Buddha Kāśyapa inherited the dharma from Buddha Kanakamuni; Buddha Kanakamuni inherited the dharma from Buddha Krakucchanda. We should have faith that buddha after buddha has inherited in this way down to the present. This is the way of studying the buddhas.<sup>47</sup>

At the time, Dōgen said,

Buddha Śākyamuni appeared in the world and attained the way only after Buddha Kāśyapa had entered nirvāṇa.<sup>48</sup> Not to mention, moreover, [the problem of] how the buddhas of the Worthy kalpa could inherit the dharma from the buddhas of the Adornment kalpa. What is the reasoning here?

My former master said,

What you say is the understanding of the heard teachings, the way of the ten sages and three worthies, not the way of successor after successor of buddhas and ancestors.<sup>49</sup> Our way of the transmission by buddha after buddha is not like this. We study that Buddha Śākyamuni did indeed inherit the dharma from Buddha Kāśyapa. We study that Buddha Kāśyapa entered nirvāṇa only after Buddha Śākyamuni inherited the dharma. If Buddha Śākyamuni had not inherited the dharma from Buddha Kāśyapa, it would be the same as an other path of natural occurrence; who would have faith in Buddha Śākyamuni? Because buddha after buddha has inherited in this way reaching down to the present, each and every buddha is a direct heir. They are not lined up; they are not bunched together. We study that truly buddha after buddha inherits in this way. It has nothing to do with the numbers of kalpas or numbers of lifespans discussed in the teachings of the *āgamas*. If we say it occurred only from Buddha Śākyamuni, it is merely two thousand and some years, not very old. The inheritance, too, is a mere forty-some generations and would have to be called something new. This inheritance of the buddha is not studied in this way. We study that Buddha Śākyamuni inherited the dharma from Buddha Kāśyapa; we study that Buddha Kāśyapa inherited the dharma from Buddha Śākyamuni. When we study in this way, this is truly the dharma inheritance of the buddhas and the ancestors.

47 **This is the way of studying the buddhas** (*kore, gakubutsu no dō nari* これ、學佛の道なり): Up to this point, this section corresponds to section 40 in the seventy-five-chapter *Shōbōgenzō* text.

48 **At the time, Dōgen said** (*toki ni Dōgen mōsu* ときに道元まうす): Dōgen's question here corresponds to section 41 in the seventy-five-chapter *Shōbōgenzō* text.

49 **My former master said** (*senshi iwaku* 先師いはく): Rujing's answer here corresponds to section 42 in the seventy-five-chapter *Shōbōgenzō* text.



[V2:44] {2:568}

このとき、道元、はじめて佛祖の嗣法あることを稟受するのみにあらず、  
従來の舊窠をも脱落するなり。

It was then that Dōgen not only first accepted that there was a dharma inheritance of the buddhas and ancestors but also sloughed off his past old nest.<sup>50</sup>

于時仁治二年歲次辛丑三月廿七日、觀音導利興聖寶林寺、沙門道元記

*Recorded at Kannon Dōri Kōshō Hōrin Monastery; twenty-seventh day, third month of the junior metal year of the ox, the second year of Ninji in Japan [9 May 1241], by Śramaṇa Dōgen, who entered the Song and transmitted the dharma*

仁治二年辛丑十二月十二日子時書

學人是法受持

*Written on the twelfth day of the twelfth month, in the second year of Ninji, the junior metal year of the ox [14 January 1242]  
Students should keep this dharma<sup>51</sup>*

50 **It was then** (*kono toki* このとき): This sentence corresponds to section 43 in the seventy-five-chapter *Shōbōgenzō* text.

51 Presumably, a second colophon by Dōgen, for the Kōjakuji holograph; does not occur in the seventy-five-chapter *Shōbōgenzō* text.

**Students should keep this dharma** (*gakunin zehō juji* 學人是法受持): A tentative translation, reading the Chinese glyphs in Japanese syntax; alternatively read “kept by student Zehō” (an otherwise unknown individual).



Treasury of the True Dharma Eye  
Variant Text 3

Beyond the Buddha

*Butsu kōjō ji*

佛向上事

# Beyond the Buddha

## *Butsu kōjō ji*

### INTRODUCTION

This work represents the first text in fascicle 1 of the twenty-eight-text *Himitsu Shōbōgenzō* collection. Its provenance is quite unclear: it bears no colophon providing date and place of composition, nor a title identifying it as a chapter of the *Shōbōgenzō*. Although it shares the title of number 26 of the seventy-five and sixty-chapter *Shōbōgenzō* compilations, the content is quite different. Indeed, only the opening section is devoted to the title theme, while the bulk of the work discusses several other topics, seemingly only loosely related to the title or to each other. While some commentators have sought to interpret these latter discussions as elucidating the meaning of “beyond the buddha,” their disparate nature has led others to suggest, perhaps more persuasively, that the text represents, not a coherent essay, but a collection of notes, left behind by Dōgen and copied together at some later time under the title of the opening topic.

# 正法眼藏拾遺三

## Treasury of the True Dharma Eye Variant Text 3

### 佛向上事

### Beyond the Buddha

(「秘密正法眼藏」初冊所收)

(In the first volume of the *Himitsu Shōbōgenzō*)

[V3:1] {2:569}

洞山悟本大師の云、すべからく佛向上の事あることをしるべし。佛向上の事あることをしりて、正に語話の分あるべし。

Great Master Wuben of Dongshan said, “You should know that there is something beyond the buddha.<sup>1</sup> When you know there is something beyond the buddha, you’ll truly be in a position to talk.”

[V3:2]

語話の分と云は、轉法輪の分なり。まことに佛向上の事をしらざれば、いたづらにとどこほりて、佛向上に透脱することなし。もし透脱せざれば、魔界をこゆることなし。すでに佛におよぶみちをえんより、すみやかに凡夫のきはをいづるなり。そのみち、通達せる人、まれなり。又、しるべからざれば、いひてさしおくべきにはあらず。まことあるころざしをして、まことにあきらめたる善知識に參學すれば、かならずおよぶところあるなり。このゆえに洞山は、すべからくしるべし、とはをしゆるなり。そのころのおもはくは、たとへば、佛におよぶ佛は、きのふまちし佛にて、今日の佛はありけると、さとられぬなり。けふのほとけは、けふのみにあらざりけると、佛にしらせゆくを、佛向上の事といふ。このところよりぞ、とくところも、まことある語話にては、とかるるといふは、いまにいたるまでものがれず。語話にてとかるることのやまざる、昨日の昨日ながら、ことばにてあるあり。又、向上の事にてしり、向上の事にてきくとき、うることある法輪の、われをことばとして大小をとく、法輪のわれとして、語話の分をあらしむる佛向上の事あり。

1 Great Master Wuben of Dongshan (*Tōzan Gohon daishi* 洞山悟本大師): i.e., Dongshan Liangjie 洞山良价 (807-869). Reference, in Japanese, to a saying found in the *Jingde chuandeng lu* 景德傳燈錄, as well as Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏; see Supplementary Notes, s.v. “Beyond the buddha.” The saying is the title theme of the “Butsu kōjō ji” chapter in the seventy-five-chapter *Shōbōgenzō*.

To “be in a position to talk” means to “be in a position to turn the dharma wheel.” Truly, if we do not know something “beyond the buddha,” we remain futilely stuck and are not liberated “beyond the buddha.” And, if we are not liberated, we do not transcend the realm of Māra. Once we gain the way leading to buddhahood, we quickly leave the limits of the common people. But those who have penetrated this way are rare. Yet, we should not just say that we cannot know it. When, with genuine aspiration, we study with a wise friend who has truly clarified it, we shall inevitably reach it. Therefore, Dongshan taught that we should know it. His point is that, for example, a buddha, reaching buddhahood, does not recognize that today’s buddha existed as the buddha expected yesterday.<sup>2</sup> To keep letting the buddha know that today’s buddha existed not only today is called something “beyond the buddha.” From this point on until now, whatever we say is said as true talk. The speaking of [such] talk does not stop: it is even in what are yesterday’s words. Furthermore, when we know it as something “beyond the buddha,” when we hear it as something “beyond the buddha,” there is something “beyond the buddha” in which the dharma wheel we attained takes us as the words with which to talk of the great and small, and reveals our “position to talk” as the dharma wheel.

\* \* \* \* \*

[V3:3] {2:570}

佛のときたまはく、佛轉法輪は、聲色の塵にはあらず。

The Buddha said that the Buddha’s turning of the dharma wheel is not the dusts of sound and form.<sup>3</sup>

[V3:4]

いくばくのころは、佛法はもとより、教・行・證ともに、はじめ・をはりにかかはれるにあらず、又、いまにそまざるなり。しかあればすな

2 **today’s buddha existed as the buddha expected yesterday** (*kinō machishi butsu nite, kyō no butsu wa arikeru* きのふまちし佛にて、今日の佛はありける): Presumably, meaning that buddhahood is present both before and after one becomes a buddha. The following sentence would then seem to mean that what is “beyond the buddha” refers to the ongoing awareness of this presence.

3 **The Buddha said** (*butsu no tokitamawaku* 佛のときたまはく): The term “dusts” (*jin* 塵) is regularly used for the objects of the senses — here, of the ear and eye. The source of this saying, given here in Japanese, is unknown. Its message is reminiscent of a line of verse, quoted by Dōgen in the “Shōbōgenzō busshō” 正法眼藏佛性, that is attributed to Nāgarjuna in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:210b14):

説法無其形、用辯非聲色。

My preaching of the dharma is without any shape;  
The explanations, not sound or form.

はち、佛の聲をしり、佛のことばをならふべし。いはゆるほとけは、その聲、およばざるところなく、およばざるものなし。又、はじめ・おはりにかはれて、凡夫・二乗・外道等にひとしきにはあらず。聲のうちに成道し、聲のうちにひかりをはなつ。み、よりさきに聲をあげ、み、ののちに聲をきこゆることも、ひとりほとけのみ、そなへたまふ。しかあれば、生死去來の、佛音聲を通ずるあり、風雨水火の、佛音聲をあぐるあり。廚庫山門の、ひろく其聲を開演し、僧堂・佛殿、たかくその聲を重説す。しかのみにあらず、諸法いづれもこの佛音聲のなかばをきかしめ、三界おのおの、この佛音聲の少許をわすれざるなり。たれか若退若出にわづらはん。おのづから錯あり、謬あることなし。おほよそ、ほとけの聲をきくには、みみしてきき、まなこしてもきき、乃至ねぶれるなか、さむるあひだ、六根、いづれも佛音聲をきこえざることなし。又、法界のうちにも、とにも、いづれも、ところの往來にも、往來のいづれも、ところも、佛音聲のなきところは、いかにもあるべからず。ところにもあり、ときにもあり。又、佛音聲は、聲して聲をとく、聲して聲をきくことわりあり。又、ほとけのことばのていたらくとして、聲をはなれてとくことなく、全聲にとかれて、一語・兩句あり、一語・兩句に、全聲きこえざることなし。この聲のところに、つくさず、きはめざることなし。たとひ人にても、たとひ物にても、われは會せざらん、これはつくさざらん、と、のがれんことをもとむる音聲、さらにあるべからず。かくのごとく、佛語、おもひにもよほされてとかるるにはあらず。音聲にとかれて、おもひにてある音聲もあり。半をとく全をとくに、したしからず、あきらかならずといふことなし。百草ともにあきらかなるのみにあらず、祖師のこころもあきらかなり。ことのほとりより、物のきはを究盡せんとすることなし。作よりつたはれて、ことを、をさめんとみだることもなき、すなはち佛の音聲、佛の言語にてはあるなり。

The point of what this says is that the buddha dharma, in its teaching, practice, and verification, essentially has nothing to do with beginning or end and is also not stained by the present.<sup>4</sup> Thus, we should know the Buddha's voice and learn the Buddha's words. There is nowhere that the voice of the Buddha does not reach, nothing that it does not reach. Moreover, it is not the same as that of common people, followers of the two vehicles, and the other paths, involved as they are with beginning and end.<sup>5</sup> Within his voice, the way is attained; within his voice, the light is emitted. To raise the voice before the body, to hear the voice after the body — the Buddha alone is endowed with this.<sup>6</sup> Thus, there is birth and

4 **The point of what this says** (*ikubaku no kokoro wa* いくばくのこころは): Following Kawamura's suggestion (DZZ.2:570n) that *ikubaku no* いくばくの ("a few") here is an error for *i iwaku no* いいわくの ("what is said").

5 **common people, followers of the two vehicles, and the other paths** (*bonbu nijō gedō tō* 凡夫・二乗・外道等): I.e., ordinary people, *śrāvakas*, *pratyeka-buddhas*, and non-Buddhist religious. See Supplementary Notes, s.v. "Three vehicles."

6 **To raise the voice before the body, to hear the voice after the body** (*mi, yori saki ni koe o age, mi, no nochi ni koe o kikoyuru koto* み、よりさきに聲をあげ、み、ののちに聲をきこゆること): The expressions "before the body" (*shinsen* 身先 or *shinzen* 身前) and "after the body" (*shingo* 身後) occur several times in the *Shōbōgenzō*; they

death, coming and going, penetrating the voice of the Buddha; there is wind and rain, water and fire, raising the voice of the Buddha. The kitchen and mountain gate widely expound his voice; the saṃgha hall and buddha hall loudly repeat his voice.<sup>7</sup> Not only this: each of the dharmas lets us hear half of this voice of the Buddha; none of the three realms forgets a bit of this voice of the Buddha. Who would worry about “*whether withdrawing or emerging*”?<sup>8</sup> Naturally, it has no mistakes, has no errors.

In sum, when we hear the Buddha's voice, we hear it with our ears, we hear it with our eyes, and so on through the six organs, none of which fails to hear the voice of the Buddha, whether we are asleep or awake. Again, in the places, in whatever back and forth in the back and forth of places, whether within the dharma realm or outside it, there can be no place at all that lacks the voice of the Buddha.<sup>9</sup> It is there in places; it is there in times. Again, there is a principle that the voice of the Buddha talks of the voice with the voice and hears the voice with the voice. Again, as the state of the Buddha's words, never spoken apart from his voice, there is one word or two lines spoken by his whole voice, and in his one word or two lines we cannot fail to hear his whole voice. There is no case of not mastering, not exhaustively understanding this voice. Whether a person or a thing, we should certainly not have a voice that seeks to avoid [this voice], on grounds that we will not understand it, will not master it. The words of the Buddha are not spoken shaped by thoughts in this way. There is also a voice that is thought spoken by a voice. When talking half or talking all, there is nothing remote, nothing unclear: not only are the hundred grasses all clear; the mind of the

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can mean “before or after this life” or, perhaps in the case of a buddha, “before or after embodiment.”

7 **kitchen and mountain gate** (*zuku sanmon* 廚庫山門); **saṃgha hall and buddha hall** (*sōdō butsuden* 僧堂・佛殿): Reminiscent of a saying attributed to Yunmen Wenyan 雲門文偃 (864-949) appearing at *shinji Shōbōgenzō* 真字正法眼藏, DZZ.5:166, case 81; see Supplementary Notes, s.v. “Saṃgha hall, buddha hall, kitchen, and mountain gate.”

8 “**whether withdrawing or emerging**” (*nyaku tai nyaku shutsu* 若退若出): Perhaps recalling a passage, alluded to elsewhere in the *Shōbōgenzō*, in Chapter 16 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c13-15):

如來、如實知見三界之相。無有生死、若退若出。亦無在世及滅度者。非實非虛非如非異。不如三界見於三界。

The Tathāgata views the marks of the three realms as they really are: there is no birth or death, whether withdrawing or emerging; there is also no existence in the world or extinction; they are neither true nor false, neither the same nor different. He does not view the three realms as [those in] the three realms view them.

9 **places, in whatever back and forth in the back and forth of places** (*tokoro no ōrai ni mo, ōrai no izuremo, tokoro mo* ところの往來にも、往來のいづれも、ところも): A tentative translation of a rather obscure passage, perhaps meaning “in every place, wherever one may go.”



Ancestral Master is also clear.<sup>10</sup> That it does not seek exhaustively to investigate the limits of things from their edges, nor mistakenly seek to control things as conveyed from their actions — this is the voice of the Buddha, the words of the Buddha.<sup>11</sup>

\* \* \* \* \*

[V3:5] {2:571}

學道には、かならずその行として、坐禪をつとむべし。これむかしより、佛佛あいつたへてたえず、いまにもおよぶなり。ほとけとなるに、これをはなれてなるにあらず。ほとけのつたふるところにあれば、人のはかるべきにあらず。はからんといとなむは、學道の式にはあらず。われにおこなはるるにあきらかなることありといへども、われに、はからるるきはの、くらきなし。かくのごとく、はかりつくすきはのなきには、ちからをつくして、はかれりとおもはんも、はかるにはあらず。いたづらにある、むまや、さるの、しづかあらぬのみなり。しかあるに、もし正師、をしへをたれ、佛祖、跡をのこし、修行、あきらかに見成することあれば、ひごろの學道の、なほざりにあらざりけるともしられ、いまの行履の、むなしきにあらざりけるともあきらむるなり。このとき、身心をかくることなし。これ量にかかはれらんころばへにては、通ぜんこともかたし。いはんや、いさごをかぞふる人の、夢にもみるべきにはあらず。ただ非思量の坐禪を、兀兀としてありし人のみ、これを辨得せりき。

In the study of the way, we should always engage in seated meditation as its practice. From long ago, this has been transmitted by buddha after buddha without ceasing down to the present. There is no becoming a buddha apart from this. Since it is transmitted by the buddhas, it is not something humans can fathom. To work at fathoming it is not the procedure for studying the way. Even though it may sometimes be clear in our practice of it, the limits we fathom remain obscure. Thus, without fully fathomed limits, we do not clarify it, even though we exhaust our effort

10 **not only are the hundred grasses all clear; the mind of the Ancestral Master is also clear** (*hyakusō tomo ni akiraka naru nomi ni arazu, soshi no kokoro mo akiraka nari* 百草ともにあきらかなるのみにあらず、祖師のこころもあきらかなり): The “hundred grasses” (*hyakusō* 百草) is a common term for “all things”; the “Ancestral Master” (*soshi* 祖師) is Bodhidharma. Allusion to a famous expression, best known in Chan literature from its use in a conversation between Layman Pang Yun 龐蘊居士 and his daughter found in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:168, case 88); see Supplementary Notes, s.v. “Perfectly clear, the tips of the hundred grasses.”

11 **it does not seek exhaustively to investigate the limits of things from their edges, nor mistakenly seek to control things as conveyed from their actions** (*koto no hotori yori, mono no kiwa o gūjin sen to suru koto nashi. sa yori tsutawarete, koto o, osamen to midaru koto mo naki* ことのほとりより、物のきはを究盡せんとすることなし。作よりつたはれて、ことを、をさめんとみだることもなき): A tentative translation; perhaps meaning that [while everything is clear in the speech of the Buddha], it is not based on our definitions.

and think that we have clarified it. [Such effort] is fruitless, nothing but the unrest of the horse and monkey.<sup>12</sup> However, if a true master gives us the teaching, the buddhas and ancestors leave us their traces, and our practice is clearly realized, we will know that our regular study of the way has not been idle and will be clear that our present conduct has not been in vain. At this time, there is nothing hiding body and mind. This is difficult to penetrate with a mind concerned with measure.<sup>13</sup> Still less is it seen, even in their dreams, by those who count grains of sand.<sup>14</sup> Only those who have sat solidly in the seated meditation of nonthinking can discern it.<sup>15</sup>

\* \* \* \* \*

[V3:6] {2:572}

佛道をならふに、しばらく二の様子あり。いはゆる、こころしてならひ、身してならふなり。身してならふ、といふは、坐禪辨道するところに、作佛をもとめざる行佛あり。公案見成するに、身佛もとより作佛にあらず。羅籠ひさしくやぶれぬれば、坐佛さらに作佛をさいず。かくのごとく、身してならふとき、千古萬古、とこしなへにほとけにいり、魔にいるちからあり。進歩退歩に、溝にみち壑にみつ、ひかりをあらしむる、これを父母未生以前の面目といはざらめやは。

In studying the way of the buddhas, there are provisionally two types: studying with the mind and studying with the body.<sup>16</sup> “Studying with the body” means that, where the way is pursued in seated meditation, there is the practice of a buddha that does not seek to make a buddha.<sup>17</sup> In the

12 **unrest of the horse and monkey** (*muma ya, saru no, shizuka aranu* むまや、さるの、しづかあらぬ): From the common Buddhist simile that the untrained mind is like a monkey jumping from branch to branch or a horse running wild.

13 **mind concerned with measure** (*ryō ni kakawareran kokorobae* 量にかかはれらんこころばへ): Or, perhaps, “a mind concerned with thinking,” if we take *ryō* 量 here as *shiryō* 思量.

14 **those who count grains of sand** (*isago o kazouru hito* いさごをかぞふる人): From the common simile that a fixation on the words of scripture is like counting grains of sand. See Supplementary Notes, s.v. “Counting sand.”

15 **only those who have sat solidly in the seated meditation of nonthinking** (*tada hi shiryō no zazen o, gotsugotsu toshite arishi hito* ただ非思量の坐禪を、兀兀としてありし人): Evoking the famous conversation about seated meditation between Yaoshan Weiyān 藥山惟儼 (751-834) and an unidentified monk that is cited several times in Dōgen’s writings and discussed in his “Shōbōgenzō zazen shin” 正法眼藏坐禪箴. See Supplementary Notes, s.v. “Yaoshan’s not thinking.” The sentence introduces the section to follow.

16 **studying with the mind and studying with the body** (*kokoro shite narau, mi shite narau nari* こころしてならふ、身してならふなり): This twofold division of study is the theme of the “Shōbōgenzō shinjin gakudō” 正法眼藏身心學道. See Supplementary Notes, s.v. “Body and mind.” This section parallels section 8 of the “Shōbōgenzō zazen shin” 正法眼藏坐禪箴 (DZZ.1:105), the annotation for which will not be repeated here.

17 **practice of a buddha that does not seek to make a buddha** (*sabutsu o motomezaru gyōbutsu* 作佛をもとめざる行佛): This phrase and the remainder of the passage parallel

realization of the kōan, from the beginning, the embodied buddha is not making a buddha. When the nets and cages are long broken, a seated buddha does not interfere with making a buddha. When we study with the body like this, from a thousand ages, ten thousand ages past, from eternity, we have the power to enter into buddha, to enter into Māra. In *stepping forward and stepping back*, we display a light that fills the ditches and fills the gullies. How could this not be called our “face before our father and mother were born”?<sup>18</sup>

[V3:7]

こころしてならふといふは、心といふやうを、あきらむるなり。こころをあきらむといふに、凡夫・外道・二乗等の心をあきらむるにはあらず、佛心をあきらむるなり。

“Studying with the mind” means clarifying the state of “mind.” “Clarifying the mind” does not mean clarifying the mind of the common person, the followers of other paths, or the two vehicles: it is clarifying the buddha mind.

[V3:8] {2:573}

昔し、僧ありて慧忠國師に問、いかにあるかは古佛の心、と。國師の云、牆壁瓦礫。

Long ago, there was a monk who asked the National Teacher Huizhong, “What is the mind of the old buddhas?”<sup>19</sup>

The National Teacher said, “Fences, walls, tiles, and pebbles.”

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Dōgen’s comments in the “Shōbōgenzō zazen shin” 正法眼藏坐禪箴 on Yaoshan’s saying on seated meditation as “nonthinking.”

18 “face before our father and mother were born” (*bumo mishō izen no menmoku* 父母未生以前の面目): Also read *fubo mishō*; a classic Zen expression for the true self, sometimes understood as “before your father and mother gave birth”; see Supplementary Notes, s.v. “Before your father and mother were born.”

19 **National Teacher Huizhong** (*Echū kokushi* 慧忠國師): I.e., Nanyang Huizhong 南陽慧忠 (d. 775). His famous saying occurs often in Dōgen’s writing and is discussed at length in the “Shōbōgenzō kobutsushin” 正法眼藏古佛心. Variants of this conversation occur in several texts. The *Zongmen tongyao ji* 宗門統要集 has the question put, not by “a monk,” but by Dongshan Liangjie 洞山良价 (ZTS.1:31c5); the well-known version found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:438a9) gives the monk’s question as, “What is the buddha mind” (*ana ge shi foxin* 阿那箇是佛心), rather than “the old buddha mind.”

“What is the mind of the old buddhas?” (*ika ni aru ka kore kobutsu no shin* いかにあるかは古佛の心): Or, perhaps, “mind of an old buddha.” Here and below, Dōgen has made a choice in his Japanese rendering of this question to parse the Chinese expression *gufoxin* 古佛心 (“old buddha mind”) such that “old” modifies “buddha,” rather than “mind.” In his “Shōbōgenzō kobutsushin” 正法眼藏古佛心, he plays with both readings.

## [V3:9]

いまわれら、しばらく、このことばをきくべし、しづかに、このころをならふべし。佛道をならはんとおもひ、はじめより古佛の心をあきらむるを、心を以て學道するとは云べし。自ごころは、いたづらに知見解會にほこりて、ひとへに思慮分別のみあり。

Now, for a while, we should listen to these words, should quietly study their meaning. To intend to study the way of the buddhas, and from the outset to clarify the mind of the old buddhas — this may be called “studying the way with the mind.” One’s own mind, foolishly proud of its knowledge and understanding, is nothing but thinking and discrimination.

## [V3:10]

釋迦老子云、是法非思量分別之所能解と。はかりしるべし、みづからには、とるべき心なし、古佛には、ならふべき心ろあり。その心をきかんとするに、牆壁瓦礫のみつべきあり。そのころを證せんとするに、牆壁瓦礫の見成するある。しかあるに、この牆壁瓦礫は、人のなすところといへども、法の云爲なり、たれかこれを強爲せん。かくのごとくみるときに、牆壁瓦礫は、目前の法にあらず、目前の法は、牆壁瓦礫にはあらざること、あきらけし。

Old Master Śākya said, “This dharma is not something that can be understood by thinking or discrimination.”<sup>20</sup>

We should gauge that, in us, there is no mind to be got; in the old buddhas, there is a mind to be studied.<sup>21</sup> When we seek to ask about that mind, it is to be seen in the fences, walls, tiles, and pebbles; when we seek to verify that mind, it appears in the fences, walls, tiles, and pebbles. Still, while these fences, walls, tiles, and pebbles may be man-made, they are the words and deeds of the dharma; who could make them by force?<sup>22</sup> When seen like this, it is clear that fences, walls, tiles,

20 “This dharma is not something that can be understood by thinking or discrimination” (*ze hō hi shiryō funbetsu shi shonōge* 是法非思量分別之所能解): From the famous line in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a18-20):

我以無數方便種種因緣譬喻言辭演說諸法。是法非思量分別之所能解。

I use innumerable techniques, and various stories, parables, and figures of speech to expound the dharmas. This dharma is not something that can be understood by thinking or discrimination.

21 **there is no mind to be got** (*toru beki shin nashi* とるべき心なし): Perhaps, recalling the famous line, discussed in the “Shōbōgenzō shin fukatoku” 正法眼藏心不可得, from the *Diamond Sūtra* (*Jingang bore boluomi jing* 金剛般若波羅蜜經, T.235.8:751b27-28).

過去心不可得、現在心不可得、未來心不可得。

The past mind cannot be got; the present mind cannot be got; the future mind cannot be got.

22 they are the words and deeds of the dharma; who could make them by force? (*hō no*

and pebbles are not the dharmas before our eyes, and the dharmas before our eyes are not fences, walls, tiles, and pebbles.

[V3:11]

おほよそ牆壁瓦礫の這邊、われらが那頭をてらす、われらが這邊、牆壁瓦礫の那頭にてらさるらん。かくのごとく、古佛の心にてある牆壁瓦礫の、光明にても、功德にても、あきらかにして、かぞへつべきをばかぞへ、しりぬべきをば記取すべきなり。ものをしり、ことをわきまへんにも、凡夫・二乗・外道等には、ならふべからず、古佛の心に、ならふべし。乃至、よる・ひる十二時の日用も、ひとすぢに古佛にならふべきなり。古佛の心のをしふところ、古佛の心をきくことをえつ。すでに古佛の心をみることをえつるうへは、よくよくならふべきなり。ゆめゆめ、凡夫にそなはれる心のやうにあらんとおもふべからず。

In sum, the here of fences, walls, tiles, and pebbles illumines our there; and our here is illumined by the there of the fences, walls, tiles, and pebbles.<sup>23</sup> In this way, we should count what can be counted and remember what can be remembered of the radiance and the virtues of the fences, walls, tiles, and pebbles that are the mind of the old buddhas. When we seek to know things and distinguish facts, we should learn from the mind of the old buddhas, not learn from common people, or followers of the two vehicles, or the other paths. And so on down to, we should learn solely from the old buddhas in our daily lives throughout the twelve times of night and day.<sup>24</sup> We can hear the mind of the old buddhas in the teachings of the mind of the old buddhas; since we have been able to see the mind of the old buddhas, we should learn from it very well. Even in our dreams, we should not think that it is like the mind belonging to the common people.

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*un'i nari, tare ka kore o gōi sen* 法の云爲なり、たれかこれを強爲せん): A usage, seen elsewhere in Dōgen's writing, that contrasts *un'i* 云爲 ("words and deeds") and *gōi* 強爲 (translated here "make by force"); the latter suggests intentional, premeditated action, while the former seems to be used for behavior that occurs naturally or spontaneously.

23 **the here of fences, walls, tiles, and pebbles illumines our there** (*shōheki garyaku no shahen, warera ga natō o terasu* 牆壁瓦礫の這邊、われらが那頭をてらす): Playful phrasing, perhaps meaning something like, "the lowly things of this world illumine our higher selves." On this reading, the following clause might mean something like, "our ordinary selves are illumined by the higher reality of these things (i.e., as the old buddha mind)." See Supplementary Notes, s.v. "Fences, walls, tiles, and pebbles."

24 **daily lives throughout the twelve times of night and day** (*yoru hiru jūni ji no nichiyū* よる・ひる十二時の日用): The day and night as traditionally divided into twelve two-hour periods.

## [V3:12] {2:574}

しかあるを、おろかなる輩ら、凡夫の知見をもってあそびて、佛心もかくあらんとするとあやまりて、能知・所知の知を論じ、寂照・靈照の照を談ず。かくのごとく邪見は、しかしながら放下すべし。ただ古佛の心にてある牆壁瓦礫を、ならふべし。古佛の心より生ぜる牆壁瓦礫にてあれば、能生にかたどりて、しかいふにはあらぬなり。直に動著せずして、古佛の、といふなり。古佛は、いづれもみな、說法も、修行のときも、涅槃のときも、成道のときも、このこころを心とはせり、とならふべし。

However, foolish types, toying with the views of common people and mistakenly thinking that the buddha mind is also like this, discuss the knowing of the knower and the known, and talk about the illumination of “tranquil illumination” and “spiritual illumination.”<sup>25</sup> We should completely discard such false views; we should just study the fences, walls, tiles, and pebbles that are the mind of the old buddhas. It is not that we say this because, since they are fences, walls, tiles, and pebbles born from the mind of the old buddhas, they take the form of what gave them birth: directly, without moving, they are called “of the old buddhas.”<sup>26</sup> We should study that every one of the old buddhas has taken this mind as their mind when they preach, when they practice, when they enter nirvāṇa, and when they attain the way.

## [V3:13]

しかあれば、わが大師釋尊も、これを心とは住持しけり、祖師も、これを心とは保任せりけるなり。牆壁瓦礫、ひとしや、ひとしからずやと、よくよく見るべし。自然、おのづから親切なところあらば、古佛の心おのづから古佛の心をとくゆえ、かくのごとくなり、ききならふべし。この心、さとりとき、やむことをえず。ことやむことをえざるゆえに、宗通も説通も、しかしながら、この心にまかせられてあり。行道も戒道も、盡くこの心にまかせられざるなし。古佛のあらゆる説化は、かくのごとくなるべし。これをこころとして、學道するなり、と。

Therefore, our Great Master Śākya maintained this as his mind, and the ancestral masters maintained this as their mind. We should see very well whether fences, walls, tiles, and pebbles are the same or not the

25 illumination of “tranquil illumination” and “spiritual illumination” (*jakushō reishō no shō* 寂照・靈照の照): Two terms occurring frequently in Chinese Buddhist materials for the inherent radiance of the mind.

26 directly, without moving, they are called “of the old buddhas” (*jiki ni dōjaku sezu shite, kobutsu no, to iu nari* 直に動著せずして、古佛の、といふなり): i.e., just as they are in themselves, the fences, walls, tiles, and pebbles are [the mind] of the old buddhas. This usage of *dōjaku sezu* 動著せず (“without moving”), in the sense “just as it is in itself” is found elsewhere in the *Shōbōgenzō*.

same.<sup>27</sup> We should hear and learn that it is like this, because, if there is something with which nature is naturally intimate, the mind of the old buddhas naturally speaks of the mind of the old buddhas.<sup>28</sup> When this mind awakens, it is inevitable.<sup>29</sup> Since it is inevitable, both mastery of the meaning and mastery of its exposition are left completely up to this mind; there is neither a way of practice nor a way of discipline that is not entirely left up to this mind.<sup>30</sup> All the preaching of the old buddhas must be like this: that we study the way with this as the mind.

\* \* \* \* \*

[V3:14] {2:575}

又、趙州眞際大師、そのかみ南泉に問、いかにあらんかこれ道にてある、と。南泉、しめしていはく、平常の心、これ道なり、と。

Again, Great Master Zhenji of Zhaozhou once asked Nanquan, “What is the way?”<sup>31</sup>

Nanquan replied, “The ordinary mind is the way.”

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27 **the same or not the same** (*hitoshi ya, hitoshikarazu ya* ひとしや、ひとしからずや): Presumably meaning, “the same or not the same as the mind of the Buddha and the ancestral masters.”

28 **if there is something with which nature is naturally intimate, the mind of the old buddhas naturally speaks of the mind of the old buddhas** (*jinen, onozukara shinsetsu naru tokoro araba, kobutsu no shin onozukara kobutsu no shin o toku* 自然、おのづから親切なところあらば、古佛の心おのづから古佛の心をとく): Perhaps meaning something like, “when the things of nature are just themselves, they are the buddha mind revealing itself.”

29 **When this mind awakens, it is inevitable** (*kono shin, satoru toki, yamu koto o ezu* この心、さとりとき、やむことをえず): Probably meaning that its “speaking of the mind of the old buddhas” is inevitable.

30 **both mastery of the meaning and mastery of its exposition** (*shūtsū mo settsū mo* 宗通も説通も); **neither a way of practice nor a way of discipline** (*gyōdō mo kaidō mo* 行道も戒道も): The former pair is a common expression for spiritual understanding and its expression, respectively; the latter pair is an unusual combination, perhaps indicating spiritual practices and rules, respectively. Neither pair occurs elsewhere in the *Shōbō-genzō*.

31 **Great Master Zhenji of Zhaozhou** (*Jōshū Shinsai daishi* 趙州眞際大師): i.e., Zhaozhou Congshen 趙州從諗 (778-897), famous disciple of Nanquan Puyuan 南泉普願 (748-835), whom he questions here in Dōgen’s Japanese translation. Their conversation is found at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:134, case 19; and see Supplementary Notes, s.v. “Ordinary mind is the way.”

## [V3:15]

いはくのこころは、よのつねのこころ、これ道なり、といふなり。よのつねの心とならふこと、もともかすかなるべし。身におきても、心におきても、時には、よのつねなり、とならふなり。たとへば、いささかも染汚なく、趣向なきなり。身心におきては、昨日を今日といはず、今日をあすといはず、おこなはず、身を心となさず、心より身におもむかざるなり。かくのごとくなるを、平常心なりとはいふに、平常なる百草の階級とあやまりぬべきあり。ここにとどこほれらんほどは、百草の平常にてあることを、辦肯すべきなり。この平常の心の道にてあるによりて、百草もかれず、くちざるなり。諸佛祖の、よをのがれ、われをわすれて、みちをおこなひきたれりしも、平常にあらざれば、うべからざるなり、行道、おのづから平常なるがゆえに。われらも、從來の世情をなげすて、すみやかに佛祖のあとをおこなひ、すすみゆくに、よのつねのこころ、これ道にてあればとて、おこなはざらんと、おもひし、をむきもすれば、平常をあやまらんと擬するなるべし。修證はなきにあらず、平常にあらぬはなし、平常にあらぬはなく、染汚せんことはあらず、となり。

The point of what this says is that our usual mind is the way.<sup>32</sup> Studying it as our usual mind is extremely subtle. It is to study that, whether in the body or in the mind, at times, it is usual.<sup>33</sup> For example, it is without the slightest defilement or pursuit.<sup>34</sup> In body and mind, we do not say that yesterday is today; we do not say that, nor behave as if, today is tomorrow; we do not make the body from the mind; we do not move from the mind to the body. When we say that being like this is “the ordinary mind,” we may have mistaken it for a class of the ordinary hundred grasses. As long as we remain stuck here, we should confirm that the

32 **The point of what this says is that our usual mind is the way** (*iwaku no kokoro wa, yo no tsune no kokoro, kore dō nari, to iu nari* いはくのこころは、よのつねのこころ、これ道なり、といふなり): Dōgen is here simply translating the Chinese term *pingchang* 平常 (J. *byōjō*; “ordinary”) with the Japanese *yo no tsune* よのつね (often written 世の常; “normal,” “usual,” etc.).

33 **whether in the body or in the mind, at times, it is usual** (*shin ni okitemo, shin ni okitemo, toki ni wa, yo no tsune nari* 身におきても、心におきても、時には、よのつねなり): Or, “at the time, it is usual.” Perhaps meaning something like, “whether it be the body or the mind, [the way] is usual in each time.” Dōgen may be playing here with the temporal sense of *tsune* 常 (“constant”) in the expression *yo no tsune* 世の常.

34 **it is without the slightest defilement or pursuit** (*isasaka mo zenna naku, shukō naki nari* いささかも染汚なく、趣向なきなり): “Without defilement” (*zenna* 染汚) likely evokes the words of Nanyue Huairang 南嶽懷讓 (677-744) that Dōgen will repeat in the last sentence of this section. “Without pursuit” (or “direction”; *shukō* 趣向) may reflect the question and answer that follow immediately after the exchange between Zhaozhou and Nanquan quoted above, in section 14 (as found in the *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:276c15-16):

師曰、還可趣向否。南泉曰。擬向即乖。

The Master [Zhaozhou] asked, “Should we pursue it?”

Nanquan said, “To think to pursue it is to be estranged from it.”



hundred grasses are ordinary. Since this ordinary mind is the way, the hundred grasses do not wither and do not rot. The buddhas and ancestors have escaped the world, forgotten themselves, and practiced the way; they could not have done so were it not ordinary, for practice of the way is naturally ordinary. We too, when we have cast aside our previous worldly sentiments and quickly practiced and progressed in the traces of the buddhas and ancestors, thinking that the ordinary mind is the way, may have thought not to practice it, may have doubts that, when we pursue it, we misunderstand the ordinary. “It’s not that it lacks practice and verification”; there is nothing that is not ordinary.<sup>35</sup> With nothing that is not ordinary, there is no defilement of it.

[V3:16] {2:576}

むかし、釋迦老子、菩提樹下にして明星をみて、たちまちに悟道す。このことわりは、一物をも將來せざる道理なり。ひごろは、ほとけ、明星を證して、いまよりは、明星、ほとけをさとるぬるなり。なにのゆえにか明星に證せられ、又明星を證する。いはゆる、修證はなきにあらず、染汚せんことはうべからず、となり。

Long ago, the Old Master Śākya at the foot of the bodhi tree saw the morning star and immediately awakened to the way.<sup>36</sup> The reason for this is the principle of not bringing up any thing.<sup>37</sup> Usually, the Buddha verified the morning star; thereafter, the morning star had awakened to the Buddha. For what reason was he verified by the morning star, or verified the morning star? It was “it’s not that it lacks practice and verification, but they can’t defile it.”<sup>38</sup>

35 “It’s not that it lacks practice and verification” (*shushō wa naki ni arazu* 修證はなきにあらず): From the conversation between the Sixth Ancestor and his disciple Nanyue Huairang 南嶽懷讓 recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and appearing frequently in Dōgen’s writing; see Supplementary Notes, s.v. “What thing is it that comes like this?” and “Practice and verification.”

36 **morning star** (*myōjō* 明星): I.e., the planet Venus. From the tradition that Prince Siddhārtha became a buddha upon seeing the star rise.

37 **principle of not bringing up any thing** (*ichimotsu o mo shōrai sezarū dōri* 一物をも將來せざる道理): Likely, an allusion to the words of Nanquan in his exchange with Huineng introduced just above, in section 15:

祖云、爾作麼生會。師曰、說似一物即不中。

The Ancestor asked, “How do you understand it?” [i.e., the thing that comes like this].

The Master replied, “To say it’s like any thing wouldn’t hit it.”

38 “it’s not that it lacks practice and verification, but they can’t defile it” (*shushō wa naki ni arazu, zenna sen to wa u bekarazu* 修證はなきにあらず、染汚せんとはうべからず): From Nanquan’s response to Huineng in the dialogue introduced in section 15:

祖曰、還假修證否。師曰、修證即不無、染汚即不得。

The Ancestor said, “Does it [i.e., the thing that comes like this] nevertheless depend on

\* \* \* \* \*

[V3:17]

長慶といひし、保福和尚に問、いろをみるは、すなはちころをみるといふ、また、ふねをみるや。保福云く、みる。長慶の云く、ふねはしばらくおく、いかにあらんかこれ心。保福、ゆびして、ふねをさす。

The one called Changqing asked Reverend Baofu, “It is said that to see forms is to see the mind.<sup>39</sup> Do you see the boat?”

Baofu said, “I see it.”

Changqing said, “Leaving aside the boat for now, what is the mind?”

Baofu pointed at the boat.

[V3:18]

しかあればすなはち、いまのよに、われら學道せんにも、佛祖のころを論ずることは、かくのごとくあるとしるべし。しかありとしりぬるには、外道・二乗等にはひかれざるなり。諸佛如來、かならず三昧に遊化するとき、これを佛道といふ。このなかに、法のために身をすつるといふことあり。そのふねを、あきらめならふには、佛法といふことを、しるべきなり。佛法といふは、いはゆる、萬法なり、百草なり、諸法なり、三界なり。ほとけとして、これを究盡せざるはなきゆえに、これとしてほとけに究盡せられぬはなし。しかあればすなはち、生をとぶらふに、諸法にあらぬはなし、死をたづねるに、いまだ萬法をはなれず。そのためにすといふも、又この法にてあるべし。このゆえに、爲法捨身のむね、あきらかなり。この生、この死、ひさしく住持しきたれる、他にうけたるにあらず、人をまつことなし。這裏消息として、生はこれ身なり、身は即法なり。しかあれば、生の必ず捨なる、もとより法のためなり。死の捨をわすれざる、いまに法に證せられ、法にあらざらんところに身をすてんともとめん、さらにあるべからざるなり。その捨と云は、かならず身にかうぶりで、まさしく爲法捨身のとき、ひかりをめぐらして證顧するは、爲身捨法

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practice and verification?”

The Master answered, “It’s not that it lacks practice and verification, but it can’t be defiled by them.”

**39 The one called Changqing asked Reverend Baofu** (*Chōkei to iishi, Hofuku oshō ni tou* 長慶といひし、保福和尚に問): I.e., Changqing Huileng 長慶慧稜 (854-932) and Baofu Congzhan 保福從展 (d. 928), two disciples of Xuefeng Yicun 雪峰義存 (822-908). Their exchange, given here in Japanese, can be found in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:354c8-10), and in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:222, case 192):

長慶問保福、見色便見心、還見船子麼。福曰、見。師曰、船子且致、作麼生是心。福却指船子。

Changqing asked Baofu, “To see form is to see the mind. Do you see the boat?”

Fu said, “I see it.”

The Master [Chingqing] said, “Leaving aside the boat for now, what about the mind?”

Fu pointed at the boat.

にてもあり。いはくのこころは、法みづから聲をあげて宣揚するには、爲身捨法のことばあり、身のおのづから聲をあげて開演するには、爲法捨身のことばつたはれ、この佛行、ならひきたり、まなびきたれりけることひさしきわれらにてもあるなり、としるべし。いま、ゆくすえも退轉のあるべからざる、いまの行に行ぜられて、行のわれにあまらざるなし。

Thus, we should recognize that, in our own study of the way in the present age, there is discussion of the mind of the buddhas and ancestors like this. When we have recognized this, we are not drawn to the other paths or the two vehicles. When the buddhas, the tathāgatas, invariably disport themselves in samādhi, this is called the way of the buddhas. Within this, there is discarding the body for the sake of the dharma. To clarify and study “the boat,” we should recognize what is meant by “buddha dharma.” “Buddha dharma” means “the myriad dharmas,” “the hundreded grasses,” “all the dharmas,” “the three realms.” Because there are no buddhas, as buddhas, who fail to investigate them exhaustively, there are none of these, as these, not exhaustively investigated by the buddhas. Thus, when we inquire about birth, there is none that is not all the dharmas; when we ask about death, it is still not apart from the myriad dharmas.<sup>40</sup> We may act for their sake, but that is also this dharma; therefore, the meaning of “*discarding the body for the sake of the dharma*” is clear.<sup>41</sup>

This birth and this death that we have long been maintaining were not received from another, do not depend on other people. As our circumstances here, birth is our body, and our body is itself the dharma; therefore, the invariable discarding of birth is, fundamentally, for the dharma. One who does not forget the discarding of death is immediately verified by the dharma; even should we seek to discard the body where there is no dharma, this could never be. This “discarding” is always received by the body, and precisely when we *discard the body for the sake of the dharma*, turning the light around and verifying and reflecting on it, it is also *discarding the dharma for the sake of the body*.<sup>42</sup> The mean-

40 **when we inquire about birth** (*shō o toburau ni* 生をとぶらふに): Here and below in this passage, *shō* 生 (“birth”) might also be rendered “life.”

41 **We may act for their sake, but that is also this dharma** (*sono tame ni su to iu mo, mata kono hō nite aru beshi* そのためにすといふも、又この法にてあるべし): Probably meaning, “we may act for the sake of the dharmas of birth and death, but such action is also the buddha dharma.”

**“discarding the body for the sake of the dharma”** (*i hō sha shin* 爲法捨身): A fixed expression occurring several times in Chinese Buddhist texts and in the *Shōbōgenzō*.

42 **discarding the dharma for the sake of the body** (*i shin sha hō* 爲身捨法): A reversal of the standard phrase found also in the “*Shōbōgenzō gyōbutsu iigi*” 正法眼藏行佛威儀. A similar pattern occurs in the “*Shōbōgenzō jishō zanmai*” 正法眼藏自證三昧: “They discard the body for the sake of the dharma” (*ihō shashin* 爲法捨身); “they seek the

ing of what this says is that, when the dharma raises its own voice and proclaims, there are the words “*discarding the dharma for the sake of the body*”; and, when the body raises its own voice and expounds, the words “*discarding the body for the sake of the dharma*” are transmitted. And we should know that we are the ones who have long been studying and learning this buddha practice. Never turning back from it now or in the future, we are practiced by the present practice, and the practice never fails to exceed us.

[V3:19] {2:577}

むかしよりいはゆる、道に達する人は生死をこころにまかす、と。まことにしかあるべし、うたがふべきにあらず。このむねあらはるとき、わがこころをも知り、わが心をするとき、此旨をもあらはすなり。又我が身と云ことをも知り、我身の、あらゆる威儀をも、あきらめならふなり。これをならふに、生といひ、死といふことのありやうをも、あきらむる也。これを明るは、あきらむまじかりつるを、よこさまにあきらめけるにはあらず。あきらかなるを明るには、かくの如く明めらると、會すべきなり。

From long ago, it has been said that those who have mastered the way leave birth and death to the mind. Truly, this is so, and we should not doubt it. When the meaning of this has appeared, we also know our own mind; and when we know our own mind, it also reveals the meaning of this. Moreover, we also know what our body is and clarify and learn all deportments of our body. In learning this, we have also clarified the nature of what birth is and what death is. Clarifying this does not mean to have clarified across what had not been clarified; we should understand that we have clarified in this way when we clarify what is clear.

[V3:20]

此旨をあきらむるには、まづ心と云やうをしり、心と云ふやうをきくべきなり。其様子をきくと云は、云く、萬法は是心なり、としり、三界は唯心なり、と會するなり。知ると云ひ、會すと云ふをも、萬法と三界とにて、かくのごとくなりける、となり。しかうしてのちに、生はなににまかせらるる、死はなににまかせらるると、くはしく檢點すべきなり。檢點しもてゆくに、あらはることわりあり、いはゆる、唯心の活計なり、他の、生ぜしめけるにあらず、唯心の消息なり、物にひかれけるにあらず。然あれば即ち、生死消息、ただ唯心のまかせられけるなり。故いかんとなれば、萬法にあらぬ唯心なく、唯心にあらぬ萬法はなし。この生死をはらつて、唯心にあらぬところにおかましと擬すと云ふとも、即ちなほ唯心にはきはるべからず。まことに、萬法にまかするは唯心にまかする、とは、二乗はしらず、外道は分なし、況や凡夫の、夢にも見る處にてあらんや。しかあれば、我が身をするこゝとも、我心をするこゝとも、唯心にならひ、萬法にならふべし。倉卒にすべからず、審細にすべし。これを、生死をこころにまかする様子、とは云なり。いたずらに、凡夫のこころにまかせんずるやうにおもうは、あしし。佛の聖教にも、凡夫の心に生死をまかするとはき

こえず。又、わが心も、生死のまかせらるるにてあらず、凡夫にはあらざると了知すべし。

In clarifying the meaning of this, we should first know how the mind is, hear how the mind is. To hear how it is means to know that the myriad dharmas are this very mind, to understand that the three realms are only mind.<sup>43</sup> It is [to know] that what is called “knowing” and what is called “understanding,” as the myriad dharmas and the three realms, have also been like this. After this, we should investigate in detail to what our birth has been given over, to what our death has been given over. As we go on investigating in detail, a principle becomes apparent: it is the livelihood of “only mind,” not born by another, the circumstances of “only mind,” not brought out by things. Thus, the circumstances of birth and death are just “only mind” having been given over. What is the reason? There is no “only mind” that is not the myriad dharmas; there are no myriad dharmas that are not “only mind.” Even though we might think to dispose of this birth and death and put it somewhere that is not “only mind,” we would still not be disliked by “only mind.” Truly, that giving oneself over to the myriad dharmas is giving oneself over to “only mind,” the worldly, the followers of the two vehicles do not know, and the other paths lack the status [to understand]; how much less then could it be something common people see even in their dreams? Thus, both knowing our own bodies and knowing our own minds should learn from “only mind,” we should learn from the myriad dharmas. We should not do it precipitately; we should do it in detail. This is called the state of giving birth and death over to the mind. It is bad to think that this is idly giving them over to the mind of the common person. One does not hear in the sacred teaching of the buddhas of giving birth and death over to the mind of the common person. Moreover, we should recognize that our own minds are also not given over by birth and death, and that we are not common people.

\* \* \* \* \*

43 **the myriad dharmas are this very mind** (*manbō wa ze shin nari* 萬法は是心なり); **the three realms are only mind** (*sangai wa yui shin nari* 三界は唯心なり): The Chinese version of the latter phrase occurs very often in the Buddhist literature and is the title theme of Dōgen’s “Shōbōgenzō sangai yui shin” 正法眼藏三界唯心; see Supplementary Notes, s.v. “The three realms are only mind.” The exact Chinese equivalent of the former phrase is not common, though one does often find a similar expression, “the myriad dharmas are only mind” (*manbō yui shin* 萬法唯心). Below in this section, Dōgen will use the expression “only mind” (*yui shin* 唯心) as if it were a compound noun.

## [V3:21] {2:578}

佛家に觀世音菩薩あり。是をみぬ人は少なく、是れを知る人はまれなり。風流を買ひに錢をもちいず、おもてを見るに、いづれか正・不正。いはんとしては、身をめぐらして禪牀にのぼり、きかんとしては、手をとって地面にたつ。一法にもさへられざる處に、慈眼、我れらをてらす。應と應ぜらること、驢の井をみると、井の驢をみるとなり。これをあきらむるに、人なからん。切忌道著、道著せば、即ち頭角も生ぜん。只色を見に心をあきらめ、聲をきくに、道をさとのみなり。こころを明む、と云心は、佛の心にてあるべし。さとり、と云ふ道は、佛道にてあるべし。佛道のなか、佛家のうちには、ただ見色明心、聞聲悟道のみあり、さらに一物なし。もしかのごとくあらんところは、すでに佛道に、應以此身得度者、即現此身而爲說法と、とくべし。まことに、現身にせざる說法はなく、說法にあらぬ得度はあらじ。

In the house of the buddhas, there is Bodhisattva Avalokiteśvara. Those who have not seen him are few; those who know him are rare. His elegance does not cost a cent; when we look at his faces, which is the front and which not?<sup>44</sup> To speak [of him], we turn our bodies round and mount the meditation platform; to hear him, we take his hand and stand on the ground.<sup>45</sup> Where unobstructed by even a single dharma, his compassionate eyes illumine us.<sup>46</sup> [His] response and [our] being responded to are “the donkey looking in the well” and “the well looking at the donkey.”<sup>47</sup> There is no one to clarify this. “It’s strictly forbidden to speak; if

44 **His elegance does not cost a cent** (*fūryū o kau ni sen o mochiizu* 風流を買うに錢をもちいず): Perhaps reflecting the well-known line in the *Xiangyang ge* 襄陽歌, by Li Bai 李白:

清風朗月不用一錢買，玉山自倒非人推。

The fresh breeze and bright moon do not cost a cent;

The jade mountain topples of itself, without anyone pushing it.

**when we look at his faces, which is the front and which not?** (*omote o miru ni, izure ka shō fushō* おもてを見るに、いづれか正・不正): Presumably, a reference to the eleven-headed version of Avalokiteśvara (*Jūichi men Kannon* 十一面觀音).

45 **To speak [of him], we turn our bodies round and mount the meditation platform** (*iwan to shite wa, mi o megurashite zenshō ni nobori* いはんとしては、身をめぐらして禪牀にのぼり): The grammatical subject is unexpressed here and might well be understood as “he” [the Bodhisattva]: “To speak, he turns his body round and mounts the meditation platform.”

46 **his compassionate eyes illumine us** (*jigen, warera o terasu* 慈眼、我れらをてらす): Likely a reference to the thousand-armed, thousand-eyed version of the Bodhisattva (*senju sengen Kannon* 千手千眼觀音).

47 **“the donkey looking in the well” and “the well looking at the donkey”** (*ro no sei o miru to, sei no ro o miru to* 驢の井をみると、井の驢をみると): From a dialogue, featuring Caoshan Benzhi 曹山本寂 (840-901) and Senior Seat De 德上座 (dates unknown), recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:194, case 125); see Supplementary Notes, s.v. “Like the well looking at the donkey.”

you speak, horns will grow on your head.”<sup>48</sup>

It is just “clarifying the mind upon seeing forms and awakening to the way upon hearing sounds.”<sup>49</sup> The “mind” of “clarifying the mind” is the mind of the buddhas; the “way” of “awakening [to the way]” is the way of the buddhas. In the way of the buddhas, in the house of the buddhas, there is only “*seeing forms and clarifying the mind, hearing sounds and awakening to the way*”; there is nothing beyond this. Where it is like this, surely in the way of the buddhas, we should say, “*To those who would attain deliverance by means of this body, I appear in this body and preach the dharma for them.*”<sup>50</sup> Truly, there is no preaching of the dharma that does not appear in a body; there is no attaining deliverance that is not preaching the dharma.

\* \* \* \* \*

48 **“It’s strictly forbidden to speak; if you speak, horns will grow on your head”** (*sekki dōjaku, dōjaku seba, sunawachi zukaku mo shō zen* 切忌道著、道著せば、即ち頭角も生ぜん): A mix of Chinese and Japanese translation, from a saying attributed to Nanquan Puyuan 南泉普願; see Supplementary Notes, s.v. “Move among different types.”

49 **“clarifying the mind upon seeing forms and awakening to the way upon hearing sounds”** (*shiki o miru ni kokoro o akirame, shō o kiku ni, dō o satoru* 色を見に心をあきらめ、聲をきくに、道をさとり): Japanese rendering of two phrases that Dōgen will repeat in Chinese just below (*ken shiki myō shin, mon shō go dō* 見色明心、聞聲悟道). In the context of his discussion of the Bodhisattva Avalokiteśvara here, Dōgen may have had in mind a saying of Yunmen Wenyan 雲門文偃 that he mentions in a postscript to the “Shōbōgenzō Kannon” 正法眼藏觀音 chapter (a saying found in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:258, case 257; see also the *Yunmen yulu* 雲門語錄, T.1988.47:554a13-15):

舉古云、聞聲悟道見色明心。師云、作麼生是聞聲悟道見色明心。乃云、觀世音菩薩將錢來買餠餅。放下手云、元來祇是饅頭。

Taking up an old saying, [Yunmen] said, “Hearing sounds and understanding the way; seeing forms and clarifying the mind.” The Master [Yunmen] said, “What is this ‘hearing sounds and understanding the way; seeing forms and clarifying the mind’?” Then he said, “Bodhisattva Observer of the Sounds of the World comes with cash to buy rice cakes.” He put down his hand and said, “Basically, they’re just dumplings.”

50 **“To those who would attain deliverance by means of this body, I appear in this body and preach the dharma for them”** (*ō i shi shin tokudo sha, soku gen shi shin ni i seppō* 應以此身得度者、即現此身而爲說法): From the Avalokiteśvara chapter of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:57a23ff.), in which it is said that, to those who can attain deliverance through contact with a particular body (a buddha, a *pratyeke-buddha*, a *śrāvaka*, etc.), the Bodhisattva Avalokiteśvara appears as that body and preaches the dharma for them. See Supplementary Notes, s.v. “Manifesting a body to preach the dharma.”

## [V3:22] {2:579}

ふるき人のいはく、この一印の田地、なんちにうり、あたふることひさし。然あるを四至界畔、しられざることあり。ひごろは、田地はのこらずあたへしかども、中心にありつる樹子は、いまだあたへざりつるを、いまよりは、樹子をもをしむべからず、といへり。

An ancient has said, "I sold you this paddy field long ago, but you haven't recognized its four border ridges.<sup>51</sup> The field, I always gave without remainder, but the tree that was in the middle, I haven't given you. From now on, I won't begrudge you the tree."

## [V3:23]

これを參學するには、この田地をさづけられて、ひさしくなりにつけることをわすれざるべし。界畔をたひらかにして、四至あきらかなり。遊戲するところに、ことごとく瑞をなし、祥をなす。まことに、われらにつきにける田地、かくのごとくありける、とおもひあはすべし。

In studying this, we should not forget the fact that it has been a long time since we were given this paddy field. Its border ridges are level, and its four sides are clear. Where we disport ourselves in it, it produces all manner of auspiciousness and good fortune. Truly, we should take into consideration that the field we have had has been like this.

51 **An ancient** (*furuki hito* ふるき人): A saying given in Japanese. Though Dōgen's source is uncertain, a similar saying is attributed to Xuedou Zhongxian 雪竇重顯 (980-1052): see *Mingjue chanshi yulu* 明覺禪師語錄 (T.1996.47:679b15-17):

一日云、大衆。者一片田地、分付來多時也。爾諸人四至界畔、猶未識在。若要中心一樹子、我也不惜。

One day, he said, "Members of the great assembly, it's been a long time since I divided up this rice paddy for you, but people still haven't recognized its four border ridges. If you want the tree in the middle, I won't begrudge it."



Treasury of the True Dharma Eye

Variant Text 4

Washing the Face

*Senmen*

洗面

# Washing the Face

## *Senmen*

### INTRODUCTION

This work represents the version of “Senmen” included as number 50 in the sixty-chapter *Shōbōgenzō*. Like the version represented by chapter 50 in the seventy-five-chapter *Shōbōgenzō*, it bears colophons stating that it was presented to the assembly, first in the autumn of 1239 at Kōshōji, and again in the winter of 1243 at Kippōji, in Echizen; it lacks the third colophon found in the seventy-five-chapter *Shōbōgenzō* text, recording an additional presentation in 1250 at Eihei-ji — a fact that suggests this text preserves an earlier version of the work.

The two versions are generally parallel in their organization and content but also show many, sometimes quite interesting, differences. Thus, the preservation of this version provides an excellent example of how Dōgen drafted and edited his writing. The annotation of this translation does not repeat information provided in the seventy-five-chapter translation; rather, it is limited to indications of the correspondences between the two versions and the occasional note on material specific to the present text.

正法眼藏拾遺四

Treasury of the True Dharma Eye  
Variant Text 4

洗面

Washing the Face

(六十卷本系・洞雲寺本所収)

(Sixty-chapter compilation version, Tōunji text)

[V4:1] {2:580}

釈迦牟尼佛言、以油塗身、澡浴塵穢、著新淨衣、内外俱淨。

*Buddha Śākyamuni said:*<sup>1</sup>

*Anointing the body with oil,  
He bathes away the dirt;  
Donning a new clean robe,  
Both inside and out are pure.*

[V4:2]

しかあればしるべし、身心に香油をぬり、身心の塵を澡浴するは、内外ともにきよきなり、内外ともにきよむるなり。内身・外身をきよむるなり、身内・身外をきよむるなり、心内・心外をきよむるなり。身心内外、みなともに清淨なるがゆえに、内外俱淨の佛道取現成せり。

Thus, we know that to apply scented oils to body and mind, and to bathe away the dust of body and mind are “both inside and out are pure,” are purifying both inside and out.<sup>2</sup> They are purifying the inner body and the outer body; they are purifying the inside of the body and the outside of the body; they are purifying the inside of the mind and the outside of the mind. Because the inside and outside of body and mind are both pure, there occurred this saying by the Buddha, “*both inside and out are pure.*”

1 **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): This section corresponds to section 1 of the seventy-five-chapter *Shōbōgenzō* text.

2 **Thus, we know** (*shika areba shiru beshi* しかあればしるべし): This section parallels section 2 of the seventy-five-chapter *Shōbōgenzō* text, but the content is quite different.

## [V4:3]

しかあるに、不聞佛經、不參佛道の愚人いはく、澡浴は、みのうへのみ、すすがるにとも、身内に五臓あり、六腑あり、かれらを一一に澡浴せざらんは、清淨といふべからず、しかあれば、あながちに身表を澡浴すべからず。かくのごとくいふは、佛道をしらず、佛説をきかず、佛經にあはず、佛祖嫡嫡の兒孫にあらざるなり。

Nevertheless, stupid people who have not heard the sūtras of the buddhas and have not studied the way of the buddhas say that, while bathing may wash just the surface of the body, within the body, there are the five organs and the six viscera, and, if we do not bathe each of those, we will not be pure; therefore, we need not necessarily bathe the surface of the body.<sup>3</sup> Those who talk like this do not know the way of the buddhas, have not heard the preaching of the buddhas, have not encountered the sūtras of the buddhas, and are not the descendants of the line of successors of buddhas and ancestors.

## [V4:4]

しばらく照顧すべし、我身の内外、いまだあきらめざるところなり。諸法の性相、いまだあきらめざるとひとし。我身をあきらめざること、我心をあきらめざらんがごとし。しかあれども、その我心をきよめんとするには、貪・瞋・癡をなからしめんとす、諸斷を習學す。しかありといへども、我心の邊量際斷、いまだむかしよりしらざるところなり。その量、しられども、これをきよむる法を學す。所斷に擬する貪・瞋・癡も、その邊表、また不可得なりといへども、かくのごとく修學し、究盡しきたりて成道す。身心一如なるゆえに、身量もただ五尺・六尺のみにはあらざるなり、五尺・六尺は、五尺・六尺にあらざるべし、處在も、此界他界・盡十方界等の量にかかはるべからず。遮裏是什麼處在、説細説麤のゆえに、心量もまた思量分別・不思量不分別等にあらず。かくのごとくのゆえに、身量もきはむべきにあらず、心量もきはむべきにあらず。身量・心量、かくのごとくなるがゆえに、得恁麼活潑潑なり、活潑潑地の透脱、かくのごとし。この身心量のごとく、澡浴量も、かくのごとし。この量を量拈して修證する、これ佛祖道なり、ただ計我を實とすべからず。このゆえに、洗浴してきよめ、塗香してきよむ。身量をことごとくあらふべくは、すなはち洗面これなり。もし、身量ことごとくあらはれずば、澡浴塵穢、内外俱淨の道理、いかにしてか受持せん。まさに一澡浴量の身心量を究盡して清淨するは、佛祖道なり。一澡浴量に、身心量を究盡清淨ならしむるなり、たとひ四大なりとも、たとひ五蘊なりとも、たとひ不壞性なりとも。四大とは、地・水・火・風なり。五蘊とは、色・受・想・行・識なり。澡浴してさらに清淨の四大五蘊ならしむるなり。ただ水をきたしすすぎて、そのあとを、清淨なるとのみしるべきにあらず。水、なにとしてか本淨ならん、水、なにとしてか自淨ならん、水、もし自淨なるといはば、塵垢の自淨も、水とひとしかるべし。水の淨・不淨を論ずるにはあらず、香油の淨・不淨をもとむるにあらず、佛祖の修證を參學するなり。もし、塵垢は畢竟じて染汚なり、といはば、水もまた、染汚をなすべし。しかあれども、佛

3 **Nevertheless** (*shika aru ni* しかあるに): Aside from minor variation, this section closely accords with section 3 of the seventy-five-chapter *Shōbōgenzō* text.

祖の澡浴を參學修證するなり。あるいは淨水をもて澡浴し、あるいは河水にいりて澡浴す、あるいは諸法を拈じて澡浴するなり。法を拈じて法をきよむる法は、ひとり佛祖道のみであり、外道はしらず、外道にはなきがゆえに。もし、愚人のいふがごとくならば、五臓六腑を細塵に抹して、即空ならしめて、水をもてあらふとも、なほさらに塵中をあらはず、空中をあらはざらん。このとき、いかなる法を修してか、内外の清淨を見取せん。愚兒、いかでか空を澡浴する法をしらん、愚兒、いかでか空を拈じて身心を澡浴する法をきかん。

We should reflect awhile on the fact that our bodies are something not yet clarified, just as the nature and marks of the dharmas are not yet clarified.<sup>4</sup> That we have not clarified our bodies is like our not having clarified our minds. However, when we try to purify our minds, we train in the eradications, in order to rid ourselves of greed, anger, and delusion.<sup>5</sup> And this is so even though where the limits of our minds are cut off is something we have not known from long ago.<sup>6</sup> We do not know its dimensions, but we study ways to purify it. While the boundaries of the greed, anger, and delusion to be eradicated are also ungraspable, having trained in this way and exhaustively investigated them, we attain the way.

Because body and mind are one, the dimensions of the body are not merely five feet or six feet; its five feet or six feet must not be five feet or six feet, and its location should have nothing to do with the dimensions of *this world or other worlds, or of all the worlds in the ten directions*. “Where are we here, that we’re talking of fine and talking of coarse?” Therefore, the dimensions of the mind are also not [measured by] *thinking or discriminating, or not thinking or not discriminating*.<sup>7</sup> Because they are like this, we cannot exhaust the dimensions of the body; we cannot exhaust the dimensions of the mind. And because the dimensions

4 **We should reflect awhile** (*shibaraku shōko su beshi* しばらく照顧すべし): This section, while roughly parallel to sections 4 and 5 of the seventy-five-chapter *Shōbō-genzō* text, contains much that is different.

5 **eradications** (*shodan* 諸斷): I.e., practices to eliminate the spiritual defilements.

6 **where the limits of our minds are cut off** (*gashin no henryō saidan* 我心の邊量際斷): An awkward attempt to render an unusual expression, likely meaning simply “the limits of our minds.”

7 **Therefore, the dimensions of the mind are also not [measured by] thinking or discriminating, or not thinking or not discriminating** (*yue ni, shinryō mo mata shiryō funbetsu fushiryō fufunbetsu tō ni arazu* ゆえに、心量もまた思量分別・不思議不分別等にあらざ): Presumably, the argument here is that, because body and mind are one, and the dimensions of the body are incalculable, the dimensions of the mind are also inconceivable. The expression *no yue ni* のゆえに (rendered here “therefore”) might also be parsed with the preceding sentence, yielding, “. . . its location should have nothing to do with the dimensions of this world or other worlds, or of all the worlds in the ten directions; for ‘where are we here, that we’re talking of fine and talking of course?’”

of the body and the dimensions of the mind are like this, they are thus brisk and lively, and their brisk and lively liberation is like this.<sup>8</sup> Because the dimensions of body and mind are like this, the dimensions of bathing them are also like this. Thinking on and taking up these dimensions, to practice and verify them — this is the way of the buddhas and ancestors.<sup>9</sup> We should not take the imputed self as real.

Therefore, we bathe and purify them, we apply fragrances and purify them. That we should wash all the dimensions of the body — this is “washing the face.” If we do not wash all the dimensions of the body, how could we receive and keep the principle of “*He bathes away the dirt . . . Both inside and out are pure*”? Exhaustively to investigate and purify the dimensions of body and mind by the dimensions of a single bathing is the way of the buddhas and ancestors. By the dimensions of a single bathing, the dimensions of body and mind are exhaustively investigated and purified, be they the four elements, be they the five aggregates, be they the undestroyed nature. “The four elements” means earth, water, fire, and wind; “the five aggregates” means form, sensation, perception, formations, and consciousness. By bathing them, they are further turned into the pure four elements and five aggregates. But we should not think that this means simply that they are pure only after water is introduced and washes them. How could water be originally pure? How could water be pure in itself? If water is pure in itself, dirt should be pure in itself, the same as water. It is not a question of the purity or impurity of water; it is not seeking the purity or impurity of scented oils: it is studying the practice and verification of the buddhas and ancestors. If we say that, in the end, dirt is defiled, then water, too, should be defiling. Nevertheless, we study and we practice and verify the bathing [practiced by] the buddhas and ancestors. We use pure water to bathe; we go into river water to bathe; we take up the dharmas to bathe.

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**8 their brisk and lively liberation is like this** (*kappatsupatchi no tōdatsu, kaku no gotoshi* 活鱚鱚地の透脱、かくのごとし): Taking *kappatsupatchi* 活鱚鱚地 (“brisk and lively”) as modifying *tōdatsu* 透脱 (“liberation”); the phrase could also be read “the liberation of [or from] the brisk and lively state is like this.” See Supplementary Notes, s.v. “Brisk and lively.”

**9 Thinking on and taking up these dimensions** (*kono ryō o ryōnen shite* この量を量拈して): A tentative translation of the unusual *ryōnen* 量拈, taking *ryō* here in the sense of “thinking” (*shiryō* 思量), from the earlier “thinking or discriminating” (*shiryō funbetsu* 思量分別); it might also be taken as *shōryō* 商量 (“to deliberate”). Dōgen is here playing with the glyph *ryō* 量 (“measure”), otherwise rendered throughout this passage as “dimensions.” The parallel passage in section 4 of the seventy-five-chapter *Shōbōgenzō* text reads simply, “taking up these dimensions” (*kono ryō o nentoku shite* この量を拈得して).

The dharma in which we take up the dharma to purify the dharma is found only in the way of the buddhas and ancestors: the other paths do not know of it, for it does not exist in the other paths.<sup>10</sup> If it were as the stupid people say, then even if we were to grind down the five organs and six viscera to a fine dust, rendering them empty in themselves, and washed them with water, we would still not also be washing inside the dirt or washing inside the emptiness. At this time, what dharma could we practice, such that we would see their purity “inside and out”? How could foolish children know the dharma of bathing emptiness? How could foolish children hear of the dharma that takes up emptiness to bathe body and mind?

[V4:5] {2:582}

いはゆる佛祖道は、沐をもちいてきよむる法あり、このとき、身心内外・五臓六腑、法界虚空の内外中間、ともにきよきなり。あるいは、香をもちいてきよむることあり、このとき、過・現・當來・因縁行業、ともにきよきなり。あるいは、一句一偈をもちいてきよむることあり、あるいは、一心一念をもちいてきよむることあり。

That is, the way of the buddhas and ancestors has a dharma of purifying by bathing; at this time, body and mind inside and out, the five organs and six viscera, the dharma realm and empty space inside, outside, and in between, are all pure. Or there is purifying by incense; at this time, the deeds that are causes and conditions in past, present, and future are all pure. Or there is purifying by one line or one gāthā; or there is purifying by one mind or one thought.<sup>11</sup>

[V4:6] {2:583}

經云、三沐三薰、身心清淨。しかあれば、身をきよめ、心をきよむるは、かならず一沐しては一薰し、かくのごとくあひつらなれて、三沐三薰するは、佛祖の修證なり。沐は、ゆあびるなり。薰は、香をたきて身體を薰ずるなり。しるべし、沐偈なり、薰句なり、乃至、風雨・水火・草木・日月・星辰にても、澡浴するなり。審細に參徹すべし。

10 **The dharma in which we take up the dharma to purify the dharma** (*hō o nenjite hō o kiyomuru hō* 法を拈じて法をきよむる法): The text from here to the end of this section loosely parallels section 5 in the seventy-five-chapter *Shōbōgenzō* text, which begins, however, with a rather different sentence:

いまだ染汚せざれども澡浴し、すでに大清淨なるにも澡浴する法は、ひとり佛祖道のみに保任せり、外道のしるところにあらず。

The dharma of bathing though not yet defiled and bathing when already completely pure has been maintained only in the way of the buddhas and ancestors; it is not something known by followers of other paths.

11 **Or there is purifying by one line or one gāthā** (*arui wa, ikku ichige o mochiite kiyomuru koto ari* あるいは、一句一偈をもちいてきよむることあり): This sentence does not occur in the parallel section 6 of the seventy-five-chapter *Shōbōgenzō* text.

*It is said in a sūtra,*<sup>12</sup>

*Bathing three times, censuring three times;  
Body and mind are pure.*

Thus, in purifying the body and purifying the mind, we always bathe once and purify once; continuing in this way, “*bathing three times, censuring three times*” is the practice and verification of the buddhas and ancestors. “Bathing” is dousing oneself with hot water; “censuring” is lighting incense and perfuming the body. We should know it is a bathing gāthā, a censuring line; and so on until wind and rain, water and fire, grass and trees, the sun, moon, and stars are bathing.<sup>13</sup> We should investigate this in detail.

[V4:7]

かくのごとくきよむるとき、法界の内外、ともに清浄なり、細塵の色・空ともに清浄なり。しかあれば、身をきよむるは、心をきよむるなり。身心をきよむるは、國土をきよめ、佛道をきよむるなり。清浄の界量、かならず佛道祖道の現成なり。これによりて清浄を超越し、染汚を脱落せり。面をきよむるは舉體をきよむるなり、舉體をきよむるは、諸法をきよむるなり。たとへば、沈香をあらひきよむるに、片片にをりて、あらふべからず、塵塵に抹して、あらふべからず。ただ表面をあらひて淨潔をみるは、佛道の恒規なり、法にかならず内外あらざるなり。このゆえに、淨ならしむれば、渾法ともに、淨を透脱するなり。

When we purify in this way, inside and out of the dharma realm are all pure, and the form and emptiness of the fine dust particles are all pure. Thus, purifying the body is purifying the mind; purifying body and mind is purifying the land and purifying the way of the buddhas. The dimensions of the realm of purity are invariably a manifestation of the way of the buddhas, the way of the ancestors. In accordance with these, we transcend purity and slough off defilement.<sup>14</sup> To purify the face is to purify the whole body; to purify the whole body is to purify the dharmas.

12 **a sūtra** (*kyō* 經): This section corresponds roughly to sections 7 and 8 of the seventy-five-chapter *Shōbōgenzō* text, though the last three sentences here do not occur in that text.

13 **it is a bathing gāthā, a censuring line** (*mokuge nari kunku nari* 沐浴なり薰句なり): The unexpressed subject (“it”) is unclear here; nor is it clear whether we are to take *mokuge* 沐浴 (and, *mutatis mutandis*, *kunku* 薰句) as “a gāthā of (or for) bathing,” or (as is suggested by what follows here) “a gāthā that bathes.”

14 **In accordance with these, we transcend purity and slough off defilement** (*kore ni yorite shōjō o chōotsu shi, zenna o datsuraku seri* これによりて清浄を超越し、染汚を脱落せり): This sentence corresponds roughly to the final sentence of section 4 of the seventy-five-chapter *Shōbōgenzō* text:

これによりて修證するに、淨を超越し、不淨を透脱し、非淨・非不淨を脱落するなり。

In practicing and verifying in accordance with these, we transcend purity, we pass beyond impurity, we slough off non-purity and non-impurity.



For example, when we wash and purify aloes wood incense, we would not break it into pieces and wash it, nor would we grind it into powder and wash it.<sup>15</sup> To see that it is clean simply by washing its surface is the fixed rule of the way of the buddhas. There are no inside and out in the dharma. Therefore, when we purify it, all the dharmas transcend purity.

[V4:8]

三寶を供養する法は、もろもろの香をたてまつらんとては、みづからが手をあらひ、香をとり、淨水をもて香をあらひきよめて、三寶にたてまつるなり。三祇百劫ののち、因圓果滿して、成正覺せんとするときも、てづからみづから袈裟をあらひ、身体をあらふなり。因圓果滿して、最後身の菩薩、ただいま樹下に坐せんとするに、なにのけがれありてか、これこれのをぞかん。しかあれども、身心を洗浴するは、諸佛の法なる道理、よくよく功夫參學すべし。

In the method of making offerings to the three treasures, when we wish to offer any kind of incense, we wash our hands, take the incense, wash and purify it with clean water, and make the offering to the three treasures.<sup>16</sup> After the three *asaṃkhyeya* and one hundred kalpas, when, with *cause perfected and effect completed*, one is to attain right awakening, with one's own hands, one washes the *kāśāya* and washes the body.<sup>17</sup> When, with *cause perfected and effect completed*, the bodhisattvas in their last bodies are to take their seat beneath the tree, should there be any impurities, they will remove this or that one of them. We should carefully make concentrated effort and study the principle that, nevertheless, bathing body and mind is the dharma of the buddhas.<sup>18</sup>

[V4:9] {2:584}

洗面は、西天竺國よりつたはれて、東震旦國に流通せり。數百歳の佛祖、おこなひきたれるのみにあらず、億千萬劫の前後、あひつたはれり。ただ垢膩をのぞくのみにあらず、これ、佛祖の命脈なり。その體例は、いはく、もしおもてをあらはざれば、禮をうけ、他を禮する、ともに罪をうるなり。自禮も自受すべし、他禮もうるなり。自禮も自受すべし、他禮も他受すべし。かくのごとく、時節ともに間斷あらず。もし洗面せざれば、罪

15 **For example** (*tatoeba* たとへば): This example occurs in section 10 of the seventy-five-chapter *Shōbōgenzō* text.

16 **In the method of making offerings to the three treasures** (*sanbō o kuyō suru hō* 三寶を供養する法): This sentence parallels the opening of section 11 in the seventy-five-chapter *Shōbōgenzō* text.

17 **After the three *asaṃkhyeya* and one hundred kalpas** (*sangi hyakkō no nochi* 三祇百劫ののち): I.e., at the very end of the bodhisattva path. This reference to the purifications of the bodhisattva on the eve of buddhahood parallels material in the first part of section 4 of the seventy-five-chapter *Shōbōgenzō* text.

18 **nevertheless** (*shika aredomo* しかあれども): I.e., the buddhas bathe body and mind despite the fact that the bodhisattva has already removed any impurities before becoming a buddha.

をうくるなり。洗面の時節は、あるいは五便、あるいは昧旦をその時節とす。褌衫、あるいは直裾を著しながら、手巾をたづさへて洗面架におもむく。手巾は、一幅のぬのなり、ながさ一丈二尺にすべし。そのいろ、しろかるべからず、しろきは制す。

Washing the face was handed down from the Land of Sindhu in the West and spread in the Land of Cīnasthāna in the East.<sup>19</sup> It has not only been performed for hundreds of years by buddha after buddha and ancestor after ancestor; it has circulated before and after *koṭis* of thousands of myriads of kalpas. It is not only to remove grime and grease; it is the vital artery of the buddhas and ancestors.

It is said of its form that, when one does not wash the face, one incurs an offense both in receiving obeisance and in offering obeisance to another. Our own obeisance, we should receive ourselves, and also receive the obeisance of the other; our own obeisance, we should receive ourselves, and the other's obeisance should be received by the other.<sup>20</sup> In this way, at any time without interruption, when we do not wash the face, we incur an offense.

The time for washing the face may be either the fifth watch or at dawn.<sup>21</sup> Wearing the partial robe or the long robe, we take along a hand cloth and proceed to the face-washing stands. The hand cloth is a single piece of cloth, which should be one *jō* two *shaku* in length. Its color must not be white; white is forbidden.

[V4:10]

三千威儀經云、當用手巾有五事。一者當拭上下頭。二者當用一頭拭手、以一頭拭面。三者不得持拭鼻。四者以用拭膩汚、當即浣之。五者不得拭身體。若澡浴各當自有巾。いはゆる、手巾の半分にはおもてをのごひ、半分には手をのごふべし。はなたりをのごふことなかれ、はなのうちをのご

19 **Washing the face was handed down from the Land of Sindhu in the West** (*senmen wa, Saitenjiku koku yori tsutawarete* 洗面は、西天竺國よりつたはれて): The first three sentences of this section parallel section 12 in the seventy-five-chapter *Shōbōgenzō* text.

20 **Our own obeisance, we should receive ourselves** (*jirai mo jiju su beshi* 自禮も自受すべし): The point of this sentence is unclear; perhaps, suggesting that, in offering our respects to another, we are showing respect for ourselves; or, more provocatively, that our bowing to a buddha is a buddha bowing to a buddha. The corresponding sentence in section 13 of the seventy-five-chapter *Shōbōgenzō* text seems more straightforward:

自禮禮他、能禮所禮、性空寂なり。

One's own obeisance and the obeisance of the other, "the one who offers obeisance and the one to whom obeisance is offered — their natures are empty and quiescent."

21 **The time for washing the face** (*senmen no jisetsu* 洗面の時節): This sentence and the remainder this section correspond to sections 14 and 15 in the seventy-five-chapter *Shōbōgenzō* text.

ふことなかれ、わき・せなか・はら・へそ・もも・はぎを、のごふことなかれ。

*In the Sūtra of the Three Thousand Rules of Deportment, it is said,*<sup>22</sup>

*There are five points regarding use of the hand cloth. First, wipe using the top and bottom ends. Second, use one end to wipe the hands and the other end to wipe the face. Third, do not use to wipe the nose. Fourth, when soiled from wiping grease, wash immediately. Fifth, do not use to wipe the body; when bathing, each should have their own [bath] towel.*

That is to say, we should use half of the hand cloth to wipe the face and half to wipe the hands. Do not wipe nasal mucus; do not wipe inside the nose; do not wipe the armpits, back, belly, navel, thighs, or calves.

[V4:11] {2:585}

手巾は、つねにあらふべし。しめれらんをば、つねにほして、かわかすべし。手巾をふたへにをりて、左のひぢにあたりて、そのうへにかく。わなにてあるかたを、ほかにたれ、うちにいなく、兩説あり。

The hand cloth should be washed regularly.<sup>23</sup> When it is damp, it should be aired out and dried regularly. Fold the cloth in two and hang it over the left arm near the bend of the elbow. Let the looped ends hang down apart [from the body] or hold them in close [to the body]; there are two [different] explanations.

[V4:12]

雲堂の洗面所は、後架裏なり。庵裏單寮は、便宜のところにかまふべし。住持人は、方丈裏にて洗面す。耆年老宿、その居處にしたがひて、便宜のところを、洗面架とせり。住持人、もし雲堂に宿せば、後架にて洗面すべし。

The place for washing the face by the cloud hall is the rear washstands.<sup>24</sup> In hermitages and individual quarters, it is provided wherever convenient. The abbot washes his face in the abbot's quarters. For seniors and elders, face-washing stands are provided where convenient to their residences. When the abbot lodges in the cloud hall, he should wash his face at the rear washstands.

22 *Sūtra of the Three Thousand Rules of Deportment* (*Sanzen iigi kyō* 三千威儀經): This section parallels section 16 and part of 17 in the seventy-five-chapter *Shōbōgenzō* text.

23 **The hand cloth** (*shukin* 手巾): This section corresponds to material in section 17 of the seventy-five-chapter *Shōbōgenzō* text.

24 **The place for washing the face by the cloud hall** (*undō no senmen jo* 雲堂の洗面所): This section corresponds to section 18 of the seventy-five-chapter *Shōbōgenzō* text.

## [V4:13]

洗面所にいたりて、手巾のわななるところを、うなじにかく。ふたつのはしを、左右のかたより、まへにひきこして、左右のてにて、おのおの手巾の左右のはしをとりて、左右のわきより、手巾の左右のはしを、うしろへおしやるがごとくして、うしろにて、おのおのひきちがへて、左のはしは右へきたし、右のはしは左にきたして、むねのまへにあたりて、むすぶなり。かくのごとくすれば、褌衫のくびは手巾におほはれ、兩袖は手巾にゆひあげられて、ひちよりかみにあがりぬるなり。ひちよりしもは、あらはなり。たとへば、たすきをかけたらんがごとし。

Upon arriving at the face-washing stand, drape the loop in the hand cloth around the nape of the neck, with the two ends pulled forward over the left and right shoulders.<sup>25</sup> With the left and right hands, grasp each end of the cloth and pass the left and right ends of the cloth under the left and right armpits and around to the back. Cross them in the back, so that the left end comes around to the right and the right end comes around to the left, and tie them together in front of the chest. In this way, the collar of the partial robe is covered by the hand cloth, and the sleeves are tied up by the cloth, so as to be raised above the elbows, while below the elbows, the forearms and hands are exposed. It is similar, for example, to wearing a sleeve cord.

## [V4:14]

そののち、もし後架ならば、面桶をとりて、かまのほとりゆきて、一桶の湯をとりて、架のうへにおく。もし餘所ならんは、打湯を面桶にいるるなり。湯をえてのちに、楊枝をかむべし。

After that, if it is at the rear washstands, take a face bucket, go to the area of the cauldrons, get a single bucket of hot water, come back, and place it on the face-washing stand.<sup>26</sup> If it is at some other place, pour the hot water into the face bucket. After getting hot water, you should chew the willow twig.

## [V4:15]

華嚴經淨行品云、手執楊枝、當願衆生、心得正法、自然清淨。晨嚼楊枝、當願衆生、得調伏牙、噬諸煩惱。しるべし、手執楊枝は、教菩薩法なり、晨嚼楊枝は教菩薩法なり。楊枝のながさ、あるいは四指、あるいは八指、あるいは十二指、あるいは十六指なり。

25 Upon arriving at the face-washing stand (*senmen jo ni itarite* 洗面所にいたりて): This section corresponds to the first part of section 19 of the seventy-five-chapter *Shōbōgenzō* text.

26 After that (*sono nochi* そののち): This section corresponds to the last two sentences of section 19 and the first sentence of section 20 of the seventy-five-chapter *Shōbōgenzō* text.

*In the “Pure Practice” chapter of the Flower Garland Sūtra, it is said,<sup>27</sup>*  
*Grasping the willow twig,*  
*Pray that living beings*  
*Attain the true dharma in their minds*  
*And are naturally purified.*  
*Chewing the willow twig at daybreak,*  
*Pray that living beings*  
*Attain the teeth of discipline*  
*That bite off the afflictions.*

We should know that “grasping the willow twig” is a *dharma* taught to *bodhisattvas*, that “chewing the willow twig at daybreak” is a *dharma* taught to *bodhisattvas*.<sup>28</sup> The length of the willow twig may be four fingers, eight fingers, twelve fingers, or sixteen fingers.

[V4:16] {2:586}

摩訶僧祇律第三十四云、齒木應量用、極長十六指、極短四指。しかあれば、四指よりみじかくすべからず、十六指よりもながくすべからず。ふとさは、小指のおほきさなり。しかいへども、それよりちひさきも、さまたげなし。そのかたちは、小指形なり。一端はふとく、一端はほそし。古云、如如來指形。ふときかたを、微細にかむなり。

*In number 34 of the Mahāsāṃghika Vinaya, it is said, “For the tooth stick, use according to proper size: a maximum length of sixteen fingers; a minimum length of four fingers.”<sup>29</sup>*

We know from this that it should not be shorter than four fingers nor longer than sixteen fingers.<sup>30</sup> The thickness is the size of the little finger, though there is nothing to prevent something thinner. Its shape is that of the little finger: one end thicker, the other end thinner. *Of old it was said, “Like the shape of the Tathāgata’s finger.”* We chew the thicker end into fine strands.

27 the “Pure Practice” chapter of the *Flower Garland Sūtra* (*Kegon kyō jōgyō bon* 華嚴經淨行品): This quotation corresponds to sections 21 and 23 of the seventy-five-chapter *Shōbōgenzō* text.

28 We should know (*shiru beshi* 知るべし): The phrase “a dharma taught to bodhisattvas (*kyō bosatsu hō* 教菩薩法) is a fixed expression found in the *Huayan jing* 華嚴經 and other texts; the sentence containing the phrase here does not occur in the seventy-five-chapter *Shōbōgenzō* text. The final sentence here occurs in section 24 of that text.

29 number 34 of the *Mahāsāṃghika Vinaya* (*Makasōgi ritsu dai sanjūshi* 摩訶僧祇律第三十四): This quotation corresponds to section 25 of the seventy-five-chapter *Shōbōgenzō* text.

30 We know (*shiru beshi* 知るべし): This paragraph corresponds to section 26 of the seventy-five-chapter *Shōbōgenzō* text. That version does not include the old saying given here, the source of which is unknown.

## [V4:17]

三千威儀經云、嚼頭不得過三分。かむこと、三分をよくよくかみて、はのうへ、はのうら、みがくがごとくすべし。たびたび、とぎ、みがくがごとくすべし。はのもととししのうへ、よくよく、みがき、あらふべし。はのあひだ、よくよく、かいそろへ、きよからしむべし。三度、したを、こそぐべし。

*In the Sūtra of the Three Thousand Rules of Deportment, it is said, "The chewed tip should not exceed three tenths of an inch."*<sup>31</sup>

Having thoroughly chewed the three tenths, rub and clean the front and back of the teeth as if polishing them. We should rub them repeatedly, as if polishing them. We should polish and clean the gums at the base of the teeth. We should thoroughly scrape and clean between the teeth. We should scrape the tongue three times.<sup>32</sup>

## [V4:18]

三千威儀經云、刮舌有五事。一者不得過三返。二者舌上血出當止。三者不得大振手、汚僧伽梨衣若足。四者棄楊枝、莫當人道。五者常當屏處。いはゆる刮舌みたび、といふは、水をくくみて、舌をこそげて、きよむること三度するなり、三刮するにはあらず。血のいでんまですべし、といふこともあり。血、いでば、やみね、といふ。三刮にあらず、としるべし。

*In the Sūtra of the Three Thousand Rules of Deportment, it is said,*<sup>33</sup>

*Regarding scraping the tongue, there are five points. First, do not exceed three times. Second, stop if the surface of the tongue bleeds. Third, do not move the hand so much that the saṃghāti robe or the feet are soiled. Fourth, do not dispose of the willow twig where people walk. Fifth, always do this in a screened-off place.*

The “scraping the tongue three times” mentioned here means that filling the mouth with water and scraping away at the tongue is repeated three times; it does not mean to make three scrapes. It is also said that one should continue until it starts to bleed but stop when there is bleeding. We should know that it is not three scrapes.

31 *Sūtra of the Three Thousand Rules of Deportment* (Sanzen iigi kyō 三千威儀經): The quotation corresponds to section 27 of the seventy-five-chapter *Shōbōgenzō* text; the remainder of this section parallels section 28.

32 **We should thoroughly scrape and clean between the teeth** (*ha no aida, yokuyoku, kaisoroe, kiyokarashimu beshi* はのあひだ、よくよく、かいそろへ、きよからしむべし): The predicate *kaisoroe* かいそろへ looks like an error for *kakisoroe* かきそろへ; the seventy-five-chapter *Shōbōgenzō* text reads *yoku kakisoroe kiyoku arau beshi* よくかきそろえきよくあらふべし (“thoroughly scrape between the teeth and wash them clean”).

33 *Sūtra of the Three Thousand Rules of Deportment* (Sanzen iigi kyō 三千威儀經): The quotation corresponds to section 29 of the seventy-five-chapter *Shōbōgenzō* text; the remainder of this section parallels the first part of section 30.

## [V4:19] {2:587}

三千威儀經云、淨口者、嚼楊枝・漱口・刮舌。又、三千威儀經云、若不嚼楊枝、若食、若服藥、若飲、得三突古羅罪。しかあれば、諸佛祖ならびに佛祖兒孫、その眼目のごとくまぼりきたれり、鳥の兩翼のごとく常隨しきたれり。佛祖を慕古せんとき、楊枝のみを護持すべきなり、これすなはち佛祖種子なり、佛果上に直道なるべし、西天よりつたはれ、如來より正傳せり、護持すべし、失墜せざれ。見楊枝は、見佛祖なるべし、逢人なり、逢自なり。三十二相八十種好の佛儀をみる、透脱の見佛なり、しかあれども、ほとけの身心を見究盡するにあらず。楊枝をみる、透脱の見佛なり、しかあれども、楊枝の内外を見究盡するにあらず。見究盡せざるは一等なりといふとも、見佛は透脱の見佛なり、よろこぶべし。

*In the Sūtra of the Three Thousand Rules of Deportment, it is said, “Purifying the mouth means chewing the willow twig, rinsing the mouth, and scraping the tongue.” Again, it is said in the Sūtra of the Three Thousand Rules of Deportment, “If one does not chew the willow twig, then, if one eats, takes medicine, or drinks, one incurs three duṣkṛta offenses.”*<sup>34</sup>

Thus, the buddhas and ancestors, as well as the descendants of the buddhas and ancestors, have been guarding it, like their own eyes, have always been keeping it, like the two wings of a bird.<sup>35</sup> When we admire the ancients, the buddhas and ancestors, we should especially maintain the willow twig; it is the very seed of the buddhas and ancestors. It is the direct path of the fruit of buddhahood, handed down from Sindh in the West, directly transmitted from the Tathāgata. We should maintain it; do not lose it. Seeing the willow twig is seeing the buddhas and ancestors,

34 *Sūtra of the Three Thousand Rules of Deportment* (*Sanzen iigi kyō* 三千威儀經): The first quotation here occurs in section 29 of the seventy-five-chapter *Shōbōgenzō* text; the second quotation, which does not occur in that text, is found at *Sanqian weiyi jing* 三千威儀經, T.1470.24:914a19-20.

*duṣkṛta* offenses (*tokira zai* 突古羅罪): The least serious of five grades of offense (*gohin* 五篇) explained in the vinaya; expiation requires confession before one other monk or repentance by oneself.

35 *have always been keeping it, like the two wings of a bird* (*tori no ryōyoku no gotoku jōzui shikitareri* 鳥の兩翼のごとく常隨しきたれり): The direct object here is likely “the willow twig.” The simile of the two wings anticipates the final line of the quotation from the *Fanwang jing* 梵網經 (T.1484.24:1008a19-20) appearing in section 20, below:

是二時中、此十八種物、常隨其身如鳥二翼。

During these two periods, one should always keep these eighteen kinds of articles close to one’s person, like the two wings of a bird.

This sentence seems to correspond loosely to the last sentence in section 30 of the seventy-five-chapter *Shōbōgenzō* text. The remainder of Dōgen’s comments here do not occur in that text, sections 31-34 of which are devoted to quotation of and comment on the miracle of the Buddha’s willow twig that grew into a giant tree.

meeting a person, meeting oneself.<sup>36</sup> Seeing a buddha's deportment of thirty-two marks and eighty auspicious signs is a liberated seeing of a buddha, yet it is not exhaustively investigating the seeing of the body and mind of a buddha; seeing the willow twig is a liberated seeing of a buddha, yet it is not exhaustively investigating the seeing of the inside and out of the willow twig.<sup>37</sup> Even if the "not exhaustively investigating the seeing" is the same, we should rejoice that seeing a buddha is a liberated seeing of a buddha.

[V4:20]

梵網菩薩戒經云、若佛子、常應二時頭陀、冬夏坐禪、結夏安居、常用楊枝・澡豆・三衣・瓶・鉢・坐具、錫杖・香爐・漉水囊・手巾・刀子・火燧・鑷子・繩子・經・律・佛像・菩薩形像。而菩薩行頭陀時、及遊方時、行來百里千里、此十八種物、常隨其身。頭陀者、從正月十五日至三月十五日、八月十五日至十月十五日。是二時中、此十八種物、常隨其身如鳥二翼。

*In the Brahma's Net Bodhisattva Precepts Sūtra, it is said,*<sup>38</sup>

36 **Seeing the willow twig is seeing the buddhas and ancestors** (*ken yōji wa, ken busso naru beshi* 見楊枝は、見佛祖なるべし): An almost identical sentence is found in section 37 of the seventy-five-chapter *Shōbōgenzō* text.

**meeting a person** (*hō nin* 逢人): Possibly, reflecting the words of Sansheng 三聖 and Xinghua 興化, quoted in case 92 of the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:172) and alluded to elsewhere in the *Shōbōgenzō*:

三聖院慧然禪師〈嗣臨濟〉道、我逢人即出、出即不爲人。興化道、我逢人即不出、出即便爲人。

Chan Master Huiran of the Sansheng Cloister (succeeded Linji) said, "When I meet a person, I come forth; but, when I come forth, I don't benefit the person."

Xinghua said, "When I meet a person, I don't come forth; but, when I do come forth, I benefit the person."

37 **Seeing a buddha's deportment of thirty-two marks and eighty auspicious signs is a liberated seeing of a buddha** (*sanjūni sō hachijisshu gō no butsugi o miru, tōdatsu no kenbutsu nari* 三十二相八十種好の佛儀をみる、透脱の見佛なり): "Thirty-two marks and eighty auspicious signs" refers to the distinctive properties of a buddha's body.

**exhaustively investigating the seeing** (*ken gūjin su* 見究盡す): An awkward attempt to render an unusual predicate, presumably, meaning something like, "to see fully." A possible paraphrase of this somewhat obscure passage might read something like the following:

To be able to see the marks and signs on the body of a buddha represents a higher kind of ("liberated") seeing, but there is more to seeing a buddha than this; similarly, to be able see the willow twig is a higher way of seeing a buddha, but there is more to seeing the willow twig than this. Though in both cases there is more, it is enough to recognize that they are both higher kinds of seeing.

38 *Brahma's Net Bodhisattva Precepts Sūtra* (*Bonmo bosatsu kai kyō* 梵網菩薩戒經): Corresponding to section 35 of the seventy-five-chapter *Shōbōgenzō* text.



You children of the Buddha, during the *dhūta* of the two periods, summer and winter seated meditation, and the summer retreat, you should always use willow twigs, soap, the three robes, a water flask, a bowl, a sitting cloth, a staff, an incense burner, a water filter, a hand cloth, a knife, a flintstone, tweezers, a rope chair, the *sūtras*, the *vinaya*, a *buddha* image, and a *bodhisattva* image. When *bodhisattvas* practice the *dhūta* and when they roam about, whether they travel a hundred miles or a thousand miles, they should always keep these eighteen kinds of articles close to their persons. The *dhūta* periods are from the fifteenth day of the first month until the fifteenth day of the third month, and from the fifteenth day of the eighth month until the fifteenth day of the tenth month. During these two periods, one should always keep these eighteen kinds of articles close to one's person, like the two wings of a bird.

[V4:21]

この十八種物、ひとつも虧闕すべからず。もし虧闕すれば、鳥の一翼なからんがごとし。たとひ一翼のこれりとも、飛行することあたはじ。しるべし、菩薩の行道もまたかくのごとし、この十八種を二翼とせり。楊枝すでに第一に居せり、もともと具足すべきなり。この楊枝の輕重をあきらめん菩薩、すなはち佛法の輕重をもあきらむべし。いまだあきらめざるは、佛法もいまだかつてあきらめざるなり。この梵網菩薩戒は、過去・現在・未來の諸佛菩薩の受持しきたるところなるがゆえに、楊枝の出現、また過・現・當に受持しきたれり。

Not a single one of these eighteen kinds of articles should be missing.<sup>39</sup> If any is missing, it would be like a bird lacking a wing: even if one wing remained, it could not fly. You should know that the *bodhisattva*'s practice of the way is also like this: these eighteen kinds of articles are considered the “two wings.” Since the willow twig occupies the first position, we should equip ourselves with it above all. *Bodhisattvas* who clarify the seriousness of the willow twig are surely those who clarify the seriousness of the *buddha dharma*. Those who have not clarified it have not clarified the *buddha dharma* either. Because these *Brahmā*'s net *bodhisattva* precepts are something received and kept by the *buddhas* and *bodhisattvas* of past, present, and future, the appearance of the willow twig has also been received and kept in past, present, and future.

39 **these eighteen kinds of articles** (*kono jūhasshu motsu* この十八種物): This section largely parallels section 36 of the seventy-five-chapter *Shōbōgenzō* text, but the final sentence here corresponds to section 38 in that text.

[V4:22] {2:588}

禪苑清規云、大乘梵網經、十重・四十八輕、竝須讀誦通利、善知持犯開遮。但依金口聖言、莫擅隨於庸輩。

*In the Rules of Purity for the Chan Park, it is said,<sup>40</sup>*

*We should recite and be well versed in all the ten grave and forty-eight lesser precepts of the Mahāyāna Brahma's Net Sūtra, knowing what it is to keep or break them, what is permitted and what forbidden. Rely only on the sacred words of the Golden-Mouthed One; do not presume to follow the vulgar crowd.*

[V4:23]

しかあるに、大宋國、見在嘉定十六年癸未四月のはじめこれをみるに、天下の僧俗、かつて楊枝の名を、きかず、しらず。楊枝のすがたを、みず、しらず。いはんや嚼楊枝の法を、ゆめにもみたる一箇半箇なし。わづかに口をあらふときは、馬の尾をきりたる、ながさ寸餘なるを、牛の角につけたるものにて、牙齒をあらふのみなり、不淨の器なり、僧家の佛儀にあらず、俗人、なほきらひぬべし。これをもちいるも、萬人に一人なり。しかあれば、天下の僧俗・男女、いづれも二三尺のうちにいて、ものいふとき、口氣はなはだくさし。かぐもの、たへしのぶべからざるがごとし。有道の尊宿と稱し、人天の導師とある、漱口・刮舌の法ありとだにもしらず。口氣はなはだくさく、口のうち、はのうへ、もともけがらはし。これをもて推するに、佛祖の大道、いま陵夷をみるらんこと、いくそばくぞといふことをしらず。蒼波萬里の雲煙に露命ををしまず、異域に道をとぶらふといへども、澆季にうまれあふ、かなしむべし。いくばくの白法か、さきだちて滅没しぬらん。しかあるに、日本一國、朝野の道俗、みな楊枝をもちいる、佛光明を見聞するなり、佛說法を見聞するなり、佛光明の嗣續せるなり、佛祖命の長遠なるなり。よろこぶべし。

Nevertheless, in the Land of the Great Song at present, when I first observed matters at the start of the fourth month of the junior water year of the sheep, the sixteenth year of the Jiading Era, the monks and laity throughout the land had never heard of or known the name of the willow twig. They had never seen and did not know what the willow twig looks like. How much less was there a single person or half a person who had seen even in their dreams the procedure for chewing the willow twig. When they do at least wash out their mouths, they simply use a thing made from horse tail, cut a little more than an inch long and attached to a piece of ox horn, to clean their teeth. It is an impure implement, one that does not conform to the buddha deportment of the monastic order and must be disliked even by the laity. Even those who use this are but one in ten thousand.<sup>41</sup>

40 *Rules of Purity for the Chan Park* (Zennen shingi 禪苑清規): This section corresponds to section 39 in the seventy-five-chapter *Shōbōgenzō* text.

41 **one in ten thousand** (*mannin ni ichinin* 萬人に一人): To this point, this section loose-

Therefore, when any of the monks or laity, male or female, speak within two or three feet of you, their breath is extremely malodorous; the smell is virtually unbearable.<sup>42</sup> Even those known as venerables in possession of the way, who have been called teachers of humans and devas, do not know that the procedures for rinsing the mouth and scraping the tongue even exist. Their breath stinks terribly, and the insides of their mouths and surfaces of their teeth are most disgusting. Judging from this, we cannot imagine to what degree we are now witnessing the deterioration of the great way of the buddhas and ancestors. Although we risk our evanescent lives in the clouds and mist of ten thousand miles of deep green waves, and seek the way in foreign lands, how regrettable it is to have been born in a season of decline. How many pure dharmas have already been lost?

Throughout the Land of Japan, however, the religious and laity of court and countryside all use the willow twig.<sup>43</sup> They have experienced the radiance of the Buddha, experienced the Buddha's preaching of the dharma, inherited the radiance of the Buddha, and gained the longevity of lifespan of the buddhas and ancestors. That is something we should rejoice in.

[V4:24] {2:589}

三千威儀經云、用楊枝有五事。一者斷當如度。二者破當如法。三者嚼頭不得過三分。四者疏齒當中三齒。五者當汁澡目用。いま嚼楊枝、漱石の水をもて目をあらふこと、三千威儀經の法なり。楊枝、よくつかひて、牙齒をそろへ、したをこそげて、湯をうがひ、うがひするなり。

*In the Sūtra of the Three Thousand Rules of Deportment, it is said,*<sup>44</sup>

*There are five points that pertain to using the willow twig. First, it should be cut to the proper proportions. Second, it should be broken using the proper procedure. Third, in chewing the tip, do not exceed three tenths of an inch. Fourth, in [cleaning] the gaps between teeth, it should be inserted for three bites. Fifth, the sap should be used to rinse the eyes.*

Our present practice of chewing the willow twig and using the water with which we rinse the mouth to wash the eyes is a procedure found in

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ly corresponds to section 41 in the seventy-five-chapter *Shōbōgenzō* text.

42 **Therefore** (*shika areba* しかあれば): This paragraph loosely corresponds to section 42 in the seventy-five-chapter *Shōbōgenzō* text.

43 **Throughout the Land of Japan** (*Nihon ikkoku* 日本一國): This paragraph corresponds to material in section 43 in the seventy-five-chapter *Shōbōgenzō* text.

44 **Sūtra of the Three Thousand Rules of Deportment** (*Sanzen iigi kyō* 三千威儀經): This quotation corresponds to section 44 in the seventy-five-chapter *Shōbōgenzō* text; Dōgen's comment following it corresponds to material in section 45 of that text.

the *Sūtra of the Three Thousand Rules of Deportment*.<sup>45</sup> Using the willow twig well, we clean between the teeth, scrape the tongue, and gargle repeatedly with hot water.

[V4:25]

刮舌の法は、楊枝、よくよくつかひてのち、いまはすてんとするとき、なかより二片に擘破して、そのわれたる口邊、刀口のごとし。これをよこさまにとりて、舌面をこそげては、水をうがひ、うがひをくくみては、擘楊枝にて、こそげ、こそげするなり。血のいづるまです。牙薬あらば、牙齒につけてあらふべし。水をくくみて、たびたびうがひ、うがひすつべし。うがひを、はきすてんには、面桶のほかには、はきすつべし。楊枝は、たびごとに擘破してすつべし、といへり。

The procedure for scraping the tongue:<sup>46</sup> After thoroughly using the willow twig, when it is to be discarded, we tear it apart into two pieces from the middle, such that the broken edges are like blades. Holding this crosswise, to scrape the tongue, while gargling repeatedly with water, scrape repeatedly with the split willow twig, until blood begins to flow. If we have a tooth medicine, we should clean the teeth with it. Holding the water in the mouth, gargle with it repeatedly. In disposing of the gargle water, spit it out somewhere other than in the face bucket. It is said that the willow twig is to be torn apart and discarded each time.

[V4:26]

經云、破當如法、と。よくよくつかひて、楊枝をすてんには、すてをはりて、彈指三下すべし。華嚴經偈云、澡漱口齒、當願衆生、向淨法門、究竟解脫。

*In the Sūtra, it says, "It should be broken using the proper procedure."*<sup>47</sup>

When we have thoroughly used it, the willow twig is to be discarded; after discarding it, we should snap the fingers three times.<sup>48</sup>

*In a gāthā of the Flower Garland Sūtra, it is said,*<sup>49</sup>

45 **water with which we rinse the mouth** (*sōseki no mizu* 漱石の水): Reading *sōkō* 漱口 for *sōseki* 漱石.

46 **procedure for scraping the tongue** (*katsuzetsu no hō* 刮舌の法): This section corresponds to material in sections 45 and 48 of the seventy-five-chapter *Shōbōgenzō* text.

47 **the Sūtra** (*kyō* 經): i.e., the *Sūtra of the Three Thousand Rules of Deportment*; repeating the second of the five rules for use of the willow twig quoted above, section 24.

48 **snap the fingers three times** (*santanji* 三彈指): This advice is found in section 48 of the seventy-five-chapter *Shōbōgenzō* text.

49 **gāthā of the Flower Garland Sūtra** (*Kegon kyō ge* 華嚴經偈): This quotation corresponds to section 47 of the seventy-five-chapter *Shōbōgenzō* text. In section 46 of that text, it is recommended that the verse be recited silently while rinsing the mouth.

*Rinsing out the mouth and teeth,  
Pray that living beings  
Approach the pure dharma gate  
And finally attain liberation.*

[V4:27]

つぎに洗面す。両手に湯を掬して、おもてをあらふ。かくのごとく、よくよくあらふあひだ、湯を無度につひやして、面桶のほかにも、もらしおとして、はやくうしなふことなかれ。あか、おち、あぶら、のどこほりぬるまで、あらふなり。耳のなか、あらふべし、著水不得なるがゆえに。眼裏、あらふべし。著沙不得なるがゆえに。おとがひのした、鼻孔までも、よくよく心のいたらんを度として、あらふべし。あるいは、頭上頂顙までもあらふ、すなはち威儀なり。

Next, do the face-washing.<sup>50</sup> Using both hands, scoop up hot water and wash the face. When washing well like this, do not let the hot water run out too quickly by using an immoderate amount, dripping it outside the face bucket, or spilling it. Wash until the grime is off and the oil removed. We should wash “in the ears”; for “water can’t get in.” We should wash “in the eyes”; for “sand can’t get in.” We should wash under the chin, and even the nostrils, as thoroughly as we can. It is also proper deportment to wash as far as the crown of the head.

[V4:28]

つぎに、手巾をもて、おもてをのごふべし。よくよくのごひかわかして、手巾、もとのごとく脱しとりて、ふたつにして、左の臂にかく。雲堂の後架には、公界の拭面あり、それをもちいる。

Next, one should wipe the face with the hand cloth.<sup>51</sup> Having thoroughly wiped and dried [the face], remove the hand cloth, fold it in half, and drape it over the crook of the left arm, as it was to begin with. At the rear washstands of the cloud hall, there are communal face towels; use those.

[V4:29]

洗面のあひだ、桶杓をならし、かまびすしく、おとをなすことなかれ。湯・水を狼藉にして、近邊をぬらすことなかれ。ひそかに観想すべし、佛祖の威儀面目を相傳して、染汚せしめず、修證する、隨喜懽喜すべし。

While washing the face, do not bang the bucket and ladle, and do not be noisy.<sup>52</sup> Do not get the area wet by splashing the hot and cold water

50 **Next, do the face-washing** (*tsugi ni senmen su* つぎに洗面す): This section corresponds to material in section 49 of the seventy-five-chapter *Shōbōgenzō* text, though with considerable differences.

51 **Next** (*tsugi ni* つぎに): This section corresponds to material in section 50 of the seventy-five-chapter *Shōbōgenzō* text, though with considerable differences.

52 **While washing the face** (*senmen no aida* 洗面のあひだ): This section corresponds

about. We should reflect to ourselves that, by personally transmitting the face of the deportment of the buddhas and ancestors, we practice and verify it without creating any defilement, and we should rejoice in and be pleased by that.

[V4:30]

雲堂にあらば、手巾をたづさへて入堂す。輕歩低聲なるべし。

If one is in the cloud hall, take the hand cloth with you when you enter the hall.<sup>53</sup> One should step lightly to keep the sound down.

[V4:31]

耆年宿徳の草菴に、かならず洗面架あるべし。あるいは洗面のとき、面薬をもちいる法あり。おほよそ道心辦道るとき、洗面・嚼楊枝おこたらざれ、これ古佛の正法なり。あるいは湯をえざらんとくろにては、水にても洗面すべし。湯・水すべてえざらんとくろにては、拭面すべし。そのうち禮拜坐禪すべし、受禮・禮他あるべし。本來面目をして淨潔ならしむべし。

In the thatched huts of seniors and elderly worthies, there should always be face-washing stands.<sup>54</sup> When washing the face, there may also be a procedure for using facial ointments.

In sum, when pursuing the way with the mind of the way, do not to be neglectful of washing the face and chewing the willow twig: they are the true dharma of the old buddhas.<sup>55</sup> When hot water is not available, one should wash the face with cold water. When neither hot nor cold water is available, one should rub the face. Only after that should one pay obeisance and sit in meditation, should one receive obeisance and pay obeisance to another. We should purify our original face.

正法眼藏洗面第五十  
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to section 51 of the seventy-five-chapter *Shōbōgenzō* text, though with some differences.

53 **If one is in the cloud hall** (*undō ni araba* 雲堂にあらば): This section corresponds roughly to the last sentence of section 51 of the seventy-five-chapter *Shōbōgenzō* text.

54 **In the thatched huts of seniors and elderly worthies** (*ginen shukutoku no sōan ni* 耆年宿徳の草菴に): These two sentences correspond to section 52 of the seventy-five-chapter *Shōbōgenzō* text.

55 **In sum** (*ooyoso* おほよそ): This paragraph roughly parallels section 53 of the seventy-five-chapter *Shōbōgenzō* text.

{2:591}

爾時延應元年巳亥十月二十三日、在觀音導利興聖寶林寺示衆

*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery;  
twenty-third day of the tenth month of the junior earth year of the pig,  
the first year of En'ō [20 November 1239]*

[V4:32]

天竺・震旦國等には、國王・王子、大臣・百官、在家男女、朝野の百姓、みな洗面す、神廟等も、あしたごとに洗面するあり。かくのごとく洗面して、祖宗を拜し、現在せる父母・師匠を拜す、三界萬靈・十方眞宰をも拜す、主君をも拜するなり。いまは漁父・樵翁までも、洗面おこたらず。しかあれども、楊枝はしらず、一得一失なり。日本國は嚼楊枝あり、洗面なし。いま嚼楊枝・洗面、ともに修證せん、補虧闕の紹隆なり。正傳のうへの正傳なるべし、佛祖の照臨なるべし。

In the lands of Sindhu and Cīnasthāna, the kings and princes, great ministers and high officials, male and female householders, and commoners of court and countryside, all practice face-washing.<sup>56</sup> In their shrines to the gods as well, there is face-washing every morning. Having washed the face in this way, they pay obeisance to the ancestors; pay obeisance to their present father and mother and their ordination teacher; pay obeisance to the myriad spirits of the three realms and the true lords of the ten directions; and pay obeisance to the ruler. Nowadays, even fishermen and woodsmen do not neglect washing the face; however, they do not know of the willow twig. It is “one gained, one lost.” In the Land of Japan, there is chewing the willow twig, but no face-washing. Now, our practice and verification of both chewing the willow twig and washing the face represent a revival that has repaired the deficiency. This must be a direct transmission on top of a direct transmission; it must be the illuminating presence of the buddhas and ancestors.

爾時寛元元年癸卯十月二十日、在越州吉峰精舍示衆

*Presented to the assembly at Kippō Vihāra, Esshū; twentieth day of the  
tenth month of the junior water year of the rabbit, the first year of  
Kangen [3 December 1243]*

56 In the lands of Sindhu and Cīnasthāna (*Tenjiku Shintan koku tō ni* 天竺震旦國等に): This section corresponds roughly to section 54 of the seventy-five-chapter *Shōbō-genzō* text.

于時文明十二庚子年二月初七日、於越州吉田郡志比庄吉祥山永平寺承  
陽庵書寫之。比丘光周

*Copied this, in the Jōyō Hermitage, Eihei Monastery, Mount Kichijō,  
Shihi Estate, Yoshida District, Esshū; seventh day, second month, se-  
nior metal year of the rat, the twelfth year of Bunmei [18 March 1480].  
Bhikṣu Kōshū<sup>57</sup>*

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57 **Bhikṣu Kōshū** (*biku Kōshū* 比丘光周): Fifteenth abbot of Eiheiiji (1434–1492?).



Treasury of the True Dharma Eye  
Variant Text 5

Extensive Study

*Henzan*

遍參

# Extensive Study

## *Henzan*

### INTRODUCTION

This text represents a manuscript held by Eihei-ji of chapter 37 of the sixty-chapter *Shōbōgenzō*, a variant version of number 57 of the seventy-five-chapter compilation. The two versions bear colophons with identical information on the date and place of composition: winter of 1243-44, at Yamashibu 禪師峰, in Echizen. It is thought, however, that the present version represents an earlier draft of the “Henzan” chapter, subsequently edited as the seventy-five-chapter *Shōbōgenzō* version. There are quite a few differences between the two texts, but for the most part they are relatively minor.

The translation here does not repeat the annotation of the seventy-five-chapter *Shōbōgenzō* version; rather, it is limited to indicating the parallel sections in the two texts, and to the occasional note on issues specific to this version.

## 正法眼藏拾遺五

Treasury of the True Dharma Eye  
Variant Text 5

## 遍參

## Extensive Study

(六十卷本系・永平寺所蔵一本)

(Sixty-chapter compilation version, Eiheiiji collection)

[V5:1] {2:592}

佛祖の大道は、究竟參徹なり、足下無糸去なり、足下雲生なり、華開世界現なり、甜苺徹蒂甜なり、苦苺連根苦なり、甜甜徹蒂甜の參學もあるべし。

The great way of the buddhas and ancestors is study and penetration of the ultimate; it is to “go without a string at your feet”; it is “clouds arose underfoot”; it is “a flower opens, and the world arises”; it is the sweet melon is sweet through to its stem; it is the bitter melon is bitter to its root.<sup>1</sup> There must also be the extensive study of the sweet sweetness is sweet through to the stem.

\* \* \* \* \*

[V5:2]

玄沙山宗一大師、因雪峰召師云、備頭陀何不遍參去。師云、達磨不來東土、二祖不往西天。雪峰深然之。

*Great Master Zongyi of Mount Xuansha was once addressed by Xuefeng, who said, “Bei Dhūta, why don’t you go off on an extensive study?”*

*The Master said, “Dharma didn’t come to the Land of East; the Second Ancestor didn’t go to Sindh in the West.”*

*Xuefeng deeply approved this.*

1 The great way of the buddhas and ancestors (*busso no daidō* 佛祖の大道): This section varies slightly from section 1 in the seventy-five-chapter *Shōbōgenzō* version.

[V5:3]

いはゆる遍參底の道理は、翻巾斗參なり、聖諦の亦不爲なり、何階級之有なり。

The principle of extensive studying is *the study of a flip*; it is “*don’t do even the sacred truths*”; it is “*what stages are there?*”

\* \* \* \* \*

[V5:4]

南嶽大慧禪師、はじめて曹溪に參ずるに、曹溪いはく、是甚麼物恁麼來。この泥彈子の一著子なるを遍參すること、始終八年なり。

When Chan Master Dahui of Nanyue first visited Caoxi, Caoxi said, “*What thing is it that comes like this?*”<sup>2</sup>

His extensive study of this ball of mud was eight years from start to finish.

[V5:5] {2:593}

末上に遍參するとき、古佛に白してまうさく、懷讓會得、當初來時、和尚懷讓是甚麼物恁麼來。ちなみに曹溪道、爾作麼生會。ときに大慧まうさく、説似一物即不中。これ、遍參現成なり、八年現成なり。

In the end, when he had extensively studied it, he addressed the old buddha, saying, “*Huirang has understood what the Reverend put to Huirang when I first came: ‘What thing is it that comes like this?’*”

Thereupon, Caoxi said, “*How do you understand it?*”

At this point, Dahui said, “*To say it’s like any thing wouldn’t hit it.*”

This is the realization of extensive study, the realization of eight years.

[V5:6]

曹溪とふ、還假修證否。大慧まうさく、修證不無、染汚即不得。すなはち曹溪いはく、吾亦如是、汝亦如是、乃至西天諸佛諸祖亦如是。これよりさらに八載遍參す。頭正尾正かぞふるに、十五白の遍參なり。

Caoxi asked, “*Then does it depend on practice and verification?*”

Dahui said, “*It’s not that it lacks practice and verification, but it can’t be defiled by them.*”

Thereupon, Caoxi said, “*I’m also like this, you’re also like this, and the buddhas and the ancestors of Sindh in the West are also like this.*”

Thereafter, he spent eight years more in extensive study. True from head to tail, all told it was fifteen autumns of extensive study.

2 Chan Master Dahui of Nanyue (*Nangaku Daie zenji* 南嶽大慧禪師): This and the following two sections correspond to section 4 in the seventy-five-chapter *Shōbōgenzō* version.

## [V5:7]

恁麼來は、遍參なり。説似一物即不中に、諸佛諸祖を開殿見參する如是を亦す。甚麼物の入畫看に、六十五百千萬億の轉身遍參見を現前せしむ。等閑に入一叢林、出叢林を遍參とするにあらず。

“Coming like this” is extensive study. In “To say it’s like anything wouldn’t hit it,” [he] makes “also” the “like this” that “opens the hall and sees the buddhas and ancestors.”<sup>3</sup> When “what thing is it” “enters the picture and looks,” he reveals the view of extensive study of transforming the body “sixty-five hundreds of thousands of myriads of *koṭis*” of times. He does not take casually “entering a grove” and “leaving a grove” as extensive study.<sup>4</sup>

## [V5:8]

いま雪峰道の遍參の宗旨、かならずしも出嶺をすすむるにあらず、玄沙道の達磨不來東土、二祖不往西天の遍參を、助発するなり。たとへば、なんぞ遍參にあらざらん、といはんがごとし。

The essential point of the extensive study spoken of here by Xuefeng does not necessarily recommend his leaving the peak: it helps him in the extensive study of “*Dharma didn’t come to the Land of the East; the Second Ancestor didn’t go to Sindh in the West*” spoken of by Xuansha.<sup>5</sup> It is, for example, like saying, “How could this not be extensive study?”

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3 [he] makes “also” the “like this” that “opens the hall and sees the buddhas and ancestors” (*shobutsu shoso o kaiden kenzan suru nyoze o yaku su* 諸佛諸祖を開殿見參する如是を亦す): An awkward attempt to render Dōgen’s play with the phrase “also like this” (*yaku nyoze* 亦如是) in Caoxi’s final comment. Cf. the less tortured version in section 5 of the seventy-five-chapter *Shōbōgenzō* version:

説似一物即不中、諸佛諸祖を開殿參見する、すなはち亦如是遍參なり。

“To say it’s like anything wouldn’t hit it”: to “open the hall and see the buddhas and ancestors” is the extensive study of “also like this.”

4 “entering a grove” and “leaving a grove” (*nyū ichi sōrin, shutsu ichi sōrin* 入一叢林、出一叢林): The seventy-five-chapter *Shōbōgenzō* version continues here:

全眼睛の參見を遍參とす、打得徹を遍參とす。面皮厚多少を見徹する、すなはち遍參なり。

He takes seeing with the entire eye as extensive study, being able to penetrate it as extensive study. Seeing through the thickness of the skin of the face — this is extensive study.

5 The essential point of the extensive study spoken of here by Xuefeng (*ima Seppō dō no henzan no shūshi* いま雪峰道の遍參の宗旨): This section, which returns to the conversation introduced in section 2, above, corresponds to the first part of section 6 in the seventy-five-chapter *Shōbōgenzō* version (which lacks the final sentence here).

## [V5:9]

いま玄沙道の達磨不來東土は、來而不來の亂道にあらず、遍參の道理を通達するなり。たとひ、東土の全土、たちまちに極涌して達磨に參侍轉身する遍參ありとも、屋裏の兒孫としては、かへりてこれ遍參を參ずべし。この道は、遍參して雪峰と同參、見取せしむるなり。

Xuansha's saying here, "*Dharma didn't come to the Land of the East*," is not some confused saying about coming or not coming: it penetrates the principle of extensive study.<sup>6</sup> Even if there were an extensive study in which the entire land of the Land of the East were suddenly to gush up, attending on Dharma and transforming the body, as descendants within the house, [we] should still study this [as] extensive study.<sup>7</sup> These words let [us] see [him] extensively studying and studying together with Xuefeng.

## [V5:10] {2:594}

二祖不往西天、この不往は、當蓋當なり、足下雲生なり。二祖、もし西天にゆかば、佛法、いま東土にいたるべからず。達磨、もし東土にきたらば、佛法、いま東土に正傳すべからず。不來親曾不來なり、不往無外不往なり。これを動著せば、なにをか遍參とせん。

"*The Second Ancestor didn't go to Sindh in the West*": this "didn't go" is *righter than right*, is "clouds arise underfoot."<sup>8</sup> If the Second Ancestor had gone to Sindh in the West, the buddha dharma would not now have

6 Xuansha's saying here, "*Dharma didn't come to the Land of the East*" (*ima Gensha dō no Daruma furai Tōdo* いま玄沙道の達磨不來東土): This section parallels the second part of section 6 in the seventy-five-chapter *Shōbōgenzō* version, but from this point through section 11, below, the two texts show many differences.

it penetrates the principle of extensive study (*henzan no dōri o tsūdatsu suru nari* 遍參の道理を通達するなり): The seventy-five-chapter *Shōbōgenzō* version has here:

大地無寸土の道理なり。いはゆる達磨は、命脈一尖なり。

It is the principle that "the whole earth lacks an inch of ground." "Dharma" here is the tip of the vital artery.

7 descendants within the house (*okuri no jison* 屋裏の兒孫): I.e., later members of the lineage of the buddhas and ancestors. From here to the end of the section, the seventy-five-chapter *Shōbōgenzō* version reads:

轉身にあらず、さらに語脈の翻身にあらず。不來東土なるゆえに、東土に見面するなり。東土たとひ佛面祖面相見すとも、來東土にあらず、拈得佛祖失却鼻孔なり。

This would not be transforming the body, nor would it be flipping the body in the stream of words. Since he "didn't come to the Land of the East," he meets the Land of the East face-to-face. Though the Land of the East encounters buddha faces and ancestor faces, this is not "coming to the Land of the East": it is getting hold of the buddhas and ancestors and losing the nose.

8 *righter than right* (*tō gai tō* 當蓋當): A tentative translation of an uncommon expression with no known precedent in the Chinese Buddhist canon; taking *tō* 當 here in the sense "appropriate," "correct" (though perhaps it could also be understood as "here,

reached the Land of the East; if Dharma had come to the Land of the East, the buddha dharma would not now have been correctly transmitted to the Land of the East.<sup>9</sup> “Not coming” is the not coming that is personally once; “not going” is the not going that is without outside. If you move these, what do we take as extensive study?<sup>10</sup>

right here”). This sentence is missing in the seventy-five-chapter *Shōbōgenzō* version, which reads here:

おほよそ、土は、東西にあらず、東西は土にかかはれず。二祖不往西天は、西天を遍參するには不往西天なり。

In sum, the “land” is not east or west; east and west have nothing to do with the “land.” “The Second Ancestor didn’t go to Sindh in the West” is, in extensively studying Sindh in the West, he “didn’t go to Sindh in the West.”

**9 If the Second Ancestor had gone to Sindh in the West** (*niso, moshi Saiten ni yukaba* 二祖、もし西天にゆかば): The seventy-five-chapter *Shōbōgenzō* version reads here, 二祖もし西天にゆかば、一臂落了也。

If the Second Ancestor had gone to Sindh in the West, one arm would have fallen off.

**10 “Not coming” is the not coming that is personally once; “not going” is the not going that is without outside** (*furai shinzō furai nari, fuō muge fuō nari* 不來親曾不來なり、不往無外不往なり): The significance of the terms *shinzō* 親曾 (“personally once”) and *muge* 無外 (“without outside”) here is subject to interpretation; perhaps, the sense is “a not coming that is already present”; “a not going that has nowhere else to go.” The former term occurs often in the *Shōbōgenzō*, especially in allusion to a line of verse by Tiantong Rujing 天童如淨 (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:130c7-11):

親曾見佛不相瞞。

He [i.e., Piṇḍola] once personally saw the Buddha; he doesn’t deceive.

The latter term occurs less frequently but appears prominently in “*Shōbōgenzō sangai yui shin*” 正法眼藏三界唯心:

諸佛應化法身は、みなこれ三界なり、無外なり。たとへば、如來の無外なるがごとし、牆壁の無外なるがごとし、三界の無外なるがごとく、衆生無外なり

The response, transformation, and dharma bodies of the buddhas are all the three realms, are without outside. This is like the tathāgatas being without outside, like fences and walls being without outside; just as the three realms are without outside, living beings are without outside.

The seventy-five-chapter *Shōbōgenzō* version replaces this sentence with a greatly expanded passage:

しばらく二祖なにとしてか西天にゆかざる。いはゆる碧眼の眼睛裏に跳入するゆえに、不往西天なり。もし碧眼裏に跳入せずば、必定して西天にゆくべし。袂出達磨眼睛を遍參とす。西天にゆき東土にきたる、遍參にあらず。天台・南嶽にいたり、五臺・上天にゆくをもて、遍參とするにあらず。四海五湖、もし透脱せざらんは、遍參にあらず。四海五湖に往來するは、四海五湖をして遍參せしめず、路頭を滑ならしむ、脚下を滑ならしむ、ゆえに遍參を打失せしむ。

Now, why did the Second Ancestor not go to Sindh in the West? Because he jumped into the eye of Blue Eyes, he “didn’t go to Sindh in the West.” If he had not jumped into Blue Eyes, he would definitely have gone to Sindh in the West. He made gouging out Dharma’s eye his extensive study. Going to Sindh in the West or coming to the Land of the East is not extensive study. Going to Tiantai or Nanyue is not extensive study; we do not take going to Wutai or the heavens as extensive study. If we

[V5:11]

しかあれば、雪峰の行履を觀著し、玄沙の先蹤を參究して、遍參して閑遊なかれ。たとへば、遍參は、石頭大底大、石頭小底小なり。石頭をして大參・小參ならしむべし。大底は大底を遍參究するを、遍參といふ、小底は小底を遍參究するを、遍參といふ。百千萬箇を百千萬頭に參見するは、いまだ遍參にあらず。半語脈裏に百千萬轉身なるを、遍參と究盡するなり。遍參は、たとへば、打地唯打地を遍參とすべし。打地一番、打空一番、打四方八面來を遍參とせず、俱胝唯豎一指を、遍參なりとす、更豎拳頭せば、遍參にあざらん。爲人もかくのごとくなるべし、爲自もかくのごとくなるべし。

Thus, looking at the conduct of Xuefeng and investigating the traces of Xuansha, make extensive study of them and do not wander idly.<sup>11</sup> Extensive study is, “*the bigness of a stone is big, the smallness of a stone is small.*” We should make the stone a big study, a small study. As for “bigness,” extensively studying and investigating bigness is called “extensive study”; as for “smallness,” extensively studying and investigating smallness is called “extensive study.” To see the hundreds of thousands of myriads in the hundreds of thousands of myriads is not yet extensive study. It is exhaustively investigating extensive study as being the turning of the body hundreds of thousands of myriad times within the flow of half a word. For example, we should take “*Dadi just struck the ground*” as extensive study; we do not take *striking the ground once, striking the sky once, striking the four quarters and eight sides* as extensive study. We take “*Juzhi’s just holding up one finger*” as extensive study. If he then raised his fist, this would probably not be extensive study.<sup>12</sup> For the sake of the other should be like this; for the sake of oneself should be like this.

\* \* \* \* \*

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have not transcended the four seas and five lakes, it is not extensive study. Coming and going to the four seas and five lakes does not make the four seas and five lakes study extensively: it makes the road slippery; it makes the footing slippery; hence, it makes one lose extensive study.

11 **Thus** (*shika areba* しかあれば): This section roughly parallels section 8 in the seventy-five-chapter *Shōbōgenzō* version, albeit with many differences.

12 **If he then raised his fist** (*kō ju kentō seba* 更豎拳頭せば): This and the following sentence do not occur in the seventy-five-chapter *Shōbōgenzō* version. See Supplementary Notes, s.v. “Fist.”



[V5:12]

玄沙示衆云、與我釋迦老子同參。時有僧出問、未審、參見甚麼人。師云、釣魚船上謝三郎。

*Xuansha addressed the assembly, saying, “Old Master Śākya and I studied together.”<sup>13</sup>*

*At that time, a monk came forward and asked, “I don’t understand. With whom did you study?”*

*The Master said, “The Xie’s third boy on a fishing boat.”*

[V5:13] {2:595}

しかあれば、釋迦老子參底の頭正尾正、みづから玄沙老漢と同參なるべし。玄沙參底の頭正尾正、したしく釋迦老子と同參す。釋迦老子と玄沙老漢と、參足・參不足なき、これ遍參の道理なり。釋迦老子は、玄沙老漢と同參するゆえに、古佛なり、玄沙老漢は、釋迦老子と同參するゆえに、兒孫なり。この道理、よくよく遍參すべし。

Thus, the studying of Old Master Śākya that is right from head to tail must be himself studying together with Old Man Xuansha.<sup>14</sup> The studying of Xuansha that is right from head to tail is himself intimately studying together with Old Master Śākya. It is Old Master Śākya and Old Man Xuansha studying together. The study of Old Master Śākya and Old Man Xuansha is neither sufficient nor insufficient: this is the principle of extensive study. Because Old Master Śākya studies together with Old Man Xuansha, he is an old buddha; because Old Man Xuansha studies together with Old Master Śākya, he is a descendant. This principle, we should give thorough extensive study.

[V5:14]

釣魚船上謝三郎、このむね、審細に參學すべし、といふは、釋迦老子と玄沙老漢と同時同參の時節を、遍參功夫すべし。釣魚船上謝三郎を參見する玄沙を、同參すや、いなや。玄沙山上禿頭漢を同參する謝三郎を、同參すや、いなや。同參・不同參、みづから功夫せしめ、他づから功夫ならしむべし。玄沙と釋迦老子と同參を遍參しおはりて、謝三郎と與我と、參見甚麼人の道理を遍參すべし。もし遍參の道理現在前せざるときは、參自不得

13 **Xuansha addressed the assembly** (*Gensha jishu* 玄沙示衆): This quotation parallels section 9 in the seventy-five-chapter *Shōbōgenzō* version.

14 **Thus** (*shika areba* しかあれば): This section corresponds to section 10 in the seventy-five-chapter *Shōbōgenzō* version, which reads at this point:

釋迦老子參底の頭正尾正、おのづから釋迦老子と同參なり。玄沙老漢參底の頭正尾正、おのづから玄沙老漢と同參なるゆえに、釋迦老子と玄沙老漢と同參なり。

The studying of Old Master Śākya that is right from head to tail is himself studying together with Old Master Śākya. The studying of Old Man Xuansha that is right from head to tail is himself studying together with Old Man Xuansha; hence, it is Old Master Śākya and Old Man Xuansha studying together.

なり、參他不得なり、參人不得なり、參我不得なり、自釣自上不得なり、未釣先上不得なり。すでに遍參究盡なるには、脱落遍參なり、海枯不見底なり、人死不留心なり。いはゆる海枯といふは、全海枯なり。しかあれども、枯竭しぬるには、不見底なり。不留・早留、ともに人心なり。しかあるに、人死のとき、心不留なり、心不留は、人死なり。かくのごとく、一方の表裏を參究すべきなり。

**“The Xie’s third boy on a fishing boat”**: the meaning of this, we should study in detail.<sup>15</sup>

That is, we should make concentrated effort at extensive study of the moment when Old Master Śākya and Old Man Xuansha study together at the same time. Do they, or do they not, study together the Xuansha who meets *“the Xie’s third boy on a fishing boat”*? Do they or do they not study together the Xie’s third boy who studies together with the *baldheaded fellow on Mount Xuansha*? We should have ourselves concentrate, have the other concentrate, on studying together and not studying together. Having extensively studied Xuansha and Old Master Śākya studying together, we should extensively study the principle of “with whom” the Xie’s third boy and “I” studied. When the principle of extensive study is not immediately present to us, *study of ourselves is not possible, study of the other is not possible; study of the person is not possible, study of the self is not possible; fishing for oneself and rising by oneself are not possible, rising before being caught is not possible.*

When extensive study has been exhaustively investigated, it is extensive study sloughed off; it is, *“when the ocean dries up, we cannot see the bottom”*; it is, *“when a person dies, he does not leave his mind behind.”* “When the ocean dries up” means the entire ocean is dried up. Nevertheless, when the ocean has entirely dried up, *“we cannot see the bottom.”* “Not leaving” and “early leaving” are both the person’s mind.<sup>16</sup>

15 **“The Xie’s third boy on a fishing boat”**: the meaning of this, we should study in detail (*chōgyō sen jō Sha sanrō, kono mune, shinsai ni sangaku su beshi* 釣魚船上謝三郡、このむね、審細に參學すべし): This section parallels sections 11 and 12 in the seventy-five-chapter *Shōbōgenzō* version.

16 **“Not leaving” and “early leaving” are both the person’s mind** (*furyū sōryū, tomo ni ninshin nari* 不留・早留、ともに人心なり): The corresponding sentence in the seventy-five-chapter *Shōbōgenzō* version reads, “Not leaving and entirely leaving” (*furyū zenryū* 不留全留). The unusual *sōryū* 早留 (“early leaving”) here suggests a play with the expression *ryūshin* 留心 (“leave his mind behind”), a term that normally means “to pay attention,” “take heed,” etc., as in the well-known saying attributed to Zhaozhou Congshen 趙州從諗 (778-897) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:278a5-6):

毘婆尸佛早留心、直至如今不得妙。

The Buddha Vipaśyin early took heed of this, but right up to the present, hasn’t got its subtlety.

Dōgen gives a variant of the saying in his *Eihei kōroku* 永平廣錄 (DZZ.4:222, no. 59).

Hence, when “the person dies,” the mind is “not left behind.” “The mind not left behind” is “the person dies.” In this way, we should investigate the surface and interior of a single side.

\* \* \* \* \*

[V5:15] {2:596}

先師天童古佛、あるとき諸方の長老の道舊なる、いたりあつまりて上堂を請するに、上堂云、大道無門、諸方頂顛上跳出、虚空絶路、清凉鼻孔裏入來。恁麼相見、瞿曇賊種、臨濟禍胎。咦、大家顛倒舞春風、驚落杏華飛亂紅。

My former master, the Old Buddha of Tiantong, on one occasion when old associates among the elders from all quarters assembled and requested a convocation, *said in his convocation address*,<sup>17</sup>

*The great way has no gate;  
It springs forth from the crowns in all quarters.  
Empty space ends the road;  
It enters the nostrils of Qingliang.  
Meeting like this,  
Gautama's traitorous seed,  
Linji's disastrous embryo.  
li!  
Everyone toppled over, dancing in the spring wind;  
Startled, the falling apricot blossoms fly in crimson chaos.*

[V5:16]

いまの上堂は、先師古佛、ちなみに建康府の清凉寺に住持のとき、諸方の長老きたれり。これらの道舊とは、あるひは賓主とありき、あるひは隣單なりき。かくのごとくの舊友なり、おほからざらめやは。あつまりて上堂を請するときなり。渾無箇話の長老は、いたらず、請せられず、大尊貴なるを、かしづき、請するなるべし。おほよそ先師の遍參は、諸方のきはむべきにあらず。二三百年来は、先師のごとく遍參なる古佛あらざるなり、眞箇の遍參なり。

This convocation address is from the time when my former master, the Old Buddha, was the abbot of the Qingliang Monastery, in the Prefecture of Jiankang, to which the elders from all quarters had come.<sup>18</sup> That these were “old associates” means they had once been guest and host or been neighboring seats. They were thus his old friends; how could they not

17 **My former master, the Old Buddha of Tiantong** (*senshi Tendō kobutsu* 先師天童古佛): This quotation corresponds to section 13 in the seventy-five-chapter *Shōbōgenzō* version.

18 **This convocation address** (*ima no jōdō* いまの上堂): This section corresponds to sections 14 and 15 in the seventy-five-chapter *Shōbōgenzō* version.

have been many? It was a time when they had assembled and requested a convocation. Elders completely lacking this talk did not come, did not request [the convocation]. Though themselves great worthies, they attended him and requested [an address].

In general, the extensive study of my former master was not something fulfilled by those from all quarters. In the last two or three hundred years in the Land of the Great Song, there have been no old buddhas with extensive study like my former master; his was true extensive study.

[V5:17]

大道無門は、條條響なり、汝問趙州響なり。しかあるを、大道まさに渾身の跳出するに、餘外をもちいず、頂顙上より跳出するなり、鼻孔裏より入來、參學するなり。いまだ頂顙上より跳脱せざるをば、參學人といはず、遍參漢にあらず。いまでも見一知識の風流、聞一頭話の工夫、みなこれよりするなり。いまの去那邊去、來遮裏來、その間隙あらざるがごとくなる、大道の渾體なり。毘盧頂上行は、無諍三昧なり、既得恁麼は、毘盧行なり。跳出の遍參を參徹する、これ葫蘆の葫蘆を跳出する、葫蘆頂顙上を選佛場とせることひさし。命如糸なり、葫蘆遍參葫蘆なり。

*“The great way has no gate”* is each one so, is *“You asked about Zhaozhou, right?”*<sup>19</sup> Still, when the whole body truly springs forth, without using anything else, the great way springs from “the crowns,” it enters into “the nostril” and studies. If one has not yet sprung forth from the crown, one is not a person of study, is not a fellow of extensive study.<sup>20</sup>

19 *“The great way has no gate” is each one so* (*daidō mumon wa, jōjō nii nari* 大道無門は、條條響なり): This section corresponds to sections 16 and 18 in the seventy-five-chapter *Shōbōgenzō* version. The unusual expression *jōjō nii* 條條響, tentatively translated “each one so,” also occurs in the “*Shōbōgenzō gyōbutsu iigi*” 正法眼藏行佛威儀; here, perhaps, meaning, “every instance of the great way is without a gate.”

*“You asked about Zhaozhou, right?”* (*nyo mon Jōshū nii* 汝問趙州響): From a well-known dialogue between an unidentified monk and Zhaozhou Congshen 趙州從諗, recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:150, case 46):

趙州因僧問、如何是趙州。師曰、東門南門西門北門。僧曰、不問這箇。師曰、  
 爾問趙州響。

Zhaozhou was once asked by a monk, “What is Zhaozhou.”

The Master said, “East Gate, South Gate, West Gate, North Gate.”

The monk said, “I didn’t ask about that.”

The Master said, “You asked about Zhaozhou, right?”

The opening sentence of section 16 in the seventy-five-chapter *Shōbōgenzō* version replaces Zhaozhou’s question here with a comment on the dialogue by Chan Master Yuanlong Xian 圓通僊:

大道無門は、四五千條華柳巷、二三萬座管絃樓なり。

“The great way has no gate” is “four or five thousand lanes of flowers and willows, twenty or thirty thousand pavilions of flutes and zithers.”

20 **not a fellow of extensive study** (*henzan kan ni arazu* 遍參漢にあらず): Section 16 of the seventy-five-chapter *Shōbōgenzō* version concludes here with the remark, “We

Even up till now, the tradition of seeing a wise friend, the concentrated effort of hearing a saying, have all derived from this.<sup>21</sup> The present “going over there and coming over here,” as if there were no gap between them, is the whole body of the great way. “Walking atop the head of Vairocana” is “the unconflicted samādhi.” “Since you have got such a thing” is Vairocana walking.

Thoroughly to study the extensive study that “springs forth” — this is the bottle gourd springing forth from the bottle gourd; for long, “atop the head” of the bottle gourd has been made the site where the buddha is selected. It is “his life is like a thread”; it is the bottle gourd extensively studying the bottle gourd.<sup>22</sup>

{2:597}

正法眼藏遍參三十七  
Treasury of the Eye of the True Dharma  
Extensive Study  
Thirty-seven

[Eiheiji MS:]

爾時寬元元年癸卯十一月二十七日、在越宇禪師峰下茅菴示衆  
*Presented to the assembly at a thatched hermitage below Yamashibu,*  
*Etsuu; twenty-seventh day, eleventh month of the junior water year of*  
*the rabbit, the first year of Kangen [8 January 1244]*

[Tōunji MS:]

同癸卯臘月廿七日書寫之在同菴侍者寮。懷奘  
*Copied this at the acolyte's quarters of the same hermitage; twenty-sev-*  
*enth day, month of offerings, the same junior water year of the rabbit*  
*[7 February 1244]. Ejō*

should just study with Xuansha the essential point of extensive study” (*henzan no shūshi, tada Gensha ni sangaku su beshi* 遍參の宗旨、ただ玄沙に參學すべし). This is followed by a short section, missing here, citing famous examples of extensive study by Chan masters of the Tang dynasty.

21 **Even up till now** (*ima made mo* いままでも): This sentence does not occur in the seventy-five-chapter *Shōbōgenzō* version, which begins its section 18 with the sentence:

遍參は、ただ祇管打坐、身心脱落なり。

Extensive study is simply “just sitting” with “body and mind sloughed off.”

22 **the bottle gourd extensively studying the bottle gourd** (*korō henzan korō* 葫蘆遍參葫蘆): The seventy-five-chapter text ends with the additional sentence:

一莖草を建立するを、遍參とせるのみなり。

We have merely set up “one blade of grass” and taken it as extensive study.



Treasury of the True Dharma Eye

Variant Text 6

Great Awakening

*Daigo*

大悟

# Great Awakening

## *Daigo*

### INTRODUCTION

This text is not included in any extant compilation of the *Shōbōgenzō* and seems to have remained largely unknown in the Sōtō tradition. Rather, it was preserved in the Ōsu Bunko 大須文庫 collection of the Shingon temple Shinpukuji 真福寺, in Nagoya, where it was only discovered in 1979. The manuscript is undated but identifies its place of composition as Kōshōji, Dōgen's residence from 1236 to 1243. The content is thought to represent an early draft of the “Daigo” text that occurs as number 10 of the seventy-five-chapter *Shōbōgenzō*, a work bearing colophons dated early spring 1242 at Kōshōji and spring 1244 at Kippōji. That text differs considerably from this earlier version, focusing as it does on just three of the several sayings on great awakening that we find here.

The translation follows Kawamura's edition, including his interpolation (marked by chevrons) of glyphs illegible in the manuscript. The annotation directs readers to parallel material in the seventy-five-chapter *Shōbōgenzō* text, where additional relevant notes can be found.



正法眼藏拾遺六

Treasury of the True Dharma Eye  
Variant Text 6

大悟

Great Awakening

(草案本・真福寺所蔵)

(Draft text, Shinpukuji Collection)

觀音導利興聖寶林寺

Kannon Dōri Kōshō Hōrin Monastery

[V6:1] {2:598}

佛佛の大道、つたはること綿密なり、功業、現成なること、平展なり。このゆへに、大悟あり、不悟あり、省悟あり、失悟あり。ともにこれ佛祖、あるときは抛却し、あるときは把定するところなり。抛却、および把定にあらず、泥團の形段も現成せり。

The great way of buddha after buddha is handed down meticulously; their meritorious deeds are manifested openly.<sup>1</sup> Therefore, there is great awakening; there is not awakening; there is reflective awakening; there is losing awaking. They are all what the buddhas and ancestors sometimes throw away, sometimes hold tight; they also manifest the shape of the mud ball, neither thrown away nor held tight.<sup>2</sup>

1 **The great way of buddha after buddha** (*butsubutsu no daidō* 佛佛の大道): This and the following section loosely parallel the seventy-five-chapter *Shōbōgenzō* text, section 1.

2 **they also manifest the shape of the mud ball, neither thrown away nor held tight** (*hōkyaku, oyobi hajō ni ara[zu], deidan no gyōdan mo genjō seri* 抛却、および把定にあらず、泥團の形段も現成せり): A tentative translation, perhaps meaning that the various types of awakening express the ordinary deluded state just as it is. The term “mud ball” (*deidan* 泥團), typically referring to the state of delusion, is best known from the expression “a guy who plays around with a mud ball” (*nong ni tuan han* 弄泥團漢), used in Chan literature for someone who wastes his time “fiddling around” with meaningless thoughts or activities.

## [V6:2]

しるべし、大悟<より>、諸佛諸祖は恁麼來なり。ゆへに、大悟<は>、佛祖の邊際にかかはれるにあらざるなり。

We should know that it is from great awakening that the buddhas and ancestors “come like this.”<sup>3</sup> Therefore, it is not that great awakening has anything to do with the boundaries of the buddhas and ancestors.<sup>4</sup>

## [V6:3]

しかあるに、あるいは、生知あり、といふ、いはゆる生じて生をしるなり。學而知者あり、といふ、學して生をしるなり。佛智者あり、といふ、無師智者あり、といふとも、三舉に回去する、行履の條條なり。

Still, it is said there are “those who know at birth”: that is, they know birth upon being born.<sup>5</sup> It is said there are “those who know from study”: they know birth from studying it. While it is said there are “those with buddha knowledge” or said there are “those who know without a master,” they are instances of the conduct of returning when it is raised the third time.<sup>6</sup>

3 “**come like this**” (*inmo rai* 恁麼來): Recalling the famous conversation, much loved by Dōgen, between the Sixth Ancestor, Huineng 六祖慧能, and Nanyue Huairang 南嶽懷讓, which begins,

祖曰、從什麼處來。師曰、嵩山安國師處來。祖曰、是什麼物恁麼來。

The Ancestor asked, “Where are you coming from?”

The Master said, “I’m coming from the National Teacher An on Mount Song.”

The Ancestor said, “What thing is it that comes like this?”

For the version of the dialogue given in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101), see Supplementary Notes, s.v. “What thing is it that comes like this?”

4 **it is not that great awakening has anything to do with the boundaries of the buddhas and ancestors** (*daigo [wa], busso no henzai ni kakawareru ni arazaru nari* 大悟<は>、佛祖の邊際にかかはれるにあらざるなり): Cf. the seventy-five-chapter *Shōbōgenzō* text, section 1:

佛祖は大悟の邊際を跳出し。

The buddhas and ancestors spring off from the boundaries of great awakening.

5 **Still, it is said there are “those who know at birth”** (*shikaaru ni, arui wa, shōchi ari, to iu* しかあるに、あるいは、生知あり、といふ): This section loosely parallels section 2 of the seventy-five-chapter *Shōbōgenzō* text.

6 **they are instances of the conduct of returning when it is raised the third time** (*sanko ni kaiko suru, anri no jōjō nari* 三舉に回去する、行履の條條なり): The sense is uncertain and the translation tentative. The interpretation assumes an allusion to the highest type of person described by Yunmen 雲門 in section 31, below. This phrase does not occur in the seventy-five-chapter *Shōbōgenzō* text.

## [V6:4] {2:599}

生知あれば、生悟あるべし。佛祖すでに調御丈夫とあるに、みな生悟くなるを>拈來せるがゆへに、學道<に>大悟する、生悟なるべし、學悟する、生悟なるべし。學悟なるがゆへに、いま三界を擧して大悟し、四大<を擧>して大悟とし、諸佛を擧して大悟<し>、諸法<を>擧して大悟し、諸縁を擧し<て>大>悟しきたれること、いますなはち正當恁麼時なり。

Since there is knowing at birth, there must be awakening at birth.<sup>7</sup> The buddhas and ancestors, being tamers of persons, because they have all taken up what is awakening at birth, in studying the way, their greatly awakening is awakening at birth, their awakening by study is awakening at birth. Because they are awakened by study, now is the very time in which they have been taking up the three realms and greatly awakening, taking up the four elements and greatly awakening, taking up the buddhas and greatly awakening, taking up the dharmas and greatly awakening, taking up conditions and greatly awakening.

## [V6:5]

このゆへに、臨濟院の慧照大師いはく、盡大地覓に一人として不悟者難得。

Therefore, Great Master Huizhao of Linji Cloister said, “In all the whole earth, it’s hard to find a single person who’s unawakened.”<sup>8</sup>

## [V6:6]

しかれば、盡地にあらゆるは、不悟者にはあらざるべし。悟を齊限とせむともがらは、休歇<す>べし、悟、これ齊限にあらざるがゆへに。不悟者、かならずしも悟者にあらず。悟のうへにも、さらに進一歩するに、朝到西天、暮到唐土あるなり。十聖・三賢、等覺・妙覺等は、ひとへに待悟<爲>則なるのみなり。かれらに悟なし<と>い<く>は<不>ず、待悟するのみなり。

Therefore, on all the earth, none is an unawakened person. Those who would limit awakening should stop; for awakening is not limited. The unawakened person is not necessarily an awakened person. Advancing a step beyond awakening, there is, *in the morning, going to Sindh in the*

7 Since there is knowing at birth (*shōchi areba* 生知あれば): This section parallels sections 3 and 4 of the seventy-five-chapter *Shōbōgenzō* text, the latter of which gives a more polished version of the awkward last sentence here.

8 Great Master Huizhao of Linji Cloister (*Rinzai in no Eshō daiji* 臨濟院の慧照大師): i.e., Linji Yixuan 臨濟義玄 (d. 866). This quotation parallels section 5 of the seventy-five-chapter *Shōbōgenzō* text. There, Linji’s words are given as:

大唐國裏、覓一人不悟者難得。

In the Land of the Great Tang, it’s hard to find a single person who’s unawakened.

West; in the evening, going to the Land of the Tang.<sup>9</sup> The ten sages and three worthies, the virtually awakened and the wondrously awakened, all just make awaiting awakening the norm.<sup>10</sup> We do not say they lack awakening; [they] just await awakening.

[V6:7]

しるべし、盡地に不<sup>レ</sup>悟<sup>レ</sup>者なきがゆへに、待悟は齊限なるのみなり。＜待＞悟の齊限なる、待悟帶累することを辭せずといへども、待悟に親切ならず。をほくよ<sup>レ</sup>そ、大悟は、不拘小節なり。

We should know that, because there are no unawakened people on all the earth, awaiting awakening is limited.<sup>11</sup> Even though this may not state the fact that awaiting awakening is limited, or that awaiting awakening is troubling, it is not intimate with awaiting awakening. In sum, “great awakening doesn’t bother with trifling matters.”<sup>12</sup>

[V6:8]

曹谿のいはく、大悟は不拘小節。又、永嘉眞覺大師のいはく、大象は不遊於兔徑と。

Caoxi said, “The great awakening doesn’t bother with trifling matters.”<sup>13</sup> Again, Great Master Zhenjue of Yongjia said, “The great elephant doesn’t follow rabbit tracks.”

9 in the morning, going to Sindh in the West; in the evening, going to the Land of the Tang (*chō tō Saiten, bo tō Tōdo* 朝到西天、暮到唐土): Variant of a fairly common expression in Chan texts for the pedagogic dexterity of the accomplished master. The second clause occurs more often as, “in the evening, returning to the Land of the Tang” (*bo ki Tōdo* 暮歸唐土).

10 The ten sages and three worthies, the virtually awakened and the wondrously awakened (*jishshō sanken, tōgaku myōgaku tō* 十聖・三賢、等覺・妙覺等): I.e., those on the various stages of the bodhisattva path.

make waiting for awakening the norm (*tai go [i] soku* 待悟＜爲＞則): An expression also found in Dōgen’s *Eihei kōroku* 永平廣錄 and in section 17 of the seventy-five-chapter *Shōbōgenzō* text. See Supplementary Notes, s.v. “Await awakening.”

11 because there are no unawakened people on all the earth, awaiting awakening is limited (*jinchī ni fu[go]sha naki ga yue ni, taigo wa saigen naru nomi nari* 盡地に不<sup>レ</sup>悟<sup>レ</sup>者なきがゆへに、待悟は齊限なるのみなり): I.e., the lack of unawakened people restricts [the value of (?)] “awaiting awakening.”

12 “great awakening does not bother with trifling matters” (*daigo wa, fukō shōsetsu* 大悟は、不拘小節): A saying that Dōgen ascribes to Huineng in the following section.

13 Caoxi (*Sōkei* 曹谿): Also written 曹溪. I.e., the Sixth Ancestor, Huineng 慧能. The source for the attribution of this saying to Huineng is unclear. Rather, this and the following quotation are both usually attributed to the Sixth Ancestor’s follower Yongjia Xuanjue 永嘉玄覺 (d. 723), in his famous poem, the *Zhengdao ge* 證道歌 (T.2014.48:396c27):

大象不遊於兔徑。大悟不拘於小節。

The great elephant doesn’t follow rabbit tracks;

The great awakening doesn’t bother with trifling matters.

[V6:9] {2:600}

大悟不拘於<小>節、いはゆる小節は、報化佛顯なり、等覺・妙覺、始覺・本覺、有覺・無覺等なり、法身<有>病・法身無病等なり、佛向上・佛邊求等なり、無始無終・有始有終等なり、すなはち、大悟なり、といふにあらず。

“The great awakening doesn’t bother with trifling matters.” “Trifling matters” are the appearance of the buddhas of recompense and transformation; they are virtual awakening and wondrous awakening, initial awakening and original awakening, having awakening and lacking awakening, and the like; they are “the dharma body is sick” and “the dharma body is not sick,” and the like; they are “beyond the buddha” and “searching in the vicinity of the Buddha,” and the like; they are lacking beginning and end and having beginning and end, and the like — these are not said to be the great awakening.<sup>14</sup>

[V6:10]

盡<界>に<不>悟者をもとむるに難得なり、と道取<する>なり。しかあれば、前程に大悟のあるべから<ざ>るにはあらず。不悟者とならむことは、いまだしきなり。進一歩も盡地なり、退一歩も盡地なり、歩一歩も盡地なり、歩獨歩盡地なるべし。

He says it is hard to find an unawakened person in the entire world.<sup>15</sup> Thus, it is not that there will be no great awakening in the future: there has not yet been [anyone] becoming an unawakened person.<sup>16</sup> Advancing one pace is all the earth; retreating one pace is all the earth; pacing one pace is all the earth; pacing the solitary pace is all the earth.

14 “the dharma body is sick” (*hosshin [u] byō* 法身<有>病): Variation on a Zen phrase, as in the saying, “the dharma body is sick, the form body is troubled” (*hosshin byō shikishin fuan* 法身病色身不安) (see, e.g., *Xutang heshang yulu* 虛堂和尚語錄, T.2000.47:996c17).

“searching in the vicinity of the Buddha” (*buppen gu* 佛邊求): Perhaps reflecting the line of verse by Chan Master Jiashan Shanhui 夾山善會禪師 (805-881) (*Jingde chuan-deng lu* 景德傳燈錄, T.2076.51:324a18):

勞持生死法、唯向佛邊求

If you’re troubled to keep the dharmas of life and death,  
Just look for them in the vicinity of the Buddha.

For the contrast drawn in Chan texts between “what is in the vicinity of the buddha” (*buppen ji* 佛邊事) and “what lies beyond the buddha” (*butsu kōjō ji* 佛向上事), see Supplementary Notes, s.v. “Beyond the buddha.”

15 He says (*dōshu [suru]* 道取<する>): This section loosely parallels section 7 of the seventy-five-chapter *Shōbōgenzō* text.

16 it is not that there will be no great awakening in the future (*zentei ni daigo no aru bekara[za]ru ni wa arazu* 前程に大悟のあるべから<ざ>るにはあらず): Presumably, an ironic reassurance that there is still hope for an unawakened person.

\* \* \* \* \*

[V6:11]

京兆華嚴寺休靜禪師に僧問、大悟底人却迷時如何、師云、破鏡不<重>照、落華難上樹。

*Chan Master Xiujing of the Huayan Monastery in Jingzhao was asked by a monk, “What about when the person of great awakening reverts to delusion?”<sup>17</sup>*

*The Master said, “The broken mirror doesn’t reflect again; the fallen flower can’t climb the tree.”*

[V6:12]

この道理、しづかに悟取すべし。百億身を究盡しても悟取し、換面回<頭>しても悟取し、十千界を経歴しても悟取すべし、直趣萬年にも悟取すべし、一念にも悟取し、毫忽にも悟取すべし。

We should quietly awaken to the rationale of this. We should awaken to it though we exhaustively investigate hundreds of *koṭis* of lives; we should awaken to it though we change the face and turn the head, awaken to it though we pass through ten thousand realms; we should awaken to it even when *directly proceeding ten thousand years*; we should awaken to it even in a single thought, awaken to it even in a hair’s breadth.<sup>18</sup>

[V6:13]

しばらく師の宗旨の<>と摸索せむとするに、さきより摸索すべき僧問あり。そのころは、この問話僧は、參飽叢林の雲衲なるべし。

When we would grope a bit for . . . of what the Master means, we should first grope for what he was “asked by a monk.”<sup>19</sup> The meaning of this is that the monk who asked this must have been one robed in clouds and sleeved in mist who has studied his fill in the grove.<sup>20</sup>

17 **Chan Master Xiujing of the Huayan Monastery in Jingzhao** (*Keichō Kagonji Kyūjō zenji* 京兆華嚴寺休靜禪師): i.e., Huayan Xiujing 華嚴休靜 (dates unknown), disciple of Dongshan Liangjie 洞山良价 (807-869). This quotation parallels section 8 of the seventy-five-chapter *Shōbōgenzō* text.

18 **directly proceeding ten thousand years** (*jiki shu bannen* 直趣萬年): Perhaps a variant of (or a copyist error for) the homophonous 直須萬年 (“surely take ten thousand years”), as in the saying, found in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:166, case 85) and elsewhere the *Shōbōgenzō*, attributed to Shishuang Chingzhu 石霜慶諸 (807-888); see Supplementary Notes, s.v. “It would surely take ten thousand years.”

19 **When we would grope a bit for . . . of what the Master means** (*shibaraku shi no shūshi no . . . to mosaku semu to suru ni* しばらく師の宗旨の<>と摸索せむとするに): Several glyphs in this clause are illegible. This section parallels section 9 of the seventy-five-chapter *Shōbōgenzō* text.

20 **one robed in clouds and sleeved in mist who has studied his fill in the grove** (*san-*

## [V6:14]

しかあるに、大悟底人却迷時如何、と問取するに、華嚴きはらず、叢林わらはぬ、すなはち問ふべきを問し、ならひきたれるを露胆するなるべし。これをもて参究するに、佛佛祖祖の家風・道業には、大悟底人却迷を單傳の懷業とせり。

Moreover, when he asks, “*What about when the person of great awakening reverts to delusion?*” Huayan does not disapprove nor the members of the grove disparage it; that is, he asks what should be asked and courageously shows what he has learned.<sup>21</sup> When we investigate with this, in the house style and work of the way of buddha after buddha and ancestor after ancestor, “*the person of great awakening reverting to delusion*” is taken as a cherished deed uniquely transmitted.<sup>22</sup>

## [V6:15] {2:601}

いま、西天より傳來せると自稱する經師・論師の立せる家門には、大悟・大覺・却迷とはいわず。大悟・大覺の前程、いまだその落處の<種草>になるをしらず。ゆへに、大迷の以前、<知る>なし、大悟のをはりをしらず。大迷のはじめくを>しらざるがゆへに、大悟をもしらず、大迷をもくし>らざるなり。ゆへにそこばくの謗法となる。永嘉いはく、欲得不招無間業、莫謗如來正法輪なり。

Now, in the houses established by the sūtra masters and treatise masters claiming to have transmitted them from Sindh in the West, they do not speak of “great awakening” or “great awareness” or “reverting to delusion.” They have not understood that the state prior to “great awakening” or “great awareness” forms the seedling of the conclusion.<sup>23</sup> Therefore, they lack understanding of what is before great delusion and do not understand the end of great awakening. Because they do not understand the beginning of great delusion, they do not understand great awakening nor understand great delusion. Therefore, they commit many denigrations

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*pō sōrin no unnō* 參飽叢林の雲衲): i.e., a well-trained monk. “Robed in clouds” (*unnō* 雲衲) is a literary expression for the itinerant monk; akin to the more common “clouds and water” (*unsui* 雲水). “The grove” (*sōrin* 叢林) is the monastic institution.

21 **Moreover** (*shikaaru ni* しかあるに): This section has some parallel in section 10 of the seventy-five-chapter *Shōbōgenzō* text.

22 **cherished deed uniquely transmitted** (*tanden no egō* 單傳の懷業): Presumably, meaning something like “inner acts [i.e., thinking] passed down [by the buddhas and ancestors].”

23 **They have not understood that the state prior to “great awakening” or “great awareness” forms the seedling of the conclusion** (*daigo daikaku no zentei, imada sono rakusho no [shusō] ni naru o shirazu* 大悟・大覺の前程、いまだその落處の<種草>になるをしらず): Presumably, meaning they do not realize that the state of delusion represents the prior condition for awakening. “Great awareness” here and below represents *daikaku* 大覺, a term usually (and better) rendered by “great awakening”; the English is intended simply to distinguish it here from *daigo* 大悟.

of the dharma. Yongjia has said, “If you don’t wish to invite unremitting karma, don’t denigrate the true dharma wheel of the Tathāgata.”<sup>24</sup>

[V6:16]

經師・論師等、みだりに迷覺一如のことばに酔狂せるは、あるいはいふ、永劫に迷妄してさらに出離解脱すべからず、迷悟一如なり、と。あるいはいふ、生なし、佛なし、かるがゆへに迷悟不二なり。あるいはいふ、無覺なり、本覺なるがゆへに無迷なり、本來清淨なるがゆへに。あるいはいふ、迷も菩提なり、覺も菩提なり。あるいはいふ、作用に迷悟くは>あれども、體性に迷悟なし。かくのごとくの類族は、世界に稻麻竹葦なり。しかあれども、佛佛祖祖の家業を正聞せる種草にはあらざるなり。

The sūtra masters and treatise masters, recklessly drunk on the words “delusion and awakening are one,” say that we are deluded for eternal kalpas and will not escape to liberation; [hence,] delusion and awakening are one. Or they say that there are no living beings and no buddhas; therefore, delusion and awakening are not two. Or they say that we have no awakening, for we have original awakening; we have no delusion, for we are fundamentally pure. Or they say that delusion is bodhi and awakening is bodhi. Or they say that, while there are delusion and awakening in function, there are no delusion or awakening in essence. Such gangs are ubiquitous, like “rice, hemp, bamboo, and reeds” in the world.<sup>25</sup> Nevertheless, they are not seedlings who have heard the truth of the family enterprise of buddha after buddha and ancestor after ancestor.

[V6:17]

いま、僧の間處を搜尋して、佛の家業を辨究せむとするに、大悟底人却迷時如何と問すれば、大悟底人迷時くは>り、とはとはず、なる、とはとわず。又、大悟もあり、とはとわず、なし、ととわず、却迷あり、とはとわず、なし、とはとわず、大悟底人却迷時如何とくと>ふなり、と動着せず、參究すべし。動著すれば、拄杖三十なり。

Now, when we look into what the monk asked and pursue the family enterprise of the buddhas, when he asks, “What about when the person of great awakening reverts to delusion?” he does not ask about whether there is or is not a time when the person of great awakening is deluded.<sup>26</sup> Again, he does not ask whether there is or is not great awakening; he does not ask whether there is or is not reverting to delusion. He asks,

24 **Yongjia** (Yōka 永嘉): i.e., Yongjia Xuanjue 永嘉玄覺 (d. 723), in his *Zhengdao ge* 證道歌 (T.2014.48:396b27).

25 “rice, hemp, bamboo, and reeds” (*tō ma chiku i* 稻麻竹葦): i.e., dense and profuse; a simile from Kumārajīva’s translation of the *Lotus Sūtra*; see Supplementary Notes.

26 he does not ask about whether there is or is not a time when the person of great awakening is deluded (*daigo tei nin mei ji [na]ri, to wa towazu, naru, to wa towazu* 大悟底人却迷時くは>り、とはとはず、なる、とはとわず): Reading *nari* なり as *ari* あり and *naru* なる as *nashi* なし, in accord with the sentence following.



*“What about when the person of great awakening reverts to delusion?”* We should investigate this, without moving it; should we move it, it is thirty blows of the staff.

[V6:18] {2:602}

又、大悟却迷といふとき、大悟の破滅して大迷は出現する、とはいわざるなり、この宗旨、審細にすべし。しるべし、大悟たとひ却迷すといふとも、すなはち大悟くの>迷なり。天魔・外道の認ずる大悟なるべからず、却迷なるべからず、大悟却迷なり。十聖・三賢の認ずる二三にあらず、いはゆる、千迷萬迷は大悟却迷なり、と參學するなり。大迷くの>千發萬發、たとひ大地なりとも、不悟者難得なるべし。この道は、外道のしるにあらず、ただ佛道のみにある。

Again, when he says that *“great awakening reverts to delusion,”* he is not saying that great awakening is destroyed and great delusion appears. We should [study] the meaning of this in detail. We should recognize that, though great awakening may revert to delusion, it is the delusion of great awakening. It is not the great awakening, not the reversion to delusion, recognized by the Deva Māra and the other paths; it is *“great awakening reverts to delusion.”* It is not two or three recognized by the ten sages and three worthies; we study that a thousand delusions, a myriad delusions, are *“great awakening reverting to delusion.”* Even if a thousand occurrences, a myriad occurrences, of great delusion are the whole earth, *“it’s hard to find a person who’s unawakened.”* This saying is not known to the other paths; it is only in the way of the buddhas.

[V6:19]

しかあればすなはち、却迷は不悟にあらず、大悟は盡地なるべし。却迷と問する宗旨、これを單傳せる問旨は、大悟底人却迷悟如何といはむがごとし。問頭、かくのごとく問取すといえども、問法にも、かくのごとく聽取するなり。聲現のときも、かくのごとく現前するなり。修行辦道にも、かくのごとく辦道するなり。

Thus, reverting to delusion is not unawakened, and great awakening is all the earth. The significance of asking of *“reverting to delusion”* is like saying that the question that has uniquely transmitted this is, *“what about when the person of great awakening reverts to delusion?”* Though the question may be asked in this way, in asking about the buddha dharma as well, we hear it like this.<sup>27</sup> When the voice occurs, it appears before us like this. In practicing and pursuing the way as well, we pursue the way like this.

27 in asking about the buddha dharma as well, we hear it like this (*monpō ni mo, kaku no gotoku chōshu suru* 問法にも、かくのごとく聽取する): Presumably, meaning that the specific question about *“reverting to delusion”* is a way of questioning the buddha dharma more generally. Hence, the following two sentences would mean something like, *“this is how such questioning sounds, and this is how we train in Buddhism.”*

[V6:20]

しかればすなはち、不悟にあらざれども、大悟す、不迷なりといえども、大悟するなり。しるべし、まどひを旋擧くして>さとりとするにあらず、不悟にあらざれども大悟あり。さとりを磨抹してまどひとするにあらず、大悟底人却迷如何なり。相即にあらず、無罣礙にあらざるなり。

Thus, though it is not unawakened, it greatly awakens; though it may be undeluded, it greatly awakens. It is not that it turns delusion into awakening: although it is unawakened, it has a great awakening. It is not that it polishes awakening and makes it delusion: it is “*what about when the person of great awakening reverts to delusion?*” It is not mutual identity; it is not unobstructed.

[V6:21]

師いはく、破鏡不重照。

The Master said, “*The broken mirror doesn’t reflect again.*”

[V6:22]

この祇對をきくにも、佛佛祖祖の<勳>業を用著すべし。いはゆる、大悟却迷、と問取するに、破鏡不重照、と祇對あれば、鏡は悟なるべし、不重照は却迷しぬれば、さらに大悟なるべからず、まどひなるべし。鏡、すでに破しては、照、かさねてきたるべからざるがごとし。もしかくのごとく會取し問取せむは、佛法にあらず。いはゆる、破鏡不重照、と祇對せむことは、<如何>是佛、と問來せむにも、恁麼祇對すべし、如何是祖師西來意、と問來せむにも、祇對は恁麼なり。あるいは、水は冷暖にあらず、水は濕乾にあらず、といはむがごとし。又、あるいは、古鏡不重照、といはむがごとし。ただ不重照といふ、照なし、といはず、照きたる、といはず、照さりぬ、といはず。しかあれば、この祇對、大悟底人却迷あるべし、といふにあらず、なかるべし、といふにあらず、問不是、といふにあらざるなり。

When we hear this answer as well, we should employ the meritorious acts of buddha after buddha and ancestor after ancestor. That is, when asked about “*great awakening reverting to delusion*,” when he answers, “*the broken mirror doesn’t reflect again*,” then the “mirror” must be “awakening”; and “doesn’t reflect again,” since it has “reverted to delusion,” must be a “delusion” that will not again be “great awakening.” It is as if the mirror having broken, the reflection will not have come again. To understand, to question, like this is not the buddha dharma. That is, the answer, “*the broken mirror doesn’t reflect again*” — he should also answer like this when asked, “what is a buddha?”; when asked, “*what is the intention of the Ancestral Master coming from the west?*” the answer should be like this. Or it is like saying, “water is neither cold nor hot; water is neither wet nor dry.”<sup>28</sup> Or, again, it is like saying, “*the old mirror*

28 “water is neither cold nor hot; water is neither wet nor dry” (*mizu wa reidan ni*

doesn't reflect again." To say simply, "it doesn't reflect again," is not saying that it does not reflect; it is not saying that it has been reflecting; it is not saying that the reflection has gone. Thus, this answer is not saying that there is "*the person of great awakening reverting to delusion*," not saying that there is not, not saying that the question is wrong.

[V6:23] {2:603}

落華難上樹、といふをも、枝を辭しきたり庭に落在しぬれば、上樹しがたし、といえりと會取しつべし、しかにはあらざるなり。たとへば、飛花難上樹、とも道得し、開花難上枝、とも道取し、春花難上空、とも道取せるごとし。この宗旨を、大悟・却迷に辨究しもてゆくべし。開花かならずしも上枝にあらず、春花かならずしくも>上山にあらず、ただこれ、花の時の花なり、花開の開なり。をのれより化城する帶累なし、ゆへに徧界不曾藏なり。他に染汚せらるる、彩色なし、ゆへに演出大藏教なり。

He says, "*The fallen flower can't climb the tree.*" This will have been understood to be saying that, since it has abandoned the branch and fallen to the garden, it cannot climb up the tree. But it is not so. It is like saying, "*the flying flowers can't climb the tree*," or saying, "*the open flowers can't climb to the branch*," or saying, "*the spring flowers can't climb to the sky.*" We should investigate the meaning of this in terms of "great awakening" and "reverting to delusion." The open flower is not necessarily on a branch; the spring flower is not necessarily on the mountain: it is just the flower at the time of the flower, the opening of the flower opening. It has no trouble from conjuring its own city; therefore, "*in the realms everywhere, it has never been hidden.*"<sup>29</sup> It has no stain from being defiled by another; therefore, it is "*expounding the teaching of the great treasury.*"<sup>30</sup>

*arazu, mizu wa shikkan ni arazu* 水は冷暖にあらず、水は濕乾にあらず): Reminiscent of a line in the "Shōbōgenzō sansui kyō" 正法眼藏山水經:

水は強弱にあらず、濕乾にあらず、動靜にあらず、冷暖にあらず、有無にあらず、迷悟にあざるなり。

Water is neither strong nor weak, neither wet nor dry, neither moving nor still, neither cold nor hot, neither being nor non-being, neither delusion nor awakening.

29 **It has no trouble from conjuring its own city** (*onore yori kejō suru tairui nashi* をのれより化城する帶累なし): Allusion to the famous metaphor in Chapter 7 of the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:22a18ff), in which a caravan leader conjures an oasis city on the desert as a resting place for his weary travelers. The metaphor is intended to explain why the Buddha teaches nirvāṇa for the arhats if there is only the one vehicle leading to buddhahood.

**"in the realms everywhere, it has never been hidden"** (*henkai fu zō zō* 徧界不曾藏): A popular saying attributed to Chan Master Shishuang Qingzhu 石霜慶諸 recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:157-158, case 58); see Supplementary Notes.

30 **"expounding of the teaching of the great treasury"** (*enshutsu daizō kyō* 演出大藏教): Suggestive of a saying attributed to Touzi Datong 投子大同 (819-914) (see, e.g. *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:319a24-26):

\* \* \* \* \*

[V6:24]

龍牙山道和尚いはく、無中得悟。

Reverend Dao of Mount Longya said, “Attaining awakening within nothingness.”<sup>31</sup>

[V6:25]

この道よくよく七通八達あるべし。無中の道取する、むしろ、こころなからむや。宗旨くあへるべくは、道聲現ずべし。無中は、無内にあらず、無外にあらざるべし。中、かならずしも當ならむや、中、かならずしも心ならむや。三際、斷ずべし、萬根、枝すべし。これを、偏正に旋擧することなかれ、これを、邊表に錯認することなかれ。未至なるによりて無といふ、といはざる、無遺なるを無といふ、といはざれ。萬根、ともに拔群することあらば、彼彼の無、すなはち待悟なるべし、三際、をなじく坐斷することあらば、此此の無、まさに得なるべし。有時とまくだず、有形とまたず、有縁といはず、有地といはず、有始といはず、有來といはず、有變・有化といはず、有成・有見といはず。ただ無中得悟といえるがゆへに、仙家歩曆は、俗塵に混ぜず、佛道の得悟、これ無中なるのみなり。

We should have fully “seven penetrations and eight masteries” of these words. How could the saying of “within nothingness” be more thoughtless? For it to have meaning it should manifest the voice of the way.<sup>32</sup> “Within nothingness” is not inside nothingness; it is not outside nothingness. Is “within” necessarily present? Is “within” necessarily the mind? The three junctures should be cut off; the ten thousand roots should be scattered.<sup>33</sup> Do not turn this round within the inclined and upright; do

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僧問、大藏教中還有奇特事也無。師曰、演出大藏教。

A monk asked, “Are there really any weird events in the teaching of the great treasury?”

The Master said, “Expounding the teaching of the great treasury.”

31 **Reverend Dao of Mount Longya** (*Ryūgesan Dō oshō* 龍牙山道和尚): Neither the person nor the source of this saying is known. If, as has been suggested, the glyph *dō* 道 here is an error for *ton* 遁, the person in question is likely Longya Judon 龍牙居遁 (835-923), cited elsewhere in the *Shōbōgenzō*.

32 **it should manifest the voice of the way** (*dōshō genzu beshi* 道聲現ずべし): Perhaps reflecting a passage, cited elsewhere in the *Shōbōgenzō*, in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:18c20-21):

我等今者、真是聲聞、以佛道聲、令一切聞。

Now, we

Are truly *śrāvakas*,

Who cause all to hear

The voice of the way of the buddhas.

33 **the ten thousand roots should be scattered** (*mankon, shi su beshi* 萬根、枝すべし): The translation is tentative; perhaps suggesting freedom from the myriad things

not misjudge this within boundaries.<sup>34</sup> Do not say that it is called “nothingness” because it has not arrived; do not say that its lacking remains is called “nothingness.” If the ten thousand roots are all surpassed, those “nothingnesses” will be “awaiting awakening”; if the three junctures are all cut off, these “nothingnesses” will be “attaining.”<sup>35</sup> It is not a matter of “there being a time”; it is not a matter of “there being a shape”; he does not speak of “there being conditions”; he does not speak of “a realm of being”; he does not speak of “there being a beginning”; he does not speak of “there being a coming”; he does not speak of “there being a change” or “there being a transformation”; he does not speak of “there being an accomplishment” or “there being an appearance.”<sup>36</sup> Because he says only “*attaining awakening within nothingness*,” the walk of the sage is not dirtied by the dust of the world; the attainment of awakening on the way of the buddhas is only “within nothingness.”

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(*banbutsu* 萬物). See the phrase just below, “if the ten thousand roots are all surpassed” (*mankon, tomo ni batsugun suru koto araba* 萬根、ともに抜群することあらば).

**34 Do not turn this round within the inclined and upright** (*kore o, henshō ni senko suru koto nakare* これを、偏正に旋擧することなかれ): The terms “inclined and upright” (*henshō* 偏正) recall their use for “relative” and “absolute” in Zen discourse on the five ranks (*go'i* 五位), for which, see Supplementary Notes, s.v. “Five ranks.” The unusual term *senko* 旋擧 (“turn and raise,” perhaps in the sense “consider”) occurs again below, section 27, but not elsewhere in the *Shōbōgenzō*.

**35 those “nothingnesses”** (*hihi no mu* 彼彼の無); **these “nothingnesses”** (*shishi no mu* 此此の無): More literally, “that and that nothingness,” “this and this nothingness”; a play with “this and that” (*hishi* 彼此). The two clauses here comment on the terms “attaining awakening” in the quotation.

**“awaiting awakening”** (*taigo* 待悟): Perhaps a copyist’s error for “attaining awakening” (*tokugo* 得悟).

**36 It is not a matter of “there being a time”** (*uji to ma[ta]zu* 有時とまくとず): This clause begins a sentence in which Dōgen plays with the glyph *u* 有 (“existence,” “being”), the opposite of the “nonexistence” (*mu* 無) in the quotation. The translation seeks, rather awkwardly, to preserve something of this play, even at the expense of the usual meanings of the terms involved. Thus, “there being a time” renders *uji* 有時 (“sometimes”); “there being a shape” renders *ugyō* 有形 (“having shape”); “there being conditions” renders *u'en* 有縁 (“conditioned”); “realm of being” renders *uchi* 有地, here, likely a playful opposite of “realm of nothingness” (*mu sho'u chi* 無處有地); “there being a beginning” (*ushi* 有始) and “there being a coming” (*urai* 有來) represent what is likely a play on “from beginningless time” (*mushirai* 無始來); “there being a change” (*uhen* 有變) and “there being a transformation” (*uke* 有化) bisect the compound *henka* 變化 (“transformation”); and, finally, “there being an accomplishment” (*ujō* 有成; “completion”) and “there being an appearance” (*uken* 有見; “visible”; also “having views”; “view of existence”) are here likely playing on *genjō* 見成 (“realization,” “manifestation,” etc.).

## [V6:26] {2:604}

しかあればすなはち、二祖、禮拜依位而立するに、傳法藏す、悟なし、とせず。阿難・二祖のために大悟せる、雪山の大悟せざるにあらず、木石の大悟せざるにあらず、大悟の三拜あり、大悟得髓あるのみなり。頭頭知、了了知、たれかこれを、盡地にあらずといはむ、三祖・四祖・五祖等、みなかくのごとし。大悟あるときは、人道あり、天道あるときは、大悟あるのみなり、見明星悟道は、見明星道得なり。

Thus, when the Second Ancestor *made a bow and stood in place*, he received transmission of the dharma treasury; this is not taken as lacking awakening.<sup>37</sup> Ānanda and the Second Ancestor had the great awakening; the Snowy Mountains do not fail to have the great awakening; the trees and rocks do not fail to have the great awakening. The great awakening simply has the three bows; the great awakening simply “gets the marrow.” *Knowing every single thing, knowing all about it* — who would say these are not all the earth? The Third Ancestor, Fourth Ancestor, and Fifth Ancestor were all like this. When there is great awakening, there is the human path; when there is the deva path, there is just the great awakening. “*Seeing the dawn star and awakening to the way*” is *seeing the dawn star and saying it*.<sup>38</sup>

## [V6:27]

青原・南嶽の、六祖に正傳する、佛佛祖祖の大悟を正傳せるのみなり。青原は、聖諦不爲、の階級のみにして、さらに身前身後の大悟なし。南嶽は、説似一物即不中、の會得のみにして、大悟・不悟の染汚にかかはれず。＜もし＞大悟を旋擧すること、道得現前すべし、會得現前すべし、これを不悟の祖佛といふべし、大悟の道得とならふべし。

Qingyuan and Nanyue receiving direct transmission from the Sixth Ancestor was simply the direct transmission of the great awakening of buddha after buddha and ancestor after ancestor.<sup>39</sup> Qingyuan was simply at the stage of “*not doing even the sacred truths*” and had no further great

37 **the Second Ancestor made a bow and stood in place** (*niso, raihai ei ni ryū suru* 二祖、禮拜依位而立する): From the famous account of the transmission of the lineage from Bodhidharma to Huike 慧可, in which the latter demonstrates that he has “gotten the marrow” of the First Ancestor’s teaching by silently bowing. This section has some parallel in section 14 of the seventy-five-chapter *Shôbôgenzô* text.

38 “**Seeing the dawn star and awakening to the way**” (*ken myôjô godô* 見明星悟道): A fixed phrase for the awakening of the Buddha upon seeing the rise of Venus in the dawn sky. The following “seeing the dawn star and saying it” (*ken myôjô dôtoku* 見明星道得) introduces sayings (*dôtoku* 道得) of the two disciples of the Sixth Ancestor in the following section — and suggests an interesting identification of the experience of awakening with the verbal expression of it.

39 **Qingyuan and Nanyue** (*Seigen Nangaku* 青原・南嶽): i.e., Qingyuan Xingsi 青原行思 (d. 740) and Nanyue Huairang 南嶽懷讓 (677-744), the two chief disciples of the Sixth Ancestor.

awakening before the body or after the body.<sup>40</sup> Nanyue simply attained the understanding of “*to say it’s like any thing doesn’t hit it*” and had nothing to do with the defilements of great awakening or not awakening.<sup>41</sup> Turning round the great awakening, a saying should appear, an understanding should appear. These should be called the unawakened buddhas and ancestors and should be studied as the sayings of great awakening.

[V6:28] {2:605}

しかあればすなはち、大悟・不悟・失悟等は、身前にもあり、身後にもあり、同修身にもあり、生前にもあり、生後にもあり、同修生にもあり、父母未生以前にもあり、徧界未曾藏にもあり。他人の、わがために大悟するあり、わが、他人のために大悟するあり、他人の、他人のために大悟するといふ、さらにこれ自己の、自己のために大悟するなるあらむ。

Thus, great awakening, not awakening, losing awakening, and the rest, are before the body, are after the body, are practicing together with the body, are before birth, are after birth, are practicing together with birth, are *before your father and mother were born*, are *in the realms everywhere, it has never been hidden*.<sup>42</sup> There is others having the great awakening for us; there is our having the great awakening for others; there is others having the great awakening for others — these will further be the self having the great awakening for the self.

40 “**not doing even the sacred truths**” (*shōtai fu i* 聖諦不爲): From the words of Nanyue to the Sixth Ancestor (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:240a19-21):

後聞曹溪法席乃往參禮。問曰。當何所務即不落階級。祖曰。汝曾作什麼。師曰。聖諦亦不爲。祖曰。落何階級。曰聖諦尚不爲。何階級之有。祖深器之。

Later, upon hearing of the dharma seat at Caixi, he [i.e., Nanyue] went and paid his respects. He asked, “What business would avoid falling down the stages?”

The Ancestor said, “How do you understand it?”

The Master said, “Don’t do even the sacred truths.”

The Ancestor said, “What stage will you fall to?”

He said, “If you don’t do even the sacred truths, what stages are there?” The Ancestor deeply respected him.

**before the body or after the body** (*shinzen shingo* 身前身後): i.e., in previous or subsequent lives.

41 “**to say it’s like any thing doesn’t hit it**” (*setsuji ichimotsu soku fuchū* 說似一物即不中): From the words of Nanyue in response to the Sixth Ancestor’s question of what it is that comes like this. From the anecdote alluded to in section 2, above.

42 **before your father and mother were born** (*bumo mishō izen* 父母未生以前): Also read *fubo mishō izen*. A classic Zen expression for the true self; sometimes understood as “before your father and mother gave birth.” See Supplementary Notes, s.v. “Before your father and mother were born.”

**in the realms everywhere, it has never been hidden** (*henkai mi zō zō* 徧界未曾藏): Slight variation on the Chan expression introduced above, section 23.

## [V6:29]

雪山の、雪山のために大悟するあらむ、木石の、木石のために大悟するあらむ。しかあれば、諸佛の大悟は、衆生のために大悟するがゆへに、衆生の大悟なるべし。衆生の大悟は、諸佛の大悟を大悟べし、前後といふことなかれ。いまの大悟は、をのれにあらず、他にあらず。住して、心識にかかはれず、さりて、境界にへだてらるるあらず。もし、とどまりて自身に處在せば、いかでか保任せむ、さりて他境にあらず、又いかにしてか住持せむ、きたるにあらざれども、填溝塞壑なり、さるにあらざれども、切忌隨它覓なり。

Likely, there are the Snowy Mountains having a great awakening for the Snowy Mountains; likely, there are trees and rocks having a great awakening for trees and rocks.<sup>43</sup> Hence, because the buddhas have the great awakening for living beings, it is the great awakening of living beings. The great awakening of living beings should be the great awakening to the great awakening of the buddhas; do not say it comes before or after. The present great awakening is neither one's own nor another's. Abiding, it has nothing to do with mind or consciousness; departing, it is not separated by perceptual objects. When stopping, it is located in one's own body; how can we take care of it? When departing, it is another's object; how can we maintain it? It has not come; yet "*it fills the ditches and clogs the gullies.*" It has not gone; yet "*seeking it from another is strictly prohibited.*"

## [V6:30]

現前大宋國諸山に住せり杜撰のやから、おほく佛佛祖祖家業を正傳せざる、ともにをもち、四果の、手まりにより、しかのごとく大悟もあらむずる、とおもひて、いたづらに死漢を學して、遠來の賓語を攝待せむとす。脱落なる大悟の、いま不失なると保任不著なり、未逢道得なるがゆへなり。いまは、かくのごとくの飯袋子のみなり。さらに一箇半箇の粥飯なし。又、いたづらに枯木死灰の<爲悟>、をしふ。佛祖の怨家なり、いくばくか祖師の大道を廢せしむる。いたづらに貪名愛利のやから、大刹の主となれるによりてなり。雲水の道をふさぐ、大罪といひぬべし。

At present, a bunch of illiterates running the various mountains in the Land of the Great Song, most of whom do not directly transmit the family enterprise of buddha after buddha and ancestor after ancestor, thinking that there could not be such a great awakening in which the fourth fruit was based on a handball, futilely study the dead guys and try to collect their honored words from afar.<sup>44</sup> They are not able to accept that

43 Likely, there are the Snowy Mountains having a great awakening for the Snowy Mountains (*Sessen no, Sessen no tame ni daigo suru aramu* 雪山の、雪山のために大悟するあらむ): This section parallels parts of section 14 of the seventy-five-chapter *Shōbōgenzō* text.

44 various mountains (*shozan* 諸山): Also read *shosan*. A term for the major Buddhist monasteries.



the great awakening that is sloughing off is not now lost, for they have never encountered a saying. Nowadays, it is nothing but such rice bags; there is not one or a half serving of gruel or rice.<sup>45</sup> Moreover, they foolishly teach association with the dried-up trees and dead ashes.<sup>46</sup> They are the enemies of the buddhas and ancestors; how often have they caused the ruin of the great way of the ancestral masters? It is due to a bunch who foolishly covet fame and love profit having become the heads of the great monasteries. It has to be called a great offense that blocks the way of clouds and water.

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[V6:31] {2:606}

雲門示衆云、擧するに三種の人あり。因説得悟、一人は、因喚得テ悟、一人は見擧便回去、爾道、便回去ノ意作麼生、師云、也好與三十棒なり。

*Yunmen addressed the assembly, saying, “In raising [a topic], there are three types of people: [one] attains awakening because of talk; one attains awakening because of calling; one sees it raised and immediately returns.<sup>47</sup> Tell me, what’s the meaning of ‘immediately returns’?”*

*The Master [Yunmen] said, “I should give you thirty blows.”*

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**the fourth fruit was based on a handball** (*shika no, temari ni yori* 四果の、手まりにより): Allusion to the story of an old monk who became an arhat, the fourth and final stage in the traditional śrāvaka path, when hit by a ball. The story, which is also alluded to in Dōgen’s “Bendōwa” 辨道話, can be found in the *Samyukta-ratna-piṭaka-sūtra* (*Zabaozang jing* 雜寶藏經, T.203.4:494a22-b29).

**dead guys** (*shikan* 死漢): Dimwits; roughly synonymous with the “dried-up trees and dead ashes” introduced just below in this section.

45 **rice bags** (*han taisu* 飯袋子): I.e., monks who are good for nothing but eating.

46 **they foolishly teach association with the dried-up trees and dead ashes** (*itazura ni koboku shikai no [i go], oshiu* いたづらに枯木死灰の<爲悟>、をしふ): I.e., advocate joining those who practice mental quiescence; following Kawamura’s reconstruction of the illegible text as *i go* 爲悟, or *tomo taru*. See Supplementary Notes, s.v. “Dried-up tree.”

47 **Yunmen addressed the assembly** (*Unmonjishu* 雲門示衆): Mixed Japanese/Chinese rendering of a passage found at *Yunmen Kuangzhen chanshi guanglu* 雲門匡眞禪師廣錄, T.1988.47:557b18-20:

擧三種人。一人因説得悟。一人因喚得悟。第三人見擧便回去。爾道、便回去意作麼生。復云、也好與三十棒。

In raising [a topic], there are three types of people: “one attains awakening because of talk; one attains awakening because of calling; the third sees it raised and immediately returns. Tell me, what’s the meaning of ‘immediately returns’?” Again, he said, “I should give you thirty blows.”

## [V6:32]

いはゆる、説によりて得吾あり、といふは、參究すべき審細あり。それ説といふ道理、いかにあるべきぞ。しばらく、説取行不得底、の説を學すべし、行取説不得底、の行を學すべし。行取するところに、説不得底の道理あり。しかれば、その説、たとひ眼耳親切にあらず、をよび身心の親切にあらずといふとも、因説はかならず悟なるべきなり、因説の、かならず悟なるがゆへに、得吾なるなり。説の因、すでに現成するには、前後の際を參究する、<か>ならず因をもちいるべし、説をもちいるべし。悟這邊も恁麼なり、悟那邊も恁麼なり、悟向上も恁麼なり。

There are details to be investigated in his saying that there is [one who] attains awakening because of talk: what is the principle of “talk”? We should study for a while the “talk” of “*talk of what can't be practiced*,” study for a while the “practice” of “*practice what can't be talked of*.”<sup>48</sup> In what is practiced lies the principle of “what can't be talked of.” Thus, although that talk may not be intimate with eye and ear, nor intimate with body and mind, “because of talk” is invariably awakening; because “because of talk” is invariably awakening, one “attains awakening.” Since the “because” of “talk” has occurred, the investigation of the times of before and after should always employ “because,” should always employ “talk.”<sup>49</sup> This side of awakening is like this; that side of awakening is like this; beyond awakening is like this.

## [V6:33]

因喚得悟、といふ。悟、かならず喚によるなり、喚、それ悟をつかうか。ゆへにこの喚、かならずしも主人公にも、をよぼさるるにあらざるなり。この喚、はじめあれば、大悟、始あり、大悟、始あれば、自己、始あり、自己、始あらば、自己、をはりあり、大悟、をはりあり、因、をはりあるなり。をはりは、平常にならうべし、いはゆる這頭を喚來せるなり。はじめは吾常にならふ、這頭を喚來するなり。大悟、いまだ人をやぶらず、人、いまだ大悟を染汚することなし、大悟さらに大悟を罣礙することなきものなり。

He says that one “attains awakening because of calling.” Awakening is invariably because of calling; does the calling itself use awakening? Therefore, this calling is not necessarily being called by the one in

48 “talk of what can't be practiced” (*sesshu gyō futoku tei* 説取行不得底); “practice what can't be talked of” (*gyōshu setsu futoku tei* 行取説不得底): From the words of Dongshan Liangjie 洞山良价 (e.g., at *Liandeng huiyao* 聯燈會要, ZZ.136:549b14; see also *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:164, case 77).

49 Since the “because” of “talk” has occurred, the investigation of the times of before and after should always employ “because,” should always employ “talk” (*setsu no in, sudeni genjō suru ni wa, zengo no sai o sankyū suru, [ka]narazu in o mochiiru beshi, setsu o mochiiru beshi* 説の因、すでに現成するには、前後の際を參究する、<か>ならず因をもちいるべし、説をもちいるべし): I.e., in order to understand the states before and after the great awakening, one must understand what is meant by the terms “because” and “talk” in Yunmen's use of them.

charge. Since this calling has a beginning, great awakening has a beginning; since great awakening has a beginning, the self has a beginning; since the self has a beginning, the self has an ending, the great awakening has an ending, and “because” has an ending. The ending should accord with the ordinary: it has called forth this side; the beginning accords with my usual; it calls forth this side.<sup>50</sup> The great awakening never breaks down the person; the person never defiles the great awakening. The great awakening is surely not something that obstructs the great awakening.

\* \* \* \* \*

[V6:34] {2:607}

黄龍南禪師の云、花綻柳開、鳥語官官たり、水の聲の潺潺たり、是非名利、都不相關なり。しるべし、古來佛祖は、是非・名利なげすてきたり、かかはれずといふことを。

Chan Master Nan of Huanglong said,<sup>51</sup>

*The blossoms burst, the willows bud;*

*The birds cry guanguan;*

*The water sounds chanchan.*

*Right and wrong, fame and profit —*

*Have nothing to do with them.*

We should know that, since ancient times, the buddhas and ancestors have been casting aside right and wrong, fame and profit, and having nothing to do with them.

50 **The ending should accord with the ordinary** (*owari wa, byōjō ni narau beshi* をはりは、平常にならうべし); **the beginning accords with my usual** (*hajime wa go jō ni narau* はじめは吾常にならふ): Perhaps, meaning that, while awakening has a beginning and ending, it conforms to what is ordinary, or constant. The term *byōjō* (“ordinary”) may here invoke the “mind” in the famous saying, “the ordinary mind is the way” (*byōjō shin ze dō* 平常心是道); if this is the case, the odd expression *go jō* 吾常 (“my usual”) may reflect an unusual variant of this saying occurring in the *Shōbōgenzō busshō* 正法眼藏佛性 (DZZ.1:14): “My ordinary mind is the way” (*go jō shin ze dō* 吾常心是道).

**it has called forth this side** (*shatō o kanrai seru nari* 這頭を喚來せるなり): Perhaps, meaning that “great awakening” “calls” “the self” — or summons the “person” (*hito* 人) of the following sentence.

51 **Chan Master Nan of Huanglong** (*Ōryū Nan zenji* 黄龍南禪師): i.e., Huanglong Huinan 黄龍慧南 (1002-1069); a mixed Chinese/Japanese version of a line in a letter in the *Huanglongshan Nan chanshi shuchi ji* 黄龍山南禪師書尺集 (ZT.2 [Soroku bu 祖録部 1]: *Ōryū shoseki shū* 黄龍書尺集 8, “Yo Shin zentetsu” 與晉禪姪 13-14).

## [V6:35]

又、師弟の住院をいましむるに云、夫住持者、弘道得具因縁、内明佛法機、外赴群生望、若不然者、保持至理消息機縁、竹戸ノ第堂、靜坐塵埃ノ外、松床木枕、困眠風月之中、以煙霞水石暢其情、去名利是非忘其念、未能如是、宜在知非。

Again, admonishing a younger abbot of cloister, he said,<sup>52</sup>

*The abbot spreads his sayings and acquires conditions. Within, he illumines the workings of the buddha dharma; without, he attends to the hopes of living beings. Otherwise, maintaining the ultimate principle and suspending connections, in the reed hall of his bamboo quarters, he sits quietly beyond the dust; on the wooden pillow of his pine bed, he sleeps amidst the breezes and moonlight.<sup>53</sup> Keeping to the hazy waters and rocks, he's at ease with his feelings; sending off fame and profit, right and wrong, he's forgotten such thoughts. If he hasn't been able to be like this, he'd better recognize his error.*

## [V6:36]

しかあれば、しりぬ、是非・名利は、先來より、大聖ともにいましめきたる處なり。

Thus, we know that, from long ago, right and wrong, fame and profit, were something the great sages have been warning against.

## [V6:37]

しかるに、大宋國、いま名利の臭皮袋、をほく雲水の主人となれるゆへに、好聲をきく人すくなしと。いはむや、＜赤＞人をみる人、ををからむや。ゆへに、大悟の名、すべてきかず、佛祖の道、すでに廢せるがごとし。佛祖のいかなるべきと、しれるものまれなり。あはれむべし、大悟は、小量としらず、大悟は、たいりやうとしらず。大悟の、大悟をやぶる、長短にくらし。大悟の大悟を見成する、＜七八＞に未道得なり。大悟より大悟の生長するく＜と＞しらず、大道に大悟を負載せると學せざるともがらををく、名字を佛祖の家門にかけたる運窮なり。

Yet, in the Land of the Great Song, because stinking skin bags of fame and profit have often become the heads of the monks, there are few who hear a welcome voice, much less are there many who see a genuine person.<sup>54</sup> Therefore, they never hear the term “great awakening,” and it is as if the way of the buddhas and ancestors had gone completely to

52 **Again, admonishing a younger abbot of cloister** (*mata, shitei no jūin o imashimuru ni* 又、師弟の住院をいましむるに): Continuing to quote (with slight variation) from the *Huanglongshan Nan chanshi shuchi ji* 黃龍山南禪師書尺集 (ZT.2 [Soroku bu 祖錄部 1]: *Ōryū shoseki shū* 黃龍書尺集 2, “Yo sutei jari” 與師弟闍黎 9-11).

53 **reed hall** (*daidō* 第堂): Reading *bō* 茅 for *dai* 第, after the source text.

54 **genuine person** (*sekinin* 赤人): Literally, “red, or naked, person”; the translation takes *seki* 赤 here as “sincere,” “authentic,” as in *sekishin* 赤心.

ruin. Those who know what the buddhas and ancestors should be are rare. What a pity: they do not know great awakening as small; they do not know great awakening as large. They are largely unaware that great awakening breaks up great awakening; they are mostly unable to say that great awakening manifests great awakening. Those who do not know that great awakening grows from great awakening and fail to study that great awakening is carried by great awakening are many. It is an extreme misfortune that has attached words and letters to the household of the buddhas and ancestors.

\* \* \* \* \*

[V6:38] {2:608}

舒州投子山義青禪師、曾謁浮山圓鑑禪師遠和尚。稍經三載、遠一日問師云、外道問佛、不問有言。不問無言、世尊默<ス如何>。師擬スルニ開口、遠以手掩師口。師於此大悟遂作禮。遠云、汝妙悟玄機耶。師云、設有妙悟、也須吐却。

*Chan Master Yiqing of Mount Touzi in Shuzhou visited Reverend Yuan, Chan Master Yuanjian of Fushan.<sup>55</sup> Eventually, after three years, Yuan asked the Master, “A follower of an other path asked the Buddha, ‘I don’t ask about the spoken, and I don’t ask about the unspoken.’ The World-Honored One was silent. What about this?”*

*As the Master went to open his mouth, Yuan covered his mouth with his hand. At this, the Master had a great awakening and bowed. Yuan said, “Did you have a wondrous awakening to the dark workings?”*

*The Master said, “Even if there is a wondrous awakening, we should spit it out.”*

[V6:39]

師の悟則、あきらめ、參究すべし。口をおおはれて大悟する、なきにあらず。たとひ、日ごろよく<大悟なりといへども>、大悟するなり、たとひ、向<來>より大悟なしといふとも、大悟するなり。大悟、いまだ他人の手裏にありとも、大悟<する>なり、大悟、いまだ毫忽地あらはれずとも、大大悟するなり。大悟、たとひ盡大地也とも、大悟するなり、たとひ盡大道なりとも、大悟<するなり>。大悟、たとひ盡大悟なりとも、大悟する<なり>、大悟、たとひ盡自己なりとも、大悟するなり、大悟、たとひ不悟なり<とも>、大悟するなり。

We should clarify and investigate the case of the Master’s awakening. It is not that there is no great awakening with the mouth covered. Even

55 *Chan Master Yiqing of Mount Touzi in Shuzhou (Jōshū Tōsuzan Gisei zenji* 舒州投子山義青禪師): I.e., Touzi Gisei 投子義青 (1032-1083). His conversation with Fushan Fayuan 浮山法遠 (991-1067) can be found, e.g., at *Liandeng huiyao* 聯燈會要, ZZ.136:912b14-18.

though it may be a great awakening from these days, it greatly awakens; even though it may be a great awakening from the past, it greatly awakens. Even if the great awakening is still in the hand of another, it greatly awakens; even if a hair's breadth of great awakening hasn't appeared, it greatly, greatly awakens. Even if great awakening is all the whole earth, it greatly awakens; even if it is the entire great way, it greatly awakens. Even if great awakening is the entire great awakening, it greatly awakens; even if great awakening is the entire self, it greatly awakens. Even if great awakening is not awakening, it greatly awakens.

[V6:40] {2:609}

しかあれば、今、師の道取する設有妙悟也須吐却の道、いかに道取するとかせむ。用著するか、用著せざるか。大悟は、吐却の葛藤にまかすべし、吐却は、大悟の葛藤とせるのみなり。向上道は、即未名大悟也。

So, how does he say the saying said here by the Master, “*Even if there is a wondrous awakening, we should spit it out*”?<sup>56</sup> Does he use it? Does he not use it? The great awakening, he should leave to the entanglement of “spit it out”; “spit it out, he simply took as the entanglement of ‘great awakening.’” A higher saying is, “*It’s not called ‘great awakening.’*”

\* \* \* \* \*

[V6:41]

先師、よのつねに衆にしめしていはく、參禪者心身脱落也、不是待悟爲則。

My former master always addressed the assembly, saying, “*Studying Chan is mind and body sloughed off.*”<sup>57</sup> *It does not take awaiting awakening as the norm.*”

[V6:42]

この道得は、上堂の時は、法堂の上にしてしめす、十方の雲水、あつまりきく。小參の時は、寢堂<裏にして>道す、諸方衲子、みなきくところなり。夜間は、雲堂裏にして拳頭と同時に霹靂す。睡者も聞、不睡者も聞。夜裏も道す、日裏も道す。しかあれども、<智音>まれなり、爲問すくなし。

This saying was delivered in the dharma hall, on the occasion of convocations, with monks from the ten directions assembled to hear it. It was said in his private quarters, at the time of the small convocations,

56 **how does he say** (*ika ni dōshu suru to ka semu* いかに道取するとかせむ): The grammatical subject is unexpressed here and in the sentences to follow. The translation assumes it is Yiqing throughout, but it might alternatively be taken as “we.”

57 **My former master** (*senshi* 先師): I.e., Tiantong Rujing 天童如淨 (1162-1227). Variation on a saying appearing several times in the *Shōbōgenzō*.

heard by monks from all quarters. At evening meditation, in the cloud hall, the thunder sounded together with the blows of his fists.<sup>58</sup> It was heard by those asleep, heard by those not asleep. It was said at night, said in the day. Nevertheless, those who knew the voice were rare and none questioned it.

[V6:43]

いはゆる、參禪<者>、といふは、佛佛祖道なり。參禪の言、< >者なるがゆへに、恁麼いふなり。

The “studying Zen” he speaks of is the way of the ancestors and buddha after buddha. He says this because the words “studying Zen” are ...<sup>59</sup>

[V6:44]

心身脱落は、脱落心身なり。脱落の脱落しきたれるがゆえに、身心脱落なり。これ、大小・廣狭の邊際にあらず。ここをもて、不是待悟爲則なり。

“*Mind and body sloughed off*” is *sloughing off mind and body*. Because sloughing off has been sloughing off, it is “*body and mind sloughed off*.” This is not within the confines of great or small, broad or narrow. This is “*not taking awaiting awakening as the norm*.”

[V6:45]

待悟といふは、大悟を所期として學道することなかれ。大悟を所期とすれば、所期の悟と親切ならざるのみにあらず、大悟、いくばくか所期にわづらはむ。學道すでに大悟にいたらむとき、大悟、はじめにかかはれ、學道、ついに大悟に際斷せられぬるがごとし。もし待悟爲則せば、すでに大悟現成せむよりのちは、學道すべからざるか。恁麼の見解は、佛道の行履なり、恁麼の行履<は>、佛頭の關捩、諸佛の大道にあらず。古佛の授記しきたれるところ、夢なり未見在<者なるべし>。

“Awaiting awakening” means do not study with the expectation of a great awakening. When we expect great awakening, it is not only that we do not become intimate with the awakening we expect, but how many expectations will trouble the great awakening? When our study of the way reaches great awakening, in the beginning we get involved in the great awakening, and our study of the way seems to have been cut off from great awakening. If we “*take awaiting awakening as the norm*,” after great awakening has appeared, should we no longer study the way? Such a view is not conduct on the way of the buddhas; such conduct is not the pivot at the head of the buddhas, not the great way of the bud-

58 the thunder sounded together with the blows of his fists (*kentō to dōji ni byakuryaku su* 拳頭と同時に霹靂す): Reflecting a line from a verse by Rujing, alluded to elsewhere in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Fist.”

59 because the words “studying Zen” are . . . (*sanzen no gon . . . wa naru ga yue ni* 參禪の言< >者なるがゆへに): the ellipsis is illegible in the manuscript.

dhas.<sup>60</sup> What has been predicted by the old buddhas, they will not see, be it in their dreams.<sup>61</sup>

[V6:46] {2:610}

大悟は、生と同生するなり、大悟は、死と同死するなり。諸佛と同現成し、祖師と同西來するなり。栢樹と同成佛し、虚空と同參落地し、牆壁と同心なり、百草と同根なり、と參學すべきなり。しるべし、大悟すでに現成するに、しるべし、大悟を罣礙せざる道理なり。

The great awakening is born together with birth; the great awakening dies together with death. It appears together with the buddhas; it comes from the west together with the Ancestral Master.<sup>62</sup> We should study that it attains buddhahood together with the cypress tree; it studies falling on the ground together with empty space.<sup>63</sup> It is the same mind as fences and walls, the same root as the hundred grasses.<sup>64</sup> When great awakening

60 **Such a view is not conduct on the way of the buddhas; such conduct is not the pivot at the head of the buddhas, not the great way of the buddhas** (*inmo no kenge wa, butsudō no anri nari, inmo no anri [wa], buttō no kanrei, shobutsu no daidō ni arazu* 恁麼の見解は、佛道の行履なり、恁麼の行履くは>、佛頭の關捩、諸佛の大道にあらず): A sentence difficult to parse; the translation tries to read the final negative copula as governing both clauses. The odd “pivot at the head of the buddhas” (*buttō no kanrei* 佛頭の關捩) seems to be a play on the common “higher pivot” (*jōtō kanrei* 上頭關捩, or *kōjō kanreisu* 向上關捩子). See Supplementary Notes, s.v. “Pivot.”

61 **What has been predicted by the old buddhas** (*kobutsu no juki shikitareru tokoro* 古佛の授記しきたれるところ): Presumably, a reference to predictions of the supreme awakening of buddhahood.

62 **it comes from the west together with the Ancestral Master** (*soshi to dō seirai suru nari* 祖師と同西來するなり): A reference to the advent of Bodhidharma in China. See Supplementary Notes, s.v. “Coming from the west.”

63 **it attains buddhahood together with the cypress tree; it studies falling on the ground together with empty space** (*hakuju to dō jōbutsu shi, kokū to dōsan rakuchi shi* 栢樹と同成佛し、虚空と同參落地し): Allusion to a dialogue between Zhaozhou Congshen 趙州從諗 (778-897) and a monk (found at *Zhaozhou lu* 趙州錄 ZZ.118.321b14-16 and elsewhere). Here is the version discussed by Dōgen in his “Shōbōgenzō hakujuishi” 正法眼藏栢樹子:

大師有僧問、栢樹還有佛性也無。大師云、有。僧曰、栢樹幾時成佛。大師云、待虚空落地。僧曰、虚空幾時落地。大師云、待栢樹子成佛。

The Great Master was asked by a monk, “Does the cypress tree have the buddha nature or not?”

The Great Master said, “It does.”

The monk said, “When does the cypress attain buddhahood?”

The Great Master said, “Wait till empty space falls on the ground.”

The monk said, “When does empty space fall on the ground?”

The Great Master said, “Wait till the cypress tree attains buddhahood.”

Compare Supplementary Notes, s.v. “Cypress tree at the front of the garden.”

64 **the same mind as fences and walls** (*shō heki to dōshin nari* 牆壁と同心なり): Allusion to the famous definition of the buddha mind, first attributed to Nanyang Huizhong



surely appears, we should recognize that it is the principle that it does not obstruct great awakening.

[V6:47]

しかるを、いま、人、をほく大悟を擧して、學道くの究竟の寶所と錯認くしけゝる、あはれむべし、いくばくか、究竟の寶所は大悟のみにあらざることを蹉過する、捨父逃逝なるべし。大悟を所期として、これよりのちはト度なからむとをもふは、經師・論師等の錯解なり。もし大悟を究竟とせば、草も究竟所なるべし、木も究竟所なるべし、承言も究竟所なるべし、會宗も究竟所なるべきなり。しかあれば、大悟を究竟所なりと認ずることなかれ。もしかくのごとくあらば、佛法、いかでか今日にいたらむ。佛法の今日到來することは、大悟を究竟とせず、大悟を爲則とせざるによりてなり。しかもかくのごとくありといふとも、この大悟、さらに佛量を拈來して度量するには、えざるなり、法量を拈來して度量するには、えざるなり。臨濟等、わづかに盡地をみるに、不悟くの>者不可得なるをみるといへども、大悟の<盡>地のみにあらざる道理、いまだ道得せざる。すでに道得せずば、たれか爲聞をゆるさむ。盡大地不見一箇不悟者、の言を、悟也不可得なるべし、不悟也未見得なるべし。これ、脱落大悟の道理、いまだ道得せざるによりてなり。ひさしく大悟盡地なる行履をくもて>行履せる一隅なり。のちに、半臨濟ありくて>、その道得を代道せむことをくゆゝるすべし。くし>かればすなはち、先師道の、脱落身心、不<是>待悟爲則、を參學すべし。大悟、たとひ明頭來すとも、さらに明頭打なるべし、大悟、たとひ暗頭來すとも、さらに暗頭打なるべし。

Nevertheless, it is lamentable that many people today have mistakenly held up great awakening as the treasure store of the ultimate of the study of the way. How often have they missed the fact that the treasure store of the ultimate is not merely great awakening? It is “*forsaking one’s father and running away*.”<sup>65</sup> To make great awakening an expectation and think that we cannot speculate about what will happen from here is the mistaken understanding of the sūtra masters and treatise masters. If we make great awakening the ultimate, then grass should also be the ultimate, trees should be the ultimate, “receiving the words” should be the ultimate, “understanding the sense” should be the ultimate.<sup>66</sup> Hence, do not acknowledge great awakening as the ultimate. If it had been like that, the buddha dharma would not have reached the present day. That

南陽慧忠 (d. 775). See Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.”

65 “*forsaking one’s father and running away*” (*shafu tōzei* 捨父逃逝): A phrase from the parable of the prodigal son (*gūji* 窮子) that appears in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:16b26, 17c14).

66 “*receiving the words*” (*shō gon* 承言); “*understanding the sense*” (*e shū* 會宗): After lines from the famous poem *Cantong qi* 參同契, by Shitou Xiqian 石頭希遷 (700-790) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:459b18-19):

承言須會宗。勿自立規矩。

Receiving the words, understand their sense;

Don’t set up standards of your own.

the buddha dharma has reached the present day is due to its not taking great awakening as the ultimate, not taking it as the norm.

Nevertheless, while this may be so, the great awakening cannot be gauged by taking up the measure of the Buddha, cannot be gauged by taking up the measure of the dharma. Someone like Linji may look merely at all the earth and see that he “*can’t find an unawakened person*,” but he never spoke of the principle that great awakening is not only all the earth.<sup>67</sup> And, since he has not spoken of it, who would listen to him? The words, “*in all the whole earth, we do not see a single unawakened person*,” should be “*we cannot get awakening*,” should be “*we cannot get nonawakening*.” This is because he has not spoken of the principle of sloughing off great awakening. It is one corner, long practiced, of the conduct that is all the earth of great awakening. Later, if there is a half Linji, we should let him say that in his stead. Thus, we should study the saying of my former master that “[studying Zen is] sloughing off body and mind and not taking awaiting awakening as the norm.” Great awakening, though “the bright comes,” should further be “the bright does it”; great awakening, though “the dark comes,” should further be “the dark does it.”<sup>68</sup>

\* \* \* \* \*

[V6:48] {2:611}

京兆米胡和尚、令僧問仰山、今時ノ人還假悟否。仰山云、悟即不無、爭奈落第二頭何。僧回舉似米胡、深肯之。

*Reverend Mihu of Jingzhao had a monk ask Yangshan, “People of the present time, do they still avail themselves of awakening?”<sup>69</sup>*

67 “*can’t find an unawakened person*” (*fugo [no] mono fukatoku* 不悟<の>者不可得): Variation on Linji’s saying quoted in section 5, above: “it’s hard to find a single person who’s unawakened.”

68 Great awakening, though “the bright comes,” should further be “the bright does it”; great awakening, though “the dark comes,” should further be “the dark does it” (*daigo, tatoi meitō rai su tomo, sara ni meitō ta naru beshi, daigo, tatoi antō rai su tomo, sara ni antō ta naru beshi* 大悟、たとひ明頭來すとも、さらに明頭打なるべし、大悟、たとひ暗頭來すとも、さらに暗頭打なるべし): Tentative translation of terms drawn from the notoriously enigmatic saying of the monk Puhua 普化 (dates unknown), recorded in the *Linji lu* 臨濟錄 (T.1985.47:503b20-21):

明頭來明頭打。暗頭來暗頭打。

When the bright comes, the bright does it. When the dark comes, the dark does it.

69 Reverend Mihu of Jingzhao (*Keichō Beiko oshō* 京兆米胡和尚): A disciple of Weishan Lingyou 潯山靈祐 (771-853), also known simply as Reverend Mi 米和尚, dates unknown. This quotation parallels section 15 of the seventy-five-chapter *Shōbōgenzō* text.

Yangshan said, “It’s not that they lack awakening, but how can they help falling into the second rate?”

The monk returned and presented this to Mihu, who deeply assented to it.

[V6:49]

今時人者、三世諸佛なり。ゆへに、今時人、これ今時人也。這頭に現成し、那頭に現成する、ともに今時の人也。

“People of the present time” are the buddhas of the three times.<sup>70</sup> Therefore, people of the present time are people of the present time. Both those who appear on this side and those who appear on that side are “people of the present time.”

[V6:50]

假悟不とは、さとりをもちいるや、といふなり。しかのごとくいふ、宗旨かくれざるあれども、＜經論＞の學者ききがたしと。いはゆる今時人は、今は作麼生なるぞ、時は作麼生なるぞ、人は作麼生なるぞ、著眼看すべし。甚處＜來＞なるぞ、那裏去なるぞ。たとひ頭正なりとも、かならず尾正なるべからず、一條鐵なるべからず、かくのごとく聞著すべし。榜樣擬著すべきににたれども、意頭の知少なるに蹉過せしむるなり。

“Do they avail themselves of awakening?” means “do they make use of awakening?” The meaning of such a saying is not hidden, but the scholars of the sūtras and treatises find it hard to understand. In “people of the present time,” what do we make of “the present”? What do we make of “time”? What do we make of “people”? We should try looking at this. Where are they coming from? Have they gone over there? They may be right from the head but not necessarily right to the tail, not necessarily one strip of iron.<sup>71</sup> We should hear it like this. While it seems we should figure out the standard, we let it pass for paucity of knowledge of the reason.<sup>72</sup>

70 “People of the present time” (*konji nin sha* 今時人者): This section loosely parallels section 16 of the seventy-five-chapter *Shōbōgenzō* text.

71 They may be right from the head but not necessarily right to the tail (*tatōi zushin nari tomo, kanarazu bishin naru bekarazu* たとひ頭正なりとも、かならず尾正なるべからず): From the expression “right from head to tail” (*zushin bishin* 頭正尾正). “One strip of iron” (*ichijō tetsu* 一條鐵) is a common expression for “a single unity”; see Supplementary Notes, s.v. “One strip of iron.” The grammatical subject here is unexpressed; the translation assumes it to be “people of the present time.”

72 While it seems we should figure out the standard, we let it pass for paucity of knowledge of the reason (*bōyō gijaku su beki ni nitaredomo, itō no chishō naru ni shaka seshimuru nari* 榜樣擬著すべきににたれども、意頭の知少なるに蹉過せしむるなり): A tentative translation of a sentence the sense of which is uncertain; perhaps meaning that we do not understand enough about “people of the present time” to figure out what it really means. The verb *gijaku* 擬著 (“to figure out”) may be an error for the

## [V6:51] {2:612}

還假悟否は、さとりをかるやいなや、となり。しかあれば、さとり、在るにあらず、悟、なきにあらず、さとりは本末是にあらず、さとり、舊新にあらず、假べからず、さとるにあらず、かるべきにあらず。さとりは、佛にあらず、さとりは〈吾〉にあらざる宗旨あり。

*“Do they still avail themselves of awakening?”* means “do they borrow awakening?”<sup>73</sup> Hence, it is not that awakening exists nor that it does not exist. Awakening is not right from start to finish; awakening is not new or old and should not be borrowed; it does not awaken and is not to be borrowed. There is a point that awakening is not the buddha, that awakening is not the self.

## [V6:52]

仰山いはく、悟即不無、爭奈落第二頭何。

Yangshan said, *“It’s not that they don’t have awakening, but they can’t help falling into the second rate.”*

## [V6:53]

その宗旨は、さとりは不無なり、とは、さとりは無にあらず、しかあれども第二頭にをつるなり。さとりは有にあらず、しかあれども第二頭にをちざるごときなり。第二頭にをつることにてあれば、さとらざらむとにはあらざるなり。しかあれば、さとり、第二頭<に>をちずと學すべからず。さとるといへども、かならずをつるなり。第二頭にをつるといへども、かならずさとるなり。もししかあれば、すなはち第二頭より向上は、これ第一頭なりとにあらず、第三頭のあるにあらざるなり。

The point of this is that awakening is not nonexistent — i.e., awakening is not nothing, but it falls into the second rate. Awakening is not existent, but it seems it does not fall into the second rate. It is not that, since it falls into the second rate, we ought not awaken. Hence, we should not study that awakening does not fall into the second rate: it may awaken, but it invariably falls. Though it falls into the second rate, it invariably awakens. It is not saying that, in that case, beyond the second rate is the first rate, and it is not that there is a third rate.

## [V6:54]

このさとりは、未落のときにも第二頭にあり、當悟にも第二頭に落在せり、のちも第二頭にあるべきなり。その鋒鎧、かくることなし。逢人すれども、顛倒せず。

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homophonous *gijaku* 疑著 (“to doubt”). Neither *itô* 意頭 (“reason”) nor *chishô* 知少 (“paucity of knowledge”) occur elsewhere in the *Shôbôgenzô*.

73 *“Do they still avail themselves of awakening?”* (*kan ke go hi* 還假悟否): This section loosely parallels materials in section 18 of the seventy-five-chapter *Shôbôgenzô* text.

Awakening is second-rate even when it has not yet fallen. It has fallen into the second rate at the time of awakening and will also be second-rate thereafter. Its blade and armor are not hidden.<sup>74</sup> Though it meets a person, it does not topple over.

[V6:55]

しかるを、大悟は起首あれども、末上さらにあらざるとみだりがはしくするは、佛道にあらず。大悟は向上あり、大悟は末上にもあり。たとへば着衣とひとしく、たとへば喫飯とひとしく、たとへば磨甌のごとし、たとへば磨鏡のごとし。作鏡も大悟にあり、作甌も大悟にあり。鼻孔の、上唇にのすることを参究すべきなり。いづれのところかこれ上唇。いはゆる鼻孔の所在なり。しあればすなはち、大悟、たとひ大道を悟盡すとも、なをこれ暫時の伎倆なり。

Nevertheless, while great awakening has a beginning, foolishly to take it as having no subsequent ending is not the way of the buddhas. Great awakening has a beyond; great awakening has an ending. It is like wearing clothes, like taking meals; it is like polishing a tile, like polishing a mirror.<sup>75</sup> Making a mirror is great awakening; making a tile is great awakening. We should investigate the fact that the nose rides on the upper lip.<sup>76</sup> Where is this upper lip? It is where the nose is. Thus, even though great awakening completely awakens to the great way, it is still a temporary device.

[V6:56]

大悟さらに大悟する、ゆへに大悟頭白あり、大悟頭黒あり。

Great awakening further greatly awakens; therefore, there is great awakening's head is white, great awakening's head is black.<sup>77</sup>

74 **Its blade and armor are not hidden** (*sono hōgai, kakururu koto nashi* その鋒鎧、かくることなし): The point of this and the following sentence is uncertain, and the translation is tentative.

75 **wearing clothes** (*jakue* 著衣); **taking meals** (*kippan* 喫飯): From the fixed expression “wearing clothes and taking meals” (*jakue kippan* 著衣喫飯), used metonymically for “everyday life.”

**polishing a tile** (*ma sen* 磨甌): From the famous story, often cited by Dōgen, in which Nanyue Huairang 南嶽懷讓 likens the practice of seated meditation in order to make a buddha to polishing a clay tile in order to make a mirror; see Supplementary Notes, s.v. “Nanyue polishes a tile.”

76 **the nose rides on the upper lip** (*bikū no, jōshin ni nosuru* 鼻孔の、上唇にのする): From the saying *bikong da shangchun* 鼻孔搭上唇, somewhat akin to English “as plain as the nose on your face.” See Supplementary Notes, s.v. “Nose.”

77 **there is great awakening's head is white, great awakening's head is black** (*daigo tō haku ari, daigo tō koku ari* 大悟頭白あり、大悟頭黒あり): A variant version of the final line of the seventy-five-chapter *Shōbōgenzō* text, section 19.



Treasury of the True Dharma Eye  
Variant Text 7

Karma of the Three Times  
*Sanji gō*  
三時業

# Karma of the Three Times

## *Sanji gō*

### INTRODUCTION

This work represents number 8 in the sixty-chapter *Shōbōgenzō*. It was included as number 83 in the 1815 Honzan edition, before the version of “Sanji gō” in the twelve-chapter compilation was available. Like that text, of which it is thought to be an earlier draft, it is undated; unlike that text, it bears a colophon indicating that it was copied by Ejō at Eihei-ji in the spring of 1253, a few months before its author’s death.

Though much in the two versions is identical, this work is somewhat shorter than the twelve-chapter *Shōbōgenzō* text and lacks, most notably, the sustained criticism of Chan Master Changsha Jingcen 長沙景岑 found near the end of that text. The annotation of this translation does not repeat information provided for the twelve-chapter *Shōbōgenzō* text; rather, it is limited to indications of the correspondences between the two versions and the occasional note on material specific to the present text.



正法眼藏拾遺七

Treasury of the True Dharma Eye  
Variant Text 7

三時業

Karma of the Three Times

(六十卷本系・洞雲寺本所収)

(Sixty-chapter compilation version, Tōunji text)

[V7:1] {2:614}

第十九祖鳩摩羅多尊者、至中天竺國。有大士、名闍夜多。問曰、我家父母、素信三寶。而嘗縻疾瘵、凡所營事、皆不如意。而我隣家、久爲旃陀羅行、而身常勇健、所作和合。彼何幸、而我何辜。尊者曰、何足疑乎。且善惡之報、有三時焉。凡人但見仁夭、暴壽、逆吉、義凶、便謂亡因果虛罪福。殊不知、影響相隨、毫釐靡忒、縱經百千萬劫、亦不磨滅。時闍夜多、聞是語已、頓釋所疑。

*When the Nineteenth Ancestor, Venerable Kumāralāta, went to a land of Central Sindhu, there was a great one named Jayata who asked him, “In my family, my father and mother always had faith in the three treasures, yet they suffered from sickness, and all their undertakings went amiss.<sup>1</sup> The family next door to us, however, while they had long worked as caṇḍāla, were always strong and fit, and whatever they did went well. Why are they so fortunate, and what is our crime?”*

*The Venerable said, “What is there to doubt? The recompense for good and evil exists through the three times. The common people, seeing only that the benevolent die young, while the violent live long, the treasonous have good fortune, while the righteous have misfortune, think that cause and effect do not exist, and evils and blessings are void. They are completely ignorant of the fact that the shadow and the echo follow without a hair’s breadth of variation. Even over a hundred thousand myriad kalpas, they will not be erased.”*

*After Jayata heard these words, his doubts were immediately resolved.*

1 **The Nineteenth Ancestor, Venerable Kumāralāta** (*dai jūkyū so Kumorata sonja* 第十九祖鳩摩羅多尊者): This and the following two sections correspond almost exactly to sections 1-3 of the twelve-chapter *Shōbōgenzō* text.

## [V7:2]

鳩摩羅多尊者は、如來より第十九代の附法なり。如來、まのあたり名字を記します。ただ釋尊一佛の法をあきらめ、正傳せるのみにあらず、かねて、三世の諸佛の法をも、曉了せり。

Venerable Kumāralāta was vouchsafed the dharma in the nineteenth generation after the Tathāgata. The Tathāgata himself prophesied his name. He not only clarified and directly transmitted the dharma of one Buddha, Śākyamuni, he also fully comprehended the dharma of the buddhas of the three times.

## [V7:3]

闍夜多尊者、いまの間をまうけしよりのち、鳩摩羅多尊者にしたがひて、如來の正法を修習し、つひに第二十代の祖師となれり。これもまた、世尊はるかに、第二十祖は闍夜多なるべし、と記しましませり。しかあればすなはち、佛法の批判、もともとかくのごとくの祖師の所判のごとく、習學すべし。いまのよに、因果をしらず、業報をあきらめず、三世をしらず、善惡をわきまへざる邪見のともがらに群すべからず。

After Jayata asked this question, he practiced the true dharma of the Tathāgata under Kumāralāta and eventually became the ancestral master of the twentieth generation. Here, too, the World-Honored One had prophesied long ago that the twentieth ancestor would be Jayata. Hence, we should learn that our judgments of the buddha dharma are to be just like such a decision by the Ancestral Master. We should not associate with those who, ignorant of cause and effect in the present period, unclear about actions and their consequences, ignorant of the three times, hold a false view that fails to differentiate good from evil.

## [V7:4] {2:615}

いはゆる、善惡之報有三時焉、といふは、

*“The recompense for good and evil exists through the three times” refers to:<sup>2</sup>*

## [V7:5]

三時 一者順現法受。二者順次生受。三者順後次受。

*The “three times”: [karma] (1) experienced in the present; (2) experienced in the next life; (3) experienced in lives after the next.*

2 “The recompense for good and evil” (*zen’aku shi hō* 善惡之報): Sections 4-6 here correspond to section 4 of the twelve-chapter *Shōbōgenzō* text.

## [V7:6]

これを三時といふ。佛祖の道を修習するには、その最初より、この三時の業報の理をならひあきらむるなり。しかあらざれば、おほくあやまりて邪見に墮するなり。ただ邪見に墮するのみにあらず、惡道におちて、長時の苦をうく。續善根せざるあひだは、おほくの功德をうしなひ、菩提の道、ひさしくさはりあり、をしからざらめや。この三時の業は、善惡にわたるなり。

These are called the “three times.” In practicing the way of the buddhas and ancestors, from the outset, we learn and clarify the principle of actions and consequences over these three times. Where this is not the case, many are mistaken and fall into false views. Not only do they fall into false views, but they fall into the evil paths and suffer for a long time. So long as they do not maintain their good roots, they lose much of their merit and long have obstacles on the path to bodhi. How regrettable! The actions of these three times include both good and evil.

\* \* \* \* \*

## [V7:7]

第一順現法受業者、謂、若業此生造作増長、即於此生受異熟果、是名順現法受業。

*Of the first, “karma experienced in the present,” it is said,<sup>3</sup>*

*When the karma is performed and develops in this life, and its ripened fruit is experienced in this life, it is called “karma experienced in the present.”*

## [V7:8]

いはく、人ありて、あるいは善にもあれ、あるいは惡にもあれ、この生につくりて、すなはちこの生にその報をうくるを、順現法受業といふ。

That is, when a person performs [an act] in this life, be it good or evil, and receives the recompense in this life, it is called “karma experienced in the present.”

## [V7:9]

惡をつくりて此生にうけたる例、

An example of doing evil and receiving [the consequences] in this life:

3 “karma experienced in the present” (*jungen hō jugō* 順現法受業): This and the following two sections correspond to sections 5-7 of the twelve-chapter *Shōbōgenzō* text.

## [V7:10] {2:616}

曾有採樵者、入山遭雪、迷失途路。時會日暮、雪深寒凍、將死不久。即前入一蒙密林中、乃見一熊。先在林內、形色青紺、眼如雙炬。其人惶恐、分當失命、此實菩薩、現受羆身。見其憂恐、尋慰諭言、汝今勿怖、父母於子或有異心、吾今於汝終無惡意。即前捧取、將入窟中、溫煨其身、令蘇息已、取諸根果、勸隨所食。恐令不消、抱持而臥。如是恩養、經於六日。至第七日、天晴路現。人有歸心、羆既知已、復取甘果、飽而餞之、送至林外、慇懃告別。人跪謝曰、何以報。羆言、我今不須餘報、但如比日我護汝身、汝於我命、亦願如是。其人敬諾。担樵而下山、逢二獵師、問曰、山中見何蟲獸。樵人答曰、我亦不見餘獸、唯見一熊。獵師求請、能示我不。樵人答曰、若能與三分之二、吾當示汝。獵師依許。相與俱行、竟害羆命、分肉爲三。樵人兩手欲取羆肉、惡業力故、雙臂俱落。如珠縷斷、如截藕根。獵師危忙、驚問所以。樵人恥愧、具述委曲。是二獵師、責樵人曰、他既於汝有此大恩、汝今何忍行斯惡逆。怪哉、汝身何不糜爛。於是獵師共其肉施僧伽藍。時僧上座、得妙願智、即時入定、觀是何肉、即知是與一切衆生作利樂者、大菩薩肉。尋時出定、以此事白衆。衆聞驚歎、共取香薪、焚燒其肉、收其餘骨、起窰堵婆、禮拜供養。如是惡業、待相續、或度相續、方受其果。

*There was once a woodcutter who, having entered the mountains and encountering a snowstorm, became disoriented and lost his way.<sup>4</sup> Time passed, and the sun set; the snow was deep, it was bitter cold, and he was on the verge of death. Upon entering a dense grove, he came upon a bear that had long been living in the grove. Its body was a dark blue; its eyes, like twin torches. The man was terrified that he was about to lose his life; but this was in fact a bodhisattva that had manifested in the body of a bear. Seeing his fear, it reassured him, saying, "Do not be afraid. Parents may be disloyal to their child, but I will never think of harming you."*

*Then it approached and grasped him, brought him into a cave, and warmed him. After it had revived him, it brought him roots and fruits, urging him to eat all he could. Concerned that his chill was not thawed, it embraced him and lay down. For six days, it cared for him like this. On the seventh day, the weather cleared, and the path appeared. The man wished to return; and the bear, realizing this, again brought him sweet fruits and fed him as a parting gift. Accompanying him to edge of the grove, it bade him a polite farewell. The man kneeled and thanked it, saying, "How can I repay you?"*

*The bear said, "I don't need any repayment. I only ask that, just as I have protected your body these last days, you will do the same for my life." The man politely agreed.*

4 **There was once a woodcutter** (*sō u saishō sha* 曾有採樵者): This section corresponds to sections 8 and 9 of the twelve-chapter *Shōbōgenzō* text.

Bearing his wood and descending the mountain, he met two hunters, who asked him, “What beasts have you seen in the mountains?”

The woodcutter replied, “I haven’t seen any beasts except a bear.”

The hunters asked him, “Can you show us?”

The woodcutter replied, “If you give me two-thirds, I’ll show you.”

The hunters agreed, and they went together. Eventually, they took the bear’s life and divided its meat into three. When the woodcutter went to take the bear meat with his two hands, by the force of his evil deed, both his arms fell off, like pearls from a severed string, like lotus roots cut off. The hunters were panic-stricken; alarmed, they asked the reason. The woodcutter, ashamed, related in full the details. The two hunters reproached the woodcutter, saying, “It showed you such great kindness; how could you commit such treachery? It’s strange that your entire body didn’t decompose.”

Thereupon, the hunters both donated their meat to a *saṃghārāma*. At the time, the senior seat of the monastery had attained the wondrous wisdom that knows at will. He immediately entered into meditation and saw what meat it was, realizing that it was the flesh of a great bodhisattva who offered benefit and joy to all living beings. Immediately emerging from meditation, he reported this to the assembly. Hearing it, the assembly was amazed. Collecting fragrant kindling, they cremated the flesh. Collecting the remaining bones, they erected a stūpa and paid obeisance and made offerings to it.

One who commits an evil deed such as this will surely experience its fruit, whether in the ensuing continuum or a continuum beyond.

[V7:11] {2:617}

かくのごとくなるを、悪業の順現報受業となづく。おほよそ恩をえては、報をこころざすべし。他に恩しては、報をもとむることなかれ。いまでも恩ある人を逆害をくはへんとせん、その悪業、かならずうくべきなり。衆生、ながくいまの樵人のころなかれ。林外にして告別するには、いかがしてこの恩を謝すべき、といふといへども、やまのふもとに獵師にあうては、二分の肉をむさぼる。食欲にひかれて、大恩所を害す。在家・出家、ながくこの不知恩のころなかれ。悪業力のきるところ、両手を斷ずること、刀劍のきるよりもはやし。

Cases such as this are called “karma experienced in the present” for an evil action.<sup>5</sup> In general, when receiving a kindness, we should aim to repay it; but, in being kind to another, do not seek repayment. As in the present case, one who would betray and harm a person who has shown kindness will inevitably experience the evil karma. May living beings

5 Cases such as this (*kaku no gotoku naru* かくのごとくなる): Sections 11-16 here correspond to sections 10-15 of the twelve-chapter *Shōbōgenzō* text.

never have the mind of this woodcutter! In bidding farewell at the edge of the grove, he asked how he could thank [the bear] for its kindness; yet, on meeting the hunters at the foot of the mountain, he craved two parts of its meat. Drawn by this craving, he harmed one who had shown him great kindness. May householders and renunciants never have this mind that does not recognize kindness! The cutting of his two arms by the power of his evil karma was faster than cutting by a sword.

[V7:12]

この生に善をつくりて、順現法受に、善報をえたる例、

An example of doing good and receiving good recompense in this life:

[V7:13]

昔健駄羅國迦膩色迦王、有一黃門、恆監內事。暫出城外見有群牛數盈五百、來入城內。問驅牛者、此是何牛。答言、此牛將去其種。於是黃門即自思惟、我宿惡業、受不男身。今應以財救此牛難。遂償其債、悉令得脫。善業力故、令此黃門即復男身。深生慶悅、尋還城內、侍立宮門、附使啓王、請入奉覲。王令喚入、怪問所由。於是黃門具奏上事。王聞驚喜、厚賜珍財、轉授高官、令知外事。如是善業、要待相續、或度相續、方受其果。

*Long ago, in the Land of Gandhāra under King Kanishka, there was a eunuch who permanently served as overseer of internal affairs. Once, when he was outside the city, he saw a herd of fully five hundred oxen coming into the city. He asked the herdsman, "What are these oxen for?"*

*He replied, "These oxen are going to be castrated."*

*At this, the eunuch thought to himself, "Due to my past evil deeds, I have received this non-male body. Now, I should use my wealth to rescue these oxen from their misfortune."*

*He thereupon redeemed them and had them all released. By the power of this good deed, the eunuch immediately recovered his male body. Overjoyed, he returned to the city. At the palace gate, he dispatched a messenger to the king requesting an audience. The king had him summoned and, thinking [his request] strange, asked him the reason. Thereupon, the eunuch reported the above incident in full. The king was delighted; he lavished him with precious gifts, promoted him to high rank, and put him in charge of external affairs.*

*One who commits a good deed such as this will surely experience its fruit, whether in the ensuing continuum or a continuum beyond.*

[V7:14]

あきらかにしりぬ、牛畜の身、をしむべきにあらざれども、すくふ人、善果をうく。いはんや恩田をうやまひ、徳田をうやまひ、もろもろの善を修せんをや。かくのごとくなるを、善の順現法受業となづく。善により惡によりて、かくのごとくのことおほかれど、つくしあぐるにいとまあらず。

We see clearly here that, while the body of an ox is not something to prize, the person who comes to its rescue experiences a good fruit. How much more so one who practices various good deeds honoring the fields of kindness or the fields of merit. Such cases are called good “karma experienced in the present.” Although there are many such cases, both of good and of evil, there is no time here to give them all.

\* \* \* \* \*

[V7:15] {2:618}

第二順次生受業者、謂、若業此生造作増長、於第二生受異熟果、是名順次生受業。

*Of the second, “karma experienced in the next life,” it is said,  
When the karma is performed and develops in this life, and its ripened fruit is experienced in the next life, it is called “karma experienced in the next life.”*

[V7:16]

いはく、もし人ありて、この生に五無間業をつくれる、かならず順次生に地獄におつるなり。順次生とは、この生の、つぎの生なり。餘のつみは、順次生に地獄におつるもあり、また順後次受のひくべきあれば、順次生に地獄におちず、順後業となることもあり。この五無間業は、さだめて順次生受業に地獄におつるなり。順次生、また第二生とも、これをいふなり。

That is, when a person commits the five deeds of the uninterrupted hell, he or she necessarily falls into that hell in the next life. “The next life” refers to the life after this life. There are other offenses for which one falls into hell in the next life; there are also cases in which, when it [is karma that] involves experience in lives after the next, instead of falling into a great hell in the next life, it becomes karma of subsequent lives. These five deeds of the uninterrupted hell are invariably “karma experienced in the next life,” for which one falls into the hell. “The next life” is also referred to as “the second life.”

[V7:17]

五無間業といふは、一殺父。二殺母。三殺阿羅漢。四出佛身血。五破法輪僧。これを五無間業となづく、また五逆罪となづく。はじめの三は、殺生なり、第四は、殺生の加行なり。如来は、いかにも人にころされさせたまはず、ただ身血をいだすを逆とす。中天なきは、最後身菩薩・觀史多天一生所繫菩薩・北洲・樹提伽・佛醫なり。第五破僧罪は、虚誑語なり。この五逆、かならず順次生受業に地獄におつるなり。

*The five deeds of the uninterrupted hell:*<sup>6</sup> (1) killing one's father; (2) killing one's mother; (3) killing an arhat; (4) spilling the blood of a buddha's body; (5) disrupting the saṃgha of the dharma wheel.

These are called “the five deeds of the uninterrupted hell”; they are also called “the five heinous offenses.” The first three are the taking of life; the fourth is the precursor to taking life: a tathāgata is by no means killed by anyone, but merely causing him to bleed is considered a heinous offense.<sup>7</sup> Those who do not experience premature death are bodhisattvas in their final bodies, bodhisattvas bound to one more life in Tuṣita Heaven, those in the Northern Continent, Jyotiṣka, and the Buddha's physician.<sup>8</sup> The fifth [offense], disrupting the saṃgha, is false speech. These five heinous offenses are invariably karma experienced in the next life, for which one falls into hell.

[V7:18]

提婆達多は、この五無間業のなかに三をつくれり。いはく、蓮華色比丘尼をうちころす。この比丘尼、大阿羅漢なり。これを殺阿羅漢罪とす。盤石をなげて、世尊をうちころしたてまつらんとす、盤石、とくに山神にさへられて、くだけぬ、そのくだけ、ほとぼしりて、如来の足指にあたれり、

**6 five deeds of the uninterrupted hell** (*go muken gō* 五無間業): This list corresponds to section 16 of the twelve-chapter *Shōbōgenzō* text. The remainder of this section, however, differs markedly from section 17 of that text — the exception being the last sentence here, which parallels the first sentence of that section.

**7 precursor to taking life** (*sesshō no kegyō* 殺生の加行): Taking *kegyō* 加行 in the sense of a preliminary action — presumably, in the sense that wounding is “preliminary” to killing.

**8 Those who do not experience premature death** (*chūyō naki* 中天なき): These and other such fortunates are listed in the *Jushe lun song shu lun ben* 俱舍論頌疏論本, by Yuanhui 圓暉 (fl. 8th c.), T.1823.41:885a2-11.

**Northern Continent** (*Hokushū* 北洲): I.e., Uttarakuru (*Hokkuroshū* 北俱盧洲), the continent lying to the north of Mount Sumeru in Buddhist cosmology, whose inhabitants enjoy a lifespan of a thousand years; see Supplementary Notes, s.v. “Four Continents.”

**Jyotiṣka** (*Judaika* 樹提伽): The wealthy householder who avoided death at the hands of Ajātaśatru by becoming a bhikṣu, as predicted by the Buddha.

**the Buddha's physician** (*butsu i* 佛醫): The famous physician Jīvaka (Giba 耆婆), who was rescued from death as an infant and went on to serve as physician to King Bimbisāra and the Buddha.



足指やぶれ、血、まさにいづ。これ、出佛身血罪なり。初學愚鈍の比丘五百人をかたらひて、伽耶山頂にゆきて、別羯磨をつくる、これ、破僧罪なり。この三逆罪によりて、阿鼻地獄におちぬ。いまに無間の苦をうく。四佛の提婆達多、なほ阿鼻にあり。

Devadatta committed three of these five deeds of the uninterrupted hell.<sup>9</sup> That is, he killed the Bhikṣuṇī Utpalavarṇā. This *bhikṣuṇī* was a great arhat. This represents the offense of killing an arhat. He sought to kill the World-Honored One by throwing a rock at him; the rock, blocked by a mountain deity, shattered, and the fragments scattered, striking the Tathāgata's toes, injuring them, and spilling his blood. This is the offense of spilling the blood of a buddha's body. He convinced five hundred ignorant new bhikṣus to go with him to Mount Gajaśīrṣa to form a separate karma; this is the offense of disrupting the saṃgha.<sup>10</sup> On account of these three heinous offenses, he fell into the *avīci* hell, and even now experiences uninterrupted suffering. There are Devadattas under four buddhas in *avīci*.

[V7:19] {2:619}

俱伽離比丘、この生に、舍利弗・目犍連を謗するに、無根波羅夷の法をもてす。世尊みづから、いさめまします、梵王きたりて、制すれどもやまず。二尊者を謗して、地獄におちぬ。

In this life, Bhikṣu Kokālika slandered Śāriputra and Maudgalyāyana, groundlessly accusing them of a *pārājika* offense.<sup>11</sup> Although the World-Honored One admonished him, and the Brahmā King came and suppressed him, he did not stop. He slandered the two venerables and fell into hell.

[V7:20]

四禪比丘、臨命終のときに、謗佛せしによりて、阿鼻地獄におつ。かくのごとくなるを、順次生受業となづく。

Because the bhikṣu of the fourth dhyāna slandered the Buddha as he approached the end of his life, he fell into the *avīci* hell.<sup>12</sup> Such a case is called “karma experienced in the next life.”

9 **Devadatta** (*Daibadatta* 提婆達多): The treatment of Devadatta is much expanded in the twelve-chapter *Shōbōgenzō* text, extending from section 17 through the first sentence of 23.

10 **separate karma** (*betsu konma* 別羯磨): I.e., a ritually distinct clerical order, another saṃgha.

11 **Bhikṣu Kokālika** (*Kukari biku* 俱伽離比丘): This section parallels material in section 23 of the twelve-chapter *Shōbōgenzō* text.

12 **bhikṣu of the fourth dhyāna** (*shizen biku* 四禪比丘): This section corresponds to section 24 of the twelve-chapter *Shōbōgenzō* text, sections 25 and 26 of which provide a discussion, lacking here, of the meaning of “uninterrupted” (*mugen* 無間).

\* \* \* \* \*

[V7:21]

第三順後次受業者、謂、若業此生造作増長、隨第三生、或隨第四生、或復過此、雖百千劫、受異熟果、是名順後次受業。

*Of the third, “karma experienced in a life after the next,” it is said,<sup>13</sup>*

*When the karma is produced and developed in this life, and its ripened fruit is experienced in the third life, or in the fourth life, or after these, even after a hundred thousand kalpas, it is called “karma experienced in a life after the next.”*

[V7:22]

いはく、人ありて、この生に、あるいは善にもあれ、あるいは惡にもあれ、造作しをはれりといへども、あるいは第三生、あるいは第四生、乃至百千生のあひだにも、善惡の業を感じるを、順後次受業となづく。菩薩の三祇劫の功德、おほく順後次受業なり。かくのごとくの道理、しらざるがごときは、行者、おほく疑心をいだく。いまの闇夜多尊者の、在家のときのごとし。もし鳩摩羅多尊者にあはずば、そのうたがひとけがたからむ。行者、もし思惟、それ善なれば、惡、すなはち滅す。それ、惡思惟すれば、善、すみやかに滅するなり。

That is, while a person may complete an act, be it good or evil, in this life, he or she will experience the good or evil karma in the third life or in the fourth life or even during as many as a hundred thousand lives — this is called “karma experienced in a life after the next.” The merit of the bodhisattva’s three *asamkhyeya* kalpas is mostly karma experienced in a life after the next. When they do not recognize this truth, practitioners often harbor doubts. Such was the case here with Venerable Jayata when he was a householder. Had he not encountered Venerable Kumāralāta, his doubts would have been difficult to overcome.

When the practitioner’s thoughts are good, evil will quickly disappear; when he or she has evil thoughts, good will quickly disappear.

[V7:23] {2:620}

室羅筏國昔有二人、一恆修善、一常作惡。修善行者、於一身中、恆修善行、未嘗作惡。作惡行者、於一身中、常作惡行、未嘗修善。修善行者、臨命終時、順後次受惡業力故、歟有地獄中有現前。便作是念、我一身中、恆修善行、未嘗作惡、應生天趣、何因緣有此中有現前。遂起念言、我定應有順後次受惡業今熟故、此地獄中有現前。即自憶念一身已來所修善業、深生歡喜。由勝善思現在前故、地獄中有、即便隱歿、天趣中有、歟爾現前。從此命終、生於天上。

13 “karma experienced in a life after the next” (*jun goji ju gō* 順後次受業): From this section through section 26, our text closely parallels sections 27-32 of the twelve-chapter *Shôbôgenzô* text.

Long ago in the Land of Śrāvastī, there were two people, one who always did good, and one who always did evil. The one who practiced good deeds throughout his life constantly practiced good deeds and never did evil; the one who did evil deeds throughout his life always did evil deeds and never practiced good. When the one who practiced good deeds was approaching the end of his life, because of the power of bad karma experienced in a life after the next, there suddenly appeared before him his intermediate state in a hell. Thereupon, he had this thought, “Throughout this life, I have constantly practiced good deeds, never doing evil; I should be born in a heaven. Why is this intermediate state appearing before me?” He then gave rise to the thought, “Surely, it must be because karma experienced in a life after the next has now matured that this intermediate state in hell has appeared before me.” He reflected on the good deeds he had done throughout his life and felt profound joy; and, due to the appearance of this excellent good thought, the intermediate state in hell vanished, and an intermediate state in heaven suddenly appeared before him. When his life ended, he was born in a heaven.

[V7:24]

この恆修善行のひと、順後次後の、さだめてうくべきが、わが身にありけるとおもふのみにあらず、さらにすすみておもはく、一身の修善もまた、さだめてのちにうくべし。ふかく歡喜す、とはこれなり。この憶念、まこととなるがゆえに、地獄の中有すなはちかくれて、天趣の中有たちまちに現前して、いのち、をはりて、天上にむまる。この人、もし惡人ならば、命終のとき、地獄の中有現前せば、おもふべし、われ一身の修善、その功德なし、善惡あらむには、いかでかわれ地獄の中有をみん。このとき、因果を撥無し、三寶を毀謗せん。もしかくのごとくならば、すなはち命終し、地獄におつべし。かくのごとくならざるによりて、天上にうまるなり。この道理、あきらめしるべし。

This person who had constantly done good deeds not only thought that he was surely to experience what is experienced in a life after the next, but went on to think that the good he had practiced throughout his life would also surely be experienced thereafter; his feeling “profound joy” refers to this.<sup>14</sup> Because this reflection was a true one, the intermediate state in hell disappeared, an intermediate state in heaven suddenly appeared before him, and, when his life ended, he was born in a heaven. Had this person been an evil person, when his life ended and an intermediate state in hell appeared before him, he would have thought, “The good I practiced throughout my life produced no merit; if good and evil exist, why do I see an intermediate state in a hell?” At this time, he would

14 what is experienced in a life after the next (*jungo jigo* 順後次後): Reading *jungo jiju* 順後次受.

be denying cause and effect and disparaging the three treasures. Had this been the case, his life would have ended forthwith, and he would have fallen into a hell. Because this was not the case, he was born in a heaven. We should clearly recognize this truth.

[V7:25] {2:621}

作惡行者、臨命終時、順後次受善業力故、歟有天趣中有現前。便作是念、我一身中、常作惡行、未嘗修善、應生地獄、何緣有此中有現前。遂起邪見、撥無善惡及異熟果。邪見力故、天趣中有、尋即隱歿、地獄中有、歟爾現前。從此命終、生於地獄。

*When the one who had done evil deeds was approaching the end of his life, because of the power of the good karma experienced in a life after the next, there suddenly appeared before him his intermediate state in a heaven. Thereupon, he had this thought, "Throughout this life, I have always done evil, never practicing good; I should be born in a hell. Why is this intermediate state appearing before me?" He then gave rise to a false view that denied good and evil as well as their ripened fruits. By the power of this false view, the intermediate state in heaven immediately died out, and an intermediate state in hell suddenly appeared before him. When his life ended, he was born in a hell.*

[V7:26]

この人、いけるほど、つねに悪をつくり、さらに一善を修せざるのみにあらず、命終のとき、天趣の中有の現前せるをみて、順後次受をしらず。われ一生のあひだ、悪をつくれりといへども、天趣にむまれんとす、はかりしりぬ、さらに善惡なかりけり。かくのごとく善惡を撥無する邪見力のゆえに、天趣の中有たちまちに隱歿して、地獄の中有すみやかに現前し、いのち、をはりて、地獄におつ。これは邪見のゆえに、天趣の中有、かくるなり。

Not only had this person throughout his entire life always committed evil and never performed a single good deed, but, seeing the appearance of his intermediate state in a heaven, he failed to recognize it as [karma] experienced in a life after the next. [Seeing that] although he had committed evil his entire life, he was about to be born in a heaven, he concluded that there was no good or evil. Because of the power of his false view that denied good and evil in this way, the intermediate state of heaven immediately died out, an intermediate state of hell quickly appeared, and, when his life ended, he fell into a hell. Here, the intermediate state of heaven vanished because of a false view.

## [V7:27]

しかあればすなはち、行者かならず邪見なることなかれ。いかなるか邪見、いかなるか正見と、かたちをつくすまで學習すべし。まづ因果を撥無し、佛法僧を毀謗し、三世および解脱を撥無する、ともにこれ邪見なり。まさにしるべし、今生のわが身、ふたつなし、みつなし。いたづらに邪見におちて、むなく悪業感得せん、をしからざらむや。悪をつくりながら悪にあらずとおもひ、悪の報あるべからずと邪思惟するによりて、悪報の感得せざるにはあらず。

Thus, practitioners must never hold false views.<sup>15</sup> What are false views and what correct views — we should study this for as long as we live. First of all, denying cause and effect, denigrating buddha, dharma, and saṃgha, denying the three times and liberation — these are all false views. We should recognize that we do not have two or three selves in this life. What a waste, then, foolishly to fall into false views and meaninglessly suffer evil karma. By believing while committing evil that it is not evil and falsely thinking that there will be no evil recompense, we cannot but suffer the evil recompense.

\* \* \* \* \*

## [V7:28] {2:622}

皓月供奉、問長沙景岑和尚、古德云、了即業障本來空、未了應須償宿債。只如師子尊者・二祖大師、爲什麼得償債去。長沙云、大德不識本來空。彼云、如何是本來空。長沙云、業障是。又問、如何是業障。長沙云、本來空是。彼無語。長沙便示一偈云、假有元非有、假滅亦非無、涅槃償債義、一生更無殊。

*The officiant Haoyue asked Reverend Jingcen of Changsha, “A worthy of old has said,*

*If you’ve understood, the karmic hindrances are fundamentally empty;*

*If you haven’t understood, you have to repay your outstanding debts.<sup>16</sup>*

*How then could those like the Worthy Simha and the Great Master, the Second Ancestor, have repaid their debts?”*

*Changsha said, “The Most Virtuous One has not understood ‘fundamental emptiness.’”*

*Haoyue said, “What is ‘fundamental emptiness’?”*

*Changsha said, “It’s ‘the karmic hindrances.’”*

15 **Thus** (*shika areba sunawachi* しかあればすなはち): This section corresponds to the last two sentences of section 32 and the first part of section 33 of the twelve-chapter *Shōbōgenzō* text.

16 **The officiant Haoyue** (*Kōgetsu gubu* 皓月供奉): This section corresponds to section 34 of the twelve-chapter *Shōbōgenzō* text.

Haoyue asked again, “What are ‘the karmic hindrances’?”

Changsha said, “They’re ‘fundamental emptiness.’”

Haoyue said nothing. Changsha then presented a *gāthā*:

Nominal existence is from the start not existence;

And nominal extinction is also not extinction.

Nirvāṇa and repayment of debts

Are of one nature, without any difference.

[V7:29]

長沙の答は答にあらず、鳩摩羅多の、闇夜多にしめす道理なし。しるべし、業障のむねをしらざるなり。仏祖の兒孫、修證辦道するには、まづかならずこの三時の業をあきらめしらむこと、鳩摩羅多尊者のごとくなるべし。すでにこれ祖宗の業なり、廢怠すべからず。このほか不定業あり、また八種の業あること、ひろく參學すべし。いまだこの業報の道理あきらめざらむともがら、みだりに人天の導師と稱することなかれ。

Changsha’s answer was not an answer; it lacks the principle that Kumāralāta taught to Jayata.<sup>17</sup> We should understand that he does not understand the meaning of the “karmic hindrances.”

In practicing and verifying and pursuing the way, descendants of the buddhas and ancestors should first of all clarify the karma of the three times, as did Kumāralāta.<sup>18</sup> Since it is the karma of our ancestors, we should not neglect it. In addition, we should study extensively that there are the eight types of karma of indeterminate karma and the rest. Do not rashly name as the teachers of humans and devas those who have not clarified the principle of actions and their consequences.

[V7:30]

かの三時の惡業報、かならず感ずべしといえども、懺悔するがごときは、重を轉じて輕受せしむ、また滅罪清淨ならしむるなり。善業また、隨喜すればいよいよ増長するなり。これみな作業の黒白にまかせたり。

Although we are sure to experience that recompense of evil karma in the three times, those who repent transform serious [offenses] to minor [recompense] or extinguish offenses and purify them.<sup>19</sup> And, good kar-

17 **Changsha’s answer** (*Chōsha no kotae* 長沙の答): The criticism of Changsha here is much expanded in the twelve-chapter *Shōbōgenzō* text, over sections 35-38.

18 **In practicing and verifying and pursuing the way** (*shushō bendō suru ni* 修證辦道するに): The remainder of this section corresponds roughly to section 39 of the twelve-chapter *Shōbōgenzō* text.

19 **that recompense of evil karma in the three times** (*kano sanji no akugōppō* かの三時の惡業報): This section corresponds to material in section 41 of the twelve-chapter *Shōbōgenzō* text

ma, if we rejoice in it, increases. This all depends on whether “the karma you have done” is “black or white.”<sup>20</sup>

[V7:31]

世尊言、假令經百劫、所作業不亡、因緣會遇時、果報還自受。汝等當知、若純黑業、得純黑異熟、若純白業、得純白異熟。若黑白業、得雜異熟。是故應離純黑及黑白雜業、當勤修學純白之業。時諸大衆、聞佛說已、歡喜信受。

*The World-Honored One said,*<sup>21</sup>

*Though you pass through a hundred kalpas,  
The karma you have done will not disappear:  
When causes and conditions come together,  
You will naturally experience the fruits of your deeds.*

*You should know that, if your deeds are pure black, you will get pure black ripened fruits; if your deeds are pure white, you will get pure white ripened fruits; if your deeds are black and white, you will get mixed ripened fruits. Therefore, you should avoid pure black, as well as black and white, deeds and should strive to practice pure white deeds.*

*At that time, the great assembly, having heard the Buddha’s speech, rejoiced, believed, and accepted it.*

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Number 8

{2:623}

建長五年癸丑三月九日、在於永平寺之首座寮書寫之。懷奘  
*Copied this in the Head Seat’s Quarters of Eihei-ji; the ninth day of the  
third month of the junior water year of the ox, the fifth year of Kenchō*  
*[8 April, 1253]. Ejō*<sup>22</sup>

20 “the karma you have done” is “black or white” (*sagō no kokubyaku* 作業の黒白): Introducing the Buddha’s words in the next section.

21 **The World-Honored One** (*Seson* 世尊): This section parallels section 40 of the twelve-chapter *Shōbōgenzō* text.

22 This colophon is not found in the twelve-chapter *Shōbōgenzō* text. Like that text, this sixty-chapter *Shōbōgenzō* version lacks a colophon by Dōgen.