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TREASURY OF THE TRUE DHARMA EYE

NUMBER 3

Buddha Nature

Busshō

佛性

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INTRODUCTION

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

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

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

正法眼藏第三
Treasury of the True Dharma Eye
Number 3

佛性
Buddha Nature

[03:1] {1:14}

釋迦牟尼佛言、一切衆生、悉有佛性。如來常住、無有變易。

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

[03:2]

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

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

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

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

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

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

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

[03:3]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

直截根源佛所印。摘葉尋枝我不能。

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

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

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

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

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

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

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

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

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

實際理地不受一塵。萬行門中不捨一法。

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[03:5] {1:16}

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

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

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

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

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

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

若向外馳求轉疏轉遠。

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

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

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

[03:6]

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

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

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

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

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

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

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

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

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

* * * * *

[03:7] {1:17}

佛言、欲知佛性義、當觀時節因緣。時節若至、佛性現前。

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

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

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

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

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

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

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

[03:8]

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

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

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

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

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

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

[03:9]

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

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

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

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

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

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

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

[03:10]

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

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

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

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

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

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

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

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

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

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

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

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

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

雲門因僧問、十二時中如何即得不空過。師曰、向什麼處著此一問。

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

* * * * *

[03:11] {1:18}

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

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

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

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

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

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

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

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

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

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

[03:12]

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

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

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

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

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

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

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

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

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

二乗外道經師論師等は、小神通をならふ、大神通をならはず。諸佛は大神通を住特す、大神通を相傳す、これ佛神通なり... また五通六通みな小神通なり。

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

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

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

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

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

* * * * *

[03:13] {1:19}

五祖大滿禪師、蘄州黃梅人也。無父而生。童兒得道。乃栽松道者也。初在蘄州西山栽松、遇四祖出遊。告道者、吾欲傳法與汝、汝已年邁。若待汝再來、吾尚遲汝。師諾。遂往周氏家女托生。因拋濁港中。神物護持、七日不損。因收養矣。至七歲爲童子。於黃梅路上逢四祖大醫禪師。祖見師、雖是小兒、骨相奇秀、異平常童。祖見問曰、汝何姓。師答曰、姓即有一不是常姓。祖曰、是何姓。師答曰、是佛性。祖曰、汝無佛性。師答曰、佛性空故、所以言無。祖識其法器、俾侍者至其家、於父母所乞令出家。父母以宿緣故、殊無難色捨爲弟子。後付正法眼藏。居黃梅東山、大振玄風。

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

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

69 **Although they may be constricted by the six spiritual powers, they are obstructions in the flow to the source in the ocean of buddha nature** (*roku jinzū ni tairui seshimu to iedomo, busshō kai nō-chōsō ni keige suru mono nari* 六神通に滯累せしむといへども、佛性海の朝宗に聖礙するものなり): A tentative translation of an odd sentence, taken to mean that, even though defined as the six spiritual powers, the powers belong to the ocean of buddha nature. The expression *keige suru mono* 聖礙するもの, translated here as “obstructions,” should probably be taken as something like “that which identifies with,” in keeping with Dōgen’s recurrent use of the passive form *keige seraru* in the sense “to be identified with” (given the active mood of the predicate, the particle *ni* に is taken here as a locative, rather than an instrumental). The expression *chōsō* 朝宗, translated loosely here as “flow to the source,” has the primary sense “to attend court” but is regularly used for rivers flowing into the ocean.

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

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

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

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

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

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

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

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

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

The Ancestor said, “What is this surname?”

The Master answered, “It’s Buddha Nature.”⁷⁴

The Ancestor said, “You have no buddha nature.”⁷⁵

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

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

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

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

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

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

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

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

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

[03:14] {1:20}

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

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

[03:15]

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

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

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

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

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

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

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

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

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

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

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

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

[03:16]

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

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

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

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

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

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

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

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

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

[03:17] {1:21}

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

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

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

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

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

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

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

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

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

90 **That surname is Zhou** (*sono shō sunawachi Shū nari* その姓すなはち周なり): According to his biography (e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:222c6),

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

[03:18]

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

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

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

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

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

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

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

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

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

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

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

[03:19]

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

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

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

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

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

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

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

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

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

[03:20]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

105 **“emptiness of buddha nature”** (*busshō kū* 佛性空): Or “buddha nature is empty.” The translation assumes that here and below Dōgen is treating the glyph *kū* 空 (“empty”) in the Fifth Ancestor’s remark, no longer as a predicate adjective, but as a noun modified by *busshō* 佛性 (“buddha nature”). The influential *Shōbōgenzō monge* 正法眼藏開解 (SCZ.3:125) interprets this sentence to mean that the use of *kū* 空 and *mu* 無 here are not the “emptiness” taught in the two [non-Mahāyāna] vehicles (*nijō no kū* 二乘の空) or the “non-existence” of annihilation in non-Buddhist thought (*gedō no mu* 外道の無) but “non-existence” as the ultimate meaning of buddha nature (*busshō no daiichi gi no mu* 佛性の第一義の無).

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

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

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

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

* * * * *

[03:21] {1:22}

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

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

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

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

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

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

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

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

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

He said, “I don’t understand.”

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

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

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

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

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

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

[03:22]

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

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

[03:23]

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

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

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

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

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

[03:24] {1:23}

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

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

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

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

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

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

[03:25]

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

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

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

[03:26]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* * * * *

[03:27] {1:24}

六祖示門人行昌云、無常者即佛性也、有常者即善惡一切諸法分別心也。

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

[03:28]

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

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

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

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

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

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

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

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

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

130 **other paths and the two vehicles, from first founder to final follower** (*nijō gedō no biso bimatsu* 二乘外道の鼻祖鼻末): Or, perhaps, “other paths and the two vehicles [may say] from first to last.” The odd expression *biso bimatsu* 鼻祖鼻末, loosely translated here as “first founder to final ancestor,” plays on the word *biso*, “founding ancestor” (literally, “nose ancestor,” from the notion that the foetus develops from the nose); some read the expression here to mean “the founder and the descendants”; others take it simply as “beginning and end.” The term “two vehicles,” (*nijō* 二乘) refers to the non-Mahāyāna Buddhists of the śrāvaka-yāna (*shōmon jō* 聲聞乘) and *pratyeka-buddha-yāna* (*engaku jō* 緣覺乘); a common term of dismissal in Dōgen’s writings.

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

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

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

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

[03:29] {1:25}

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

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

[03:30]

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

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

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

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

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

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

十方國土、山河大地、石壁瓦礫、虛空與非空、有情無情、草木叢林、通爲一身。

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

* * * * *

[03:31]

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

The Fourteenth Ancestor, Venerable Nāgārjuna, is called Nāgārjuna in the language of the brahmins; in the language of the Tang, he is called Longshu or Longsheng or, again, Longmeng.¹³⁹ He was from

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

彼衆聞偈頓悟無生、咸願出家以求解脫。

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

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

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

擧一隅不以三隅反、則不復也。

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

[03:34]

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

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

[03:35]

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

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

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

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

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

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

[03:36]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

這裏是什麼所在、說麤說細。

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

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

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

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

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

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

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

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

[03:37] {1:28}

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[03:38] {1:29}

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

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

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

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

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

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

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

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

[03:39]

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

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

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

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

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

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

[03:40] {1:30}

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

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

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

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

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

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

[03:41]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[03:42] {1:31}

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

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

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

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

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

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

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

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

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

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

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

大德坐禪圖什麼。一曰、圖作佛。

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

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

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

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

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

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

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

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

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

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

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

[03:43]

予、雲遊のそのかみ、大宋國にいたる。嘉定十六年癸未秋のころ、はじめて阿育王山廣利禪寺にいたる。西廊の壁間に、西天東地三十三祖の變相を畫せるをみる。このとき領覽なし。のちに寶慶元年乙酉夏安居のなかにかさねていたるに、西蜀の成桂知客と廊下を行歩するついでに、予、知客にとふ、這箇是什麼變相。知客いはく、龍樹身現圓月相。かく道取する顔色に鼻孔なし、聲裏に語句なし。予いはく、眞箇是一枚畫餅相似。ときに知客大笑すといへども、笑裏無刀、破畫餅不得なり。すなはち知客と予と、舍利殿および六殊勝地等にいたるあひだ、數番舉揚すれども、疑著するにもおよばず。おのづから下語する僧侶も、おほく都不是なり。予いはく、堂頭にとふてみん。ときに堂頭は大光和尚なり。知客いはく、他無鼻孔對不得、如何得知。ゆえに光老にとはず。恁麼道取すれども、桂兄も會すべからず。聞説する皮袋も道取せるなし。前後の粥飯頭、みるにあやしまず、あらためなをさず。又、畫することうべからざらん法は、すべて畫せざるべし。畫すべくは端直に畫すべし。しかあるに身現の圓月相なる、かつて畫せるなきなり。

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[03:44] {1:32}

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

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

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

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

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

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

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

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

* * * * *

[03:45] {1:33}

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

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

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

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

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

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

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

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

[03:46]

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

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

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

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

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

三界唯一心、心外無別法。心佛及衆生、是三無差別。

The three realms are only one mind;
Outside the mind, there’s no other dharma.
The mind, the buddha, and living beings —
These three are without distinction.

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

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

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

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

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

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

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

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

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

* * * * *

[03:47] {1:34}

大滄山大圓禪師、あるとき衆にしめしていはく、一切衆生無佛性。

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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[03:51]

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

*Chan Master Dazhi of Mount Baizhang addressed the assembly saying,*²⁵⁰

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

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

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

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

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

This is Baizhang's statement. The "five aggregates" are the present body that "won't be destroyed"; the present hasty act is "a gate opening," is "unobstructed by the five aggregates."²⁵³ In making use of life, one is not arrested by life; in making use of death, one is not obstructed by death. Do not futilely love life; do not irrationally fear death. Since they are the locus of buddha nature, to be moved by them or to reject them is an other path. To recognize the conditions right before one is "making use of the unobstructed style." This is "this buddha" that is "the supreme vehicle."²⁵⁴ The location of "this buddha" is "the pure and wondrous land."

* * * * *

[03:53]

黃檗在南泉茶堂內坐。南泉問黃檗、定慧等學、明見佛性、此理如何。黃檗曰、十二時中不依倚一物始得。南泉云、莫便是長老見處麼。黃檗曰、不敢。南泉云、漿水錢且致、草鞋錢教什麼人還。黃檗便休。

*Huangbo was sitting in Nanquan's tea hall.*²⁵⁵ Nanquan asked Huangbo, "Studying meditation and wisdom equally, one clearly sees buddha nature" — what about this principle?²⁵⁶

253 **the present body that "won't be destroyed"** (*ima no fue shin* いまの不壊身): Likely an allusion to Zhaozhou's saying that the "nature that won't be destroyed" is "the four elements and the five aggregates." See above, Note 183.

the present hasty act (*ima no zōji* いまの造次): I.e., the everyday act (here, presumably, of the "present body"); for this notion, see above, Note 183.

254 **This is "this buddha" that is "the supreme vehicle"** (*kore saijō jō naru ze butsu nari* これ最上乘なる是佛なり): Dōgen appears here to be switching the word order of Baizhang's first phrase, "Buddha is the supreme vehicle" (*butsu ze saijō jō* 佛是最上乘), such that the copula "is" (*ze* 是) in "buddha is" now modifies "buddha" in "this buddha." Alternatively, he may be borrowing *ze butsu* 是佛 from Baizhang's line, "is a buddha having buddha nature" (or "this buddha has buddha nature"; *ze butsu u busshō* 是佛有佛性).

255 **Huangbo was sitting in Nanquan's tea hall** (*Ōbaku zai Nansen sadō nai za* 黃檗在南泉茶堂內坐): "Huangbo" refers to the famous monk Huangbo Xiyun 黃檗希運, disciple of Baizhang Huaihai; "Nanquan" is Nanquan Puyuan 南泉普願, disciple of Mazu Daoyi 馬祖道一. The "tea hall" (*sadō* 茶堂) is the abbot's private reception room. The conversation can be found in the *Tiansheng guangdeng lu* 天聖廣燈錄 (ZZ.135:658b14-18); a variant occurs in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:257c25-28).

256 **"Studying meditation and wisdom equally, one clearly sees buddha nature"** (*jō e tō gaku, myōken busshō* 定慧等學、明見佛性): From a teaching of the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.374.12:547a1216):

善男子、十住菩薩智慧力多三昧力少、是故不得明見佛性。聲聞緣覺三昧力多智慧力少、是以因緣不見佛性。諸佛世尊定慧等故、明見佛性。了了無礙如觀掌中菴摩勒果。

Huangbo said, “You only achieve it when you don’t rely on a single thing throughout the twelve times.”²⁵⁷

Nanquan said, “Isn’t this the Elder’s viewpoint?”

Huangbo said, “Not at all.”²⁵⁸

Nanquan said, “Leaving aside the money for the rice water, whom can I get to pay back the money for the straw sandals?”²⁵⁹

Huangbo desisted.

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いはゆる定慧等學の宗旨は、定學の慧學をさへざれば、等學するところに明見佛性のあるにはあらず、明見佛性のところに、定慧等學の學あるなり。此理如何と道取するなり。たとへば、明見佛性はたれが所作なるぞと道取せんもおなじかるべし。佛性等學、明見佛性、此理如何、と道取せんも道得なり。

The essential point of “meditation and wisdom studied equally” is not that, since studying meditation does not interfere with studying wisdom, we “clearly see buddha nature” where they are studied equally: it is that, where we “clearly see buddha nature,” we have a study that is “meditation and wisdom studied equally.” He says, “what about this principle?” This is like saying, for example, “by whom is ‘clearly seeing buddha nature’ done”? Another saying would also be, “When buddha and nature are studied equally, one clearly sees buddha nature — what about this principle?”²⁶⁰

Good son, the bodhisattvas on the ten stages are strong in wisdom and weak in samādhi and, because of this, cannot clearly see buddha nature. The *śrāvakas* and *pratyeka-buddhas* are strong in samādhi and weak in wisdom and, for this reason, cannot see buddha nature. The buddhas, the World-Honored Ones, are equal in meditation and wisdom and, therefore, clearly see buddha nature, with complete clarity, like a betel nut in the palm of the hand.

257 “throughout the twelve times” (*jūni ji chū* 十二時中): I.e., “twenty-four hours a day”; see above, Note 57.

258 “Not at all” (*fukan* 不敢): As Dōgen explains below, section 57, a colloquial expression of modest acknowledgement of a compliment; short for *fukan tō* 不敢當.

259 “the money for the rice water” (*shōsui sen* 漿水錢); “the money for the straw sandals” (*sōai sen* 草鞋錢): I.e., the cost of Huangbo’s board and travels respectively. The term *shōsui* 漿水 refers to the water in which rice has been cooked (what we might call “rice slops”) that can be taken as a thin rice gruel.

260 “buddha and nature are studied equally” (*busshō tōgaku* 佛性等學): The translation retains the original grammatical structure “A B studied equally”; but, given the preceding question about the agent, the phrase might also be read, “when buddha nature studies equally.”

[03:55]

黄檗いはく、十二時中不依倚一物、といふ宗旨は、十二時中たとひ十二時中に處在せりとも、不依倚なり。不依倚一物、これ十二時中なるがゆえに佛性明見なり。この十二時中、いづれの時節到來なりとかせん、いづれの國土なりとかせん。いまいふ十二時は、人間の十二時なるべきか、他那裏に十二時のあるか、白銀世界の十二時のしばらくきたれるか。たとひ此土なりとも、たとひ他界なりとも、不依倚なり。すでに十二時中なり、不依倚なるべし。

Huangbo says, “You don’t rely on a single thing throughout the twelve times.” The essential point of this is that, although “throughout the twelve times” is located “throughout the twelve times,” it is “not relying”: because “not relying on a single thing” is “throughout the twelve times,” it is the “clear seeing” of buddha nature.²⁶¹ This “throughout the twelve times” — in which time does it arrive? In which land? This “twelve times” — is it the twelve times among humans? Are there twelve times over there?²⁶² Have the twelve times of the silver world come to us for a while?²⁶³ Whether it is this land, whether it is other worlds, it is “not relying.”²⁶⁴ Since it is “throughout the twelve times,” it must be “not relying.”

261 because “not relying on a single thing” is “throughout the twelve times,” it is the “clear seeing” of buddha nature (*fuei ichimotsu, kore jūni ji chū naru ga yue ni busshō myōken nari* 不依倚一物、これ十二時中なるがゆえに佛性明見なり): I.e., “because ‘not relying’ is [the nature of] the twenty-four hours a day.” The phrase *busshō myōken* 佛性明見 (rendered here “the clear seeing of buddha nature”) could also be read “buddha nature is clearly seen” or “buddha nature clearly sees.”

262 Are there twelve times over there? (*ta nari ni jūni ji no aru ka* 他那裏に十二時のあるか): Dōgen uses here a colloquial term for “there,” “in that place”—presumably here, indicating a place other than the human realm.

263 the silver world (*byakugon sekai* 白銀世界): A pure realm sometimes associated with Bodhisattva Samantabhadra (Puxian pusa 普賢菩薩); known in Chan perhaps especially from a line in a verse by Shoushan Xingnian 首山省念 (926-993) (*Jingde chuangeng lu* 景德傳燈錄, T.2076.51:305a3-4):

白銀世界金色身、情與非情共一眞。

The silver world and the golden body,
Sentient and insentient share a single truth.

264 this land (*shido* 此土); other worlds (*takai* 他界): Terms of ambiguous referent. Depending on context, *shido* 此土 (“this land”) can indicate (a) the Sahā world (*shaba sekai* 娑婆世界), the world of Buddha Śākyamuni; (b) the human realm (*ningen* 人間), as opposed to other realms of saṃsāra; or (c) China (or East Asia), as opposed to India. Similarly, *takai* 他界 (“other worlds”) can refer to (a) other buddha lands, or (b) other realms of saṃsāra; it can also be translated in the singular, as a reference (much like the English “the other world”) to (c) the world of the dead, of spirits, etc.

[03:56]

莫便是長老見處麼といふは、これを見處とはいふまじや、といふがごとし。長老見處麼と道取すとも、自己なるべしと回頭すべからず。自己に的當なりとも黄檗にあらず、黄檗かならずしも自己のみにあらず。長老見處は露回回なるがゆえに。

“Isn’t this the Elder’s viewpoint?” is like saying, “Aren’t you saying this is your viewpoint?” Though he says, “is it the Elder’s viewpoint?” he should not turn his head, thinking it must refer to himself.²⁶⁵ It may be accurate of himself, but it is not Huangbo, and Huangbo is not necessarily merely himself; for the “Elder’s viewpoint” is everywhere exposed.²⁶⁶

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黄檗いはく、不取。この言は、宋土に、おのれにある能を問取せらるるには、能を能といはんととも、不取といふなり。しかあれば、不取の道は不取にあらず。この道得はこの道取なること、はかるべきにあらず。長老見處たとひ長老なりとも、長老見處たとひ黄檗なりとも、道取するには不取なるべし。一頭水牯牛出来道咩咩なるべし。かくのごとく道取するは道取なり。道取する宗旨、さらに又道取なる道取、まごころみて道取してみるべし。

Huangbo said, “Not at all.” Regarding this term: in the Land of the Song, when asked about one’s own ability, even while saying an ability is one’s ability, one says, “not at all.” Therefore, saying “not at all” does not mean “not at all,” and we should not reckon that this saying is saying that. The “Elder’s viewpoint” may be that of an elder, the “Elder’s viewpoint” may be that of Huangbo; but in speaking of it, he should say, “not at all.” He should be a water buffalo coming up and saying, “moo, moo.”²⁶⁷ Saying it like this is saying it. The essential point of what he is saying, we should try to say by another saying that also says it.

265 he should not turn his head, thinking it must refer to himself (*jiko naru beshi to kaitō su bekarazu* 自己なるべしと回頭すべからず): I.e., Huangbo should not respond with the assumption that Nanqan is referring to him by the expression “the elder.”

266 It may be accurate of himself, but it is not Huangbo, and Huangbo is not necessarily merely himself (*jiko nomi ni arazu* 自己に的當なりとも黄檗にあらず、黄檗かならずしも自己のみにあらず): A rather obscure passage, perhaps to be interpreted, “It may be that it is accurate to say that Huangbo’s statement is ‘the Elder’s viewpoint,’ but ‘the Elder’ here does not refer to Huangbo, nor does ‘Huangbo’ here necessarily refer merely to Huangbo.”

for the “Elder’s viewpoint” is “everywhere exposed” (*chōrō kenjo wa rokaikai naru ga yue ni* 長老見處は露回回なるがゆえに): A tentative translation. The term *rokaikai* 露回回, rendered here rather loosely as “everywhere exposed,” represents a variant of the somewhat more common *rokeikei* 露迴迴; subject to two lines of interpretation: (a) “clearly visible” (taking *kaikai* 回回 in the sense “brilliant”); (b) “visible far and wide” (taking *kaikai* as “distant”).

267 He should be a water buffalo coming up and saying, “moo, moo” (*ittō suikogyū*

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南泉いはく、漿水錢且致、草鞋錢教什麼人還。いはゆるは、こんづのあたひはしばらくおく、草鞋のあたひは、たれをしてかかへさしめん、となり。この道取の意旨、ひさしく生生をつくして參究すべし。漿水錢、いかなればかしばらく不管なる、留心勤學すべし。草鞋錢、なにとしてか管得する。行脚の年月にいくばくの草鞋をか踏破したるとなり。いまいふべし、若不還錢、未著草鞋。またいふべし、兩三輛。この道得なるべし、この宗旨なるべし。

Nanquan said, “Leaving aside the money for the rice water, whom can I get to pay back the money for the straw sandals?” What he is saying is, “Putting aside for the moment the cost of your rice water, whom can I get to return the cost of your sandals?”²⁶⁸ The meaning of this saying, we should investigate for a long time, exhausting life after life. We should take heed and diligently study why he is not for the moment concerned about the “money for the rice water,” and why he is concerned about the “money for the straw sandals.” [The question is,] how many straw sandals has he worn out in his years of pilgrimage?²⁶⁹ He should say, “If I hadn’t returned the money, I wouldn’t have put on the straw sandals.”²⁷⁰ Or he should say, “Two or three pair.” This should be his saying; this should be his essential point.

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黄檗便休。これは休するなり。不肯せられて休し、不肯にて休するにあらず。本色衲子、しかあらず。しるべし、休裏有道は、笑裏有刀のごとくなり。これ佛性明見の粥足飯足なり。

“Huangbo desisted.” This means he “desisted”; it does not mean that, not being affirmed, he desisted, or, not affirming, he desisted.²⁷¹ A patch-

shutsurai dō un'un naru beshi 一頭水牯牛出來道咩咩なるべし): Dōgen here slips into Chinese for this phrase. The sense would seem to be that it is as natural for Huangbo to say “not at all” as it is for the water buffalo to say “moo, moo.” Chan masters themselves regularly respond by saying “moo, moo” (*un'un* 咩咩); and Nanquan famously predicted that in a hundred years he would be water buffalo; see Supplementary Notes, s.v. “Water buffalo.”

268 **What he is saying** (*iwayuru wa* いはゆるは): Dōgen is here simply translating the Chinese into the vernacular.

269 **years of pilgrimage** (*angya no nengetsu* 行脚の年月): Literally, “months and years of traveling on foot.” The term *angya* 行脚 is regularly used for the peregrinations of the Zen monk in search of the dharma.

270 **“If I hadn’t returned the money, I wouldn’t have put on the straw sandals”** (*nyaku fu gen sen, mijaku sōai* 若不還錢、未著草鞋): Dōgen puts this remark into Chinese. The tense of the first clause is unexpressed; it might also be translated, “if I weren’t going to return the money.”

271 **not being affirmed, he desisted, or, not affirming, he desisted** (*fukō serarete kyū shi, fukō nite kyū su* 不肯せられて休し、不肯にて休す): I.e., he stopped because his

robed one of true colors is not like that.²⁷² We should realize that there is speech within desisting, like the blade within the laugh.²⁷³ This is *the gruel is enough, the rice is enough*, of buddha nature clearly seen.²⁷⁴

[03:60]

この因縁を擧して、瀧山、仰山にとふていはく、莫是黄檗搆得他南泉不得麼。仰山いはく、不然、須知黄檗有陷虎之機。瀧山云、子見處、得恁麼長。

Raising this episode, Weishan asked Yangshan, “Doesn’t this mean that Huangbo couldn’t catch that Nanquan?”²⁷⁵

Yangshan said, “Not so. You should realize that Huangbo has the ability to trap a tiger.”²⁷⁶

Weishan said, “Your viewpoint is so superior.”

words were not approved by Nanquan, or he stopped because he did not himself approve Nanquan’s words.

272 **A patch-robed one of true colors** (*honjiki nossu* 本色衲子): I.e., an authentic Zen monk. The translation “of true colors” represents a playful rendering of the term *honjiki* 本色: while the graph *shiki* 色 is used for “color,” in this case, the sense is probably more like “authentic type.” The term *nossu* 衲子 (“patch-robed one”) is synonymous with *nassō* [or *nōsō*] 衲僧 (“patch-robed monk”).

273 **blade within the laugh** (*shōri u tō* 笑裏有刀): See above, Note 212.

274 **This is the gruel is enough, the rice is enough, of buddha nature clearly seen** (*kore busshō myōken no shuku soku han soku nari* これ佛性明見の粥足飯足なり): Or “of buddha nature seeing clearly.” The expression “the gruel is enough, the rice is enough” (*shuku soku han soku* 粥足飯足) is a fairly common Zen idiom, occurring several times in Dōgen’s writings, meaning that the monk’s meals are sufficient and suggesting, by metaphorical extension, that the monk’s practice is replete.

275 **Weishan asked Yangshan** (*Isan Kyōzan ni tōte iwaku* 滌山仰山にとふていはく): Dōgen here quotes the passage that immediately follows the story of Huangbo and Nanquan in the *Tiansheng guangdeng lu* 天聖廣燈錄 (ZZ.135:658b18-22). “Weishan” 滌山 has appeared several times above; see, e.g., Note 235. “Yangshan” refers to Weishan’s disciple Yangshan Huiji 仰山慧寂 (803-887). Together, the two monks are treated by later histories as the founders of the so-called Weiyang 滌仰 lineage of Chan.

“Huangbo couldn’t catch that Nanquan” (*Ōbaku kōtoku ta Nansen futoku* 黄檗搆得他南泉不得): For the predicate “catch” (*kōtoku* 搆得), see above, Note 119.

276 **“the ability to trap a tiger”** (*kan ko shi ki* 陷虎之機): A fixed expression in Zen texts for a superior type. The term “trap” *kan* 陷 (variant 陷) here connotes especially use of a pit for catching animals.

[03:61] {1:39}

大瀧の道は、そのかみ黄檗は南泉を構不得なりやといふ。仰山いはく、黄檗は陥虎の機あり。すでに陥虎することあらば、捋虎頭なるべし。陥虎捋虎異類中行。明見佛性也開一隻眼。佛性明見也失一隻眼。速道速道。佛性見處、得恁麼長なり。このゆえに、半物・全物これ不依倚なり。百千物、不依倚なり、百千時、不依倚なり。このゆえにいはく、籬籠一枚、時中十二、依倚不依倚、如葛藤倚樹。天中及全天、後頭未有語なり。

Dawei's words say, "At that time, Huangbo could not catch Nanquan."²⁷⁷ Weishan says, "Huangbo has the ability to trap a tiger." If he has trapped the tiger, he should pet the tiger's head.

Trapping a tiger and petting the tiger,

*He moves among different types*²⁷⁸

In clearly seeing buddha nature,

He opens one eye;

In the clear seeing of buddha nature,

*He loses one eye.*²⁷⁹

Speak! Speak!

The viewpoint of buddha nature

*Is "so superior."*²⁸⁰

Therefore, a half thing or a whole thing is "not relying"; a hundred thousand things are "not relying"; a hundred thousand times are "not relying." Therefore, we say,

277 **Dawei's words** (*Daii no dō* 大瀧の道): This and the following sentence represent simply Dōgen's rendering of the Chinese quotation into Japanese.

278 **Trapping a tiger and petting the tiger, he moves among different types** (*kan ko chiku ko irui chū gyō* 陥虎捋虎異類中行): Dōgen here and in the following sentence shifts to balanced parallel Chinese phrases, in the style of traditional Chan comment. The expression "move among different types" (*irui chū gyō* 異類中行) is a fixed expression, occurring several times in the *Shōbōgenzō*, suggesting life as a dumb beast, as well as the salvific activities of the buddhas and bodhisattvas among the beasts; it is associated especially with a comment by Nanquan Puyuan 南泉普願, quoted in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:154-156, case 57). See Supplementary Notes, s.v., "Move among different types," "A head of three feet and a neck of two inches."

279 **In the clear seeing of buddha nature, he loses one eye** (*bushō myōken ya shitsu isseki gen* 佛性明見也失一隻眼): Here, again, the phrase *bushō myō ken* 佛性明見 ("the clear seeing of buddha nature") could also be read "when buddha nature is clearly seen" or "when buddha nature clearly sees." (See, above, Note 257.) "To lose an eye" (*shitsu isseki gen* 失一隻眼) is used in reference to the experience of awakening; see Supplementary Notes, s.v. "Eye," "All the worlds in the ten directions are the single eye of the śramaṇa."

280 **The viewpoint of buddha nature** (*bushō kenjo* 佛性見處): A phrase likely meaning "the buddha nature's own viewpoint," though it could also be read "[his (Huangbo's?)] buddha nature viewpoint."

A single snare,
 Throughout times twelve.²⁸¹
 Relying and not relying,
 Like tangled vines rely on a tree²⁸²
 Throughout the heavens and the whole of heaven;
 Afterwards, he had no words.²⁸³

281 **A single snare, throughout times twelve** (*rarō ichimai, ji chū jūni* 籬籠一枚、時中十二): A loose translation of the term *rarō* 籬籠 (“nets and cages,” for catching and holding birds and fish; also written 羅籠), used very commonly in Zen, and in Dōgen’s writings, for spiritual or cognitive “traps.” See Supplementary Notes, s.v. “Nets and cages.” “Throughout times twelve” reflects the text’s reversal of the syntax of Huangbo’s saying. Here, again, to the end of this section, Dōgen has shifted into Chinese parallel construction.

282 **Relying and not relying, like tangled vines relying on a tree** (*ei fuei, nyo kattō i ju* 依倚不依倚、如葛藤倚樹): Again, a loose translation for the term *kattō* 葛藤, an expression composed of two terms denoting twining plants — the former often used for the arrowroot; the latter, for wisteria; see Supplementary Notes, s.v. “Tangled vines.” The phrase “like tangled vines relying on a tree” represents a variation on the more common expression, “like vines relying on a tree” (*nyō tō i ju* 如藤倚樹), perhaps simply expanded here to achieve the requisite five glyphs to the line. See Supplementary Notes, s.v. “Like vines relying on a tree.”

283 **Throughout the heavens and the whole of heaven** (*tenchū gyū zenten* 天中及全天): A tentative translation. The term *tenchū* 天中 (“throughout the heavens”) is a common expression, usually meaning “among the devas” (i.e., the beings of the Buddhist “heavens”). The word *zenten* 全天 (“the whole of heaven”) is less common and does not appear elsewhere in the *Shōbōgenzō*; taken here to mean “all of heaven” or “all the heavens.”

Afterwards, he had no words (*gotō mi u go* 後頭未有語): No doubt an allusion to Huangbo’s “desisting,” likely reflecting another remark by Huangbo that occurs in the *Tiansheng guangdeng lu* 天聖廣燈錄 soon after the passage Dōgen has been examining here. Note that, in this passage (ZZ.135:659a6-13), Huangbo is also seen “desisting,” as well as using the expression, akin to that in our text, “patch-robed monk of true colors.”

一日五人新到、同時相看。四人禮拜。一人不禮拜、以手畫一圓相而立。師云、還知道好隻獵犬麼。云尋羚羊氣來。師云、羚羊無氣、汝向什麼處尋。云尋羚羊蹤。來師云、羚羊無蹤。汝向什麼處尋。云與麼則死羚羊也。師便休。來日昇座退、問昨日尋羚羊僧出來。其僧便出。師云、老僧昨日後頭未有語在。作麼生。其僧無語。師云、將謂本色衲僧、元來是義學沙門。

One day, five people newly arrived came to see [Huangbo] together. Four of them bowed. One did not bow but drew a circle with his hand and stood there.

The Master said, “Do you know a good hunting dog?”

The monk said, “He seeks the antelope’s scent.”

The Master said, “If the antelope has no scent, where does he seek it?”

The monk said, “He seeks the antelope’s tracks.”

The Master said, “If the antelope has no track, where does he seek it?”

He said, “That’s a dead antelope.”

The Master desisted.

The next day, as he was retiring from his lecture, he called out the monk he had asked about seeking the antelope. The monk came out.

* * * * *

[03:62]

趙州眞際大師に、ある僧とふ、狗子還有佛性也無。

A monk asked Great Master Zhenji of Zhaozhou, “Does even a dog have buddha nature?”²⁸⁴

[03:63]

この問の意趣、あきらむべし。狗子とはいぬなり。かれに佛性あるべしと問取せず、なかるべしと問取するにあらず。これは、鐵漢また學道するかと問取するなり。あやまりて毒手にあふうらみふかしといへども、三十年よりこのかた、さらに半箇の聖人をみる風流なり。

We should be clear about the meaning of this question. [The word *gouzi* means “dog.”²⁸⁵ He is not asking whether it has buddha nature; he is not asking whether it does not have buddha nature: he is asking whether the man of iron also studies the way.²⁸⁶ Although he may deeply regret having inadvertently encountered a poison hand, it is in the style of seeing half a sage after thirty years.²⁸⁷

The Master said, “Since yesterday, this old monk has had no words. How about it?”
The monk had no words.

The Master said, “He was supposed to be a patch-robed monk of true colors, but from the beginning he was a “śramaṇa who studies doctrine.”

284 **Great Master Zhenji of Zhaozhou** (*Jōshū Shinsai daishi* 趙州眞際大師): I.e., the famous Tang-dynasty Chan master Zhaozhou Congshen 趙州從諗.

“Does even a dog have buddha nature?” (*kushi gen u bussō ya mu* 狗子還有佛性也無): One of the most famous kōans, appearing throughout Chan and Zen literature, perhaps most prominently as the first case in the popular kōan collection *Wumen guan* 無門關 (T.2005.48:292c20-21). Recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:188, case 114); the source for this version is thought to be the *Congrong lu* 從容錄 (T.2004.48:238b25-c1), the kōan collection based on the verses of Hongzhi Zhengjue 宏智正覺 (1091-1157).

285 [The word] *gouzi* means “dog” (*kushi to wa inu nari* 狗子とはいぬなり): Dōgen is here simply explaining what must have been a Chinese word unfamiliar to his Japanese audience.

286 **whether the man of iron also studies the way** (*tekkan mata gakudō suru ka* 鐵漢また學道するか): Dōgen plays here with the first line of a verse attributed to Li Zunxu 李遵勗 (988-1038):

學道須是鐵漢。

To study the way one should be a man of iron.

See Supplementary Notes, s.v. “Man of iron.”

287 **Although he may deeply regret having inadvertently encountered a poison hand** (*ayamarite dokushu ni au urami fukashi to iedomo* あやまりて毒手にあふうらみふかしといへども): The “poison hand” is an idiom referring to the stringent methods of the Chan teacher. The unexpressed subject here is no doubt the monk who asked the question.

[03:64]

趙州いはく、無。この道をききて、習學すべき方路あり。佛性の自稱する無も恁麼道なるべし、狗子の自稱する無も恁麼道なるべし、傍觀者の喚作の無も恁麼道なるべし。その無、わづかに消石の日あるべし。

Zhaozhou said, “No.”

There is a route we should study when we hear this saying. The “no” that buddha nature calls itself should also be such a saying; the “no” that the dog calls itself should also be such a saying; the “no” by which the onlooker calls it should also be such a saying. There will be a day when this “no” fairly erases the stone.²⁸⁸

it is in the style of seeing half a sage after thirty years (*sanjū nen yori kono kata, sara ni hanko no shōnin o miru fūryū nari* 三十年よりこのかた、さらに半箇の聖人を見る風流なり): Likely in praise of the monk for his willingness to face Zhaozhou. Allusion to a story about the Chan monk Sanping Yizhong 三平義忠 (781-872) facing the arrow of the former hunter Shigong Huizang 石鞏慧藏 (dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:316b20-25):

初參石鞏。石鞏常張弓架箭以待學徒。師詣法席。鞏曰、看箭。師乃撥開胸云、此是殺人箭。活人箭文作麼生。鞏乃扣弓絃三下。師便作禮。鞏云、三十年一張弓兩隻箭。只謝得半箇聖人。遂拗折弓箭。

[Yizhong] first visited Shigong. Shigong always kept his bow drawn and an arrow set, waiting for a student. When the Master [Yizhong] approached the dharma seat, Gong said, “See the arrow.”

The Master exposed his breast and said, “That’s an arrow that kills people. How about the arrow that revives people?”

Gong twanged his bow string three times. The Master bowed. Gong said, “For thirty years, a single bow with a pair of arrows. I only hit half a sage.” Then, he broke his bow and arrow.

© Some versions of the *Jingde chuandeng lu* record a simpler variant.

師乃披襟當之。石鞏曰、三十年張弓架箭。只射得半箇漢。

The Master exposed his breast as a target.

Shigong said, “For thirty years, I drew my bow and set an arrow. I only hit half a man.”

288 **There will be a day when this “no” fairly erases the stone** (*sono mu wazuka ni shōshaku no hi aru beshi* その無わづかに消石の日あるべし): A tentative translation, taking *wazuka ni* わづかに (“fairly”) in the sense “virtually” and *hi* 日 as “day” (rather than “sun”). This does not appear to be a common expression and does not appear elsewhere in Dōgen’s writings; perhaps meaning that, in the presence of this “no,” all things are dissolved.

[03:65]

僧いはく、一切衆生、皆有佛性、狗子爲甚麼無。

The monk said, “All living beings have buddha nature. Why doesn't the dog have it?”²⁸⁹

[03:66] {1:40}

いはゆる宗旨は、一切衆生無ならば、佛性も無なるべし、狗子も無なるべしといふ、その宗旨作麼生となり。狗子佛性、なにとして無をまつことあらん。

The essential point of what he says is that, if “all living beings” are “no,” “buddha nature” must also be “no,” “the dog” must also be “no” — what about this point?²⁹⁰ Why should the buddha nature of the dog depend on “no”?

[03:67]

趙州いはく、爲他有業識在。この道旨は、爲他有は業識なり、業識有、爲他有なりとも、狗子無、佛性無なり。業識いまだ狗子を會せず、狗子いかでか佛性にあはん。たとひ雙放雙収すとも、なほこれ業識の始終なり。

Zhaozhou said, “Because it has karmic consciousness.”²⁹¹

The meaning of these words is that, while “because it has” is “karmic consciousness,” and “having karmic consciousness” is “because it has,” the “no” of the dog is the “no” of buddha nature.²⁹² Karmic conscious-

289 “Why doesn't the dog have it?” (*kushi i jinmo mu* 狗子爲甚麼無): The translation masks the word “no” (*mu* 無) central to Dōgen's comment below; to better follow that comment, the monk's question here might be put, “Why is it ‘no’ in the case of the dog?”

290 if “all living beings” are “no” (*issai shujō mu naraba* 一切衆生無ならば): The translation seeks to reflect Dōgen's emphasis on Zhaozhou's “no” as “the ‘no’ buddha nature calls itself,” “the ‘no’ the dog calls itself.” In this passage, he seems to be assigning that “no” to each of the nouns in the monk's question: “all living beings,” “buddha nature,” and “the dog.” Thus, he interprets the monk as asking, in effect, when “no” applies equally to “living beings” and “buddha nature,” obviously it applies to “the dog”; so why say “no” in the case of the dog? Alternative readings could take the term *mu* 無 here (a) as “lacking” (“if all living beings have no [buddha nature] . . .”), or (b) as “non-existent” (“if all living beings are non-existent . . .”).

291 “Because it has karmic consciousness” (*i ta u gosshiki zai* 爲他有業識在): For the term “karmic consciousness” (*gosshiki* 業識), see above, Note 15: “the busy, busy karmic consciousness.” In Buddhist usage, of course, all sentient beings have karmic consciousness.

292 “because it has” is “karmic consciousness,” and “having karmic consciousness” is “because it has” (*i ta u wa gosshiki nari, gosshiki u, i ta u nari* 爲他有は業識なり、業識有、爲他有なり): Dōgen is here playing with the terms in Zhaozhou's answer, treating the first three words, “because it has” (*i ta u* 爲他有) as a single nominal expression identified with “karmic consciousness.” Part of the play depends on the fact that the words happen to include the graphs for the term *ita* 爲他 (“for the other,” “for the sake

ness does not understand the dog; so how could the dog meet buddha nature?²⁹³ Whether we disperse the pair or collect the pair, it is still karmic consciousness from beginning to end.²⁹⁴

[03:68]

趙州有僧問、狗子還有佛性也無。

*Zhaozhou was asked by a monk, “Does the dog have buddha nature?”*²⁹⁵

[03:69]

この問取は、この僧、構得趙州の道理なるべし。しかあれば、佛性の道取・問取は、佛祖の家常茶飯なり。

The reason for this question must be for this monk to catch Zhaozhou. Thus, talking about and asking about buddha nature is the everyday tea and rice of the buddhas and ancestors.²⁹⁶

[03:70]

趙州いはく、有。

*Zhaozhou said, “Yes.”*²⁹⁷

[03:71]

この有の様子は、教家の論師等の有にあらず、有部の論有にあらざるなり。すすみて佛有を學すべし。佛有は趙州有なり、趙州有は狗子有なり、狗子有は佛性有なり。

of others”; S. *parārtha*); hence, the phrase could be rendered “being for others is karmic consciousness, and having karmic consciousness is being for others.”

293 **Karmic consciousness does not understand the dog; so how could the dog meet buddha nature?** (*gōshiki imada kushi o e sezu, kushi ikade ka busshō ni awan* 業識いまだ狗子を會せず、狗子いかでか佛性にあはん): Likely meaning that, since “karmic consciousness,” “the dog,” and “buddha nature” are all “no,” they do not understand or meet each other; possibly a play on the graph *e* 會, which has the sense both “to understand” and “to meet.”

294. **Whether we disperse the pair or collect the pair** (*tatoi sōhō sōshū su tomo* たとひ雙放雙収すとも): Probably to be understood, “whether we take [the dog and buddha nature] as two or take them as one.”

295 **Zhaozhou was asked by a monk** (*Jōshū u sō mon* 趙州有僧問): Dōgen is continuing his quotation from the same passage. In both the *shinji Shōbōgenzō* 眞字正法眼藏 and *Congrong lu* 從容錄 texts, this part of the passage actually occurs prior to the part quoted above.

296 **everyday tea and rice** (*kajō sahan* 家常茶飯): I.e., normal practice; see above Note 84. No doubt directed at those “beasts,” criticized above, section 44, who say that Zen students should not talk about buddha nature.

297 **Zhaozhou said, “Yes”** (*Jōshū iwaku, u* 趙州いはく、有): Or “it has.” Dōgen will again play here with the multivalence of the glyph *u* 有 (“to have,” “to exist,” “being,” etc.; see above, Note 7).

The status of this “yes” is not the “existence” of the treatise masters of the teaching houses, not the “existence” discussed by the Existence School.²⁹⁸ We should go on to study the Buddha’s “yes.” The Buddha’s “yes” is Zhaozhou’s “yes”; Zhaozhou’s “yes” is the “yes” of the dog; the “yes” of the dog is the “yes” of buddha nature.²⁹⁹

[03:72]

僧いはく、既有、爲甚麼却撞入這皮袋。

The monk said, “Given it has it, why does it force entry into this bag of skin?”³⁰⁰

[03:73]

この僧の道得は、今有なるか、古有なるか、既有なるかと問取するに、既有は諸有に相似せりといふとも、既有は孤明なり。既有は撞入すべきか、撞入すべからざるか。撞入這皮袋の行履、いたづらに蹉過の功夫あらず。

In this monk’s saying, in asking whether it is present having, past having, or “already having,” though we may say “already having” resembles the various [other types of] having, “already having” shines alone.³⁰¹ Should “already having” “force entry” or should it not “force

298 **not the “existence” of the treatise masters of the teaching houses, not the “existence” discussed by the Existence School** (*kyōke no ronji tō no u ni arazu, ubu no ron u ni arazaru nari* 教家の論師等の有にあらず、有部の論有にあらざるなり): Taking Zhaozhou’s “yes” (*u* 有) now as “exist.” “Teaching houses” (*kyōke* 教家) refers to those styles of Buddhism that emphasize scriptural study. The “Existence School” (*ubu* 有部) refers to the Buddhist philosophical school known as Sarvāstivāda (*setsu issai ubu* 説一切有部), which held the position that dharmas were real entities (*S. dravya*) existing through past, present, and future.

299 **Buddha’s “yes”** (*butsu u* 佛有): Or “buddha’s existence”; similarly, *mutatis mutandis*, for the remainder of the sentence.

300 **“force entry into this bag of skin”** (*tōnyū sha hitai* 撞入這皮袋): I.e., “enter this dog body”; see Supplementary Notes, s.v. “Bag of skin.” The unexpressed grammatical subject is “buddha nature.” The English “force entry” renders a compound term, *tōnyū* 撞入, that suggests something like, “ram (or stab) into and enter”; the translation here is intended to facilitate Dōgen’s remarks on the second element (*nyū* 入, “enter”) in his comments below.

301 **present having** (*kon u* 今有); **past having** (*ko u* 古有); **“already having”** (*ki u* 既有): Dōgen here treats the adverb and verb, *ki u* 既有 (“since it already has”), of the monk’s question as the nominal expression “already having” (or “already being”), in parallel with “past having” and “present having.” The adverb *ki* 既 is a marker of both temporal and logical senses of completion: “already,” “previously,” etc.; and “since,” “given that,” etc.

“already having” shines alone (*ki u wa komyō nari* 既有は孤明なり): I.e., “already having” stands out from the other types of having. The term *komyō* 孤明, while common throughout Buddhist literature, does not appear elsewhere in the *Shōbōgenzō*; it is typically parsed as “shines by itself.”

entry”? There is no concentrated effort that idly overlooks the conduct of “forcing entry into this bag of skin.”³⁰²

[03:74] {1:41}

趙州いはく、爲他知而故犯。

Zhaozhou said, “Because it knowingly commits an intentional crime.”

[03:75]

この語は、世俗の言語として、ひさしく途中に流布せりといへども、いまは趙州の道得なり。いふところは、しりてことさらおかす、となり。この道得は、疑著せざらん、すくなかるべし。いま一字の入、あきらめがたしといへども、入之一字も不用得なり。いはんや欲識庵中不死人、豈離只今這皮袋なり。不死人はたとひ阿誰なりとも、いづれるときか皮袋に莫離なる。故犯はかならずしも入皮袋にあらず、撞入這皮袋かならずしも知而故犯にあらず。知而のゆえに故犯あるべきなり。しるべし、この故犯すなはち脱體の行履を覆藏せるならん。これ撞入と説著するなり。脱體の行履、その正當覆藏のとき、自己にも覆藏し、他人にも覆藏す。しかもかくのごとくなりといへども、いまだのがれずといふことなかれ、驢前馬後漢。いはんや、雲居高祖いはく、たとひ佛法邊事を學得する、はやくこれ錯用心了也。

These words may have long circulated in the world as a secular expression, but here they are Zhaozhou’s saying.³⁰³ What they say is that, knowing, it intentionally transgressed.³⁰⁴ Not a few must have had doubts about this saying. The word “entry” here may be difficult to clarify, but “the word ‘enter,’ you can’t use.”³⁰⁵ Still more, “If you wish to know the deathless one within the hut, how could it be apart from this present bag

302 **There is no concentrated effort that idly overlooks the conduct of “forcing entry into this bag of skin”** (*tōnyū sha hitai no anri, itazura ni shaka no kufū arazu* 撞入這皮袋の行履、いたづらに蹉過の功夫あらず): A tentative translation of an ambiguous sentence, perhaps meaning something like, “in making concentrated effort, one should not idly miss this conduct of ‘forcing entry into this bag of skin.’” The effort in question is likely the study of the conduct (rather than the conduct itself).

303 **These words may have long circulated in the world as a secular expression** (*kono go wa, sezoku no gongo toshiite, hisashiku tochū ni rufu seri to iedomo* この語は、世俗の言語として、ひさしく途中に流布せりといへども): I.e., the phrase “knowingly to commit an intentional crime” (*zhi er gu fan* 知而故犯) is a common expression in Chinese.

304 **knowing, it intentionally transgressed** (*shirite kotosara okasu* しりてことさらをかす): Dōgen is here simply explaining the Chinese phrase.

305 **The word “entry” here** (*ima ichiji no nyū* いま一字の入): Dōgen is here referring back to the monk’s question, “why does it still force entry into this bag of skin?”

“the word ‘enter,’ you can’t use” (*nyū no ichiji mo fuyōtoku nari* 入之一字も不用得なり): Allusion to a conversation involving Yangshan Huiji 仰山慧寂 and the magistrate Lu Xisheng 陸希聲 (d. 895), found at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:200, case 139; see Supplementary Notes, s.v. “The one word ‘enter.’”

of skin?”³⁰⁶ Whoever the “undying person” is, when would it leave the bag of skin?

“Committing an intentional crime” is not necessarily “entering the bag of skin”; “forcing entry into this bag of skin” is not necessarily “knowingly committing an intentional crime”: because it is “knowingly,” there must be “the commission of an intentional crime.”³⁰⁷ We should realize that this “commission of an intentional crime” may have covered and concealed the conduct of the body stripped.³⁰⁸ This is spoken of as “forcing entry.” The conduct of the body cast off, at the very time it is covered and concealed, is covered and concealed in self and covered and concealed in others. Nevertheless, though this may be the case, do not say it has not escaped — “the guy ahead of the ass and behind the horse.”³⁰⁹ Moreover, as the Eminent Ancestor Yunju says, “Studying the marginal matters of the buddha dharma, you’ve already misused your mind.”³¹⁰

306 “If you wish to know the deathless one within the hut, how could it be apart from this present bag of skin?” (*yoku shiki an chū fushi nin, ki ri shikon sha hitai* 欲識庵中不死人、豈離只今這皮袋): Closing lines from the *Caosan ge* 草庵歌, by Shitou Xiqian 石頭希遷; see Supplementary Notes, s.v. “Reverend Shitou’s Song of the Thatched Hut.”

307 because it is “knowingly,” there must be “the commission of an intentional crime” (*chi ni no yue ni ko bon aru beki nari* 知而のゆえに故犯あるべきなり): I.e., it is “knowingly” that makes it an “intentional crime.” Dōgen here creates a new term from the two graphs translated “knowingly” (*chi ni* 知而 [“knows, but”]); presumably meaning that life in the “bag of skin” (commission of an “intentional crime”) depends on states of consciousness (“knowingly”).

308 this “commission of an intentional crime” may have covered and concealed the conduct of the body stripped (*kono ko han sunawachi dattai no anri o fukuzō seru naran* この故犯すなはち脱體の行履を覆藏せるならん): For “the body stripped” (*dattai* 脱體), see above, Note 49. Presumably, the sense here is that our karmically determined body conceals the fact that we are liberated.

309 “the guy ahead of the ass and behind the horse” (*ro zen ba go kan* 驢前馬後漢): I.e., an ordinary workman, probably to be taken here as descriptive of the one of whom it is (wrongly) said he “has not escaped.” A colloquial expression best known from the words of Muzhou Daozong 睦州道蹤 (Venerable Chen 陳尊宿, dates unknown) (*Jingde chuandeng lu* 景德傳燈錄, T.2076.51:291c15-16):

師問新到僧、什麼處來。僧瞪目視之。師云、驢前馬後漢。僧云、請師鑒。師云。驢前馬後漢、道將一向來。無對。

The Master questioned a newly arrived monk, “Where did you come from?”

The monk stared at him.

The Master said, “A guy ahead of the ass and behind the horse.”

The monk said, “Could the Master give an example?”

The Master said, “A guy ahead of the ass and behind the horse. Tell me something serious.”

[The monk] did not respond.

310 the Eminent Ancestor Yunju says (*Ungo kōso iwaku* 雲居高祖いはく): I.e., Yunju Daoying 雲居道膺 (d. 902), prominent disciple of Dongshan Liangjie 洞山良价. His saying, here put in Japanese, comes from a lecture found at *Liandeng huiyao* 聯燈會要,

[03:76]

しかあれば、半枚學佛法邊事、ひさしくあやまりきたること日深月深なりといへども、これ這皮袋に撞入する狗子なるべし。知而故犯なりとも佛性なるべし。

Thus, although the days and months are long during which we have been mistaken in our half a “study of the marginal matters of the buddha dharma,” this is the dog forcing entry into this bag of skin. While it is “knowingly committing an intentional crime,” it is “having buddha nature.”

* * * * *

[03:77]

長沙景岑和尚の會に、竺尚書とふ、蚯蚓斬爲兩段、兩頭俱動。未審、佛性在阿那箇頭。師云、莫妄想。書云、争奈動何。師云、只是風火未散。

In the community of Reverend Changsha Jingcen, Minister Zhu asked, “When you cut a worm in two pieces, the two both move. I don’t understand, in which one is buddha nature?”³¹¹

The Master said, “Don’t have deluded ideas.”

The Minister said, “What do you make of their moving?”

The Master said, “It’s just that the wind and fire haven’t dispersed.”³¹²

ZZ.136:797a15:

示衆云、汝等直饒學得佛法邊事。早是錯用心了也。

Addressing the assembly, he said, “If you study the marginal matters of the buddha dharma, you’ve already misused your mind.”

Though Kawamura’s edition makes a section break after this quotation, it is probably best understood as the lead-in to Dōgen’s comment in the following section, to the effect that, although we have long been misusing our minds on the margins of Buddhism, we are still like the dog with the buddha nature in its bag of skin.

© 311 **Reverend Changsha Jingcen** (*Chōsha Keishin oshō* 長沙景岑和尚): Dates unknown; a disciple of Nanquan Puyuan 南泉普願. Minister Zhu (*Chiku shōsho* 竺尚書) is otherwise unknown; the government title *shōsho* 尚書 indicates that he was head of the Department of State Affairs (*shangshu sheng* 尚書省) in the Tang government. This exchange is found in several sources, including Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:136, case 20).

312 “wind and fire haven’t dispersed” (*fūka misan* 風火未散): The expression “wind and fire” is likely shorthand for the “four elements” (*shidai* 四大; S. *catvāri-mahā-būtāni*): earth (*chi* 地), water (*sui* 水), fire (*ka* 火), and wind (*fū* 風). Regularly used in reference to the life of the physical body. See Supplementary Notes, s.v. “Four elements and five aggregates.”

[03:78] {1:42}

いま尚書いはくの蚯蚓斬爲兩段は、未斬時は一段なりと決定するか。佛祖の家常に不恁麼なり。蚯蚓もとより一段にあらず、蚯蚓きれて兩段にあらず。一・兩の道取、まさに功夫參學すべし。兩頭俱動といふ兩頭は、未斬よりさきを一頭とせるか、佛向上を一頭とせるか。兩頭の語、たとひ尚書の會・不會にかかはるべからず、語話をすつることなかれ。きれたる兩段は一頭にして、さらに一頭のあるか。その動といふに俱動といふ、定動智拔ともに動なるべきなり。

The Minister says here “*cut a worm in two pieces*”: is it certain that, before it is cut, it is one piece? In the everyday life of the buddhas and ancestors, this is not so: from the beginning, the worm is not one piece, nor is it two pieces when one cuts it. We should make concentrated effort and study the words “one” and “two.” Does “the two” in his saying “the two both move” mean that he has taken what they were before they are cut as one? Or that he has taken what lies beyond the buddha as one?³¹³ Whether or not the Minister understands or does not understand the words “the two,” do not discard his words. Is it that, while the two cut pieces are one, there is a further one?³¹⁴ In speaking of the movement, he says “both move”: “*concentration moves them and wisdom uproots them*” should both be this “movement.”³¹⁵

313 **beyond the buddha** (*butsu kōjō* 佛向上): See above, Note 94. Presumably, the question here is, are we talking simply about an uncut worm or a higher oneness?

314 **Is it that, while the two cut pieces are one, there is a further one?** (*kiretaru ryōdan wa ittō ni shite, sara ni ittō no aru ka* きれたる兩段は一頭にして、さらに一頭のあるか): Probably meaning, “is there one thing beyond the one thing that was cut?”

315 **“concentration moves them and wisdom uproots them” should both be this “movement”** (*jō dō chi batsu tomo ni dō naru beki nari* 定動智拔ともに動なるべきなり): Identifying the movement of the bifurcated worm with the twin Buddhist practices of meditation and wisdom. Based on a passage in the *Nirvāṇa Sūtra* (*Da banniepan jing* 大般涅槃經, T.347.12:548b4-8).

善男子、菩薩摩訶薩具足二法能大利益。一者定、二者智。善男子、如刈菅草、執急則斷。菩薩摩訶薩修是二法、亦復如是。善男子、如拔堅木、先以手動後則易出。菩薩定慧亦復如是。先以定動後以智拔。

Good man, the bodhisattva mahāsattva is equipped with two methods that are highly beneficial: one is concentration; the other is wisdom. Good man, it is like cutting sedge: you grasp them firmly, then you cut them. The bodhisattva mahāsattva’s practice of these two methods is like this. Good man, it is like uprooting an unyielding tree: first you move it with your hands, then it will easily come out. The bodhisattva’s practice of meditation and wisdom is like this: first he moves [the afflictions] with meditation, then he uproots them with wisdom.

[03:79]

未審、佛性在阿那箇頭。この道得は審細にすべし。佛性斬爲兩段、未審蚯蚓在阿那箇頭といふべし。兩頭俱動、佛性在阿那箇頭といふは、俱動ならば、佛性の所在に不堪なりといふか。俱動なれば、動はともに動ずといふとも、佛性の所在は、そのなかにいづれなるべきぞといふか。

“I don’t understand, in which one is buddha nature?” This saying, we should examine in detail. He should say, “When buddha nature is cut in two pieces, I don’t understand, in which one is the worm?”³¹⁶ In saying, “the two both move; in which one is buddha nature?” is he saying that, if both move, they are unfit as the location of buddha nature? Or is he saying that, since both move, the movement moves in both, but which of them should be the location of buddha nature?

[03:80]

師いはく、莫妄想、この宗旨は、作麼生なるべきぞ。妄想することなかれ、といふなり。しかあれば、兩頭俱動するに妄想なし、妄想にあらずといふか、ただ佛性は妄想なしといふか。佛性の論におよばず、兩頭の論におよばず、ただ妄想なしと道取するか、とも參究すべし。

“The Master said, ‘Don’t have deluded ideas.’” What should we make of his point here? He says, “Do not have deluded ideas.”³¹⁷ So, is he saying that, “when the two both move,” they have no deluded ideas, are not deluded ideas?³¹⁸ Or is he just saying that buddha nature has no deluded ideas? Or, without bothering to discuss buddha nature or discuss “the two,” is he just saying that there are no deluded ideas. We should investigate all these [possibilities].

316 “I don’t understand” (*mishin* 未審): The translation follows the Kawamura text here. Other versions give a different order of these sentences:

未審、佛性在阿那箇頭。佛性斬爲兩段、未審蚯蚓在阿那箇頭といふべし。この道得は審細にすべし。

“I don’t understand, in which one is buddha nature?” He should say, “When buddha nature is cut in two pieces, I don’t understand, in which one is the worm?” This saying, we should examine in detail.

317 He says, “Do not have deluded ideas” (*mōsō suru koto nakare, to iu nari* 妄想することなかれ、といふなり): Dōgen here simply renders Changsha’s Chinese into Japanese.

318 they have no deluded ideas, are not deluded ideas (*mōsō nashi, mōsō ni arazu* 妄想なし、妄想にあらず): The exact sense is uncertain. The translation assumes that the unexpressed grammatical subject of both clauses is “the two” (or perhaps their movement); i.e., that Changsha’s “don’t have deluded ideas” is not an imperative directed at the Minister but a property of “the two both moving.”

[03:81]

動ずるはいかがせん、といふは、動ずればさらに佛性一枚をかさぬべしと道取するか、動ずれば佛性にあらざらんと道看するか。

“What do you make of their moving?”³¹⁹ Is this saying that, since they are moving, there must be another layer of buddha nature on top of them?³²⁰ Or is it trying to say that, since they are moving, they are not buddha nature?³²¹

[03:82] {1:43}

風火未散といふは、佛性を出現せしむるなるべし。佛性なりとやせん、風火なりとやせん。佛性と風火と、俱出すといふべからず、一出・一不出といふべからず、風火すなはち佛性といふべからず。ゆえに長沙は、蚯蚓に有佛性、といはず、蚯蚓無佛性、といはず、ただ、莫妄想、と道取す、風火未散、と道取す。佛性の活計は、長沙の道をト度すべし。風火未散、といふ言語、しづかに功夫すべし。未散、といふは、いかなる道理かある。風火のあつまりりけるが、散すべき期いまだしきと道取するに、未散といふか、しかあるべからざるなり。風火未散は、ほとけ、法をとく。未散風火は、法、ほとけをとく。たとへば、一音の法をとく時節到來なり。説法の一音なる、到來の時節なり。法は一音なり、一音の法なるゆえに。

To say “the wind and fire haven’t dispersed” must be to make buddha nature appear. Should we take it as buddha nature? Should we take it as wind and fire? We should not say that buddha nature and wind and fire both emerge; we should not say that one emerges and one does not emerge; we should not say that the wind and fire are themselves buddha nature. Therefore, Changsha does not say that *the worm has buddha nature*; he does not say that *the worm has no buddha nature*. He simply says, “Don’t have deluded ideas”; he says, “the wind and fire haven’t dispersed.” We should calculate the way of life of buddha nature by the saying of Changsha; we should quietly make concentrated effort on the words “the wind and fire haven’t dispersed.”³²² What is the reasoning behind his saying “not dispersed”? Does “not dispersed” mean he is saying that the wind and fire have been collected and have not yet reached the point when they will be dispersed? This cannot be the case. “The wind

319 “What do you make of their moving?” (*dō zuru wa ikaga sen* 動ずるはいかがせん): Dōgen here puts the Minister’s question into Japanese.

320 **since they are moving, there must be another layer of buddha nature on top of them** (*dō zureba sara ni busshō ichimai o kasanu beshi* 動ずればさらに佛性一枚をかさぬべし): This could also be read, “since they are moving, we should add another layer of buddha nature on top of them.”

321 **“Is it trying to say”** (*dōkan suru ka* 道看するか): Following the Kawamura text’s *dōkan* 道看 (“try to say”); other versions give *dōjaku* 道著 (“say”) here.

322 **the way of life of buddha nature** (*busshō no kakkei* 佛性の活計): Or “the livelihood of buddha nature.” The term *kakkei* 活計 is a colloquial expression for one’s way of “making a living,” often applied to the Zen master’s activities.

and fire haven't dispersed" is buddha preaching the dharma; "the undispersed wind and fire" is the dharma preaching buddha. It is like the arrival of the time when a single sound preaches the dharma; it is the time of the arrival of the single sound that is the preaching of the dharma. The dharma is a single sound; for it is the dharma of a single sound.³²³

[03:83]

又、佛性は生のときのみにおいて、死のときはなかるべしとおもふ、もとも少聞薄解なり。生のときも有佛性なり、無佛性なり。死のときも有佛性なり、無佛性なり。風火の散・未散を論することあらば、佛性の散・不散なるべし。たとひ散のときも佛性有なるべし、佛性無なるべし。たとひ未散のときも有佛性なるべし、無佛性なるべし。しかあるを、佛性は動・不動によりて在・不在し、識・不識によりて神・不神なり、知・不知に性・不性なるべき、と邪執せるは、外道なり。無始劫來は、癡人おほく識神を認じて、佛性とせり、本來人とせる、笑殺人なり。さらに佛性を道取するに、挖泥滞水なるべきにあらざれども、牆壁瓦礫なり。向上に道取するとき、作麼生ならんかこれ佛性。還委悉麼。三頭八臂。

Moreover, to think that buddha nature exists only at the time of birth and not at the time of death is [a case of] little learning and slight understanding. The time of birth is "has buddha nature," is "has no buddha nature"; the time of death is also "has buddha nature," is "has no buddha nature." If we discuss the dispersal and non-dispersal of the wind and fire, it would be the dispersal and non-dispersal of buddha nature. The time that it disperses must be buddha nature existing, must be buddha nature not existing; the time that it has not dispersed must be "having buddha nature," must be "having no buddha nature."³²⁴ Despite this, to cling mistakenly to [the views that] buddha nature is present or not present depending on whether something is moving or not moving, or it is spirit or is not spirit depending on whether something is conscious or not conscious, or it is the nature or is not the nature depending on whether something is knowing or not knowing — these are other paths. "From beginningless kalpas," that "the deluded," "acknowledging the knowing

323 **The dharma is a single sound; for it is the dharma of a single sound** (*hō wa itton nari, itton no hō naru yue ni* 法は一音なり、一音の法なるゆえに): The adverb *yue ni* ("for") could also be taken as governing the preceding sentence — a reading that would yield, "For the dharma is a single sound; a single sound is the dharma." The notion that dharma is a single sound derives from the common claim that the Buddha speaks with a single voice, while his audience understands him in varied ways; see, e.g., the *Vimalakīrti Sūtra* (*Weimojie suoshuo jing* 維摩詰所說經, T.475.14:538a2):

佛以一音演說法。衆生隨類各得解。

The Buddha preaches the dharma with a single sound;
Living beings each understand it according to his or her type.

324 **buddha nature existing** (*busshō u* 佛性有); **buddha nature not existing** (*busshō mu* 佛性無): Dōgen has here simply reversed the phrases *u busshō* 有佛性 ("have buddha nature") and *mu busshō* 無佛性 ("have no buddha nature").

spirit,” have taken it as buddha nature, have taken it as “the original person” — what a laugh!³²⁵

To say something further about buddha nature, although we need not be dragged through the mud and drenched with water, it is “fences, walls, tiles, and pebbles.”³²⁶ When we say something beyond this, what is buddha nature? *Is everything clear?*³²⁷ *Three heads and eight arms.*³²⁸

{1:44}

正法眼藏佛性第三

Treasury of the True Dharma Eye
Buddha Nature
Number 3

[Ryūmonji MS:]

爾時仁治二年辛丑十月十四日、在雍州觀音導利興聖寶林寺示衆

*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery,
Yōshū; fourteenth day, tenth month, of the junior metal year of the ox,
the second year of Ninji [18 November 1241]*³²⁹

325 **“From beginningless kalpas”** (*mushi kō rai* 無始劫來): This sentence reflects the verse by Changsha Jingcen 長沙景岑 for Minister Zhu, commenting on the worm conversation quoted in section 76, above.

學道之人不識真、祇爲從前認識神。無始劫來生死本、癡人喚作本來人。

That people who study the way do not know the truth;

Is just because from the past they have acknowledged the knowing spirit.

The root of birth and death from beginningless kalpas,

The deluded call the original person.

326 **dragged through the mud and drenched with water** (*dadei taisui* 挖泥滯水): Reading *taisui* 滯水 as the more common *taisui* 帶水. An idiomatic expression for being “sullied” by words and concepts; see Supplementary Notes, s.v. “Dragged through the mud and drenched with water.” Here, Dōgen seems to be saying, “while there is no need to teach more about this matter.”

327 **“fences, walls, tiles, and pebbles”** (*shō heki ga ryaku* 牆壁瓦礫): An expression, appearing frequently in Dōgen’s writing, for the inanimate world of objects. Best known from a saying attributed to Nanyang Huizhong 南陽慧忠 (d. 775); see Supplementary Notes.

328 **Is everything clear?** (*gen ishitsu mo* 還委悉麼): A fixed Chinese phrase often used by Chan masters but not appearing elsewhere in the *Shōbōgenzō*.

329 **Three heads and eight arms** (*sanzu happi* 三頭八臂): A fixed expression, used in reference to certain wrathful forms of Buddhist divinities. See Supplementary Notes, s.v. “Three heads and eight arms.”

329 The Tōunji 洞雲寺 MS shares an identical colophon.

天文丁未二月廿四日書焉、校了
*Proofed. Copied on the twenty-fourth day, second month, junior fire
year of the sheep, [sixteenth year of] Tenbun [15 March 1547]*³³⁰

[Tōunji MS:]

于時弘長元年辛酉夏安居日、在越州吉田郡吉祥山永平寺、以先師御草本書
寫之、彼本、所所散散或書消或書入或被書直、仍今校合書寫之也。

小師比丘<二代和尚御名>

*Copied my late master's draft at Eihei Monastery, Kichijōzan, Yoshida
District, Esshū; on a day of the summer retreat,
junior metal year of the rooster, first year of Kōchō [1261].*³³¹
*That text was riddled here and there with overwrites, inserted phrases,
and rewritten passages; hence, I collated and copied it.
The disciple, Bhikṣu (name of the venerable of the second generation)*³³²

建治三年夏安居日、書寫之。寬海

Copied this on a day of the summer retreat, third year of Kenji [1277].
Kankai³³³

嘉慶三年正月廿日、在永平寺衆寮奉書寫之。宗吾

*Copied this as a memorial offering in the common quarters of Eihei
Monastery; twentieth day of the first month, third year of Kakyō [16
February 1389].* Sōgo³³⁴

330 By Tessō Hōken 喆鹵芳賢 (d. 1551), copyist of the Ryūmonji 龍門寺 MS.

331 **my late master's draft** (*senshi gosōhon* 先師御草本): I.e., a draft MS by Ejō's master, Dōgen.

day of the summer retreat (*ge angō no hi* 夏安居日): Dates of the summer retreat vary; a common practice put it from the fifteenth of the fourth lunar month through the fifteenth of the seventh month; in 1251, this would have corresponded to 15 May through 12 August.

332 **The disciple, Bhikṣu (name of the venerable of the second generation)** (*shōshi biku* [Nidai oshō gomei] 小師比丘<二代和尚御名>): I.e., Ejō; the phrase in parentheses is in the original.

333 This colophon is also attested in the Rurikōji 瑠璃光寺 MS in 83 chapters.

day of the summer retreat (*ge angō no hi* 夏安居日): If the the common practice of holding the retreat from the fifteenth of the fourth lunar month through the fifteenth of the seventh month was followed, in 1277, it would have been held 18 May through 15 August.

Kankai 寬海 (d.u.).

334 **Sōgo** 宗吾 (1343-1406).

[Ejō MS:]³³⁵

同四年癸卯正月十九日書寫之。懷奘
*Copied this on the nineteenth day, first month, of the senior water year
of the tiger, the fourth year of the same [Ninji era] [9 February 1243].*
Ejō

爾時仁治二年辛丑十月十四日、在雍州觀音導利興聖寶林寺示衆
再治御本之奧書也

*Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery,
Yōshū; fourteenth day, tenth month, of the junior metal year of the ox,
the second year of Ninji [18 November 1241]*
*Corrected colophon to his holograph*³³⁶

正嘉二年戊午四月廿五日 以再治御本交合了
*Collated his corrected holograph, twenty-fifth day, fourth month, senior
earth year of the horse, the second year of Shōka [29 May 1258]*

335 **Ejō MS:** The following three colophons by Ejō are preserved in the so-called “Sozanbon Busshō” 祖本佛性 MS, a copy of the text in Ejō’s own hand owned by Eiheiiji 永平寺 (ESST.27:690a-b).

336 **his holograph** (*gohon* 御本): Here and in the following entry, the reference is to Dōgen’s holograph MS.