

TREASURY OF THE TRUE DHARMA EYE

NUMBER 4

Studying the Way with Body and Mind

Shinjin gakudō

身心學道

Studying the Way with Body and Mind

Shinjin gakudō

INTRODUCTION

This work was written at Kōshōji in the autumn of 1242, during one of the most productive periods in Dōgen's literary career. It appears as number 37 in the Honzan edition of the *Shōbōgenzō* and as number 4 in both the sixty- and seventy-five-chapter compilations.

Dōgen explains the title of his essay at the outset: “studying the way” means to study the way of the buddhas — which, for him, means not simply to learn what the buddha taught but to put into practice what all the buddhas practice. For purposes of discussion, he says, we can divide such study into two: studying with the body and studying with the mind. He then divides his essay into roughly equal parts, focused on each of these two in turn.

Elsewhere (in the twenty-eight-text *Shōbōgenzō* version of the “Butsu kōjō ji” 佛向上事 chapter), Dōgen defines studying with the mind as “clarifying the buddha mind” and studying with the body as “pursuing the way in seated meditation, practicing buddhahood without seeking to make a buddha.” But in our essay here, body and mind are expanded well beyond the mind and body of the individual student of the way. “Mind” is “fences, walls, tiles, and pebbles”; “the mountains, rivers, and the whole earth, the sun, moon, and stars.” “Body” is “all the worlds in the ten directions”; “birth and death, coming and going.” Studying ourselves as such bodies and minds is studying the way with body and mind.

正法眼藏第四

Treasury of the True Dharma Eye

Number 4

身心學道

Studying the Way with Body and Mind

[04:1] {1:45}

佛道は、不道を擬するに不得なり、不學を擬するに轉遠なり。

The way of the buddhas: should we think not to speak of it, we cannot; should we think not to study it, we grow distant from it.¹

[04:2]

南嶽大慧禪師のいはく、修證はなきにあらず、染汚することえじ。

Chan Master Dahui of Nanyue said, “It’s not that it lacks practice and verification, but it can’t be defiled by them.”²

[04:3]

佛道を學せざれば、すなはち外道・闍提等の道に墮在す。このゆえに、前佛後佛かならず佛道を修行するなり。

When we do not study the way of the buddhas, we fall into the ways

1 **should we think not to speak of it, we cannot; should we think not to study it, we grow distant from it** (*fudō o gi suru ni futoku nari, fugaku o gi suru ni ten'on nari* 不道を擬するに不得なり、不學を擬するに轉遠なり): A tentative translation of a sentence variously interpreted. Dōgen appears here to have split the term *gakudō* 學道 (“studying the way”) in his title and negated both its component glyphs. The translation treats the two resulting negatives, *fudō* 不道 and *fugaku* 不學, as verbs, rendered here respectively as “not to speak of [the way of the buddhas]” and “not to study [the way of the buddhas]”; the first term is often interpreted “to deny [the way of the buddhas.]” The negative *futoku* 不得 (rendered here “cannot”) is ambiguous: it could mean that, if we fail to speak of (or if we deny) the way of the buddhas, we cannot attain it; or, perhaps more interestingly, that, though we might attempt not to speak of the way of the buddhas, we cannot but do so. However exactly we are to interpret this sentence, it should probably be read as an introductory comment on the quotation that follows: that the way of the buddhas is something that must be put into practice.

2 **Chan Master Dahui of Nanyue** (*Nangaku Daie zenji* 南嶽大慧禪師): I.e., Nanyue Huairang 南嶽懷讓 (677-744). His saying here occurs in a famous dialogue, recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and cited throughout the *Shōbōgenzō*, with the Sixth Ancestor, Huineng 慧能; see Supplementary Notes, s.v. “What thing is it that comes like this?”

of other paths and the *icchantika*.³ It is for this reason that prior buddhas and later buddhas invariably practice the way of the buddhas.

[04:4]

佛道を學習するに、しばらくふたつあり。いはゆる心をもて學し、身をもて學するなり。心をもて學するとは、あらゆる諸心をもて學するなり。その諸心といふは、質多心・汗栗駄心・矣栗駄心等なり。又、感應道交して、菩提心をおこしてのち、佛祖の大道に歸依し、發菩提心の行李を習學するなり。たとひいまだ眞實の菩提心おこらずといふとも、さきに菩提心をおこせりし佛祖の法をならふべし。これ發菩提心なり、赤心片片なり、古佛心なり、平常心なり、三界一心なり。

In studying the way of the buddhas, [we may say] for the time being there are two [approaches]: studying with the mind and studying with the body.⁴ “Studying with the mind” means to study with all the various minds. These “various minds” mean the mind of *citta*, the mind of *hṛdaya*, the mind of *vrddha* [?], and the like.⁵ Again, with the interaction

3 The ways of other paths and the *icchantika* (*gedō senda tō no dō* 外道闡提等の道): I.e., non-Buddhist religions and those incapable of attaining the Buddhist goal of liberation from *samsāra*. The sense of the head word *dō* 道 (“ways”) here is unclear — it is redundant if modified by *gedō* 外道 (“non-Buddhist ways”) and seemingly inappropriate in reference to the *icchantika*, who would not normally be said to have their own “way.”

4 for the time being there are two approaches (*shibaraku futatsu ari* しばらくふたつあり): I.e., for purposes of our discussion here, let us say there are two. Dōgen repeats this twofold division of study in the so-called *Himitsu Shōbōgenzō* text of the “Butsu kōjō ji” 佛向上事 (DZZ.2:572):

佛道をならうに、しばらく二の様子あり。いはゆる、こころしてならひ、身してならふなり。

In studying the way of the buddhas, [we may say] for the time being there are two forms: to study with the mind, and to study with the body.

He goes on there to define “studying with the mind” as “clarifying the buddha mind” (*busshin o akiramuru* 佛心をあきらむる), and “studying with the body” as “pursuing the way in seated meditation, practicing buddhahood without seeking to make a buddha (*zazen-bendō suru tokoro ni, sabutsu wo motomezaru gyōbutsu* 坐禪辦道するところにて、作佛をもとめざる行佛).

5 the mind of *citta*, the mind of *hṛdaya*, the mind of *vrddha* (*chitta shin karida shin irida shin* 質多心・汗栗駄心・矣栗駄心): These three types of mind are thought to have been borrowed from a passage in the *Mohe zhiguan* 摩訶止觀 (T.1911.46:4a20-23), in which Zhiyi 智顗 (538-597) defines three Sanskrit terms rendered by the Chinese glyph *xin* 心 (“mind”):

質多者天竺音、此方言心、即慮知之心也。天竺又稱汚栗駄、此方稱是草木之心也。又稱矣栗駄、此方是積聚精要者爲心也。

Zhiduo 質多 [S. *citta*] is the pronunciation of *Sindhu*; here, we say *xin* 心 — i.e., the thinking “mind.” In *Sindhu*, they also speak of *wulituo* 汚栗駄 [S. *hṛdaya*], which here is called [*xin* 心 in the sense] the “heart” [or “core”] of grasses and trees. They also speak of *yilituo* 矣栗駄 [S. *vrddha* (?)], which here is [*xin* 心 in the sense] the “heart” [or “pith”] of accumulated spiritual essence.

4. Studying the Way with Body and Mind *Shinjin gakudō* 身心學道 127

of feeling and response, after we have brought forth the mind of bodhi, we take refuge in the great way of the buddhas and ancestors and train in the observances of bringing forth the mind of bodhi.⁶ Even if the true mind of bodhi has not yet been brought forth, we should study the dharma of the buddhas and ancestors who previously brought forth the mind of bodhi. This is bringing forth the mind of bodhi; it is the bare mind in pieces; it is the old buddha mind; it is the ordinary mind; it is the three realms are one mind.⁷

[04:5] {1:46}

これらの心を放下して學道するあり、拈擧して學道するあり。このとき、思量して學道す、不思量して學道す。あるひは金襴衣を正傳し、金襴衣を稟受す。あるひは汝得吾髓あり、三拝依位而立あり。碓米傳衣する以心學心あり。剃髮染衣、すなはち回心なり、明心なり。踰城し入山する、出一心入一心なり。山の所入なる、思量箇不思量底なり。世の所捨なる、非思量なり。これを眼睛に團しきたること二三斛、これを業識に弄しきたること千萬端なり。かくのごとく學道するに、有功に賞おのづからきたり、有

The Sanskrit original of Zhiyi's third term here is uncertain: some scholars have suggested *vrddha* ("expanded," "developed"), while others take *yilituo* 矣栗駄 simply as an alternative transliteration of *hṛdaya*, here treated as a separate Sanskrit term. These three terms are also introduced in the "Hotsu bodai shin" 發菩提心 chapter of the twelve-chapter *Shōbōgenzō*.

6 interaction of feeling and response (*kannō dōkō* 感應道交): A fixed expression for the communication between a devotee and a deity; the devotee's feeling evokes a response from the deity and vice versa. Dōgen's reliance on the expression here (as also in his "Hotsu bodai shin" 發菩提心 chapter) no doubt reflects Zhiyi's use of it to explain bringing forth the mind of bodhi (at *Mohe zhiguan* 摩訶止觀, T.1911.46:4c13-15):

問、行者自發心他教發心。答、自他共離皆不可。但是感應道交而論發心耳。

Question: Do practitioners bring forth the mind by themselves, or are they caused to bring forth the mind by another?

Answer: It cannot happen apart from self and other together. Only when feeling and response interact can we speak of bringing forth the mind.

mind of bodhi (*bodai shin* 菩提心): I.e., the bodhisattva's aspiration to attain the unsurpassed, perfect bodhi of a buddha; S. *bodhi-citta*. See Supplementary Notes, s.v. "Bring forth the mind." The translation of *shin* 心 as "mind" (rather than the more common "thought") reflects its place here in the discussion of "studying with the mind."

observances of bringing forth the mind of bodhi (*hotsu bodai shin no anri* 發菩提心の行李): The exact meaning here is unclear; perhaps "observances that express one's bringing forth the mind of bodhi."

7 bare mind in pieces (*sekishin henpen* 赤心片片); **old buddha mind** (*kobutsushin* 古佛心); **ordinary mind** (*byōjō shin* 平常心): Dōgen here introduces three popular Chan expressions that use the term "mind," which he will discuss below. See Supplementary Notes, s.v. "Bare mind in pieces," "Old buddha."

three realms are one mind (*sangai isshin* 三界一心): An uncommon variant of the common Buddhist expressions "the three realms are only one mind" (*sangai yui isshin* 三界唯一心) or "the three realms are only mind" (*sangai yui shin* 三界唯心). See Supplementary Notes, s.v. "The three realms are only mind."

質に功いまだいたらざれども、ひそかに佛祖の鼻孔をかりて出氣せしめ、驢馬の蹄を拵じて印證せしむる、すなはち萬古の傍様なり。

There is casting away these minds and studying the way; there is taking them up and studying the way. At this time, one thinks and studies the way; one does not think and studies the way.⁸ Some directly transmit the golden brocade robe and receive the golden brocade robe.⁹ Or there is “you’ve gotten my marrow,” and there is “making three bows and standing in place.”¹⁰ There is the study of the mind by means of the mind that pounds the rice and transmits the robe.¹¹ To shave the head and dye the robe is to turn the mind, is to illumine the mind.¹² To leap the wall and enter the mountains is to exit one mind and enter one mind.¹³ That

8 one thinks and studies the way; one does not think and studies the way (*shiryō shite gakudō su, fushiryō shite gakudō su* 思量して學道す、不思量して學道す): Allusion to the words, much cited by Dōgen, of Yaoshan Weiyān 藥山惟儼 (751-834); recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:196, case 129). See Supplementary Notes, s.v. “Yaoshan’s not thinking.”

9 directly transmit the golden brocade robe (*kinran e o shōden shi* 金襴衣を正傳し): Allusion to the legend that Buddha Śākyamuni gave his robe to the First Ancestor of Chan, Mahākāśyapa, to keep for the coming buddha, Maitreya. (See, e.g., *Tiansheng guangdeng lu* 天聖廣燈錄, ZZ.135:612a1-4.)

10 “you’ve gotten my marrow” (*nyo toku go zui* 汝得吾髓); **“making three bows and standing in place”** (*sanpai e i ni ryū* 三拝依位而立): Allusion to the famous story of Bodhidharma’s testing of his disciples, in which the First Ancestor said of Huike 慧可 that he had gotten his marrow. The version of the story that Dōgen quotes in his “Shōbōgenzō kattō” 正法眼藏葛藤 chapter says that Huike demonstrated his understanding by “making three bows and standing in place” (*sanpai e i ni ryū* 三拝依位而立). See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

11 study of the mind by means of the mind that pounds the rice and transmits the robe (*tai bei den e suru i shin gaku shin* 碓米傳衣する以心學心): “To pound the rice and transmit the robe” (*tai bei den e* 碓米傳衣) alludes to the biography of Huineng 慧能, who worked pounding rice at the Fifth Ancestor’s monastery before receiving the transmission of Bodhidharma’s robe as a token of his recognition as the Sixth Ancestor. (See, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:222c6-223b5; Dōgen’s four-character phrase here does not seem to be common and does not appear elsewhere in his writing.) “Study the mind by means of the mind” (*i shin gaku shin* 以心學心), another unusual expression not appearing elsewhere in the *Shōbōgenzō*, is apparently Dōgen’s play on the well-known Chan expression, “transmit the mind by the mind” (*i shin den shin* 以心傳心).

12 shave the head and dye the robe (*tei hatsu zen e* 剃髮染衣): A standard expression for joining the Buddhist clerical order.

turn the mind (*kaishin* 回心); **illumine the mind** (*myōshin* 明心): The former expression can mean simply to “change one’s mind” but is commonly used, as here, in the sense of spiritual “conversion”; the latter expression, while most often encountered as the nominative “bright mind,” or “lucid mind,” is here clearly a verb-object construction.

13 leap the wall and enter the mountains (*yujō shi nissan suru* 踰城し入する): Allusion to the legend of Prince Siddhārtha’s departure from the palace in search of libera-

the mountains are entered is “*thinking of not thinking*”; that the world is abandoned is “*nonthinking*.”¹⁴ Having balled this up as one’s eye is two or three bushels; having played with this as karmic consciousness is a thousand or ten thousand lengths.¹⁵ In studying the way like this, whether the reward naturally comes from the effort, or the effort has yet to reach the reward, secretly to borrow the nose of the buddhas and ancestors and exhale through it; to take up the hoofs of a donkey and validate with them — these are a model ten thousand ages old.¹⁶

tion; by extension, to leave home and become a renunciant.

exit one mind and enter one mind (*shutsu isshin nyū isshin* 出一心入一心): This could be understood simply to mean that, by leaving home, one moves from one state of mind to another. More likely, given that “the three realms are one mind,” both the household life and the life of renunciation occur “within” the one mind.

14 “**thinking of not thinking**” (*shiryō ko fushiryōtei* 思量箇不思量底); “**nonthinking**” (*hishiryō* 非思量): See above, Note 8.

15 **Having balled this up as one’s eye is two or three bushels; having played with this as karmic consciousness is a thousand or ten thousand lengths** (*kore o ganzei ni dan shikitaru koto nisan koku, kore o gosshiki ni rō shikitaru koto senman tan nari* これを眼晴に團しきたること二三斛、これを業識に弄しきたること千萬端なり): A sentence subject to varied interpretation. The antecedents of the two pronouns “this” (*kore*) are not clear. Somewhat as in English, the “eye” (*ganzei* 眼晴) typically indicates (a) what is essential or central, and (b) (spiritual) vision, or insight; hence, to “ball up as (or in) one’s eye” suggests to “see as something really is.” See Supplementary Notes, s.v. “Eye.” To “play with karmic consciousness” (*rō gosshiki* 弄業識) is a common expression in Zen literature for being caught up in ordinary, deluded thoughts; some readers follow that negative sense here, but others see our sentence as a playful affirmation of karmic consciousness. See Supplementary Notes, s.v. “Karmic consciousness.” “Two or three bushels” (*nisan koku* 二三斛) renders the dry measure *koku* 斛, typically figured at five pecks (*to* 斗); “a thousand or ten thousand lengths” (*senman tan* 千萬端) refers to *tan* 端, a measurement for bolts of cloth, the exact dimensions varying in different periods. A possible interpretation of the two clauses might be something like, “when seen with the eye of wisdom, these [the mountains entered and the world abandoned (?)] are just a bit; when experienced with our ordinary consciousness, they are a lot.”

16 **whether the reward naturally comes from the effort, or the effort has yet to reach the reward** (*ukō ni shō onozukara kitari, ushō ni kō imada itarazaredomo* 有功に賞おのづからきたり、有賞に功いまだいたらざれども): Presumably, meaning, “whether or not one has reaped the rewards of his or her Buddhist practice.” Dōgen here plays with the term *ukō* 有功 (“effort”).

nose of the buddhas and ancestors (*busso no bikū* 佛祖の鼻孔): The term *bikū* 鼻孔 refers both to the nose and the nostrils; often used in Chan texts to indicate (a) the person, especially (b) that which is essential to the person, or (c) the very essence or identity of someone or something. A term occurring frequently in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Nose.” To borrow and cause this nose to exhale presumably means to practice just as the buddhas and ancestors do.

hoofs of a donkey (*roba no kyakutei* 驢馬の蹄): Likely reflecting a saying of Huanglong Huinan 黃龍慧南 (1002-1069) on which Dōgen comments in the *Eihei kōroku* 永平廣錄 (DZZ.4:8, no. 420). The version recorded in the *Jiatai pudeng lu* 嘉泰

[04:6]

しばらく山河大地・日月星辰、これ心なり。この正當恁麼時、いかなる保任か現前する。山河大地といふは、山河はたとへば山水なり、大地は此處のみにあらず。山もおほかるべし、大須彌・小須彌あり。横に處せるあり、豎に處せるあり。三千界あり、無量國あり。色にかかるあり、空にかかるあり。河もさらにおほかるべし、天河あり、地河あり、四大河あり、無熱池あり。北俱盧洲には四阿耨達池あり、海あり、池あり。地はかならずしも土にあらず、土かならずしも地にあらず。土地もあるべし、心地もあるべし、寶地もあるべし。萬般なりといふとも、地なかるべからず、空を地とせる世界もあるべきなり。日月星辰は、人天の所見不同あるべし、諸類の所見おなじからず。恁麼なるがゆえに、一心の所見、これ一齊なるなり。これらすでに心なり。内なりとやせん、外なりとやせん、來なりとやせん、去なりとやせん。生時は一點を増するか、増せざるか、死には一塵をさるか、さらざるか。この生死および生死の見、いづれのところにおかんとかする。向來はただこれ心の一念二念なり。一念二念は一山河大地なり、二山河大地なり。山河大地等、これ有無にあらざれば、大・小にあらず、得・不得にあらず、識・不識にあらず、通・不通にあらず、悟・不悟に變ぜず。

For now, [let us say that] the mountains, rivers, and the whole earth, the sun, moon, and stars — these are mind.¹⁷ At this very time, taking on what [form] does it appear before us?¹⁸ When we say, “the mountains, rivers, and the whole earth,” the “mountains and rivers,” for example, are mountains and waters; and “the whole earth” is not merely this place.¹⁹

普燈錄 (ZZ.137:302c24) reads:

舉手問僧、我手何似佛手。垂足曰、我腳何似驢腳。

Raising his hand, he asked a monk, “Why is my hand like a buddha’s hand?” Stretching out his leg, he said, “Why is my foot like a donkey’s foot?”

To take up and cause these hoofs to seal and verify presumably means to use one’s own feet to tread the path of the buddhas and ancestors.

model ten thousand ages old (*banko no bōyō* 萬古の榜樣): I.e., an ancient exemplar [of studying the way of the buddhas].

17 mountains, rivers, and the whole earth, the sun, moon, and stars (*senga daichi-nichigetsu seishin* 河大地・日月星辰): Common expressions for heaven and earth, appearing frequently in Dōgen’s writings; likely reflecting an exchange recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:212, case 168). See Supplementary Notes, s.v. “Sun, moon, and stars.”

18 taking on what [form] does it appear before us? (*ikanaru hōnin ka genzen suru* いかなる保任か現前する): A tentative translation of a phrase difficult to interpret; taken here to mean “how does the mind appear [when it is mountains, etc.]?” The grammatical subject, *hōnin* 保任 (also read *honin*), a term appearing often in the *Shōbōgenzō*, generally means “to maintain” or “to preserve,” “to take responsibility for” or “to be entrusted with”; here, perhaps, “to make one’s own.”

19 “mountains and rivers,” for example, are mountains and waters (*senga wa ta-toeba sansui nari* 河はたとへば水なり): Perhaps the point is that mountains and rivers as the mind are the actual physical landscape of the world around us.

4. Studying the Way with Body and Mind *Shinjin gakudō* 身心學道 131

The mountains, too, should be many: there are great Sumerus and small Sumerus; they are situated horizontally; they are situated vertically.²⁰ There are the three chiliocosms; there are incalculable countries.²¹ There are some hanging on form; there are some hanging in emptiness.²²

And rivers must also be still more numerous: there is the River of Heaven; there are rivers of earth; there are the four great rivers; there is Heatless Lake.²³ On the continent of Uttarakuru, there are four Anavatapta Lakes; there are seas; there are lakes.²⁴

Ground is not necessarily soil; soil is not necessarily ground.²⁵ There must be soil ground; there must be mind ground; there must be jeweled ground.²⁶ Although they are of myriad types, they must not lack

20 **great Sumerus and small Sumerus** (*dai Shumi shō Shumi* 大須彌・小須彌): “Sumeru” is the name of the mountain at the center of a world system in Buddhist cosmology. “Great” and “small” here may reflect the size of the world system.

21 **three chiliocosms** (*sanzenkai* 三千界): Abbreviation of *sanzen daisen sekai* 三千大千世界 (“great threefold thousandfold worlds”), equal to one billion Sumeru world systems.

incalculable countries (*muryō koku* 無量國): Given the context here, this could be taken as a reference to the innumerable buddha lands (*bukkoku* 佛國).

22 **There are some hanging on form; there are some hanging in emptiness** (*shiki ni kakaru ari, kū ni kakaru ari* 色にかかるあり、空にかかるあり): Or “some hanging in the sky”; reading *kū* 空 as “emptiness” (rather than “sky”) here, in contrast to “form” (*shiki* 色).

23 **River of Heaven** (*Tenga* 天河): A term for the Milky Way.

four great rivers (*shi daika* 四大河): Usually given as the Gaṅgā, Sindhu, Śītā, and Vākṣu, sometimes identified with the modern Ganges, Indus, Syr Darya, and Amu Darya, respectively.

Heatless Lake (*Munetchi* 無熱池): A Chinese translation of the Sanskrit Anavatapta (*Anokuudatsu* 阿耨達, “unheated”); identified with Lake Manasarovar, in western Tibet, and traditionally thought to be the source of the four great rivers.

24 **Uttarakuru** (*Hokkuro* 北俱盧): The continent to the north of Mount Sumeru in Buddhist cosmology. See Supplementary Notes, s.v. “Four Continents.”

four Anavatapta Lakes (*shi Anokudatchi* 四阿耨達池): The source of this claim is unknown. Dōgen has here used the transliteration of the Sanskrit name for the “Heatless Lake” mentioned just above; perhaps representing a confusion with the tradition that this lake was the source of the four rivers.

25 **Ground is not necessarily soil** (*chii wa kanarazushimo do ni arazu* 地はかならずしも土にあらず): The translation of the term *chi* (or *ji*) 地 as “ground” obscures the fact that Dōgen is turning here to his comments on “the whole earth” (*daichi* 大地). He expands the term to include its use as “ground,” both in the material and metaphorical senses.

26 **soil ground** (*doji* 土地); **mind ground** (*shinji* 心地); **jeweled ground** (*hōji* 寶地): Three examples of the semantic range of the term *ji* 地: “soil ground” is an overly literal translation for a compound expression meaning “land” (as in “tract of land”); “mind

“ground.”²⁷ And there must be worlds in which emptiness represents the ground.²⁸

Of the sun, moon, and stars, what is seen by humans and devas must not be the same; what is seen by the various types of beings must not be the same. Such being the case, what is seen by one mind is equivalent.²⁹

These are “mind.” Can we take them as internal? Can we take them as external? Can we take them as coming? Can we take them as going? When they are born, do they add one iota, or do they not add it? When they die, do they remove one dust mote, or do they not remove it? Where are we to put this birth and death, and the view of birth and death? Up till now has been merely one moment or two moments of mind.³⁰ “One moment or two moments” is one “mountains, rivers, and the whole earth,” is two “mountains, rivers, and the whole earth.” Since these “mountains, rivers, and the whole earth” are neither existent nor nonexistent, they are neither large nor small, neither attained nor unattained, neither known nor unknown, neither penetrated nor unpenetrated; nor do they change with awakening or not awakening.

[04:7] {1:47}

かくのごとくの心、みづから學道することを慣習するを、心學道といふと決定信受すべし。この信受、それ大小・有無にあらず。いまの知家非家捨家出家の學道、それ大小の量にあらず、遠近の量にあらず。鼻祖鼻末

ground” is a common Buddhist term for the fundamental nature of the mind; “jeweled ground” is a geological feature commonly attributed to the lands ruled over by buddhas.

27 **Although they are of myriad types, they must not lack “ground”** (*banpan nari to iutomo, chi nakaru, bekarazu* 萬般なりといふとも、地なかるべからず): A somewhat problematic sentence, taken here to mean that, although the sense of “ground” [in the preceding examples] may be different, each example includes the notion of ground.

28 **there must be worlds in which emptiness represents the ground** (*kū o chii to seru sekai mo aru beki nari* 空を地とせる世界もあるべきなり): Again, reading *kū* 空 as “emptiness,” in parallel to the previous concluding remark on mountains. This sentence could also be read, “there are worlds in which the sky represents the ground.”

29 **what is seen by one mind is equivalent** (*isshin no shoken, kore issei naru nari* 一心の所見、これ一齊なるなり): A sentence subject to various interpretations, the senses of both *isshin* 一心 (“one mind”) and *issei* 一齊 (“equivalent”) here being uncertain. Some would take the sentence to mean that “the one mind” (*isshin* 一心) sees all things as equal. In the context here, perhaps a more likely reading would take “one mind” as “each instance of mind,” or “any given mind,” making the point to be that what each type of being sees is consistent within that type.

30 **Up till now has been merely one moment or two moments of mind** (*kōrai wa tada kore shin no ichinen ninen nari* 向來はただこれ心の一念二念なり): “Up till now” (*kōrai* 向來) should probably be taken as “in our discussion up till now.” Here and in the following sentence, *ichinen ninen* 一念二念 (“one moment or two moments”) can also be understood as “one thought or two thoughts.”

4. Studying the Way with Body and Mind *Shinjin gakudō* 身心學道 133

にあまる、向上向下にあまる。展事あり、七尺八尺なり。投機あり、爲自爲他なり。恁麼なる、すなはち學道なり。學道は恁麼なるがゆえに、牆壁瓦礫これ心なり。さらに三界唯心にあらず、法界唯心にあらず、牆壁瓦礫なり。咸通年前につくり、咸通年後にやぶる。挖泥帶水なり、無繩自縛なり。玉をひくちからあり、水に在る能あり。とくる日あり、くだくるときあり、極微にきはまるときあり。露柱と同參せず、燈籠と交肩せず。かくのごとくなるゆえに、赤脚走して學道するなり、たれか著眼看せん、翻筋斗して學道するなり、おのおの隨他去あり。このとき、壁落これ十方を學せしむ、無門これ四面を學せしむ。

We should firmly believe that such minds themselves becoming accustomed to studying the way is called “the mind studying the way.” This belief is not [a matter of] large or small, existent or nonexistent. Studying the way here — which, *knowing the home is not a home, abandons home and leaves home* — is not an amount large or small, not an amount far or near.³¹ It exceeds first founder and final follower; it exceeds ascending or descending.³² There is divulging the matter: it is seven feet or eight feet; there is achieving accord: it is for oneself and for the other.³³

31 **knowing the home is not a home, abandons home and leaves home** (*chi ke hi ke shake shukke* 知家非家捨家出家): Variation on a standard trope in Buddhist literature describing the process by which one “leaves home” (*shukke* 出家) to enter the order (see, e.g., *Mohesengqi lü* 摩訶僧祇律, T.1425.22:227c7-8). Dōgen’s version here (repeated in “Shōbōgenzō hotsu bodai shin” 正法眼藏發菩提心) does not seem to correspond exactly to any extant text; more common versions give “believing that one’s home is not a home, abandons home and leaves home” (*shin ke hi ke shake shukke* 信家非家捨家出家) or “believing that one’s home is not a home, leaves home and studies the way” (*shin ke hi ke shukke gakudō* 信家非家出家學道). Dōgen’s “knowing the home is not a home” (*chi ke hi ke* 知家非家) may reflect the *Mohe zhiguan* 摩訶止觀 at T.1911.46:96a20.

32 **first founder and final follower** (*biso bimsu* 鼻祖鼻末): A loose translation of an unusual expression found also in “Shōbōgenzō busshō” 正法眼藏佛性, here perhaps suggesting the beginning and end of one’s Buddhist training. The first element, *biso* 鼻祖, is a common term denoting “founder” or “the first person to do something.” Literally translated, it means “ancestor from the nose,” thought to reflect an early Chinese belief that the nose is the first part of a creature to take shape in the womb. *Bimsu* 鼻末 (literally, “the tip of the nose”) does not occur by itself but only in combination with *biso*.

33 **ascending or descending** (*kōjō kōge* 向上向下): A term also meaning simply “above and below” but used, as perhaps here, to indicate the two phases of the bodhisattva path: “ascending” toward one’s own liberation, and “descending” into the world for the sake of sentient beings.

33 **divulging the matter** (*tenji* 展事); **achieving accord** (*tōki* 投機): These two terms regularly occur together in Chan literature, the former used for expressions of what one really thinks; the latter, for expressions that accord with one’s interlocutor.

seven feet or eight feet (*shichi shaku hachi shaku* 七尺八尺): Dōgen may have in mind here a conversation between Chan Masters Xuansha Shibe 玄沙師備 (835-908) and Xuefeng Yicun 雪峰義存 (822-908), which he records in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:158, case 60), and discusses in “Shōbōgenzō juki” 正法眼藏授記 (DZZ.1:249ff); see Supplementary Notes, s.v. “Seven feet or eight feet.”

Being like this is studying the way. Because studying the way is like this, “fences, walls, tiles, and pebbles” are mind.³⁴ It is not furthermore the three realms are only mind; it is not the dharma realm is only mind: it is “fences, walls, tiles, and pebbles.”³⁵ “Before the Xiantong years,” it builds them; “after the Xiantong years,” it breaks them.³⁶ It is *dragged through the mud and drenched with water*; it is *binding oneself without a rope*.³⁷ It has the power to take in a jade; it has the ability to enter the water.³⁸ There are days when it dissolves; there are times when it shatters; there are times when it is ultimately reduced to atoms. It does not study

34 “**fences, walls, tiles, and pebbles**” (*shō heki ga ryaku* 牆壁瓦礫): A set expression for the world of things; see Supplementary Notes. Its identification with the mind is treated below, section 10.

35 **the three realms are only mind** (*sangai yui shin* 三界唯心); **the dharma realm is only mind** (*hokkai yui shin* 法界唯心): For the former phrase, see above, Note 7; the latter, less common phrase does not occur elsewhere in the *Shōbōgenzō*. In this sentence and those that follow here, while no grammatical subject is expressed, the translation assumes the antecedent of “it” is “studying the way.”

36 “**Before the Xiantong years**” (*Kantsū nen zen* 咸通年前); “**after the Xiantong years**” (*Kantsū nen go* 咸通年後): Allusion to a saying of Shushan Kuangren 疏匡仁 (837-909) (see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:802a14-15), recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ, S.270, case 285):

老僧咸通年已前、會法身邊事。咸通年已後、會法身向上事。

Before the Xiantong years, this old monk understood what’s in the vicinity of the dharma body; after the Xiantong years, I understood what’s beyond the dharma body.

The Xiantong 咸通 era of the Tang dynasty corresponds the years 860-874.

it builds them (*tsukuri* つくり); **it breaks them** (*yaburu* やぶる): Neither the subjects nor the objects of these two verbs is expressed. The translation takes the sense to be that “studying the way” first posits a mind of “fences, walls, tiles, and pebbles” (“what’s in the vicinity of the dharma body”) and then transcends this (“what’s beyond the dharma body”).

37 **dragged through the mud and drenched with water** (*dadei taisui* 挖泥帶水): An idiomatic expression for being “sullied” by words and concepts; see Supplementary Notes, s.v. “Dragged through the mud and drenched with water.”

binding oneself without a rope (*mujō jibaku* 無繩自縛): A common expression for the state of ignorance, though in the context here, like the preceding phrase, it may refer to the master’s “binding” himself to the work of teaching.

38 **take in a jade** (*tama o hiku* 玉をひく): Japanese expression likely reflecting the Chinese idiom *paozhuan yinyu* 拋甄引玉 (“to toss out a tile and take in a jade”); in literary usage, a polite way to ask another for a capping verse for your poem; used in Chan for the give and take between interlocutors. See Supplementary Notes, s.v. “Tossing out a tile and taking in a jade.”

enter the water (*mizu ni iru* 水にいる): Thought to allude to a story in the *Nirvāṇa Sūtra* of a wise man who “enters the water” and retrieves a jewel that had been dropped in a lake. (See *Da banniepan jing* 大般涅槃經, T.375.12:617c3-10.) The sūtra goes on to compare the jewel to its doctrine that nirvāṇa is “permanence, bliss, selfhood, and purity” (*jō raku ga jō* 常樂我淨).

4. Studying the Way with Body and Mind *Shinjin gakudō* 身心學道 135

together with the pillars; it does not rub shoulders with the lanterns.³⁹ Because it is like this, it is studying the way while running barefoot.⁴⁰ Who looks at it? It is studying the way while doing flips.⁴¹ Each one “goes along with it.”⁴² At this time, the walls and fences let it study the ten directions; the lack of gates lets it study the four sides.⁴³

[04:8] {1:48}

發菩提心は、あるひは生死にしてこれをうることあり、あるひは涅槃にしてこれをうることあり、あるひは生死・涅槃のほかにしてこれをうることあり。ところをまつにあらざれども、發心のところにさへられざるあり。境發にあらず、智發にあらず、菩提心發なり、發菩提心なり。發菩提心は、有にあらず無にあらず、善にあらず惡にあらず、無記にあらず。報地によりて緣起するにあらず、天有情はさだめてうべからざるにあらず。ただまさに時節とともに發菩提心するなり、依にかかはれざるがゆえに。發菩提心の正當恁麼時には、法界ことごとく發菩提心なり、依を轉ずるに相似なりといへども、依にしらるるにあらず。共出一隻手なり、自出一隻手なり、異類中行なり。地獄・餓鬼・畜生・修羅等のなかにしても發菩提心するなり。

39 **study together with the pillars** (*rochū to dōsan* 露柱と同參); **rub shoulders with the lanterns** (*tōrō to kōken* 燈籠と交肩): The “pillars and lanterns” of monastic halls are regularly used in Chan texts in reference to inanimate objects in the immediate surroundings; see Supplementary Notes. The point here is presumably that the mind that studies the way, while it may be defined as “fences, walls, tiles, and pebbles,” is not the same as inanimate objects.

40 **running barefoot** (*shakkyakusō* 赤脚走): A phrase, not repeated elsewhere in the *Shōbōgenzō*, perhaps expressing total commitment.

41 **doing flips** (*honkinto* 翻筋斗): An expression, occurring several times in the *Shōbōgenzō*, expressing vigorous energy.

42 **“goes along with it”** (*zui ta ko* 隨他去): From a saying of Dasui Fazhen 大隋法眞 (834-919) that “this” (*zhege* 這箇) “goes along with it” when the chiliocosm is destroyed at the end of the kalpa; see *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:138, case 24); Supplementary Notes, s.v. “Goes along with it.”

43 **the walls and fences let it study the ten directions; the lack of gates lets it study the four sides** (*hekiraku kore jippō o gaku seshimu, mumon kore shimen o gaku seshimu* 壁落これ十方を學せしむ、無門これ四面を學せしむ): From a saying by Guanzhi Zhixian 灌溪志閑 (d. 895): see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:830a13; *Biyan lu* 碧巖錄, T.2003.48:192b10:

十方無壁落、四面亦無門。

The ten directions have no walls or fences; the four sides also have no gates.

Bringing forth the mind of bodhi — there is attaining it in birth and death; there is attaining it in nirvāṇa; there is attaining it elsewhere than in birth and death or nirvāṇa. It does not depend on the place; yet bringing forth the mind is not impeded by the place.⁴⁴ It is not that sense objects bring it forth; it is not that wisdom brings it forth: it is the mind of bodhi bringing it forth; it is bringing forth the mind of bodhi. Bringing forth the mind of bodhi is not existent, it is not nonexistent; it is not good, it is not evil, it is not neutral. It is not that it arises from conditions depending on one's land of recompense; it is not the case that heavenly beings definitely cannot attain it.⁴⁵ We simply bring forth the mind of bodhi in accordance with the time; for it has nothing to do with secondary recompense.⁴⁶ At the very moment one brings forth the mind of bodhi, the dharma realm in its entirety brings forth the mind of bodhi. Although it may seem as if one is transforming the secondary recompense, it is not known to the secondary recompense. It is “*together, extending a single hand*”; it is oneself, extending a single hand; it is “*moving among different types*.”⁴⁷ Even among those in the hells, hungry ghosts, beasts, *asura*, and the like, there is the bringing forth of the mind of bodhi.

44 **bringing forth the mind is not impeded by the place** (*hosshin no tokoro ni saerarezaru ari* 發心のところにさへられざるあり): The translation takes *ari* here as *nari*; otherwise, perhaps “there are [instances in which] bringing forth the mind is not impeded by the place.”

45 **land of recompense** (*hōchi* 報地; or *hōji*): I.e., the realm into which one is born as recompense for past actions.

heavenly beings (*ten ujō* 天有情): Literally, “sentient beings of the heavens”; i.e., the devas, who are often thought of as incapable of producing the aspiration for bodhi.

46 **secondary recompense** (*e* 依): Abbreviation for *ehō* 依報, a standard term for the circumstances into which one is born as recompense for past actions; in contrast to the “primary recompense” (*shōhō* 正報) of one's psychophysical organism. See Supplementary Notes, s.v. “Secondary and primary recompense.”

47 **“together, extending a single hand”** (*gu shutsu isseki shu* 共出一隻手): Presumably here, the person and the secondary recompense together. Perhaps reflecting the words of Luoshan Daoxian 羅道閑 (dates unknown), in a story recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:174, case 97): A monk asked Luoshan how much he should pay to have a stūpa built. Luoshan said,

若將三文錢與匠人、和尚此生決定不得塔。若將兩文錢與匠人、和尚與匠人共出一隻手。若將一文錢與匠人、帶累匠人眉鬚墮落。

If you offer the artisan three cash, the Reverend will definitely not get a stūpa in this lifetime. If you offer the artisan two cash, the Reverend and the artisan will together extend a single hand. If you offer the artisan one cash, you'll so perplex him that the artisan's eyebrows and beard will fall off.

“moving among different types” (*irui chū gyō nari* 異類中行なり): A fixed expression that denotes rebirth in any of the **six paths** other than the human, especially that of animals; usually used to describe the salvific activities of the bodhisattvas. Its use is especially associated with Nanchuan Puyuan 南泉普願 (748-835) (see, e.g., *Zongmen*

4. Studying the Way with Body and Mind *Shinjin gakudō* 身心學道 137

[04:9]

赤心片片といふは、片片なるはみな赤心なり。一片・兩片にあらず、片片なるなり。荷葉團團團似鏡、菱角尖尖尖似錐。かがみに似たりといふとも片片なり、錐に似たりといふとも片片なり。

“Bare mind in pieces” means that what is “in pieces” is all the “bare mind.”⁴⁸ It is not one piece or two pieces: it is “in pieces.”

The leaves of the lotus are round, round, round like a mirror;

*The horns of the water caltrop are sharp, sharp, sharp like an awl.*⁴⁹

Though one may say it is “like a mirror,” it is “in pieces”; though one may say it is “like an awl,” it is “in pieces.”

[04:10]

古佛心といふは、むかし僧ありて大證國師にとふ、いかにあらんかこれ古佛心。ときに國師いはく、牆壁瓦礫。

“Old buddha mind”: Long ago, there was a monk who asked the National Teacher Dazheng, “What is the old buddha mind?” Whereupon, the National Teacher said, “Fences, walls, tiles, and pebbles.”⁵⁰

[04:11]

しかあればしるべし、古佛心は牆壁瓦礫にあらず、牆壁瓦礫を古佛心といふにあらず。古佛心、それかくのごとく學するなり。

Thus, we should understand that the “old buddha mind” is not “fences, walls, tiles, and pebbles”; “fences, walls, tiles, and pebbles” are not called the “old buddha mind.” “Old buddha mind” — this is how it is studied.

tongyao ji 宗門統要集 ZTS.1:148a14; quoted in *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:154, case 57). See Supplementary Notes, s.v. “Move among different types.” The grammatical subject here is not clear; given the context, likely “the bringing forth of (or the one who brings forth) the mind of bodhi.”

48 “Bare mind in pieces” (*sekishin henpen* 赤心片片): A common expression in Chan texts, often understood as a sincere mind in every matter; see Supplementary Notes, s.v. “Bare mind in pieces.” Dōgen here begins his discussion of the three Chan phrases on mind that he introduced above, in section 4.

49 **The leaves of the lotus are round, round, round like a mirror; the horns of the water caltrop are sharp, sharp, sharp like an awl** (*kayō dandan dan i kyō, ryōkaku sen sen sen i sui* 荷葉團團團似鏡、菱角尖尖尖似錐): Quotation of a popular Chan saying, attributed to Jiashan Shanhui 夾善會 (805-881) (see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:774b4-5).

50 “old buddha mind” (*kokubsushin* 古佛心): Second of the phrases on mind introduced in section 4.

National Teacher Dazheng (*Daishō kokushi* 大證國師): I.e., Nanyang Huizhong 南陽慧忠 (d. 775), disciple of the Sixth Ancestor. For his saying here, see Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.” Dōgen discusses this exchange in his “*Shōbōgenzō kokubsushin*” 正法眼藏古佛心 (DZZ.1:89).

[04:12] {1:49}

平常心といふは、此界・他界といはず、平常心なり。昔日はこのところよりさり、今日はこのところよりきたる。さるときは漫天さり、きたるときは盡地きたる、これ平常心なり。平常心、この屋裡に開門す、千門萬戸一時開閉なるゆえに平常なり。いまこの蓋天蓋地は、おぼえざることばのごとし、噴地の一聲のごとし。語等なり、心等なり、法等なり。壽行生滅の、刹那に生滅するあれども、最後身よりさきはかつてしらず。しらざれども、發心すれば、かならず菩提の道にすすむなり。すでにこのところあり、さらにあやしむべきにあらず。すでにあやしむことあり、すなはち平常なり。

“Ordinary mind”: it is the ordinary mind without reference to this world or other worlds.⁵¹ Yesterday leaves from this place; today comes from this place. When it leaves, the whole of heaven leaves; when it comes, all the earth comes. This is “ordinary mind.” The ordinary mind opens the gates to the interior of the house. Since a thousand gates, ten thousand doors, open and close simultaneously, it is “ordinary.”⁵² This covering of heaven and covering of earth is like words not remembered, like the sound of a sneeze.⁵³ The words are equal, the minds are equal, the dharmas are equal.⁵⁴ While the arising and ceasing throughout our lives arise and cease

51 “Ordinary mind” (*byōjō shin* 平常心): The third of the three phrases on mind introduced in section 4. The expression “the ordinary mind” is perhaps best known in the saying, “The ordinary mind is the way” (*byōjō shin ze dō* 平常心是道), attributed to Nanquan Puyuan 南泉普願; see Supplementary Notes, s.v. “Ordinary mind is the way.”

this world or other worlds (*shikai takai* 此界他界): Terms of ambiguous referent. Depending on context, *shikai* 此界 (“this world”) can indicate (a) the *Sahā* world (*shaba sekai* 娑婆世界), the world of Buddha Śākyamuni; or (b) the human realm (*ningen* 人間), as opposed to other realms of *samsāra*. Similarly, *takai* 他界 (“other worlds”) can refer to (a) other buddha lands, or (b) other realms of *samsāra*; 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.

52 a thousand gates, ten thousand doors (*senmon banko* 千門萬戸): A fairly common expression for the multiplicity of “entrances” to the dharma; their “opening and closing” here may reflect a question of Yungai Zhiyuan 雲蓋志元 (dates unknown) at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:321a8-9):

萬戸俱閉即不問。萬戸俱開時如何。

“I don’t ask about when the myriad doors all close, but how about when the myriad doors all open?”

53 covering of heaven and covering of earth (*gaiten gaichi* 蓋天蓋地): I.e., the entire expanse of heaven and earth; roughly synonymous with the previous “whole of heaven” (*manten* 漫天) and “all the earth” (*jinchī* 盡地).

like words not remembered, like the sound of a sneeze (*oboezaru kotoba no gotoshi, funchi no issei no gotoshi* おぼえざることばのごとし、噴地の一聲のごとし): Perhaps best taken to mean sounds unintelligible to the hearer.

54 The words are equal, the minds are equal, the dharmas are equal (*gotō nari,shintō nari, hōtō nari* 語等なり、心等なり、法等なり): Perhaps a variation on the four

4. Studying the Way with Body and Mind *Shinjin gakudō* 身心學道 139

each *kṣaṇa*, we will never know this before our final body.⁵⁵ Nevertheless, because we bring forth the mind [of bodhi], we inevitably progress on the way of bodhi. We already have this place; we should not harbor any further doubts. We do already harbor doubts; this is “ordinary.”

* * * * *

[04:13]

身學道といふは、身にて學道するなり、赤肉團の學道なり。身は學道よりきたり、學道よりきたれるは、ともに身なり。盡十方界は箇眞實人體なり、生死去來眞實人體なり。この身體をめぐらして、十惡をはなれ、八戒をたもち、三寶に歸依して、捨家出家する、眞實の學道なり。このゆえに、眞實人體といふ。後學かならず自然見の外道に同ずることなかれ。

“Body studying the way” means to study the way with the body, it is the study of the way of the lump of red meat.⁵⁶ The body comes from studying the way, and whatever comes from studying the way is “body.”⁵⁷ It is “all the worlds in the ten directions are this true human body”; it is “birth and death, coming and going, are the true human body.”⁵⁸ Turning this body and leaving the ten evils, keeping the eight precepts, and taking refuge in the three treasures, to “abandon the home and leave the home” — this is the true study of the way.⁵⁹ Thus, it is called the “true human

ways in which buddhas are said to be the same according to the *Laṅkāvatāra Sūtra* (*Dasheng ru lengqie jing* 楞伽經, T.672.16:608b02): sameness of title (*ji byōdō* 字平等), sameness of speech (*go byōdō* 語平等), sameness of body (*shin byōdō* 身平等), sameness of dharma (*hō byōdō* 法平等). Most readers, however, take Dōgen’s sense to be here that words, minds, and dharmas are all equivalent — i.e., match each other and the “covering of heaven and covering of earth.” (See, e.g., *Shōbōgenzō keiteki* 正法眼藏啓迪 3:314.)

55 *kṣaṇa* (*setsuṇa* 刹那): Transliteration of the Sanskrit for “instant.”

final body (*saigo shin* 最後身): I.e., our final rebirth on the bodhisattva path to bodhi.

56 lump of red meat (*shaku nikudan* 赤肉團): A common expression for the physical body.

57 The body comes from studying the way (*shin wa gakudō yori kitari* 身は學道よりきたり): Perhaps expressing a common Buddhist conviction that our fortunate birth as humans reflects the karma of spiritual practice in past lives.

58 “all the worlds in the ten directions are this true human body” (*jin jippō kai ze ko shinjitsu nintai* 盡十方界は箇眞實人體): Words attributed to Xuansha Shibeī 玄沙師備; see Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:196, case 131; and Supplementary Notes, s.v. “True human body.”

“birth and death, coming and going, are the true human body” (*shōji korai shinjitsu nintai* 生死去來眞實人體): Likely reflecting the words of Yuanwu Keqin 圓悟克勤 (1063-1135); see Supplementary Notes, s.v. “True human body.”

59 ten evils (*jūaku* 十惡): (1) killing, (2) stealing, (3) sexual misconduct, (4) lying, (5) frivolous speech, (6) insult, (7) slander, (8) coveting, (9) anger, and (10) false views.

body.” Later students, never be like those of the other path that holds the view of spontaneous occurrence.⁶⁰

[04:14]

百丈大智禪師のいはく、若執本清淨・本解脱自是佛、自是禪道解者、即属自然外道。

Chan Master Dazhi of Baizhang said, “One who clings to the understanding that you are inherently pure and inherently liberated, that you are naturally a buddha and naturally on the way of Chan, belongs to the other path of spontaneous occurrence.”⁶¹

[04:15] {1:50}

これら閑家の破具にあらず、學道の積功累徳なり。蹠跳して玲瓏八面なり、脱落して如藤倚樹なり。或現此身得度而爲說法なり、或現他身得度而爲說法なり、或不現此身得度而爲說法なり、或不現他身得度而爲說法なり、乃至不爲說法なり。

These are not the broken furniture of a vacant house; they are the accumulation of the merit and amassing of the virtue of studying the way.⁶² He springs up, and it is crystal clear on all eight sides; he sloughs off, and it is “like vines clinging to a tree.”⁶³ He manifests this body, attains deliverance, and preaches the dharma to them; or he manifests another

eight precepts (*hakkai* 八戒): A set of precepts followed by the laity on specific days of the month: (1) not to kill, (2) not to steal, (3) not to engage in sexual misconduct, (4) not to lie, (5) not to drink alcohol, (6) not to indulge in adornments or entertainments, (7) not to sleep on fine beds, and (8) not to eat after noon.

60 other path that holds the view of spontaneous occurrence (*jinen ken no gedō* 自然見の外道): I.e., non-Buddhist religious teachings (like the so-called Cārvākas, often criticized in Indian Buddhist literature) that claim events occur of their own accord or accidentally, not by reason of prior cause.

61 Chan Master Dazhi of Baizhang (*Hyakujō Daichi zenji* 百丈大智禪師): I.e., Baizhang Huaihai 百丈懷海 (749-814). His remark can be found at *Guzunsu yulu* 古尊宿語錄, ZZ.118:173b15-16.

62 These are not the broken furniture of a vacant house (*korera kanka no hagu ni arazu* これら閑家の破具にあらず): The antecedent of *korera* これら (“these”) is not certain; in the context, likely Baizhang’s words.

63 He springs up, and it is crystal clear on all eight sides (*botchō shite reirō hachimen nari* 蹠跳して玲瓏八面なり): The unusual term *botchō* 蹠跳 (translated here “springs up”) seems akin to the more common *chōshutsu* 跳出 (“to jump out,” “to jump beyond”) — i.e., “to escape” or “to transcend.” The grammatical subject here is unstated; the translation takes it as the speaker, Baizhang. *Reirō hachimen* 玲瓏八面 is a variant of “the eight sides are crystal clear” (*hachimen reirō* 八面玲瓏), a common term for perfect clarity; see Supplementary Notes, s.v. “Crystal clear on all eight sides.”

he sloughs off, and it is “like vines relying on a tree” (*datsuraku shite nyo tō i ju nari* 脱落して如藤倚樹なり): See Supplementary Notes, s.v. “Slough off,” and “Like vines relying on a tree.” The phrase “like the wisteria clinging to the tree” comes from a saying

4. Studying the Way with Body and Mind *Shinjin gakudō* 身心學道 141

body, attains deliverance, and preaches the dharma to them; or he does not manifest this body, attains deliverance, and preaches the dharma to them; or he does not manifest another body, attains deliverance, and preaches the dharma to them; and so forth, till we come to, he does not preach the dharma to them.⁶⁴

[04:16]

しかあるに、棄身するところに揚聲止響することあり、捨命するところに斷腸得髓することあり。たとひ威音王よりさきに發足學道すれども、なほこれみづからが兒孫として増長するなり。

Still, where he discards his body, there is “raising one’s voice to stop the echo”; where he abandons his life, there is cutting one’s guts and getting the marrow.⁶⁵ Even those who set out to study the way before King

attributed to Weishan Lingyou 鴻山靈祐 (771-853), recorded at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:208, case 157.

64 He manifests this body (*waku gen shishin tokudo ni t-seppō* 或現此身得度而爲說法): Dōgen here shifts to Chinese, in playful variation on the famous passage in the *Lotus Sūtra* describing the thirty-three manifestations of Bodhisattva Avalokiteśvara. The passage (at *Miaofa lianhua jing* 妙法蓮華經, T.262.9:57a23ff) begins:

佛告無盡意菩薩、善男子、若有國土衆生應以佛身得度者、觀世音菩薩即現佛身而爲說法。

The Buddha said to Bodhisattva Akṣayamati, “Good man, if there are living beings in the land who ought to attain deliverance by a buddha body, then Bodhisattva Avalokiteśvara manifests a buddha body and preaches the dharma to them.”

65 Still, where he discards his body, there is “raising one’s voice to stop the echo” (*shika aru ni, kishin suru tokoro ni yōshō shigō suru koto ari* しかあるに、棄身するところに揚聲止響することあり): Continuing to take Baizhang as the unexpressed subject. “Raising one’s voice to stop an echo” (*yōshō shigō* 揚聲止響) is an expression found in words attributed to the sixth-century Layman Xiang (*Xiang jushi* 向居士); see *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:221b13-16:

影由形起、響逐聲來。弄影勞形、不識形爲影本。揚聲止響、不知聲是響根。除煩惱而趣涅槃、喻去形而覓影。離衆生而求佛果。喻默聲而求響。

The shadow arises from the shape; the echo comes from the voice. To play with the shadow to work on the shape is not to recognize that the shape is the basis of the shadow. To raise one’s voice to stop the echo is not to realize that the voice is the root of the echo. To eliminate the afflictions to hurry to nirvāṇa is like getting rid of the shape and looking for its shadow. To separate from living beings and seek the fruit of buddhahood is like silencing the voice and seeking its echo.

The expression in the original is clearly critical of a confusion of cause and effect, but some would give Dōgen’s use of it in this context a positive interpretation; see, e.g., *Shōbōgenzō keiteki* 正法眼藏啓迪 3:324.

cutting one’s guts and getting the marrow (*danchō tokuzui* 斷腸得髓): The second element here alludes to the well-known story of Bodhidharma’s having said of his disciple Huīkē 慧可 that he had “got his marrow” (*tokuzui* 得髓). See Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.” The term *danchō* 斷腸, translated literally here as “cutting one’s guts,” has the common meaning, “to be in great pain.” As others have

Majestic Voice, he fosters as his own descendants.⁶⁶

[04:17]

盡十方世界といふは、十方面ともに盡界なり。東西南北四維上下を、十方といふ。かの表裏縦横の究盡なる時節を思量すべし。思量するといふは、人體はたとひ自他に罣礙せらるるといふとも、盡十方なりと諦觀し決定するなり。これ未曾聞をきくなり。方等なるゆえに、界等なるゆえに。人體は四大五蘊なり、大塵ともに凡夫の究盡するところにあらず、聖者の參究するところなり。又、一塵に十方を諦觀すべし、十方は一塵に囊括するにあらず。あるひは一塵に僧堂・佛殿を建立し、あるひは僧堂・佛殿に、盡界を建立せり。これより建立せり、建立、これよりなれり。恁麼の道理、すなはち盡十方界眞實人體なり。自然・天然の邪見をならふべからず。界量にあざれば廣狹にあらず。盡十方界は、八萬四千の説法蘊なり、八萬四千の三昧なり、八萬四千の陀羅尼なり。八萬四千の説法蘊、これ轉法輪なるがゆえに、法輪の轉處は、互界なり、互時なり。方域なきにあらず、眞實人體なり。いまのなんぢ、いまのわれ、盡十方界眞實人體なる人なり。これらを蹉過することなく學道するなり。たとひ三大阿僧祇劫、十三大阿僧祇劫、無量阿僧祇劫までも、捨身・受身しもてゆく、かならず學道の時節なる、進歩退歩學道なり。禮拜問訊する、すなはち動止威儀なり。枯木を畫圖し、死灰を磨斬す、しばらくの間斷あらず。曆日は短促なりといへども、學道は幽遠なり。捨家出家せる風流、たとひ蕭然なりとも、樵夫に混同することなかれ。活計たとひ競頭すとも、佃戸に一齊なるにあらず。迷悟・善惡の論に比することなかれ、邪正・眞偽の際にとどむることなかれ。

“All the worlds in the ten directions” means that the ten directions are “all the worlds.”⁶⁷ East, west, south, and north, the four ordinal points, and up and down, are called the “ten directions.” We should think about the time when their surface and interior, length and breadth, are exhaustively investigated.⁶⁸ To “think about” means to perceive clearly and be

suggested, it may be that it should be replaced here by the more common *danpi* 斷臂 (“cutting the arm”), in reference to the famous legend that Huike cut off his arm in order to become Bodhidharma’s disciple. See Supplementary Notes, s.v. “Cut off an arm.”

66 **before King Majestic Voice** (*Ion’ō yori saki ni* 威音王よりさきに): A common expression, occurring often in Dōgen’s writing and other Zen texts, used to suggest the primordial past or a state prior to any differentiation; see Supplementary Notes, s.v. “Before King Majestic Voice.”

67 **“All the worlds in the ten directions”** (*jin jippō sekai* 盡十方世界): Dōgen here turns to a discussion of the expression, introduced above (section 13), “all the worlds in the ten directions are this true human body” (*jin jippō kai ze ko shinjitsu nintai* 盡十方界是箇眞實人體).

68 **the time when their surface and interior, length and breadth, are exhaustively investigated** (*kano hyōri jū no gūjin naru jisetsu* かの表裏縦横の究盡なる時節): The translation obscures the fact that Dōgen is playing on the adjective *jin* 盡 in the phrase *jin kai* 盡界 (“all the worlds”), shifting its sense from the qualitative “all” to the quantitative “exhaustive” (as in “exhaustively investigated”; *gūjin* 究盡.), and treating it as modifying “the ten directions,” rather than “the worlds.”

certain that, though “the human body” may be obstructed by self and other, it is “all the ten directions.” This is hearing something never heard before; for the directions are the same, for the worlds are the same.⁶⁹ “The human body” is “the four elements and five aggregates.”⁷⁰ The elements and the dusts are not something exhaustively investigated by common people; they are what is investigated by the sages.⁷¹ Moreover, we should clearly perceive the ten directions in a single dust mote. It is not that the ten directions are bundled up in a single dust mote. Sometimes, we construct a saṃgha hall or a buddha hall in a single dust mote; sometimes we construct all the worlds in a saṃgha hall or buddha hall. They have been constructed from this; the construction has come about from this.⁷²

Such a principle is “*the true human body of all the worlds in the ten directions*.” We should not learn the false view that things arise spontaneously or occur naturally. Since there is no measure of the worlds, they are not wide or narrow. “All the worlds in the ten directions” are the aggregate of eighty-four thousand dharmas, are the eighty-four thousand samādhis, are the eighty-four thousand *dhāraṇīs*.⁷³ Because the aggregate of the eighty-four thousand dharmas is turning the wheel of the dharma, where the dharma wheel turns spans the worlds, spans time. It is not without location; it is the “true human body.” The present you and the present I are the humans that are “*the true human body of all the worlds in the ten directions*.” We study the way without ever missing these.⁷⁴ Whether for three great *asaṃkhyeya-kalpas*, for thirteen great

69 **for the directions are the same, for the worlds are the same** (*hōtō naru yue ni, kaitō naru yue ni* 方等なるゆえに、界等なるゆえに): Recalling this usage above, section 12; typically taken here to mean that the directions and the worlds are equal.

70 **“The human body” is “the four elements and five aggregates”** (*nintai wa shidai goun nari* 人體は四大五蘊なり): Presumably, reflecting the words of Xuansha Shibei 玄沙師備 cited above, Note 58. See Supplementary Notes, s.v. “Four elements and five aggregates.”

71 **the elements and the dusts are not something exhaustively investigated by common people** (*dai jin tomo ni bonbu no gūjin suru tokoro ni arazu* 大塵ともに凡夫の究盡するところにあらず): “Dusts” here refers to the objects of the six senses; the literal translation seeks to convey something of the play with the term here in the following expression “single dust mote” (*ichijin* 一塵). See Supplementary Notes, s.v. “Dust.”

72 **They have been constructed from this** (*kore yori konryū seri* これより建立せり): The grammatical subject is unexpressed and the antecedent of “this” (*kore* これ) is open to interpretation.

73 **aggregate of eighty-four thousand dharmas** (*hachiman shisen no seppōun* 八萬四千の說法蘊): I.e., the entire body of the buddhist teachings. “Eighty-four thousand” (*hachiman shisen* 八萬四千) is a standard expression for a great number.

74 **We study the way without ever missing these** (*korera o shaka suru koto naku*

asamkhyeya-kalpas, for incalculable *asamkhyeya-kalpas*, the continued casting aside a body and receiving a body are invariably a study of the way, stepping forward and stepping back, that is the time of studying the way.⁷⁵ Paying obeisance and making inquiries is deportment in motion and rest.⁷⁶ One depicts the dried-up tree and polishes the tile of dead ashes, without the slightest interruption.⁷⁷ Though the passing days are short and pressing, the study of the way is deep and distant. Though the style of one who abandons home and leaves home is lonely, do not confuse it with that of the woodcutter. Though his way of life is a struggle, it is not the same as that of the tenant farmer. Do not compare them in discussions of delusion and awakening, good and evil; do not stay within the limits of false and true, real and spurious.

[04:18] {1:51}

生死去來眞實人體といふは、いはゆる生死は凡夫の流轉なりといへども、大聖の所脱なり。超凡越聖せん、これを眞實體とするのみにあらず。これに二種・七種のしなあれど、究盡するに、面面みな生死なるゆえに、恐怖すべきにあらず。ゆえいかんとなれば、いまだ生をすてざれども、いまずでに死をみる。いまだ死をすてざれども、いまずでに生をみる。生は死を罣礙するにあらず、死は生を罣礙するにあらず。生死ともに凡夫のしる

gakudō suru nari これらを蹉過することなく學道するなり): The antecedent of “these” (*korera* これら) is unclear; perhaps, “all the worlds in the ten directions.”

75 **three great *asamkhyeya-kalpas*** (*san dai asōgi kō* 三大阿僧祇劫): “Three great incalculable aeons,” a standard measure of the time required to attain buddhahood on the bodhisattva path.

casting aside a body and receiving a body (*shashin jushin* 捨身受身): I.e., dying and being reborn.

study of the way, stepping forward and stepping back, that is the time of studying the way (*gakudō no jisetsu naru, shinpo taiho gakudō* 學道の時節なる、進歩退歩學道): An awkward phrase, likely meaning that the time of studying the way is made up of the ongoing practice of “stepping forward and stepping back” (*shinpo taiho* 進歩退歩), an expression that can refer to ordinary activities or, more specifically, to movement forward and back; see Supplementary Notes, s.v. “Stepping forward and stepping back.”

76 **Paying obeisance and making inquiries** (*raihai monjin* 禮拜問訊): In Zen practice, to “make inquiries” (*monjin* 問訊) refers to a formal bow of greeting, with hands together.

77 **One depicts the dried-up tree and polishes the tile of dead ashes** (*koboku o gazu shi, shikai o masen su* 枯木を畫圖し、死灰を磨転す): An odd mixing of Chan expressions, presumably in ironic reference to Zen training. The idiom “dried-up trees and dead ashes” (*koboku shikai* 枯木死灰) is a metaphor typically used, often pejoratively, in reference to meditation; hence, “depicting the dried-up tree” suggests depicting meditation practice. See Supplementary Notes, s.v. “Dried-up tree.” “Polishing a tile” (*masen* 磨転) alludes to the famous story, often cited in the *Shōbōgenzō*, of Nanyue Huairang’s 南嶽懷讓 description of the futility of trying to make a buddha by sitting in meditation as “polishing a tile to make a mirror” (*shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:128, case 8); see Supplementary Notes, s.v. “Nanyue polishes a tile.”

4. Studying the Way with Body and Mind *Shinjin gakudō* 身心學道 145

ところにあらず。生は栢樹子のごとし、死は鐵漢のごとし。栢樹はたとひ栢樹に礙せらるゝも、生はいまだ死に礙せられざるがゆえに學道なり。生は一枚にあらず、死は兩足にあらず。死の生に相對するなし、生の死に相待するなし。

“*Birth and death, coming and going, are the true human body*”: while “birth and death” here may refer to the drifting about of the common person, it is what is discarded by the great sages.⁷⁸ While one may transcend the commoner and surpass the sage, not only does this represent the true body, but in this, while there are twofold and sevenfold types, when exhaustively investigated, we should not fear them, for each and every one of them is birth and death.⁷⁹ When we ask why, even though we have not abandoned birth, we already now see death; though we have not abandoned death, we already now see birth. Birth does not obstruct death; death does not obstruct birth. Birth and death are not what is understood by the common people. Birth is like the cypress tree; death is like the iron man: although the cypress tree is obstructed by the cypress

78 “**Birth and death, coming and going, are the true human body**” (*shōji korai shinjitsu nintai* 生死去來眞實人體): See above, Note 58, for the source. The term *shōji* 生死 can indicate both “birth and death” and “life and death”; for consistency’s sake, the translation here will stick to the former, even when, as might sometimes be the case in this passage, the latter would seem more natural.

drifting about of the common person (*bonbu no ruten* 凡夫の流轉): I.e., the process of rebirth experienced by the ordinary human. The “great sages,” or “great nobles” (*daishō* 大聖) are the advanced Buddhist adepts.

79 **transcend the commoner and surpass the sage** (*chōbon osshō* 超凡越聖): I.e., to go beyond the stages of the Buddhist spiritual path; a common expression in Zen literature. The point of this sentence is that even those who transcend the most advanced spiritual adepts share the true human body of birth and death, coming and going.

twofold and sevenfold types (*nishu shichishu no shina* 二種七種のしな): I.e., (a) a standard Buddhist twofold classification of rebirth into (1) the reincarnation of sentient beings according to their karma, known as “delimited birth and death” (*bundan shōji* 分段生死; *S. pariccheda-jarā-maraṇa*), and (2) the incarnations of advanced bodhisattvas according to their salvific purposes, known as “transformational birth and death” (*henyaku shōji* 變易生死; *S. parinamiki-jarā-maraṇa*); and (b) a sevenfold classification, perhaps of the sort found, for example, in the *Zhiguan fuxing zhuan hongjue* 止觀輔行傳弘決 (T.1912.46:358a21-25), by the Tiantai author Zhanran 湛然 (711-782): (1) “delimited birth and death” (*bundan shōji* 分段生死); (2) “birth and death drifting” (*ryūrai shōji* 流來生死), the beginning of ignorance; (3) “birth and death of resistance” (*hanshutsu shōji* 反出生死), turning away from delusion; (4) “birth and death of expedients” (*hōben shōji* 方便生死), entering the nirvāṇa of the two vehicles; (5) “birth and death and causes and conditions” (*innen shōji* 因緣生死), above the first bodhisattva stage; (6) “birth and death with remainder” (*ugo shōji* 有後生死), the tenth bodhisattva stage; (7) “birth and death without remainder” (*mugo shōji* 無後生死), the vajra mind.

tree, because birth is not obstructed by death, it is studying the way.⁸⁰ Birth is not one thing; death is not a second thing.⁸¹ Death is not opposed to birth; birth is not relative to death.

[04:19] {1:52}

圓悟禪師いわく、生也全機現、死也全機現、闔塞大虚空、赤心常片片。

Chan Master Yuanwu said,

Alive, the manifestation of the full function;

Dead, the manifestation of the full function.

Filling the whole of empty space,

*The bare mind, always in pieces.*⁸²

80 Birth is like the cypress tree; death is like the iron man (*shō wa hakujuushi no gotoshi, shi wa tekkan no gotoshi* 生は栢樹子のごとし、死は鐵漢のごとし): Why Dōgen chose these two particular similes for birth and death is not clear, and no source in which they are meaningfully juxtaposed has been identified. While in popular discourse, the cypress was associated with longevity or eternal life and the man of iron was a symbol of manliness, we do not know that Dōgen had such connotations in mind. In Zen texts, the cypress tree is best known from a famous saying of Zhaozhou Congshen 趙州從諗 (778-897); see Supplementary Notes, s.v. “Cypress tree at the front of the garden.” “The man of iron” (*tekkan* 鐵漢) appears regularly in Zen texts and in the *Shōbōgenzō* for the solid practitioner; see Supplementary Notes, s.v. “Man of iron.”

although the cypress tree is obstructed by the cypress tree, because birth is not obstructed by death, it is studying the way (*hakuju wa tatoi hakuju ni ge serarutomo, shō wa imada shi ni ge serarezaru ga yue ni gakudō nari* 栢樹はたとひ栢樹に礙せらるゝとも、生はいまだ死に礙せられざるがゆえに學道なり): The antecedent of “it” in the translation is not clear; indeed, the sentence could be read, “they [i.e., birth and death] are the study of the way.” The pattern “A is obstructed by A” is very common in Dōgen’s writing, seemingly used in the sense “A is just A,” “A is completely A.” The point here, then, would seem to be that, in the study of the way, birth is just birth and death is just death.

81 Birth is not one thing; death is not a second thing (*shō wa ichimai ni arazu, shi wa ryōhitsu ni arazu* 生は一枚にあらず、死は兩疋にあらず): Or, perhaps, “birth is not one sheet; death is not two head.” The translation ignores the playful numerical counters *mai* 枚, used for flat objects, and *hitsu* (or *hiki*) 疋, used for horses (and lengths of cloth).

82 Chan Master Yuanwu (*Engo zenji* 圓悟禪師): I.e., Yuanwu Keqin 圓悟克勤 (1063–1135). His words here represent the first two and last two phrases of a verse comment in eight phrases that he wrote on a conversation involving Daowu Yuanzhi 道悟圓智 (769–835) and the latter’s dharma heir Jianyuan Zhongxing 漸源仲興 (dates unknown). For the conversation and Yuanwu’s entire verse, see Supplementary Notes, s.v. “Manifestation of the full function.”

Alive, the manifestation of the full function; Dead, the manifestation of full function (*shō ya zenki gen, shi ya zenki gen* 生也全機現、死也全機現): The translation here and below of *shō* 生 and *shi* 死 as “alive” and “dead” respectively (rather than “birth” and “death”) reflects the fact that, in the original text, Yuanwu is commenting on a conversation over whether a corpse is alive or dead. In which sense Dōgen took the terms in his comments below is unclear.

4. Studying the Way with Body and Mind *Shinjin gakudō* 身心學道 147

[04:20]

この道著、しづかに功夫點檢すべし。圓悟禪師かつて恁麼いふといへども、なおいまだ生死の全機にあまれることをしらず。去來を參學するに、去に生死あり、來に生死あり。生に去來あり、死に去來あり。去來は、盡十方界を兩翼三翼として飛去飛來す、盡十方界を三足五足として進歩退歩するなり。生死を頭尾として、盡十方界眞實人體は、よく翻身回腦するなり。翻身回腦するに、如一錢大なり、似微塵裡なり。平坦坦地、それ壁立千仞なり。壁立千仞處、それ平坦坦地なり。このゆえに、南洲・北洲の面目あり、これを檢して學道す。非想非非想の骨髓あり、これを抗して學道するのみなり。

We should quietly make concentrated effort to examine these words. Chan Master Yuanwu, though he may have spoken like this, does not yet understand that birth and death have exceeded “full function.”⁸³ In studying “coming and going,” there is birth and death in “going”; there is birth and death in “coming.” There is coming and going in “birth”; there is coming and going in “death.” With all the worlds in the ten directions as its two wings or its three wings, coming and going goes flying away and comes flying back; with all the worlds in the ten directions as its three feet or its five feet, it steps forward and steps back. With birth and death as its head and tail, *the true human body of all the worlds in the ten directions* flips its body and spins its brain.⁸⁴ When it flips its body and spins its brain, it is the size of a coin, it is like the interior of an infinitesimal dust mote. “Level and flat, it’s a wall rising a thousand fathoms; where the wall rises a thousand fathoms, it’s level and flat.”⁸⁵ Therefore, it has the faces of the Southern Continent and Northern Continent; we study the way by examining them.⁸⁶ It has the bones and mar-

83 **birth and death have exceeded “full function”** (*shōji no zenki ni amareru* 生死の全機にあまれる): Or “‘alive’ and ‘dead’ are more than ‘full function.’”

84 **flips its body and spins its brain** (*honshin kainō* 翻身回腦): Two expressions for spiritual transformation — the former quite common; the latter rather unusual.

85 **“Level and flat, it’s a wall rising a thousand fathoms”** (*heitantanchi, sore heki ryū sen jin nari* 平坦坦地、それ壁立千仞なり): Again, quoting (with slight variation) Yuanwu Keqin 圓悟克勤, at *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄, T.1997.47:797c1213:

平坦坦處、壁立千仞。壁立千仞處、平坦坦。

Where it’s level and flat, a wall rises a thousand fathoms; where the wall rises a thousand fathoms, it’s level and flat.

The Chinese *jin* 仞 (“fathom”; also written 仞) was a linear measure, used chiefly for vertical distances, ranging in value from 4 to 8 feet (*chi* 尺).

86 **faces of the Southern Continent and Northern Continent** (*Nanshū Hokushū no menmoku* 南洲北洲の面目): I.e., the continents of Jambudvīpa (*Enbudai* 閻浮提) and Uttarakuru (*Kurushū* 俱盧洲), to the south and north respectively of the central Mount Sumeru according to Buddhist cosmology. See Supplementary Notes, s.v. “Four Continents.”

row of neither conception nor nonconception; we simply study the way
by raising them.⁸⁷

正法眼藏身心學道第四

Treasury of the True Dharma Eye

Studying the Way with Body and Mind

Number 4

[Ryūmonji MS:]

爾時仁治三年壬寅重陽日、在于寶林寺示衆

*Presented to the assembly at Hōrin Monastery; the day of double yang,
senior water year of the tiger, the third year of Ninji [4 October 1242]⁸⁸*

永享二年正月書

*Copied in the first month of the second year of Eikyō [25 January-22
February 1430]⁸⁹*

[Tōunji MS:]

仁治癸卯仲春初二日書寫。懷契

*Copied on the second day of mid-spring, the junior water year of the
rabbit, Ninji [22 February 1243]. Ejō⁹⁰*

嘉慶三年正月廿六日、在永平寺衆寮奉書寫之。宗吾

*Copied this as a memorial offering in the common quarters at Eihei
Monastery, twenty-sixth day, first month, third year of Kakyō
[22 February 1389]. Sōgo⁹¹*

87 **neither conception nor nonconception** (*hisō hi hisō* 非想非非想): I.e., the highest state in the three realms of saṃsāra; the last of the four formless concentrations (*shi mushiki jō* 四無色定; S. ārūpya-samāpatti).

88 The Tōunji 洞雲寺 MS shares an identical colophon.

double yang (*chōyō* 重陽): The ninth day of the ninth month of the lunar calendar; the date of the Chinese Chongyang 重陽 festival — also known as *denggao* 登高 (“scaling the heights”) and, in Japan, as *kiku no hi* 菊の日 (“chrysanthemum day”).

89 Copyist unknown.

90 **mid-spring** (*chūshun* 仲春): The second month of the lunar calendar.

junior water year of the rabbit, Ninji (*Ninji kibō* 仁治癸卯): The tenth stem-fourth branch year of the sexagenary calendar would have been the fourth year of the Ninji era, changed during that year to the Kangen 寛元 era.

91 **Sōgo** 宋吾: 1343-1406, ninth abbot of Eihei-ji.