

TREASURY OF THE TRUE DHARMA EYE

NUMBER 6

Department of the Practicing Buddha

Gyōbutsu iigi

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INTRODUCTION

This work, one of the longer texts in the *Shōbōgenzō*, was composed at Kōshōji in November of 1241, around the same time as the “Busshō” 佛性 chapter. It appears as number 6 in both the sixty- and seventy-five-chapter compilations of the *Shōbōgenzō* and as number 23 in the Honzan edition.

The title of this essay is an unusual expression, not encountered elsewhere in Buddhist literature. The phrase *gyōbutsu iigi* 行佛威儀 (also read *gyōbutsu igi*) could well be parsed “to practice the deportment of a buddha”; but it is clear from his opening words that Dōgen wants us to take *gyōbutsu* as a “practicing buddha,” in contrast to other notions of “buddha.” Buddhas are those who practice buddhahood, who engage in (to use the language of one of Dōgen’s favorite Zen dialogues) the “nondefiling practice and verification” of a buddha.

Such deportment is not limited to humans or gods, or even to sentient beings: as we read on, we find it is the practice of heaven and earth, of coming and going in birth and death, of Tūṣita heaven, where the future Buddha Maitreya dwells, of the pure land of Sukhāvatī, where Buddha Amitābha preaches. Finally, Dōgen borrows from the ninth-century Chan masters Xuefeng Yicun 雪峰義存 and Xuansha Shibeī 玄沙師備 to depict the deportment of the practicing buddha as buddhas preaching in the midst of flames, flames preaching while the buddhas stand and listen.

正法眼藏第六

Treasury of the True Dharma Eye Number 6

行佛威儀

Deportment of the Practicing Buddha

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諸佛かならず威儀を行足す、これ行佛なり。行佛それ報佛にあらず、化佛にあらず。自性身佛にあらず、他性身佛にあらず。始覺・本覺にあらず、性覺・無覺にあらず。如是等佛、たえて行佛に齊肩することうべからず。しるべし、諸佛の佛道にある、覺をまたざるなり。佛向上の道に行履を通達せること、唯行佛のみなり。自性佛等、夢也未見在なるところなり。

The buddhas always fully practice deportment; this is the practicing buddha.¹ The practicing buddha is not the buddha of recompense, not the buddha of transformation, not the buddha of the body of self-nature, not the buddha of the body of other-nature.² It is neither initial awakening nor

1 **Deportment of the Practicing Buddha** (*gyōbutsu iigi* 行佛威儀): Also read *gyōbutsu iigi*. In ordinary parlance, the term *iigi* 威儀 (“deportment”; more commonly read *igi*) refers to “dignified demeanor,” proper decorum and etiquette; in Buddhism, it is used especially for the four deportments (*shi iigi* 四威儀; S. *īryāpatha*) of walking, standing, sitting, and reclining (*gyōjūzaga* 行住坐臥) (as well as for the donning of formal vestments). See Supplementary Notes, s.v. “Deportment.” The term *gyōbutsu* 行佛 (“practicing buddha”) is not a standard Buddhist technical term, though it may reflect the common distinction between “buddhahood in (or through) practice” (*gyōbusshō* 行佛性), as opposed to “buddhahood in principle” (*ribusshō* 理佛性). The four-glyph expression, *gyōbutsu iigi* 行佛威儀, is not common and does not occur elsewhere in Dōgen’s writing.

fully practice (*gyōsoku* 行足): An unusual verb not occurring elsewhere in the *Shōbō-genzō*, with *soku* 足 understood as “complete,” as in the standard epithet of a buddha “perfected in wisdom and conduct” (*myōgyōsoku* 明行足) that Dōgen will use below. Some would derive the term from the phrase, “eye of wisdom, foot of practice” (*chimoku gyōsoku* 智目行足).

2 **the buddha of recompense** (*hōbutsu* 報佛): I.e., a buddha in his “enjoyment body,” or “reward body” (*hōshin* 報身; S. *saṃbhoga-kāya*), the glorified body of a buddha resulting from his practices on the bodhisattva path.

the buddha of transformation (*kebutsu* 化佛): I.e., a buddha in the body he manifests to teach among sentient beings (*keshin* 化身 or *ōjin* 應身; S. *nirmāṇa-kāya*).

the buddha of the body of self-nature (*jishōshin butsu* 自性身佛); **the buddha of the body of other-nature** (*tashōshin butsu* 他性身佛): The former expression is a technical term for the dharma body (*hosshin* 法身; S. *dharma-kāya*) as it is in itself (S. *svabhāvika*), rendered below in this section as “buddha of self-nature” (*jishō butsu* 自性佛); the latter expression is Dōgen’s playful neologism.

original awakening; neither awakening by nature nor non-awakening.³ Such buddhas as these can never be of equal stature with the practicing buddha. We should recognize that the buddhas are on the way of the buddhas; they do not await awakening.⁴ Only the practicing buddha has penetrated the conduct on the way beyond the buddha.⁵ It is something that *the buddha of self-nature and the rest have never seen even in their dreams*.

[06:2]

この行佛は、頭頭に威儀現成するゆえに、身前に威儀現成す、道前に化機漏泄すること、互時なり、互方なり、互佛なり、互行なり。行佛にあらざれば、佛縛・法縛いまだ解脱せず、佛魔・法魔に黨類せらるるなり。

For this practicing buddha, since his deportment appears in each thing, his deportment appears before his body; his teaching spills out before his words, spanning the times, spanning the directions, spanning the buddhas, spanning the practices.⁶ Those who are not practicing buddhas are

3 **initial awakening** (*shikaku* 始覺); **original awakening** (*hongaku* 本覺): Terms widely used in East Asian Buddhism to distinguish respectively the bodhi acquired upon completion of the bodhisattva path and the bodhi inherent in the buddha nature.

awakening by nature (*shōkaku* 性覺): A term, roughly synonymous with the more common *hongaku* 本覺, for innate awakening; occurs in the *Sūraṅgama-sūtra* (*Shoulengyan jing* 首楞嚴經, T.945.19:120a3).

non-awakening (*mukaku* 無覺): An expression ordinarily meaning both “unawakened” and “unconscious,” it is used in reference both 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 shinkaku* 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).

4 **the buddhas are on the way of the buddhas; they do not await awakening** (*shobutsu no butsudō ni aru, kaku o matazaru nari* 諸佛の佛道にある、覺をまたざるなり): The exact sense is unclear. Buddhas, of course, are by definition awakened and thus would not be expected to “await awakening”; perhaps the point is that their being on the way of the buddhas is not dependent on their awakening (but, rather, on their practice).

5 **the way beyond the buddha** (*butsu kōjō no dō* 佛向上の道): “Beyond the buddha” (*butsu kōjō* 佛向上) is a common expression in Zen texts and Dōgen’s writings, see Supplementary Notes, s.v. “Beyond the buddha.”

6 **his deportment appears before his body** (*shinzen ni iigi genjō su* 身前に威儀現成す); **his teaching spills out before his words** (*dōzen ni keki rōei suru* 道前に化機漏泄する): Parallel phrases perhaps meaning that both the physical acts and the verbal instructions of the practicing buddha express truths, “before,” or “beyond” the buddha. “Before the body” (*shinzen* 身前) can carry the sense “before birth in this life”; here, perhaps, before the buddha manifests a body. “Teachings” here is a loose translation of *keki* 化機, usually interpreted as “to convert (*ke* 化) an audience according to its capacities (*ki* 機)”; the only instance of the term in the *Shōbōgenzō*.

not yet liberated from the bonds of the buddha, the bonds of the dharma; they are grouped with buddha demons and dharma demons.⁷

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佛縛といふは、菩提を菩提と知見解會する、即知見、即解會に即縛せられぬるなり。一念を経歷するに、なほいまだ解脱の期を期せず、いたづらに錯解す。菩提をすなはち菩提なりと見解せん、これ菩提相應の知見なるべし、たれかこれを邪見といはん。想憶す、これすなはち無繩自縛なり。縛縛綿綿として樹倒藤枯にあらず、いたづらに佛邊の窠窟に活計せるのみなり。法身のやまふをしらず、報身の窮をしらず。

“Bonds of the buddha” means precisely to be bound by the very knowledge, the very understanding that knows and understands bodhi as bodhi. We pass through each moment of thought without expectation of a time of liberation, vainly given over to our mistaken understandings. To understand bodhi as bodhi must be the knowledge that accords with bodhi. Who would call this a false view?⁸ So we imagine, and this is precisely *to bind ourselves without a rope*.⁹ Bound and bound, on and on: it is not “*the tree falling and the vines withering*”; it is just vainly making our living in burrows in the vicinity of the buddha.¹⁰ We do not realize that the dharma body is sick; we do not realize that the recompense body is distressed.¹¹

7 **the bonds of the buddha, the bonds of the dharma** (*butsubaku hōbaku* 佛縛法縛): Likely indicating here intellectual and emotional attachment to the categories of “buddha” and “dharma.” The subsequent parallel phrase “buddha demons and dharma demons” (*butsuma hōma* 佛魔法魔) presumably designates the groups of those bound to these same categories.

8 **Who would call this a false view?** (*tare ka kore o jaken to iwan* たれかこれを邪見といはん): This and the preceding sentence represent the rejoinder to Dōgen’s claim here.

9 **bind ourselves without a rope** (*mujō jibaku* 無繩自縛): A common expression, especially in Zen texts, for the state in which one is imprisoned by one’s own ideas.

10 **“the tree falling and the vines withering”** (*jutō tōko* 樹倒藤枯): A metaphor for the end of ignorance; from the question posed by Shushan Kuangren 疏山匡仁 (837-909) to Weishan Lingyou 潯山靈祐 (771-853) (quoted in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:208, case 157); see Supplementary Notes, s.v. “Like vines relying on a tree.”

just vainly making our living in burrows in the vicinity of the buddha (*itazura ni buppen no kakutsu ni kakkei seru nomi* いたづらに佛邊の窠窟に活計せるのみ): The “burrow” (*kakutsu* 窠窟) is a common metaphor for circumscribed views. The “vicinity (or ‘confines’) of the buddha” (*buppen* 佛邊) appears with some frequency in Zen texts, often in a dismissive sense, as in “to fall into the vicinity of the buddha” (*raku buppen* 落佛邊) or “what is in the vicinity of the buddha” (*buppen ji* 佛邊事) — as opposed to “what lies beyond the buddha” (*butsu kōjō ji* 佛向上事). See Supplementary Notes, s.v. “Beyond the buddha.”

11 **dharma body is sick** (*hosshin no yamau* 法身のやまふ); **recompense body is distressed** (*hōshin no kyū* 報身の窮): Dōgen is playing here in Japanese with the Zen

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教家・經師・論師等の、佛道を遠聞せる、なほしいはく、即於法性、起法性見、即是無明。この教家のいはくは、法性に法性の見おこるに、法性の縛をいはず、さらに無明の縛をかさぬ。法性の縛あることをしらず。あはれむべしといへども、無明縛のかさなれるをしれるは、發菩提心の種子となりぬべし。いま行佛、かつてかくのごとくの縛に縛せられざるなり。

Even the sūtra masters and treatise masters of the teaching houses, who have heard the way of the buddhas from afar, say that *to produce a view of the dharma nature within the dharma nature is ignorance*.¹² What these teaching houses say is not that the occurrence of a view of the dharma nature in the dharma nature is the bondage of dharma nature; they go on to add the bondage of “ignorance.” They do not know that there is a bondage of dharma nature. While this is to be pitied, that they know [enough] to add the bondage of ignorance should [at least] become a seed for their bringing forth the mind of bodhi. The practicing buddha here has never been bound by this kind of bondage.

[06:5]

かるがゆえに、我本行菩薩道、所成壽命、今猶未盡、復倍上數なり。しるべし、菩薩の壽命、いまに連綿とあるにあらず、佛壽命の、過去に布遍せるにあらず。いまいふ上數は、全所成なり。いひきたる今猶は、全壽命なり。我本行、たとひ萬里一條鐵なりとも、百年抛却任縱横なり。

Therefore, “*the lifespan attained by my original practice of the bodhisattva path is even now still not exhausted; it is twice the above number.*”¹³

expression “the dharma body is sick” (*hosshin byō* 法身病) — as in the saying, “when the dharma body is sick, the form body is troubled” (*hosshin byō shikishin fuan* 法身病色身不安) (see, e.g., *Xutang heshang yulu* 虛堂和尚語錄, T.2000.47:996c17).

12 **the sūtra masters and treatise masters of the teaching houses** (*kyōke kyōshi ronshi* 教家・經師・論師): I.e., scholars in Buddhist traditions that emphasize scriptural study. In Song-dynasty China, some Buddhist monasteries were categorized as “Teachings” (*jiao* 教), “Chan” (*chan* 禪), or “Vinaya” (*lü* 律) facilities, which meant that their abbots had to belong to those respective lineages; in this classification, the abbots of the teaching monasteries belonged to the Tiantai 天台 lineage. Kawamura’s punctuation here treats *kyōke* 教家 as parallel to *kyōshi* 經師 and *ronshi* 論師, to be understood, then, as “specialists in the teachings”; the translation supplies the genitive, based on Dōgen’s use elsewhere of *kyōke no ronshi* 教家の論師 and *kyōke no kōshi* 教家の講師).

to produce a view of the dharma nature within the dharma nature is ignorance (*soku o hosshō, ki hosshō ken, soku ze muryō* 即於法性、起法性見、即是無明): Dōgen switches here to Chinese, as if quoting a text; but no exact source has been identified. Some would take the adverbial *soku o* 即於, translated here “within,” in the sense “with regard to.” The “dharma nature” (*hosshō* 法性) is a standard technical term for ultimate reality; in this context, Dōgen may be thinking of it as synonymous with the “dharma body” (*hosshin* 法身) of the buddha.

13 **“the lifespan attained by my original practice of the bodhisattva path”** (*ga hongyō bosatsu dō, shōjō jumyō* 我本行菩薩道、所成壽命): A line from the *Lotus Sūtra*

We should understand that this does not mean that the Bodhisattva's lifespan continues up to the present; it does not mean that the Buddha's lifespan spreads back into the past: the “above number” spoken of here is the entirety of [what was] “attained”; the “even now” spoken of is the entirety of “the lifespan.” While “my original practice” is “one strip of iron for ten thousand miles,” it is “one hundred years cast aside, abandoning myself to freedom.”¹⁴

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しかあればすなはち、修證は無にあらず、修證は有にあらず、修證は染汚にあらず。無佛・無人の處在に百千萬ありといへども、行佛を染汚せず。ゆえに行佛の修證に染汚せられざるなり。修證の不染汚なるにはあらず、この不染汚、それ無なり。

Thus, it is not that it lacks practice and verification; it is not that it has practice and verification; it is not that practice and verification are defiling.¹⁵ Although there may be a hundred, a thousand, a myriad in the places without buddhas and without humans, they do not defile the practicing buddha.¹⁶ Therefore, the practicing buddha is not defiled by practice and verification. It is not that practice and verification are not defiling; it is that this “not defiled” is “not lacking.”

(*Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c22-23), in which Buddha Śākyamuni reveals that the time since he attained buddhahood it has been “incalculable, limitless hundreds of thousands of myriads of millions of *ayutas* of kalpas.” This is “the above number” of which he says here his remaining lifespan will be twice as long.

14 “one strip of iron for ten thousand miles” (*banri ichijō tetsu* 萬里一條鐵): A common Zen idiom for the ultimate unity of the myriad phenomena; here, perhaps, especially the unity of practice through time. See Supplementary Notes, s.v. “One strip of iron.”

“one hundred years cast aside, abandoning myself to freedom” (*hyakunen hōkyaku nin jūō* 百年拋却任縱橫): From the *Caoan ge* 草庵歌 of Shitou Xiqian 石頭希遷 (700-790); see Supplementary Note, s.v. “Reverend Shitou's Song of the Thatched Hut.”

15 it is not that it lacks practice and verification (*shushō wa mu ni arazu* 修證は無にあらず): Dōgen turns here to a discussion of one of his favorite sources on practice, a conversation between the Sixth Ancestor and his disciple Nanyue Huairang 南嶽懷讓 (677-744) that he records in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:178, case 101) and frequently cites in the *Shōbōgenzō*; see Supplementary Notes, s.v. “What thing is it that comes like this?”

16 a hundred, a thousand, a myriad (*hyaku sen man* 百千萬): I.e., instances of practice and verification.

places without buddhas and without humans (*mubutsu munin no shozai* 無佛・無人の處在): Perhaps reflecting a line in the *Zhengdao ge* 證道歌 (T.2014.48:396c3), attributed to the early Chan figure Yongjia Xuanjue 永嘉玄覺 (d. 723):

了了見無一物。亦無人亦無佛。

Perfectly clear, not a thing to be seen;

Neither humans nor buddhas.

[06:7] {1:61}

曹溪いはく、祇此不染汚、是諸佛之所護念、汝亦如是、吾亦如是、乃至西天諸祖亦如是。

Caoxi said, “Just this ‘not defiled’ is what the buddhas bear in mind. You’re also like this; I’m also like this; the ancestors of Sindh in the West are also like this.”¹⁷

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しかあればすなはち、汝亦如是のゆえに諸佛なり、吾亦如是のゆえに諸佛なり。まことにわれにあらず、なんぢにあらず。この不染汚に、如吾は吾、諸佛所護念、これ行佛威儀なり、如汝は汝、諸佛所護念、これ行佛威儀なり。吾亦のゆえに師勝なり、汝亦のゆえに資強なり、師勝資強、これ行佛の明行足なり。しるべし、是諸佛之所護念と、吾亦なり、汝亦なり、曹溪古佛の道得、たとひわれにあらずとも、なんぢにあざらんや。行佛之所護念、行佛之所通達、それかくのごとし。

Therefore, since “you’re also like this,” [you] are “the buddhas”; since “I’m also like this,” [I] am the “the buddhas.” Truly, it is not you; it is not I. In this “not defiled,” “this” I that is “like” I is “what the buddhas bear in mind” — this is the deportment of the practicing buddha; “this” you that is “like” you is “what the buddhas bear in mind” — this is the deportment of the practicing buddha.¹⁸ Because “I’m also,” the master is superior; because “you’re also,” the disciple is strong. That *the master is superior and the disciple strong* — this is the practicing buddha, perfected in wisdom and conduct.¹⁹ We should realize that “this is what the buddhas bear in mind” means “I’m also,” “you’re also.” In the saying of the Old Buddha of Caoxi, even if it is not I, how could it not be you?²⁰

17 **Caoxi said** (*Sōkei iwaku* 曹溪いはく): Quoting the Sixth Ancestor’s concluding words in his dialogue with Huairang 懷讓 given just above, Note 15.

18 **this I that is like I** (*nyo go ze go* 如吾是吾); **this you that is like you** (*nyo nyo ze nyo* 如汝是汝): A tentative translation of a phrase that could be parsed in various ways — e.g., “like I is this I; like you is this you,” etc. Dōgen is here playing with terms in the Sixth Ancestor’s statement, “You’re also like this; I’m also like this” (*nyo yaku nyo ze, go yaku nyo ze* 汝亦如是、吾亦如是), splitting the predicate “like this” into “like I (or you)” and “this I (or you).” It is possible to take the former (“like I”) to represent “the I (or you) that is such” (i.e., universal); and the latter (“this I”), “the I (or you) that is this” (i.e., particular), suggesting that the practicing buddha bears in mind you and me as we really are.

19 **the master is superior and the disciple strong** (*shishō shikyō* 師勝資強): Also read *shishō shigō*. A fixed phrase in Zen texts, occurring twice in the *Shōbōgenzō*, for a capable teacher and able student.

perfected in wisdom and conduct (*myōgyōsoku* 明行足): S. *Vidyā-carana-saṃpanna*, one of the traditional ten epithets of a buddha.

20 **even if it is not I, how could it not be you?** (*tatōi ware ni arazutomo, nanji ni arazaran ya* たとひわれにあらずとも、なんぢにあざらんや): Perhaps meaning,

What the practicing buddha “bears in mind,” what the practicing buddha penetrates is like this.

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かるがゆえにしりぬ、修證は性相・本末等にあらず。行佛の去就、これ果然として佛を行ぜしむるに、佛すなはち行ぜしむ。ここに爲法捨身あり、爲身捨法あり、不惜身命あり、但惜身命あり。法のために法をすつるのみにあらず、心のために法をすつる威儀あり。捨は無量なること、わするべからず。佛量を拈來して、大道を測量し、度量すべからず。佛量は一隅なり、たとへば華開のごとし。心量を擧來して威儀を摸索すべからず、擬議すべからず。心量は一面なり、たとへば世界のごとし。一莖草量、あきらかに佛祖心量なり。これ行佛の蹤跡を認ぜる一片なり。一心量たとひ無量佛量を包含せりと見徹すとも、行佛の容止動靜を量せんと擬するには、もとより過量の面目あり。過量の行履なるがゆえに、即不中なり、使不得なり、量不及なり。

Therefore, we know that practice and verification are not nature and mark, root and branch, and the like.²¹ While it is the conduct of the practicing buddha that, in the end, causes the practice of the buddha, it is the buddha himself who causes the practice.²² Here, there is *discarding the body for the sake of the dharma*; there is *discarding the dharma for the sake of the body*.²³ There is *not begrudging body and life*; there is simply

“even if the Sixth Ancestor had not claimed that he was ‘like this,’ he would still have said it of Nanyue.”

21 practice and verification are not nature and mark, root and branch, and the like (*shushō wa shōsō honmatsu-tō ni arazu* 修證は性相・本末等にあらず): Presumably, meaning that the relationship between “practice” (*shu* 修) and “verification” (*shō* 證) is not like that between such standard pairs expressing the essential nature and phenomenal appearance. Though obscured by the translation, the wording here is suggestive of the famous line in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:5c11-13), from which the Tiantai tradition derives its characteristic teaching of the “ten suchnesses” (*jū nyoze* 十如是), see Supplementary Notes, s.v. “Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.”

22 While it is the conduct of the practicing buddha that, in the end, causes the practice of the buddha, it is the buddha himself who causes the practice (*gyōbutsu no kyoshū, kore kanen toshite butsu o gyōzeshimuru ni, butsu sunawachi gyōzeshimu* 行佛の去就、これ果然として佛を行ぜしむるに、佛すなはち行ぜしむ): The sense of this somewhat problematic sentence is probably that the buddha and the practice entail each other. Dōgen is reflecting on the fact that the expression *gyōbutsu* 行佛 can be parsed as both “practicing buddha” and “practice of buddhahood.” The term *kyoshū* 去就 (“departing and approaching”) has the sense of “behavior,” “conduct,” etc. The translation takes the particle *ni* に here as a concessive.

23 discarding the body for the sake of the dharma (*ihō shashin* 爲法捨身); **discarding the dharma for the sake of the body** (*ishin shahō* 爲身捨法): The former phrase is a standard Buddhist expression that also can be rendered “sacrificing oneself for the sake of the dharma”; the latter phrase is Dōgen’s variation on it. A similar pattern occurs in the “Shōbōgenzō jishō zanmai” 正法眼藏自證三昧: “They discard the body for the sake

begrudging body and life.²⁴ Not only does he discard the dharma for the sake of the dharma; there is deportment in which he discards the dharma for the sake of the mind.²⁵

We should not forget that his discardings are without measure.²⁶ We should not take up the measure of the buddha to calculate, to gauge the great way; the measure of the buddha is one corner, like “a flower opens”; we should not take up the measure of the mind to grope for, to consider deportment: the measure of the mind is one face, like “the world.”²⁷ The measure of “one blade of grass” is clearly the measure of the mind of the buddhas and ancestors.²⁸ This is one piece where we recognize the traces of the practicing buddha. Even if we see clearly that the measure of the one mind contains the measure of the immeasurable buddha, when we think to measure the bearing and behavior of the practicing buddha, he has from the beginning a face beyond measure. Because it is conduct

of the dharma” (*ihō shashin* 爲法捨身); “they seek the dharma for the sake of the body” (*ishin guhō* 爲身求法).

24 **not begrudging body and life** (*fushaku shinmyō* 不惜身命); **simply begrudging body and life** (*tanshaku shinmyō* 但惜身命): Or “not begrudging one’s life”; “simply begrudging one’s life.” Again, the former phrase is a standard Buddhist expression for the willingness to sacrifice for the dharma (or for others); the latter is Dōgen’s variation, perhaps meaning to preserve oneself for the dharma.

25 **discards the dharma for the sake of the mind** (*shin no tame ni hō o sutsuru* 心のために法をすつる): Dōgen has here shifted to a Japanese variant of his earlier “discarding the dharma for the sake of the body.”

26 **without measure** (*murō* 無量): Dōgen begins here an extended treatment of the glyph 量 (“measure”), which can have such senses as “amount,” “quantity,” “size,” “extent,” “dimension,” etc.

27 **measure of the buddha** (*butsuryō* 佛量): A term that appears several times in Dōgen’s writings, sometimes seemingly in the sense “the thinking of a buddha” (*butsu no shiryō* 佛の思量). Dōgen’s play with the term throughout this section suggests that he is using *ryō* 量 in its primary sense of “size.” See Supplementary Notes, s.v. “Measure of the buddha.”

to calculate, to gauge (*sokuryō shi, takuryō su* 測量し、度量す): The translation masks the repetition of the glyph *ryō* 量 in these two terms for measurement.

“a flower opens” (*ke kai* 華開); **“the world”** (*sekai* 世界): From the final line of the dharma transmission verse attributed to Bodhidharma’s master, Prajñātāra. See Supplementary Notes, s.v. “A flower opens, and the world arises.”

measure of the mind (*shinryō* 心量): A term used in reference to the various types of consciousness and as an equivalent of “mind only” (*yuishin* 唯心; S. *citta-mātra*); here, likely meaning “extent of the mind.” See Supplementary Notes, s.v. “Measure of the buddha.”

28 **measure of “one blade of grass”** (*ikkyō sō ryō* 一莖草量): Likely reflecting the well-known Zen saying, alluded to elsewhere in the *Shōbōgenzō*, that equates a single blade of grass with the sixteen-foot body of a buddha; see Supplementary Notes, s.v. “One blade of grass,” “Measure of the buddha.”

beyond measure, it is “wouldn’t hit it”; it is *impossible to use it*; it is *the measure cannot reach it*.²⁹[06:10] {1:62}

しばらく行佛威儀に一究あり。即佛即自と恁麼來せるに、吾亦・汝亦の威儀、それ唯我能にかかはれりといふとも、すなはち十方佛然の脱落、この同條のみにあらず。

There is one investigation of the deportment of the practicing buddha [that we should pursue here] for a bit. In “coming like this,” as this very buddha, this very self, while the deportment of “I’m also” and “you’re also” may involve “I alone” am able, the immediate sloughing off of “the buddhas of the ten directions are so” is not merely the same.³⁰

[06:11]

かるがゆえに古佛云、體取那邊事、却來這裏行履。

Therefore, an old buddha has said, “*Personally experience what’s over there and bring it back to your conduct here.*”³¹

29 “**wouldn’t hit it**” (*soku fuchū* 即不中): From the response of Nanyue Huairang 南嶽懷讓 to the Sixth Ancestor’s question, “What is it that comes like this?”: “To say it’s like any thing wouldn’t hit it.” See above, Note 15.

it is impossible to use it; it is the measure cannot reach it (*shi futoku nari, ryō fugyū nari* 使不得なり、量不及なり): Two expressions frequently found in Buddhist texts, the latter often in the sense “thinking (*shiryō* 思量) cannot reach it.”

30 “**In coming like this**” (*inmo rai seru ni* 恁麼來せるに): From the Sixth Ancestor’s question to Nanyue: “What thing is it that comes like this?”

“**I’m also**” and “**you’re also**” (*go yaku nyo yaku* 吾亦・汝亦): From the Sixth Ancestor’s response to Nanyue: “Just this ‘nondefilement’ is what the buddhas bear in mind. You’re also like this, I’m also like this, and all the ancestors of Sindh in the West are also like this.”

“**I alone**” am able (*yui ga nō* 唯我能); “**the buddhas of the ten directions are so**” (*jippō butsu nen* 十方佛然): Variation on a verse in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:6a20), in which Buddha Śākyamuni says,

唯我知是相、十方佛亦然。

I alone know its marks; as do the buddhas of the ten directions.

not merely the same (*kono dōjō nomi ni arazu* この同條のみにあらず): Probably meaning, “not simply the same as ‘I alone.’” Though “sloughing off” (*datsuraku* 脱落) would appear to be the grammatical subject here, the logic of the sentence becomes clearer if we take it as a predicate nominative, with “deportment” (*iigi* 威儀) as the subject: i.e., insofar as deportment includes all the buddhas, it sloughs off, and is therefore not the same as, “I alone.” See Supplementary Notes, s.v. “Slough off” and “Deportment.”

31 **an old buddha has said** (*kobutsu iwaku* 古佛いはく): Versions of this saying occur in several sources. The closest to Dōgen’s version would seem to be that found, attributed to “an ancient,” in a lecture by Yunju Daoying 雲居道膺 (d. 902), *Liandeng huiyao* 聯燈會要, ZZ.136:797a12.

[06:12]

すでに恁麼保任するに、諸法・諸身・諸行・諸佛、これ親切なり。この行・法・身・佛、おのおの承當に罣礙あるのみなり。承當に罣礙あるがゆえに、承當に脱落あるのみなり。眼礙の明明百草頭なる、不見一法、不見一物と動著することなかれ。這法に若至なり、那法に若至なり。拈來拈去、出入同門に行履する、徧界不曾藏なるがゆえに、世尊の密語・密證・密行・密附等あるなり。

When it has been maintained like this, the dharmas, the bodies, the practices, and the buddhas are intimate.³² Each of these practices, dharmas, bodies, and buddhas is simply obstructed by what it accedes to.³³ Because it is obstructed by what it accedes to, it simply sloughs off what it accedes to.³⁴ The eye obstruction is “perfectly clear, the tips of the hun-

32 When it has been maintained like this (*sude ni inmo hōnin suru ni* すでに恁麼保任するに): I.e., “when it has been understood in this way.” The object of “maintained” (*hōnin* 保任) is unexpressed; perhaps best taken as the “the deportment of the practicing buddha” under “one investigation” here. The antecedent of “like this” (*inmo* 恁麼) is most likely the saying of the “old buddha” just preceding.

the dharmas, the bodies, the practices, and the buddhas are intimate (*shohō shoshin shogyō shobutsu, kore shinsetsu nari* 諸法・諸身・諸行・諸佛、これ親切なり): The “intimacy” (*shinsetsu* 親切) here might refer to the relation between this list and what is “maintained in this way,” or the one maintaining it; perhaps more likely, it indicates the unity of the four members of the list. How we are to understand this list is uncertain. The last two members, “practices” (*shogyō* 諸行) and “buddhas” (*shobutsu* 諸佛) seem derived from “the practicing buddha” (*gyōbutsu* 行佛); the first two, “dharmas” (*shohō* 諸法) and “bodies” (*shoshin* 諸身) suggest the “dharma body” (*hosshin* 法身) of the buddha, but they may well reflect the earlier discussion (section 9, above) of “discarding the body (*shin* 身) for the sake of the dharma (*hō* 法).”

33 Each of these practices, dharmas, bodies, and buddhas (*kono gyō hō shin butsu* この行・法・身・佛): Dōgen has here rearranged the order of his list; the resulting sequence could be parsed variously: e.g., “the practicing dharma body buddha,” “the buddha that practices the dharma body,” etc.

simply obstructed by what it accedes to (*jōtō ni keige aru nomi* 承當に罣礙あるのみ): An obscure phrase, more literally reading, “there is simply an obstruction in accession,” that has been taken to mean “each has its own identity,” “each is wholly itself.” (See, e.g., *Shōbōgenzō keiteki* 正法眼藏啓迪 2:362-363). The term *jōtō* 承當 has the sense “to succeed [to a position],” “to accept,” “to make one’s own.” Dōgen regularly uses the term *keige* 罣礙 (“obstruction”), in the sense “to define,” “to identify.”

34 it simply sloughs off what it accedes to (*jōtō ni datsuraku aru nomi* 承當に脱落あるのみ): Likely meaning that, to the extent that the practices, dharmas, bodies, and buddhas are wholly themselves, they transcend their limited identity as themselves — a familiar logic in Dōgen’s writings. For the use of “slough off” (*datsuraku* 脱落), see Supplementary Notes, s.v. “Slough off.”

A possible paraphrase of this difficult passage might read something like this:

When the deportment of the practicing buddha is understood in terms of the saying of the old buddha (i.e., as putting into practice the experience of awakening), the body and the dharma (of the saying, “discarding the body for the sake of the dharma”) and

dred grasses”; do not be moved by “not seeing a single dharma,” “not seeing a single thing”: it is “if it arrives” in this dharma; it is “if it arrives” in that dharma.³⁵ Since the conduct of *bringing them and taking them away, in and out through the same gate*, is “in the realms everywhere, it has never been hidden,” there are the secret words, secret verification, secret practice, secret bequest, and the like, of the World-Honored One.³⁶

the practice and the buddha (of the term “practicing buddha”) are all one. They are all just what they are; but, for that very reason, they are beyond their individuality.

35 The eye obstruction is “perfectly clear, the tips of the hundred grasses” (*genge no meimei hyakusōtō naru* 眼礙の明明百草頭なる): I.e., the myriad phenomena are obvious to the eye. The odd expression “eye obstruction” (*genge* 眼礙) may here be echoing the preceding use of “obstruction” (*keige* 罣礙) in the sense of “identity” — i.e., “the eye as it is.” At the same time, the diction is reminiscent of a saying of Fayān Wenyi 法眼文益 (885-958) recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:186, case 111); see Supplementary Notes, s.v. “Obstructed by the eye.” The expression “perfectly clear, the tips of the hundred grasses,” which appears elsewhere in the *Shōbōgenzō*, is usually associated with a story of the Layman Pang Yun 龐蘊居士 (740?-808) that Dōgen records in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:168, case 88); see Supplementary Notes.

“not seeing a single dharma,” “not seeing a single thing” (*fuken ippō, fuken ichimotsu* 不見一法、不見一物): The former phrase is best known from the *Zhengdao ge* 證道歌 (T.2014.48:396c11-12):

不見一法即如來。

Not seeing a single dharma — this is a tathāgata.

The latter phrase occurs with some frequency, as, e.g., in the *Shaoshi liumen* 少室六門 (T.2009.4:370b26-27):

不見一物、名爲見道。不行一物、名爲行道。

Not seeing a single thing is called seeing the way; not practicing a single thing is called practicing the way.

it is “if it arrives” in this dharma; it is “if it arrives” in that dharma (*shahō ni nyaku shi nari, nahō ni nyaku shi nari* 這法に若至なり、那法に若至なり): The odd “if it arrives” (*nyaku shi* 若至) can probably be understood here simply as “it arrives.” What it is that arrives and what it means to arrive are subject to interpretation. One reading might take “the perfect clarity of the hundred grasses” as the subject: i.e., such clarity (or, perhaps, the “obstructed” vision that perceives it) “arrives” (is present) in every phenomenon (dharma). Alternatively, given the allusion in the preceding sentence to the saying, “Not seeing a single dharma — this is a tathāgata,” the sense may be that the practicing buddha arrives in every phenomenon (dharma). Such a reading might help to explain the use of problematic “if it arrives” (*nyaku shi* 若至) here, inspired by a saying quoted in the “Shōbōgenzō busshō” 正法眼藏佛性:

時節若至佛性現前。

If the time arrives, the buddha nature appears.

36 bringing them and taking them away (*nenrai nenko* 拈來拈去): The verbs *nenrai* 拈來 and *nenko* 拈去 can mean both to “bring” and “take away,” respectively, and also to “take up” and “leave off” a topic for discussion. The object of these verbs is unexpressed; the translation takes them as “this dharma” and “that dharma,” but it might also be taken as what “arrives” in these dharmas.

[06:13]

出門便是草、入門便是草、萬里無寸草也。入之一字、出之一字、這頭也不用得、那頭也不用得なり。いまの把捉は放行をまたざれども、これ夢幻空華なり。たれかこれを夢幻空華と將錯就錯せん。進歩也錯、退歩也錯、一步也錯、兩歩也錯なるがゆえに錯錯なり。天地懸隔するがゆえに至道無難なり。威儀儀威、大道體寬と究竟すべし。

“Once you exit the gate, it’s grass”; once you enter the gate, it’s grass: they are “not an inch of grass for ten thousand miles.”³⁷ “The word ‘en-

in and out through the same gate (*shutsunyū dōmon* 出入同門): A fixed expression, a variant of which occurs below (section 26), in the line, “going in and out of the same gate without meeting each other” (*dōmon shutsunyū no fusōhō* 同門出入の不相逢). Here, likely an intimation of the gate metaphor introduced in the next section.

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

secret words, secret verification, secret practice, secret bequest, and the like, of the World-Honored One (*seson no mitsugo misshō mitsugyō mippu* 世尊の密語密證密行密附): Or, perhaps, “of the world-honored ones.” The consistent rendering of *mitsu* 密 as “secret” misrepresents the semantic range of the term in this list; a more natural version might read “secret words, intimate verification, strict practice, and personal bequest.” A similar list appears in “Shōbōgenzō mitsugo” 正法眼藏密語, where Dōgen discusses the saying involving Yunju Daoying 雲居道膺 alluded to here (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:335c1-2).

問曰、世尊有密語迦葉不覆藏。如何是世尊密語。

[An official] asked, “The World-Honored One has secret words; for Kāśyapa, they are not concealed. What are the secret words of the World-Honored One?”

37 “Once you exit the gate, it’s grass”; once you enter the gate, it’s grass: they are “not an inch of grass for ten thousand miles” (*shutsu mon ben ze sō, nyū mon ben ze sō, banri musun sō ya* 出門便是草、入門便是草、萬里無寸草也): From an anecdote involving Dongshan Liangjie 洞山良价 (807-869) and Shishuang Qingzhu 石霜慶諸, a version of which is recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:166, case 82):

洞山夏末示衆曰、初秋夏末、直須向萬里無寸草處去。衆無語。僧舉似石霜。霜曰、何不道出門便是草。

At the end of the summer [retreat], Dongshan addressed the assembly saying, “It’s the beginning of autumn, and the summer [retreat] is at its end. You should head for the place where there’s not an inch of grass for ten thousand miles.” The assembly was silent.

A monk raised this with Shishuang. Shuang said, “Why not say, ‘Once you exit the gate, it’s grass’?”

See Supplementary Notes, s.v. “Not an inch of grass for ten thousand miles.” The sentence, “Once you enter the gate, it’s grass,” represents Dōgen’s contribution. He has also added the Chinese copula marker *ya* 也 after Shishuang’s statement; the translation takes it as indicating that the statement defines the first two phrases here, in parallel with what seems the function of the Japanese copula *nari* なり in the following sentence.

ter,” the word “exit” — they are “of no use” here, “of no use” there.³⁸ The “grasping” here, even without the “letting go” — this is “dreams, phantoms, sky flowers.”³⁹ Who would make a mistake of the mistake of treating this as “dreams, phantoms, sky flowers?”⁴⁰ A step forward is a mistake; a step back is a mistake; one step is a mistake; two steps are a mistake. So it is, “Mistake! Mistake!”⁴¹ Since “the gap is like that between heaven and earth,” “the supreme way isn’t hard.”⁴² We should fulfill de-

38 “The word ‘enter,’” the word “exit” — they are “of no use” here, “of no use” there (*nyūsshi ichiji, shussshi ichiji, shatō ya fuyōtoku, natō ya fuyōtoku nari* 入之一字、出之一字、這頭也不用得、那頭也不用得なり): Based on a conversation between Yangshan Huiji 仰山慧寂 (803-887) and the magistrate Lu Xisheng 陸希聲 (d. 895), appearing as case 139 in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:200); see Supplementary Notes, s.v. “The one word ‘enter.’”

39 The “grasping” here, even without the “letting go” — this is “dreams, phantoms, sky flowers” (*ima no hasoku wa hōgyō o matazaredomo, kore mu gen kūge nari* いまの把握は放行をまたざれども、これ夢幻空華なり): The glyphs *mu gen* 夢幻, rendered here “dreams, phantoms,” are often read as a compound term referring to the objects of the dreaming consciousness. Dōgen’s sentence alludes to the *Xinxin ming* 信心銘, attributed to the Third Ancestor, Sengcan 僧璨 (d. 606), which will be quoted again just below; see T.2010.48:376c19-21:

一切二邊、妄自斟酌。夢幻空華、何勞把握。得失是非、一時放却。

All the dualities,
The deluded serve themselves.
Dreams, phantoms, sky flowers —
Why bother to grasp them?
Gain and loss, right and wrong —
Let go of them all at once.

40 make a mistake of the mistake (*shōshaku jushaku* 將錯就錯): An idiom, found in Zen texts, meaning “to recognize one’s mistake as a mistake,” “to turn a mistake to one’s advantage,” or “to make one mistake after another”; see Supplementary Notes, s.v. “Make a mistake of a mistake.” Perhaps the sense of this awkward sentence is simply, “who would call dreams, phantoms, and sky flowers ‘dreams, phantoms, and sky flowers’?”

41 “Mistake! Mistake!” (*shaku shaku* 錯錯): Or “Wrong! Wrong!” A common retort of Zen masters, sometimes used in ironic praise. The preceding sentence is given in Chinese, apparently of Dōgen’s own construction.

42 Since “the gap is like that between heaven and earth,” “the supreme way isn’t hard” (*tenchi ken'yaku suru ga yue ni shiido bunan nari* 天地懸隔するがゆえに至道無難なり): From the opening lines of the *Xinxin ming* 信心銘 (T.2010.48:37620-21):

至道無難、唯嫌揀擇。但莫憎愛、洞然明白。毫釐有差、天地懸隔。

The supreme way isn’t hard:
Just dislike picking and choosing.
If we simply do not hate or love,
All will be open and clear.
Where there’s a hair’s breadth of distinction
The gap is like that between heaven and earth.

portment and comportment as “*the great way, its substance is vast*.”⁴³

[06:14] {1:63}

しるべし、出生合道出なり、入死合道入なり。その頭正尾正に、玉轉珠回の威儀現前するなり。佛威儀の一隅を遣有するは、盡乾坤大地なり、盡生死去來なり、塵刹なり、蓮華なり。これ塵刹・蓮華おのおの一隅なり。學人おほくおほく、盡乾坤といふは、この南瞻部州をいふならんと擬せられ、又この一四州をいふならんと擬せられ、ただ又神丹一國おもひにかかり、日本一國おもひにめぐるがごとし。又、盡大地といふも、ただ三千大千世界とおもふがごとし、わづかに一州一縣をおもひにかくるがごとし。盡大地・盡乾坤の言句を參學せんこと、三次五次もおもひめぐらすべし、ひろきにこそはとてやみぬることなかれ。この得道は、極大同小、極小同大の超佛越祖なるなり。大の有にあらざる、小の有にあらざる、疑著に似たりといへども、威儀行佛なり。佛佛祖祖の道趣する盡乾坤の威儀、盡大地の威儀、ともに不曾藏を徧界と參學すべし。徧界不曾藏なるのみににはあらざるなり。これ行佛一中の威儀なり。

We should realize that, when we emerge at birth, we emerge in accord with the way; when we enter into death, we enter in accord with the way. True from head to tail, it is the manifestation of the deportment of a jewel turning, a pearl spinning.⁴⁴ What provides one corner of the deportment of the buddha is the whole earth of all heaven and earth, is the entire birth and death, coming and going, is *kṣetra* like dust motes, is lotus [lands].⁴⁵ These *kṣetra* like dust motes and lotus [lands] are each

43 We should fulfill deportment and comportment as “the great way, its substance is vast” (*iigi gii, daidō tai kan to kikyō su beshi* 威儀儀威、大道體寬と究竟すべし): “The great way, its substance is vast” (*daidō tai kan* 大道體寬) is another line from the *Xinxin ming* 信心銘 (T.2010.48:376c11):

大道體寬、無易無難。

The great way, its substance is vast;

With nothing easy, nothing hard.

“Deportment and comportment” represents an attempt to capture something of Dōgen’s play here with *iigi* 威儀 and its reverse *gii* 儀威 (which might be rendered “dignified demeanor and demeanor dignified”); see Supplementary Notes, s.v. “Deportment.”

44 True from head to tail (*zushin bishin* 頭正尾正): Also read *zushō bishō* or *tōshō bishō*. A fixed expression in Zen literature appearing often in the *Shōbōgenzō*. While typically taken as “true at the beginning and true at the end,” Dōgen seems often to use it in the sense simply of “from start to finish.”

a jewel turning, a pearl spinning (*gyoku ten shu kai* 玉轉珠回): Common metaphors in Zen texts for unimpeded movement; akin to the expression “a pearl running round a tray” (*isshu sōban* 一珠走盤).

45 the whole earth of all heaven and earth (*jin kenkon daichi* 盡乾坤大地): A fixed expression in Zen texts for the whole of the universe.

kṣetra like dust motes (*jinsetsu* 塵刹); lotus [lands] (*rengē* 蓮華): The former term can indicate (a) “lands as numerous as motes of dust” or (b) “dusty lands” (i.e., “this world” or the “secular world”); see Supplementary Notes, s.v. “Dust.” The latter term is likely here an abbreviation of *rengē koku* 蓮華國, used in reference to buddha lands.

one corner. Students often think “all heaven and earth” must refer to the Southern Continent of Jambudvīpa; or they think it must mean these four continents as a whole.⁴⁶ Or, again, they seem to imagine that it is simply the one Land of Cīnasthāna, or they call to mind the one Land of Japan.⁴⁷ Or again, they seem to think that “all the whole earth” also means just the trichiliocosm, or they seem to imagine it means merely one province or one district.⁴⁸

When we study the terms “all the whole earth” or “all heaven and earth,” we should think them over three to five times; do not take them simply as meaning “vast” and let it go at that. This gaining the way is something *transcending the buddhas and surpassing the ancestors*, where “the extremely large is the same as the small,” “the extremely small is the same as the large.”⁴⁹ That the large is not existent, that the small is not existent, might seem doubtful, but it is the practicing buddha of

46 **the Southern Continent of Jambudvīpa** (*Nan Senbu shū* 南瞻部州); **these four continents as a whole** (*kono ichi shishū* この一四州): Reference to the geography of the traditional Buddhist account of a single world system, with Mount Sumeru at the center, surrounded by four continents — of which our own is the southern continent of Jambudvīpa (“Rose Apple Island”). See Supplementary Notes, s.v. “Four Continents.”

47 **the one Land of Cīnasthāna** (*Shintan ichikoku* 神丹一國): I.e., “China,” represented here by a Sanskrit name transliterated by the Chinese *Shendan* 神丹.

48 **trichiliocosm** (*sanzen daisen sekai* 三千大千世界): Or the “threefold, great thousandfold world system”; i.e., a “great chiliocosm,” defined as three chiliocosms, or one billion Mount Sumeru world systems.

49 **This gaining of the way** (*kono tokudō* この得道): Here, likely has the sense, “such an understanding.”

transcending the buddhas and surpassing the ancestors (*chōbutsu osso* 超佛越祖): A stock expression, occurring several times in the *Shōbōgenzō*, used in reference to going beyond awakening; especially associated with Yunmen Wenyan 雲門文偃 (864-949). See, e.g., *Yunmen Kuangzheng chanshi guanglu* 雲門匡真禪師廣錄, T.1988.47:548b5-6:

時有僧問、如何是超佛越祖之談。師云餠餅。

At the time, there was a monk who asked, “What is the talk that transcends the buddhas and surpasses the ancestors?”

The Master said, “A sesame cake.”

“the extremely large is the same as the small,” “the extremely small is the same as the large” (*gokudai dō shō, gokushō dō dai* 極大同小、極小同大): Again, lines from the *Xinxin ming* 信心銘 (T.2010.48:377a5-6):

極小同大、妄絕境界。極大同小、不見邊表。

The extremely small is the same as the large;

The boundaries forgotten.

The extremely large is the same as the small;

The sides unseen.

deportment.⁵⁰ We should study as “the realms everywhere” that the deportment of all heaven and earth, the deportment of all the earth, spoken of by buddha after buddha and ancestor after ancestor “has never been hidden.”⁵¹ It is not just that “*in the realms everywhere, it has never been hidden*”: this is but one deportment of the practicing buddha.⁵²

[06:15]

佛道を説著するに、胎生・化生等は佛道の行履なるといへども、いまだ濕生・卵生等を道取せず。いはんやこの胎・卵・濕・化生のほかに、なほ生あること、夢也未見在なり。いかにいはんや胎・卵・濕・化生のほかに、胎・卵・濕・化生あることを見聞覺知せんや。いま佛佛祖祖の大道には、胎・卵・濕・化生のほかの胎・卵・濕・化あること、不曾藏に正傳せり、親密に正傳せり。この道得、きかず・ならはず・しらず・あきらめざらんは、なへの黨類なりとかせん。すでに四生はきくところなり、死はいくばくかある。四生には四死あるべきか、又、三死二死あるべきか、又、五死六死、千死萬死あるべきか。この道理、わづかに疑著せんも、參學の分なり。

In talking about the way of the buddhas, while some may say that birth from the womb or birth through transformation are conduct on the way of the buddhas, they do not say this of birth from moisture or birth from an egg.⁵³ Not to mention that *they have never seen even in the dreams* that there are other births besides womb, egg, moisture, and transformation. Still less have they seen, heard, perceived, or known that there are births of womb, egg, moisture, and transformation besides births of

50 **it is the practicing buddha of deportment** (*iigi gyōbutsu nari* 威儀行佛なり): Dōgen has here reversed the two terms in the expression “deportment of the practicing buddha” (*gyōbutsu iigi* 行佛威儀); how to parse the result is subject to disagreement. The translation takes the sense to be that “it (the seemingly doubtful nonexistence of large and small) is the practicing buddha as deportment.” It is also possible to read “the deportment (in which there is no large or small) is the practicing buddha”; or even “it (the seemingly doubtful nonexistence of large and small) is deportment practicing buddhahood.”

51 **We should study as “the realms everywhere”** (*henkai to sangaku su beshi* 徧界と參學すべし): The translation struggles to preserve the awkward grammar of this play with Shishuang’s saying, “in the realms everywhere, it has never been hidden” (*henkai fu zō zō* 徧界不曾藏) (see above, Note 36).

spoken of by buddha after buddha and ancestor after ancestor (*butsubutsu soso no dōshu suru* 佛佛祖祖の道趣する): The unusual verb *dōshu* 道趣 is taken here as a variant of the familiar *dōshu* 道取 (“to say”).

52 **This is but one deportment of the practicing buddha** (*kore gyōbutsu itchū no iigi nari* これ行佛一中の威儀なり): A tentative translation; it is also possible to read *gyōbutsu itchū* 行佛一中 as “the unity of the practice and the buddha,” or as “the practicing buddhas as a whole.”

53 **birth from the womb or birth through transformation** (*taishō keshō* 胎生化生); **birth from moisture or birth from an egg** (*shishshō ranshō* 濕生卵生): The four ways in which beings are born in saṃsāra; see Supplementary Notes, s.v. “Four births.”

womb, egg, moisture, and transformation. In this great way of buddha after buddha and ancestor after ancestor, the fact that there are womb, egg, moisture, and transformation besides births of womb, egg, moisture, and transformation has been authentically transmitted without ever being hidden, has been directly transmitted in intimacy. What bunch is it that would not hear, would not study, would not understand and would not clarify these words? The four births are something we've heard of, but how many deaths are there? With four births, should there be four deaths? Or should there be three deaths, or two deaths? Or should there be five deaths or six deaths, or a thousand deaths or ten thousand deaths? Even to have slight doubts about this reasoning is a part of our study.

[06:16] {1:64}

しばらく功夫すべし、この四生衆類のなかに、生はありて死なきものあるべしや。又、死のみ單傳にして、生を單傳せざるありや。單生單死の類の有無、かならず參學すべし。わづかに無生の言句をききてあきらむることなく、身心の功夫をさしおくがごとくするものあり。これ愚鈍のはなはだしきなり。信・法・頓・漸の論にもおよばざる畜類といひぬべし。ゆえいかなとなれば、たとひ無生ときくといふとも、この道得の意旨作麼生なるべし。さらに無佛・無道・無心・無滅なるべしや、無無生なるべしや、無法界・無法性なるべしや、無死なるべしやと功夫せず。いたづらに水草の但念なるがゆえなり。

Let us work at this for a while. Among the types of these four births, will there be any with only birth and no death? Or are there some who uniquely transmit only death and do not uniquely transmit birth? We should definitely study whether or not there are types with solely birth or solely death. There are those who have barely heard the term “no birth” and, without clarifying it, seem to set aside the concentrated effort of body and mind.⁵⁴ This is stupidity in the extreme. They should be called a type of beast that does not reach the level of discussions even of faith or dharma, sudden or gradual.⁵⁵ Why? It must be that, they hear “no birth,” but *what is the meaning* of these words? Going further, they do not make concentrated effort [to consider] whether it should be “no birth,” “no way,” “no mind,” “no extinction”; whether it should be “no birth”; whether it should be “no dharma realm,” “no dharma nature”;

54 “no birth” (*mushō* 無生): Or “unborn,” a term used in reference to the “non-arising” (S. *anutpāda*) of phenomena, as well as to nirvāṇa as the cessation of birth and death.

55 **faith or dharma, sudden or gradual** (*shinbō tonzen* 信法頓漸): The former disjunction refers to two approaches to advancement on the Buddhist path: following faith (*zuishin gyō* 隨信行; S. *śraddhānusāra*) and following [practice of] the dharma (*zuihō gyō* 隨法行; S. *dharmānusāra*); the latter disjunction likely refers to the classic Chan discussions of whether practice and its fruit are sudden (*ton* 頓) or gradual (*zen* 漸).

whether it should be “no death.” This is because they pointlessly “think only of water and grass.”⁵⁶

[06:17]

しるべし、生死は佛道の行履なり、生死は佛家の調度なり。使也要使なり、明也明得なり。ゆえに諸佛は、この通塞に明明なり、この要使に得得なり。この生死の際にくらからん、たれかなんちをなんちといはん、たれかなんちを了生達死漢といはん。生死にしづめりとときくべからず、生死にありとしるべからず。生死を生死なりと信受すべからず、不會すべからず、不知すべからず。

We should understand that birth and death are the conduct of the way of the buddhas, birth and death are the implements of the house of the buddhas. *In using them, they must use them; in clarifying them, they can clarify them.*⁵⁷ Hence, the buddhas are perfectly clear about their passage and blockage, are fully able to use what they must.⁵⁸ If you are unclear about this realm of birth and death, who can say that you are you? Who can say that you are *one who has comprehended birth and mastered death*?⁵⁹ We should not hear that we are sunk in birth and death; we should not think that we exist in birth and death.⁶⁰ We should not be-

56 **This is because they pointlessly “think only of water and grass”** (*itazura ni sui sō no tan nen naru ga yue nari* いたづらに水草の但念なるがゆえなり): I.e., are like dumb beasts of burden; allusion to a description of animals such as camels and donkeys in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:15c7-8):

但念水草、餘無所知

They think only of water and grass and know of nothing else.

57 **In using them, they must use them; in clarifying them, they can clarify them** (*shi ya yō shi nari, myō ya myōtoku nari* 使也要使なり、明也明得なり): A tentative translation of a sentence variously interpreted. Dōgen shifts into Chinese syntax here, as if quoting a saying, but no source has been identified. The translation assumes that the unexpressed subject here is “the buddhas.”

58 **are perfectly clear about their passage and blockage, are fully able to use what they must** (*kono tsūsoku ni myōmyō nari, kono yōshi ni tokutoku nari* この通塞に明明なり、この要使に得得なり): Dōgen plays here with the predicate “able to clarify” (*myōtoku* 明得) in the previous sentence, split here into *myōmyō* 明明 (rendered “perfectly clear”) and *tokutoku* 得得 (“fully able”). “Passage and blockage” here translates *tsūsoku* 通塞, a term that has the idiomatic sense of “things going well or not,” what we might call “the vicissitudes of circumstance.”

59 **comprehended birth and mastered death** (*ryōshō tasshi* 了生達死): A fixed expression for the realized practitioner.

60 **We should not hear that we are sunk in birth and death** (*shoji ni shizumeri to kiku bekarazu* 生死にしづめりとときくべからず): I.e., we should not accept the common metaphor of *samsāra* as an ocean of suffering. Here and in the following sentences, the translation reads the negative verbal suffix *bekarazu* べからず as indicating obligation (rather than supposition or potential).

lieve in birth and death as birth and death. Nor should we not understand them; nor should we not know them.⁶¹

[06:18]

あるいはいふ、ただ人道のみに諸佛出世す、さらに餘方・餘道には出現せずとおもへり。いふがごとくならば、佛在のところ、みな人道なるべきか。これは人佛の唯我獨尊の道得なり。さらに天佛もあるべし、佛佛もあるべきなり。諸佛は唯人間のみに出現すといはんは、佛祖の闡奥にいらざるなり。

Some say the buddhas appear in the world only in the human path and think that they do not appear in other quarters and other paths.⁶² If it were as they say, would every place where the buddhas are be a human path? This is the saying “*I alone am honored*” of a human buddha.⁶³ There must also be deva buddhas; there must also be buddha buddhas. One who says that the buddhas only appear among humans has not entered the inner sanctum of the buddhas and ancestors.

* * * * *

[06:19] {1:65}

祖宗いはく、釋迦牟尼佛、自從迦葉佛所傳正法、往兜率天、化兜率陀天、于今有在。

The ancestors say, “*Buddha Śākyamuni, after receiving the true dharma from Buddha Kāśyapa, went to Tuṣita Heaven and taught the devas of Tuṣita. He remains there still.*”⁶⁴

61 **Nor should we not understand them; nor should we not know them** (*fue su bekarazu, fuchi su bekarazu* 不會すべからず、不知すべからず): Perhaps, meaning that we should not simply take birth and death as something beyond understanding and unknowable.

62 **buddhas appear in the world only in the human path** (*tada nindō nomi ni shobutsu shusse su* ただ人道のみに諸佛出世す): Presumably, meaning that the buddhas only take human form, the “human path” (*nindō* 人道; S. *māṇuṣya-gati*) being rebirth as a human being. The traditional account of the buddhas, of course, assumes that the bodhisattva in his final incarnation will descend from Tuṣita Heaven into the womb of a woman of the *kṣatriya* class on the continent of Jambudvīpa. See Supplementary Notes, s.v. “Four Continents.”

63 **“I alone am honored”** (*yui ga doku son* 唯我獨尊): Words attributed to Buddha Śākyamuni as a newborn baby; see Supplementary Notes, s.v. “I alone am honored.”

64 **The ancestors say** (*soshū iwaku* 祖宗いはく): Or “an ancestor has said.” The saying is given in Chinese, as if a quotation, but a source has not been identified.

Buddha Kāśyapa (*Kashō butsu* 迦葉佛): I.e., the sixth of the seven buddhas of the past, just preceding Buddha Śākyamuni; see Supplementary Notes, s.v. “Seven buddhas.”

Tuṣita (*Tosotsu* 兜率, *Tosotsuda* 兜率陀): Fourth of the six heavens of the realm of desire (*yokukai* 欲界), from which the bodhisattva descends to the human realm in his last incarnation.

[06:20]

まことにしるべし、人間の釋迦は、このとき滅度現の化をしけりといへども、上天の釋迦は、于今有在にして化天するものなり。學人しるべし、人間の釋迦の千變萬化の道著あり、行取あり、説著あるは、人間一隅の放光現瑞なり。おろかに、上天の釋迦その化さらに千品萬門ならん、しらざるべからず。佛佛正傳する大道の、斷絶を超越し、無始無終を脱落せる宗旨、ひとり佛道の上に正傳せり。自餘の諸類、しらず、きかざる功德なり。行佛の設化するところには、四生にあらざる衆生あり、天上・人間・法界等にあらざるところあるべし。行佛の威儀を覷見せんとき、天上・人間のまなこをもちいることなかれ、天上・人間の情量をもちいるべからず、これを擧げて測量せんと擬することなかれ。十聖三賢なほこれをしらず、あきらめず、いはんや人中天上の測量のおよぶことあらんや。人量短小なるには、識智も短小なり、壽命短促なるには、思慮も短促なり。いかにしてか行佛の威儀を測量せん。

Truly we should realize that, although the Śākyamuni among humans has at this time spread the teaching of his appearance of extinction, the Śākyamuni in the heavens “*remains there still*,” teaching the devas.⁶⁵ Students should realize that the fact that Śākyamuni among humans has a thousand changes and a myriad transformations of speech, practice, and preaching is his *radiating his light and manifesting his auspicious signs* in just the one corner among humans.⁶⁶ We should not stupidly fail to realize that the teachings of Śākyamuni of the heavens are also of a thousand types and myriad gates. The essential point — that the great way directly transmitted through buddha after buddha transcends severance and sloughs off beginninglessness and endlessness — has only been directly transmitted in the way of the buddhas; it is a virtue unknown, unheard of by other types.⁶⁷ Where the practicing buddha provides his teachings, there are living beings other than the four births; there must be places other than the heavens, among humans, the dharma realm, and so on. When you would look at the deportment of the practicing buddha, do not use the eyes of devas or humans. You should not

65 **the teaching of his appearance of extinction** (*metsudo gen no ke* 滅度現の化): Likely recalling the claim of the *Lotus Sūtra* (see, e.g., *Miaofa lianhua jing* 妙法蓮華經, T.262.9:42c23-24) that Buddha Śākyamuni makes a show of entering nirvāṇa merely as a device for teaching his followers.

66 **a thousand changes and a myriad transformations** (*senpen banka* 千變萬化); **radiating his light and manifesting his auspicious signs** (*hōkō genzui* 放光現瑞): Two fixed phrases found throughout Buddhist texts and appearing elsewhere in the *Shōbō-genzō*.

67 **transcends severance and sloughs off beginninglessness and endlessness** (*danzetsu o chōotsu shi, mushi mushū o datsuraku seru* 斷絶を超越し、無始無終を脱落せる): I.e., [the great way] is neither cut off (by reason of Śākyamuni's extinction?) nor eternal (by reason of his continued presence in Tūṣita?). For the use of “slough off” (*datsuraku* 脱落), see Supplementary Notes, s.v. “Slough off.”

use the sentiments of devas or humans. Do not think to take up these to calculate it.⁶⁸ Even the ten sages and three worthies do not know, have not heard of this; how much less could the calculations of humans and devas reach it?⁶⁹ As the dimension of humans is short and small, their cognition is short and small; as their lifespan is short and cramped, their thinking is short and cramped. How could they calculate the deportment of the practicing buddha?

[06:21] {1:66}

しかあればすなはち、ただ人間を擧して佛法とし、人法を擧して佛法を局量せる家門、かれこれともに佛子と許可することなかれ、これただ業報の衆生なり。いまだ身心の聞法あるにあらず、いまだ行道せる身心なし。従法生にあらず、従法滅にあらず、従法見にあらず、従法聞にあらず、従法行住坐臥にあらず。かくのごとくの儼類、かつて法の潤益なし。行佛は本覺を愛せず、始覺を愛せず、無覺にあらず、有覺にあらずといふ、すなはちこの道理なり。

Thus, do not acknowledge as children of the Buddha those houses that treat the buddha dharma simply as human, or that reduce the buddha dharma to the human dharma: they are just living beings as the recompense of karma.⁷⁰ Their bodies and minds have still never heard the dharma; they still lack a body and mind that practices the way. They are not born in accordance with dharma; they are not extinguished in accordance with dharma; they do not see in accordance with dharma; they do not hear in accordance with dharma; they do not walk, stand, sit, or recline in accordance with dharma. The bunch like this has never enjoyed the nourishment of dharma. This is the principle behind our saying that the practicing buddha does not love original awakening, does not love initial awakening, is not non-awakening, is not awakening.⁷¹

68 **Do not think to take up these to calculate it** (*kore o koshite sokuryō sen to gisuru koto nakare* これを擧して測量せんと擬することなかれ): I.e., do not try to use the eyes or the sentiments of humans or devas to measure the deportment of the practicing buddha.

69 **ten sages and three worthies** (*jisshō sanken* 十聖三賢): I.e., the advanced bodhisattvas on the ten ārya (*shō* 聖) stages of the path and the three *bhadra* (*ken* 賢) levels preceding them. Also written *sanken jisshō* 三賢十聖, as below, section 27.

70 **children of the Buddha** (*busshi* 佛子): I.e., Buddhists; the progenitor imagined here is no doubt Buddha Śākyamuni, often depicted as the father of his followers — especially, perhaps, of the bodhisattvas among his followers, who sometimes describe themselves as members of the “buddha clan” (S. *buddha-gotra*).

houses (*kamon* 家門): I.e., schools of Buddhism.

71 **This is the principle behind our saying** (*iu, sunawachi kono dōri nari* いふ、すなはちこの道理なり): Reference to the opening section of the essay. The antecedent of “this” would seem to be the principle that one cannot understand Buddhism through merely human categories — as further explained below.

[06:22]

いま凡夫の活計する有念無念・有覺無覺・始覺本覺等、ひとへに凡夫の活計なり、佛佛相承せるところにあらず。凡夫の有念と諸佛の有念と、はるかにことなり、比擬することなかれ。凡夫の本覺と活計すると、諸佛の本覺と證せると、天地懸隔なり、比論の所及にあらず。十聖三賢の活計、なほ諸佛の道におよばず。いたづらなる算砂の凡夫、いかでかはかることあらん。しかあるを、わづかに凡夫・外道の本末の邪見を活計して、諸佛の境界とおもへるやからおほし。諸佛いはく、此輩罪根深重なり、可憐憫者なり。深重の罪根たとひ無端なりとも、此輩の深重擔なり。この深重擔、しばらく放行して著眼看すべし、把定して自己を礙すといふとも、起首にあらず。

The thought and non-thought, awakening and non-awakening, initial awakening and original awakening, and so on, here with which common people are occupied, are solely the occupation of the common people, not what has been inherited by buddha after buddha.⁷² The “thought” of the common people is very different from the “thought” of the buddhas; do not compare them. The “original awakening” that occupies the common people and the “original awakening” verified by the buddhas are like the gap between heaven and earth; they are not comparable. Even the occupations of the ten sages and three worthies do not approach the way of the buddhas; how could common people, vainly counting sand, ever take its measure?⁷³ Nevertheless, there are many of the type that, merely occupying themselves with the false views of root and branch held by the common people and other paths, think this to be the realm of the buddhas.⁷⁴ The buddhas say, “The evil roots of this group are deep

is not non-awakening, is not awakening (*mukaku ni arazu, ukaku ni arazu* 無覺にあらず、有覺にあらず): Or “is not lacking awakening, is not having awakening”; here and below, the translation seeks to maintain a consistent rendering of these terms, even when, as here, the result seems less than felicitous.

72 thought and non-thought (*unen munen* 有念無念): Or, “having thought and lacking thought.” The term *munen* 無念 (“no-thought”) is much discussed in the literature of Chan.

with which common people are occupied (*ima bonbu no kakkei suru* いま凡夫の活計する): “Commoners” (*bonbu* 凡夫, or *bonpu*; S. *prthagiana*) are those not yet advanced on the Buddhist path, in contrast to “the sage” (or “noble”; *shō* 聖; S. *ārya*). “Occupied” (and the subsequent “occupation”) translates *kakkei* 活計, a common term for one’s “livelihood,” or “way of life”; here, perhaps, “to be taken up with,” “given over to.”

73 counting sand (*sansha* 算砂): A common pejorative for the study of the details of doctrine; see Supplementary Notes, s.v. “Counting sand.”

74 the false views of root and branch held by the common people and other paths (*bonbu gedō no honmatsu no jaken* 凡夫外道の本末の邪見): “Root and branch” (*honmatsu* 本末) is a metaphor common throughout Chinese writing for “beginning and end,” “originary and derivative,” “fundamental and secondary,” etc.; here, perhaps applied to the relationship between “original” (*hon* 本) and “initial” (*shi* 始) awakening. “Other paths” translates *gedō* 外道, a standard reference to non-Buddhist religions (S. *tīrthika*).

and grievous”; they are “ones to be pitied.”⁷⁵ The “deep, grievous,” “evil roots” may be beginningless, but they are the deep, grievous burden of “this group.” They should let go of this deep, grievous burden for a while and look at it. Though in holding it fast they may obstruct themselves, this is not its onset.⁷⁶

[06:23]

いま行佛威儀の無礙なる、ほとけに礙せらるるに、挖泥滯水の活路を通達しきたるゆえに無礙なり。上天にしては化天す、人間にしては化人す。華開の功德あり、世界起の功德あり、かつて間隙なきものなり。このゆえに、自他に迴脱あり、往來に獨拔あり。即往兜率天なり、即來兜率天なり、即即兜率天なり。即往安樂なり、即來安樂なり、即即安樂なり。即迴脱兜率なり、即迴脱安樂なり。即打破百雜碎安樂兜率なり、即把定放行安樂兜率なり。一口吞盡なり。

The deportment of the practicing buddha here is unobstructed: it is without obstructions because, while being obstructed by the buddha, it has penetrated the life-saving path on which one is *dragged through the mud and drenched with water*.⁷⁷ In the heavens, it teaches the devas; among humans, it teaches humans. It has the virtue of “a flower opens”; it has the virtue of “the world arises”; it is without the slightest gap.⁷⁸ Therefore, it is far off and free from self and other; it is alone and removed in going and coming.⁷⁹ It is “going directly to Tuṣita Heaven”;

75 **The buddhas say** (*shobutsu iwaku* 諸佛いはく): The first phrase is from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:7a9); the second, from the *Sūramgama Sūtra* (*Shoulengyan jing* 首楞嚴經, T.945.19:145b28-29).

76 **Though in holding it fast they may obstruct themselves, this is not its onset** (*hajō shite jiko o gi su to iutomo, kishu ni arazu* 把定して自己を礙すといふとも、起首にあらず): A sentence subject to various interpretations, perhaps meaning something like, “holding fast to [this burden] may be what defines them, but it is not the origin [of the burden].” Dōgen often uses the verb *ge su* 礙す (“to obstruct”) in the sense “to identify,” “to define”—see, e.g., the opening sentence of the following section.

77 **dragged through the mud and drenched with water** (*dadei taisui* 挖泥滯水): A common idiom referring to the Zen master’s “getting his hands dirty,” as we might say, in the teaching of his students; see Supplementary Notes.

78 **“a flower opens”** (*ke kai* 華開); **“the world arises”** (*sekai ki* 世界起): See above, Note 27.

it is without the slightest gap (*katsute kangeki naki mono nari* かつて間隙なきものなり): Presumably, meaning with no gap between the “flower opening” and the “world arising.”

79 **it is far off and free from self and other; it is alone and removed in going and coming** (*jita ni keidatsu ari, ōrai ni dokubatsu ari* 自他に迴脱あり、往來に獨拔あり): A loose translation: *keidatsu dokubatsu* 迴脱獨拔 (also read *kyōdatsu* and written 迴脱), meaning something like “distantly liberated, extricated in solitude,” comes from a saying of Yunju Daoying 雲居道膺 (*Liandeng huiyao* 聯燈會要, ZZ.136:797a8):

一言迴脱獨拔當時、言語不要多、多即無用處。

When a single word is distantly liberated, extricated in solitude, one doesn’t need many words; many are useless.

it is coming directly from *Tuṣita Heaven*; it is directly *Tuṣita Heaven* itself.⁸⁰ It is “going directly to *Sukhāvātī*”; it is coming directly from *Sukhāvātī*; it is directly *Sukhāvātī* itself.⁸¹ It is directly far off and free from *Tuṣita*; it is directly far off and free from *Sukhāvātī*. It is directly smashing *Sukhāvātī* and *Tuṣita* into a hundred fragments; it is directly holding fast and letting go of *Sukhāvātī* and *Tuṣita*.⁸² It is swallowing them up in a single gulp.⁸³

[06:24] {1:67}

しるべし、安樂兜率といふは、淨土・天堂ともに輪廻することの同般なるとなり。行履なるは、淨土・天堂おなじく行履なり。大悟なれば、おなじく大悟なり。大迷なれば、おなじく大迷なり。これしばらく行佛の鞋裏の動指なり。あるときは一道の放屁聲なり、放屎香なり。鼻孔あるは鼻得ず、耳處・身處・行履處あるに聴取するなり。又、得吾皮肉骨髓するときあり、さらに行得に他よりえざるものなり。

80 “going directly to *Tuṣita Heaven*” (*soku ō Tosotsuten* 即往兜率天): From a line in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:61c8-10):

若有人受持讀誦解其義趣、是人命終爲千佛授手、令不恐怖不墮惡趣、即往兜率天上彌勒菩薩所。

If there is a person who receives and keeps, reads and recites, and interprets the meaning [of the *Lotus Sūtra*], at the end of this person's life, a thousand buddhas will offer their hands to him, causing him to be without fear, and, without falling into the evil destinies, he will go directly to the place of Bodhisattva Maitreya in *Tuṣita Heaven*.

The subsequent comings and goings and the rest here are Dōgen's variations on the theme.

81 “going directly to *Sukhāvātī*” (*soku ō Anraku* 即往安樂): The name of Buddha Amitābha's Pure Land in the west. Again, from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:54b29-c2):

若如來滅後五百歲中、若有女人、聞是經典如說修行、於此命終、即往安樂世界阿彌陀佛大菩薩衆圍繞住處。

If, after the extinction of the Tathāgata, in the final five hundred years, if there is a woman who hears this scripture and practices according to its teachings, then at the end of this life, she will go directly to the world of *Sukhāvātī*, to the place where Buddha Amitābha dwells surrounded by his assembly of bodhisattvas.

82 “a hundred fragments” (*hyaku zassui* 百雜碎): Perhaps an allusion to the saying of Xuansha Shibei 玄沙師備 (835-908) discussed in *Shōbōgenzō kokyō* 正法眼藏古鏡. When asked by his teacher, Xuefeng Yicun 雪峰義存 (822-908), what happens when a bright mirror comes in front of a bright mirror, Xuansha replied, “A hundred fragments.” For a somewhat different version of this anecdote and the meanings of the idiom, see Supplementary Notes, s.v. “A hundred fragments.”

83 swallowing them up in a single gulp (*ikku donjin* 一口吞盡): Perhaps alluding to the famous saying, attributed in Chan texts to Nanyue Huisi 南嶽慧思 (515-577), that he had “swallowed up the buddhas of the three times in a single gulp” (*sanshi jufu bei wo yikou tunjin* 三世諸佛被我一口吞盡) (see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:925b5-7).

We should realize, in speaking of Sukhāvātī and Tuṣita, that revolving [in rebirth] is the same in both the pure land and the heavenly mansion.⁸⁴ In regard to conduct, the conduct is the same in the pure land and the heavenly mansion; when it comes to great awakening, great awakening is the same; when it comes to great delusion, great delusion is the same. These are, for the moment, toes wiggling in the sandals of the practicing buddha.⁸⁵ Sometimes, they are the single sound of a fart; sometimes, the smell of a shit. Those with noses can smell them; if they have the sphere of ear, sphere of body, and sphere of conduct, they can hear them.⁸⁶ Again, there are times when they've gotten my skin, flesh, bones, and marrow; it is something never gotten except as attained in practice.⁸⁷

[06:25]

了生達死の大道、すでに豁達するに、ふるくよりの道取あり、大聖は生死を心にまかす、生死を身にまかす、生死を道にまかす、生死を生死にまかす。この宗旨あらはるる、古今の時あらずといへども、行佛の威儀、忽爾として行盡するなり、道環として生死身心の宗旨、すみやかに辨肯するなり。行盡・明盡、これ強爲の爲にあらず、迷頭認影に大似なり、回光返照に一如なり。その明上又明の明は、行佛に彌綸なり、これ行取に一任せり。この任任の道理、すべからく心を參究すべきなり。その參究の兀爾は、萬回これ心の明白なり、三界ただ心の大隔なりと知及し會取す。この知及・會取、さらに萬法なりといへども、自己の家郷を行取せり、當人の活計を便是なり。

Where the great way that comprehends birth and masters death is broadly mastered, there is a saying from the past: “The great sages en-

84 **the pure land and the heavenly mansion** (*jōdo tendō* 淨土天堂): I.e., the pure land of Sukhāvātī and the heaven of Tuṣita. Dōgen's claim that rebirth is the same in the two is somewhat problematic. While Tuṣita is a realm of devas, one of the paths of rebirth within saṃsāra, Sukhāvātī was popularly imagined as somehow outside rebirth in saṃsāra and technically defined as a place of advanced bodhisattvas, purified of their karma and able to choose their future incarnations.

85 **These are, for the moment, toes wiggling in the sandals of the practicing buddha** (*kore shibaraku gyōbutsu no airi no dōshi nari* これしばらく行佛の鞋裏の動指なり): The translation assumes the antecedent of *kore* これ (“these”) is the “conduct,” “awakening,” and “delusion” of the previous sentence.

86 **sphere of ear, sphere of body, and sphere of conduct** (*nisho shinsho anrishi* 耳處・身處・行履處): Dōgen here uses the Buddhist technical terms for the auditory and tactile sense spheres; the anomalous “conduct sphere” (*anrishi* 行履處), though common enough in Chan texts, does not occur elsewhere in the *Shōbōgenzō*.

87 **gotten my skin, flesh, bones, and marrow** (*toku go hi niku kotsu zui* 得吾皮肉骨髓): 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. Dōgen records the story in his *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:230, case 201) and alludes to it very often in the *Shōbōgenzō*; see Supplementary Notes, s.v. “Skin, flesh, bones, and marrow.”

trust birth and death to the mind, entrust birth and death to the body, entrust birth and death to the way, entrust birth and death to birth and death.”⁸⁸ Although the appearance of this essential point may not be in the time of past and present, the deportment of the practicing buddha fully practices it in an instant and immediately confirms the essential point of the body and mind of birth and death as the circling of the way.⁸⁹ Fully practicing it, fully clarifying it — this is not a forced act: it is “just like doubting your head and accepting its reflection”; it is the same as turning the light around and shining it back.⁹⁰ Its clarity of the clarity beyond clarity permeates the practicing buddha; it is completely entrusted to the practice.⁹¹ For the principle of this entrustment after entrustment, we should surely investigate the mind.⁹² The fixed state of that investigation recognizes and understands that the myriad turnings are the clarity of the mind, that the three realms are just great divisions of the mind.⁹³ This

88 **saying from the past** (*furuku yori no dōshu* ふるくよりの道取): The saying is given in Japanese; no source has been identified.

89 **Although the appearance of this essential point may not be in the time of past and present** (*kono shūshi arawaruru, kokon no toki ni arazu to iedomo* この宗旨あらはるる、古今の時にあらずといへども): On the face of it, this seems to suggest that the saying itself is ahistorical, but presumably the point is that the meaning of the saying points beyond the historical.

the essential point of the body and mind of birth and death as the circling of the way (*dōkan toshite shōji shinjin no shūshi* 道環として生死身心の宗旨): Perhaps meaning something like, “the meaning of our lives as ongoing spiritual practice.” The term *dōkan* 道環 occurs several times in the *Shōbōgenzō*, most notably in the opening lines of “*Shōbōgenzō gyōji*” 正法眼藏行持, where it is defined as continuous sustained practice (*gyōji* 行持) on the Buddhist path. The words *shōji shinjin* 生死身心, rendered here “body and mind of birth and death,” might also be read “birth and death and body and mind.” See Supplementary Notes, s.v. “Body and mind.”

90 **“just like doubting your head and accepting its reflection”** (*meitō nin'yō ni daiji nari* 迷頭認影に大似なり): I.e., like Yajñadatta, who thought that his own reflection in the mirror was the face of a trickster spirit; see Supplementary Notes, s.v. “Doubting your head and accepting its reflection.” Although the expression would seem to indicate a deluded state, Dōgen seems here to be giving it a positive valance.

turning the light around and shining it back (*ekō henshō* 回光返照): A common idiom in Zen texts used in reference to Buddhist practice as the study of the self, rather than of the external world; see Supplementary Notes, s.v. “Turn the light around and shine it back.” Taken together with the preceding simile, the point here may be that the full practice and clarification of the essential point is merely a matter of Buddhist study and meditation.

91 **permeates the practicing buddha** (*gyōbutsu ni mirin nari* 行佛に彌綸なり): Or, perhaps, “is fully contained within the practicing buddha.”

92 **the principle of this entrustment after entrustment** (*kono ninnin no dōri* この任任の道理): Presumably, a reference to the “entrustments” in the “saying from the past.”

93 **The fixed state of that investigation** (*sono sankyū no gotsuji* その参究の兀爾): The

recognizing and understanding, while they may further be the myriad dharmas, put into practice one's own home town and represent precisely that person's occupation.⁹⁴

[06:26] {1:68}

しかあれば、句中取則し、言外求巧する、再三撈摭、それ把定にあまれる把定あり、放行にあまる放行あり。その功夫は、いかなるかこれ生、いかなるかこれ死、いかなるかこれ身心、いかなるかこれ興奪、いかなるかこれ任違。それ同門出入の不相逢なるか、一著落在に藏身露角なるか。大慮而解なるか、老思而知なるか。一顆明珠なるか、一大藏教なるか。一條拄杖なるか、一枚面目なるか。三十年後なるか、一念萬年なるか。子細に檢點し、檢點を子細にすべし。檢點の子細にあたりて、滿眼聞聲、滿耳見色、さらに沙門一隻眼の開明なるに、不是目前法なり、不是目前事なり。雍容の破顔あり、瞬目あり。これ行佛の威儀の暫爾なり。被物牽にあらず、不牽物なり。緣起の無生・無作にあらず、本性・法性にあらず。住法位にあらず、本有然にあらず。如是を是するのみにあらず、ただ威儀行佛なるのみなり。

Therefore, in “*taking the norm from within the text*” and *seeking the art outside the words*, “*scooping them up two or three times*,” there is holding them fast that is more than holding them fast, there is letting them go that is more than letting them go.⁹⁵ That concentrated effort is

term *gotsuji* 兀爾 is best known from the line in the *Xinxin ming* 信心銘 (*Jingde chuan-deng lu* 景德傳燈錄, T.2010.48:376c23): “Fixedly, forgetting objects” (*wuer wangyuan* 兀爾妄緣); akin to *gotsugotsu* 兀兀 (“fixedly”); *gotsuza* 兀坐 (“fixed sitting”). See Supplementary Notes, s.v. “Sit fixedly.”

that the myriad turnings are the clarity of the mind, that the three realms are just great divisions of the mind (*bankai kore shin no meibyaku nari, sangai tada shin no daikaku nari to* 萬回これ心の明白なり、三界ただ心の大隔なりと): The “myriad turnings” (*bankai* 萬回) presumably refers to “turning the light” (*ekō* 回光) just above. The latter clause seems to reflect the common expression “the three realms are only mind” (*sangai yui shin* 三界唯心); see Supplementary Notes, s.v. “The three realms are only mind.”

94 **while they may further be the myriad dharmas** (*sara ni manbō nari to iedomo* さらに萬法なりといへども): Presumably, meaning, “although recognizing and understanding are themselves events of the phenomenal world.”

represent precisely that person's occupation (*tōnin no kakkei o benze nari* 當人の活計を便是なり): An attempt to render the odd use here of *benze* 便是 (“precisely so,” “exactly”) as a transitive verb; the only such use in the *Shōbōgenzō*. “That person's occupation” (*tōnin no kakkei* 當人の活計) indicates the way of life of the one engaged in the practice of recognizing and understanding.

95 “**taking the norm from within the text**” and **seeking the art outside the words** (*kuchū shusoku shi, gonge gūkō suru* 句中取則し、言外求巧する): The “art” (*kō* 巧) here should probably be taken as the skillful expedients (*kōben* 巧便) of Buddhist teaching. Likely a variation on the saying of Dayu Shouzhi 大愚守芝 quoted above, Note 89:

言中取則、句裏明機。

Take the norm from within the words and clarify the point inside the text.

[asking]: What is birth? What is death? What are body and mind? What are giving and taking away? What are entrusting and opposing?⁹⁶ Is this going in and out of the same gate without meeting each other?⁹⁷ Is it *hiding the body and showing the horns* where the move has fallen?⁹⁸ Is it “*reflect much and you will understand*”? Is it “*think long and you will*

In his “*Shōbōgenzō zazen shin*” 正法眼藏坐禪箴, Dōgen quotes with approval a saying attributed to Luopu Yuan'an 洛浦元安 (834–898) in Wansong Xingxiu's 萬松行秀 (1166–1246) commentary on case 41 of the *Congrong lu* 從容錄 (T.2004.48:254a25–26):

直須旨外明宗、莫向言中取則。

Clarify the meaning apart from the sense;

Don't take the norm from within the words.

See Supplementary Notes, s.v. “Clarify the meaning apart from the sense; don't take the norm from within the words.”

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

there is holding them fast that is more than holding them fast (*sore hajō ni amare-ru hajō ari* それ把定にあまれる把定あり): The terms *hajō* 把定 (“holding fast”) here and *hōgyō* 放行 (“letting go”) in the following clause are typically used in reference to a master's treatment of his student; in our context, however, the object would seem to be the “norm” (*soku* 則) and “art” (*kō* 巧) being “scooped up” (*rōroku* 撈攬) — a usage echoing the practicing buddha's treatment of Sukhāvātī and Tuṣita in section 23, above.

96 **giving and taking away** (*yodatsu* 與奪); **entrusting and opposing** (*nin'i* 任違): Again, terms that may be used to describe a master's teaching methods; here, more likely used in the sense, to “accept or reject,” “affirm or deny,” the object of investigation. The latter term, not found elsewhere in the *Shōbōgenzō*, recalls the saying on “entrustment” (*nin* 任) in section 25, above.

97 **going in and out of the same gate without meeting each other** (*dōmon shutsunyū no fusōhō* 同門出入の不相逢): After a fixed expression in Zen literature (see, e.g., the use by Tianyi Yihuai 天衣義懷 [993–1064], *Liandeng huiyao* 聯燈會要, ZZ.136:909a12). Here, perhaps used in reference to the preceding dualities (birth and death, body and mind, etc.), as discrete poles in a shared field of meaning.

98 **hiding the body and showing the horns where the move has fallen** (*ichijaku raku-zai ni zōshin rokaku* 一著落在に藏身露角): The unusual expression “hiding the body and showing the horns” (*zōshin rokaku* 藏身露角) combines two more common idioms used in the sense “to avoid saying what one really thinks”: “to hide the body and show the shadow” (*zōshin roei* 藏身露影); “to hide the head and show the horns” (*zōtō rokaku* 藏頭露角).

where the move has fallen (*ichijaku rakuzai ni* 一著落在に): The translation tries to make some sense in English of what is in the original a fragment of a fixed expression, based on board games, often found in Chan texts: “miss one move and [play] falls to the opponent” (*fāngguo yizhao laozai dier* 放過一著落在第二). Readers often take *ichijaku rakuzai* 一著落在 as meaning “one move having been made” or simply “one move.”

know”⁹⁹ Is it “one bright pearl”?¹⁰⁰ Is it one great treasury of the teachings?¹⁰¹ Is it one staff? Is it one face? Is it after thirty years?¹⁰² Is it *ten thousand years in one moment of thought*?¹⁰³ We should examine this in detail and detail our examination. When we detail our examination, *the full eye hears the sound, the full ear sees the form*; and, further, when “the single eye of the *śramaṇa*” is open, it is “not a dharma before one’s eyes”; it is “not a thing before one’s eyes.”¹⁰⁴ There is the calm breaking into a smile; there is the blinking of the eyes: these are moments in the

99 “reflect much and you will understand” (*dairyo ni ge* 大慮而解); “think long and you will know” (*rōshi ni chi* 老思而知): Variation on a Chinese saying, “think and you will know; reflect and you will understand” (*si er zhi lü er jie* 思而知慮而解), often criticized in Chan texts: so, e.g., the *Zongjing lu* 宗鏡錄 (T.2016.48:580a16):

思而知慮而解。是鬼家活計。

Think and you will know; reflect and you will understand: this is the business of demons.

100 “one bright pearl” (*ikka myōju* 一顆明珠): An expression attributed in Zen literature to both Dongshan Liangjie 洞山良价 (807–869) and Xuansha Shibei 玄沙師備 (835–908). Dōgen includes Xuansha’s saying in his *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:132, case 15) and discusses it at length in “Shōbōgenzō ikka myōju” 正法眼藏一顆明珠; see Supplementary Notes, s.v. “One bright pearl.”

101 **one great treasury of the teachings** (*ichi daizō kyō* 一大藏教): I.e., the recorded teachings of the Buddha; here, perhaps, in contrast to the preceding “one bright pearl” of “the worlds in the ten directions.” See Supplementary Notes, s.v. “One great treasury of the teachings.”

102 **after thirty years** (*sanjū-nen go* 三十年後): A fixed expression for training, based on the convention that it takes thirty years to master Zen.

103 **ten thousand years in one moment of thought** (*ichinen bannen* 一念萬年): A common expression in Zen literature for eternity in each moment.

104 **the full eye hears the sound, the full ear sees the form** (*mangen monshō, manni kenshiki* 滿眼聞聲、滿耳見色): The English “full” here seeks to preserve the ambiguity of *mangen* 滿眼 and *manni* 滿耳, which could be read in the senses both that the eye and ears are filled and that they are complete, or whole; elsewhere, the two terms are regularly found together in the sense “fill the eye” and “fill the ear,” respectively. The use of synesthesia seen here occurs several times in the *Shōbōgenzō*.

“the single eye of the *śramaṇa*” (*shamon isseki gen* 沙門一隻眼): Also read *isseki gan*. From the saying, cited elsewhere in the *Shōbōgenzō*, of the ninth-century Chan figure Changsha Jingcen (dates unknown); see Supplementary Notes, s.v. “All the worlds in the ten directions are the single eye of the *śramaṇa*.”

“not a dharma before one’s eyes” (*fuze mokuzen hō* 不是目前法); “not a thing before one’s eyes” (*fuze mokuzen ji* 不是目前事): Two expressions taken from Chinese Chan texts. For the latter, see, e.g., *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (T.1997.47:756a25); the former is associated especially with Jiashan Shanhui 夾山善會 (805–881) (see, e.g., *Jingde chuandeng lu* 景德傳燈錄, T.2076.51:324a9–10):

目前無法意在目前。他不是目前法。

The meaning of there being no dharma before your eyes is right before one’s eyes; nothing else is the dharma before one’s eyes.

deportment of the practicing buddha.¹⁰⁵ It is not pulled by things; it does not pull things.¹⁰⁶ It is not the non-arising or non-production of conditioned arising; it is not the original nature or dharma nature.¹⁰⁷ It is not “abiding in its dharma position.”¹⁰⁸ It is not original being as such.¹⁰⁹ It is not just affirming what is like this: it is nothing but the practicing buddha of deportment.¹¹⁰

[06:27]

しかあればすなはち、爲法爲身の消息、よく心にまかす。脱生脱死の威儀、しばらくほとけに一任せり。ゆえに道取あり、萬法唯心、三界唯心。さらに向上に道得するに、唯心の道得あり、いはゆる牆壁瓦礫なり。唯心にあらざるがゆえに、牆壁瓦礫にあらず。これ行佛の威儀なる。任心任法、爲法爲身の道理なり。さらに始覺・本覺等の所及にあらず、いはんや外道二乗・三賢十聖の所及ならんや。この威儀、ただこれ面面の不會なり、枚枚の不會なり。たとひ活鱖鱖地も條條響なり。一條鐵か、兩頭動か。一條鐵は長短にあらず、兩頭動は自他にあらず。この展事・投機のちから、功夫をうるに、威掩萬法なり、眼高一世なり。収放をさへざる光明あり、僧堂・佛殿・廚庫・山門。さらに収放にあらざる光明あり、僧堂・佛殿・廚庫・山門なり。さらに十方通のまなこあり、大地全収のまなこあり。

105 There is the calm breaking into a smile; there is the blinking of the eyes (*yōyō no hagan ari, shunmoku ari* 雍容の破顔あり、瞬目あり): Reference to (one version of) the famous story of Buddha Śākyamuni and the First Ancestor, Mahākāśyapa, on Vulture Peak; when the Buddha held up a flower and blinked, the Ancestor smiled. Recorded in Dōgen's *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:258, case 253). See Supplementary Notes, s.v. “Breaking into a smile,” and “Holding up a flower and blinking the eyes.”

106 It is not pulled by things; it does not pull things (*hi motsu ken ni arazu, fukuken motsu nari* 被物牽にあらず、不牽物なり): “Pulled” here probably in the sense, “to induce an effect”; hence, “it is not caused nor does it cause.” The unexpressed subject is undoubtedly “the deportment of the practicing buddha.”

107 the non-arising or non-production of conditioned arising (*engi no mushō musa* 緣起の無生無作): Probably reference to the common claim of Mahāyāna teachings that all conditioned dharmas are “empty” of ultimate reality and, therefore, do not really arise or function as causes.

original nature or dharma nature (*honshō hosshō* 本性法性): Two common terms for the fundamental reality of phenomena.

108 “abiding in its dharma position” (*jū hōi* 住法位): Invoking a line in the *Lotus Sūtra* that can be read, “the dharmas abide in their dharma positions”; see Supplementary Notes, s.v. “Dharmas abide in their dharma positions.”

109 original being as such (*hon'unen* 本有然): A somewhat unusual term, not encountered elsewhere in the *Shōbōgenzō*, probably to be taken as equivalent to the more familiar *hon'u* 本有 (“original, or fundamental, being”).

110 affirming what is like this (*nyoze o ze suru* 如是を是する): “Like this” (*nyoze* 如是) could refer here simply to the above list of rejected items or to a more abstract notion of “thusness” or “suchness.”

practicing buddha of deportment (*iigi gyōbutsu nari* 威儀行佛なり): For this expression, see above, Note 50.

り。心のまへあり、心のうしろあり。かくのごとくの眼・耳・鼻・舌・身・意、光明功德の熾然なるゆえに、不知有を保任せる三世諸佛あり、却知有を投機せる狸奴・白牯あり。この巴鼻あり、この眼睛あるは、法の行佛をとき、法の行佛をゆるすなり。

Therefore, the circumstances of “*for the sake of the dharma and for the sake of the body*” are entrusted to the mind; the deportment that *sloughs off birth and sloughs off death* has long been completely entrusted to the buddha.¹¹¹ Hence, there are the sayings, “*the myriad dharmas are only mind*,” “*the three realms are only mind*.”¹¹² To say something further beyond this, there is a saying on “only mind”: “fences, walls, tiles, and pebbles.”¹¹³ Since it is not “only mind,” it is not “fences, walls, tiles, and pebbles.”¹¹⁴ This is the principle of *entrusting to the mind and entrusting to the dharma*, and “*for the sake of the dharma, for the sake of body*,” that are the deportment of the practicing buddha. This is certainly not a place reached by initial awakening or original awakening; how much less could it be a place reached by followers of other paths, or the two vehicles, or the three worthies and ten sages? This deportment is just not understanding one after another, not understanding again and again.¹¹⁵

111 “**for the sake of the dharma and for the sake of the body**” (*ihō ishin* 爲法爲身): Presumably referring back to the earlier statement (section 9) that the deportment of the practicing buddha consists in “discarding the body for the sake of the dharma” and “discarding the dharma for the sake of the body.”

entrusted to the mind (*shin ni makasu* 心にまかす); **completely entrusted to the buddha** (*hotoke ni ichinin seri* ほとけに一任せり): recalling the discussion of “entrusting” (*nin* 任) in section 25, above.

112 “**the myriad dharmas are only mind**,” “**the three realms are only mind**” (*manbō yui shin, sangai yui shin* 萬法唯心、三界唯心): While these two phrases do occur separately in Buddhist texts, the fact that Dōgen puts them together here suggests that he may have been thinking of the very common expression “the three realms are only mind, the myriad dharmas are only consciousness” (*sangai yui shin manbō yui shiki* 三界唯心萬法唯識). See Supplementary Notes, s.v. “The three realms are only mind.”

113 “**fences, walls, tiles, and pebbles**” (*shō heki ga ryaku* 牆壁瓦礫): A well-known expression in Zen texts first attributed to Nanyang Huizhong 南陽慧忠 (d. 775); see Supplementary Notes, s.v. “Fences, walls, tiles, and pebbles.” Dōgen discusses this expression in his “Shōbōgenzō kobutsushin” 正法眼藏古佛心。

114 **Since it is not “only mind,” it is not “fences, walls, tiles, and pebbles”** (*yui shin ni arazaru yue ni, shō heki ga ryaku ni arazu* 唯心にあらざるゆえに、牆壁瓦礫にあらざる): The grammatical subjects of these two clauses are unexpressed. The translation takes the sense to be, “just as the mind is not only mind, so fences, walls, tiles and pebbles are not merely fences, walls, tiles, and pebbles.”

115 **not understanding one after another, not understanding again and again** (*menmen no fue nari, maimai no fue nari* 面面の不會なり、枚枚の不會なり): “One after another” and “again and again” render the repetitions of two numerical counters, *men* 面 (“face”) and *mai* 枚 (“sheet”), respectively, of ambiguous referent. The verb *fue* 不會

Even while being brisk and lively, it is each one so.¹¹⁶ Is it one strip of iron? Is it “both move”?¹¹⁷ The one strip of iron is not long or short; “both move” is not self or other. When one gets the power, the concentrated effort, that *divulges the matter and achieves accord, one's authority covers the myriad dharmas, one's eye is as high as the whole world.*¹¹⁸ It has a radiance that does not interfere with taking in and letting go: “saṃgha hall, buddha hall, kitchen, and mountain gate.”¹¹⁹ Further, it has a radiance that is neither taking in nor letting go: “saṃgha hall, buddha hall, kitchen, and mountain gate.” Further, there is an eye that penetrates the

(“not understand”) occurs often in the *Shōbōgenzō*, in the senses both of a failing and a virtue — the latter being the obvious sense here.

116 brisk and lively (*kappatsupatchi* 活鱖鱖地): A loose translation of a Chinese idiom expressing the quick, powerful movements of a jumping fish; see Supplementary Notes, s.v. “Brisk and lively.” While the glyph *dì* 地 in the Chinese suggests an adverbial construction, Dōgen tends to use the phrase as a nominal.

each one so (*jōjō nii* 條條響): I.e., “purely individual instances”; an unusual expression also occurring in the version of “Henzan” 遍參 included in the sixty-chapter *Shōbōgenzō*.

117 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 above, Note 14.

“both move” (*ryōtō dō* 兩頭動): From a question posed to Changsha Jingcen 長沙景岑 (see, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:538a13-14):

竺尚書問、蚯蚓斬爲兩段、兩頭俱動。未審佛性在阿那箇頭。師曰、莫妄想。

The minister Chu asked, “When you cut a worm in two pieces, both of them move. I don’t understand, in which one is the buddha nature?”

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

Dōgen discusses this conversation in his “*Shōbōgenzō busshō*” 正法眼藏佛性。

118 “divulges the matter and achieves accord” (*tenji tōki* 展事投機): A fixed idiom, common in Chan texts, used especially for the relationship between master and disciple; see Supplementary Notes, s.v. “Divulging the matter and achieving accord.”

one's authority covers the myriad dharmas (*i en manbō* 威掩萬法): Seemingly, a fixed phrase in Chinese, though the precedent for it is unidentified.

one's eye is as high as the whole world (*gen kō isse* 眼高一世): Taking *isse* 一世 as *issekai* 一世界; another fixed phrase in Chinese appearing several times in the Chan canon.

119 It has a radiance that does not interfere with taking in and letting go (*shūhō o saezaru kōmyō ari* 収放をさへざる光明あり): The term *shūhō* 収放 usually refers to “grasping and releasing”; here, it may suggest the absorption and emission of light. The term *kōmyō* 光明 (“radiance”) is regularly used in reference to the nimbus surrounding the body of a buddha, often taken as a symbol of the buddha’s wisdom.

“saṃgha hall, buddha hall, kitchen, and mountain gate” (*sōdō butsudēn zuku sanmon* 僧堂佛殿廚庫山門): Recalling a definition of “radiance” attributed to Yunmen Wenyan 雲門文偃 (864-949), quoted at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:166, case 81; see Supplementary Notes, s.v. “Saṃgha hall, buddha hall, kitchen, and mountain gate.”

ten directions; there is an eye that completely takes in the whole earth.¹²⁰ There is before the mind; there is behind the mind.¹²¹ Since such eyes, ears, nose, tongue, body, and mind are aflame with the virtue of the radiance, there are the “buddhas of the three times,” who have maintained “*I don’t know they exist*”; there are the “cats and white cows,” who have accorded with “*on the other hand, I know they exist*.”¹²² Having this nose grip, having this eye, is the dharma preaching the practicing buddha, is the dharma acknowledging the practicing buddha.¹²³

* * * * *

120 **completely takes in the whole earth** (*daichi zenshū* 大地全収): A common phrase in Zen literature, associated especially with Yunmen Wenyan 雲門文偃 (see, e.g., *Yunmen Kuangzheng chanshi guanglu* 雲門匡真禪師廣錄, T.1988.47:547a23-24):

一塵纔起大地全收。

When a single mote barely arises, the whole earth is completely included.

Dōgen’s sentence here may reflect words attributed to Fushan Fayuan 浮山法遠 (991–1067) at *Liandeng huiyao* 聯燈會要, ZZ.136:640a9:

一隻眼。大地全該。十方通暢。

The one eye: the whole earth is entirely contained; the ten directions are penetrated.

121 **There is before the mind; there is behind the mind** (*shin no mae ari, shin no ushiro ari* 心のまへあり、心のうしろあり): The sense of “before” (*mae*) and “behind” (*ushiro*) could be either spatial or temporal: i.e., “[The eye (or the radiance?)] is both in front of and in back of the mind”; or “the mind has a before and after” (i.e., the mind exists in moment after moment).

122 **“buddhas of the three times”** (*sanze shobutsu* 三世諸佛); **“cats and white oxen”** (*rinu byakko* 狸奴白牯): From a saying of Nanchuan Puyuan 南泉普願 (748–835) quoted in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:272, case 293):

三世諸佛不知有、狸奴白牯却知有。

The buddhas of the three times, I don’t know they exist; cats and white oxen, on the other hand, I know they exist.

See Supplementary Notes, s.v. “Buddhas of the three times, I don’t know they exist; cats and white oxen, on the other hand, I know they exist.”

123 **Having this nose grip, having this eye** (*kono habi ari, kono ganzei aru wa* この巴鼻あり、この眼睛あるは): The term *habi* 巴鼻 (“to grasp by the nose”) refers to the nose ring used to lead cattle — hence, a “hold” or “handle” on something; here presumably playing on Nanchuan’s “white cows.” See Supplementary Notes, s.v. “Nose.” The “eye” (*ganzei* 眼睛) is standard metaphor for spiritual insight, here no doubt reflecting the “eye as high as the whole world.” See Supplementary Notes, s.v. “Eye.”

the dharma preaching the practicing buddha (*hō no gyōbutsu o toki* 法の行佛をと): Here and in the following clause, reading *no* の as the subject marker (reading it as the genitive particle would yield, “Having this nose grip, having this eye, is preaching the practicing buddha of the dharma, is acknowledging the practicing buddha of the dharma.”) The odd “dharma preaching the practicing buddha” no doubt serves as a foretaste of the words of Yuanwu in section 30, below: “The dharma preaches the buddhas” (*hō setsu butsu* 法説佛).

[06:28] {1:69}

雪峰山眞覺大師、示衆云、三世諸佛、在火焰裏、轉大法輪。

Great Master Zhenjue of Mount Xuefeng addressed the assembly saying, “The buddhas of the three times are in the flames, turning the great dharma wheel.”¹²⁴

[06:29]

玄沙院宗一大師曰、火焰爲三世諸佛說法、三世諸佛立地聽。

Great Master Zongyi of the Xuansha Cloister said, “The flames preach the dharma for the buddhas of the three times, and the buddhas of the three times stand and listen.”¹²⁵

[06:30]

圓悟禪師云、將謂猴白、更有猴黑。互換投機、神出鬼沒。烈焰亙天佛說法、亙天烈焰法說佛。風前剪斷葛藤窠、一言勘破維摩詰。

Chan Master Yuanwu said,¹²⁶

Here we thought it was the Marquise White,

But then there's also the Marquis Black.¹²⁷

They have an exchange and reach an accord;

The spirit appears, and the demon vanishes.

Blazing flames throughout the heavens; the buddhas preach the dharma;

Throughout the heavens blazing flames; the dharma preaches the buddhas.

124 **Great Master Zhenjue of Mount Xuefeng** (*Seppōzan Shinkaku daishi* 雪峰山眞覺大師): I.e., Xuefeng Yicun 雪峰義存. His words here are thought to have been given as a lecture on the occasion known as *kailu* 開爐 (“opening the braziers”), when the monastic stoves are set out for the winter. See *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (T.1997.47:802b26-27); *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:270, case 287).

125 **Great Master Zongyi of Xuansha Cloister** (*Genshain Sōitsu daishi* 玄沙院宗一大師): I.e., Chan Master Xuansha Shibei 玄沙師備, disciple of Xuefeng 雪峰. His words are attached to Xuefeng's saying in both the *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (T.1997.47:802b27-28) and the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:270, case 287).

“the buddhas of the three times stand and listen” (*sanze shobutsu ritchi chō* 三世諸佛立地聽): A common expression in Song Chan texts. “To stand and listen” (*ritchi chō* 立地聽) refers to the practice of the audience standing during a formal dharma talk.

126 **Chan Master Yuanwu** (*Engo zenji* 圓悟禪師): I.e., Yuanwu Keqin 圓悟克勤 (1063-1135). His words here continue the passage in *Yuanwu Foguo chanshi yulu* 圓悟佛果禪師語錄 (T.1997.47:802b29-c2).

127 **the Marquise White** (*Kōhaku* 猴白); **the Marquis Black** (*Kōkoku* 猴黑): Two legendary thieves of the Min 閩, known for their cunning. The sobriquets “marquis” and “marquise” represent a play on the homophonic *hou* 猴 (“monkey”) and *hou* 侯 (“marquis,” “lord”). Here, presumably, denoting Xuefeng and Xuansha.

*Before the wind, they cut through the nest of tangled vines;
With a single word, they see through Vimalakīrti.*¹²⁸

[06:31]

いま三世諸佛といふは、一切諸佛なり。行佛はすなはち三世諸佛なり。十方諸佛、ともに三世にあらざるなし。佛道は三世をとくに、かくのごとく説盡するなり。いま行佛をたづぬるに、すなはち三世諸佛なり。たとひ知有なりといへども、たとひ不知有なりといへども、かならず三世諸佛なる行佛なり。

The “buddhas of the three times” mentioned here are all the buddhas. The practicing buddha is the “buddhas of the three times.” There are no buddhas of the ten directions that are not the three times.¹²⁹ When the way of the buddhas explains the three times, it gives an exhaustive explanation like this. When we now inquire into the practicing buddha, this is also “the buddhas of the three times.” Whether we “*know they exist*” or we “*don’t know they exist*,” they are invariably the practicing buddha who is “the buddhas of the three times.”¹³⁰

[06:32] {1:70}

しかあるに、三位の古佛、おなじく三世諸佛を道得するに、かくのごとくの道あり。しばらく雪峰のいふ三世諸佛、在火焰裏、轉大法輪といふ、この道理ならふべし。三世諸佛の轉法輪の道場は、かならず火焰裏なるべし。火焰裏かならず佛道場なるべし。經師・論師きくべからず、外道・二乗しるべからず。しるべし、諸佛の火焰は諸類の火焰なるべからず。又、諸類は火焰あるかなきかとも照顧すべし。三世諸佛の在火焰裏の化儀ならふべし。火焰裏に處在するときは、火焰と諸佛と親切なるか、轉疏なるか。依正一如なるか、依報・正報あるか、依正同條なるか、依正同隔なるか。轉大法輪は、轉自・轉機あるべし。展事・投機なり、轉法・法轉あるべし。すでに轉法輪といふ、たとひ盡大地これ盡火焰なりとも、轉法輪の

128 *Before the wind, they cut through the nest of tangled vines* (*fūzen sendan kattō ka* 風前剪斷葛藤窠): The translation here and in the following line takes the subject to be Xuēfēng and Xuànshā, whose words Yuanwu is praising. “The nest of tangled vines” (*kattō ka* 葛藤窠) is a common metaphor for the entanglement of words; see Supplementary Notes, s.v. “Tangled vines.”

© *With a single word, they see through Vimalakīrti* (*ichigon kanpa Yuimakitsu* 一言勘破維摩詰): Allusion to the famous silence of Bodhisattva Vimalakīrti, praised in the *Vimalakīrti Sūtra* as the final statement on the “nondual dharma.”

129 *There are no buddhas of the ten directions that are not the three times* (*jip-pō shobutsu, tomo ni sanze ni arazaru nashi* 十方諸佛、ともに三世にあらざるなし): Though this claim could be taken to mean that all buddhas everywhere exist throughout all three periods (of past, present, and future), more likely Dōgen means here simply that all buddhas exist in the three times.

130 *Whether we “know they exist” or we “don’t know they exist”* (*tatōi chi u nari to iedomo, tatōi fuchi u nari to iedomo* たとひ知有なりといへども、たとひ不知有なりといへども): Recalling Naquan’s words on cats and cows introduced above, section 27.

法輪あるべし、轉諸佛の法輪あるべし、轉法輪の法輪あるべし、轉三世の法輪あるべし。

Still, when the three old buddhas speak alike of the buddhas of the three times, they have words like these.¹³¹ We should study for a while the reasons for Xuefeng's saying, "*The buddhas of the three times are in the flames, turning the great dharma wheel.*" The practice place where the buddhas of the three times turn the dharma wheel is invariably "in the flames"; "in the flames" is invariably the practice place of the buddhas.¹³² The sūtra masters and treatise masters cannot hear of this; followers of other paths and the two vehicles cannot know it. We should realize that "the flames" of the buddhas are not the flames of other types. Again, we should reflect on whether other types have "flames" or not. We should study the forms of teaching by "the buddhas of the three times" "in the flames." When they are located "in the flames," are the flames and the buddhas intimate? Are they estranged? Are their secondary and primary recompense one and the same?¹³³ Do they have secondary and primary recompense? Is their secondary and primary recompense something shared? Is their secondary and primary recompense something separated? In "turning the great dharma wheel," there should be turning the self and turning the opportunity.¹³⁴ It is divulging the matter and achieving an accord. There should be turning the dharma and the dharma turning. He has said, "turning the dharma wheel."¹³⁵ Even if all the whole earth is entirely flames, there should be a dharma wheel that turns the flame wheel;

131 **the three old buddhas** (*san'i no kobutsu* 三位の古佛): I.e., Xuefeng, Xuansha, and Yuanwu. Dōgen often uses the term "old buddha" in reference to distinguished Chan masters of the past (see Supplementary Notes, s.v. "Old buddha"); here, of course, it plays on the "buddhas of the three times."

132 **practice place** (*dōjō* 道場): A term used in reference to the site, under the bodhi tree, of Buddha Śākyamuni's awakening, as well as, more generally, to sites of Buddhist practice.

133 **secondary and primary recompense** (*eshō* 依正): A standard Buddhist term for the results of past karma; see Supplementary Notes, s.v. "Secondary and primary recompense." Dōgen seems to be asking here not only about the nature of the flames as the buddhas' environment but also about the karmic recompense of the flames themselves, as if they are also living beings; in this, he seems to be presupposing Xuansha's remark that the flames are also teaching the buddhas.

134 **turning the self and turning the opportunity** (*tenji tenki* 轉自轉機): An unusual combination not encountered elsewhere in Dōgen's writings. The term *tenki* 轉機 ("turning the opportunity") ordinarily refers to "a turning point," "a shift of fortune or circumstance"; but here, the graph *ki* 機 may indicate (as it often does in other contexts) the student — i.e., the audience for the "turning of the dharma wheel" (as opposed to the "self" that turns it).

135 **He has said, "turning the dharma wheel"** (*sude ten hōrin to iu* すでに轉法輪といふ): The unexpressed subject is most likely Xuefeng.

there should be a dharma wheel that turns the buddhas; there should be a dharma wheel that turns the dharma wheel. There should be a dharma wheel that turns the three times.

[06:33]

しかあればすなはち、火焰は諸佛の轉大法輪の大道場なり。これを界量・時量・人量・凡聖量等をもて測量するは、あたらざるなり。これらの量に量せられざれば、すなはち三世諸佛、在火焰裏、轉大法輪なり。すでに三世諸佛といふ、これ量を超越せるなり。三世諸佛轉法輪の道場なるがゆえに、火焰あるなり、火焰あるがゆえに、諸佛の道場あるなり。

Therefore, the flames are the great practice place in which the buddhas turn the great dharma wheel. It is not fitting to calculate it by a measure of worlds, a measure of times, a measure of humans, a measure of the common person or sage, and so on.¹³⁶ Because it is not measured by these measures, “the buddhas of the three times are in the flames, turning the great dharma wheel.” Since he says, “the buddhas of the three times,” they transcend measure. Because it is the practice place at which the buddhas of the three times turn the dharma wheel, it has flames; because it has flames, there is the practice place of the buddhas.

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玄沙いはく、火焰の、三世諸佛のために説法するに、三世諸佛は立地聴法す。この道をききて、玄沙の道は雪峰の道よりも道得是なりといふ、かならずしもしかあらざるなり。しるべし、雪峰の道は玄沙の道と別なり。いはゆる雪峰は、三世諸佛の轉大法輪の處在を道取し、玄沙は、三世諸佛の聴法を道取するなり。雪峰の道、まさしく轉法を道取すれども、轉法の處在、かならずしも聴法・不聴法を論ずるにあらず。しかあれば、轉法にかならず聴法あるべしときこえず。又、三世諸佛、爲火焰説法といはず、三世諸佛、爲三世諸佛、轉大法輪といはず、火焰爲火焰、轉大法輪といはざる宗旨あるべし。轉法輪といひ、轉大法輪といふ、その別あるか。轉法輪は説法にあらず、説法かならずしも爲他あらんや。しかあれば、雪峰の道の、道取すべき道を道取しつくさざる道にあらず。

Xuansha says that, when the flames preach the dharma for “the buddhas of the three times,” “the buddhas of the three times” “stand and listen” to the dharma. To say upon hearing this that Xuansha’s saying has said it better than Xuefeng’s saying is not necessarily correct. We should realize that Xuefeng’s saying is different from Xuansha’s saying: Xuefeng is speaking of the location in which “the buddhas of the three times” “turn the great dharma wheel”; Xuansha is speaking of “the buddhas of the three times” listening to the dharma. Although, to be sure, Xuefeng’s saying speaks of “turning the dharma,” at the location where the dharma is turned, he does not discuss the issue of “listening”

136 It (*kore* これ): Or “them.” The translation takes the antecedent here to be “the great practice place”; it might as well be taken as “the flames.”

to the dharma or not listening to the dharma. Hence, we do not hear him say that, when there is “turning the dharma,” there must always be “listening” to the dharma. Again, there must be an essential point in the fact that he does not say that “*the buddhas of the three times*” preach the dharma for the flames, that “*the buddhas of the three times*” “turn the great dharma wheel” for “*the buddhas the three times*,” that “*the flames*” “turn the great dharma wheel” for “*the flames*.” Is there a distinction between “turning the dharma wheel” and “turning the great dharma wheel?” “Turning the dharma wheel” is not “preaching the dharma”; must “preaching the dharma” necessarily involve “to” another?¹³⁷ Therefore, Xuefeng’s saying is not a saying that has failed to say what should be said.

[06:35]

雪峰の在火焰裏、轉大法輪、かならず委悉に參學すべし。玄沙の道に混亂することなかれ。雪峰の道を通ずるは、佛威儀を威儀するなり。火焰の三世諸佛を在裏せしむる、一無盡法界・二無盡法界の周遍のみにあらず、一微塵・二微塵の通達のみにあらず。轉大法輪を量として、大小・廣狹の量に擬することなかれ。轉大法輪は、爲自・爲他にあらず、爲説爲聽にあらず。

We should definitely study in detail Xuefeng’s “*in the flames, turning the great dharma wheel*”; do not confuse it with Xuansha’s saying. To penetrate Xuefeng’s saying is to practice the deportment of the deportment of the buddha. “The flames” causing “the buddhas of the three times” to “be in” them does not extend throughout only one inexhaustible dharma realm or two inexhaustible dharma realms, does not penetrate merely one infinitesimal dust mote or two infinitesimal dust motes. Do not take “turning the great dharma wheel” as a measure and liken it to the measures of big and small, broad and narrow. “Turning the great dharma wheel” is not for oneself or for another, not for preaching or for listening.

[06:36]

玄沙の道に、火焰爲三世諸佛説法、三世諸佛立地聽といふ。これは火焰たとひ爲三世諸佛説法すとも、いまだ轉法輪すといはず、また三世諸佛の、法輪を轉ずといはず。三世諸佛は立地聽すとも、三世諸佛の法輪、いかでか火焰これを轉ずることあらん。爲三世諸佛説法する火焰、又轉大法輪すやいなや。玄沙もいまだいはず、轉法輪はこのときなり、と。轉法輪なし、といはず。しかあれども、想料すらくは、玄沙おろかに轉法輪は説法

137 “Turning the dharma wheel” is not “preaching the dharma”; must “preaching the dharma” necessarily involve “to” another? (*ten hōrin wa seppō ni arazu, seppō kanarazushimo ita aranya* 轉法輪は説法にあらず、説法かならずしも爲他あらんや): Unlike Xuansha, Xuefeng speaks merely of “turning the great dharma wheel,” without reference to “preaching the dharma” to someone.

輪ならんと會取せるか。もししかあらば、なほ雪峰の道にくらし。火焰の三世諸佛のために説法するとき、三世諸佛立地聽法す、とはしれりといへども、火焰轉法輪のところに、火焰立地聽法す、としらず。火焰轉法輪のところに、火焰同轉法輪す、といはず。三世諸佛の聽法は、諸佛の法なり、他よりかうぶらしむるにあらず。火焰を法と認ずることなかれ、火焰を佛と認ずることなかれ、火焰を火焰と認ずることなかれ。まことに師資の道、なほざりなるべからず。將謂赤鬚胡のみならんや、さらにこれ胡鬚赤なり。

Xuansha's saying is, "*the flames preach the dharma for the buddhas of the three times, and the buddhas of the three times stand and listen.*" Here, although the flames may "*preach the dharma for the buddhas of the three times,*" he still does not say that they "*turn the dharma wheel,*" nor does he say that "*the buddhas of the three times*" "*turn the dharma wheel.*"¹³⁸ Although "*the buddhas of the three times*" may "*stand and listen,*" how could "*the flames*" turn the dharma wheel of "*the buddhas of the three times*"? Do "*the flames*" that "*preach the dharma for the buddhas of the three times*" also "*turn the great dharma wheel*" or not? Xuansha has also not said that this is the time when they "*turn the dharma wheel.*"¹³⁹ Neither does he say there is no turning of the dharma wheel. Still, what I wonder is, has Xuansha foolishly understood "*turning the dharma wheel*" to be "*preaching the dharma wheel?*" If so, he is still in the dark about Xuefeng's saying. He may know that, when "*the flames preach the dharma for the buddhas of the three times, the buddhas of the three times stand and listen*" to the dharma; but he does not know that where "*the flames*" turn the dharma wheel, "*the flames*" "*stand and listen to the dharma.*" He does not say that, where the flames turn the dharma wheel, "*the flames*" turn the dharma wheel together.¹⁴⁰ "*The dharma*" heard by "*the buddhas of the three times*" is the dharma of the buddhas; it is not received from another. Do not recognize "*the flames*" as "*the dharma*"; do not recognize "*the flames*" as "*the buddhas*"; do not recognize "*the flames*" as "*the flames.*" Surely, the sayings of master and disciple are not to be taken casually. How could it only be "*here I*

¹³⁸ nor does he say that "*the buddhas of the three times*" "*turn the dharma wheel*" (*mata sanze shobutsu no, hōrin o tenzu to iwazu* また三世諸佛の、法輪を轉ずといはず): The translation follows Kawamura's punctuation here; without it, the English would read, "nor does he say that they 'turn the dharma wheel' of 'the buddhas of the three times.'"

¹³⁹ **this is the time when they "turn the dharma wheel"** (*ten hōrin wa kono toki nari* 轉法輪はこのときなり): The antecedent of "*this*" is unclear; it could be the time when the buddhas "*stand and listen*" or the time when the flames "*preach the dharma.*"

¹⁴⁰ **"the flames" turn the dharma wheel together** (*kaen dō ten hōrin su* 火焰同轉法輪す): The exact sense is unclear; perhaps "the flames and their turning of the dharma wheel are the same."

thought he was a red-bearded foreigner”? It is also “the foreigner’s beard is red.”¹⁴¹

[06:37] {1:72}

玄沙の道、かくのごとくなりといへども、參學の力量とすべきところあり。いはゆる經師・論師の大乗・小乗の局量の性相にかかはれず、佛佛祖祖正傳せる性相を參學すべし。いはゆる三世諸佛の聽法なり、これ大小乗の性相にあらざるところなり。諸佛は機縁に逗ずる說法ありとのみしりて、諸佛聽法すとしらず、諸佛修行すといはず、諸佛成佛すといはず。いま玄沙の道には、すでに三世諸佛立地聽法といふ、諸佛聽法する性相あり。かならずしも能説をすぐれたりとし、能聽是法者を劣なりといふことなかれ。説者尊なれば聽者も尊なり。

Although Xuansha’s saying is like this, it has something that should be powerful for our study. That is, we should study the nature and marks directly transmitted by buddha after buddha and ancestor after ancestor — which have nothing to do with the restricted nature and marks of the Great Vehicle and Small Vehicle of the sūtra masters and treatise masters: i.e., that the buddhas of the three times listen to the dharma. This is something absent in the nature and marks of the Great and Small Vehicles. They know only that the buddhas preach the dharma that accords with the capacities of their audience; they do not know that the buddhas listen to the dharma. They do not say that the buddhas practice; they do not say that the buddhas attain buddhahood. In Xuansha’s saying here, where he has said “*the buddhas of the three times stand there and listen to the dharma*,” we have the nature and marks of the buddhas listening to the dharma. Do not say that the preacher is always superior and “the one who can hear this dharma” is inferior.¹⁴² When the one who preaches is to be honored, the one who listens is also to be honored.

[06:38] {1:73}

釋迦牟尼佛のいわく、若説此經、則爲見我、爲一人説、是則爲難。

Buddha Śākyamuni said, “*If one preaches this scripture, one will thereby see me. To preach it even to one person — this will be difficult.*”¹⁴³

¹⁴¹ How could it only be “here I thought he was a red-bearded foreigner”? It is also “the foreigner’s beard is red” (*shōi shakushu ko nomi naranya, sara ni kore koshu shaku nari* 將謂赤鬚胡のみならんや、さらにこれ胡鬚赤なり): “The red-bearded foreigner” and “the foreigner’s beard is red” are used as we might say “six of one, a half-dozen of the other” — i.e., a distinction without a difference. From the saying of Baizhang Huaihai 百丈懷海 (749-814), to his disciple Huangbo Xiyun 黃檗希運 (dates unknown) (see, e.g., *Zongmen tongyao ji* 宗門統要集, ZTS.1:58c4-5; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 102).

¹⁴² “the one who can hear this dharma” (*nōchō ze hō sha* 能聽是法者): A phrase borrowed from the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:10a27).

¹⁴³ **Buddha Śākyamuni** (*Shakamuni butsu* 釋迦牟尼佛): Two fragments from the

[06:39]

しかあれば、能説法は見釋迦牟尼佛なり、則爲見我は釋迦牟尼佛なるがゆえに。

Thus, preaching the dharma is seeing Buddha Śākyamuni, for “will thereby see me” is Buddha Śākyamuni.¹⁴⁴

[06:40]

又いはく、於我滅後、聽受此經、問其義趣、是則爲難。

He also said, “After my extinction, to hear this scripture and ask about its meaning — this will be difficult.”¹⁴⁵

[06:41]

しるべし、聽受者もおなじくこれ爲難なり、勝劣あるにあらず。立地聽これ最尊なる諸佛なりといふとも、立地聽法あるべきなり。立地聽法これ三世諸佛なるがゆえに。諸佛は果上なり、因中の聽法をいふにあらず、すでに三世諸佛とあるがゆえに。しるべし、三世諸佛は火焰の説法を立地聽して諸佛なり。一道の化儀、たどるべきにあらず。たどらんとするに、箭鋒相拄せり。火焰は決定して三世諸佛のために説法す。赤心片片として鐵樹華開世界香なるなり。且道すらくは、火焰の説法を立地聽しもてゆくに、畢竟じて現成箇什麼。いはゆるは智勝于師なるべし、智等于師なるべし。師資の圖奥に參究して、三世諸佛なるなり。

We should realize that this is equally “difficult” for the listener as well: there is no superiority or inferiority.¹⁴⁶ The ones who “stand and listen” may be the buddhas, the most honored, but they must have “standing and listening” to the dharma; for “standing and listening” to the dharma is “the buddhas of the three times.”¹⁴⁷ The buddhas are at the stage of ef-

Lotus Sūtra, run together as if a single passage:

(a) *Miaofa lianhua jing* 妙法蓮華經, T.262.9:34a14-15:

若説此經、則爲見我、多寶如來、及諸化佛。

If one preaches this scripture, one will thereby see me, Tathāgata Prabhūtaratna, and the transformation buddhas.

(b) *Miaofa lianhua jing* 妙法蓮華經, T.262.9:34b1-2:

我滅度後、若持此經、爲一人説、是則爲難。

After my extinction, to keep this scripture and preach it even to one person — this will be difficult.

144 for “will thereby see me” is Buddha Śākyamuni (*soku i ken ga wa Shakamuni butsu naru ga yue ni* 則爲見我は釋迦牟尼佛なるがゆえに): I.e., “for the ‘me’ that ‘will thereby be seen’ is Buddha Śākyamuni.”

145 He also said (*mata iwaku* 又いはく): From the same passage in the *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.262.9:34b5-6).

146 there is no superiority or inferiority (*shōretsu aru ni arazu* 勝劣あるにあらず): I.e., between the preacher and the audience of the sūtra.

147 for “standing and listening” to the dharma is “the buddhas of the three times”

fect; this is not talking about listening to the dharma at the stage of cause; for they are represented as already “the buddhas of the three times.”¹⁴⁸ We should realize that “the buddhas of the three times” are buddhas by “standing and listening” to the dharma preached by “the flames.” The forms of their teaching of the one way cannot be traced; when we try to trace them, the arrow heads oppose each other.¹⁴⁹ “The flames” definitely preach the dharma for “the buddhas of the three times.” Their bare mind in pieces, *on the iron tree a flower blooms and the world is fragrant*.¹⁵⁰ So tell me, when they keep “standing and listening” to “the flames” preach the dharma, in the end, *what appears?* It should be *wisdom exceeding the master's*; it should be *wisdom equal to the master's*.¹⁵¹ It is “the buddhas of the three times,” investigating the inner sanctum of master and disciple.

(*ritchi chōhō kore sanze shobutsu naru ga yue ni* 立地聴法これ三世諸佛なるがゆえに): Perhaps to be understood “those who ‘stand and listen’ to the dharma are ‘buddhas of the three times.’”

148 **the stage of effect** (*kajō* 果上); **the stage of cause** (*inchū* 因中): Reference to the cause and effect stages of practice on the Buddhist path. The buddhas have, by definition, already achieved the ultimate effect of the practice and, therefore, do not listen to the dharma in order to advance on the bodhisattva path.

149 **the arrow heads oppose each other** (*senpō sōshu seri* 箭鋒相拄せり): A common idiom in Chan texts for the meeting of masters, from the story in the *Liezi* 列子 (Tang wen pian 湯問篇, KR.5c0124.005.14a) of the master archer and his disciple, both so skilled that, when they fought a duel, their arrows met in midair. Exactly what the two arrow heads represent here is unclear — perhaps the “flames” and the “buddhas.”

150 **bare mind in pieces, on the iron tree a flower blooms and the world is fragrant** (*sekishin henpen toshite tetsuju kekai sekai kō naru nari* 赤心片片として鐵樹華開世界香なるなり): “The bare mind in pieces” (*sekishin henpen* 赤心片片) is a common expression in Chan texts, most often understood as a sincere mind in every matter; see Supplementary Notes, s.v. “Bare mind in pieces.” “On the iron tree a flower blooms and the world is fragrant” (*tetsuju kekai sekai kō* 鐵樹華開世界香) represents a clever overlapping of two Chan expressions: “a flower blooms on an iron tree” (*tetsuju kekai* 鐵樹華開), used to express life in the seemingly lifeless; and “in a single night a flower blooms and the world is fragrant” (*ichiya kekai sekai kō* 一夜華開世界香), used in reference to the experience of awakening (see, e.g., *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄, T.1008A.47:811c3-4).

151 **wisdom exceeding the master's** (*chi shō u shi* 智勝于師); **wisdom equal to the master's** (*chi tō u shi* 智等于師): Although given in Chinese, as if quoting a text, a source is not known; perhaps merely rephrasing the common Chan saying, “A view equal to the master's reduces the master's virtue by half; only a view exceeding the master's is worthy of his transmission” (*jian yu shi qi, jian shi ban de, jian guo yu shi, fang kan chuanshou* 見與師齊減師半德見過於師方堪傳授).

[06:42]

圓悟いはくの、猴白と將謂する、さらに猴黒をさへざる互換の投機、それ神出鬼没なり。これは、玄沙と同條出すれども、玄沙に同條入せざる一路もあるべしといへども、火焰の諸佛なるか、諸佛を火焰とせるか。黒白互換のころ、玄沙の神鬼に出没すといへども、雪峰の聲色、いまだ黒白の際にのこらず。しかもかくのごとくなりといへども、玄沙に道是あり、道不是あり、雪峰に道拈あり、道放あることをしるべし。

The one of whom Yuanwu says “we thought” it was “the Marquise White” has a further “accord” in an “exchange” that does not interfere with “the Marquis Black”; this is “the spirit appearing and the demon vanishing.” This comes out of the same line as Xuansha; but, while it may also have a route that does not go into the same line as Xuansha, [the question remains,] are his “flames” the buddhas?¹⁵² Has he taken the buddhas as the “flames”? The point of the “exchange” between “Black and White” may be the “appearing and vanishing” of Xuansha’s “spirits and demons,” but the voice and form of Xuefeng still do not remain in the confines of “Black and White.”¹⁵³ Still, however this may be, we should recognize that Xuansha has words that are right and words that are wrong; and Xuefeng has words to take up and words to let go.¹⁵⁴

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いま、圓悟さらに玄沙に同ぜず、雪峰に同ぜざる道あり。いはゆる烈焰互天は、ほとけ、法をとくなり、互天烈焰は、法、ほとけをとくなり。この道は、眞箇これ晩進の光明なり。たとひ烈焰にくらしといふとも、互天におほはれば、われその分あり、他この分あり。互天のおほふところ、すでにこれ烈焰なり。這箇をきらふて用那頭は作麼生なるのみなり。

Now, Yuanwu has a further saying here that is not the same as Xuansha nor the same as Xuefeng: i.e., that “blazing flames throughout the

152 This comes out of the same line as Xuansha; but, while it may also have a route that does not go into the same line as Xuansha (*kore wa Gensha to dōjō shutsu suredomo, Gensha ni dōjō nyū sezaruru ichiro mo aru beshi to iedomo* これは玄沙と同條出すれども、玄沙に同條入せざる一路もあるべしといへども): Probably to be understood, “Yuanwu’s view tends to accord with that of Xuansha; it may also depart from that view, but . . .” The sense of the counter *jō* 條 here is unclear; the translation takes it as a “line” (of text or thought), but it may also be a play on the metaphor of Yuanwu’s “route” (*ichiro* 一路).

153 the voice and form of Xuefeng still do not remain in the confines of “Black and White” (*Seppō no shōshiki, imada kokubyaku no sai ni nokorazu* 雪峰の聲色、いまだ黒白の際にのこらず): I.e., Yuanwu’s use of “Marquise White” and “Marquis Black” in reference to Xuefeng and Xuansha does not capture Xuefeng’s saying.

154 Xuefeng has words to take up and words to let go (*Seppō ni dō nen ari, dō hō aru* 雪峰に道拈あり、道放ある): A tentative translation, taking the unusual expressions *dōnen* 道拈 and *dōhō* 道放 to parallel the more common *dōze* 道是 (“words that are right”) and *dōfuzē* 道不是 (“words that are wrong”).

heavens” are the buddha preaching the dharma; “throughout the heavens blazing flames” are the dharma preaching the buddha. This saying is truly a light for latecomers.¹⁵⁵ Even if we are in the dark about the “blazing flames,” since we are covered by “the heavens throughout,” we have a part in it, and others have a part in it. Wherever “the heavens throughout” cover, this is surely “blazing flames.” Using that while hating this — it is just, *what’s the point?*¹⁵⁶

[06:44]

よろこぶべし、この皮袋子、うまれたところは去聖方遠なり、いけるいまは去聖時遠なりといへども、互天の化道なほきこゆるにあへり。いはゆる、ほとけ、法をとくことは、きくところなりといへども、法、ほとけをとくことは、いくかさなりの不知をかわづらひこし。

We should rejoice that this bag of skin, though where it was born may be *far removed from the place of the Sage*, and where it now lives may be *far removed from the time of the Sage*, has still been able to hear the guidance of “the heavens throughout.”¹⁵⁷ That is, that the buddhas preach the dharma may be something we have heard, but that the dharma preaches the buddhas — how profoundly have we suffered ignorance of it?

[06:45]

しかあればすなはち、三世の諸佛は、三世に法にとかれ、三世の諸法は、三世に佛にとかるるなり。葛藤窠の、風前に剪断する互天のみあり。一言は、かくることなく勘破したる、維摩詰をも非維摩詰をも。しかあればすなはち、法説佛なり、法行佛なり、法證佛なり、佛説法なり、佛行佛なり、佛作佛なり。かくのごとくなる、ともに行佛の威儀なり。互天互地、互古互今にも、得者不輕微、明者不賤用なり。

Therefore, the buddhas of the three times are preached by the dharma in the three times, and the dharmas of the three times are preached by the buddhas in the three times. There is only “the heavens throughout,” where “before the wind,” the “the nest of tangled vines” has been “cut

155 **a light for latecomers** (*banshin no kōmyō* 晩進の光明): I.e., a beacon for later students.

156 **Using that while hating this — it is just, what’s the point?** (*shako o kiraute yō natō wa somosan naru nomi nari* 這箇をきらふて用那頭は作麼生なるのみなり): Perhaps meaning that it does not make sense to prefer “throughout the heavens” to the “blazing flames.”

157 **far removed from the place of the Sage** (*ko shō hō on* 去聖方遠); **far removed from the time of the Sage** (*ko shō ji on* 去聖時遠): I.e., at a great distance in time and space from Buddha Śākyamuni. The latter phrase seems the more common in Buddhist literature, though neither occurs elsewhere in the *Shōbōgenzō*.

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through.”¹⁵⁸ “A single word” has obviously “seen through” them — both “Vimalakīrti” and not Vimalakīrti.¹⁵⁹ Therefore, the dharma preaches the buddhas, the dharma practices the buddhas, the dharma verifies the buddhas. The buddhas preach the dharma, the buddhas practice the buddhas, the buddhas become buddhas. Such, in all, is the department of the practicing buddha. “Throughout the heavens,” throughout the earth, throughout the past, throughout the present, “*the one who gets it does not treat it lightly; the one who clarifies it, does not use it cheaply.*”¹⁶⁰

{1:75}

正法眼藏行佛威儀第六

Treasury of the True Dharma Eye
Department of the Practicing Buddha
Number 6

[Ryūmonji MS:]

仁治二年辛丑十月中旬、記于觀音導利興聖寶林寺。沙門道元
*Recorded at Kannon Dōri Kōshō Hōrin Monastery; middle third of the
tenth month of the junior metal year of the ox, the second year of Ninji*
[November 1241]. *The Śramaṇa Dōgen*¹⁶¹

158 “the heavens throughout,” where “before the wind,” the “the nest of tangled vines” has been “cut through” (*kattō ka no, fūzen ni sendan suru gōten* 葛藤窠の、風前に剪斷する互天): Taking *sendan suru* 剪斷する as a passive; reading in the more obvious active voice would yield the odd, “the heavens throughout that the nest of tangled vines cuts through before the wind.” For “tangled vines” (*kattō* 葛藤), see Supplementary Notes. Here and in the following sentence, Dōgen is commenting on the final lines of Yuanwu’s verse, quoted above, section 30:

風前剪斷葛藤窠、一言勘破維摩詰。

Before the wind, they cut through the nest of tangled vines;
With a single word, they see through Vimalakīrti.

159 both “Vimalakīrti” and not Vimalakīrti (*Yuimakitsu o mo hi Yuimakitsu o mo* 維摩詰をも非維摩詰をも): Presumably, both Vimalakīrti and others, though whether Dōgen may have anyone particular in mind here is unclear.

160 “the one who gets it does not treat it lightly; the one who clarifies it, does not use it cheaply” (*tokusha fukeibi, myōsha fusen’yō* 得者不輕微、明者不賤用): A saying, quoted here in Chinese, of Yunju Daoying 雲居道膺 (*Liandeng huiyao* 聯燈會要, ZZ.136:797a5).

161 The sixty-chapter *Shōbōgenzō* lacks a colophon for this chapter.