

TREASURY OF THE TRUE DHARMA EYE

NUMBER 7

One Bright Pearl

Ikka myōju

一顆明珠

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INTRODUCTION

This chapter, written at Kōshōji in the early summer of 1238, marks the beginning of Dōgen's serious work on the *Shōbōgenzō* texts. It occurs as number 7 in both the sixty- and seventy-five-chapter compilations and as number 4 in the Honzan edition.

“One Bright Pearl” is devoted entirely to a single saying of the Tang-dynasty monk Xuansha Shibei 玄沙師備 (835-908): “All the worlds in the ten directions are one bright pearl.” The pearl has a rich metaphorical life in Buddhist literature: as the luminous consciousness on the floor of the ocean of mind, as the wish-fulfilling jewel held by the dragon, as the perfect self rolling freely round the bowl of the world. Here, everything everywhere is such a pearl. Hence, Dōgen can say toward the end of his essay that merely to know this is itself the bright pearl, even to doubt this is the bright pearl.

正法眼藏第七

Treasury of the True Dharma Eye

Number 7

一顆明珠

One Bright Pearl

[07:1] {1:76}

娑婆世界大宋國、福州玄沙山院宗一大師、法諱師備、俗姓者謝なり。在家のそのかみ釣魚を愛し、舟を南臺江にうかべて、もろもろのつり人にならひけり。不釣自上の金鱗を不待にもありけん。唐の感通のはじめ、たちまちに出塵をねがふ。舟をすてて山にいる、そのとし三十歳になりけり。浮世のあやうきをさと、佛道の高貴をしりぬ。つひに雪峰山にのぼりて、眞覺大師に参じて、晝夜に辨道す。

Great Master Zongyi of Mount Xuansha Cloister, in Fuzhou, Land of the Great Song, in the Sahā world: his dharma name was Shibe; his lay surname was Xie.¹ As a householder, he loved fishing and went out in a boat on the Nantai River with the fishermen.² It seems he did not wait for the golden-scaled one that rises of itself without being caught.³ At the beginning

1 Great Master Zongyi of Mount Xuansha Cloister, in Fuzhou, Land of the Great Song, in the Sahā world (*Shaba sekai Daisōkoku, Fukushū Genshasan'in Sōitsu daishi* 娑婆世界大宋國、福州玄沙山院宗一大師): I.e., Xuansha Shibe 玄沙師備 (835-908). “The Sahā World” (*Shaba sekai* 娑婆世界; S. *sahā-loka-dhātu*) is our world, “the realm to be endured,” in which Buddha Śākyamuni teaches. Fuzhou 福州 is in present-day Fujian.

2 As a householder, he loved fishing (*zaike no sonokami chōgyo o ai shi* 在家のそのかみ釣魚を愛し): The biographical description in this section seems to be drawn from Xuansha's notice in the *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:343c25-26). Dōgen discusses Xuansha's own reference to his fishing in the “Henzan” 遍参 chapter of the *Shōbōgenzō*.

Nantai River (*Nandai kō* 南臺江) is the name given to the Min River 閩江 at the point where it runs beneath Mount Diaotai 釣臺山 in Fujian.

3 golden-scaled one that rises of itself without being caught (*fuchō jijō no konrin* 不釣自上の金鱗): The mysterious golden-scaled fish is a common topic of Chan conversations. “To rise of itself without being caught” (*fuchō jijō* 不釣自上) may reflect the words of Dōgen's teacher, Tiantong Rujing 天童如淨 (1162-1227) (*Rujing heshang yulu* 如淨和尚語錄, T.2002A.48:127a17):

盡大地人不釣自上

People of all the whole earth rise of themselves without being caught.

Dōgen uses the same image, “rising of itself before being caught” (*michō sen jō* 未釣先上), in his discussion of Xuansha in “Shōbōgenzō henzan” 正法眼藏遍参.

of the Xiantong era of the Tang, he suddenly felt the desire to leave the dusty world.⁴ Abandoning his boat, he entered the mountains.⁵ He was thirty years of age. He understood the perils of the floating world and knew the great worth of the way of the buddhas. Eventually, he climbed Mount Xuefeng and, studying with Great Master Zhenjue, pursued the way day and night.⁶

[07:2]

あるとき、あまねく諸方を参徹せんため、囊をたづさへて出嶺するちなみに、脚指を石に築著して流血し痛楚するに、忽然として猛省していはく、是身非有、痛自何來。すなはち雪峰にかへる。

One time, in order widely to study [under masters] in all quarters, he was leaving the ridge with his bag in his hand when he stubbed his toe on a rock.⁷ Bleeding and in pain, he suddenly reflected earnestly, saying, “*If this body doesn’t really exist, where does the pain come from?*” Thereupon, he returned to Xuefeng.

[07:3]

雪峰とふ、那箇是備頭陀。玄沙いはく、終不敢誑於人。

Xuefeng asked, “*What is this Bei Dhūta?*”

Xuansha said, “*I would never fool anyone.*”⁸

[07:4] {1:77}

このことばを、雪峰ことに愛していはく、たれかこのことばをもたざらん、たれかこのことばを道得せん。

These words, Xuefeng especially liked and said, “Who does not possess these words? Yet who could say these words?”⁹

4 **Xiantong era of the Tang** (*Tō no kantsū* 唐の感通): The Xiantong era covers the years 860-875.

5 **he entered the mountains** (*yama ni iru* 山にいる): Japanese equivalent of a Chinese expression (*rushan* 入山) regularly used for joining a monastic community.

6 **Great Master Zhenjue** (*Shinkaku daishi* 眞覺大師): I.e., Xuefeng Yicun 雪峰義存 (822-908). Mount Xuefeng (*Seppōzan* 雪峰山) is located near Fuzhou in present-day Fujian.

7 **One time, in order widely to study [under masters] in all quarters** (*aru toki, amaneku shohō o santetsu sen tame* あるとき、あまねく諸方を参徹せんため): This anecdote represents a Japanese retelling of a passage appearing in the *Liandeng huiyao* 聯燈會要 (ZZ.136:818b3-6) and other sources.

8 **“What is this Bei Dhūta?”** (*nako ze Bi zuda* 那箇是備頭陀): The Chinese *toutuo* (J. *zuda* 頭陀) transliterates Sanskrit *dhūta*, used in reference to the practice of austerities. According to his biography, Xuansha earned this sobriquet for his strict practice. Xuefeng is expressing surprise at Xuansha’s comings and goings. Some readers take Xuansha’s response here as a passive: “I would never be deceived by anyone.”

9 **“Who does not possess these words?”** (*tare ka kono kotoba o motazaran* たれかこ

[07:5]

雪峰さらにとふ、備頭陀、なんぞ遍參せざる。師いはく、達磨不來東土、二祖不往西天。といふに、雪峰ことにほめき。

Xuefeng further asked, “Bei Dhūta, why don’t you go on extensive study?”¹⁰

The Master said, “*Dharma didn’t come to the Land of the East; the Second Ancestor didn’t go to Sindh in the West.*”¹¹

When he said this, Xuefeng praised him even more.

[07:6]

ひごろは、つりする人にてあれば、もろもろの經書、ゆめにもかつていまだ見ざりけれども、こころざしのあさからぬをさきとすれば、かたへにこゆる志氣あらはれけり。雪峰も衆のなかにすぐれたりとおもひて、門下の角立なりとほめき。ころもは、ぬのをもちい、ひとつをかへざりければ、ももつづりにつづれりけり。はだへには、紙衣をもちいけり。艾草をもきけり。雪峰に參ずるほかは、自餘の知識をとぶらはざりけり。しかあれども、まさに師の法を嗣するちから辨取せりき。

Since he had always been a fisherman, [Xuansha] had never seen books even in his dreams; yet because he made depth of commitment his priority, he displayed a determination beyond that of his peers. Xuefeng, too, thought that he stood out in his assembly and praised him as pre-eminent among his followers. For his robe, he used plant fibers and, since he did not change it for another, he patched and re-patched it. Against his skin, he used a paper garment or wore mugwort fiber. Apart from studying with Xuefeng, he visited no other wise friends. And yet he certainly acquired the authority to inherit the dharma of his master.

[07:7]

つひにみちをえてのち、人にしめすにいはく、盡十方世界、は一箇明珠。

After he eventually attained the way, in instructing people he would say, “*All the worlds in the ten directions are one bright pearl.*”

* * * * *

のことばをもたざらん): Xuefeng’s words, given here in Japanese, do not appear in the standard accounts of this episode, and Dōgen’s source for them is uncertain.

10 **Xuefeng further asked** (*Seppō sara ni tou* 雪峰さらにとふ): A continuation of the preceding quotation (from ZZ.136:818b6-8).

11 **“Dharma”** (*Daruma* 達磨): I.e., Bodhidharma, said to have brought the Zen lineage from India (“Sindh in the West”; *Saiten* 西天) to China (“the Land of the East”; *Tōdo* 東土) and to have transmitted it there to the Second Ancestor, Huike 慧可.

[07:8]

ときに、僧問、承和尚有言、盡十方世界、是一顆明珠。學人如何會得。師曰、盡十方世界、是一顆明珠、用會作麼。師、來日却問其僧、盡十方世界、是一顆明珠、汝作麼生會。僧曰、盡十方世界、是一顆明珠、用會作麼。師曰、知汝向黑山鬼窟裏作活計。

Once, a monk asked him, “I’ve heard that you say, ‘All the worlds in the ten directions are one bright pearl.’ How is your student to understand it?”¹²

The Master said, “All the worlds in the ten directions are one bright pearl. What’s the use of understanding it?”

The next day the Master in his turn asked the monk, “All the worlds in the ten directions are one bright pearl. How do you understand it?”

The monk said, “All the worlds in the ten directions are one bright pearl. What’s the use of understanding it?”

The Master said, “Now I know that you make your living inside the ghost cave at the Black Mountains.”¹³

[07:9] {1:78}

いま道取する盡十方世界、是一顆明珠、はじめて玄沙にあり。その宗旨は、盡十方世界は、廣大にあらず、微小にあらず、方圓にあらず、中正にあらず、活鱖鱖にあらず、露廻廻にあらず。さらに、生死去來にあらざるゆえに生死去來なり。恁麼のゆえに、昔日曾此去にして而今從此來なり。究辦するに、たれか片片なりと見徹するあらん、たれか兀兀なりと撿舉するあらん。

The words spoken here, “All the worlds in the ten directions are one bright pearl,” originate with Xuansha. Their essential point is that “all the worlds in the ten directions” are not vast, are not minute, are not square or round, are not centered and upright, are not brisk and lively, are not everywhere exposed.¹⁴ Furthermore, because they are not birth and death, coming and going, they are birth and death, coming and go-

¹² **Once, a monk asked him** (*toki ni, sō mon* ときに、僧問): Dōgen here switches into Chinese to quote the following conversation, which can be found, e.g., at *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:346c16-21), as well as in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:132, case 15). See Supplementary Notes, s.v. “One bright pearl.”

¹³ **the ghost cave at the Black Mountains** (*Kokusan kikutsu* 黑山鬼窟): A common image in Zen literature for the confines of fixed intellectual or spiritual positions; see Supplementary Notes, s.v. “Ghost cave.”

¹⁴ **brisk and lively** (*kappatsupatsu* 活鱖鱖): A loose rendering of a common Chinese idiom expressing the quick, powerful movements of a fish.

everywhere exposed (*rokaikai* 露廻廻, also read *roe’e* or *rokeikei* and written 露廻廻 or 露回回) can mean either “clearly visible” or “visible far and wide.”

ing.¹⁵ This being so, “*Once, in the past, he left from this*”; now, he comes through this.¹⁶ When we exhaustively examine them, who would discern that they are in pieces? Who would propose that they are firmly fixed?¹⁷

[07:10]

盡十方といふは、逐物爲己、逐己爲物の未休なり。情生智隔を隔と道取する、これ回頭換面なり、展事投機なり。逐己爲物のゆえに、未休なる盡十方なり。機先の道理なるゆえに、機要の管得にあまれることあり。

“All the worlds in the ten directions” means that *pursuing things as the self and pursuing the self as a thing* are without rest.¹⁸ To call “when feelings arise and wisdom is blocked” a “blockage” — this is *turning the head and changing the face*; it is *divulging the matter and achieving accord*.¹⁹ Because they are “*pursuing things as the self*,” they are “all ten

15 **birth and death, coming and going** (*shōji korai* 生死去來): An expression appearing often in Zen texts and in the *Shōbōgenzō* for the process of reincarnation, as in the saying used several times by Dōgen, “birth and death, coming and going, are the true human body” (*shōji korai shinjitsu nintai* 生死去來眞實人體). See Supplementary Notes, s.v. “True human body.”

16 “*Once, in the past, he left from this*”; now, he comes through this (*sekijitsu zō shi ko ni shite, nikon jū shi rai nari* 昔日曾此去にして、而今從此來なり): Dōgen here mixes Japanese and Chinese syntax in a sentence likely reflecting the words of Rujing 如淨 (*Rujing hoshang yulu* 如淨和尚語錄, T.2002A.48:126a12-13). In his second tenure as abbot of Jingci Monastery 淨慈寺, pointing to the gate of the monastery (and referring to himself by his monastery name), Rujing said,

昔日淨慈曾此去。淨慈從此又還來。

Once, in the past, Jingci left from this;

Once again, Jingci has come back through this.

Dōgen’s own sentence here may represent an explanation of why he has said that “all the worlds” both do and do not “come and go”: i.e., because they are “all the worlds,” all the “coming and going” takes place within them.

17 **in pieces** (*henpen* 片片); **firmly fixed** (*gotsugotsu* 兀兀): The former is a common term seen perhaps most often in the expression “the bare mind in pieces” (*sekishin henpen* 赤心片片); see Supplementary Notes, s.v. “Bare mind in pieces.” The latter is a term associated especially with both the posture and mental state of seated meditation; see Supplementary Notes, s.v. “Sit fixedly.”

18 **pursuing things as the self and pursuing the self as a thing** (*chiku motsu i ko, chiku ko i motsu* 逐物爲己、逐己爲物): Dōgen here switches to Chinese, as if quoting a saying, but there is no known source; possibly reflecting a common saying found in the Chan corpus (see, e.g., the words of Jingqing Daofu 鏡清道怱 [864-937], *Jingde chuangdeng lu* 景德傳燈錄, T.2076.51:349c13-14; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:270, case 286):

衆生顛倒、迷己逐物。

Living beings are perverse: losing sight of themselves, they pursue things.

19 “**when feelings arise and wisdom is blocked**” (*jōshō chikyaku* 情生智隔): After the saying discussed in a conversation between an unnamed monk and Baoci Zangxu 報慈藏峴 (dates unknown), (*Liandeng huiyao* 聯燈會要, ZZ.136:853b8-9):

directions” “without rest.” Because they are a principle before their functioning, they can exceed our control of the essence of their functioning.²⁰

[07:11]

は一顆珠は、いまだ名にあらざれども道得なり。これを名に認じきたることあり。一顆珠は直須萬年なり、亙古未了なるに亙今到來なり。身今あり、心今ありといへども、明珠なり。彼此の草木にあらず、乾坤の山河にあらず、明珠なり。

“This one pearl,” though not a name, is a saying, and this has sometimes been recognized as a name.²¹ “One pearl” is “it would surely take ten thousand years.”²² It is “the past throughout is not yet over when the present throughout has already arrived.”²³ While there is a present of the

僧問、承古有言、情生智隔、想變體殊。只如情未生時如何。師云、隔。

A monk asked, ‘I’ve heard the ancients had a saying, ‘When feelings arise, wisdom is blocked; when thoughts change, the substance is isolated.’ How about when feelings have not yet arisen?’

The Master said, “Blocked.”

turning the head and changing the face (*kaitō kanmen* 回頭換面): Also read *uitō kanmen*. A common expression in Zen literature interpreted along various different lines; here, perhaps, conveying the inseparability or interdependence of wisdom and its blockage. See Supplementary Notes, s.v. “Turning the head and changing the face.”

divulging the matter and achieving accord (*tenji tōki* 展事投機): Two terms regularly occurring together in Zen literature, the former used for expressions of what one really thinks; the latter, for matching the understanding of one’s interlocutor (often the master); see Supplementary Notes, s.v. “Divulging the matter and achieving accord.”

20 Because they are a principle before their functioning, they can exceed our control of the essence of their functioning (*kisen no dōri naru yue ni, kiyō no kantoku ni amareru koto ari* 機先の道理なるゆえに、機要の管得にあまれることあり): Perhaps meaning that, because “all the worlds in the ten directions” precede their phenomenal activity, their essential nature cannot be fully understood through that activity. The translation strains to preserve the lexical parallel between *kisen* 機先 (“prior to their function”) and *kiyō* 機要 (“essence of their function”).

21 “This one pearl,” though not a name, is a saying (*ze ikka ju wa, imada na ni arazaredomo dōtoku nari* 一は一顆珠は、いまだ名にあらざれども道得なり): Reading the copula *ze* 是 of Xuansha’s “is one pearl” as the pronoun “this” (*kono* この). The sense of “name” (*na* 名) here is uncertain; perhaps the point is that “one pearl” is not a technical term, but its use in this saying has led to its treatment as such.

22 “it would surely take ten thousand years” (*jikishu bannen* 直須萬年): Reflecting a saying attributed to Shishuang Chingzhu 石霜慶諸 (807-888) appearing elsewhere in the *Shōbōgenzō* and recorded in the *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:166, case 85); see Supplementary Notes, s.v. “It would surely take ten thousand years.”

23 “the past throughout is not yet over when the present throughout has already arrived” (*gōko miryō naru ni gōkon tōrai* 亙古未了なるに亙今到來): From the expression “throughout the past and throughout the present” (*gōko gōkon* 亙古亙今), a common idiom for extension through all history.

body and a present of the mind, they are the “bright pearl.”²⁴ It is not the grasses and trees of here and there; it is not the mountains and rivers of heaven and earth: it is the “bright pearl.”²⁵

[07:12] {1:79}

學人如何會得。この道取は、たとひ僧の弄業識に相似せりと、大用現は大軌則なり。すすみて一尺水、一尺波を突兀ならしむべし。いはゆる一丈珠、一丈明なり。

“How is your student to understand it?” This saying, though it resembles the monk’s playing with karmic consciousness, is “the manifestation of the great function” is the great rule.²⁶ Going further, “one foot of water” should thrust up one foot of wave: that is, ten feet of pearl is ten feet of bright.²⁷

[07:13]

いはゆるの道得を道取するに、玄沙の道は、盡十方世界、は一顆明珠、用會作麼なり。この道取は、佛は佛に嗣し、祖は祖に嗣す、玄沙は玄沙に嗣する道得なり。嗣せざらんと廻避せんに、廻避のところなかるべきにあらざれども、しばらく灼然廻避するも、道取生あるは、現前の蓋時節なり。

In making his statement, Xuansha’s words are, “All the worlds in the ten directions are one bright pearl. What’s the use of understanding it?” This saying is a statement that buddhas inherit from buddhas, ancestors inherit from ancestors, Xuansha inherits from Xuansha. When he tries to avoid inheriting it, although it is not that it could not be avoided, even if

24 **there is a present of the body and a present of the mind** (*shinkon ari, shinkon ari* 身今あり、心今あり): Perhaps merely a playful way of saying “the present body and mind,” this could also be parsed, “the body exists in the present; the mind exists in the present.”

25 **it is the “bright pearl”** (*myōju nari* 明珠なり): The subject is not expressed; the translation takes it as “this one pearl.”

26 **playing with karmic consciousness** (*rō gosshiki* 弄業識): A common expression in Zen literature for being caught up in deluded thoughts; see Supplementary Notes, s.v. “Karmic consciousness.”

“**manifestation of the great function**” is the great rule (*daiyū gen ze dai kisoku* 大用現是大軌則): Perhaps suggesting that the monk’s seemingly routine question is expressing “the great function.” A reversal of the set phrase, the “manifestation of the great function does not abide in rules”; see Supplementary Notes, s.v. “Manifestation of the great function.”

27 **“one foot of water” should thrust up one foot of wave** (*isshaku sui, isshaku ha o totsugotsu narashimu beshi* 一尺水、一尺波を突兀ならしむべし): Perhaps suggesting that the monk’s question, while shallow, is complete. This and the following clause are likely playing on a line of verse found in the *Hongzhi chanshi guanglu* 宏智禪師廣錄 (T.2001.48:19a25):

一尺水一丈波。

One foot of water and ten feet of wave.

for the moment he does clearly avoid it, this saying is present in all time right before us.²⁸

[07:14]

玄沙、來日問其僧、盡十方世界、是一顆明珠、汝作麼生會。

The next day Xuansha asked the monk, “All the worlds in the ten directions are one bright pearl. How do you understand it?”

[07:15]

これは道取す、昨日説定法なる、今日二枚をかりて出氣す。今日説不定法なり、推倒昨日點頭笑なり。

This says, “Yesterday, I preached a fixed dharma”; today, I’m borrowing the pair to exhale.²⁹ It is, “Today, I’m preaching an indeterminate dharma”; it is, overturning yesterday, I’m nodding and laughing.³⁰

28 **this saying is present in all time right before us** (*dōshushō aru wa, genzen no gaijissetsu nari* 道取生あるは、現前の蓋時節なり): A tentative translation of a sentence difficult to interpret. Perhaps the sense is that, while Xuansha might have spoken otherwise (and thus “avoided inheriting” the saying), the saying itself is always before us. The expression *dōshushō* 道取生 (also read *dōshusei*) should be taken simply as “saying,” the graph *shō* 生 functioning here as an emphatic colloquial suffix. The unusual expression *gaijissetsu* 蓋時節, translated here as “all time,” is likely constructed after terms like *gaiiten* 蓋天 (“the whole of heaven”) or *gaichi* 蓋地 (“all of earth”).

29 **“Yesterday, I preached a fixed dharma”** (*sakujitsu setsu jōhō* 昨日説定法); **“Today, I’m preaching an indeterminate dharma”** (*konnichi setsu fujōhō* 今日説不定法): After words attributed to Buddha Śākyamuni in the *Liandeng huiyao* 聯燈會要 (ZZ.136:443b9-11):

世尊因外道問、昨日説何法。云説定法。外道云、今日説何法、云説不定法。外道云、昨日説定法。今日何故説不定法。云昨日定。今日不定。

The World-Honored One was once asked by a follower of an other path, “What dharma did you preach yesterday?”

He said, “I preached a fixed dharma.”

The follower said said, “What dharma do you preach today?”

He said, “I’m preaching an indeterminate dharma.”

The follower said, “Yesterday, you preached a fixed dharma. Why are you preaching an indeterminate dharma today?”

He said, “Yesterday was fixed. Today is not fixed.”

I’m borrowing the pair to exhale (*nimai o karite shukki su* 二枚をかりて出氣す): “The pair” (*nimai* 二枚) here likely refers to the lips and “exhale” (*shukki* 出氣), to speaking. The construction parallels the expression, found in the “Shōbōgenzō shinjin gakudō” 正法眼藏身心學道, “to borrow the nostrils of the buddhas and ancestors and exhale through them” (*busso no bikū o karite shukki seshime* 佛祖の鼻孔をかりて出氣せしめ); see Supplementary Notes, s.v. “Nose.”

30 **I’m nodding and laughing** (*tentō shō* 點頭笑): A common fixed idiom, more often in reverse order, “laughing and nodding” (*shō tentō* 笑點頭).

[07:16]

僧曰、盡十方世界、是一顆明珠、用會作麼。

The monk said, “All the worlds in the ten directions are one bright pearl. What’s the use of understanding it?”

[07:17]

いふべし、騎賊馬逐賊なり。古佛爲汝説するには、異類中行なり。しばらく回光返照すべし、幾箇枚の用會作麼かある。試道するには、乳餅七枚、菜餅五枚なりといへども、湘之南、潭之北の教行なり。

We should say this is *riding the bandit’s horse to chase the bandit*.³¹ When the old buddha preaches for your sake, “he moves among different types.”³² You should for a bit *turn the light around and shine it back*: how many instances are there of “what’s the use of understanding it?”³³ To try to say something, while it might be *seven milk cakes and five vegetable cakes*, would be a teaching and practice “*south of Xiang and north of Tan*.”³⁴

31 **riding the bandit’s horse to chase the bandit** (*ki zokuba chiku zoku* 騎賊馬逐賊): A common idiom (occurring with various verbs for “pursue”) for turning a statement back on the interlocutor.

32 **When the old buddha preaches for your sake, “he moves among different types”** (*kobutsu i nyo setsu suru ni wa, irui chū gyō nari* 古佛爲汝説するには、異類中行なり): The translation takes “you” (*nyo* 汝) here to refer to the monk in the story and, though the comments could be read otherwise, treats this entire section as Dōgen’s direct address to him. “He moves among different types” (*irui chū gyō* 異類中行) is a fixed expression, occurring often in Dōgen’s writings, typically used to indicate the salvific activities of the buddhas and bodhisattvas among the various forms of living beings; see Supplementary Notes, s.v. “Move among different types.”

33 **turn the light around and shine 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.

34 **seven milk cakes and five vegetable cakes** (*nyūbyō shichimai, saibyō gomai* 乳餅七枚、菜餅五枚): Perhaps suggesting “standard fare,” “humble food.” Possibly reflecting a line in the *Rujing hoshang yulu* 如淨和尚語錄, T.2002A.48:125a22-23:

齋時三枚乳餅、七枚菜餅。

At the noon meal, three milk cakes and seven vegetable cakes.

“**south of Xiang and north of Tan**” (*Shō shi nan, Tan shi hoku* 湘之南、潭之北): From a verse by Yingzhen 應眞 (dates unknown), on Huizhong’s seamless stūpa (*Jingde chuangeng lu* 景德傳燈錄, T.2076.51:245a12):

湘之南潭之北、中有黃金充一國。

South of Xiang and north of Tan:

Between, there’s gold to fill a kingdom.

There are diverse views of the exact geographical locations of “south of Xiang” and “north of Tan” (place names most often said to refer to Xiangzhou 湘州 and Tanzhou 潭州 in present-day Hunan Province), but the sense is generally held to be “anywhere.” On such a reading, Dōgen’s point here would seem to be that, although the monk’s question may seem prosaic, it has universal significance.

[07:18]

玄沙曰、知汝向黑山鬼窟裏作活計。

Xuansha said, “Now I know that you make your living inside the ghost cave at the Black Mountains.”

[07:19]

しるべし、日面月面は往古よりいまだ不換なり。日面は日面とともに共出す、月面は月面とともに共出するゆえに、若六月道正是時、不可道我姓熱なり。

We should understand that, since ancient times, the face of the sun and the face of the moon have never been switched. The face of the sun emerges together with the face of the sun; the face of the moon emerges together with the face of the moon.³⁵ Hence, “If I say in the sixth month that it’s just this time, you shouldn’t say that my surname is ‘Hot.’”³⁶

[07:20] {1:80}

しかあればすなはち、この明珠の有如無始は、無端なり。盡十方世界一顆明珠なり、兩顆三顆といはず。全身これ一隻の正法眼なり、全身これ眞實體なり、全身これ一句なり、全身これ光明なり、全身これ全心なり。全身のとき、全身の罣礙なし、圓陀陀地なり、轉轉轉なり。明珠の功德、かくのごとく見成なるゆえに、いまの見色聞聲の觀音・彌勒あり、現身説法の古佛・新佛あり。

35 The face of the sun emerges together with the face of the sun (*nichimen wa nichimen to tomo ni gūshutsu su* 日面は日面とともに共出す): I.e., the sun is just the sun (and the moon, just the moon). “Sun face” (*nichimen* 日面) and “moon face” (*gachimen* 月面) may also allude to two buddhas of those names given in the *Foming jing* 佛名經, or to a famous saying by Mazu Daoyi 馬祖道一 (709-788); see Supplementary Notes, s.v. “Sun face, moon face.” Here, no doubt, the reference is to Xuansha and the monk: Xuansha’s question is his question; the monk’s question is the monk’s question.

36 “If I say in the sixth month that it’s just this time, you shouldn’t say that my surname is ‘Hot.’” (*nyaku rokugetsu dō shō ze ji, fuka dō ga shō netsu* 若六月道正是時、不可道我姓熱): The words of Yaoshan Weiyān 藥山惟儼 (751-834), found in a story recorded at *Jiatāi pudeng lu* 嘉泰普燈錄 (ZZ.137:110b10-13):

昔日有官人問藥山、和尚何姓。藥山云、正是時。官人罔措。下至知事處問云、適來問長老何姓。答道正是時。的當是姓箇甚麼。知事云、只是姓韓。藥山聞云、若六月道正是時、不可道我姓熱也。

Once, there was an official who asked Yaoshan, “What is the Reverend’s surname?” Yaoshan said, “Just this time.”

The official, not knowing what to make of it, went and asked a steward, “Just now, when I asked the Elder his surname, he said, ‘Just this time.’ Really, what is this surname?”

The steward said, “It’s just that his surname is Han 韓 [homophonous with *han* 寒 (‘cold’)].”

Hearing about this, Yaoshan said, “If I say in the sixth month that it’s just this time, you shouldn’t say my surname is Re 熱 [‘hot’].”

Thus, the suchness and beginninglessness of this bright pearl is limitless.³⁷ It is the one bright pearl of all the worlds in the ten directions; it is not described as “two” or “three.” Its whole body is a single true dharma eye; its whole body is the true body; its whole body is a single phrase; its whole body is radiance; its whole body is the whole mind.³⁸ When it is the whole body, it is not obstructed by the whole body.³⁹ It is round, round; it rolls round and round.⁴⁰ Since the virtues of the bright pearl appear like this, there are the present Avalokiteśvara and Maitreya, seeing forms and hearing sounds, there are old buddhas and new buddhas, manifesting their bodies and preaching the dharma.⁴¹

37 **the suchness and beginninglessness of this bright pearl is limitless** (*kono myōju no u nyo mushi wa, mutan nari* この明珠の有如無始は、無端なり): A tentative translation. The unusual phrase *unyo mushi* 有如無始 (rendered here “suchness and beginninglessness”) could be read “having such beginninglessness”; that Dōgen takes the four glyphs as two pairs is suggested by their recurrence in reverse order (*mushi unyo* 無始有如) at *Eihei kōroku* 永平廣錄 (DZZ.3:44, no. 67). The term *mutan* 無端 (“without limit”) can mean both “without origin” and “without reason.”

38 **a single true dharma eye** (*isseki no shōbō gen* 一隻の正法眼): Perhaps recalling the words of the ninth-century figure Changsha Jingcen 長沙景岑 (dates unknown); see Supplementary Notes, s.v. “All the worlds in the ten directions are the single eye of the śramaṇa.”

true body (*shinjitsu tai* 眞實體): Perhaps recalling Xuansha’s own words (e.g., at *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:196, case 131):

盡十方界是箇眞實人體。

All the worlds in the ten directions are this true human body.

See Supplementary Notes, s.v. “True human body.”

radiance (*kōmyō* 光明): A term regularly used for the nimbus surrounding the body of a buddha.

39 **not obstructed by the whole body** (*zenshin no keige nashi* 全身の罣礙なし): Literally, “there is no obstruction of the whole body,” perhaps meaning that it is not limited to, or by, its totality.

40 **It is round, round; it rolls round and round** (*en dadachi nari, ten rokuroku nari* 圓陀陀地なり、轉轉轉なり): Loose translation of two idiomatic expressions with the repetitive sounds *dada* and *rokuroku*, the former expressing perfect roundness, the latter free rotation.

41 **the present Avalokiteśvara and Maitreya, seeing forms and hearing sounds** (*ima no kenshiki monshō no Kannon Miroku ari* いまの見色聞聲の観音・彌勒あり): A characterization of these two bodhisattvas perhaps inspired by the fact that the former’s name means “perceiver of sound (i.e., the voices of his supplicants).”

manifesting their bodies and preaching the dharma (*genshin seppō* 現身說法): Recalling a famous passage in the *Pumen* 普門 chapter of the *Lotus Sūtra*; see Supplementary Notes, s.v. “Manifesting a body to preach the dharma.”

[07:21]

正當恁麼時、あるひは虚空にかかり、衣裏にかかる、あるひは領下にをさめ、髻中にをさむる、みな盡十方世界一顆明珠なり。ころものうらにかかるを様子とせり、おもてにかけんと道取することなかれ。髻中・領下にかかるを様子とせり、髻表・領表に弄せんと擬することなかれ。醉酒の時節にたまをあたふる親友あり、親友にはかならずたまをあたふべし。たまをかけらるる時節、かならず醉酒するなり。既是恁麼は、盡十方界にてある一顆明珠なり。

At this very moment, hanging in empty space or hanging inside a garment, tucked under the chin or tucked in the topknot — these are all the one bright pearl of all the worlds in the ten directions.⁴² To be hanging inside your garment represents the standard; do not say, “Let’s hang it outside.” To be in the topknot or under the chin represents the standard; do not think to play with them in front of the topknot or in front of the chin. There is a close friend who gives a jewel when one is drunk; he always gives the jewel to his close friend. When the jewel is hung, he is always drunk. “*Since you are such*” is the one bright pearl of all the worlds in the ten directions.⁴³

[07:22]

しかあればすなはち、轉・不轉のおもてをかへゆくににたれども、すなはち明珠なり。まさに、たまはかくありけるとして、すなはちこれ明珠なり。明珠は、かくのごとくきこゆる聲色あり。既得恁麼なるには、われは明珠にはあらじとたどらるるは、たまにはあらじとうたがはざるべきなり。たどり、うたがひ、取舍する作・無作も、ただしばらく小量の見なり、さらに小量に相似ならしむるのみなり。

Therefore, although it seems to change its appearance as it spins or does not spin, it is the bright pearl. To know that there truly is a pearl like this — this itself is the bright pearl. The bright pearl has sound and

42 **hanging in empty space** (*kokū ni kakari* 虚空にかかり): Perhaps an allusion to the scene in the *Pusa yingluo jing* 菩薩瓔珞經 (T.656.16:1b24-25), in which priceless gems illumine the space above the Buddha and his assembly.

hanging inside a garment (*eri ni kakaru* 衣裏にかかる): Reference to the famous parable in the *Lotus Sūtra*, in which a friend sews a priceless gem into the lining of the garment of a man in a drunken sleep; see Supplementary Notes, s.v. “Jewel in the robe.”

tucked under the chin (*ganka ni osame* 領下にをさめ): Allusion to the black dragon of Chinese lore that holds a gem beneath its chin (see, e.g., *Zhuangzi* 莊子, Lie Yukou 列御寇, KR.5c0126.032.9a).

tucked in the topknot (*keichū ni osamuru* 髻中にをさむる): Reference to the *Lotus Sūtra* metaphor of the sūtra as the jewel in the king’s topknot; see Supplementary Notes, s.v. “Jewel in the topknot.”

43 “**Since you are such**” (*ki ze inmo* 既是恁麼): Likely an allusion, repeated below, to the famous saying attributed to Yunju Daoying 雲居道膺 (d. 902); see Supplementary Notes, s.v. “Such a person.”

form that is perceived like this. When they “have got such,” those who confusedly think, “we are not the bright pearl,” should be without doubts about not being the pearl.⁴⁴ The actions and non-actions of being confused and doubting, accepting and rejecting — these are just temporary small views; going further, they are just making it resemble something small.⁴⁵

[07:23] {1:81}

愛せざらんや、明珠かくのごとくの彩光きはまりなきなり。彩彩光光の片片條條は、盡十方界の功德なり、たれかこれを攪奪せん、行市に搏をなぐる人あらず、六道の因果に不落・有落をわづらふことなかれ。不昧本來の頭正尾正なる、明珠は面目なり、明珠は眼睛なり。

Can you not but love it? The colorful lights like this of the bright pearl are boundless. Each bit and each ray of each color and each light is a virtue of all the worlds in the ten directions. Who could seize them? In the market, there is no one who would toss out a tile.⁴⁶ Do not worry about falling or not falling into the cause and effect of the six paths.⁴⁷ Our not

44 “have got such” (*ki toku inmo* 既得恁麼). Variation on Yunju’s verse cited above, Note 43.

45 going further, they are just making it resemble something small (*sara ni shōryō ni sōji narashimuru nomi nari* さらに小量に相似ならしむるのみなり): The object of the causative here is unstated; presumably, “the bright pearl.”

46 Who could seize them? In the market, there is no one who would toss out a tile (*tare ka kore o zandatsu sen, kōshi ni kawara o naguru hito arazu* たれかこれを攪奪せん、行市に搏をなぐる人あらず): Taking the verb *zandatsu* 攪奪 here in the sense “to take by force” (or, perhaps, “to have one’s way with”); in his immediately following reference to the “market” (*kōshi* 行市), Dōgen seems to be recalling the phrase, occurring several times in the *Shōbōgenzō*, “to dominate the market” (*zandatsu kōshi* 攪奪行市; perhaps in the sense “to control prices”) — as in the saying of Xuansha Shibei 玄沙師備 recorded in Dōgen’s *shinji Shōbōgenzō* 眞字正法眼藏 (DZZ.5:146, case 38); see Supplementary Notes, s.v. “Dominate the market.” “Toss out a tile” translates Dōgen’s Japanese rendering of a Chinese expression from the idiom, “to toss out a tile and take in a jade” (*hōsen ingyoku* 拋甄引玉), in literary usage, a polite way to ask another for a capping verse for your poem, and by extension, as typically in Zen dialogues, to get back more than you offered. See Supplementary Notes, s.v. “Tossing out a tile and taking in a jade.”

47 falling or not falling into the cause and effect of the six paths (*rokudō no inga ni furaku uraku o wazurau koto nakare* 六道の因果に不落有落をわづらふことなかれ): Allusion to the famous tale of Baizhang Huaihai 百丈懷海 (749-814) and the teacher who was reborn as a fox for saying that the person of great practice “does not fall into cause and effect” (*furaku inga* 不落因果). (See, e.g., *Liandeng huiyao* 聯燈會要, ZZ.136:495a9-b2; *shinji Shōbōgenzō* 眞字正法眼藏, DZZ.5:178, case 102).

six paths (*rokudō* 六道): I.e., the six states of rebirth in *samsāra*; see Supplementary Notes, s.v. “Six paths.”

being in the dark about the fundamental is true from head to tail; the bright pearl is its face; the bright pearl is its eye.⁴⁸

[07:24]

しかあれども、われもなんぢも、いかなるかこれ明珠、いかなるかこれ明珠にあらざるとしらざる百思・百不思議は、明明の草料をむすびきたれども、玄沙の法道によりて、明珠なりける身心の様子をも、きき、しり、あきらめつれば、心これわたくしにあらず、起滅をたれとしてか、明珠なり、明珠にあらざる、と取舍にわづらはん。たとひたどりわづらふも、明珠にあらぬにあらず。明珠にあらぬがありておこさせける行にも念にもにてはあらざれば、ただまさに黒山鬼窟の進歩退歩、これ一顆明珠なるのみなり。

Nevertheless, while neither you nor I knows what is the bright pearl and what is not the bright pearl, a hundred thinkings and a hundred not-thinkings have bundled the perfectly clear fodder.⁴⁹ But, thanks to the dharma words of Xuansha, we have heard about and clarified the status of body and mind as the bright pearl; therefore, the mind is not our own, and exactly as whom its arising and ceasing is the bright pearl or is not the bright pearl — the taking and rejecting of this might well worry us.⁵⁰ Even being confused and worrying is not not the bright pearl. Since there exists neither action nor thought brought about by what is not the bright pearl, stepping forward and stepping back in the ghost cave at the Black Mountains — this is nothing but one bright pearl.⁵¹

48 **Our not being in the dark about the fundamental is true from head to tail** (*fumai honrai no zushin bishin naru* 不昧本來の頭正尾正なる): A tentative translation of a difficult clause subject to varied readings. The English here takes the phrase *fumai honrai* 不昧本來 as a verb-object expression, playing on Baizhang's opinion in the fox story that the person of great practice is "not in the dark about cause and effect" (*fumai inga* 不昧因果); the phrase might also be read "the fundamental that is not in the dark."

49 **a hundred thinkings and a hundred not-thinkings have bundled the perfectly clear fodder** (*hyaku shi hyaku fushi wa, meimei no sōryō o musubikitaedomo* 百思・百不思議は、明明の草料をむすびきたれども): A complicated play with the expression "perfectly clear, the tips of the hundred grasses" (see Supplementary Notes) — as well as, perhaps, with the expression "thinking of not-thinking" (*shiryō ko fushiryō tei* 思量箇不思量底); see Supplementary Notes, s.v. "Yaoshan's not thinking." Dōgen has here replaced *sōtō* 草頭 ("tips of the grasses") with *sōryō* 草料 ("fodder"), a term regularly used for the subject of Zen discussion, somewhat as we might say "food for thought."

50 **exactly as whom its arising and ceasing is the bright pearl or is not the bright pearl — the taking and rejecting of this might well worry us** (*kimetsu o tare toshite ka myōju nari, myōju ni arazaru to shusha ni wazurawan* 起滅をたれとしてか、明珠なり、明珠にあらざる、と取舍にわづらはん): I.e., if the mind is not our own, we might well wonder whose mind is being identified with the bright pearl.

51 **stepping forward and stepping back** (*shinpo taiho* 進歩退歩): A term appearing several times in the *Shōbōgenzō*; it can indicate movement forward and back but also all activities, motion and rest, etc.; see Supplementary Notes, s.v. "Stepping forward and stepping back."

7. One Bright Pearl *Ikka myōju* 一顆明珠

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正法眼藏一顆明珠第七

Treasury of the True Dharma Eye
One Bright Pearl
Number 7

[Tōunji MS:]⁵²

爾時嘉禎四年四月十八日、在雍州宇治縣觀音導利興聖寶林寺示衆
Presented to the assembly at Kannon Dōri Kōshō Hōrin Monastery, Uji
District, Yōshū; eighteenth day, fourth month, fourth year of Katei
[2 June 1238]

寬元元年癸卯閏七月二十三日、書寫于越州吉田郡志比莊吉峰寺院主房。
侍者比丘懷奘
Copied at the residence of the head of cloister, Kippō Monastery, Shihi
Estate, Yoshida District, Esshū; twenty-third day, intercalary seventh
month of the junior water year of the rabbit, the first year of Kangen
[8 September 1243].
The acolyte, Bhikṣu Ejō

嘉慶三年二月三日、在永平寺衆寮奉書寫之。宗吾
Copied this as a memorial offering in the common quarters of Eihei
Monastery; third day, second month, third year of Kakyō
[1 March 1389].
*Sōgo*⁵³

52 The MSS of the seventy-five-chapter compilation lack colophons for this chapter.

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