

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

佛性
Buddha Nature
Busshō

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INTRODUCTION

Dōgen's essay on the buddha nature is one of the most celebrated texts in the *Shobogenzo*. It was composed in the autumn of 1241, at Kōshōji 興聖寺, the monastery Dōgen had established five years earlier on the southern outskirts of the imperial capital at Heian. The work appears as Book 3 in the major premodern redactions of the *Shōbōgenzō*.

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

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

This translation is based on the text appearing in Kawamura Kōdō 河村孝道, *Dōgen zenji zenshū* 道元禪師全集, volume 1 (1991), pp. 14-44. An unannotated version of the translation appears in two installments, in *Dharma Eye* 25 (spring 2010) and 26 (autumn 2010). Other English renderings of this work can be found in Kōsen Nishiyama and John Stevens, *Shōbōgenzō*, volume 4 (1983), pp. 120-140; Yuho Yokoi, *The Shobo-genzo* (1986), pp. 13-61; Gudo Nishijima and Chodo Cross, *Master Dogen's Shobogenzo*, Book 2 (1996), pp. 1-32; Norman Waddell and Masao Abe, *The Heart of Dōgen's Shōbōgenzō* (2002), pp. 59-98; and Hubert Nearman, *The Treasure House of the Eye of the True Teaching* (2007), pp. 244-279.

正法眼藏第三

Treasury of the Eye of the True Dharma, Book 3

佛性

Buddha Nature

{1}

釋迦牟尼佛言、一切衆生、悉有佛性。如來常住、無有變易。

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

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

Though it is said that this is turning the dharma wheel of “the lion's roar” of the Great Master, Śākyamuni, the Honored One, it is the pate and the eyes of all the buddhas, all the ancestral masters.² Its study has come down for two thousand, one hundred ninety years (to this, the second year of the Japanese [era] Ninji, eighth heavenly stem, second terrestrial branch), through

merely fifty generations of correct descent (to my former master, the Reverend Jing of Tiantong): through twenty-eight generations in the Western Heavens, it has been maintained in generation after generation; through twenty-three ages in the Eastern Earth, it has been maintained in age after age. The buddhas and ancestors of the ten directions have all maintained it.³

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

What is the essential point of the World Honored One's saying, "All living beings in their entirety have the buddha nature"? It is turning the dharma wheel of the saying, "what is it that comes like this?" One speaks of "living beings," or "sentient beings," or "the multitude of beings," or "the multitude of types." The term "entirety of being" refers to "living beings," "the multitude of beings." That is, the "entirety of being" is the buddha nature; "one entirety" of the "entirety of being" is called "living beings." At this very moment, the interior and exterior of living beings is the "entirety of being" of the buddha nature. This is not only the "skin, flesh, bones, and marrow" singly transmitted; for "you have got my skin, flesh, bones, and marrow."⁴ We should realize that the "being" that is here made the "entirety of being" by the buddha nature is not the being of being and non-being. The "entirety of being" is the word of the buddha, the tongue of the buddha, the eyes of the buddhas and ancestors, the nose of the patch-robed monk. Furthermore, the term "entirety of being" is not initial being, not original being, not marvelous being; how much less is it conditioned being or deluded being. It has nothing to do with the likes of mind and object, nature and attribute. Therefore, the circumstantial and primary [recompense] of the "entirety of being" of living beings is not by any means the generative power of karma, not deluded conditioned origination, not of its own accord, not the practice and verification of spiritual powers. Were the "entirety of being" of living beings generated by karma, or conditioned origination, or of its own accord, then the verification of the way of the nobles as well as the bodhi of the buddhas and the eyes of the buddhas and ancestors would also be the generative power of karma, conditioned origination, and of its own accord. And this is not the case.⁵

In all the realms, there is no "adventitious dust" at all; right here, there is no second person beyond this. For "the root source is directly cut," but people have not noticed; "the busy, busy karmic consciousness," when will it rest? It is not the being of deluded conditioned origination; for "throughout the realms, it has never been hidden." To say that "throughout the realms, it has never been hidden" is not necessarily to say that what fills the realms is being: [the notion] that throughout the realms is my being is a false view of the alien paths. It is not the being of original being; for it is "throughout the past and throughout the present." It is not the being of initial arising; for "it does not admit a single mote of dust." It is not the being of individual instances; for it is comprehensive. It is not the being of beginningless being; for "what is it that comes like this?" It is not the being of initially arising being; for "my usual mind is the way." We should

realize that, within the “entirety of being,” living beings are “hard conveniently to meet.” When the understanding of the “entirety of being” is like this, the “entirety of being” passes through the body and sloughs it off.⁶

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

Many students, hearing the term “buddha nature,” have falsely reckoned that it is like the “I” in the alien path of Śreṇika. This is because they have not met a person, they have not met themselves, they have not seen a teacher. They have foolishly thought that the mind, mentation, and consciousness moved by wind and fire are the knowing and comprehending of the buddha nature. Who said that the buddha nature has knowing and comprehending? While perceivers and knowers may be buddhas, the buddha nature is not knowing and comprehending. Much less does the perceiving and knowing with which one refers to the buddhas as perceivers and knowers represent the perceiving and knowing in the false understandings you talk on about, the perceiving and knowing of the motion and rest of wind and fire. Just one or two faces of the buddhas and faces of the ancestors — this is perceiving and knowing.⁷

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

There have frequently been ancient elders and prior worthies who have gone to the Western Heavens and back or have converted and guided humans and gods; from the Han and Tang through the court of the Song, they are like “rice, flax, bamboo, and reeds.” It is pitiful that many of them have thought that the movements of wind and fire are the knowing and perceiving of the buddha nature. It is because they are estranged from the study of the way that they make this mistake. Beginners and latecomers should not be like this. We may study perceiving and knowing, but perceiving and knowing are not movements; we may study movements, but movements are not like this. If one has an understanding of true movement, one will understand true perceiving and comprehending; with “buddha” and “nature,” to master that one is to master this one. The buddha nature is always the “entirety of being”; for the “entirety of being” is the buddha nature. The “entirety of being” is not “a hundred pieces”; the “entirety of being” is not “one strip of iron.” Since it is “raising a fist,” it is not large or small. Given that we are calling it “buddha nature,” it should not be of equal stature with the nobles; it should not be made of equal stature with the buddha nature.⁸

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

There is one group that thinks that the buddha nature is like the seed of grasses and trees.

When the rain of the dharma continually waters it, it sprouts and grows, the branches, leaves, flowers, and fruits flourish, and the fruits contain further seeds. To hold this kind of opinion is the sentiment of commoners. Even if one holds this kind of view, one should study that both the seeds and the flowers and fruits are “the bare mind in each instance.” Within the fruit is the seed; though the seed cannot be seen, it generates the roots and trunks and the rest. Though not assembled, that they become the many twigs, branches, and great span is not a issue of inside or outside, and is not empty in past or present. Therefore, even if one accepts the opinion of commoners, the root, trunk, branches, and leaves are all born together, die together, and are the buddha nature that is the “entirety of being” together.⁹

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佛言、欲知佛性義、當觀時節因緣。時節若至、佛性現前。

The Buddha said, “If you wish to know the meaning of the buddha nature, you should observe the conditions of the time. If the time arrives, the buddha nature appears.”¹⁰

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

This “if you wish to know the meaning of the buddha nature” is not just about knowing: it means also “if you wish to practice it,” “if you wish to verify it,” “if you wish to preach it,” and “if you wish to forget it.” That preaching, practicing, verifying, forgetting, mistaking, and not mistaking are, all of them, “the conditions of the time.” In “observing the conditions of the time,” one observes using the conditions of the time; one mutually observes using the whisk, the staff, and so on. They cannot be observed using in addition the wisdoms of “contaminated wisdom,” “uncontaminated wisdom,” “original awakening,” “initial awakening,” “nonawakening,” “right awakening,” and the like.¹¹

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

[The meaning of] “should observe” has nothing to do with the observer or what is observed; it should not be gauged by such [notions] as right observation or false observation: it is “should observe.” Because it is “should observe,” it is not one’s own observing, it is not another’s observing. It is the very “conditions of the time” themselves; it transcends conditions. It is the very buddha nature itself; it is the buddha nature with body cast off. It is each buddha himself; it is each nature itself.¹²

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

A bunch in the past and present have frequently thought the words “if the time arrives” mean

that one awaits a time later when the buddha nature might appear. “Continuing to practice in this way,” they say, “one encounters the time when the buddha nature appears naturally; if the time does not arrive, even though one visits a teacher and asks about the dharma, even though one makes concentrated effort to pursue the way, it will not appear.” Taking such a view, they return in vain to “the red dust,” they stare vacantly at the milky way. Types like this are doubtless followers of the alien path of “the naturalists.”¹³

What is called “if you wish to know the meaning of the buddha nature” is saying, for example, “you should know the meaning of the buddha nature.” To say “you should observe the conditions of the time” is to say “you should know the conditions of the time.” If you wish to know what is called “the buddha nature,” you should know it is precisely “the conditions of the time.” To say, “if the time arrives,” means “the time has already arrived; what is there to doubt?” Let doubting the time be as it may, “give me back the buddha nature.” We should realize that “if the time arrives” is “not passing the twelve times in vain.” “If it arrives” is like saying “it has arrived.” If it were “if the time arrives,” the buddha nature would not arrive; therefore, since the time has already arrived, this is the appearance of the buddha nature. Or “its principle is self evident.” In sum, there has never been a time when the time does not arrive, nor a buddha nature that does not appear.¹⁴

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

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

The mountains, rivers, and the earth
Are all constructed dependent upon it;
Samādhi and the six powers
Appear from here.¹⁵

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

Therefore, these “mountains, rivers, and the earth” are all “the ocean of the buddha nature.”

To say that they “are all constructed dependent upon it” means that the very time they are constructed is the “mountains, rivers, and the earth.” Since it is said that they “are all constructed dependent upon it,” we should realize that such is the shape of “the ocean of buddha nature”; it has nothing beyond this to do with inside, outside or in between. If such is the case, to see the mountains and rivers is to see the buddha nature; to see the buddha nature is to see “an ass’ jaw and a horse’s mouth.” “All . . . dependent,” we understand — and we do not understand — as “wholly dependent,” as “dependent on the whole.”¹⁶

“Samādhi and the six powers appear from here”: we should realize that “the appearance” and the non-appearance of the samādhis are equally “all dependent” on the buddha nature; the “from here” and the not “from here” of the whole of the six powers are both “all dependent” on the buddha nature. The six spiritual powers are not just the six spiritual powers spoken of in the teachings of the *Āgamas*: “six” means that “the former three and three, the latter three and three” are the *pāramitā* of the six spiritual powers. Therefore, do not investigate the six spiritual powers as being “clear and bright, the hundred grasses; clear and bright, the intention of the buddhas and ancestors.” Even if they are constricted by the six spiritual powers, they are

obstructions in the flow to the source in the ocean of the buddha nature.17

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五祖大滿禪師、蕪州黃梅人也。無父而生。童兒得道。乃栽松道者也。初在蕪州西山栽松、遇四祖出遊。告道者、吾欲傳法與汝、汝已年邁。若待汝再來、吾尚遲汝。師諾。遂往周氏家女托生。

因拋濁港中。神物護持、七日不損。因收養矣。至七歲爲童子。於黃梅路上逢四祖大醫禪師。祖見師、雖是小兒、骨相奇秀、異乎常童。祖見問曰、汝何姓。師答曰、姓即有、不是常姓。祖曰、

是何姓。師答曰、是佛性。祖曰、汝無佛性。師答曰、佛性空故、所以言無。祖識其法器、[俾爲侍者] 俾侍者至其家、於父母所乞令出家。父母以宿緣故、殊無難色捨爲弟子。後付正法眼藏。居黃梅東山、大振玄風。

The Fifth Ancestor, the Chan Master Daman was from Huangmei in Qizhou. He was born without a father, gained the way as a child, and then was a practitioner who grew pines. He was growing pines on Xishan in Qizhou when he first encountered the Fourth Ancestor on a visit there.

[The Fourth Ancestor] addressed the practitioner, “I want to transmit the dharma to you, but your years are already full. If you wait till you come again, I will delay it for you.”

The master agreed.

Thereafter, he was born by a woman of the Zhou family. He was thrown into a dirty waterway but was protected from harm by a spirit for seven days. He was then taken in and raised. As a boy of seven, he met the Fourth Ancestor, the Chan Master Dayi, on the road in Huangmei. The ancestor saw that, although a child, the master’s build was remarkably fine, different from that of an ordinary child.

Seeing this, the ancestor asked, “What’s your name?”

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

The ancestor said, “What is this name?”

The master answered, “It’s the buddha nature.”

The ancestor said, “You have no buddha nature.”

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

The ancestor, recognizing that he was a vessel of the dharma, made him his attendant.

Later, he transmitted the treasury of the eye of the true dharma. [The master] resided on Dongshan at Huangmei, where he greatly wielded the “dark style.”18

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

Therefore, when investigating these sayings of the ancestral masters, there is an essential point to the Fourth Ancestor’s saying, “What’s your name?” In ancient times, there was a person from the country of He [“what”], who had the He family name. He is saying to him, “You are of the “what” family.” It is like saying, “I’m also like this, you’re also like this.”19

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

The Fifth Ancestor said, “I have a name, but it’s not an ordinary name.” That is, “being as itself a name” is not an ordinary name; an ordinary name “is not right” for “being as itself.”20

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

The Fourth Ancestor’s saying, “What is this name?” means “what” is “this”; he has “whated” “this” — this is his “name.” For what makes it “what” is “this”; making it “this” is the function of “what.” His “name” is both “this” and “what.” We fix it as artemisia tea; we fix it as

green tea; we make it our “everyday tea and rice.”²¹

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

The Fifth Ancestor said, “It’s the buddha nature.” The essential point of what he says is that “it’s” is “the buddha nature.” Because of “what,” it is the buddha. Has “it’s” been exhaustively investigated only in the name “what”? When “it’s” was [said to be] “it’s not,” it was “the buddha nature.” Therefore, while “it’s” is “what,” is the buddha, when they have been sloughed off, when they have been liberated, it is necessarily his “name.” That name is Zhou.

Nevertheless, he does not get it from his father; he does not get it from his ancestors; it does not resemble his mother’s family name; how could it be of equal stature with onlookers?²²

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

The Fourth Ancestor said, “You have no buddha nature.” This saying proclaims, “Although I allow that ‘you’ are ‘you’ and not another, you are ‘no buddha nature.’” We should know, we should study, at what time now is it that he is “no buddha nature”? Is it at the head of the buddha that he is “no buddha nature”? Is it “beyond the buddha” that he is “no buddha nature”? Do not block up “the seven penetrations”; do not grope for “the eight masteries.” There are instances when “no buddha nature” is also studied as a momentary samādhi. When the buddha nature becomes a buddha, is this “no buddha nature”? When the buddha nature arouses the aspiration [to become a buddha], is this “no buddha nature”? We should ask this; we should say it. We should make the columns ask it; we should ask the columns. We should make the buddha nature ask it.²³

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

Therefore, the words “no buddha nature” are something heard far beyond the ancestral rooms of the Fourth Ancestor. They are seen in Huangmei; they circulate to Zhaozhou; they are raised by Dayi. The words “no buddha nature,” we should pursue with vigour; do not falter or hesitate. Though we may well have lost our bearings in “no buddha nature,” we have “what” as the standard, “you” as the time, “this” as the accord, “Zhou” as the same name; and we advance directly.²⁴

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五祖いはく佛性空故、所以言無。あきらかに道取す、空は無にあらず。佛性空を道取するに、半斤といはず、八兩といはず、無と言取するなり。空なるゆゑに空といはず、無なるゆゑに無といはず、佛性空なるゆゑに無といふ。しかあれば、無の片片は空を道取する標榜なり、空は無を道取する力量なり。いはゆるの空は、色即是空の空にあらず。色即是空といふは、色を強爲して空とするにあらず、空をわかちて色を作家せるにあらず、空是空の空なるべし。空是空の空といふは、空裏一片石なり。しかあればすなはち、佛性無と佛性空と佛性有と、四祖五祖、問取道取。

The Fifth Ancestor said, “It’s because the buddha nature is empty that you say I have none.” He says it clearly: being “empty” is not “having none.” In saying “the buddha nature is empty,”

without calling it “a half catty,” without calling it “eight tael,” he says he “has none.” He does not say it is “empty” because it is emptiness; he does not say he “has none” because it is nonexistence: he says he “has none” because it is the “emptiness of the buddha nature.” Therefore, the pieces of his “having none” are the signposts of his saying it is “empty”; it’s being “empty” is the power to say “I have none.”²⁵ This “emptiness” is not the “emptiness” of “form is itself emptiness.” “Form is itself emptiness” does not mean that “form” is forced into “emptiness”; it does not mean that “emptiness” has been divided up to author “form”: it is the “emptiness” of “emptiness is emptiness.” The “emptiness” of “emptiness is emptiness” is “a single stone in space.” Therefore, the “non-existence of the buddha nature,” the “emptiness of the buddha nature,” the “existence of the buddha nature” — this is what the Fourth Ancestor and the Fifth Ancestor are asking about and talking about.²⁶

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

When the Sixth Ancestor of Cīnasthāna, the Chan Master Dajian of Caoxi shan, first visited Huangmei shan, the Fifth Ancestor asked, “Where have you come from?”

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

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

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

The Fifth Ancestor said, “A person of Lingnan has no buddha nature. How can you make a buddha?”²⁷

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この嶺南人無佛性といふ、嶺南人は佛性なしといふにあらず、嶺南人は佛性ありといふにあらず、

嶺南人無佛性となり。いかにしてか作佛せんといふは、いかなる作佛をか期するといふなり。

This “a person of Lingnan has no buddha nature” does not mean that a person of Lingnan does not have the buddha nature; it does not mean that a person of Lingnan has the buddha nature: it is “the no buddha nature of the person of Lingnan.” “How can you make a buddha?” means “what kind of making a buddha are you expecting?”²⁸

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

Generally speaking, there are few predecessors who have clarified the principle of the buddha nature. The teachings of the *Āgamas* and the teachers of the *sūtras* and treatises could not know it; only the descendants of the buddhas and ancestors singly transmit it. The principle of the buddha nature is that one is not endowed with the buddha nature before becoming a buddha: one is endowed with it after becoming a buddha. The buddha nature always studies together with becoming a buddha. This principle, we should make concentrated effort on and fully investigate; we should study it and make concentrated effort on it for twenty or thirty years. It is not something clarified by “the ten noble and three worthy.” To say “beings have the buddha nature,” “beings have no buddha nature” — this is that principle. To study this as the dharma that one is endowed [with the buddha nature] after becoming a buddha is right on the mark. If it is not studied in this way, it is not the buddha dharma; if it had not been studied in this way, the buddha dharma would not have reached us today. Those who have not clarified this principle have not clarified, have not seen or heard of, becoming a buddha.²⁹

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

Therefore, the Fifth Ancestor says to him, “A person of Lingnan has no buddha nature.”

When one first sees the buddha and hears the dharma, what is difficult to acquire, difficult to hear, is that “beings have no buddha nature”; “whether from a friend, whether from a scripture,” what is a joy to hear is that “beings have no buddha nature.” Those who have not “studied their fill” of seeing, hearing, perceiving, and knowing that “all living beings have no buddha nature” have not yet seen, heard, perceived or known the buddha nature. When the Sixth Ancestor sought solely to “make a buddha,” the Fifth Ancestor, in order to “make a buddha” of the Sixth Ancestor, had no other words, no other ingenuous device: he just said, “A person of Lingnan has no buddha nature.” We should recognize the fact that speaking and hearing of “no buddha nature” — this is the direct path to “making a buddha.” Therefore, the very moment of “no buddha nature” is itself “making a buddha.” Those who have not yet seen or heard, who have not yet spoken of, “no buddha nature have not yet “made a buddha.”³⁰

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

The Sixth Ancestor said, “People may have north and south, but the buddha nature has no north and south.”³¹

We should take up this saying and make concentrated effort on what is within the phrases.

We should reflect with bare mind on the words “north and south.” There is a significant point in the phrase spoken by the Sixth Ancestor: it captures one corner of [the fact that] “people” may “make a buddha,” but the buddha nature does not “make a buddha.” Did the Sixth Ancestor know this?³²

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四祖五祖の道取する無佛性の道得、はるかに尋礙の力量ある一隅をうけて、迦葉佛および釋迦牟尼佛等の諸佛は、作佛し轉法するに、悉有佛性と道取する力量あるなり。悉有の有、なんぞ無無の無に嗣法せざらん。しかあれば、無佛性の語、はるかに四祖五祖の室よりきこゆるなり。このとき、六祖その人ならば、この無佛性の語を功夫すべきなり。有無の無はしばらくおく、い

かならんかこれ佛性と問取すべし、なにものかこれ佛性とたづぬべし。いまの人も、佛性とききぬれば、さらにいかなるかこれ佛性と問取せず、佛性の有無等の義をいふがごとし、これ倉卒なり。しかあれば、諸無の無は、無佛性の無に學すべし。六祖の道取する人有南北、佛性無南北の道、ひさしく再三撈摭すべし、まさに撈波子に力量あるべきなり。六祖の道取する人有南北、佛性無南北の道、しづかに拈放すべし。おろかなるやからおもはくは、人間には質礙すれば南北あれども、佛性は虚融にして南北の論におよばずと六祖は道取せりけるか、と推度するは、無分の愚蒙なるべし。この邪解を抛却して、直須勤學すべし。

In making a buddha and turning the dharma, the Buddha Kāśyapa and the Buddha

Śākyamuni, and the rest of the buddhas have the power to say, “in their entirety have the buddha nature,” by drawing from afar on one corner, which has the power to delimit, of the words “no buddha nature” spoken by the Fourth Ancestor and Fifth Ancestor. How could the “being” of the “entirety of being” not succeed to the dharma of the “no” of “no no”? Therefore, the words “no buddha nature” are heard far beyond the rooms of the Fourth Ancestor and Fifth Ancestor.³³ At this point, if the Sixth Ancestor is “that person,” he should make concentrated effort on

the words “no buddha nature.” Leaving aside the “no” of being or non-being, he should ask, “what is the buddha nature?” He should inquire, “what thing is the buddha nature?” People today as well, once they have heard “buddha nature,” without going on to ask what the buddha nature is, seem to talk about the meaning of the being and non-being of the buddha nature. This is precipitate. Therefore, we should study the “no” of various “nos” in the “no” of “no buddha nature.” The words spoken by the Sixth Ancestor, “People have north and south; the buddha nature has no north and south,” we should long “scoop up two or three times”; there should be power in the scoop. We should quietly take up and let go of the words spoken by the Sixth Ancestor: “People have north and south; the buddha nature has no north and south.” The foolish think that the Sixth Ancestor might have been saying that, since humans are obstructed by materiality, they have north and south, but the buddha nature, being vacant and pervasive, is beyond discussion of north and south. Those who speculate like this must be indiscriminate simpletons. They should discard this false understanding and “straightaway study with diligence.”³⁴

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六祖示門人行昌云、無常者即佛性也。有常者即善惡一切諸法分別心也。

The Sixth Ancestor addressed his follower Xing Chang, saying, “‘Impermanence’ means the buddha nature. ‘Permanence’ means the mind that discriminates all the dharmas, good and bad.”³⁵

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

The “impermanence” spoken of by the Sixth Ancestor is not what is calculated by the likes of the alien paths and two vehicles. The two vehicles and the alien paths, from first founder to final follower, may say it is impermanent, but they do not exhaust it. Therefore, impermanence itself preaching, practicing, and verifying impermanence — they are all impermanent. Now, if there are those who attain deliverance by its manifesting its own body, then it manifests its own body and preaches the dharma to them — this is the “buddha nature.” Going further, it may appear as a “long dharma body,” it may appear as a “short dharma body.” The permanent noble is impermanent; the permanent commoner is impermanent; were there to be permanent commoners or nobles, it would not be the buddha nature: it would be a small, stupid view; it would be a calculating, narrow view: “the buddha is a small body; the nature is a small activity.” Hence, the Sixth Ancestor said, “Impermanence is the buddha nature.”³⁶

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

“Permanence” means “unconverted.” “Unconverted” means that, even though it may change to “eradicating,” even though it may transform to the “eradicated,” this does not necessarily have anything to do with the traces of coming and going. Therefore, it is “permanent.”³⁷

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

Therefore, that the grasses, trees, thickets and groves are impermanent is the buddha nature; that humans and things, body and mind are impermanent — this is because they are the buddha

nature. That the lands, mountains, and rivers are impermanent — this is the buddha nature. *Anuttara-samyak-sambodhi*, because it is the buddha nature, is impermanent; the great *parinirvāṇa*, because it is impermanent, is the buddha nature. All those with the small views of the two vehicles and the tripiṭaka master teachers of the sūtras and treatises should be “alarmed, dubious, and frightened” at these words of the Sixth Ancestor. If they are alarmed and dubious, they are grouped with Māra and the aliens.³⁸

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

The Fourteenth Ancestor, the Venerable Nāgārjuna, is called Nāgārjuna in the language of the brahmins; in the language of the Tang, he is called Longshu or Longsheng or, again, Longmeng. He was from the country of the western Sindh. He went to the south of the country of Sindh, where many of the people of the country believed in meritorious deeds. When the Venerable preached the wondrous dharma to them, the hearers said to each other, “For people to have meritorious deeds is the foremost thing in the world. He talks futilely of the buddha nature, but who can see it?”

The Venerable said, “If you want to see the buddha nature, first you must eliminate selfconceit.” They said, “Is the buddha nature big or small?”

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

Hearing the excellence of this principle, they all converted to the initial thought. The Venerable, at his seat, subsequently manifested his body of freedom, like the disk of the full moon. All the assembly merely heard the sound of the dharma but did not see the master’s form.³⁹

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

In that assembly was Kāṇadeva, the son of a rich man. He said to the assembly, “Do you recognize this form?”

The assembly said, “It’s something our eyes have never seen before, something our ears have never heard; our minds have no recognition of it, our bodies, no place for it.”

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

Once he had said this, the form of the disk then vanished, and [Nāgārjuna] was once again at his seat. Then, he taught a verse, which said,

I manifest my body in the round moon form,

Showing by which the body of the buddhas.

My preaching of the dharma is without any shape;

The explanations, not sound or sight.⁴⁰

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

We should realize that true “explanation” is not “then it manifests” “sound and sight.” True “preaching of the dharma” is “without any shape.” The Venerable’s teachings on the buddha

nature are innumerable; here, for a time, we take up in brief one corner of them.⁴¹

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

“If you want to see the buddha nature, first you must eliminate self-conceit.” We should acknowledge the significance of this teaching without overlooking it. It is not that there is no “seeing”; but that seeing is itself “eliminating self-conceit.” The “self” is not one, “conceit” is of many types, and the method of “eliminating” must also be of myriad variations. Nevertheless, they are all “seeing the buddha nature.” We should study this in the eye’s seeing what the eye sees.⁴²

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佛性非大非小等の道取、よのつねの凡夫二乗に例諸することなかれ。偏枯に佛性は廣大ならんとのみおもへる、邪念をたくはへきたるなり。大にあらず小にあらざらん正當恁麼時の道取に畢

礙せられん道理、いま聴取するがごとく思量すべきなり。思量なる聴取を使得するがゆゑに。

Do not exemplify the saying, “the buddha nature is neither big nor small,” and so on, in [the understandings of] the commoners and two vehicles. Thinking lopsidedly only that it means the buddha nature must be broad and big is harboring false thoughts. The principle delimited by this saying right now that it is not large and it is not small, we should think of just as we hear it here; for we make use of hearing that is our thinking.⁴³

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

We should listen for a while to the verse spoken by the Venerable. “I manifest my body in the round moon form, showing by which the body of the buddhas.” It is “the round moon form” because it is the “the body manifesting” that has been “showing by which” the “body of the buddhas.” Therefore, we should study all long and short, square and round, in this “body manifesting.” For the “body” and its “manifestation” to be alienated from each other is not only to be in the dark about “the round moon form”; it is not “the body of the buddhas.” The thinking of fools who think the Venerable temporarily manifested a transformation body is the false thought of a bunch that has not succeeded to the way of the buddha. Where and when would he manifest what is not his body?⁴⁴

We should realize that this is not just the Venerable’s assuming the high seat at that time: his conduct in manifesting his body was like anyone’s sitting now. This body — this is the manifestation of the round moon form. “The body manifesting” is not square or round; it is not being or nonbeing; it is not hidden or apparent; it is not an aggregate of 84,000: it is just “the body manifesting.” “The round moon form”: “where are we, that we’re talking about a fine or rough” moon? Since this “body manifesting” is “first you must eliminate self-conceit,” it is not

Nāgārjuna: it is “the body of the buddhas.” Since it “shows by which,” it passes through and beyond “the body of the buddhas.” Therefore, it has nothing to do with the confines of the buddha.⁴⁵

Though the buddha nature has a “spacious clarity” that takes a “shape like” “the full moon,” it is not the case that it lines up with the “round moon form,” let alone that its “explanation” is “sound or sight,” or its “body manifesting” is form and mind, or the aggregates, fields, and elements. Even if we say it completely resembles the aggregates, fields, and elements, it is “showing by which”; it is “the body of the buddhas.” It is the aggregate of dharma preached; and that is “without any shape.” When “without any shape” is further “the formless samādhi,” it is “the body manifesting.” Even if we say the entire assembly was here gazing upon a “round moon form,” it is “something our eyes have never seen”; for it is the turning point of the aggregate of dharma preached; it is the “not sound or sight” of “manifesting his body of freedom.” “Then vanished” and “then manifest” are the “stepping forward and stepping back” of the form of the disk. The very moment when, “at his seat, he subsequently manifested his body of freedom” is “all the assembly merely hearing the sound of the dharma,” is “not seeing the master’s form.”⁴⁶

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尊者の嫡嗣迦那提婆尊者、あきらかに満月相を識此し、圓月相を識此し、身現を識此し、諸佛性を識此し、諸佛體を識此せり。入室瀉瓶の衆たとひおほしといへども、提婆と齊肩ならざるべし。提婆は半座の尊なり、衆會の導師なり、全座の分座なり。正法眼藏無上大法を正傳せること、靈山に摩訶迦葉尊者の座元なりしがごとし。龍樹未廻心のさき、外道の法にありしときの弟子おほかりしかども、みな謝遣しきたれり。龍樹すでに佛祖となれりしときは、ひとり提婆を付法の正嫡として、大法眼藏を正傳す。これ無上佛道の單傳なり。しかあるに、僭偽の邪群、ままに自稱すらく、われらも龍樹大士の法嗣なり。論をつくり、義をあつむる、おほく龍樹の手をかれり。龍樹の造にあらず。むかしすてられし群徒の、人天を惑亂するなり。佛弟子はひとすぢに、提婆の所傳にあらずらんは、龍樹の道にあらずとしるべきなり。これ正信得及なり。しかあるに、偽なりとしりながら稟受するものおほかり。謗大般若の衆生の愚蒙、あはれみかなしむべし。

The Venerable’s legitimate heir, the Venerable Kānadeva, clearly “recognized this” full moon form, “recognized this” round moon form, “recognized this” body manifesting, “recognized this” nature of the buddhas, “recognized this” body of the buddhas. Though there may have been many who “entered the room and drained the jug,” they could not have been of equal stature with Deva. Deva was a venerable with a co-seat, a leader of the assembly, a shared seat with the whole seat. His correct transmission of the treasury of the eye of the true dharma, the unexcelled great dharma, was like Venerable Mahākāśyapa’s being the prime seat on Numinous Mountain.⁴⁷ Prior to Nāgārjuna’s conversion, he had many disciples from the time he followed the teachings of the alien paths; but he sent them all away. Once Nāgārjuna became a buddha and ancestor, he correctly transmitted the treasury of the eye of the great dharma solely to Deva as the true heir of the bequest of the dharma. This was the single transmission of the unexcelled way of the buddha. Nevertheless, a false bunch of usurpers wilfully claimed of themselves, “We are also the dharma heirs of Nāgārjuna the Great One.” They made treatises and put together doctrines, which they often ascribe to Nāgārjuna’s hand. They are not Nāgārjuna’s works; they are the previously abandoned bunch deluding and confusing humans and devas. Disciples of the Buddha should know without doubt that what was not transmitted to Deva is not the word of Nāgārjuna; this is believing correctly. Nevertheless, there are many who accept them knowing they are apocryphal. How pitiful, how sad, the simpletons among living beings who slander the great *prajñā*.⁴⁸

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

The Venerable Kānadeva then pointed out the Venerable Nāgārjuna’s body manifesting and

admonished the assembly, saying,

This the Venerable's manifesting the form of the buddha nature to show it to us. How do we know it? Because the formless samādhi has a shape like the full moon. The meaning of the buddha nature is wide open, spacious and clear.⁴⁹

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

Among the prior and later skinbags who have seen and heard the buddha dharma that has now spread among devas and humans and throughout the dharma realms of the great chiliocosm, who else has said that the form of the body manifesting is the buddha nature? In the great chiliocosm, only the Venerable Deva has said it. The others say only that the buddha nature is not something the eye sees or the ear hears or the mind recognizes; they have not said it because they do not know that the body manifesting is the buddha nature. It is not that the ancestral master is begrudging, but they close their eyes and ears and cannot see or hear him. Never having recognized it with their bodies, they cannot discern it. While gazing upon and bowing to the fact that the formless samādhi is "shaped like the full moon," it is not something their eyes have seen. It is "the meaning of the buddha nature, wide open, spacious and clear."⁵⁰

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しQ q 0.24 0かあれば、身現の説佛性なる、虚明なり、廓然なり。説佛性の身現なる、以表諸佛體なり。

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

Therefore, that the body manifesting is the preaching of the buddha nature is "a spacious clarity," is "a wide openness"; that the preaching of the dharma nature is the body manifesting is "showing by which the body of the buddhas." Which one buddha or two buddhas does not "buddha body" this "showing by which"? The buddha body is the body manifesting, has a buddha nature that is the body manifesting. Even the measure of a buddha or the measure of an ancestor that speaks of and understands it as the four major elements and five aggregates is the hurried act of the body manifesting. Since we have called them "the body of the buddhas," the aggregates, fields, and elements are like this. All their virtues are this virtue. The virtues of the buddha exhaust and envelop this body manifesting; the comings and goings of all his innumerable, limitless virtues are a single hurried act of this body manifesting.⁵¹

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しかあるに龍樹提婆師資よりのち、三國の諸方にある前代後代、ままたに佛學する人物、いまだ龍樹提婆のごとく道取せず。いくばくの經師論師等か、佛祖の道を蹉過する。大宋國むかしよりこの因縁を畫せんとするに、身に畫し、心に畫し、空に畫し、壁に畫することあたはず、いたづらに筆頭に畫するに、法座上に如鏡なる一輪相を圖して、いま龍樹の身現圓月相とせり。すでに数百歳の霜華も開落して、人眼の金屑をなさんとすれども、あやまるといふ人なし。あはれむべし、萬事の蹉跎たることかくのごときなる。もし身現圓月相は一輪相なりと會取せば、眞箇の畫餅一枚なり。弄他せん、笑也笑殺人なるべし。かなしむべし、大宋一國の在家出家、いづれの一箇も龍樹のことばをきかず、しらず、提婆の道を通ぜず、みざること。いはんや身現に親切ならんや。圓月にくらし、満月を虧闕せり。これ稽古のおろそかなるなり、慕古いたらざるなり。古佛新佛、さらに眞箇の身現にあふて、畫餅を賞翫することなかれ。

Nevertheless, following the master and disciple Nāgārjuna and Deva, the people who have periodically studied Buddhism in prior and later generations throughout all directions in the three

countries have never said anything like Nāgārjuna and Deva. How many sūtra teachers and treatise teachers have missed the words of the buddhas and ancestors? In the country of the Great Song, from long ago, in trying to paint this episode, being unable to paint it on their bodies, paint it on their minds, paint it on the sky, paint it on a wall, they have pointlessly painted it with a brush, depicting above a dharma seat the form of a disk that is like a mirror and taking it as this [scene of] Nāgārjuna’s body manifesting a round moon form. Already for hundreds of years of frost and flowers blossoming and falling, they have formed gold dust in peoples eyes; yet no one has said they are wrong. What a pity that everything has gone amiss like this.⁵²

If we understand the body manifesting a round moon form to be the form of a disk, it is a real “painted cake.” To play around with that — what a laugh! How sad that not a single one among the householders and renunciates in the entire of country of the Great Song has heard or known Nāgārjuna’s words, has penetrated or seen Deva’s saying — much less has been intimate with the body manifesting. They are in the dark about the round moon; they have made the full moon wane. This is neglect of “investigating the ancient,” lack of “yearning for the ancients.” Old buddhas and new buddhas, going on to meet the real body manifesting, do not enjoy the painted cake!⁵³

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しるべし、身現圓月相の相を畫せんには、法座上に身現相あるべし。揚眉瞬目、それ端直なるべし。皮肉骨髓正法眼藏、かならず兀坐すべきなり。破顔微笑、つたはるべし、作佛作祖するがゆゑに。この畫いまだ月相ならざるには、形如なし、說法せず、聲色なし、用辨なきなり。もし身現をもとめば、圓月相を圖すべし。圓月相を圖せば、圓月相を圖すべし、身現圓月相なるがゆゑに。圓月相を畫せんとき、滿月相を圖すべし、滿月相を現すべし。しかあるを、身現を畫せず、圓月を畫せず、滿月相を畫せず、諸佛體を圖せず、以表を體せず、說法を圖せず、いたづらに畫餅一枚を圖す、用作什麼。これを急著眼看せん、たれか直至如今飽不飢ならん。月は圓形なり、圓は身現なり。圓を學するに、一枚錢のごとく學することなかれ、一枚餅に相似することなかれ。身相圓月身なり、形如滿月形なり。一枚錢一枚餅は、圓に學習すべし。

We should know that, in painting the form of “I manifest my body in the round moon form,” it should have the form of the body manifesting on the dharma seat. “Raising the eyebrows and blinking the eye” should be authentic. The “skin, flesh, bones, and marrow,” the “treasury of the eye of the true dharma,” should always be “sitting fixedly.” It should convey “the face breaking into a smile”; for it is “making a buddha, making an ancestor.” Where this painting fails to achieve the moon form, it has no “shape like,” it is not “preaching the dharma,” it has no “sound or sight,” it has no “explanations.”⁵⁴

If we seek the body manifesting, we should depict the “round moon form.” If we are depicting the round moon form, we should depict the round moon form; for [it says,] “I manifest my body in the round moon form.” When we paint the round moon form, we should depict the form of the full moon, we should manifest the form of the full moon. But without painting the body manifesting, without painting the round moon, without painting the form of the full moon, without depicting the body of the buddhas, without embodying the “showing by which,” without depicting the preaching of the dharma, just pointlessly to depict a painted cake — what good is that? Look at it: who would be “satisfied as I am now and not hungry”? The moon is a round shape; its roundness is the body manifesting; when you study its roundness, do not study it in something like a coin; do not liken it to a cake. The form of the body is the body of the round moon, “its shape like the full moon.” The coin and the cake, we should study in its roundness.⁵⁵

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予、雲遊のそのかみ、大宋國にいたる。嘉定十六年癸未秋のころ、はじめて阿育王山廣利禪寺にいたる。西廊の壁間に、西天東地三十三祖の變相を畫せるをみる。このとき領覽なし。のちに寶慶元年乙酉夏安居のなかにかさねていたるに、西蜀の成桂知客と廊下を行歩するついでに、予、知客にとふ、這箇是什麼變相。知客いはく、龍樹身現圓月相。かく道取する顔色に鼻孔なし、聲裏に語句なし。予いはく、眞箇是一枚畫餅相似。ときに知客大笑すといへども、笑裏無刀、破畫餅不得なり。すなはち知客と予と、舍利殿および六殊勝地等にいたるあひだ、數番舉揚すれども、疑著するにもおよばず。おのづから下語する僧侶も、おほく都不是なり。予いは

く、堂頭にとふてみん。ときに堂頭は大光和尚なり。知客いはく、他無鼻孔對不得、如何得知。ゆゑに光老にとはず。恁麼道取すれども、桂兄も會すべからず。聞説する皮袋も道取せるなし。前後の粥飯頭、みるにあやしまず、あらためなをさず。又、畫することうべからざらん法は、すべて畫せざるべし。畫すべくは端直に畫すべし。しかあるに身現の圓月相なる、かつて畫せるなきなり。

In the past, during my wanderings, I went to the country of the Great Song. In the autumn of the sixteenth year of Jiading (tenth stem, eighth branch), I went to the Guangli Chansi on Mt. Ayuwang. On the wall of the west corridor, I saw illustrations painted of the thirty-three ancestors of the Western Heavens and the Eastern Earth. At the time, I had no grasp of them.⁵⁶ Later, when I went again during the summer retreat of the first year of Baoqing (second stem, tenth branch), while walking in the corridor with the guest prefect Cheng Gui of Western Shu, I asked the guest prefect, “What is this portrait?”

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

I said, “This really looks like a painted cake.” Whereupon, the guest prefect gave a great laugh, but “in the laugh there was no blade,” and he could not crack the painted cake. While the guest prefect and I were going to the *śarīra* hall and the six outstanding sites, I raised this with him several times, but he never even had doubts about it. The monks who volunteered comments were also largely completely wrong.

I said, “Let’s ask the head of hall.” At the time, the head of hall was the Reverend Daguang. The guest prefect said, “He has no nose and couldn’t answer. What could he know?” So, we did not ask old Guang. Though he said this, brother Gui also did not understand. The “skin bags” we asked also had nothing to say.

Prior and later heads of meals had seen it without wondering about it or correcting it. Furthermore, we should not paint anything that should not be painted; what should be painted, we should paint authentically. But the body manifesting the round moon form has never been painted.⁵⁷

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

In sum, because they have not awakened from the view that the buddha nature is our present consideration, knowledge, thought, and perception, they seem to have lost the point from which to penetrate either the words “have the buddha nature” or the words “have no buddha nature,” and even those who study that we should speak them are rare. We should realize that this neglect is due to a decline. Among the heads of meals in all quarters, there are even those who have spent their entire lives without ever speaking of the buddha nature. They say, “those who listen to the teachings talk of the buddha nature; those ‘robed in clouds’ who study Zen shouldn’t speak of it.” The bunch like this are real beasts. What minions of Māra are these that have infiltrated the way of our Buddha, the Tathāgata, and seek to defile it. Is there something called “listening to the teachings” in the way of the buddha? Is there something called “studying Zen” in the way of the buddha? We should realize that there has never been anything called “listening to the teachings” or “studying Zen” in the way of the buddha.⁵⁸

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杭州鹽官縣齋安國師は、馬祖下の尊宿なり。ちなみに衆にしめしていはく、一切衆生有佛性。The National Master Qian of Yanguang district in Hangzhou was a venerable under Mazu. On one occasion, he addressed the assembly saying, “All living beings have the

buddha nature.”59

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いはゆる一切衆生の言、すみやかに参究すべし。一切衆生、その業道依正ひとつにあらず、その見まちまちなり。凡夫外道三乗五乗等、おのおのなるべし。いま佛道にいふ一切衆生は、有心者みな衆生なり、心是衆生なるがゆゑに。無心者おなじく衆生なるべし、衆生是心なるがゆゑに。しかあれば、心みなこれ衆生なり、衆生みなこれ有佛性なり。草木國土、これ心なり、心なるがゆゑに衆生なり、衆生なるがゆゑに有佛性なり。日月星辰これ心なり、心なるがゆゑに衆生なり、衆生なるがゆゑに有佛性なり。國師の道取する有佛性、それかくのごとし。もしかくのごとくにあらずは、佛道に道取する有佛性にあらざるなり。いま國師の道取する宗旨は、一切衆生有佛性のみなり。さらに衆生にあらざらんは、有佛性にあらざるべし。しばらく國師にとふべし、一切諸佛有佛性也無。かくのごとく問取し試験すべきなり。一切衆生即佛性といはず、一切衆生有佛性といふと参學すべし。有佛性の有、まさに脱落すべし。脱落は一條鐵なり、一條鐵は鳥道なり。しかあれば、一切佛性有衆生なり。これその道理は、衆生を説透するのみにあらず、佛性をも説透するなり。國師たとひ會得を道得に承當せずとも、承當の期なきにあらず。今日の道得、いたづらに宗旨なきにあらず。又、自己に具する道理、いまだかならずしもみづから會取せざれども、四大五陰もあり、皮肉骨髓もあり。しかあるがごとく、道取も一生に道取することもあり、道取にかかれる生生もあり。

We should quickly investigate the words “all living beings.” The deeds, paths, circumstantial and primary recompense of “all living beings” are not the same, and their views are various: they are commoners, on alien paths, on the three vehicles or five vehicles, and so on. In “all living beings” spoken of here on the way of the buddha, those with minds are “all living beings”; for the mind is living beings. Those without minds are similarly living beings; for living beings are mind. Therefore, all minds are living beings, and living beings all “have the buddha nature.” The grasses, trees and lands are mind; because they are mind, they are living beings; because they are living beings, they “have the buddha nature.” The sun, moon, and stars are mind; because they are mind, they are living beings; because they are living beings, they “have the buddha nature.”60

[The words] “have the buddha nature” said by the National Master are like this. If they were not like this, they would not be a “having the buddha nature” said on the way of the buddha. The significance of what the National Master says here is only that “all living beings have the buddha nature”; to take this further, those who are not living beings would not “have the buddha nature.” Let us for the moment ask the National Master, “Do all buddhas have the buddha nature?” We should ask him and test him like this. We should study [the fact] that he does not say, “all living beings are the buddha nature”; he says, “all living beings have the buddha nature.” The “have” of “have the buddha nature,” he should slough off. Sloughing it off is “one strip of iron”; “one strip of iron” is “the path of the bird.” Therefore, all buddha natures have sentient being. The principle of this not only explains thoroughly living beings but explains thoroughly the buddha nature. Although the National Master may not have acceded to a saying of this understanding, this is not to say that he will have no opportunity to accede to it. Today’s saying is not pointlessly insignificant. Again, though he himself may not necessarily yet understand the principle with which he is endowed, he has “the four major elements and five aggregates,” he has “the skin, flesh, bones, and marrow.” In this way, in saying something, there is saying something one’s whole lifetime, there are lifetimes contingent on a saying.61

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大瀧山大圓禪師、あるとき衆にしめしていはく、一切衆生無佛性。

The Chan Master Dayuan of Mt. Dagui once addressed the assembly, saying, “All living beings have no buddha nature.”62

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これをきく人天のなかに、よろこぶ大機あり、驚疑のたぐひなきにあらず。釋尊の説道は、一切衆生悉有佛性なり。大瀧の説道は、一切衆生無佛性なり、有無の言理、はるかにことなるべし、道得の當うたがひぬべし。しかあれども、一切衆生無佛性のみ佛道に長なり。鹽官有佛

性の道、たとひ古佛とともに一隻の手をいだすにいたりとも、なほこれ一條拄杖兩人舁なるべし。

Among the humans and devas hearing this, there are those of great capacities who rejoice and no lack of those who are alarmed and dubious. What Śākyamuni, the Honored One, says is “all living beings in their entirety have the buddha nature”; what Dagui says is “all living beings have no buddha nature.” There is a big difference between the meanings of “have” and “have no,” and which saying is correct should have been doubted. Nevertheless, “all living beings have no buddha nature” is superior on the way of the buddha. Yanguan’s saying, “have the buddha nature,” while it seems to extend a hand with the old buddha, is still “one staff borne by two people.”⁶³

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いま、大滙はしかあらず、一條拄杖舁兩人なるべし。いはんや國師は馬祖の子なり、大滙は馬祖の孫なり。しかあれども、法孫は師翁の道に老成なり、法子は師父の道に年少なり。いま大滙道の理致は、一切衆生無佛性を理致とせり。いまだ曠然繩墨外といはず。自家屋裏の經典、かくのごとく受持あり。さらに摸索すべし、一切衆生なにとしてか佛性ならん、佛性あらん。もし佛性あるは、これ魔黨なるべし。魔子一枚を將來して、一切衆生にかさねんとす。佛性これ佛性なれば、衆生これ衆生なり。衆生もとより佛性を具足せるにあらず。たとひ具せんともとむとも、佛性はじめてきたるべきにあらざる宗旨なり。張公喫酒李公醉といふことなかれ。もしおのづから佛性あらんは、さらに衆生にあらず。すでに衆生あらんは、つひに佛性にあらず。

But here, Dagui is not like that: he is “one staff swallowing up two people.” Moreover, the National Master is the child of Mazu, while Dagui is the grandchild of Mazu. Nevertheless, the dharma grandchild is an elder in the way of his master’s father, while the dharma child is a youth in the way of his master father. What Dagui says here by way of explication is “all living beings have no buddha nature.” He has not said that it is “a vastness beyond the line of ink”: he has this way of receiving and maintaining the scripture within the quarters of his own house.⁶⁴ We should grope further: how could all living beings be the buddha nature or have the buddha nature? Any that have the buddha nature must be minions of Māra; they bring in a son of Māra and try to pile him on “all living beings.” As the buddha nature is the buddha nature, so living beings are living beings. The point is that living beings are not endowed from the start with a buddha nature; and even though they seek to provide themselves with one, the buddha nature will not newly arrive. Do not say that “When Mr. Chang drinks wine, Mr. Li gets drunk.” Where there is inherently a buddha nature, that is not a living being; where there is already a living being, that will not eventually be a buddha nature.⁶⁵

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このゆゑに百丈いはく、説衆生有佛性、亦謗佛法僧。説衆生無佛性、亦謗佛法僧。しかあればすなはち、有佛性といひ、無佛性といふ、ともに謗となる。謗となるといふとも、道取せざるべきにはあらず。且問爾大滙百丈、しばらくきくべし、謗はすなはちなきにあらず、佛性は説得すやいまだしや。たとひ説得せば、説著を罣礙せん。説著あらば聞著と同參なるべし。また大滙にむかひていふべし、一切衆生無佛性は、たとひ道得すといふとも、一切佛性無衆生といはず、一切佛性無佛性といはず、いはんや一切諸佛無佛性は、夢也未見在なり。試擧看。

Hence, Baizhang said, “To talk of living beings having the buddha nature is to slander the buddha, dharma, and saṅgha; to talk of living beings having no buddha nature is to slander the buddha, dharma, and saṅgha.” Therefore, both saying “have the buddha nature” and saying “have no buddha nature” become a slander. Though we say they become a slander, this does not mean one should not say them. Now, let us ask you, Dagui and Baizhang: we should ask a bit, it is not that there is no slander, but have you talked of the buddha nature or not? If you have talked of it, it delimits the talk; and where there is talking, it should “study together” with hearing. Again, we should say to Dagui: you may be able to say, “all living beings have no buddha nature,” but you do not say, “all buddha natures have no living being”; you do not say, “all buddha natures have no buddha nature.” Much less have you seen, even in your dreams, “all buddhas have no buddha nature.” Try taking this up.⁶⁶

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

The Chan Master Dazhi of Mt. Baizhang addressed the assembly saying, Buddha is the supreme vehicle; it is the highest wisdom; it is this person established on the way of the buddha; it is the buddha that has the buddha nature; it is the guide; it is making use of an unobstructed style; it is the unobstructed wisdom. Hence, it can make use of cause and effect, and is free in merit and wisdom; it forms the cart that carries cause and effect. In life, it is unarrested by life; in death, it is unobstructed by death. In the five aggregates, like a gate opening, it is unobstructed by the five aggregates: it goes and stays freely, leaves and enters without difficulty. If it can be like this, it is not a matter of rank or stage, superiority or inferiority, even down to the body of an ant; if it is simply like this, everything is the pure and wondrous land, inconceivable.⁶⁷

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

This is Baizhang's statement. The "five aggregates" are this body that "won't be destroyed"; this hurried act is "a gate opening," is "unobstructed by the five aggregates." In making use of life, it is not arrested by life; in making use of death, it is not obstructed by death. Do not futilely love life; do not irrationally fear death. Since they are the locus of the buddha nature, to be moved by them or to reject them is an alien path. To recognize the conditions right before one is "making use of the unobstructed style." This is "this buddha" that is "the supreme vehicle." The place of "this buddha" is "the pure and wondrous land."⁶⁸

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

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

Huangbo said, "You only achieve it when you don't rely on a single thing throughout the twelve times."

Nanquan said, "Isn't this the elder's viewpoint?"

Huangbo said, "Not at all."

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

Huangbo desisted.⁶⁹

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

The essential point of "meditation and wisdom studied equally" is not that, since studying meditation does not interfere with studying wisdom, we "clearly see the buddha nature" where

they are studied equally: it is that we have a study that is “meditation and wisdom studied equally” where we “clearly see the buddha nature.” He says, “what about this principle?” This is like saying, for example, “by whom is “clearly seeing the buddha nature” done? Another saying would also be, “when buddha and nature are studied equally, one clearly sees the buddha nature — what about this principle?”⁷⁰

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

Huangbo says, “you don’t rely on a single thing throughout the twelve times.” The essential point of this is that, although “throughout the twelve times” is located “throughout the twelve times,” it is “not relying”: because “not relying on a single thing” is “throughout the twelve times,” the buddha nature is clearly seen. This “throughout the twelve times” — in which time does it arrive? In which land? This “twelve times” — is it the twelve times among humans? Are there twelve times over there? Have the twelve times of the silver world come to us for a while? Whether it is this land, whether it is other worlds, it is “not relying.” Since it is “throughout the twelve times,” it must be “not relying.”⁷¹

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

“Isn’t this the elder’s viewpoint?” is like saying, “Aren’t you saying this is your viewpoint?”

Though he says, “is it the elder’s viewpoint?” he should not turn his head, thinking it must refer to himself. It may be accurate of himself, but it is not Huangbo, and Huangbo is not necessarily merely himself; for the “elder’s viewpoint” is “exposed everywhere.”⁷²

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

Huangbo says, “Not at all.” Regarding this term: in the land of the Song, when asked about one’s own ability, even while saying an ability is one’s ability, one says, “not at all.” Therefore, saying “not at all” does not mean “not at all,” and we should not reckon that this saying is saying that. “The elder’s viewpoint” may be that of an elder, “the elder’s viewpoint” may be that of Huangbo; but in speaking of it, he should say, “not at all.” He should be a water buffalo coming up and saying, “moo, moo.” Saying it like this is saying it. The point of what he is saying, we should try to say by another saying that also says it.⁷³

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南泉いはく、漿水錢且致、草鞋錢教什麼人還。いはゆるは、こんづのあたひはしばらくおく、草鞋のあたひは、たれをしてかかへさしめん、となり。この道取の意旨、ひさしく生生をつくして參究すべし。漿水錢、いかなればかしばらく不取なる、留心勤學すべし。草鞋錢、なにとしてか管得する。行脚の年月にいくばくの草鞋をか踏破きたれるとなり。いまいふべし、若不還錢、未著草鞋。またいふべし、兩三[革+兩]。この道得なるべし、この宗旨なるべし。

Nanquan said, “Leaving aside the money for the rice water, whom can I get to pay back the money for the straw sandals?” What he is saying is, “Putting aside for the moment the cost of your rice water, whom can I get to return the cost of your sandals.” The meaning of this saying, we should investigate for a long time, exhausting life after life. We should put our minds to and diligently study why he is not for the moment concerned about the “the money for the rice

water,” and why he is concerned about “the money for the straw sandals.” [The question is,] how many straw sandals has he worn out in his years of pilgrimage? He should say, “If I hadn’t returned the money, I wouldn’t have put on the straw sandals.” Or he should say, “Two or three pair.” This should be his saying; this should be his point.74

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

“Huangbo desisted.” This means he “desisted”: it does not mean that, not being affirmed, he desisted; or, not affirming, he desisted. A patch-robed one of true colors is not like that. We should realize that there is speech within desisting, like “the blade within the laugh.” This is “the gruel is enough, the rice is enough,” of the buddha nature clearly seen.75

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

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

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

Guishan said, “Your viewpoint is thus better.”76

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

Dagui’s words say, “At that time, Huangbo could not catch Nanquan.” Guishan says, “Huangbo has the ability to trap a tiger.” If he has trapped the tiger, he should pet the tiger’s head.

Trapping a tiger and petting the tiger, he moves among other species.

Clearly seeing the buddha nature, he opens one eye;

The buddha nature clearly seeing, he loses one eye.

Speak! Speak!

The buddha nature’s viewpoint is “thus better.” Therefore, a half thing or a whole thing is “not relying”; a hundred thousand things are “not relying”; a hundred thousand times are “not relying.” Therefore, we say,

A single snare, throughout the times twelve.

Relying and not relying, like climbing vines depend on the tree.

Throughout the heavens and the whole of heaven;

Afterwards, he’s had no words.77

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趙州眞際大師に、ある僧とふ、狗子還有佛性也無。

A monk asked the Great Master Zhenji of Zhaozhou, “Does a dog have the buddha nature?”78

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

We should be clear about the meaning of this question. The term *gouzi* means “dog.” He is not asking whether it has the buddha nature; he is not asking whether it does not have the buddha nature: he is asking whether “the man of iron” also studies the way. Although he may regret having mistakenly encountered a “poison hand,” it is in the style of “seeing half a holy one after thirty years.”79

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

Zhaozhou said, “No.”

There is a route we should study when we hear this said. The “no” that the buddha nature calls itself should be said like this; the “no” that the dog calls itself should be said like this; the “no” by which the onlooker calls it should be said like this. There will be a day when this “no” just melts the stone.⁸⁰

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僧いはく、一切衆生、皆有佛性、狗子爲甚麼無。

The monk said, “All living beings have the buddha nature. Why doesn’t the dog have it?”⁸¹

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いはゆる宗旨は、一切衆生無ならば、佛性も無なるべし、狗子も無なるべしといふ、その宗旨

作麼生となり。狗子佛性、なにとして無をまつことあらん。

The point of what he says is that, if “all living beings” are “no,” “the buddha nature” must also be “no,” “the dog” must also be “no” — what about this point? Why should the buddha nature of the dog depend on “no”?⁸²

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

Zhaozhou said, “Because it has karmic consciousness.”

The meaning of these words is that, while “because it has” is “karmic consciousness,” and “having karmic consciousness” is “because it has,” they are the “no” of the dog, the “no” of the buddha nature. Karmic consciousness does not understand the dog; so how could the dog meet the buddha nature? Whether we disperse the pair or collect the pair, it is still karmic consciousness from beginning to end.⁸³

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趙州有僧問、狗子還有佛性也無。

A monk asked Zhaozhou, “Does the dog have the buddha nature?”⁸⁴

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

The reason for this question must be for this monk to catch Zhaozhou. Thus, talking about and asking about the buddha nature is the “everyday tea and rice” of the buddhas and ancestors.⁸⁵

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趙州いはく、有。この有の様子は、教家の論師等の有にあらず、有部の論有にあらざるなり。

すすみて佛有を學すべし。佛有は趙州有なり、趙州有は狗子有なり、狗子有は佛性有なり。

Zhaozhou said, “Yes.”

The form of this “yes” is not the “being” of the treatise masters of the teaching houses, not the “being” discussed by the Existence school. We should go on to study the being of the buddha. The being of the buddha is the being of Zhaozhou; the being of Zhaozhou is the being of the dog; the being of the dog is the being of the buddha nature.⁸⁶

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僧いはく、既有、爲甚麼却撞入這皮袋。

The monk said, “Since it already has it, why does it still force entry into this bag of skin?”⁸⁷

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

In this monk’s saying, in asking whether it is present being, past being, or “already being,”

though we may say “already being” resembles the various [other types of] being, “already being” shines alone. Should “already being” “force entry” or should it not “force entry”? There is no concerted effort that idly overlooks the conduct of “forcing entry into this bag of skin.”⁸⁸

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趙州いはく、爲他知而故犯。

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

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

These words may have long circulated in the world as a secular expression, but here they are Zhaozhou’s saying. What they say is that, knowing, it intentionally transgressed. Not a few must have had doubts about this saying. The term “entry” here may be difficult to clarify, but “the word ‘enter’ is not necessary.” Still more, “if you wish to know the undying person in the hermitage, how could you leave this present bag of skin?” Whoever the “undying person” is, when would it leave the bag of skin?⁸⁹ “Committing an intentional crime” is not necessarily “entering the bag of skin; “forcing entry into this bag of skin” is not necessarily “knowingly committing an intentional crime”: because it is “knowingly,” there must be “the commission of an intentional crime.” We should realize that this “commission of an intentional crime” may have covered and concealed the conduct of the body cast off. This is spoken of as “forcing entry.” The conduct of the body cast off, at the very time it is covered and concealed, is covered and concealed in the self and covered and concealed in others. Nevertheless, though this may be the case, do not say it has not escaped — “the guy ahead of the ass and behind the horse.” Moreover, as the Eminent Ancestor Yunju says, “Studying the marginal matters of the buddha dharma, you’ve already misused your mind.”⁹⁰

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

In the community of the Reverend Changsha Jingcen, the Minister Zhu 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.”

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

The master said, “It’s just that the wind and fire haven’t dispersed.”⁹¹

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いま尚書いはくの蚯蚓斬爲兩段は、未斬時は一段なりと決定するか。佛祖の家常に不恁麼なり。蚯蚓もとより一段にあらず、蚯蚓きれて兩段にあらず。一兩の道取、まさに功夫參學すべし。兩頭俱動といふ兩頭は、未斬よりさきを一頭とせるか、佛向上を一頭とせるか。兩頭の語、たとひ尚書の會不會にかかはるべからず、語話をすつることなかれ。きれたる兩段は一頭にして、さらに一頭のあるか。その動といふに俱動といふ、定動智抜ともに動なるべきなり。

The minister says here “cut a worm in two pieces”: is he certain that, before one cuts it, it is one piece? In the everyday life of the buddhas and ancestors, this is not so: from the beginning, the worm is not one piece, nor is it two pieces when one cuts it. We should make concerted effort and study the word “one piece.” In saying “both of them move,” by “both,” does he mean there is one before we cut it? Does he mean that there is one “beyond the buddha”? Whether or

not the minister understands or does not understand the words “both of them,” we should not discard his words. Is it that, while the two cut parts are one, there is a further one? In speaking of the movement, he says “both move”: “concentration moves them and wisdom uproots them” are both this “movement.”⁹²

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未審、佛性在阿那箇頭。この道得は審細にすべし。佛性斬爲兩段、未審蚯蚓在阿那箇頭といふべし。兩頭俱動、佛性在阿那箇頭といふは、俱動ならば、佛性の所在に不堪なりといふか。俱動なれば、動はともに動ずといふとも、佛性の所在は、そのなかにいづれなるべきぞといふか。“I don’t understand, in which one is the buddha nature?” This saying, we should examine in detail. He should say, “When the buddha nature is cut in two pieces, I don’t understand, in which one is the worm?”⁹³ “Both of them move; in which one is the buddha nature?” Is he saying that, if both of them move, they are unfit as the location of the buddha nature? Or is he saying that, although, since both move, the movement moves in both, in which [movement] is the location of the buddha nature?

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師いはく、莫妄想、この宗旨は、作麼生なるべきぞ。妄想することなかれ、といふなり。しかあれば、兩頭俱動するに妄想なし、妄想にあらずといふか、ただ佛性は妄想なしといふか。佛性の論におよばず、兩頭の論におよばず、ただ妄想なしと道取するか、とも參究すべし。“The master said, ‘Don’t have deluded ideas.’” What should we make of his point here? He says, “Do not have deluded ideas.” So, is he saying that, “when both of them move,” they have no deluded ideas? Or saying that they are not deluded ideas? Or saying just that the buddha nature has no deluded ideas? Or, without discussing the buddha nature or discussing “both,” is he just saying that there are no deluded ideas. We should study all these.

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

“What do you make of their moving?” Is this saying that, since they are moving, we should add another layer of buddha nature on top of them? Is it trying to say that, since they are moving, they are not the buddha nature?⁹⁴

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風火未散といふは、佛性を出現せしむるなるべし。佛性なりとやせん、風火なりとやせん。佛性と風火と、俱出すといふべからず、一出一不出といふべからず、風火すなはち佛性といふべからず。ゆゑに長沙は、蚯蚓有佛性、といはず、蚯蚓無佛性、といはず、ただ、莫妄想、と道取す、風火未散、と道取す。佛性の活計は、長沙の道を卜度すべし。風火未散、といふ言語、しづかに功夫すべし。未散、といふは、いかなる道理かある。風火のあつまりりけるが、散すべき期いまだしきと道取するに、未散といふか、しかあるべからざるなり。風火未散は、ほとけ、法をとく。未散風火は、法、ほとけをとく。たとへば、一音の法をとく時節到來なり。説法の一音なる、到來の時節なり。法は一音なり、一音の法なるゆゑに。

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

sound; for it is the dharma of a single sound.⁹⁵

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

Again, to think that the buddha nature exists only at the time of birth and not at the time of death is [a case of] little learning and slight understanding. The time of birth “has the buddha nature” and “has no buddha nature”; the time of death “has the buddha nature” and “has no buddha nature.” If we discuss the dispersal and non-dispersal of the wind and fire, it would be the dispersal and non-dispersal of the buddha nature. The time that it disperses must be the buddha nature existing, must be the buddha nature not existing; the time that it has not dispersed must be having the buddha nature, must be having no buddha nature. Despite this, to cling falsely to [the views that] the buddha nature exists or does not exist depending on whether it is moving or not moving, or that it is spirit or is not spirit depending on whether it is conscious or not conscious, or that it is the nature or is not the nature depending on its knowing or not knowing — this is an alien path. “From beginningless kalpas,” “the deluded,” “acknowledging the knowing spirit,” have taken it as the buddha nature, have taken it as “the original person” — what a laugh! To say something further about the buddha nature, although we need not be “covered with mud and soaked with water,” it is “fences, walls, tiles, and pebbles.” When we say something beyond this, what is the buddha nature? Is everything clear? “Three heads and eight arms.”⁹⁶

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正法眼藏佛性第三

Treasury of the Eye of the True Dharma

Buddha Nature, Number 3

爾時仁治二年辛丑十月十四日、在雍州觀音導利興聖寶林寺示衆

Presented to the assembly on the fourteenth day, tenth month, second year of Ninji (*kanoto-ushi*), at Kannon Dōri Kōshō Hōrinji, Yōshū⁹⁷

NOTES

1. “Buddha nature” (*busshō* 佛性): A central term of art in Mahāyāna texts, subject to much commentarial opinion. Depending on interpretation and context, the expression may mean: (a) The state or condition of being a buddha, “buddhahood”; the essential nature of a buddha, that by reason of which one is a buddha (*buddhatva*, *buddha-dhātu*). (b) The nature shared by buddhas and sentient beings; the ultimate nature of all things. (c) The potential to be a buddha, the karmic “seed” (*bīja*) or “clan” (*gotra*) that enables one to become a buddha; the “buddha mind” (*busshin* 佛心) inherent in consciousness. The text below will explore these various senses of the term.

“**The Buddha Śākyamuni said**” (*shakamuni butsu gon* 釋迦牟尼佛言): From the Northern text of the *Daban niepan jing* 大般涅槃經 (*Mahā-parinirvāṇa-sūtra*), T.12[374]: 522c24.

“**All living beings in their entirety have the buddha nature**” (*issai shujō shitsu u busshō* 一切衆生悉有佛性): Or, more simply, “all living beings have the buddha nature.” The term *shujō* 衆生 (translated here as “living beings”) represents one standard Chinese translation for the Sanskrit *sattva*, used in reference to sentient beings transmigrating in *saṃsāra*. The term *shitsu* (Chinese *xi* 悉), rendered here as “in their entirety,” functions simply as an emphatic adverb meaning “each and every,” “without exception,” etc.; the translation here seeks to reflect

something of Dōgen’s play with this term below (see **Note 4: “The term entirety of being”**).

2. “Turning the dharma wheel” (*ten bōrin* 轉法輪): I.e., expounding the buddha-dharma. (Sanskrit *dharmā-cakra-pravartana*.) A common metaphor for the act of promulgating Buddhism, used especially in reference to the teaching of a buddha. The image of turning a wheel derives from the advance of a chariot in battle, as in the all-victorious “wheel-turning king” (*cakravarti-rāja*).

“The lion’s roar” (*shishi ku* 獅子吼): A standard metaphor for the preaching of a buddha, also written 獅子吼 (Sanskrit *siṃhanāda*). The passage cited from the *Nirvāṇa-sūtra* occurs in the chapter of the sūtra of this name and is given there as “the lion’s roar.”

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

“The pate and the eyes” (*chōnei ganzei* 頂[寧+頁]眼睛): The “pate” (“head” or “crown of the head”) is often used in Chan texts as (a) synecdochy for the person, and (b) the “pinnacle” or best of someone (or something); the “the eye” is used in similar senses, as well as (c) the spiritual “vision” or insight of a person. Both terms are very common in Dōgen’s writings. Busshō notes, p. 2

“Ancestral masters” (*soshi* 祖師): I.e., the teachers in the lineage of the Chan tradition.

3. “Two thousand, one hundred ninety years (to this the second year of the Japanese era Ninji, eighth heavenly stem, second terrestrial branch)” (*nisen ippuyaku kyūjū nen tō nihon ninji ninen kanoto-ushi sai* 二千一百九十年當日本仁治二年辛丑歲): Parentheses here are in the original text. The second year of the Ninji era (1240-1243) corresponds to 1241 CE of the Julian calendar, 2190 years from 949 BCE., the date traditionally used in East Asia for the *parinirvāṇa* of the Buddha Śākyamuni.

“My former master, the Reverend Jing of Tiantong” (*senshi tendō jō oshō* 先師天童淨和尚): I.e., Dōgen’s Chinese teacher Tiantong Rujing 天童如淨 (1163-1228), to whom he regularly refers as “my former master.” Again, the parentheses are in the original. The title *oshō* 和尚, translated here as “reverend,” derives from (some variant of) the Sanskrit *upādhyāya*; a term used for a monk qualified to teach and to bestow the precepts; regularly applied as an honorific especially to a senior monk.

“Twenty-eight generations in the Western Heavens” (*saiten nijūhachi dai* 西天二十八代); **twenty-three ages in the Eastern Earth”** (*tōchi nijūsan se* 東地二十三世): I.e., the twentyeight members in the traditional lineage of Chan ancestors in India, from Śākyamuni’s disciple Mahākāśyapa to Bodhidharma; and the twenty-three ancestors in the Chinese Chan lineage leading from Bodhidharma to Rujing. (The total of “fifty generations” mentioned here reflects the fact that Bodhidharma is counted as both the twenty-eighth ancestor in the Indian succession and the first ancestor of the Chinese succession.) The terms “Western Heavens” and “Eastern Earth” represent a literary expression, often used by Dōgen, for India (and sometimes Central Asia) and China respectively. The phrase represents a play with the Chinese *tianzhu* 天竺, a transliteration of *sindhu*.

“Buddhas and ancestors of the ten directions” (*jippō no busso* 十方の佛祖): An expression combining the common Mahāyāna notion of buddha lands throughout the cosmos and a reference to Chan masters throughout China. The “ten directions” are the four cardinal and four ordinal directions, plus the zenith and nadir; a standard Buddhist term for “in all directions,” “everywhere.”

4. “Essential point” (*shūshi* 宗旨): A common expression for the “purport,” or “message” of a statement.

“Turning the dharma wheel of the saying “what is it that comes like this?” (*ze jūmo butsu inmo rai no dō ten bōrin* 是什麼物恁麼來の道轉法輪): I.e., presumably, a Buddhist teaching equivalent to the famous question put to the Chan master Nanyue Huairang 南嶽懷讓 by the Sixth Ancestor, Huineng 慧能. For the source, see **Supplemental Note 1**. The question is likely a play on the term “Thus Come One” (*nyorai* 如來; *tathāgata*), an epithet of the buddhas.

“**Sentient beings**” (*ujō* 有情); “**the multitude of beings**” (*gunjō* 群生); “**multitude of types**” (*gunrui* 群類): Terms regularly used as synonyms for “living beings.” The point here would seem to be that all these terms (as well as the synonymous “multitude of beings” [*gun’u* 群有] in the following sentence) may be referred to as the “entirety of being.”

“**The term entirety of being**” (*shitsu’u no gon* 悉有の言): Dōgen here creates a neologism from the adverb *shitsu* and the verb *u* in the phrase *shitsu u busshō* 悉有佛性, translated in the Busshō notes, p. 3

quotation as “in their entirety have the buddha nature.” The word play relies on the fact that the term *u* 有 means both “to have” and “to exist” and is regularly used in philosophical discourse as a noun for “being.” The resultant expression might also be rendered “all existents” or, more simply, “everything.”

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

“**Skin, flesh, bones, and marrow**” (*hi niku kotsu zui* 皮肉骨髓): An expression, very common in Dōgen’s writings for the essence or truth or entirety of something or someone, as handed down in the Chan tradition; from the famous story of Bodhidharma’s testing of four disciples, to whom he said of each in turn that he (or, in one case, she) had got his skin, flesh, bones, and marrow. For the story, see **Supplemental Note 2**.

“**Singly transmitted**” (*tanden* 單傳): A term commonly used in Chan to describe the passing down of the dharma from master to disciple; here, no doubt a reference to the transmission from Bodhidharma to Huike. Though the term suggests (and in some cases is used to indicate) a lineage in which there is only one representative in each generation (e.g., see below, **Note 48**.

“**Single transmission**”), it regularly appears in contexts where the graph *tan* is better understood as “unique,” “pure,” or “simple” (e.g., see below, **Note 29**. “**Singly transmit it**”); closely related to the notion of direct transmission “from mind to mind” (*ishin denshin* 以心傳心).

“**For you have got my skin, flesh, bones, and marrow**” (*nyo toku go hi niku kotsu zui naru ga yue ni* 汝得吾皮肉骨髓なるがゆゑに): Quoting Bodhidharma’s statement, “you have got” to each of his four disciples (see above, **Supplemental Note 2**). Presumably, the implication here is that the statement concerns not just Bodhidharma’s “single transmission” to Huike but the affirmation of the buddha nature in all beings (as proposed, e.g., in *Shōbōgenzō keiteki* 正法眼藏 啓迪 2:185).

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

“**The tongue of the buddha**” (*butsuzetsu* 佛舌): No doubt here used as a figure of speech for the speech of the buddha.

“**The nose of the patch-robed monk**” (*nōsō bikū* 衲僧鼻孔): The term “patch-robed monk” (*nōsō* 衲僧) is a playful self-reference used by Chan monks. The “nose” (or “nostril”; *bikū* 鼻孔) is often used in Chan texts to indicate (a) the person, especially (b) that which is essential to the person, or (c) the very essence or identity of someone or something; a term occurring frequently in the *Shōbōgenzō*.

“**Initial being**” (*shi’u* 始有); “**original being**” (*hon u* 本有); “**marvelous being**” (*myō’u* 妙有);

“**conditioned being**” (*en’u* 縁有); “**deluded being**” (*mō’u* 妄有): A series of terms expressing modes of existence discussed in Buddhist thought. The first, “initial being,” while not itself particularly common, is here contrasted with the familiar “original being,” a term used to express the fundamental reality from which the phenomenal world emerges. The expression “marvelous being” is probably best known in the phrase “true emptiness and marvelous being” (*shinkū* Busshō notes, p. 4

myō’u 真空妙有), where it expresses the ultimate emptiness of phenomena. The term

“conditioned being” suggests that which exists as a result of conditions — i.e., the conditioned

dharmas of dependent origination (*engi* 緣起; *pratīya-samutpāda*); “deluded being” suggests that which exists as a result of deluded thoughts — i.e., the false objects of our misguided discrimination (*funbetsu* 分別; *vikalpa*).

“**Mind and object, nature and attribute**” (*shin kyō shō sō* 心境性相): Two standard pairs in Buddhist thought: the mind, or thought (*citta*), and the objects of thought or of the senses (*viśaya, ālambana*); and the nature, or essence (*svabhāva*), of a thing, and its attributes, or characteristics (*lakṣana*).

“**Circumstantial and primary recompense**” (*eshō* 依正): A standard Buddhist term for the results of past karma reflected respectively in the circumstances into which one is born and the mental and physical makeup of the person; an abbreviation of *ehō shōbō* 依報正報. Here, perhaps to be understood as “the quality of the experience” of living beings as the “entirety of being.”

“**The generative power of karma**” (*gō zōjō riki* 業增上力): I.e., the power of karma to produce phenomena; *adhipati*.

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

“**Of its own accord**” (*hōni* 法爾): A loose translation of a term indicating what is true of itself or by necessity, what is naturally or inevitably so; used to translate Sanskrit *niyati* (“destiny”).

“**Practice and verification of spiritual powers**” (*jintsū shushō* 神通修證): I.e., mastery of the “supernormal knowledges” (*jintsū* 神通; *abhijñā*); here, presumably, the ability in particular to manifest oneself in diverse bodies and circumstances—one of the powers known as the “bases of spiritual power” (*jinsoku* 神足; *ṛddhi-pāda*).

“**Verification of the way of the nobles**” (*shoshō no shōdō* 諸聖の證道): I.e., the spiritual attainments of advanced adepts on the Buddhist path. The phrase “verification of the way” is a somewhat forced translation of *shōdō* 證道, a common expression for Buddhist spiritual awakening; here, as in many other contexts, the term *dō* 道 could be taken as a rendering of *bodhi*. The translation “nobles” takes *shoshō* 諸聖 in its Buddhist sense of *ārya*, those who have transcended the state of the “commoner” (*bonbu* 凡夫; *pṛthagjana*); the term could also be rendered in a more “Chinese” idiom as “the sages” or “holy ones.”

6. “**In all the realms**” (*jinkai* 盡界): A common abbreviation for “all realms in the ten directions” (*jin jippō kai* 盡十方界) — i.e., all world systems of Buddhist cosmology.

“**Adventitious dust**” (*kyakujin* 客塵): The spiritual defilements (*bonnō* 煩惱; *kleśa*) understood as not intrinsic (*agantuka*) to the mind.

“**There is no second person**” (*daini nin arazu* 第二人あらず): A common expression in Chan texts, generally taken to mean “this is all there is.” The expression also appears in Dōgen’s *Bendō wa* 辨道話 (DZZ.2:553); the version here seems to reflect the *Fozhao chanshi zoudui lu* 佛照禪師奏對錄 (ZZ.118,823a7): *zhixia geng wu dier ren* 直下更無第二人.

Busshō notes, p. 5

“**The root source is directly cut**” (*jiki setsu kongen* 直截根源): Recalling a line from the famous poem *Zhengdao ge* 證道歌, attributed to the early Chan figure Yongjia Xuanjue 永嘉玄覺 (d. 723) (T.48[2014]:395c21-22):

直截根源佛所印。摘葉尋枝我不能。

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

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

“**The busy, busy karmic consciousness**” (*bōbō gosshiki* 忙忙業識): An idiomatic expression in Chan texts, sometimes in reverse order (*yeshi mangmang* 業識忙忙). The term “karmic consciousness” (*gosshiki* 業識; also read *gōshiki*) may be understood either as the consciousness that arises from past karma or the consciousness that produces future karma. The translation here takes the final *yue ni*, rendered as “for,” to govern both clauses of this sentence — a reading

that makes the two clauses an intriguing explanation of the preceding claim that the “entirety of being” is a single, undefiled buddha nature. A somewhat less satisfying reading would limit the scope of “for” to the the first clause: “the root source is directly cut,” but people have not noticed; for the busy, busy karmic consciousness, when will it rest?”

“Throughout the realms, it has never been hidden” (*henkai fu zō zō* 徧界不曾藏): A popular saying attributed the Chan Master Shishuang Qingzhu 石霜慶諸 (807-888); see, e.g., *Zongmen tongyao ji* 宗門統要集, *Zengaku tenseki sōkan* 禪學典籍叢刊, 1:155d1-2; *shinji Shōbōgenzō*, DZZ.5:157-158 (case 58).

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

“Throughout the realms is my being” (*henkai ga u* 徧界我有): Or “I exist throughout the realms.” Another phrase in Chinese syntax, commonly interpreted to express the notion that the self (*ātman*) is co-extensive with reality (*brahman*).

“Alien paths” (*gedō* 外道): I.e., “outsiders,” members of non-Buddhist traditions (Sanskrit *tīrthika*), most often referring in the Indian context to Hindus and Jains.

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

“It does not admit a single mote of dust” (*fujū ichijin* 不受一塵): From a line attributed to Guishan Lingyou 澱山靈祐 (771-853) (*Jingde chuan deng lu* 景德傳燈錄, T.51:265a1-2): 實際理地不受一塵。萬行門中不捨一法。

The ground of principle at the limit of reality does not admit a single mote of dust;

Those within the gate of the myriad practices, do not discard a single dharma.

“What is it that comes like this?” (*ze jūmo butsu inmo rai* 是什麼物恁麼來): See above, **Note 4**.

“Turning the dharma wheel of the saying “what is it that comes like this?” Here, presumably, the point is that the “entirety of being” actually appears and is, therefore, not merely some eternal being.

“It is not the being of initially arising being; for my usual mind is the way” (*shiki u no u ni arazu go jō shin ze dō no yue ni* 始起有の有にあらざ吾常心是道のゆゑに): The expression “initially arising being” (*shiki u* 始起有) is an unusual one; it may mean simply “a kind of being Busshō notes, p. 6

that comes into existence,” or, on the analogy of the common term “initial awakening” (*shikaku* 始覺), it may suggest “a kind of being that one acquires upon awakening.” The expression “my usual mind is the way” (*go jō shin ze dō* 吾常心是道) is likely a variant of a famous saying attributed to Nanquan Puyuan 南泉普願 (748-834): “The ordinary mind is the way” (*bianchang shin shi dao* 平常心是道). (See, e.g., *shinji Shōbōgenzō*, case 19 [DZZ.5:134]; *Jingde chuan deng lu* [T.51:276c15].) Some manuscripts of our text give Nanquan’s version. Presumably, Dōgen wants to contrast the change implied by “initially arising being” with the constancy (*jō* 常) of the “usual mind.”

“Living beings are hard conveniently to meet” (*shujō kaiben nanbō* 衆生快便難逢): A tentative translation of an obscure passage in Chinese syntax that is subject to various interpretations; generally understood to mean that (since the “entirety of being” is equated with “living beings”) one does not easily encounter living beings in the “entirety of being.” The phrase awkwardly rendered here “hard conveniently to meet” (*kaiben nanbō* 快便難逢) is an idiomatic Chinese expression, used in Chan texts, that seems to derive from the saying, “If you don’t run down the bank, a convenient one is hard to meet” (*xia po bu zou kuai bian nan feng* 下坡不走快便難逢), where the binomial *kuai bian* is thought to refer to a “convenient” boat. The sense of the Chinese idiom, then, would seem to be something like, “you don’t get it if you don’t hurry” — a sense difficult to read into our context here.

“Passes through the body and sloughs it off” (*tōtai datsuraku* 透體脱落): Generally taken to mean that the “entirety of being” itself is liberation. The expression translated “passes through the body” (*tōtai* 透體) is not common and does not appear elsewhere in Dōgen’s writings; the

term “slough off” (*datsuraku* 脱落) is best known from the expression “body and mind sloughed off” (*shinjin datsuraku* 身心脱落) that Dōgen attributes to his master, Rujing.

7. “Students” (*gakusha* 學者): This term, used to translate the Sanskrit *śaikṣa*, “student,” is regularly used in Buddhist literature to refer to one who is practicing on the Buddhist path. Chan texts similarly employ the term, like the closely cognate *gakunin* 學人, for a practitioner of Chan but also introduce a more perjorative usage, to refer to those who know Buddhism only through books. Dōgen often uses the word in this latter sense, in such expressions as “scholar of the Tripitaka (*sanzō no gakusha* 三藏の學者), “scholar of words and letters” (*monji no gakusha* 文字の學者).

“The alien path of Śreṇika” (*senni gedō* 先尼外道): Or “Śreṇika, of the alien path.” I.e., the non-Buddhist view expressed to the Buddha by the *tīrthika* Śreṇika, who held that the self (*ātman*) was constant and pervaded all space. Dōgen refers to this position in several texts of the *Shōbōgenzō*; his source is likely the *Daban niepan jing*, T.12:594a16ff.

“They have not met a person” (*hito ni awazu* 人にあはず): I.e., a “real” person; probably akin to the expression “that person” (*sono hito* その人) used in reference to a significant spiritual figure (see below, **Note 34. “If the Sixth Ancestor is that person”**).

“The mind, mentation, and consciousness moved by wind and fire” (*fūka no dōjaku suru shin i shiki* 風火の動著する心意識): An unusual expression not repeated elsewhere in Dōgen’s writings; probably meaning something like “mental processes as a function of physical life.” For details, see **Supplemental Note 3**.

Busshō notes, p. 7

“Knowing and comprehending” (*kakuchi kakuryō* 覺知覺了): A tentative translation for terms subject to two lines of interpretation. The verb *kaku* 覺 is regularly used to represent spiritual awakening (*bodhi*), and some readers would take it in this sense here; the translation “knowing and comprehending” takes it as “perception,” as in the common expression “seeing, hearing, perceiving, and knowing” (*kenmon kakuchi* 見聞覺知). The translation of the binomial *kakuryō* 覺了 takes the element *ryō* as “understanding”; some would read it as a particle of completed action (Chinese *le* 了), though this seems somewhat unlikely in our context.

“Perceivers and knowers” (*kakusha chisha* 覺者知者): Dōgen has here divided the binomial *kakuchi* 覺知 into two terms; the translation takes the element *sha* 者 as “one who” (Chinese *zhe*); it could also be read as a nominalizer — i.e., “perception and knowledge.”

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

“One or two faces of the buddhas and faces of the ancestors” (*ichiryō no butsumen somen* 一兩の佛面祖面): Perhaps suggesting “actual historical instances of buddhas and ancestors.” While not particularly common in Chan texts, the expression “buddha faces, ancestor faces” (*butsumen somen* 佛面祖面) occurs quite frequently in Dōgen’s writings — often in contexts where the word “face” (*men* 面) would seem to add little to the meaning (and may sometimes, as possibly in this case, simply function as a playful numerical counter).

8. “Like rice, hemp, bamboo, and reeds” (*tō ma chiku i* 稻麻竹葦): I.e., they are dense and profuse; a simile from Kumārajīva’s translation of the *Saddharma-puṇḍarīka-sūtra* (*Miaofa lianhua jing* 妙法蓮華經, T.9[262]:6a13):

如稻麻竹葦、充滿十方刹。

[Bodhisattvas who have newly produced the thought of awakening] . . . who fill the *kṣētras* of the ten directions, like rice, hemp, bamboo, and reeds . . .

“Estranged from the study of the way” (*gakudō tenso* 學道轉疎): Or “the study of the way is remote [from them]”; as in the saying of Mazu, “if you run around seeking it outside, it gets remote and distant from you” (*ruo xiang wai chi qiu zhuan shu zhuan yuan* 若向外馳求轉疎轉遠) (*Mazu Daoyi chanshi yulu* 馬祖道一禪師語錄, ZZ.118:a17).

“Beginners and latecomers” (*shoshin bangaku* 初心晚學): A casual translation of an

expression quite common in Dōgen’s writings: “Beginners” (*shoshin* 初心; literally, “beginning mind”) in this context refers to one at an early stage of Buddhist practice; “latecomers” (*bangaku* 晩學; literally, “late student”) can refer either to one who is junior or to one who comes to study later in life.

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

“**With buddha and nature, to master that one is to master this one**” (*butsu shi yo shō tatsu bi tatsu shi* 佛之與性達彼達此): I.e., to understand one is to understand the other; a sentence in Chinese syntax employing a linguistic pattern often found in Chan texts: “the buddha and the way” (*fō zhi yu dao* 佛之與道), “the buddha and the dharma” (*fō zhi yu fa* 佛之與法), etc. Busshō notes, p. 8

“**A hundred pieces**” (*hyaku zassui* 百雜碎): A common Chan idiom for the multiplicity of phenomena.

“**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 *li* (*wanli yitiao tie* 萬里一條鐵).

“**Raising a fist**” (*nen kentō* 拈拳頭): The raising of the fist is a common Chan gesture expressing what is beyond language and discrimination.

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

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

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

“**The bare mind in each instance**” (*jōjō no sekishin* 條條の赤心): A “bare (or “red”) mind” (*chixin* 赤心) is a common Chinese idiom for a sincere, or straightforward, mind (or heart); here, commonly interpreted as the buddha mind (*busshin* 佛心), equivalent to the buddha nature. The phrase translated here “bare mind in each instance” also occurs in *Shōbōgenzō kokyō* 正法眼藏古鏡 (DZZ.1:233): “not knowing” is the bare mind in each instance” (*fushiki wa jōjō no sekishin* 不識は條條の赤心なり); likely equivalent to the more common “each piece of the bare mind,” or “the bare mind in pieces” (*sekishin henpen* 赤心片片).

“**Great span**” (*dai i* 大圍): I.e., the span of the tree trunk.

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

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

“**Are all born together, die together, and are the buddha nature that is the “entirety of being” together**” (*mina dōshō shi dōshi shi dōshitsu’u naru busshō naru beshi* みな同生し同死し同悉有なる佛性なるべし): Or, perhaps, “are all the buddha nature, with which they are born

together, die together, and are the ‘entirety of being’ together.” The expressions “same birth” Busshō notes, p. 9

(*dōshō* 同生) and “same death” (*dōshi* 同死) are elsewhere used in Dōgen’s writings to indicate the identity or co-extension of two things.

10. “The Buddha said” (*butsu gon* 佛言): Although indirectly derived from words attributed to the Buddha, the passage is based on a saying by the Chan Master Baizhang Huaihai 百丈懷海 (749-814), drawing on a line in the *Daban niepan jing* 大般涅槃經 (*Mahā-parinirvāṇa-sūtra*). For the sources, see **Supplemental Note 4**.

“You should observe the conditions of the time” (*tō kan jisetsu innen* 當觀時節因緣): A variant of the line from the *Mahā-parinirvāṇa-sūtra* (see **Supplemental Note 4**). In a Buddhist context, the term translated as “observe” (*kan* 觀; “to see,” “regard,” “contemplate,” etc.) often (though not always) indicates a contemplative practice. The expression *jisetsu innen* 時節因緣, translated here as “the conditions of the time,” typically in the sense “the actual circumstances of the particular occasion,” occurs often in Chan texts,— as, e.g., in the line from the *Biyān lu* 碧巖錄 (T.48:154c4-5):

禪家流、欲知佛性義、當觀時節因緣。謂之教外別傳、單傳心印、直指人心、見性成佛。Followers of the Chan house, if you wish to know the meaning of the buddha nature, you should observe the conditions of the time. This is called “the separate transmission outside the teachings, the single transmission of the mind seal, direct pointing at the person’s mind, seeing the nature and becoming a buddha.”

11. “The whisk, the staff, and so on” (*hossu shujō tō* 拂子拄杖等): I.e., the concrete objects of (or, perhaps, their use by) the Chan teacher. The whisk (*hossu* 拂子) is a ceremonial fly-whisk, often held by the master during lectures and other rituals; the staff (*shujō* 拄杖) is a walking stick, often carried by the master when he “ascends the hall” (*jōdō* 上堂; i.e., gives a formal lecture).

“Contaminated wisdom, uncontaminated wisdom, original awakening, initial awakening, non-awakening, right awakening, and the like” (*uro chi muro chi hongaku shikaku mukaku shōkaku tō* 有漏智無漏智本覺始覺無覺正覺等): A list of terms for various sorts of knowledge discussed in Buddhist texts. **“Contaminated wisdom”** (*uro chi* 有漏智; *sāsrava-jñāna*) and **“uncontaminated wisdom”** (*muro chi* 無漏智; *anāsrava-jñāna*) refer respectively to knowledge defiled or undefiled by the mental “afflictions” (*bonnō* 煩惱; *kleśa*). The former is characteristic of the spiritual “commoner” (*bonpu* 凡夫; *pṛthagjana*); the latter, of the spiritual “noble” (*shō* 聖; *ārya*). The pair **“original awakening”** (*hongaku* 本覺) and **“initial awakening”** (*shikaku* 始覺) distinguish between the *bodhi* inherent in the buddha nature and the *bodhi* attained at the end of the bodhisattva path. **“Non-awakening”** (*mukaku* 無覺; “without awakening”) plays on the sense of *kaku* 覺 as both “perception” and “awakening”: it is used in reference both to insentience and to a mental state free from ordinary perception, as in Chan sayings such as “the awakening of non-awakening — this is called the true awakening” (*wujue shi jue shi ming zhen jue* 無覺之覺是名真覺), or “right awakening is without awakening; true emptiness is not empty” (*zheng jue wu jue zheng kong bu kong* 正覺無覺真空不空). **“Right awakening”** (*shōkaku* 正覺) is a standard translation of *sambodhi* or *samyak-sambodhi*, often translated “perfect enlightenment.”

12. “Should observe” (*tōkan* 當觀): Dōgen has here created a neologism from the predicate in the clause “you should observe the conditions of the time.” The translation loses the play with the element *tō* 當, which functions in the quotation simply as a deontic modal (“should,” “ought” Busshō notes, p. 10

to,” etc.) but also has among its uses such meanings as “now,” “at that very time,” “immediately,” “just then,” etc. Hence, the sense of *tōkan* here is typically understood as “observing right now,” “immediately observing,” etc.

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

“The very conditions of the time themselves” (*jisetsu innen nii* 時節因緣聾): Here and in the

parallel constructions that follow, the translation attempts to capture something of the use of the colloquial final particle *nii* 嚙 (sometimes read *ni*), which has the primary function of an emphatic or a device for calling the hearer's attention to the preceding, somewhat akin to an English final "right?" In Dōgen's use here, it is usually interpreted to mark off what precedes it as "X itself," "X just as it is," "nothing but X," etc.

"The buddha nature with body cast off" (*dattai busshō* 脱體佛性): Or "the fully exposed buddha nature." The term *dattai* 脱體, translated rather literally here as "body cast off," can indicate a state of liberation; but, in Chan texts, it often carries the sense "to reveal all," or, as we might say, "to say it as it is" — hence, "the very thing itself," "the 'naked' thing."

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

"Concentrated effort to pursue the way" (*bendō kufū* 辨道功夫): An expression occurring regularly in the *Shōbōgenzō* in reference to Zen spiritual practice (also in reverse order: *kufū bendō*). *Kufū* is a common colloquial expression with such meanings as "to work away" at something, "to figure out" how to do something, "to concentrate" one's energies or attention on something; regularly used in Chan texts and throughout the *Shōbōgenzō*, perhaps especially for the practices of meditation and kōan study. The word *bendō*, though regularly written with the graph 辨 (which suggests "to discern," "discriminate"), seems more often to carry the sense of the cognate 辦 ("to manage," "transact," "deal with"). *Bendō* is one of Dōgen's favorite terms for Buddhist practice and the title of one his earliest, most celebrated writings, the *Bendō wa* 辨道話 ("Talk on pursuing the way").

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

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

"The alien path of the naturalists" (*tennen gedō* 天然外道): Seemingly synonymous with *jinen gedō* 自然外道; the non-Buddhist view that things exist or arise of themselves, rather than as the result of causes and conditions. A fairly common perjorative in Dōgen's writings.

14. "You should know the meaning of the buddha nature" (*tōchi busshō gi* 當知佛性義):

Here and in the following sentence, Dōgen seems again to be playing with the modal auxiliary "should" (*tō* 當) in its additional meaning of "now," etc., as above (see **Note 12. "Should** Busshō notes, p. 11

observe"). Hence, these sentences might be interpreted as follows: "To say 'if you wish to know the meaning of the buddha nature' is to say, for example, 'you know right now the meaning of the buddha nature.' To say 'just observe the conditions of the time' is to say 'you know right now the conditions of the time.'"

"You should know it is precisely the conditions of the time" (*shirubeshi jisetsu innen kore nari* 知るべし時節因縁これなり): Or, more literally, "you should know that 'the conditions of the time' are it.

"The time has already arrived" (*sude ni jisetsu itareri* すでに時節いたれり): Dōgen is here giving a vernacular reading of a variant in the sources of Baizhang's saying, some of which have "once the time has arrived" (*shijie ji zhi* 時節既至). (See, e.g., *Jingde chuan deng lu*, [T.51:264b24], translated above, **Supplemental Note 4**.)

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

"Give me back the buddha nature" (*gen ga busshō rai* 還我佛性來): The Chinese imperative construction here, *gen ga . . . rai* 還我 . . . 來 ("give me back . . ."), is a fairly common challenge in Chan texts, in such expressions as "give me back the buddha dharma" (*huan wo fofa lai* 還我

佛法來); “give me back the lion’s roar” (*huan wo shizi hou rai* 還我師子吼來); “give me back your original face” (*huan wo benlai mianmu lai* 還我本來面目來); etc. Dōgen uses the construction (or the closely similar *gen go . . . rai* 還吾 . . . 來) elsewhere in the *Shōbōgenzō*, in phrases like “give me back the bright mirror” (*gen ga myōkyō rai* 還我明鏡來), “give me back the pieces” (*gen go saihei rai* 還吾碎片來) (*Shōbōgenzō kokyō* 正法眼藏古鏡, DZZ.1:227); “give me back concentrated effort” (*gen go kufū rai* 還吾功夫來) (*Shōbōgenzō hakujushi* 正法眼藏柏樹子, DZZ.1:440).

“**Not passing the twelve times in vain**” (*jūni ji chū fukū ka* 十二時中不空過): I.e., “not wasting the day [waiting for the time to arrive].” The “twelve times” (*jūni ji* 十二時) are the twenty-four hours of the day figured traditionally in two-hour divisions. The use of this expression here may be a reflection of a conversation recorded in Dōgen’s *shinji Shōbōgenzō* (DZZ.5:260 [case 261]): 雲門因僧問、十二時中如何即得不空過。師曰、向什麼處著此一問。

Once a monk asked Yunmen, “How can we not pass the twelve times in vain?”

The master said, “Where do you ask this question?”

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

“**Its principle is self evident**” (*go ri ji shō* 其理自彰): Or “its principle is spontaneously manifest.” Taken from a variant of Baizhang’s saying found, for example, in the *Liandeng huiyao* 聯燈會要 (ZZ.136:540b12):

欲識佛性義、當觀時節因緣。時節若至、其理自彰。

If you wish to experience the meaning of the buddha nature, you should observe the conditions of the time. If the time arrives, its principle is self-evident.

Busshō notes, p. 12

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

15. “The Twelfth Ancestor, the Venerable Āśvaghōṣa” (*daijūni so memyō sonja* 第十二祖馬鳴尊者): The famous second-century Buddhist author; his biography as the Twelfth Chan Ancestor can be found in the *Jingde chuan deng lu* 景德傳燈錄, T.51:209c1ff. The Thirteenth Ancestor is Kapimala (*Kabimara, Jiapimoluo* 迦毘摩羅). For the source of this quotation, see **Supplemental Note 5**.

“**The ocean of the buddha nature**” (*busshō kai* 佛性海): I.e., the buddha nature likened to an ocean; a term not common in Dōgen’s lexicon: elsewhere in the *Shōbōgenzō*, it receives only passing notice in the *Kaiin zanmai* 海印三昧 fascicle (DZZ.1:125). In the *Jingde chuan deng lu* version of this episode (T.51:209c19-20; see **Supplemental Note 5**), Āśvaghōṣa’s teaching is said to be on the “ocean of the nature” (*shōkai* 性海), a more familiar East Asian Buddhist term for the ultimate realm of suchness.

“**The mountains, rivers, and the earth**” (*sanga daichi* 山河大地): A common expression for “the physical world,” occurring very frequently throughout Dōgen’s writings. In his *shinji Shōbōgenzō* (DZZ.5:128 [case 6]), Dōgen records the well-known Chan question, 清淨本然、云何忽生山河大地。

“Pure and originally such — how do the mountains, rivers, and the earth suddenly arise [from it]?”

The question comes from the *Shoulengyan jing* 首楞嚴經 (T.19[945]:119c17), where the topic is the *tathāgata-garbha* (*rulai zang* 如來藏).

“**Samādhi and the six powers**” (*zanmai rokuzū* 三昧六通): Or “the *samādhis* and the six powers.” I.e., states of extreme mental concentration and the paranormal powers said to be attainable through their cultivation. For “the six powers,” see **Supplemental Note 6**.

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

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

“All . . . dependent, we understand — and we do not understand — as wholly dependent, as dependent on the whole” (*kai e wa zen’e nari ezen nari to eshu shi fueshu suru nari* 皆依は全依なり依全なりと會取し不會取するなり): Dōgen is here playing with the Chinese grammar, taking the adverb-verb combination *kai e* 皆依 as if it were a binomial expression and then substituting *zen* 全 (“complete,” “total,” “perfect,” etc.) for *kai* 皆; presumably, the results are intended to convey the sense that each thing is dependent on the whole [ocean of the buddha nature]. The implication of the playful remark that we both understand and do not understand this is ambiguous; it is often taken to suggest that this is true whether or not we understand it. Busshō notes, p. 13

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

“The teachings of the Āgamas” (*agyūma kyō* 阿笈摩教): I.e., the teachings of the non-Mahāyāna sūtras of the Buddhist canon (more commonly transliterated as *agon* 阿含); equivalent to the teachings of the Hīnayāna. Dōgen doubtless has in mind here the standard Buddhist list of powers given above, **Supplemental Note 6**. In his *Shōbōgenzō jintsū* 正法眼藏神通 (DZZ.1:394), Dōgen identifies this list with what he calls there the “small spiritual powers” discussed in the traditional Buddhist texts, in contrast to the “great spiritual powers” discussed in the Chan texts:

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

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

“Three and three before and three and three after” (*zen sansan go sansan* 前三三後三三): Or, perhaps, “three and three of the former, three and three of the latter.” Dōgen is clearly playing here with the number six, but the exact sense of this Chan expression is uncertain; the traditional interpretation is that it indicates something “innumerable” or “unquantifiable.” For the source, see **Supplemental Note 7**.

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

“Do not investigate the six spiritual powers as being clear and bright, the hundred grasses; clear and bright, the intention of the buddhas and ancestors” (*roku jintsū wa meimei hyaku sōtō meimei busso i nari to sankyū suru koto nakare* 六神通は明明百草頭明明佛祖意なりと參究することなかれ): The translation seeks to capture the multivalence of the graph *mei* 明, which can be rendered both “clear” and “bright”; the expression *meimei* 明明 usually has the sense “obvious.” “The hundred grasses” (*hyaku sōtō* 百草頭) is commonly used for “the infinite variety of things in the world.” (Though often translated “the tips of the hundred grasses,” the element *tō* 頭 (“head”) should probably be taken simply as the colloquial nominal suffix.)

Variant of a saying best known from a conversation between the famous Layman Pang Yun 龐蘊居士 and his daughter, Lingzhao 靈照; for the source; see **Supplemental Note 8**. The suprising imperative “do not investigate as” (*to sankyū suru koto nakare* と參究することなかれ) is typically taken here to mean “there is no need to investigate as” — i.e., to add a “higher” interpretation to what is already “three and three before, three and three after.”

Busshō notes, p. 14

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

18. The Fifth Ancestor, the Chan Master Daman (*goso daman zenji* 五祖大滿禪師): I.e., the Fifth Ancestor of Chan in China, Daman Hongren 大滿弘忍 (602-675). Huangmei 黃梅 was located in Qizhou 蘄州, modern Hubei. Dōgen’s source for this story is unknown. Elements of his account (without mention of his rebirth) can be found in several texts—e.g., at *Jianzhong jingguo xu deng lu* 建中靖國續燈錄 (ZZ.136:46b3-11); *Jingde chuan deng lu* 景德傳燈錄 (T.51:222b10-14). A version including the rebirth story does appear in the *Chanzong songgu lianzhu tongji* 禪宗頌古聯珠通集 (ZZ.65[1295]:511c23-512a6).

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

“Practitioner who grew pines” (*sai matsu dōsha* 栽松道者): The term *dōsha* 道者 (“person of the way”) may refer to any Buddhist (or Daoist) practitioner or, in particular, to a Buddhist acolyte.

“Xishan in Qizhou” (*kishū seizan* 蘄州西山): I.e., Shuangfeng shan 雙峰山, known as the West Mountain (Xishan 西山), in contrast to the Fifth Ancestor’s East Mountain.

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

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

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

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

“Vessel of the dharma” (*hōki* 法器): A common expression for one worthy to receive the Buddhist teachings.

Busshō notes, p. 15

“Dongshan at Huangmei” (*ōbai tōzan* 黃梅東山): I.e., the eastern peak at Mt. Huangmei. The community of Daoxin and Hongren became known as the “East Mountain teachings” (*dongshan famen* 東山法門).

“Dark style” (*genpū* 玄風): Or “mysterious style”; a common expression for deep teachings.

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

“From the country of What” (*gakokunin* 何國人): Or “a citizen of the land of What.” For the source, see **Supplemental Note 9**.

“I’m also like this, you’re also like this” (*go nyaku nyo ze nyo nyaku nyo ze* 吾亦如是汝亦如是): From the words of the Sixth Ancestor, Huineng 慧能, in the dialogue with Nanyue Huairang alluded to above; see **Supplemental Note 1**.

20. “Being as itself a name” (*u soku shō* 有即姓): The translation struggles in vain to capture this play with words. Dōgen has here reversed the order of the three graphs *shō soku u* 姓即有, translated as “I have a name,” in the process, once again shifting the meaning of *u* 有 from “have” to “be” (see above, **Note 4**. “The term entirety of being”) and redoing the function of *soku* 即 from the concessive (“as for a name, I may have one, but . . .”) to an emphatic copula (“is precisely”).

“An ordinary name is not right for being as itself” (*jōshō wa sokuu ni fuze nari* 常姓は即有に不是なり): Another rearrangement of the Chinese terms in the quotation. Here, Dōgen has taken the graphs *soku u* 即有 (“have”) as a binomial with a sense, presumably, of something like “precisely being,” “being itself,” etc.; and treated the negative copula *fuze* 不是 (“it’s not”) as the adjectival “not correct,” “not appropriate,” etc.

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

“He has what-ed this” (*ze wo ga shikitareri* 是を何しきたれり): Here, the interrogative “what” is treated as a transitive verb; presumably the meaning is “to make ‘what’ of ‘this,’” “to take ‘this’ as ‘what.’” Most interpretation takes “what” to represent the ultimate mystery of things, and “this” to stand for the immediate presence of things; hence, to “what” “this” is to see the mystery in the presence.

“This is the name” (*kore shō nari* これ姓なり): The antecedent of “this” here is unclear; possibly the act of “what-ing” “this.”

“For what makes it what is this; making it this is the function of what” (*ga narashimuru wa ze no yue nari ze narashimuru wa ga no nō nari* 何ならしむるは是のゆゑなり是ならしむるは何の能なり): If we follow the common interpretation, the causatives here would convey the reciprocal relationship between the “what” of the ultimate mystery and the “this” of the Busshō notes, p. 16

immediate presence: it is the immediate realm of things that reveals the ultimate; it is the ultimate realm that expresses itself as things.

“We fix it as artemisia tea” (*kore o kōtō ni mo tenzu* これを蒿湯にも點ず): Likely a suffusion of mugwort (or wormwood) taken for medicinal purposes. The antecedent of “it” (*kore* これ) is unclear; presumably, his “name.”

“Everyday tea and rice” (*kajō no sahan* 家常の茶飯): A fairly common expression, in both Chan texts and Dōgen’s writings, for the “daily fare” of the home, what we might call “homestyle” cooking; well known in the saying, often cited by Dōgen, of Fuyung Daokai 芙蓉道楷 (1043-1118): “The words of the buddhas and ancestors are like everyday tea and rice” (*fozu yenju ru jiachang chafan* 佛祖言句如家常茶飯) (or, in some versions, “the intentions and words of the buddhas and ancestors” (*fozu yiju* 佛祖意句). See, e.g., Dōgen’s *shingji Shōbōgenzō*, case 143 (DZZ.5:202).

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

“Has it’s been exhaustively investigated only in the name what?” (*ze wa nan shō nomi ni kyūshū shikitaranya* 是は何姓のみに究取しきたらんや): I.e., is the term *ze* (“it is”) being treated in this conversation only as the name “what”?

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

“When they have been sloughed off, when they have been liberated, it is necessarily his name” (*datsuraku shikitari tōdatsu shikitaru ni kanarazu shō nari* 脱落しきたり透脱しきたるにかならず姓なり): Usually taken to mean that, although “it’s” can be identified with “what” or “buddha,” when it is freed from these “higher” abstractions, it is Hongren’s actual name.

“That name is Zhou” (*sono shō sunawachi shū nari* その姓すなはち周なり): According to his biography (e.g., *Jingde chuan deng lu* 景德傳燈錄, T.51:222c6), Hongren’s family name was Zhou 周 (a common surname, with the meaning “all-embracing”).

“How could it be of equal stature with onlookers?” (*bōkan ni seiken naranya* 傍觀に齊肩ならんや): I.e., how could the Fifth Ancestor’s name be compared with the names of others?

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

“You are no buddha nature” (*mu busshō nari* 無佛性なり): Or “you lack a buddha nature.” Here and in the remainder of his discussion of this topic, Dōgen treats the phrase *mu busshō* 無佛性 (“having no buddha nature,” “lacking buddha nature”) as a single semantic unit.

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

Busshō notes, p. 17

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

“Beyond the buddha” (*butsu kōjō* 佛向上): A common expression in Chan texts and Dōgen’s writings, as in the sayings “a person beyond the buddha” (*butsu kōjō nin* 佛向上人) or “what lies beyond the buddha” (*butsu kōjō ji* 佛向上事).

“Block up the seven penetrations” (*shittsū o hissaku su* 七通を逼塞す); “grope for the eight masteries” (*hattatsu o mosaku su* 八達を摸索す): The “seven penetrations and eight masteries” (*shittsū hattatsu* 七通八達), or “seven passes and eight arrivals,” is a common expression in Dōgen’s writings and earlier Chan texts for “thorough understanding,” or “complete mastery.”

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

“The buddha nature becomes a buddha” (*busshō jōbutsu* 佛性成佛); “the buddha nature arouses the aspiration” (*busshō hosshin* 佛性發心): I.e. at the end and at the beginning of the bodhisattva path. The questions may presuppose the common notion that the “buddha nature” refers to the potential to undertake and complete quest for buddhahood.

“We should make the columns ask it; we should ask the columns” (*rochū o shitemo monshu seshimubeshi rochū ni mo monshu subeshi* 露柱をしても問取せしむべし露柱にも問取すべし): The term *rochū* 露柱 (“exposed column”) refers to the free-standing pillars of monastic buildings,

appearing often in Chan conversations as symbols of the objective world. Dōgen here reflects a saying attributed to Shitou Xiqian; see **Supplemental Note 10**.

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

“**Huangmei**” (*ōbai* 黃梅); “**Zhaozhou**” (*jōshū* 趙州); “**Dayi**” (*daii* 大滬): Reference to famous Chan masters who use the expression “no buddha nature.” “Huangmei” indicates the Fourth Ancestor, Daoxin himself; “Zhaozhou” and “Dayi” refer to Zhaozhou Congshen 趙州從諗 (778-897) and Guishan Lingyou 滬山靈祐 (771-853) respectively, both of whom will be quoted below. “**Pursue with vigour**” (*shōjin subeshi* 精進すべし): I.e., make effort to understand. The term *shōjin* 精進, commonly used for the virtue of “zeal,” or “exertion,” does not typically occur as a transitive verb.

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

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

Busshō notes, p. 18

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

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

“**Zhou as the same name**” (*shū naru dōshō* 周なる同姓): Some manuscripts give the more familiar expression *dōshō* 同生 (“the same birth,” “born together”). “Zhou” (“all-embracing”) is Hongren’s family name (see, above, **Note 22: “That name is Zhou”**). It is not clear who (or what) here shares the name Zhou.

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

25. “Being empty is not having none” (*kū wa mu ni arazu* 空は無にあらず): Or, as more commonly read, “emptiness is not non-existence.” Here and in the following discussion, the translation aims to retain something of the language of the Fifth Ancestor’s remark with which Dōgen is playing. Hence, the translation of the graph *mu* 無, (the “no” of Daoxin’s “no buddha nature”) which might well be taken here in the abstract sense of “nothingness” or “nonexistence,” keeps to the original sense “to have none.” For a more common metaphysical rendering of this passage, see **Supplemental Note 11**.

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

“**The emptiness of the buddha nature**” (*busshō kū* 佛性空): Or “the buddha nature is empty.” The translation assumes that here and below Dōgen is treating the graph *kū* 空 (“empty”) in the Fifth Ancestor’s remark, no longer as a predicate adjective, but as a noun modified by *busshō* 佛性 (“buddha nature”). The influential *Shōbōgenzō monge* 正法眼藏聞解 (*Shōbōgenzō chūkai zensho* 正法眼藏註解全書 3:125) interprets this sentence to mean that the use of *kū* 空 and *mu* 無 here are not the “emptiness” taught in the Hīnayāna (*nijō no kū* 二乗の空) or the “non-existence”

of annihilation in non-Buddhist thought (*gedō no mu* 外道の無) but “non-existence” as the ultimate meaning of the buddha nature (*busshō no daiichi gi no mu* 佛性の第一義の無).

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

Busshō notes, p. 19

26. “Form is emptiness” (*shiki soku ze kū* 色即是空): The famous formula of the perfection of wisdom literature, known especially from the *Heart Sūtra* (*hannyaharamitsu shingyō* 般若波羅蜜心經, T.8.253:849c7): “Form is itself emptiness; emptiness is itself form” (*se ji shi kong kong ji shi se* 色即是空、空即是色).

“**Divided up to author form**” (*wakachite shiki o soka seru* わかちて色を作家せる): I.e., “form” has been constructed from parts [of “emptiness”]. The term *soka* (commonly read *sakke*) derives from the Chinese *zuojia* 作家, an author or poet and, in Chan usage, an accomplished master; here put in a verbal form seen elsewhere in the *Shōbōgenzō*.

“**A single stone in space**” (*kūri ippen seki* 空裏一片石): Usually understood to indicate the complete identity of “form” and “emptiness.” The word “space” here translates the term *kū* 空, the same graph used for “emptiness.” For the likely source, see **Supplemental Note 12**.

27. “The Sixth Ancestor of Cīnasthāna, the Chan Master Dajian of Caoxi shan” (*shintan dairokuso sokeizan daigan zenji* 震旦第六祖曹谿山大鑑禪師): I.e., the monk Huineng 慧能 (638-713); Chan Master Dajian 大鑑禪師 is a posthumous title. Mt. Caoxi 曹谿山, in present-day Guangdong, is the site of his temple, the Baolin si 寶林寺. The term *shintan* 震旦 (Chinese *zhendan*) represents the Chinese transliteration of the Sanskrit name for China, “Cīnasthāna” (“land of the Chin”). Dōgen here begins retelling in Japanese the famous story of the first encounter between the Fifth and Sixth Ancestors; for the source, see **Supplemental Note 13**. The conversation between the two masters is continued below, following Dōgen’s comments on this section.

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

“**Make a buddha**” (*sabutsu* 作佛): A common term for “becoming a buddha.”

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

29. “Predecessors” (*sendatsu* 先達): Also read *sendachi*. Literally, “one who has previously arrived”; a guide. Akin to the more frequent *kosen* 古先.

“**Teachers of the sūtras and treatises**” (*kyōronji* 經論師): Equivalent to “sutra teachers and treatise teachers” (*kyōji ronji* 經師論師); specialists in the interpretation of the Buddhist scriptures; scholastics. A perjorative term commonly found in Dōgen’s works.

“**Descendants of the buddhas and ancestors**” (*busso no jion* 佛祖の兒孫): I.e., the “progeny” of the lineage of the Chan ancestors.

“**Singly transmit it**” (*tanden* 單傳): Or “uniquely transmit it” (see above, **Note 4. “Singly transmitted”**).

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

“**The ten noble and three worthy**” (*jisshō sanken* 十聖三賢): Also read *jisshō sangen*. A common Buddhist technical term in reference to the traditional path of the bodhisattva: the ten

stages, or “grounds” (*chi* 地, Sanskrit *bhūmi*), of the “noble” (Sanskrit *ārya*) — i.e., those on the advanced levels of the path — and the three types of “worthy” (Sanskrit *bhadra*) — i.e., those on the level just preceding the *ārya*. Also written *sanken jisshō* 三賢十聖.

30. “See the buddha and hear the dharma” (*kenbutsu monpō* 見佛聞法): A standard expression seen throughout the Buddhist canon.

“Whether from a friend, whether from a scripture” (*waku jū chishiki waku jū kyōkan* 或從知識或從經卷): A fixed phrase in Chinese syntax occurring often in Dōgen’s writings. A “friend” (*chishiki* 知識) is a common term for a Buddhist teacher, short for “good friend” (*zen chishiki* 善知識; Skt. *kalyāṇa-mitra*).

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

“Ingenuous device” (*zengyō* 善巧): A loose translation of a term meaning “skill” or “skillful,” as the “skill in means” (*upāya-kauśalya* 方便) of the buddha or bodhisattva; a clever pedagogic strategem.

31. “The Sixth Ancestor said” (*rokuso iwaku* 六祖いはく): The text here returns to the conversation between the two ancestors; see above, **Supplemental Note 13**.

32. “What is within the phrases” (*kuri* 句裏): A fairly common expression for the content or significance of an utterance.

“Reflect with bare mind” (*sekishin ni shōko* 赤心に照顧): See above, **Note 9. “The bare mind in each instance.”**

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

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

Busshō notes, p. 21

33. “In making a buddha and turning the dharma” (*sabutsu shi tenbō suru ni* 作佛し轉法するに): I.e., “when the buddhas become buddhas and preach the dharma”; the expression “turning the dharma” (*tenbō* 轉法) is a common expression for the buddhas’ teaching, equivalent to “turning the wheel of dharma” (*tenbōrin* 轉法輪).

“The Buddha Kāśyapa and the Buddha Śākyamuni, and the rest of the buddhas” (*kashō butsu oyobi shakamuni butsu tō no shobutsu* 迦葉佛および釋迦牟尼佛等の諸佛): The Buddha Kāśyapa is the sixth of the seven past buddhas (*shichi butsu* 七佛), of which Śākyamuni is the last.

“In their entirety have the buddha nature” (*shitsu u busshō* 悉有佛性): Or, in Dōgen’s reading, “the entirety of being is the buddha nature.” From the opening quotation of the *Nirvāṇa-sūtra*.

“Drawing from afar on one corner, which has the power to delimit” (*haruka ni gaige no rikiryō aru ichigū o ukete* はるかに尋礙の力量ある一隅をうけて): An awkward attempt to render an odd expression probably meaning something like “receiving from [an historical] distance the feature [of the two ancestors’ words] that defines [the buddha nature].” The term

gaige 碍礙 (“obstruction,” “impediment”), translated here “to delimit,” is regularly used by Dōgen in the sense “to identify,” “to define”; synonymous with *keige* 罣礙.

“How could the being of the entirety of being not succeed to the dharma of the no of no no?” (*shitsu u no u nanzo mu mu no mu ni shihō sezaran* 悉有の有なんぞ無無の無に嗣法せざらん): For interpretation of this odd sentence, see **Supplemental Note 14**.

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

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

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

“Scoop up two or three times” (*saisan rōroku*): The term *rōroku* 撈攪 (also written 撈漚) means “to fish out” something from the water with a scoop or wicker basket; used as a metaphor for “dredging” for something. The expression “scoop up two or three times” reflects a line from the *Shi xuantan* 十玄談, by Tong’an Changcha 同安常察 (*Jingde chuandeng lu*, T.51:455c7-8) quoted in Dōgen’s *Shōbōgenzō kokyō* 正法眼藏古鏡 (D.1:231):
萬古碧潭空界月。再三撈漚始應知。

Blue depths ten thousand ages old, the moon in an empty realm;
You’ll only know it when you scoop it up two or three times.

Busshō notes, p. 22

“There should be power in the scoop” (*masa ni rōposu ni rikiryō aru beki nari* まさに撈波子に力量あるべきなり): The “scoop” (*rōposu* 撈波子) is a wicker device used to dredge, sieve or drain something; here, likely a figure of speech for the words of the Sixth Ancestor.

“Take up and let go of” (*nenpō su* 拈放す): Commonly interpreted to mean something like “to examine [the words] without clinging to them”; perhaps continuing the imagery of the preceding “scoop up” and expressing what we might call the practice of linguistic “catch and release.”

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

“Vacant and pervasive” (*koyū* 虚融): A fairly common term in Buddhist texts, typically interpreted to mean “pervades everywhere like space.” The only occurrence in the *Shōbōgenzō*.

“Indiscriminate simpletons” (*mubun no gumō* 無分の愚蒙): The term *mubun* 無分 (“indiscriminate”) is understood here to mean “lacking the ability to make distinctions”; *gumō* 愚蒙 is a common Buddhist term for an ignorant and foolish person.

“Straightaway study with diligence” (*jiki shu gon gaku* 直須勤學): A set phrase appearing in several Chan texts.

35. “The Sixth Ancestor addressed his follower Xing Chang” (*rokuso shi monjin gyōshō* 六祖示門人行昌): From the *Jingde chuan deng lu* 景德傳燈錄, T.51:239a2-3. Xing Chang is the lay name of the monk Jiangxi Zhiche 江西志徹. For the source, see **Supplemental Note 15**.

36. “The alien paths and the two vehicles, from first founder to final follower, may say it is impermanent” (*nijō gedō no biso bimatsu sore mujō nari to iu tomo karera gūjin subekarazaru nari* 二乘外道の鼻祖鼻末それ無常なりといふとも): Or, perhaps, “the alien paths and the two vehicles may say from first to last that it is impermanent.” The odd expression *biso bimatsu* 鼻祖鼻末, loosely translated here as “first founder to final ancestor,” plays on the word *biso*,

“founding ancestor” (literally, “nose ancestor,” from the notion that the foetus develops from the nose); some read the expression here to mean “the founder and the descendants”; others take it simply as “beginning and end.” The antecedent of *sore* (translated “it”) is unclear; presumably “the buddha nature,” though this is in fact a doctrine peculiar to the Mahāyāna. The term “two vehicles” (*nijō* 二乘) refers to the non-Mahāyāna Buddhists of the *śrāvaka-yāna* (*shōmon jō* 聲聞乘) and *pratyekabuddha-yāna* (*engakujō* 緣覺乘); a common term of dismissal in Dōgen’s writings.

“Now, if there are those who attain deliverance by its manifesting its own body, then it manifests its own body and preaches the dharma to them” (*kon i gen jishin tokudo sha soku gen jishin ni i seppō* 今以現自身得度者即現自身而爲說法): A sentence in Chinese that plays on the famous passage in the *Lotus Sūtra* describing the thirty-three manifestations of the Bodhisattva Avalokiteśvara (*Kannon* 觀音); see **Supplemental Note 16**. The grammatical subject is unexpressed: in the sūtra, it is clearly the Bodhisattva; here, presumably the “buddha nature.” The implication of the introductory adverb “now” (*kon* 今) here is unclear.

“A long dharma body” (*chō hosshin* 長法身); “a short dharma body” (*tan hossin* 短法身): Again, a sentence in Chinese reflecting Chan usage seen in sayings such as “the long one is a long dharma body; the short one is a short dharma body” (*chang zhe chang fashen duan zhe* Busshō notes, p. 23

duan fashen 長者長法身短者短法身). The “dharma body” (*hosshin* 法身; *dharma-kāya*) refers in most Mahāyāna literature to the buddha as “the body” of truth, or the true “body” of reality.

“The permanent noble” (*jōshō* 常聖); “the permanent commoner” (*jōbon* 常凡): Unusual expressions likely introduced here in expansion of the thought of the previous sentence: the ostensibly permanent dharma body of the “noble” buddha is impermanent, appearing variously as “long” and “short”; similarly one’s seemingly permanent status as spiritual “commoner” is impermanent.

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

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

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

“The traces of coming and going” (*korai no shōseki* 去來の蹤跡): Probably here a reference to progress on the bodhisattva path, through which the mind is “converted” by “eradication” of the obstacles to bodhi; “coming and going” might thus indicate practice before and after the conversion.

“Therefore, it is permanent” (*yue ni jō nari* ゆゑに常なり): The argument of this difficult section might be paraphrased as follows.

The Sixth Ancestor describes “the mind that discriminates all the dharmas” as permanent in

the sense that it is “unconverted” — i.e., has not been transformed from ignorance to knowledge. Even though it may undergo the change of such conversion, we can still speak of it as permanent; for the true meaning of “unconverted” is that spiritual transformation is not a matter of changing the mind through spiritual practice.

38. “The grasses, trees, thickets and groves” (*sōmoku sōrin* 草木叢林): A common Chan expression for the natural world, as in the saying attributed to Wuzu Fayān 五祖法演 (d. 1104), Busshō notes, p. 24

“the mountains, rivers, and great earth are the buddha; the grasses, trees, thickets, and groves are the buddha” (*shan he dadi shi fo cao mu cong lin shi fo* 山河大地是佛草木叢林是佛).

“Humans and things, body and mind” (*ninmotsu shinjin* 人物身心): Two contrasting pairs, not elsewhere grouped in Dōgen’s writings.

“Lands, mountains, and rivers” (*kokudo sankā* 國土山河): An unusual combination; Dōgen seems here to be combining two common expressions often occurring together: “lands in the ten directions” (*jippō kokudo* 十方國土) and “mountains and rivers and the earth” (*sankā daichi* 山河大地), as, e.g., in a passage in the *Zongjing lu* 宗鏡錄 (T48-946c15-16):

十方國土、山河大地、石壁瓦礫、虛空與非空、有情無情、草木叢林、通爲一身。The lands in the ten directions, the mountains and rivers and the earth, stones, walls, tiles, and pebbles, the spatial and the non-spatial, the sentient and the non-sentient, grass, trees, thickets, and groves — all together make one body.

“Anuttara-samyak-saṃbodhi” (*anokutara sanmyaku sanbodai* 阿耨多羅三藐三菩提): A transliteration of the Sanskrit term for the “supreme, perfect awakening” of a buddha.

“Tripiṭaka master teachers of the sūtras and treatises” (*kyōronji no sanzō tō* 經論師の三藏等): The term “*tripiṭaka*” (*sanzō* 三藏) is used as an honorific for scholars of the Buddhist canon.

“Alarmed, dubious, and frightened” (*kyōgi fui* 驚疑怖畏): Borrowing an expression found in the *Lotus Sūtra*; see **Supplemental note 17**.

“Māra and the aliens” (*mage* 魔外): A contraction of *tenma gedō* 天魔外道 (“the deva Māra and the aliens paths”). Māra, lord of the sixth heaven (*deva-loka*) of the realm of desire (*kāmaloka*), is “the evil one” (*pāpīyām*) who seeks to obstruct Buddhist enlightenment.

39. “The Fourteenth Ancestor, the Venerable Nāgārjuna” (*daijūshi so ryūju sonja* 第十四祖龍樹尊者): The early Mahāyāna philosopher thought to have lived in the second to third centuries CE., famed as the founder of the Madhyamaka school of thought; traditionally considered the fourteenth ancestor in the Indian lineage of Chan. The exact source of this quotation is unclear; a quite similar passage appears in the *Jingde chuan deng lu* 景德傳燈錄 (T.51:210a29-b15); a more distant version can be found in the *Zongjing lu* 宗鏡錄 (T.48[2016]:938b13-27).

“The language of the brahmins” (*bon* 梵); **“the language of the Tang”** (*tō* 唐): I.e., “Sanskrit” and “Chinese” respectively. The term *bon* 梵 represents a transliteration of Sanskrit *brahma* (and related forms), used to refer to the Sanskrit and *prakṛt* languages of South Asia; *bongo* 梵語, *bonnon* 梵音, etc. The term *tō* 唐, like *kan* 漢, is used in generic reference to China.

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

“The country of the western Sindh” (*saitenjiku koku* 西天竺國): The term *tenjiku* 天竺 represents a transliteration of *sindhu* (“river”); i.e., the Indus River, from which we get the words “Hindu” and “India.” The expression *saitenjiku* 西天竺 (also *saiten* 西天) is ambiguous: it Busshō notes, p. 25

typically refers to “India to the west [of China],” but here could indicate “the west of India.” Although there is little reliable information on Nāgārjuna’s life, most legendary biographies identify him with south India.

“Meritorious deeds” (*fukugō* 福業): I.e., the good karma that will yield the recompense of

pleasant experience.

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

“Converted to the initial thought” (*e shoshin* 廻初心): Or “all turned to the first thought [of bodhi].” The term *shoshin* 初心, translated here as “initial thought,” is used in Chinese literature to indicate (a) a first thought, and (b) a state of innocence, or inexperience. In Buddhist usage, the term may refer to (a) the Bodhisattva’s initial aspiration for buddhahood (*hosshin* 發心, *bodhi-cittotpāda*) or (b) to a beginner or beginning stage in a practice.

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

“Like the disk of the full moon” (*nyo mangetsu rin* 如滿月輪): The full moon is a common symbol in Chan for perfect awakening (or the ultimate reality to which one is awakened).

40. The *Jingde chuan deng lu* version of this story concludes with the report (T.51:210b15): 彼衆聞偈頓悟無生、咸願出家以求解脫。

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

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

“Our bodies, no place for it” (*shin mu shojū* 身無所住): A loose translation of a somewhat odd expression, presumably meaning “we have never felt it,” that uses a verb (*jū* 住) meaning “to reside,” “stop,” or “stay,” to represent what must be physical sensation — perhaps in the sense “to accommodate.”

“The formless samādhi” (*musō zanmai* 無相三昧): The translation of *musō* 無相 as “formless” loses the polyvalence of the term in this expression. The *musō zanmai* is a member of a standard Buddhist list of concentrations known as “the three samādhis” (*san zanmai* 三三昧): sometimes rendered “empty” (*kū* 空), “signless” (*musō* 無相), and “wishless” (*mugan* 無願); in this list, *musō* refers to the absence of an identifying feature, or “sign” (*nimitta*) by which the object of meditation is recognized. The same term is also used to describe the body of the buddha as “without marks” — in particular, to be “empty” of the thirty-two “marks” (*lakṣana*), or attributes, said to adorn the body of a buddha; more generally, to be beyond all attribution. The translation “form” retains the use of the term elsewhere in this passage to mean “shape” or “appearance.” Busshō notes, p. 26

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

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

“The explanations, not sound or sight” (*yōben hi shōshiki* 用辯非聲色): I.e., “my teachings are not what is seen or heard.” The term *yōben* 用辯 (also written 用辨) suggests “verbal clarifications” — i.e., explanations of the dharma; the expression “sound and sight” (*shōshiki* 聲色) is regularly used as shorthand for what is experienced through the physical senses, as in the Chan expression, “beyond sound and sight” (*shengse wai* 聲色外).

41. **“True explanation is not then it manifests sound and sight”** (*shinko no yōben wa shōshiki no sokugen in arazu* 眞箇の用辨は聲色の即現にあらず): Or, more simply, “true explanation is not the appearance of sound and sight.” The awkward translation tries to preserve something of

Dōgen’s play with the words *soku gen* 即現 (“then it manifests”), from his earlier line, “Now, if there are those who attain deliverance by its manifesting its own body, then it manifests its own body and preaches the dharma to them.”

42. “The eye’s seeing what the eye sees” (*gen ken moku to* 眼見目観): A tentative translation of an obscure remark, generally taken to mean “whatever we see” or “our ordinary seeing.” The phrase, no doubt recalling the assembly’s statement that the full-moon body was “something our eyes have never seen” (*moku shomiken* 目所未見), simply creates two ways of saying “the eye sees,” by splitting the binomial terms “eye” (*ganmoku* 眼目) and “see” (*kento* 見観).

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

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

“The principle delimited by this saying right now that it is not large and it is not small, we should think of just as we hear it here” (*dai ni arazu shō ni arazaran shōtō inmo ji no dōshu ni keige seraren dōri ima chōshu suru ga gotoku shiryō subeki nari* 大にあらざらん小にあらざらん正當恁麼時の道取に罣礙せられん道理いま聴取するがごとく思量すべきなり): A rather convoluted sentence that might be restated, “what is meant at this point in the story by [Nāgārjuna’s] saying [that the buddha nature is] not large or small should be understood simply by attending to what we hear it saying [i.e., what it actually says]” (that is, we should take the words literally as “not big and not small,” rather than imagining that they indicate an enormous expanse). On the idiosyncratic use of *keige* 罣礙 (“to obstruct”), translated here by the passive “delimited,” see above, **Note 33: “Drawing from afar on one corner, which has the power to delimit.”** Busshō notes, p. 27

“For we make use of hearing that is our thinking” (*shiryō naru chōshu o shitoku suru ga yue ni* 思量なる聴取を使得するがゆゑに): An obscure remark that might be paraphrased, “[just as our thinking should accord with our hearing,] our hearing should correspond to our thinking.” Elsewhere, as well, Dōgen uses the colloquial *shitoku* 使得 (commonly, “to be O.K.,” “to work”) as a transitive verb in the sense “to use” or “be able to use.”

44. “The body manifesting that has been showing by which the body of the buddhas” (*sude ne shobuttai o ihyō shikitareru shingen* すでに諸佛體を以表しきたれる身現): Here and below, the translation seeks to preserve Dōgen’s use as nominal compounds the neologisms, “body manifesting” (*shingen* 身現) and “showing by which” (*ihyō* 以表) from Nāgārjuna’s words, “I manifest my body [in the round moon form], showing by which [the body of the buddhas].” The emphasis here, as suggested by the following sentence, should probably be on the word *en* 圓 (“round”), which also has the senses “perfect,” “complete”: i.e., it is “round” because it is the perfect embodiment of the ultimate body of the buddhas.

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

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

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

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

“Where and when would he manifest what is not his body?” (*izure no tokoro no izure no toki*

ka hi shin no ta gen naran いくれのところのいくれのときか非身の他現ならん): A peculiar phrase that might also be read, “where and when would he manifest a body not his own?” The point, as suggested by the following sentence, is presumably that the “full moon form” is Nāgārjuna’s body.

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

“Not hidden or apparent” (*onken ni arazu* 隠顯にあらず): The word “hidden” translates *on* 隠, rendered as “vanished” in the line in the quotation, “once he had said this, the form of the disk then vanished.”

“An aggregate of 84,000” (*hachiman shisen un* 八萬四千蘊): I.e., put together from countless factors. The numeral 84,000 is a standard expression for an extremely large number; “aggregate” translates *un* 蘊, a standard translation of the Sanskrit *skandha*.

Busshō notes, p. 28

“Where are we, that we’re talking about a fine or rough moon?” (*shari ze jinmo shozai setsu sai setsu so getsu* 這裏是甚麼處在說細說麤月): A sentence in Chinese expressing a common Chan rhetorical question. For examples, see **Supplemental Note 18**.

“Confines of the buddha” (*buppen* 佛邊): A term that can imply either “the limits of” or “the vicinity of the buddha,” it appears with some frequency in Chan texts, often in a dismissive sense, as in “to fall into the confines of the buddha” (*lao fobian* 落佛邊 — as opposed to the “unlimited” [*wubian* 無邊] buddha body) or “what is within the confines of the buddha” (*fobian shi* 佛邊事 — as opposed to “what lies beyond the buddha” [*fo xiangshang shi* 佛向上事]).

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

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

“Form and mind” (*shikishin* 色心): I.e., the physical (*shiki* 色) and mental (*shin* 心) dharmas.

“The aggregates, fields, and elements” (*un jo kai* 蘊處界): Three common terms used in Buddhist writing to account for the psychophysical organism and its world: (a) the five *skandha* (*goun* 五蘊): form (*shiki* 色, *rūpa*), sensation (*ju* 受, *vedanā*), perception (*sō* 想, *samjñā*), formation (*gyō* 行, *samskāra*), and consciousness (*shiki* 識, *vijñāna*); (b) the twelve *āyatana* (*jūni sho* 十二處): i.e., the six sense faculties (*kon* 根, *indriya*) and their objects (*kyō* 境, *viṣaya*); and (c) the eighteen *dhātu* (*jūhachi kai* 十八界): the six sense faculties, six sense objects, and six consciousnesses (*shiki* 識, *vijñāna*).

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

“The turning point of the aggregate of dharma preached” (*setsu hōun no tenki* 說法蘊の轉機): The term *tenki* 轉機 generally carries the sense “an opportunity,” “a shift of fortune or circumstance,” etc.

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

“Then vanished and then manifest are the stepping forward and stepping back of the form of the disk” (*soku on soku gen wa rinsō no shinpo taiho nari* 即隱即現は輪相の進歩退歩なり): “Then vanished and then manifest” (*soku on soku gen* 即隱即現) continues Dōgen’s play with “then it manifests” (see above, **Note 41**. “True explanation is not then it manifests sound and

sight”), adding “vanished” from the line in the quotation, “once he had said this, the form of the disk then vanished.” “Stepping forward and stepping back” (*shinpo taiho* 進歩退歩) is an expression occurring regularly in Dōgen’s writings; the contrasting pair can indicate Busshō notes, p. 29

advancement toward to the goal (“stepping forward”) and return to the world (“stepping back”); or participation in the world (“stepping forward”) and looking within (“stepping back”) in meditation.

47. “Recognized this” (*shiki shi shi* 識此し): Dōgen has here created a new verb, “to recognize this” from Kāṇadeva’s question to the assembly, “Do you recognize this form?” (*shiki shi sō hi* 識此相否).

“Nature of the buddhas” (*shobutsu shō* 諸佛性): Like the parallel expression “body of the buddhas,” this expression could also be read as a plural: “buddha natures” (*sho busshō*); see above, **Note 40**. **“Showing by which the body of the buddhas”**.

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

“A venerable with a co-seat” (*hanza no son* 半座の尊): I.e., an elder honored by sharing the “seat” of the master; in the Zen monastery, the “co-seat” is an office, equivalent to a vice-abbot. The rite of sharing the seat is best known from the story in the *Lotus Sūtra* (T.9:33c5-8) of the Buddha Prabhūtaratna’s sharing the seat in his stūpa with the Buddha Śākyamuni.

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

“The treasury of the eye of the true dharma, the unexcelled great dharma” (*shōbōgenzō mujō daihō* 正法眼藏無上大法): An unusual description of the content of the Chan transmission, not repeated elsewhere in Dōgen’s writings; the more common form is “treasury of the eye of the true dharma, the wondrous mind of nirvāṇa” (*shōbōgenzō nehan myōshin* 正法眼藏涅槃妙心).

“Like Venerable Mahākāśyapa’s being the prime seat on Numinous Mountain” (*ryōzen ni makakashō sonja no zagen narishi ga gotoshi* 靈山に摩訶迦葉尊者の座元なりしがごとし): Reference to Śākyamuni’s disciple, considered the First Ancestor of the Chan lineage.

“Numinous Mountain” (*ryōzen* 靈山) is an abbreviated form of “Numinous Vulture (or Eagle) Peak” (*ryōju sen* 靈鷲山; Ṛḍhrakūṭa-parvata), the site in Magadha of the legendary first transmission of Chan from Śākyamuni to Mahākāśyapa. “Prime seat” (*zagen* [also read *zogen*] is another term for the head monk in a monastery (from the location of his seat in the monks’ hall). For more, see **Supplemental Note 19**.

48. “Prior to Nāgārjuna’s conversion” (*ryūju mi kaishin* 龍樹未廻心): According to his hagiographies, before he converted to Buddhism, Nāgārjuna was a student of Brahmanical texts.

“Single transmission” (*tanden* 單傳): On this term, see above, **Note 4**; given the context here, it seems clear that Dōgen takes Kāṇadeva as Nāgārjuna’s sole legitimate heir.

“They made treatises and put together doctrines, which they often ascribe to Nāgārjuna’s hand” (*ron o tsukui gi o atsumuru ooku ryūju no te o kareri* 論をつくり義をみつむるおほく龍樹の手をかれり): Or, perhaps, “in which they often borrow from Nāgārjuna”; the expression *te wo karu* (“borrow a hand”), while most commonly meaning simply “to get help,” may here include Busshō notes, p. 30

the sense of the “hand” of an author. The term *gi* 義, translated here as “doctrines,” might also mean “teachings” or “works of interpretation.”

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

“This is believing correctly” (*kore shō shin toku gyū nari* これ正信得及なり): The form *shin toku gyū* (literally, “faith can reach it”) is a common Chinese idiom for “to believe,” as in

expressions like *xu shi xin de ji* 須是信得及 (“believe it”) or *huan xin di ji* 還信得及麼 (“can you believe it?”).

49. This passage simply repeats the earlier quotation of Kāṇadeva, with an introduction in Japanese.

50. **“Prior and later skinbags”** (*zengo no hitai* 前後の皮袋): I.e., “people throughout history.” The term *hitai* 皮袋 (“bag of skin”) is a common Chan locution for “human being” or “people” — especially, as no doubt here, Buddhist monks.

“Dharma realms of the great chiliocosm” (*daisen hokkai* 大千法界): Or, more simply, “a billion dharma realms.” The term *daisen* 大千 is generally used as an abbreviation for *sanzen daisen sekai* 三千大千世界 (*trisāhasra-mahāsāhasra-loka-dhātu*), the “threefold, great thousandfold world system,” or “great chiliocosm,” that constitutes the domain of a buddha. A great chiliocosm equals three chiliocosms, or one billion worlds (10003).

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

“Not something their eyes have seen” (*moku mishoto* 目未所覩): Variation on the assembly’s description of the buddha nature as “something our eyes have never seen” (*moku shomiken* 目所未見).

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

“The measure of a buddha or the measure of an ancestor” (*butsuryō soryō* 佛量祖量): Or “the thinking of a buddha or the thinking of an ancestor.” The term *butsuryō* 佛量 is used in Buddhist literature to mean “knowledge established on the authority of the buddha (*buddhapramāṇa*)”. Though not particularly common in Zen texts, it appears several times in Dōgen’s writings, often in a sense traditionally interpreted as “the thinking of a buddha” (*butsu no shiryō* 佛の思量) or “the power of a buddha” (*butsu no rikiryō* 佛の力量). The unusual term *soryō* 祖量 Busshō notes, p. 31

is no doubt employed here to reflect the common compound “buddha and ancestor” (*busso* 佛祖), perhaps in reference to Zhaozhou (see below, **Supplemental Note 20**).

“The four major elements and five aggregates” (*shidai goun* 四大五蘊): Two standard Buddhist technical terms for the phenomenal world. The former refers to the basic material elements (*mahā-bhūta*): earth (*chi* 地), water (*sui* 水), fire (*ka* 火), and wind (*fū* 風) (to which list is often added a fifth: space (*kū* 空). For the latter, see above, **Note 46**. **“The aggregates, fields, and elements.”** Likely an allusion to a saying by the Chan master Zhaozhou 趙州; see **Supplemental Note 20**.

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

Shōbōgenzō shin fukatoku 正法眼藏心不可得 [DZZ:2:509].

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

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

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

52. “Master and disciple” (*shishi* 師資): Also read *shiji*. A standard term for teacher and student; the use of the graph *shi* 資 (“property,” “resource,” “supply,” etc.) for “student” is said to come from a line in the *Daode jing* 道德經:

善人者不善人之師。不善人者善人之資。

The good person is the teacher for the person not good; the person not good is the resource for the good person.

“**People who have periodically studied Buddhism**” (*mama ni butsugaku suru ninmotsu* ままに佛學する人物): Taking *mama* as 間間 (“on occasion,” “now and then”).

Busshō notes, p. 32

“**The three countries**” (*sangoku* 三國): A standard reference in Japanese Buddhism to India, China, and Japan (or, less frequently, Korea).

“**Sūtra teachers and treatise teachers**” (*kyōji ronji* 經師論師): Synonymous with the earlier “teachers of the sūtras and treatises”; see above, **Note 29. “Teachers of the sūtras and treatises.”**

“**In trying to paint this episode**” (*kono innen o ga sen to suru ni* この因縁を畫せんとするに): The word “episode” translates *innen* 因縁, here taken, not in its technical Buddhist sense of “causes and conditions” (*hetu-pratyāya*) but in its common Chan usage for historical “instances” or “the accounts of instances”; akin in this sense to *kosoku* 古則, “old cases.”

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

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

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

“**Already for hundreds of years of frost and flowers blossoming and falling**” (*sude ni sūhyaku sai no sōke mo kairaku shite* すでに数百歳の霜華も開落して): The expression “frost and flowers” (*sōke* 霜華, more commonly read *sōka*) is a common literary expression for autumn

and spring — hence, a year. Since Dōgen has here modified the expression with the term “years” (*sai* 歳), this use seems somewhat redundant; given the predicate “blossom and fall” (*kairaku* 開落), which would apply only to flowers, it may be that he is playing on the other poetic meaning of *sōke*, “frost flowers.”

“**Although they have formed gold dust in people’s eyes**” (*nengen no kinsetsu o nasan to suredomo* 人眼の金屑をなさんとすれども): From the common proverb, found in Buddhist texts, “gold dust may be precious, but it blinds when it gets in the eyes” (*jinyi sui gui lao yan cheng xie* 金屑雖貴落眼成翳).

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

53. “A real painted cake” (*shinko no gabyō ichimai* 眞箇の畫餅一枚): Dōgen is playing here on both the round shape of the image and, more profoundly, on the well-known Chan proverb that “a painted cake can’t satisfy hunger” (*huabing bu ke chong ji* 畫餅不可充飢). For the source, see Busshō notes, p. 33

Supplemental Note 21. The modifier “real” (*shinko no* 眞箇の) here probably carries the sense, “an actual example of.”

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

“**Householders and renunciates**” (*zaike shukke* 在家出家): I.e., laymen and clerics. The term *shukke* 出家 (literally, “to leave home”) refers to those who have “gone forth” (*pravrajita*) into the Buddhist order.

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

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

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

54. “Raising the eyebrows and blinking the eye should be authentic” (*yōbi shunmoku sore tanjiki naru beshi* 揚眉瞬目それ端直なるべし): The expression “raising the eyebrows and blinking the eyes” (*yōbi shunmoku* 揚眉瞬目) is a set phrase used in Chan texts to represent the ordinary actions through which Buddhism is expressed; often said to reflect the blink of the Buddha in the story of the first transmission of Chan alluded to just below here in the line “the face breaking into a smile.” For an example of the use, see **Supplemental Note 22**. The English “authentic” is a loose translation of *tanjiki* 端直, a term usually meaning “upright and straightforward”; here, presumably, used less as an ethical than as an aesthetic quality: “true to life,” “realistically portrayed.”

“**The skin, flesh, bones, and marrow, the treasury of the eye of the true dharma, should always be sitting fixedly**” (*hinikukotsuzui shōbōgenzō kanarazu gotsuza subeki nari* 皮肉骨髓正法眼藏かならず兀坐すべきなり): The grammatical relationship between “the skin, flesh, bones, and marrow” (for which, see above, **Note 4. “Skin, flesh, bones, and marrow”**) and “the treasury of the eye of the true dharma” is unclear; the translation treats them in apposition, as two ways of expressing the Zen tradition. The term *gotsuza* 兀坐 (Chinese *wuzuo*), translated here as

“sitting fixedly,” is regularly used in reference to seated meditation, or *zazen* 坐禪, and occurs frequently in Dōgen’s work. The sense of this sentence seems to be that the Zen tradition should be depicted [as “the form of the body manifested”] seated in meditation.

“It should convey the face breaking into a smile” (*hagan mishō tsutawaru beshi* 破顔微笑つたはるべし): The “face breaking into a smile” (*hagan mishō* 破顔微笑) is a reference to the Busshō notes, p. 34

famous story of the first transmission of Zen from Śākyamuni to Mahākāśyapa. Dōgen records the story in his *shinji Shōbōgenzō* (DZZ.5:258, case 253):

昔日靈山百萬衆前、世尊拈華瞬目。時迦葉一人、破顔微笑。世尊云、我有正法眼藏、付屬摩訶大迦葉。

Once upon a time, before an assembly of a million on Numinous Mountain, the World Honored One held up a flower and blinked his eyes. At that time, Kāśyapa alone broke into a smile. The World Honored One said, “I have a treasury of the eye of the true dharma; I bequeath it to Mahā, the Great, Kāśyapa.”

“Making a buddha, making an ancestor” (*sabutsu saso suru* 作佛作祖する): The combination of these two expressions seems not so common in the Chinese Chan texts but occurs with some frequency in the *Shōbōgenzō*. The point here would seem to be that the depiction of the “body manifesting” should express, through Mahākāśyapa’s smile, the very moment that one becomes a buddha and ancestor.

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

55. “If we seek the body manifesting, we should depict the round moon form” (*moshi shingen o motomeba engetsu sō o zu subeshi* もし身現をもとめば圓月相を圖すべし): The English “depict” for the verb *zu* 圖 masks what may be a significant ambiguity in Dōgen’s use of the term here and throughout this passage: in addition to its sense “to draw,” “to picture,” etc., the term has the meaning “to plan for,” “to anticipate,” “to ‘figure’ on doing or getting,” etc. In this latter sense, then, the sentence could be rendered, “if we seek to get (or get at) the body manifesting, we should plan to make a round (or perfect) moon.” For more on the term *zu* and this alternative reading of the passage, see **Supplemental Note 23**.

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

“Without embodying the showing by which” (*ihyō o tai sezu* 以表を體せず): Another awkward attempt to render Dōgen’s playful use of *ihyō* 以表 as a noun (see above, **Note 44**).

“The body manifesting that has been showing by which the body of the buddhas”.

“Look at it” (*kore o kyū chakugan kan* これを急著眼看せん): A loose translation of an expression more literally, “in trying immediately to cast our eyes on it”; *kyū chaku gan* 急著眼看 is a fixed colloquial imperative common in Chan texts.

“Who would be satisfied as I am now and not hungry?” (*tare ka jikishi nyokon hō fuki naran* たれか直至如今飽不飢ならん): Dōgen is here playing on the painted cake that “doesn’t satisfy one’s hunger,” borrowing a common saying in Chan texts. The expression is also written 直至如今飽不饑; a frequent variant is *zhizhi rujin bao xiangxiang* 直至如今飽餉餉 (“I’m satisfied as I am now, fully provisioned”)

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

56. “My wanderings” (*unyū* 雲遊): A loose translation of a term meaning “to drift, or float, cloudlike,” regularly used to describe the monk’s peregrinations in search of the dharma; an expression occurring several times in the *Shōbōgenzō*. For a brief summary of Dōgen’s

wanderings, see **Supplemental Note 24**.

“Autumn of the sixteenth year of Jiading (tenth stem, eighth branch)” (*katei jūroku nen kimi* 嘉定十六年癸未秋): I.e., 1223; the Jiading era of the Song emperor Ningzong 寧宗 lasted from 1208 to 1225. The autumn date would have been within just a few months of Dōgen’s arrival at Tiantong shan.

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

“Illustrations” (*hensō* 變相): Literally, “changed form,” a standard term for the depiction of Buddhist themes.

“The thirty-three ancestors of the Western Heavens and the Eastern Earth” (*saiten tōchi sanjūsan so* 西天東地三十三祖): I.e., the Zen ancestral lineage of India and China through the Sixth Ancestor, Huineng 慧能 (638-713). For the expression “Western Heavens and Eastern Earth,” see above, **Note 3**. **“Twenty-eight generations in the Western Heavens.”**

“I had no grasp of them” (*ryōran nashi* 領覽なし): Or “I could not take them in.” The term *ryōran* 領覽 has the sense “to grasp [the significance],” “to comprehend” (*ran* 覽 here is cognate with *ran* 攬 in *ryōran* 領攬).

57. “Summer retreat” (*ge ango* 夏安居): The dates of the traditional Buddhist retreat (*varṣa*) vary with time and place; it was the practice of the Chinese Chan monasteries to keep the retreat from the sixteenth of the fourth month to the fifteenth of the seventh month. This event would have taken place just prior to the start of Dōgen’s study with Tiantong Rujing.

“First year of Baoqing (second stem, tenth branch)” (*hōkyō gannen itsuyū* 寶慶元年乙酉): I.e., 1225; the Baoqing era of the emperor Lizong 理宗 covered 1225-1228.

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

“No nose on his face, no words in his voice” (*ganshiki ni bikū nashi shōri ni goku nashi* 顔色に鼻孔なし、聲裏に語句なし): Probably meaning something like, “his facial expression showed he had no substance, and his tone of voice showed he had nothing to say.” For this use of “nose” (*bikū* 鼻孔), see above **Note 5**. **“The nose of the patch-robed monk.”**

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“In the laugh there was no blade, and he could not crack the painted cake” (*shōri mu tō ha gabyō futoku* 笑裏無刀破畫餅不得): Or “in the laugh there was no blade that could split the painted cake”; the translation of the verb *ha* 破 as “crack” takes it in the sense, “to attack a problem” or “solve a case.” “A blade within a laugh” (*shōri mu tō* 笑裏有刀; also *shōchū u tō* 笑中有刀) is an idiom for danger concealed in the seemingly friendly or cheerful, somewhat as we might say, “a wolf in sheep’s clothing.” (See, e.g., Sushan’s 疎山 description of Guishan’s 滄山 laugh: “From the beginning, Guishan had a sword in his laugh” (*guishan yuanlai xiao li you dao* 滄山元來笑裏有刀) (quoted in *shinji Shōbōgenzō* (DZZ.5:208, case 157); Dōgen will use the idiom again below.

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

“Head of hall” (*dōchō* 堂頭): I.e. “the abbot.”

“Reverend Daguang” (*daikō oshō* 大光和尚): Otherwise, unknown.

“Prior and later heads of meals” (*zengo no shukuhantō* 前後の粥飯頭): I.e., “abbots one after another.” The use of the term “head of meals” in reference to the abbot is sometimes said to

reflect his ranking in the order of the meal service. Among the previous abbots of Ayuwang shan was Dahui Zonggao 大慧宗杲 (1089-1163), arguably the most famous Chan monk of the Southern Song and a figure that Dōgen would come to criticize in his later writings.

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

“Our present consideration, knowledge, thought, and perception” (*ima no ryo chi nen kaku* いまの慮知念覺): The four terms translated here as “consideration, knowledge, thought, and perception” represent a list that, while seemingly not common elsewhere, appears several times in the *Shōbōgenzō*, generally understood to indicate the full range of ordinary mental activities; it is also possible to take *ryochi* 慮知 as compound meaning “discriminative knowledge.” For a closely parallel example of this usage, see below, **Supplemental Note 25**.

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

“There are even those who have spent their entire lives without ever speaking of the buddha nature” (*subete busshō to iu dōtoku o isshō iwazu shite yaminuru mo aru nari* すべて佛性といふ道得を一生いはずしてやみぬるもあるなり): In his *Shōbōgenzō sesshin sesshō* 正法眼藏説心説性 (DZZ.1:450), Dōgen returns to this theme in a criticism of the former abbot of Ayuwang shan, Dahui Zonggao 大慧宗杲 (1089-1163), for warning against talking about the buddha nature; for the passage, see **Supplemental Note 25**.

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

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“Minions of Māra” (*matō* 魔黨): Also written 魔儻. See above, **Note 38**. **“Māra and the aliens.”**

59. “National Master Qian of Yanguang district in Hangzhou” (*kōshū enkan ken seian kokushi* 杭州鹽官縣齋安國師): I.e., Yanguang Qian 鹽官齋安 (d. 842), disciple of the famed master Mazu Daoyi 馬祖道一 (709–788).

“All living beings have the buddha nature” (*issai shujō u busshō* 一切衆生有佛性): For the source of this saying, see **Supplemental Note 26**.

60. “Deeds, paths, circumstantial and primary recompense” (*gō dō ehō* 業道依正): I.e., karma and its consequences. “Deeds” (*gō* 業) translates the standard Buddhist term for “karma”; “paths” (*dō* 道) here refers to the “destinies” (*shu* 趣), or “births” (*gati*) of samsāra: deva, human, animal, ghost, and dweller in hell (to which is added in some lists titan). For the expression “circumstantial and primary recompense” (*ehō* 依報), see above, **Note 5**. **“Circumstantial and primary recompense.”**

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

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

三界唯一心、心外無別法。心佛及衆生、是三無差別。

The three worlds are but one mind; outside the mind, there is no other dharma.

The mind, the buddha, and living beings — these three are without distinction.

“Those with minds” (*u shin sha* 有心者); **“those without minds”** (*mu shin sha* 無心者): The

term *ushin* 有心 (“having mind” or “having thought”) is a standard reference to “conscious” or “sentient” beings; the term *mushin* 無心 (“having no mind”), while famously used in Chan as description of a spontaneous state free from discrimination or intention, is probably used here simply to mean the “non-conscious,” or “insentient,” phenomena (“grass and trees,” etc.) that Dōgen will go on to invoke.

“**Grasses, trees and lands**” (*sōmoku kokudo* 草木國土): A common expression for the natural world, as in the saying, “grasses, trees, and lands all become buddha” (*cao mu guotu xi jie cheng fo* 草木國土悉皆成佛); and see above, **Note 38**. “**The grasses, trees, thickets, and groves**” and “**Lands, mountains, and rivers.**”

“**Sun, moon, and stars**” (*nichigatsu seishin* 日月星辰): A common generic expression in Buddhist texts for the “celestial bodies”; occurs often in Dōgen’s writings, not infrequently together with the expression “the mountains, rivers and earth” — a combination likely reflecting an exchange recorded in the *shinji Shōbōgenzō* (DZZ.5:212, case 168):

大瀧問仰山、妙淨明心、汝作麼生會。仰曰、山河大地、日月星辰。

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Dagui asked Yangshan, “The wondrous, pure, clear mind — how do you understand it?”

Yang said, “The mountains, rivers and earth, the sun, moon, and stars.”

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

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

“**Sloughing it off is one strip of iron; one strip of iron is the path of the bird**” (*datsuraku wa ichijō tetsu nari ichijō tetsu wa chōdō nari* 脱落は一條鐵なり一條鐵は鳥道なり): The verb “to slough off” (*datsuraku* 脱落), best known in Dōgen’s writings from expression “body and mind sloughed off” (*shinjin datsuraku* 身心脱落), is regularly used to express liberation (as, e.g., above, **Note 22**. “**When they have been sloughed off, when they have been liberated**”). For “one strip of iron” (*ichijō tetsu* 一條鐵), see above, **Note 5**. “**One strip of iron.**” “The path of the bird” (*chōdō* 鳥道) is a favorite expression of Dongshan Liangjie 洞山良价 (807-869) that occurs several times in Dōgen’s writings; generally taken to imply “a way that follows no route and leaves no traces.”

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

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

“**He has the four major elements and five aggregates, he has the skin, flesh, bones, and marrow**” (*shidai goon mo ari hi niku kotsu zui mo ari* 四大五陰もあり皮肉骨髓もあり): I.e., (while he may not understand the meaning of his buddha nature,) he has it by reason of his having the elements and aggregates, the skin, flesh, bones, and marrow. The translation takes the subject here to be “the National Master,” but the sentence could as easily be read with the pronoun “we” or “one.” For “the four major elements and five aggregates” (*shidai goon* 四大五陰) as the buddha nature, see above **Note 51**. “**The four major elements and five aggregates.**” (Dōgen substitutes here the common term *goon* 五陰 for the “five aggregates,” in contrast to the

earlier *goun* 五蘊). For “the skin, flesh, bones, and marrow” (*hi niku kotsu zui* 皮肉骨髓), see above, **Note 4**. “**Skin, flesh, bones, and marrow.**”

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

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62. “Chan Master Dayuan of Mt. Dagui” (*daii san daien zenji* 大滬山大圓禪師): I.e., Guishan Lingyou 滬山靈祐 (771-853), disciple of Baizhang Huihai 百丈懷海. Chan Master Dayuan is an honorific posthumous title. Mt. Dagui (also known as Guishan 滬山) is in present-day Hunan province.

“**All living beings have no buddha nature**” (*issai shujō mu busshō* 一切衆生無佛性): Dōgen here returns to the story of the two monks who studied with Yanguan and Dagui; see above, **Supplemental Note 26**.

63. “Those of great capacities” (*daiki* 大機): A term regularly used to indicate one with the capacity to accept the teachings of the great vehicle. Also used in Chan texts in the sense “great functioning, “great workings,” especially in reference to the freedom and spontaneity of the adept.

“**The meanings of have and have no**” (*u mu no gonri* 有無の言理): “Meaning” here is a somewhat loose translation of *gonri* 言理, typically interpreted as “the words and the principle” or “the principle of the words.”

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

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

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

64. “One staff swallowing up two people” (*ichi jō shujō don ryōnin* 一條拄杖吞兩人):

Generally taken to mean that Dagui’s saying outdoes both Śākyamuni and Yanguan.

“**The National Master is the child of Mazu, while Dagui is the grandchild of Mazu**” (*koku shi wa baso no shi nari daii wa baso son nari* 國師は馬祖の子なり大滬は馬祖の孫なり): As Dōgen mentions above, Yuanguan was a direct student of Mazu Daoyi (see above, **Note 59**.

“**National Master Qian of Yanguang district in Hangzhou**”). Dagui’s teacher, Baizhang Huihai 百丈懷海 (749-814), was also a disciple of Mazu.

“**The dharma grandchild is an elder in the way of his master’s father, while the dharma child is a youth in the way of his master father**” (*hosson wa shiō no dō ni rōdai nari hōssu wa shifu no dō nenshō nari* 法孫は師翁の道に老大なり法子は師父の道に年少なり): I.e., the grandson, Dagui, is a veteran of Mazu’s tradition, while the son, Yuanguan, is still a beginner. The term *shiō* 師翁 (“master’s father”) is used in reference to the teacher of one’s teacher; *shifu* 師父 (“master father”) is a term for master, understood as “master and father” or “fatherly master.”

“**What Dagui says here by way of explication**” (*ima daii dō no richi* いま大滬道の理致): A loose translation of a sentence that seems to say, more literally, “In regard to Dagui’s explication, Busshō notes, p. 40

he takes ‘all living beings have no buddha nature’ as his explication.” The term *richi* 理致, translated here as “explication,” has the sense “presentation of the theory”; it is often used in Chan to indicate the use of Buddhist texts and doctrines in teaching.

“**A vastness beyond the line of ink**” (*kōzen jōboku gai* 曠然繩墨外): An idiomatic expression for a realm free from norms. The term “ink line” (*jōboku* 繩墨; also written *bokujō* 墨繩) refers

to the carpenter's guide, similar to a "chalk line." This phrase does not occur elsewhere in Dōgen's writing; for an example of its use in Chan, see **Supplemental Note 27**.

"The scripture within the quarters of his own house" (*jike okuri no kyōten* 自家屋裏の經典): This phrase could be taken to mean "a tradition within Dagui's school"; more often it is read in a metaphorical sense, as "the authority of his own experience." The term *okuri* 屋裏 (also written 屋裡), translated here "within the quarters," occurs very often in Dōgen's writings, especially in reference to the "house" (i.e., lineage) of the buddhas and ancestors or to their "rooms" (i.e., innermost dwelling place).

65. "We should grope further" (*sara ni mosaku subeshi* さらに摸索すべし): I.e., "we should extend our exploration [of this saying]"; *mosaku* 摸索 is a common idiom meaning "to search for," as in the expression *mosaku fu jaku* 摸索不著, "to grope for it with touching it."

"Minions of Māra" (*matō* 魔黨): See above, **Note 58**. **"Minions of Māra."**

"They bring in a son of Māra and try to pile him on all living beings" (*mashi ichimai o shōrai shite issai shujō ni kasanen to su* 魔子一枚を將來して一切衆生にかさねんとす): The demonic "sons of Māra" (*mashi* 魔子) appear elsewhere in the *Shōbōgenzō* in perjorative reference to what Dōgen considers heretical types, in contrast to "sons of the Buddha" (*busshi* 佛子). Here, there seems to be the additional sense that the buddha nature itself is a demonic (i.e., anti-Buddhist) notion smuggled into the Buddhist concept of "all living beings." The translation ignores Dōgen's playful use of the numeric classifier *ichimai* 一枚, used for flat objects, in the expression *mashi ichimai* 魔子一枚 (literally, "one sheet of Māra son").

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

66. "Baizhang said" (*hyakujō iwaku* 百丈いわく): I.e. Dagui's teacher, Baizhang Huihai 百丈懷海. For the source, see **Supplemental Note 28**.

"It you have talked of it, it delimits the talk; and where there is talking, it should study together with hearing" (*tatōi settoku seba setsujaku o keige sen setsujaku araba monjaku to dōsan naru beshi* たとい説得せば説著を罣礙せん説著あらば聞著と同參なるべし): A difficult passage, generally interpreted to mean something like, "if you have expressed it, this is the buddha nature expressing itself; and if it can express itself, it can hear itself." For the idiosyncratic use of *keige* 罣礙 ("delimit"), see above, **Note 33**. **"Drawing from afar,"** and **Note 43. "The principle delimited."** For the use of *dōsan* 同參 ("study together with"), see above, **Note 29**. **"The buddha nature always studies together with becoming a buddha."**

Busshō notes, p. 41

"Much less have you seen, even in your dreams, all buddhas have no buddha nature" (*iwanya issai shobutsu mu busshō wa mu ya miken zai nari* いはんや一切諸佛無佛性は夢也未見在なり): The expression "have not seen even in your dreams" or "have never even dreamt of" (*mu ya miken zai* 夢也未見在) is a common dismissal of an opponent that occurs frequently in Dōgen's writings.

"Try taking this up" (*shi ko kan* 試舉看): I.e., "what do you have to say?"; a frequent Chan master's challenge, here directed at Baizhang and Dagui.

67. "The Chan Master Dazhi of Mt. Baizhang" (*hyakujō san daichi zenji* 百丈山大智禪師): I.e., Baizhang Huaihai 百丈懷海. Dazhi chanshi 大智禪師 is his title; Baizhang shan 百丈山 is in Hongzhou 洪州, modern Jiangxi province. The passage can be found in the *Tiansheng guangdeng lu* 天聖廣燈錄 (ZZ.135;167b10-16). The translation here follows the traditional punctuation, as reflected in Kawamura's edition, and treats the entire passage as a discussion of the term "buddha"; the text, however, could be differently parsed, making "this person" (*shi nin* 此人) the implied subject of the subsequent sentences.

“It is this person established on the way of the buddha; it is the buddha that has the buddha nature” (*ze butsudō ritsu shi nin ze butsu u busshō* 是佛道立此人是佛有佛性): Or, as it is often read, “it is the way of the buddha that establishes this person.” Though there is a long tradition of reading the text in this way, the punctuation here could be done differently, and the text of the *Tiansheng guangdeng lu* (ZZ.135;167b10-11) would seem to suggest an alternative, less awkward reading:

是佛道上立。此人是佛。有佛性。

It is to stand on the way of the buddha. This person is the buddha; he has the buddha nature.

“It is the guide; it is making use of an unobstructed style; it is the unobstructed wisdom” (*ze dōshi ze shitoku mushoge fū ze muge e* 是導師是使得無所礙風是無礙慧): The translation follows the traditional practice of reading each phrase as a separate predicate of “buddha.” A less cramped reading might be, “He is the guide, who makes use of his unobstructed style, his unobstructed wisdom.”

“Its merit and wisdom functioning freely” (*fukuchi jiyū* 福智自由): I.e., it freely manifests the two desiderata of the bodhisattva ideal of perfect awakening: an infinite store of merit (*puṇya*) and complete knowledge (*jñāna*).

“It forms the cart that carries cause and effect” (*ze sa sha unsai inga* 是作車運載因果): A translation following the traditional reading of this phrase. The exact significance is uncertain, and it may be that “cart” and “carry” should be understood in apposition respectively to “cause” and “effect”: i.e., the vehicle (cause) that conveys one to the goal (effect) — an interpretation that might yield something like, “it forms the cart and the conveyance, the cause and effect.”

“The pure and wondrous land” (*jōmyō kokudo* 淨妙國土): A common expression for a buddha land, especially the “pure land” (*jōdo* 淨土) of the Buddha Amitābha.

68. “This body that won’t be destroyed” (*ima no fue shin* いまの不壞身): Likely an allusion to Zhaozhou’s saying that the “nature that won’t be destroyed” is “the four major elements and the five aggregates.” See above, **Supplemental Note 20**.

Busshō notes, p. 42

“This hurried act” (*ima no zōji* いまの造次): I.e., the everyday acts [of a buddha]; for this notion, see above, **Note 51**. **“The hurried act of the body manifesting”**

“This is this buddha that is the supreme vehicle” (*kore saijō jō naru ze butsu nari* これ最上乘なる是佛なり): Dōgen here switches the word order of Baizhang’s first phrase, “Buddha is the supreme vehicle,” such that the copula “is” (*ze* 是) in “buddha is” now modifies “buddha” in “this buddha.”

69. “Huangbo was sitting in Nanquan’s tea hall” (*ōbaku zai nansen sadō nai za* 黃檗在南泉茶堂內坐): “Huangbo” refers to the famous monk Huangbo Xiyun 黃檗希運 (died during the Dazhong 大中 era, 847-859), disciple of Baizhang Huaihai; “Nanquan” is Nanquan Puyuan 南泉普願 (748-834), disciple of Mazu Daoyi 馬祖道一. The “tea hall” (*sadō* 茶道) is the abbot’s private reception room. The conversation can be found in the *Tiansheng guangdeng lu* 天聖廣燈錄 (ZZ.135:658b14-18); a variant occurs in the *Jingde chuandeng lu* 景德傳燈錄 (T.51:257c25-28).

“Studying meditation and wisdom equally, one clearly sees the buddha nature” (*jō e tō gaku myōshō busshō* 定慧等學明見佛性): For the source, see **Supplemental Note 29**.

“Throughout the twelve times” (*jūni ji chū* 十二時中): I.e., “twenty-four hours a day”; see above, **Note 14**. **“Not passing the twelves times in vain.”**

“Not at all” (*fukan* 不敢): A colloquial expression of modest acknowledgement of a compliment; short for *fukan tō* 不敢當.

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

70. “Buddha and nature studied equally” (*busshō tōgaku* 佛性等學): The translation retains the original grammatical structure “A B studied equally”; but, given the preceding question about

the agent, the phrase might also be read, “when the buddha nature studies equally.”

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

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

“The silver world” (*byakugon sekai* 白銀世界): A pure realm sometimes associated with the Bodhisattva Samantabhadra (Puxian pusa 普賢菩薩); known in Chan especially from a line in a verse by Shoushan Xingnian 首山省念 (926-993) (*Jingde chuandeng lu* 景德傳燈錄, T.51:305a3-4):

白銀世界金色身、情與非情共一眞。

Busshō notes, p. 43

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

“This land” (*shido* 此土); **“other worlds”** (*takai* 他界): Terms of ambiguous referent.

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

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

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

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

73. “He should be a water buffalo coming up and saying, moo, moo” (*ittō suikogyū shutsurai dō unun naru beshi* 一頭水牯牛出來道咩咩なるべし): Dōgen here slips into Chinese for this phrase. The sense would seem to be that it is as natural for Huangbo to say “not at all” as it is for the water buffalo to say “moo, moo.” Chan masters themselves regularly respond by saying “moo, moo”; and Nanquan famously predicted that in a hundred years he would be water buffalo (*Jingde chuandeng lu* 景德傳燈錄, T.51:259a27-28).

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

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

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

75. **“Not being affirmed, he desisted; or, not affirming, he desisted”** (*fukō serarete kyū shi fukō nite kyū su* 不肯せられて休し不肯にて休す): I.e., he stopped because his words were not approved by Nanquan, or he stopped because he did not himself approve Nanquan’s words. Busshō notes, p. 44

“A patch-robed one of true colors” (*honjiki nossu* 本色衲子): I.e., an authentic Chan monk. The translation “of true colors” represents a playful rendering of the term *honjiki* 本色: while the graph *shiki* 色 is used for “color,” in this case, the sense is probably more like “authentic type.” The term *nossu* 衲子 (“patch-robed one”) is synonymous with *nōsō* 衲僧; see above, **Note 5**.

“The nose of the patch-robed monk.”

“The blade within the laugh” (*shōri u tō* 笑裏有刀): See above, **Note 57**. **“In the laugh there was no blade.”**

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

76. **“Guishan asked Yangshan”** (*isan kyōzan ni tōte iwaku* 滹山仰山にとふていはく): Dōgen here quotes the passage that immediately follows the story of Huangbo and Nanquan in the *Tiansheng guangdeng lu* 天聖廣燈錄 (ZZ.135:658b:18-22). “Guishan” 滹山 has appeared several times above; see, e.g., **Note 62**. **“Chan Master Dayuan of Mt. Dagui.”** “Yangshan” refers to Guishan’s disciple Yangshan Huiji 仰山慧寂 (803-887). Together, the two monks are treated by later histories as the founders of the so-called Guiyang 滹仰 lineage of Chan.

“Huangbo couldn’t catch that Nanquan” (*ōbaku kōtoku ta nansen futoku* 黃檗搆得他南泉不得): For the predicate “catch” (*kōtoku* 搆得), see above, **Note 32**. **“It captures one corner.”**

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

“Your viewpoint is thus better” (*shi kensho toku inmo chō* 子見處得恁麼長): The comparative is ambiguous: “better than mine,” or “better than it used to be.”

77. **“Dagui’s words”** (*daii no dō* 大滹の道): This and the following sentence represent simply Dōgen’s rendering of the Chinese quotation into Japanese.

“Pet the tiger’s head” (*chiku kotō* 捋虎頭): Another common expression in Chan, usually as a sign of complete mastery.

“Trapping the tiger and petting the tiger, he moves among other species” (*kan ko chiku ko irui chū gyō* 陷虎捋虎異類中行): Dōgen here and in the following sentence shifts to balanced parallel Chinese phrases, in the style of traditional Chan comment. The expression “he moves among other species” (*irui chū gyō* 異類中行) is associated especially with a comment by Nanquan about the monk Zongzhi 宗智; the incident is widely repeated in Chan sources and is quoted in Dōgen’s *shinji Shōbōgenzō* (DZZ.5:154, case 57).

“A single snare, throughout the times twelve” (*rarō ichimai ji chū jūni* 籬籠一枚時中十二): A loose translation of the term *rarō* 籬籠 (“nets and baskets,” for catching birds and fish; also written 羅籠), used very commonly in Chan, and in Dōgen’s writings, for spiritual or cognitive “traps.” “Throughout the times twelve” reflects the text’s reversal of the syntax of Huangbo’s Busshō notes, p. 45

saying. Here, again, to the end of this section, Dōgen has shifted into Chinese parallel construction.

“Relying and not relying, like climbing vines depend on the tree” (*nyo kattō i ju* 依倚不依倚如葛藤倚樹): Again, a loose translation for the term *kattō* 葛藤, an expression composed of two terms denoting climbing plants — the former often used for the kudzu vine; the latter, for wisteria. The term appears very commonly in Chan texts, and in Dōgen’s writing, in the

colloquial sense, a “tangle,” a “complexity,” or “complication.” Dōgen devotes an entire fascicle of the *Shōbōgenzō* to this term. The phrase “like climbing vines depend on the tree” represents a variation on the more common expression, “like wisteria depends on the tree” (*ru teng yi shu* 如藤倚樹), perhaps simply expanded here to achieve the requisite five graphs to the line. For an example of the use of this expression that may be relevant here, see **Supplemental Note 30**.

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

“Afterwards, he’s had no words” (*gotō mi u go* 後頭未有語): Not doubt an allusion to Huangbo’s “desisting”; likely reflecting another remark by Huangbo in the *Tiansheng guangdeng lu* 天聖廣燈錄. For the source, see **Supplemental Note 31**.

78. “Great Master Zhenji of Zhaozhou” (*jōshū shinsai daishi* 趙州眞際大師): I.e., the famous Tang-dynasty Chan master Zhaozhou Congshen 趙州從諗 (778-897); “Great Master Zhenji” is a posthumous title; “Zhaozhou” 趙州 refers to the province, in present-day Henan, where Congshen spent many years, at Guanyin yuan 觀音院. His biography appears at *Jingde chuandeng lu* 景德傳燈錄, T.51:276c-278b.

“Does a dog have the buddha nature?” (*kushi gen u busshō ya mu* 狗子還有佛性也無): One of the most famous kōan, appearing throughout the Chan and Zen literature, perhaps most prominently as the first case in the popular kōan collection *Wumen guan* 無門關 (T.48[2005]:292c20-21). Recorded in Dōgen’s *shinji Shōbōgenzō* (DZZ.5:188, case 114); the source for this version is thought to be the *Congrong lu* 從容錄, (T.48[2004]:238b25-c1), the kōan collection based on the verses of Hongzhi Zhengjue 宏智正覺 (1091-1157).

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

“Whether the man of iron also studies the way” (*tekkan mata gakudō suru ka* 鐵漢また學道するか): The “man of iron” (*tekkan* 鐵漢) is a common Chan term for the solid practitioner; occurs frequently in Dōgen’s writings.

“Although he may deeply regret having inadvertently encountered a poison hand”

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

“It is in the style of seeing half a holy one after thirty years” (*sanjū nen yori kono kata sara ni hanko no shōnin o miru fūryū nari* 三十年よりこのかたさらに半箇の聖人をみる風流なり): Busshō notes, p. 46

Allusion to a story about the Chan monk Sanping Yizhong 三平義忠 (781-872) facing the arrow of the master Shigong Huizang 石鞏慧藏 (dates unknown). For the source, see **Supplemental Note 32**. Dōgen is likely praising the monk for his willingness to face Zhaozhou.

80. “There will be a day when this no just melts the stone” (*sono mu wazuka ni shōshaku no hi aru beshi* その無わづかに消石の日あるべし): A tentative translation, taking *wazuka ni* (“just”) as Chinese *cai* 纔 (“just then,” “thereupon,” etc.), and *hi* 日 as “day” (rather than “sun”). This does not appear to be a common expression and does not appear elsewhere in Dōgen’s writings; it is generally taken to mean that, in the presence of this “no,” all things are dissolved.

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

82. “If all living beings are no” (*issai shujō mu naraba* 一切衆生無ならば): The translation seeks to reflect Dōgen’s emphasis on Zhaozhou’s “no” as “the ‘no’ the buddha nature calls itself,” “the ‘no’ the dog calls itself.” In this passage, he seems to be assigning that “no” to each of the nouns in the monk’s question: “all living beings,” “the buddha nature,” and “the dog.”

Thus, he interprets the monk as asking, in effect, when “no” applies equally to “living beings” and “the buddha nature,” obviously it applies to “the dog”; so why say “no” in the case of the dog? Alternative readings could take the term *mu* 無 here (a) as “not having” (“if all living beings have no [buddha nature] . . .”), or (b) as “non-existent” (“if all living beings are nonexistent . . .”).

83. “Because it has karmic consciousness” (*i ta u gosshiki zai* 爲他有業識在): For the term “karmic consciousness” (*gosshiki* 業識), see above, **Note 6. “The busy, busy karmic consciousness.”** In Buddhist usage, of course, all living beings have karmic consciousness. **“Because it has is karmic consciousness, and having karmic consciousness is because it has”** (*i ta u wa gosshiki nari gosshiki u i ta u nari* 爲他有は業識なり業識有爲他有なり): Dōgen is here playing with the terms in Zhaozhou’s answer, treating the first three words, “because it has” (*i ta u* 爲他有) as a single nominal expression identified with “karmic consciousness.” Part of the play depends on the fact that the words happen to include the graphs for the term *ita* 爲他 (“for the other,” “for the sake of others”; *parārtha*); hence, the phrase could be rendered “being for others is karmic consciousness, and having karmic consciousness is being for others.” **“Karmic consciousness does not understand the dog; so how could the dog meet the buddha nature?”** (*gosshiki imada kushi o e sezu kushi ikade ka busshō ni awan* 業識いまだ狗子を會せず狗子いかでか佛性にあはん): Generally taken to mean that, since “karmic consciousness,” “the dog,” and “the buddha nature” are all “no,” they do not understand or meet each other; possibly a play on the graph *e* 會, which has the sense both “to understand” and “to meet.”

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

Busshō notes, p. 47

84. “A monk asked Zhaozhou” (*jōshū u sō mon* 趙州有僧問): Dōgen is continuing his quotation from the same passage. In both the *shinji Shōbōgenzō* and *Congrong lu* texts, this part of the passage actually occurs prior to the part quoted above.

85. “Everyday tea and rice” (*kajō no sahan* 家常の茶飯): I.e., normal practice; see above **Note 21. “Everyday tea and rice.”** No doubt directed at those “beasts,” criticized above, who say that Zen students should not talk about the buddha nature.

86. “Not the being of the treatise masters of the teaching houses, not the being discussed by the Existence school” (*kyōke no ronji tō no u ni arazu ubu no ron u ni arazaru nari* 教家の論師等の有にあらず有部の論有にあらざるなり): The translation of Zhaozhou’s answer as “yes” obscures the semantic range of the graph *u* 有 (“to have,” “to exist”) rendered here as “being” (as in the earlier “entirety of being”). “Teaching houses” (*kyōke* 教家) refers to those styles of Buddhism that emphasize scriptural study. The “Existence school” (*ubu* 有部) refers to the Buddhist philosophical school known as Sarvāstivāda (*setsu issai ubu* 說一切有部), which held the position that dharmas were real entities (*dravya*) existing through past, present, and future.

87. “Force entry into this bag of skin” (*tōnyū sha hitai* 撞入這皮袋): I.e., “take birth as this dog body.” The English “force entry” renders a binomial term, *tōnyū* 撞入, that suggests something like, “ram (or stab) into and enter”; the translation here is intended to facilitate Dōgen’s remarks on the second element (*nyū* 入, “enter”) in his comments below.

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

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

“shines by itself.”

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

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

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

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“The word ‘enter’ is not necessary” (*nyū shi ichiji mo fuyōtoku nari* 入之一字も不用得なり):

“The word ‘enter’” here picks up the graph *nyū* 入 from *tōnyū* 撞入 (“force entry”). Allusion to a saying attributed to Yangshan 仰山; see **Supplemental Note 33**.

“If you wish to know the undying person in the hermitage, how could you leave this present bag of skin?” (*yoku shiki an chū fushi nin ki ri shikon sha hitai* 欲識庵中不死人豈離只今這皮袋): A line from the *Caoan ge* 草菴歌, by Shitou Xiqian 石頭希遷 (700-790), *Jingde chuandeng lu* 景德傳燈錄, T.51:46c21-22.

“When would it leave the bag of skin?” (*izure no toki ka hitai ni maku ri naru* いづれのときか皮袋に莫離なる): A tentative translation, taking the problematic *maku ri* 莫離, not as “(do) not leave,” but as “isn’t it that [it] leaves?” However it is to be read, most interpreters take the point here to be that the “undying person” never “leaves the bag of skin.”

90. “Because it is knowingly, there must be the commission of an intentional crime” (*chi ni no yue ni ko han aru beki* 知而のゆゑに故犯あるべきなり): I.e., it is “knowingly” that makes it an “intentional crime.” Dōgen here creates a new term from the two graphs translated “knowingly” (*chi ni* 知而 [“knows, but”]); generally interpreted to mean that life in the “bag of skin” (commission of an “intentional crime”) depends on states of consciousness (“knowingly”).

“The conduct of the body cast off” (*dattai no anri* 脱體の行履): I.e., “authentic, fully exposed activity”; for the expression *dattai* 脱體 (“body cast off”), see above **Note 12**. **“The buddha nature with body cast off.”**

“The guy ahead of the ass and behind the horse” (*ro zen ba go kan* 驢前馬後漢): I.e., an ordinary workman. (For the usage, see **Supplemental Note 34**.) The phrase is probably to be taken as descriptive of the one who “has not escaped.”

“The Eminent Ancestor Yunju says” (*ungo kōso iwaku* 雲居高祖いはく): I.e., Yunju Daoying 雲居道膺 (d. 902), prominent disciple of Dongshan Liangjie 洞山良价. His saying, here put in Japanese, comes from a lecture found at *Liandeng huiyao* 聯燈會要, ZZ.136:797a15.

91. “The Reverend Changsha Jingcen” (*chōsha keishin oshō* 長沙景岑和尚): Dates unknown; a disciple of Nanquan Puyuan 南泉普願 (748-834). Minister Zhu (*chiku shōsho* 竺尚書) is otherwise unknown; the government title *shōsho* 尚書 indicates that he was head of the Department of State Affairs (*shangshu sheng* 尚書省) in the Tang government. This exchange is found in several sources, including Dōgen’s *shinji Shōbōgenzō* (DZZ.5:136, case 20). For sources and the full conversation, see **Supplemental Note 35**.

“Wind and fire haven’t dispersed” (*fūka misan* 風火未散): The expression “wind and fire” is likely shorthand for the “four major elements” (*shidai* 四大; *catvāri-mahā-bhūtāni*): earth (*chi* 地), water (*sui* 水), fire (*ka* 火), and wind (*fū* 風). Regularly used in reference to the life of the physical body; e.g., see above **Note 7**. **“The mind, mentation, and consciousness moved by wind and fire.”**

92. “Everyday life of the buddhas and ancestors” (*busso no kajō* 佛祖の家常): I.e., “in the practice of the Chan masters”; for the expression “everyday” (*kajō* 家常), see above **Note 21**.

“Everyday tea and rice.”

“Beyond the buddha” (*butsu kōjō* 佛向上): See above, **Note 23**. **“Beyond the buddha.”**

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

“Concentration moves them and wisdom uproots them” (*jō dō chi batsu* 定動智拔): A saying based on a passage in the *Nirvāṇa-sūtra*; see **Supplemental Note 36**.

93. The translation follows the Kawamura text here. Other versions give a different order of these sentences:

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

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

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

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

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

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

“The dharma is a single sound; for it is the dharma of a single sound” (*hō wa itton nari itton no hō naru yue ni* 法は一音なり一音の法なるゆゑに): The adverb *yue ni* (“for”) could also be taken as governing the preceding sentence — a reading that would yield, “For the dharma is a single sound; a single sound is the dharma.” The notion that dharma is a single sound derives from the common claim that the Buddha speaks with a single voice, while his audience understands him in varied ways; see, e.g., the *Vimalakīrti-sūtra* (*Weimojie suoshuo jing* 維摩詰所説經, T.14[475]:538a2):

佛以一音演說法。衆生隨類各得解

The Buddha preaches the dharma with a single sound;

Living beings each understand it according to his or her type.

96. “From beginningless kalpas” (*mushi kō rai* 無始劫來): This sentence reflects Changsha’s verse for Minister Zhu (see above, **Supplemental Note 35**):

People who study the way do not know the truth;

Because from the past they have acknowledged the knowing spirit.

From beginningless kalpas, the root of birth and death,

The deluded call the original person.

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“Covered in mud and soaked in water” (*dadei taisui* 挖泥滯水): A common idiom referring to the Chan master’s “getting his hands dirty,” as we might say, in the teaching of his students.

Here, Dōgen seems to be saying, “while there is no need to teach more about this matter.”

“Fences, walls, tiles, and pebbles” (*shō heki ga ryaku* 牆壁瓦礫): An expression, appearing frequently in Dōgen’s writing, for the inanimate world of objects. Best known from a saying attributed to Nanyang Huizhong 南陽慧忠 (d. 775); see e.g., the *Jingde chuandeng lu* 景德傳燈錄 (T.51:438a9):

僧又問、阿那箇是佛心。師曰、牆壁瓦礫。

A monk asked further, “What is the buddha mind?”

The master answered, “Fences, walls, tiles, and pebbles.”

“Is everything clear?” (*gen ishitsu mo* 還委悉麼): A fixed Chinese phrase, often used by Chan

masters.

“Three heads and eight arms” *sanzu happi* 三頭八臂): A fixed expression, generally taken as reference to wrathful forms of Buddhist icons; synonymous with the somewhat more common “three heads and six arms” (*sanzu roppi* 三頭六臂) — as, e.g., in the saying attributed to Fenzhou Shanzhao 汾州善昭禪師 (947-1024) (*Jingde chuandeng lu* 景德傳燈錄, T.51:305a26-27): 曰如何是主中主。師曰, 三頭六臂驚天地。

[A monk] said, “What is the master within the master?”

The master answered, “His three heads and six arms startle heaven and earth.”

97. “Fourteenth day, tenth month, second year of Ninji (*kanoto-ushi*)” (*ninji ninen kanotoushi jūgatsu jūyokka* 仁治二年辛丑十月十四日): I.e., November 18, 1241, in the cyclical calendar year of the eighth heavenly stem, second terrestrial branch).

“Kannon Dōri Kōshō Hōrinji, Yōshū” 雍州觀音導利興聖寶林寺: Dōgen’s monastery in the district of Uji 宇治, in the province of Yamashiro 山城 (present-day southern Kyoto).__

SUPPLEMENTAL NOTES

1. “Turning the dharma wheel of the saying “what is it that comes like this?” (*ze jūmo butsu inmo rai no dō ten bōrin* 是什麼物恁麼來の道轉法輪): Allusion to a famous dialogue, between Nanyue Huairang 南嶽懷讓 and the Sixth Ancestor, Huineng 六祖慧能, that appears regularly throughout Dōgen’s writings. Here is the version of the story given in his *shinji* 真字 *Shōbōgenzō* [DZZ.5:178, case 101]).

南嶽山大慧禪師 (嗣曹溪、諱懷讓) 參六祖。祖曰、從什麼處來。師曰、嵩山安國師處來。祖曰、是什麼物恁麼來。師罔措。於是執侍八年、方省前話。乃告祖云、懷讓會得、當初來時、和尚接某甲、是什麼物恁麼來。祖云、爾作麼生會。師曰、說似一物即不中。祖曰、還假修證否。師曰、修證即不無、染污即不得。祖曰、祇此不染污、是諸佛之所護念。汝亦如是、吾亦如是、乃至西天諸祖亦如是。

The Chan Master Dahui of Mt. Nanyue (descendant of Caoxi, named Huairang) visited the Sixth Ancestor. The Ancestor asked him, “Where do you come from?”

The Master said, “I come from the National Teacher An on Mt. Song.”

The Ancestor said, “What is it that comes like this?”

The Master was without means [to answer]. After attending [the Ancestor] for eight years, he finally understood the previous conversation. Thereupon, he announced to the Ancestor, “I’ve understood what the reverend put to me when I first came: ‘What is it that comes like this?’”

The Ancestor asked, “How do you understand it?”

The Master replied, “To say it's like anything wouldn't hit it.”

The Ancestor said, “Then is it contingent on practice and verification?”

The Master answered, “Practice and verification are not nonexistent; they cannot be defiled.”

The Ancestor said, “Just this ‘not defiled’ is what the buddhas bear in mind. You're also like this, I'm also like this, and all the ancestors of the Western Heavens [i. e., India] are also like this.”

2. “Skin, flesh, bones, and marrow” (*hi niku kotsu zui* 皮肉骨髓): From the famous story, known as *Daruma hi niku kotsu zui* 達摩皮肉骨髓, in which Bodhidharma tests his disciples’ spiritual attainments. Versions of the episode can be found in a number of texts: see, e.g., *Jingde chuan deng lu*, T.51:219b-c; Dōgen’s *shinji Shōbōgenzō*, DZZ.5:230, case 201. Here is the version Dōgen gives in his *Shōbōgenzō kattō* 葛藤 (DZZ.1:417).

第二十八祖、謂門人曰、時將至矣、汝等盍言所得乎。時門人道副曰、如我今所見、不執文 Busshō supplemental notes, p. 2

字、不離文字、而爲道用。祖云、汝得吾皮。尼總持曰、如我今所解、如慶喜見阿閼佛國、一見更不再見。祖云、汝得吾肉。道育曰、四大本空、五蘊非有、而我見處、無一法可得。祖云曰、汝得吾骨。最後慧可、禮三拜後、位依而立。祖云、汝得吾髓。果爲二祖、傳法傳

衣。

The Twenty-eighth Ancestor addressed his followers, saying, “The time is coming. Why don’t you say what you’ve attained?”

At that time, the follower Daofu said, “My present view is, without being attached to the written word or being detached from the written word, one still engages in the function of the way.”

The Ancestor said, “You’ve got my skin.”

The nun Zongchi said, “My present understanding is, it’s like Ānanda seeing the land of the Buddha Akṣobhya: seen once, it isn’t seen again.”

The Ancestor said, “You’ve got my flesh.”

Daoyu said, “The four great [elements] are originally empty; the five aggregates are nonexistent. My view is that there’s not a single dharma to attain.”

The Ancestor said, “You’ve got my bones.”

Finally, Huike, after making three bows, stood in his place.

The Ancestor said, “You’ve got my marrow.”

Consequently, [Bodhidharma] made him the Second Ancestor, transmitting the dharma and transmitting the robe.

3. “The mind, mentation, and consciousness moved by wind and fire” (*fūka no dōjaku suru shin i shiki* 風火の動著する心意識):

The expression translated here “mind, mentation, and consciousness” is a fixed phrase used in general reference to “mental processes”; common in Chan texts — e.g., in sayings like, “The buddha dharma is not of the realm of mind, mentation, and consciousness” (*fofa fei xin yi shi jingjie* 佛法非心意識境界), or “study free from mind, mentation, and consciousness” (*li xin yi shi tsan* 離心意識參). In Buddhist technical usage, the three component terms can represent *citta*, *manas*, and *vijñāna* respectively, and can stand together for the eight types of consciousness discussed in Vijñānavāda literature.

The expression “wind and fire” is regularly used to indicate the physical basis of life. Its use here doubtless anticipates the saying of the Chan Master Changsha Jingcen 長沙景岑 that Dōgen will discuss near the end of this text; see below, **Note 91**.

4. “The Buddha said” (*butsu gon* 佛言):

After a saying of the Chan Master Baizhang Huaihai 百丈懷海 (749-814), of which there are several slightly variant versions. The text thought most likely to be Dōgen’s source here is found in the *Zongmen tongyao ji* 宗門統要集, *Zengaku tenseki sōkan* 禪學典籍叢刊, 1:83c7-d1; the corresponding passage has:

丈云、欲知佛性義、當觀時節因緣。時節若至、其理自契。

Zhang said, “If you wish to know the meaning of the buddha nature, you should observe the conditions of the time. If the time arrives, you naturally accord with its principle.

In his *Eiheiji chiji shingi* 永平寺知事清規 (DZZ.6:108), Dōgen quotes at length a version (closer to that preserved in the *Jingde chuan deng lu* 景德傳燈錄 [T.51:264b20-27]) of Baizhang’s teaching to Guishan Lingyou 潯山靈祐 (771-853) in which the passage is originally found.

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大潯在百丈作典座。一日上方丈侍立。百丈問、阿誰。山曰、靈祐。百丈云。汝撥鑪中有火否。師撥云。無火。百丈躬起、深撥得少火、舉以示之云、此不是火。師發悟禮謝、陳其所解。百丈云、此乃暫時岐路耳。經云。欲見佛性、當觀時節因緣。時節既至、如迷忽悟、如忘忽憶。方省己物不從他得。

When Dagui was at Paizhang, he served as cook. One day, he went to attend the abbot.

Baizhang asked, “Who is it?”

Shan said, “Lingyou.”

Baizhang said, “Search in the stove to see if there is any fire.”

The master searched and said, “There’s no fire.”

Baizhang got up himself, searched deeply [in the ashes] and found a little fire. He showed it [to Guishan] and said, “Isn’t this fire?”

The master had an realization, bowed, and reported his understanding.

Baizhang said, “This is just a temporary little trail. It is said in scripture, ‘If you wish to see the buddha nature, you should observe the conditions of the time.’ Once the time has

arrived, delusion is suddenly understanding; the forgotten is suddenly remembered. Then, you recognize your own thing, not got from another.

The scriptural source for Baizhang's citation is likely the *Mahā-parinirvāṇa-sūtra* (*Daban niepan jing* 大般涅槃經, T.12[0374]:532a18-19):

欲見佛性、應當觀察時節形色。是故我說一切衆生悉有佛性、實不虛妄。

If you wish to see the buddha nature, you should observe the forms at the time. Therefore, my teaching that all living beings in their entirety have the buddha nature is true, not false.

5. “The Twelfth Ancestor, the Venerable Aśvaghōṣa” (*daijūni so memyō sonja* 第十二祖馬鳴尊者): The verse quoted here occurs at *Jingde chuan deng lu* 景德傳燈錄 (T.51:209c20-21), in the story of Aśvaghōṣa's conversion of Kapimāla. According to the story (209c3ff), Kapimāla, who was supposed to have been a non-Buddhist teacher, used his supernormal powers to appear in many forms before Aśvaghōṣa; finally, when asked by the latter what more he could do with his powers, he claimed he could shrink the vast ocean down to a tiny bit.

師曰、汝化性海得否。曰、何謂性海。我未嘗知。師即爲說性海云、山河大地、皆依建立。三昧六通、由茲發現。迦毘摩羅聞言、遂發信心、與從衆三千俱剃度。

The master [Aśvaghōṣa] asked him, “Can you transform the ocean of the nature?”

[Kapimāla] said, “What is this ‘ocean of the nature’? I've never heard of it.”

The master thereupon explained the ocean of the nature to him, saying,

The mountains, rivers, and great earth

Are all constructed dependent upon it;

Samādhi and the six powers

Appear from here.

Upon hearing these words, Kapimāla developed faith and, together with his three thousand followers, shaved his head and took the precepts.

6. “*Samādhi* and the six powers” (*zanmai rokuzū* 三昧六通): The term *rokuzū* 六通 (also read *rokutsū*), translated here “the six powers,” is shorthand for *roku jintsū* 六神通, a standard list of paranormal powers found through out Buddhist literature: (1) *jinsoku* 神足 (sometimes *nyoisoku* 如意足; Skt. *rddhi-pāda*): literally, “spiritual foot”; the power to transform the body and to move

about by psychic travel; (2) *tengen* 天眼 (*divya-cakṣus*): “divine eye”; paranormal vision, able to see at great distances and through physical objects, often including knowledge of the future; (3) *tenni* 天耳 (*divya-śrotra*): “divine ear”; paranormal hearing; (4) *tajin zū* 他神通 (also read *tashin tsū*; *para-citta-jñāna*): “knowledge of others’ minds”; mental telepathy; (5) *shukumyō tsū* 宿命通 (*pūrva-nivāsanānumṛti*): “knowledge of past lives” (both one’s own and others’); and (6) *rojin zū* 漏盡通 (*āśraya-kṣaya-jñāna*): “knowledge of the exhaustion of the spiritual ‘effluents’”; the experience of the elimination of the *kleśa* (*bonnō* 煩惱). The first five of these are usually held to be accessible through their cultivation to any contemplative, Buddhist or otherwise, who has achieved the fourth *dhyāna* (*shizen* 四禪); the last, acquired as it is through experiential confirmation of the Buddhist teachings, is achieved only by the advanced Buddhist practitioner (*ārya*; *shō* 聖).

7. “Three and three before and three and three after” (*zen sansan go sansan* 前三三後三三): An obscure remark taken from a *kōan*, known as “Mañjuśrī's three and three before and after” (*monju zengo sansan* 文殊前後三三), appearing in several Chan collections (see, e.g., *Biyān lu* 碧巖錄 (T.48[2003]:173b29-c8 [case 35]). Here is the version recorded in Dōgen's *shinji Shōbōgenzō* (DZZ.5:194-195 [case 127]):

文殊問無著、近離甚處。著云、南方。殊云、南方佛法如何住持。著曰、末法比丘少奉戒律。殊曰、多少衆。著云、或三百或五百。著問文殊、此間佛法如何住持。殊曰、凡聖同居龍蛇混雜。著云、多少衆。殊曰、前三三後三三。

Wenshu [Mañjuśrī] asked Wuzhao, “Where have you come from?”

Zhao said, “In the south.”

Shu said, “How is the buddha dharma maintained in the south?”

Zhao said, “Few *bhikṣus* in [this age of] the final dharma uphold the precepts.”

Shu said, “How big is the *saṅgha*?”

Zhao said, “Maybe three hundred, maybe five hundred.”

Zhao asked Wenshu, “How is the buddha dharma maintained around here?”

Shu said, “Commoners and nobles reside together, dragons and snakes intermingle.”

Zhao said, “How big is the *saṅgha*?”

Shu said, “Three and three before, three and three after.”

The meaning of Wenshu’s final answer is unclear. In the context, it could be taken to mean “three each of the former [i.e., ‘commoners and nobles’], three each of the latter [‘dragons and snakes’]”; but most commentary takes it somehow to indicate an indefinite or incalculable number. So, e.g., *Shōbōgenzō keiteki* 正法眼藏啓迪 2:211:

前三三、後三三とは、三と三で六というではない。これは無邊際ということである。無邊際神通は数量でない。。。。

“Three and three before, three and three after” does not mean “three and three are six”: it means “unlimited.” The unlimited spiritual powers are not a quantity.

8. “Clear and bright, the hundred grasses; clear and bright, the intention of the buddhas and ancestors” (*meimei hyaku sōtō meimei busso i* 明明百草頭明明佛祖意): The subject of an exchange between Layman Pang Yun (*hō un kōji* 龐蘊居士) and his daughter, Lingzhao (*reishō* 靈照), found in the *Zongmen tongyao ji* 宗門統要集 (*Zengaku tenseki sōkan* 禪學典籍叢刊, Busshō supplemental notes, p. 5

1:70a9-b1) and elsewhere; here is the version recorded in Dōgen’s *shinji Shōbōgenzō* (DZZ.5:168 [case 88]):

龐居士坐次、問靈照曰、古人道、明明百草頭、明明祖師意。爾作麼生。照曰、老老大大、作這箇語話。士曰、爾作麼生。照曰、明明百草頭、明明祖師意。士乃大笑。

Once, as Layman Pang was sitting, he asked Linzhao, “an ancient said, ‘Clear and bright, the hundred grasses; clear and bright the intention of the ancestral masters.’ What do you make of it?”

Zhao said, “At your age, talking like this.”

The Layman said, “What do you make of it?”

Zhao said, ‘Clear and bright, the hundred grasses; clear and bright the intention of the ancestral masters.’

The Layman laughed.

9. “From the country of What” (*gakokunin* 何國人): Reference to a dialogue found in the *Jingde chuan deng lu* 景德傳燈錄 (T.51:433a9-10) and elsewhere; the version in the *Liandeng huiyao* 聯燈會要 (ZZ.79[1557]:257a21-22):

泗州大聖或問、師何姓。師云、姓何。或云、何國人。師云、何國人。

Dasheng of Sizhou would be asked, “Master, what is your name?”

The master would answer, “My name is He [‘what’].”

Or he would be asked, “What country are you from?”

The master answered, “I’m from the country of He [‘what’].”

10. “We should make the columns ask it; we should ask the columns” (*rochū o shitemo monshu seshimubeshi rochū ni mo monshu subeshi* 露柱をしても問取せしむべし露柱にも問取すべし): Allusion to a well-known saying of the famous Tang-dynasty Chan master Shitou Xiqian 石頭希遷 (700-790), found, e.g., in the *Liandeng huiyao* 聯燈會要 (ZZ.136:738a3-4) and recorded in Dōgen’s *shinji Shōbōgenzō* (DZZ.5:148, case 41):

石頭無際大師〈嗣青原諱希遷〉因僧問、如何是祖師西來意。師曰、問取露柱。僧曰、某甲不會。師曰、我更不會也。

The Great Master Wuji of Shitou (succeeded Qingyuan, called Xiqian) was once asked by a monk, “What is the intention of the ancestral master’s coming from the west?”

The master said, “Ask the columns.”

The monk said, “I don’t understand.”

The master said, “I don’t understand either.”

11. “Being empty is not having none” (*kū wa mu ni arazu* 空は無にあらず): An alternative

translation of this passage might read as follows:

The Fifth Ancestor said, “It’s because the buddha nature is empty that you say I have none.” This says it clearly: “emptiness” is not “non-existence.” In speaking of “the emptiness of the buddha nature,” he does not call it “a half catty”; he does not call it “eight tael”: he calls it “non-existent.” He does not call it “empty” because it is emptiness; he does not call it “non-existent” because it is non-existence: he calls it “non-existent” because it is Busshō supplemental notes, p. 6

the “emptiness of the buddha nature.” Therefore, the pieces of “non-existence” are the signposts of his saying it is “empty”; “emptiness” is the power to say it is “non-existent.”

12. “A single stone in space” (*kūri ippen seki* 空裏一片石): Likely a variant of a saying by Shishuang Qingzhu 石霜慶諸 (807-888) (*Jingde chuan deng lu*, T.51:320c26-28).

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

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

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

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

He said, “I don’t understand.”

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

13. “The Sixth Ancestor of Cīnasthāna, the Chan Master Dajian of Caoxi shan” (*shintan dairokuso sokeizan daigan zenji* 震旦第六祖曹谿山大鑑禪師): There are several slightly variant accounts of Huineng’s interview with the Fifth Ancestor, Hongren; here is the version found in the *Jingde chuan deng lu* 景德傳燈錄 (T.51:222c10-13):

於破頭山咸亨中、有一居士、姓盧名慧能。自新州來參謁師。問曰、汝自何來。曰、嶺南。師曰、欲須何事。曰、唯求作佛。師曰、嶺南人無佛性、若爲得佛。曰、人即有南北、佛性豈然。師知是異人。

[When the Fifth Ancestor was] on Potoushan during the Xianheng era [670-674], there was a certain layman, whose surname was Lu and whose name was Huineng. He came from Xinzhou to pay his respects to the master.

[The master] said, “Where do you come from?”

[Huineng] said, “Lingnan.”

The master said, “What do you want?”

He said, “I just seek to make a buddha.”

The master said, “People of Lingnan have no buddha nature. How can you get a buddha?”

He said, “With people, there may be south and north; but how could this be so of the buddha nature?”

The master recognized that he was an unusual person.

14. “How could the being of the entirety of being not succeed to the dharma of the no of no no?” (*shitsu u no u nanzo mu mu no mu ni shihō sezarān* 悉有の有なんぞ無無の無に嗣法せざらん):

The translation takes the sentence to mean that the term “being” (*u* 有, or “have”) in the *Nirvāṇa-sūtra*’s expression “entirety of being” (*shitsu u* 悉有, or “in their entirety have”) is consonant with the term “no” (*mu* 無) in the Fourth Ancestor’s saying “you have no buddha nature” (*nyo mu busshō* 汝無佛性) and the Fifth Ancestor’s saying “a person of Lingnan has no buddha nature” (*reinan nin mu busshō* 嶺南人無佛性).” Alternatively, the expression rendered clumsily here as “the ‘no’ of ‘no no’” (*mu mu no mu* 無無の無) could be taken simply as a double negation (“the ‘no’ that negates ‘no’”) and, hence, the logical equivalent of the assertion in the *Nirvāṇa-sūtra* passage. Some readers take this “no no” to mean “total, or absolute, non-” Busshō supplemental notes, p. 7

being.” The wording may reflect an ambiguous phrase attributed to Huineng’s disciple Bianyan Xiaoliao 匾檐曉了 (dates unknown) (*Jingde chuan deng lu* 景德傳燈錄 (T.51:237c7): *wu wu shi su* 無無之無, which might be rendered variously as “the negation that negates negation,” “the

non-being that is not non-being,” “the nothing that lacks nothing,” etc.

The expression “succeed to the dharma” (*shihō* 嗣法) is a standard term referring to the reception, or “inheritance,” of the teaching of a master; here used metaphorically to suggest that the buddhas’ teachings “inherit” the teachings of the two Chan ancestors. This novel notion that the Chan ancestors transmit their teachings to the seven buddhas is seen elsewhere in the *Shōbōgenzō* — e.g., at the opening of the *Kobutsushin* 古佛心 (DZZ.1:87):

祖宗の嗣法するところ、七佛より曹谿にいたるまで四十祖なり、曹谿より七佛にいたるまで四十佛なり。七佛ともに向上向下の功德あるかゆゑに、曹谿にいたり七佛にいたる。曹谿に向上向下の功德あるかゆゑに、七佛より正傳し、曹谿より正傳し、後佛に正傳す。

The dharma succession of the ancestral lineage is forty ancestors from the seven buddhas to [the Sixth Ancestor, Huineng of] Caochi. It is forty buddhas from Caochi to the seven buddhas. Since the seven buddhas all have the virtues of both ascent and descent, [the succession] reaches down to Caochi and up to the seven buddhas. Since Caochi has the virtue of both ascent and descent, [the lineage] is correctly transmitted to him from the seven buddhas, is correctly transmitted to them from Caochi, is correctly transmitted to later buddhas.

15. “The Sixth Ancestor addressed his follower Xing Chang” (*rokuso shi monjin gyōshō* 六祖

示門人行昌): Xing Chang was a layman sent by followers of the Northern School master Shenxiu 神秀 to assassinate Huineng. When his blade failed three times to injure the ancestor, Xing Chang repented, took the precepts and eventually became a disciple of the Sixth Ancestor.

The saying quoted here comes from a conversation between the two about the doctrine of permanence in the *Nirvāṇa-sūtra* (*Jingde chuan deng lu* 景德傳燈錄, T.51:239a1ff).

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

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

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

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

The Ancestor said, “I transmit the buddha mind seal. How could it differ from the buddha’s scripture?”

16. “Now, if there are those who obtain deliverance by its manifesting its own body, then it manifests its own body and preaches the dharma to them” (*kon i gen jishin tokudo sha soku gen jishin ni i seppō* 今以現自身得度者即現自身而爲說法):

Variation on a passage in the *Pumen pin* 普門品 chapter of the *Miaofa lianhua jing* 妙法蓮華經 (*Saddharma-puṇḍarīka-sūtra*), in which the Buddha describes the thirty-three manifestations of the Bodhisattva Avalokiteśvara (*Kannon* 觀音). The passage (T.9[262]:57a20ff) begins:

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無盡意菩薩白佛言。世尊。觀世音菩薩。云何遊此娑婆世界。云何而爲衆生說法。方便之力。其事云何。佛告無盡意菩薩。善男子。若有國土衆生應以佛身得度者。觀世音菩薩。即現佛身而爲說法。應以辟支佛身得度者。即現辟支佛身而爲說法。應以聲聞身得度者。即現聲聞身而爲說法。

The Bodhisattva Akṣayamati addressed the Buddha, saying, “World Honored one, “How does the Bodhisattva Avalokiteśvara disport himself in this Sahā world? How does he preach the dharma for living beings? What are his powers of *upāya*?

The Buddha said to the Bodhisattva Akṣayamati, “Good man, if there are living beings in the land who are to attain deliverance by the body of a buddha, then the Bodhisattva Avalokiteśvara manifests the body of a buddha and preaches the dharma to them. If there are those who are to attain deliverance by a *pratyekabuddha*, then he manifests the body of a *pratyeka-buddha* and preaches the dharma to them. If there are those who are to attain

deliverance by a *śrāvaka*, then he manifests the body of a *śrāvaka* and preaches the dharma to them”

17. “Alarmed, dubious, and frightened” (*kyōgi fui* 驚疑怖畏): A set phrase from the *Miaofa lianhua jing* 妙法蓮華經 (T.9[262]:31c19-21):

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

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

18. “Where are we, that we’re talking about a fine or rough moon?” (*shari ze jinmo shozai setsu sai setsu so getsu* 這裏是甚麼處在說細說麤月): Variation on a question found in a number of Chan texts and used elsewhere in the *Shōbōgenzō*. Two examples from sources appearing in Dōgen’s works:

a. From the story of Huangbo and the Emperor Daizhong (as given in the *Huangbo Duanji chanshi Wanling lu* 黃檗斷際禪師宛陵錄, *Guzunsu yulu*, ZZ.118:191a5-9):

師在鹽官會裡。大中帝為沙彌。師於佛殿上禮佛。沙彌云、不著佛求、不著法求、不著衆求。長老禮拜當何所求。師云、不著佛求、不著法求、不著衆求。常禮如是事。沙彌云、用禮何為。師便掌。沙彌云、太麤生。師云、者裡是什麼所在、說麤說細。隨後又掌。沙彌便走。

The master [Huangbo] was in the assembly of [his follower] Yanguan. The Emperor Daizhong had become a *śrāmaṇera*. The master bowed to the buddha in the buddha hall. The *śrāmaṇera* said, “We don’t seek it in the buddha; we don’t seek it in the dharma; we don’t seek it in the assembly. When the elder bows, what is he seeking?”

The master said, “We don’t seek it in the buddha; we don’t seek it in the dharma; we don’t seek it in the assembly. I always bow to this.”

The *śrāmaṇera* said, “What’s the use of the bow?”

The master slapped him.

The *śrāmaṇera* said, “How rough!”

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The master said, “Where are we, that we’re talking about rough and talking about fine.”

Whereupon, he slapped him again.

The *śrāmaṇera* left.

b. From the famous story of Linji 臨濟 and his crazy friend Puhua 普化 (as given in Dōgen’s *shinji Shōbōgenzō*, DZZ.5:174, no. 96):

普化與臨濟、在施主家齋。濟問、毛吞巨海芥納須彌、爲復是神通妙用、爲復是法爾如然。師遂趨倒飯牀。濟曰、太麤生。師曰、這裏是甚所在、說麤說細。濟休去。又同一家赴齋。濟問、今日供養何似昨日。師又趨倒飯牀。濟曰、太麤生。師云、瞎漢、佛法說甚麤細。濟乃吐舌。

Puhua and Linji were at a meal at a donor’s home. Ji asked, “A hair follicle swallowing the vast ocean, a mustard seed containing Sumeru. Are these the spiritual powers and marvelous functions, or are they the dharma itself just as it is?”

The master kicked over the table.

Ji said, “How rough!”

The master said, “Where are we, that we’re talking about rough and fine?”

Ji took a break.

Again, they went for a meal at the same house. Ji asked, “How does today’s offering compare with yesterday’s?”

The master again kicked over the table.

Ji said, “How rough!”

The master said, “Blind man! What rough and fine are we talking about in the buddha dharma?”

Ji stuck out his tongue.

19. “Like Venerable Mahākāśyapa’s being the prime seat on Numinous Mountain” (*ryōzen ni makakashō sonja no zagen narishi ga gotoshi* 靈山に摩訶迦葉尊者の座元なりしがごとし): Dōgen seems here to be associating the position of “prime seat” (*zagen* 座元), or head monk in the Chinese monastic organization, with the tradition that the Buddha “shared his seat” (*bun hanza* 分半座) with Mahākāśyapa. In his *Shōbōgenzō gyōji* 正法眼藏行持 (DZZ.1:149), Dōgen recounts the story of Śākyamuni’s sharing his seat with his disciple:

あるひは迦葉頭陀行持のゆゑに、形體憔悴せり。衆みて輕忽するがごとし。ときに如來ねんごろに迦葉をめして、半座をゆづりまします。迦葉尊者、如來の座に坐す。しるべし摩訶迦葉は、佛會の上座なり。

Again, because of his practice of *dhuta* [i.e., austerities], Kāśyapa’s body was emaciated. Seeing this, the assembly seems to have been dismissive of him. Thereupon, the Tathāgata graciously summoned Kāśyapa and ceded him half his seat. The Venerable Kāśyapa sat in the Tathāgata’s seat. We should realize that Mahākāśyapa was the senior seat (*jōza* 上座; i.e., “prime seat”) in the Buddha’s congregation.

20. “The four major elements and five aggregates” (*shidai goun* 四大五蘊): The reference to buddhas and ancestors who speak of the buddha nature as “the four major elements and five aggregates” is likely meant to invoke the words of the famous Tang-dynasty Chan master Zhaozhou Congshen 趙州從諗 (778-897), which Dōgen quotes in his *shinji Shōbōgenzō* (DZZ.5:270, case 88) and elsewhere:

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趙州、因僧問、未有世界、早有此性。世界壞時、此性不壞。如何是不壞之性。師曰、四大五蘊。僧曰、此猶是壞底。如何是不壞之性。師曰、四大五蘊。

Once, a monk asked Zhaozhou, “Before the world existed, there was already this nature. When the world is destroyed, this nature won’t be destroyed. What is this nature that won’t be destroyed?”

The master said, “The four great elements and the five aggregates.”

The monk said, “These are still something destroyed. What is this nature that won’t be destroyed?”

The master said, “The four great elements and the five aggregates.”

21. “A real painted cake” (*shinko no gabyō ichimai* 眞箇の畫餅一枚): The saying that “a painted cake can’t satisfy hunger” (*huabing bu ke chong ji* 畫餅不可充飢) occurs frequently in Chan literature. It is usually attributed to Xiangyan Zhixian 香巖智閑 (d. 898), from the famous story of his awakening from the sound of a tile hitting a bamboo. When Xiangyan went to study with Guishan Lingyou 圭山靈祐, Guishan challenged him to say something authentic. Here’s the version of the story given by Dahui 大慧 in his *Zheng fa yan zang* 正法眼藏 (ZZ.118:72a5-9).

山問、我聞汝在百丈先師處、問一答十問十答百。此是汝聰明靈利、意解識想。生死根本、父母未生時試爲我道一句看。香巖被滙山一問、直得茫然。歸寮、將平日看過底文字、從頭要尋、一句可將酬對、竟不能得。乃自嘆曰、畫餅不可充饑。

[Wei]shan questioned him. “I hear that, when you were with your former master Baizhang, you gave ten answers for one question, a hundred answers for ten questions. Your intelligence is bright, your spirit acute; you have opinions and ideas. Try saying a word for me from the root of birth and death, from the time before your father and mother were born.” Being questioned by Weishan, Xiangyan was immediately struck dumb. Returning to his quarters, he spent the days scanning texts and searching his brain for a phrase he could use to respond; but in the end he could not do it. Sighing to himself, he said, “A painted cake doesn’t satisfy hunger.”

22. “Raising the eyebrows and blinking the eye” (*yōbi shunmoku* 揚眉瞬目): This expression is probably best known from the saying of Mazu Daoyi 馬祖道一 (709–788), in a conversation with Yaoshan Weiyuan 藥山惟儼 (745-828) that Dōgen records in his *shinji Shōbōgenzō* (DZZ.5:204, case 150):

江西大寂禪師、示藥山云、我有時教伊揚眉瞬目、有時不教伊揚眉瞬目。有時教伊揚眉瞬目者是、有時教伊揚眉瞬目者不是。藥山忽然大悟。

The Chan Master Daji of Jiangxi [i.e., Mazu] addressed Yaoshan saying, “Sometimes I cause him to raise his eyebrows and blink his eyes; sometimes I don’t cause him to raise his eyebrows and blink his eyes. Sometimes causing him to raise his eyebrows and blink his eyes is right; sometimes causing him to raise his eyebrows and blink his eyes isn’t right.” Yaoshan immediately had a great understanding.

Dōgen discusses a version of Mazu’s words in his *Shōbōgenzō uji* 正法眼藏有時 (DZZ.1:244-245).

23. “If we seek the body manifesting, we should depict the round moon form” (*moshi shingen o motomeba engetsu sō o zu subeshi* もし身現をもとめば圓月相を圖すべし): In his Busshō supplemental notes, p. 11

Shōbōgenzō zazen shin 正法眼藏坐禪箴 (DZZ.1:105-106), Dōgen explores the term *zu* 圖 (rendered here “to depict”) as “figuring to make a buddha” (*zu sa butsu* 圖作佛). The context is a comment on lines from the famous episode, much treasured by Dōgen, involving Mazu Daoyi 馬祖道一 (709-788) and his teacher, Nanyue Huairang 南嶽懷讓 (677-744) (*Jingde chuangdeng lu*, T.51.240c20):

大德坐禪圖什麼。一曰、圖作佛。

[Nanyue asked,] “Great Worthy, what are you figuring to do, sitting there in meditation?”

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

This additional connotation of the verb *zu* as the intention to become awakened reminds us that the other key terms in our passage here can also be taken in “nonvisual” senses masked by the translation — *en* 圓 (“round,” in “the round moon”) as “perfect”; *man* 滿 (“full,” in “the full moon”) as “complete” — and encourages us to read the passage as something more than art criticism.

24. “My wanderings” (*unyū* 雲遊): The details of Dōgen’s early career are uncertain; he is said to have entered the order at the age of thirteen (1213), under the Tendai prelate Kōen 公圓, and to have begun his Zen studies, probably in 1217, with a visit to Kenninji 建仁寺, the new monastery in Heian-kyō founded by the Tendai and Zen monk Eisai (or Yōsai) 榮西 (1141-1215). In 1222, he became a disciple of Eisai’s follower Myōzen 明全 (1184-1225), with whom he left for China early the following year. Beginning in the seventh month of 1223, he was based at the Jingde Chansi 景德禪寺 on Mt. Tiantong 天童山, from which he made visits to other monasteries in the area of present-day Zhejiang province. Following Myōzen’s death at Tiantong in 1225, Dōgen became a disciple of the new abbot, Tiantong Rujing 天童如淨 (1163-1228). After receiving a certificate of transmission from Rujing, he returned to Japan in the summer of 1227.

25. “There are even those who have spent their entire lives without ever speaking of the buddha nature” (*subete busshō to iu dōtoku o isshō iwazu shite yaminuru mo aru nari* すべて佛性といふ道得を一生いはずしてやみぬるもあるなり): In his *Shōbōgenzō sesshin sesshō* 正法眼藏説心説性, a work in praise of the saying of Dongshan Liangjie 洞山良价 (807-869) that, “inside, there’s someone talking of the mind and talking of the nature,” Dōgen criticizes the view of Dahui Zonggao 大慧宗杲 (1089-1163) that we should avoid “talking of the mind and talking of the nature” (DZZ.1:450).

後來、徑山大慧禪師宗杲といふありていはく、いまのともがら、説心説性をこのみ、談玄談妙をこのむによりて、得道おそし。ただまさに心性ふたつながらなげすてきたり、玄妙ともに忘じきたりて、二相不生のとき、證契するなり。

この道取、いまだ佛祖の縑緇をしらず、佛祖の列辟をきかざるなり。これによりて、心はひとへに慮知念覺なりとしりて、慮知念覺も心なることを學せざるによりて、かくのごとくいふ。性は澄湛寂靜なるとのみ妄計して、佛性法性の有無をしらず、如是性をゆめにもいまだみざるによりて、しかのごとく佛法を辟見せるなり。

Of late, there was a certain Zonggao, the Chan Master Dahui of Jingshan, who said, “People today, because they like ‘talking of the mind and talking of the nature or ‘discussing the dark and discussing the subtle,’ are slow to attain the way. When, you have thrown away Busshō supplemental notes, p. 12

both ‘mind’ and ‘nature’ and forgotten both ‘dark’ and ‘subtle, so that the two do not arise, you will verify and accord.”

This saying does not know the pale yellow silk [i.e., scriptures] of the buddhas and ancestors, has not heard of the monarchal line [i.e., lineage] of the buddhas and ancestors. Consequently, he says this because he thinks that the mind is merely consideration, knowledge, thought, and perception, and does not learn that consideration, knowledge, thought, and perception are also the mind. Mistakenly figuring only that the nature is pure, deep, quiescent, and still, he does not know about the existence or non-existence of the buddha nature or dharma nature. Because he has never seen “such a nature” even in his dreams, he has this biased view of the buddha dharma.

26. “All living beings have the buddha nature” (*issai shujō u busshō* 一切衆生有佛性): This and Dōgen’s subsequent quotation of Dagui’s saying come from a story found in the *Liandeng huiyao* 聯燈會要 (ZZ.136:542a10-b1) and *Zongmen tongyao ji* 宗門統要集 (*Zengaku tenseki sōkan* 禪學典籍叢刊, 1:88b2-c2); here is the version recorded in Dōgen’s own *shinji Shōbōgenzō* (DZZ.5:188, case 115):

大滌嘗示衆云、一切衆生無佛性。因塩官或示衆云、一切衆生有佛性。塩官會有二僧、遂特詣師會探之。既到、所聞說法、莫測其涯、若生輕慢。一日在庭中坐次、見仰山來、遂勸曰、師兄、切須勤學佛法、不得容易。仰山遂作一圓相托呈、却拋向背後、復展兩手、就二僧索。二僧茫然不知所措。仰山乃勸云、直須勤學佛法、不得容易。珍重。便去。二僧速返塩官、將行三十里。一人忽然有省。自嘆云、當知滌山云一切衆生無佛性、誠不錯也。却廻滌山。一人又行數里。因渡水亦有省處。自嘆曰、滌山道、一切衆生無佛性。灼然、有他與麼道。亦返滌山。

Dagui used to address the assembly saying, “All living beings have no buddha nature.” Meanwhile, Yanguan would address his assembly saying, “All living beings have the buddha nature.”

In Yanguan’s congregation, there were two monks who visited the master’s [i.e., Dagui’s] congregation especially to inquire about it. Once they had got there, they did not gauge the limits of the teachings they heard and developed disdain [for Dagui’s saying]. One day, while they were sitting in the garden, they saw [Dagui’s disciple] Yangshan coming and exhorted him saying, “Brother, we should study the buddha dharma with diligence. It’s not got easily.”

Yangshan made the shape of a circle and held it up, threw it away behind him, and then, putting his hands together, inquired of the two monks.

The two monks were at a loss and did not know how to deal with it. Yangshan then exhorted them saying, “We should study the buddha dharma with diligence. It’s not got easily. Please take care of yourselves.” Then he left.

As the two monks were returning to Yanguan, after traveling thirty *li*, one of them suddenly had an insight and sighed to himself, saying, “Now I know that Guishan’s saying ‘all living beings have no buddha nature’ is the truth and not an error.” He went back to Guishan.

The other man continued for several *li*, whereupon, while crossing a river, he also had an insight. Sighing to himself, he said, “Guishan’s words, ‘all living beings have no buddha nature’ — how obvious that he should say such a thing.” And he also returned to Guishan. Busshō supplemental notes, p. 13

27. “A vastness beyond the line of ink” (*kōzen jōboku gai* 曠然繩墨外): Though Dōgen’s own source for this phrase is uncertain, an example of its use can be seen in the *Yuanwu foguo chanshi yulu* 圓悟佛果禪師語錄 (T.47[1997]:803a22-23):

擺撥佛祖縛、曠然繩墨外。一物亦不爲、縱橫得自在。

When you shake off the ties of the buddhas and ancestors,

There’s a vastness beyond the line of ink;

When you do not do a single thing,

You’re free to move in all directions.

28. “Baizhang said” (*hyakujō iwaku* 百丈いわく): Baizhang’s saying can be found at

Tiansheng guangdeng lu 天聖廣燈錄, ZZ.135:670a18-b1. Here is the passage:

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

To talk of living beings having the buddha nature is to slander the buddha, dharma, and saṅgha; to talk of living beings having no buddha nature is to slander the buddha, dharma, and saṅgha. If we say they have the buddha nature, this is called the slander of grasping; if we say they have no buddha nature, this is called the slander of vacuousness. If we say the buddha nature exists, that is the slander of reification; if we say the buddha nature does not exist, that is the slander of nihilism; if we say the buddha nature both exists and does not exist, that is the slander of contradiction; if we say the buddha nature neither exists nor does not exist, that is the slander of conceptual proliferation.

29. “Studying meditation and wisdom equally, one clearly sees the buddha nature” (*jō e tō gaku myōshō busshō* 定慧等學明見佛性): The notion that the buddha nature is seen only by the buddhas, who alone have an equal balance of meditation and wisdom, comes from a teaching of the *Mahā-parinirvāṇa-sūtra* (T.12[374]: 547a12-16):

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

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

30. “Relying and not relying, like climbing vines cling to the tree” (*nyo kattō i ju* 依倚不依倚如葛藤倚樹): In case 157 of his *shinji Shōbōgenzō* (DZZ.5:208), Dōgen records a story about Guishan and Sushan Guangren 疎山匡仁 (837-909) that may be influencing his diction in our text, including as it does this reference to “vines,” as well as his use of “the blade within the laugh” (see above, **Note 57. “In the laugh there was no blade”**; and below, **Note 75. “The blade within the laugh.”**)

疎山到滄山便問、承師有言、有句無句、如藤倚樹。忽然樹倒藤枯、句歸何處。滄山呵呵大笑。師云、某甲四千里賣布單來。和尚何得相弄。滄山喚侍者曰、取錢還者上座。遂囑曰、Busshō supplemental notes, p. 14

向後有獨眼龍、爲子點破去在。後到明招、舉前話。招曰、滄山可謂、頭正尾正。只是不遇知音。師問、樹倒藤枯、句歸何處。招曰、更使滄山笑轉新。師於言下有省。乃曰、滄山元來笑裏有刀。

Sushan arrived at Guishan and asked, “I hear that the master has a saying, ‘Having a phrase and not having a phrase are like the wisteria relying on the tree.’ If the tree suddenly falls and the wisteria withers, where will the phrase return?”

Guishan gave a great laugh, “Ha, ha.”

The master [Sushan] said, “I’ve sold my bedding and come four thousand *li*. How can the Reverend toy with me?”

Guishan called his attendant and said, “Return the senior monk’s money.” Then he admonished him, saying, “Behind here, there’s a one-eyed dragon, who will reveal this point for you.”

Thereafter, [Sushan] went to Mingzhao and brought up the previous talk. Zhao said, “We can say Guishan’s right from head to tail. He just hasn’t met someone who ‘knows the music.’”

The master asked, “If the tree suddenly falls and the wisteria withers, where will the phrase return?”

Zhao said, “Now, you’ll make Guishan laugh even more.”

With these words, the master had an understanding and said, “From the beginning, Guishan had a sword in his laugh.”

31. “Afterwards, he’s had no words” (*gotō mi u go* 後頭未有語): This expression is best know

from a story about Huangbo's exchange with a visiting monk that occurs in the *Tiansheng guangdeng lu* 天聖廣燈錄 soon after the passage Dōgen has been examining here. Note that, in this passage (ZZ.135:659a6-13), Huangbo is also seen “desisting,” as well as using the expression, akin to that in our text, “patch-robed monk of true colors” (see above, **Note 75. “A patch-robed one of true colors”**).

一日五人新到、同時相看。四人禮拜。一人不禮拜、以手畫一圓相而立。師云、還知道好隻獵犬麼。云尋羚羊氣來。師云、羚羊無氣、汝向什麼處尋。云尋羚羊蹤。來師云、羚羊無蹤。汝向什麼處尋。云與麼則死羚羊也。師便休。來日昇座退、問昨日尋羚羊僧出來。其僧便出。師云、老僧昨日後頭未有語在。作麼生。其僧無語。師云、將謂本色衲僧、元來是義學沙門。 One day, five people newly arrived and came to see [Huangbo] together. Four of them bowed. One did not bow, but drew a circle with his hand and stood there.

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

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

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

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

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

He said, “That's a dead antelope.”

The master desisted.

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

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

The monk had no words.

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

32. “It is in the style of seeing half a holy man after thirty years” (*sanjū nen yori kono kata sara ni hanko no shōnin o miru fūryū nari* 三十年よりこのかたさらに半箇の聖人をみる風流なり): The *Jingde chuandeng lu* 景德傳燈錄 (T.51:316b20-25) records the story of the visit of Sanping Yizhong 三平義忠 (781-872) to the former hunter Shigong Huizang 石鞏慧藏 (dates unknown).

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

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

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

Gong twanged his bow string three times. The master bowed.

Gong said, “For thirty years, a single bow with a pair of arrows. I only hit half a holy man.” Then, he broke his bow and arrow.

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

師乃披襟當之。石鞏曰、三十年張弓架箭。只射得半箇漢。

The master exposed his breast as a target.

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

33. “The word ‘enter’ is not necessary” (*nyū shi ichiji mo fuyōtoku nari* 入之一字も不用得なり): The *shinji Shōbōgenzō* (DZZ.5:200, case 139) records a conversation between Yangshan 仰山 and his lay disciple the magistrate Lu Xisheng 陸希聲.

仰山問陸郎中、承聞郎中看經得悟、是否。郎中曰、是。弟子看涅槃經、道不斷煩惱而入涅槃。師豎拂子云、只如這箇、作麼生入。郎中曰、入之一字、也不用得。師曰、入之一字、不爲郎中。郎中便起去。

Yangshan asked the magistrate Lu, “I've heard that the magistrate had an understanding

while looking at a sūtra. Is that so?”

The magistrate said, “Yes. Your disciple was looking at the *Nirvāṇa-sūtra*, where it says, ‘Enter nirvāṇa without eradicating the afflictions.’”

The master raised his whisk and said, “If it’s this, how will you enter?”

The magistrate said, “The word ‘enter’ isn’t necessary.”

The master said, “The word ‘enter’ is not for the magistrate.”

Whereupon the magistrate rose and left.

The story can be found in the *Zongmen tongyao ji* 宗門統要集, *Zengaku tenseki sōkan* 禪學典籍叢刊, 1:100c1-4; and *Liandeng huiyao* 聯燈會要, ZZ.136:565b5-8; a variant of the story occurs at Yangshan’s notice in the *Jingde chuandeng lu* 景德傳燈錄, T.51:283a23-26. The line quoted by the magistrate does not, in fact, occur in the *Nirvāṇa-sūtra* but can be found in the *Vimalakīrti* Busshō supplemental notes, p. 16

sūta (*Weimojie suoshuo jing* 維摩詰所說經, T.14[475]:539c25), where Vimalakīrti says to Śāriputra,

不斷煩惱而入涅槃。是爲宴坐。若能如是坐者。佛所印可。

To enter nirvāṇa without eliminating the afflictions: this is sitting at ease. Being able to sit like this is what is approved by the buddha.

34. “The guy ahead of the ass and behind the horse” (*ro zen ba go kan* 驢前馬後漢): A

colloquial expression best known from the words of Muzhou Daozong 睦州道蹤 (Chen Zunsu 陳尊宿, 780-877), *Jingde chuandeng lu* 景德傳燈錄, T.51:291c15-16:

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

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

The monk stared at him.

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

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

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

[The monk] did not respond.

35. “The Reverend Changsha Jingcen” (*chōsha keishin oshō* 長沙景岑和尚): The conversation

between Changsha and Minister Zhu occurs in the *Zongmen tongyao ji* 宗門統要集, *Zengaku tenseki sōkan* 禪學典籍叢刊, 1:79c-d7; and the *Liandeng huiyao* 聯燈會要 (ZZ.136:538a13-b4).

(The same exchange, given as Changsha’s conversation with a monk, occurs at *Jingde chuandeng lu* 景德傳燈錄, T.51:275C6-8.) Dōgen quotes a (slightly variant) version in his *Eihei kōroku* 永平廣錄 (DZZ.4:88-90, lecture 509; 4:226, verse 65); here is the version recorded in his *shinji Shōbōgenzō* (DZZ.5:136, case 20).

長沙景岑禪師、因竺尚書問、蚯蚓斬爲兩段、兩頭俱動。未審佛性在阿那箇頭。師曰、莫妄想。書曰、爭奈動何。師曰、會即風火未散。書無對。師却喚尚書。書應諾。師曰、不是尚書本命。書曰、不可離却即今祇對有第二箇主人公也。師曰、不可喚尚書作今上也。書曰、與麼則總不祇對和尚、莫是弟子主人公否。師曰、非但祇對不祇對老僧、從無始劫來、是箇生死根本。乃示頌云、學道之人不識眞、祇爲從前認識神。無始劫來生死本、癡人喚作本來人。

The Chan Master Jingcen of the Changsha district was once asked by the Minister Zhu, “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.”

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

The master said, “Understand it’s just that the wind and fire haven’t dispersed.”

The minister did not answer.

The master called the minister. The minister responded. The master said, “Isn’t this the minister’s original life?”

The minister said, “There can’t be a second one in charge apart from the one that

answered.”

The master said, “I can’t call the minister his highness.”

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The minister said, “Then, if I didn’t give any answer to the reverend, wouldn’t that be your disciple’s one in charge?”

The master said, “It’s not just answering or not answering this old monk. From beginningless kalpas, this has been the root of birth and death.”

Then he presented a verse:

People who study the way do not know the truth;

Because from the past they have acknowledged the knowing spirit.

From beginningless kalpas, the root of birth and death,

The deluded call the original person.

36. “Concentration moves them and wisdom uproots them” (*jō dō chi batsu* 定動智拔):

Reflecting a passage on concentration (*jō* 定; *samādhi*) and wisdom (*chi* 智; *prajñā*) in the *Mahāparinirvāṇa-*

sūtra 大般涅槃經 (T.12[347]:548b4-8).

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

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